

Trainer Resources

Module 1 Belonging: All My Relations Trainer Resources

Creation Story

Long ago, long before the coming of the great flood, the Cocoon Man floated in a time beyond measuring. For years without number, he floated, until finally, he began to become aware of himself. And as one becomes aware of oneself, one becomes aware of one's limitations, and so the Cocoon Man began to shrink. As he became more himself, he grew smaller and smaller, until his skin began to slough off, and this excess skin became the Land. The Cocoon Man stepped onto the Land that had once been part of himself, and felt himself compelled to walk in the direction of the East. He walked East, until there was no more East to walk, and discovered an infant. The Cocoon Man did not want to leave the baby alone, fearing he would die of exposure, so he wove a large basket and placed the infant in the basket.

Now the Cocoon Man felt a need to go South, and so he walked South, until there was no more South to walk, where he discovered a little boy, about four years old. Not wanting to abandon the child, the Cocoon Man picked the child up and placed him in the basket.

The Cocoon Man now felt a need to go West, so he walked West, until there was no more West to walk. And here he discovered a teenage boy. Now he was used to this, and placed the teenager into the basket.

Now the Cocoon Man felt a need to go North, and so he walked North until there was no more North to walk. And there he discovered a young man. And the young man said, "It was I who whispered into your inner ear and suggested you make this world. It was I who whispered into your inner ear and suggested you walk to the East, to the South, to the West, to the North. I was that Baby, that Child, that Adolescent. And if you don't believe me, then look inside your basket."

And so the Cocoon Man looked inside his basket. And it was empty.

--Traditional Warm Springs story

Notes: Can be used to discuss how one's experiences growing up "whisper into our inner ear," and influence our behaviors.

On another level, those experiences are indeed there, but also "not there"... the "basket was empty." Sometimes the burdens we bear we may not have to continue to be carried.

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Story of the Seasons

by the Confederated Tribes of the Warm Springs Reservation of Oregon

Long, long ago there were many kinds of Seasons. They were very much like people. They could talk and laugh. They played games. They even worked.

They had many council meetings. They would meet together and make many rules. They changed their rules all the time.

When it was time to work, each Season did what he wanted to do. The Frost would come and all the Earth would freeze. Sometimes the Snow came and it was cold. Then the Sun would shine and melt all the Snow away.

Sometimes the Sun was very hot. The Earth would turn brown and dry up. Everything on the land began to die. This was not good.

"We will make a rule to work together," said the Seasons. "People will soon be put on this land. We must get ready for them."

The council meeting started. All the Seasons came together. The meeting went on for many moons. Many ideas were put forth.

The North Wind, who was powerful, wanted to be the leader. All the other Winds said, "No!"

"Let us make a big circle so everyone will have a voice and make an equal stand. We want no beginning or end--just a big, round circle.

Finally, the Sun, Moon and Stars were called to the big council fire. "You shall decide for us," said the Seasons. "How can we be placed in the big circle? We don't want to harm anyone."

The Stars had all the Seasons promise they would never try to leave their places. That is the way the Seasons were put in order. But once in awhile, they get out of order. It might Rain, Hail or Snow in the summertime. Sometimes Frost comes too early, and you see the Stars moving fast in the sky. The Stars are trying to keep Frost from coming too soon. The Stars work hard to keep the Seasons in order.

The Winds help bring Rain, Hail, Snow, Fog and Clouds to the Earth at different times of the year.

And so it goes. The Sun is still ruler over all the Seasons.

Warm Springs Education, Committee, "Story of Seasons", Portland, OR, 1978. Reprinted with Permission.

Spirit Houses

Many tribal communities have a tradition of a specific place to go for meditation and renewal--this may be in the form of a Sweat Lodge, a woman's House of Moon time, a sacred spring, etc. During the time of inward looking and belonging, participants can choose at any time to go to one of the Spirit Houses to "take a break" from the formal presentations and exercises. Participants will be able to sit quietly and process through their experiences, or since some people think better while "doing something," the Spirit Houses will have various materials to make things. Participants can experiment with different forms of renewal to see what works best.

The Spirit Houses will also be a place for people to work on their family charts, or come to terms with some of the emotions they may encounter during the different exercises.

GALLERY OF STARS

(Paste your photograph onto the middle of the star and request that people write affirmations to you on this page).

My name is:

I represent:

I'm part of (Partnership):

I can share my experiences with:

I'm interested in your experiences with:

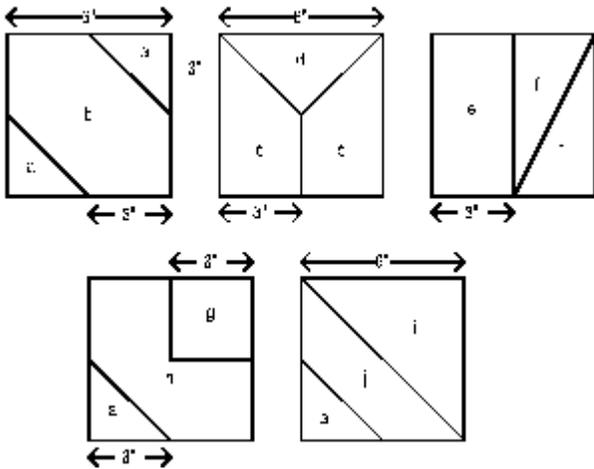
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Module 2
Belonging: Family/Team Building
Trainer Resources

DIRECTIONS FOR MAKING THE SQUARES FOR THE BROKEN SQUARE EXERCISE

One set should be provided for each group of 5 persons.

A set consists of 5 envelopes containing pieces of cardboard that have been cut into different patterns and, when properly arranged, will form 5 squares of equal size. To prepare a set, cut 5 cardboard squares of equal size, 6" x 6". Place the squares in a row and mark them as below, penciling the letters a, b, c, and so on lightly so they can later be erased.



1

The lines should be so drawn that when cut out, all pieces marked **a** will be of exactly the same size, all pieces marked **c** of the same size, and so on. By using multiples of 3", several combinations will be possible that will enable participants to form one or two squares, but only one combination is possible that will form 5 squares 6" x 6" inches.

After drawing the lines on the 6" x 6" squares and labeling them with lower-case letters, cut each square as marked into smaller pieces to make the parts of the puzzle.

Mark each of 5 envelopes A, B, C, D, and E. Distribute the cardboard pieces in the 5 envelopes as follows:

- Envelope A has pieces i, h, e
- Envelope B has pieces a, a, a, c
- Envelope C has pieces a, j
- Envelope D has pieces d, f
- Envelope E has pieces g, b, f, c

Erase the penciled letter from each piece and write, instead, the appropriate envelope letter, as Envelope A, Envelope B, and so on. This will make it easy to return the pieces to the proper envelope for subsequent use.

Cut and paste article

The Conflict Clinic, Inc. (1991). Effective teams. In *Designing and managing public involvement processes*. An Institute designed for the National Conference on Peacemaking and Conflict Resolution, 4-6 June, 1991, Charlotte, NC. Fairfax, VA: George Mason University, The Conflict Clinic, Inc., 8-12. (The Conflict Clinic has ceased operation; materials published by the Clinic can be obtained from the Institute for Conflict Analysis and Resolution at George Mason University). Reprint permission has been requested and is pending.

Designing and Managing Citizen Involvement Processes

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Designing and Managing Citizen Involvement Processes

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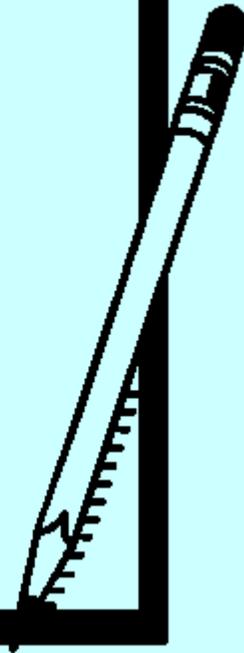
Reprinted with permission from Kouzes, J. M., and B. Z. Posner (1987). *The leadership challenge: How to get extraordinary things done in organizations*, Jossey-Bass, 146-152. 1987 by Jossey-Bass, Inc., Publishers, San Francisco. For use by U.S. Office for Substance Abuse Prevention. May not be further reproduced without written permission from the publisher. All rights reserved.

Thompson, B. L. (1991). Negotiation training: Win-win or what? *Training*, June, 31-35

Personal negotiation almost always has a "win-win" outcome as its goal. This perspective is critical when working in teams. Examples of ways in which teams may use a "win-win" approach are cited, and five negotiation tips are offered.

"It takes a village to raise a child."

author unknown

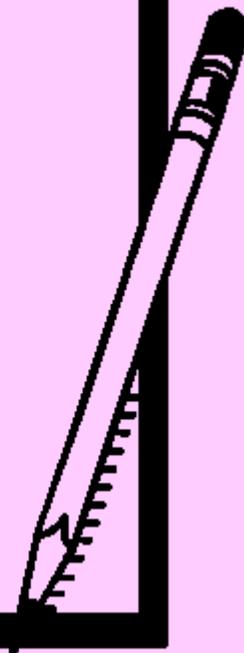


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"One person can have a profound effect . . .

Two people can work miracles."

Northern Exposure

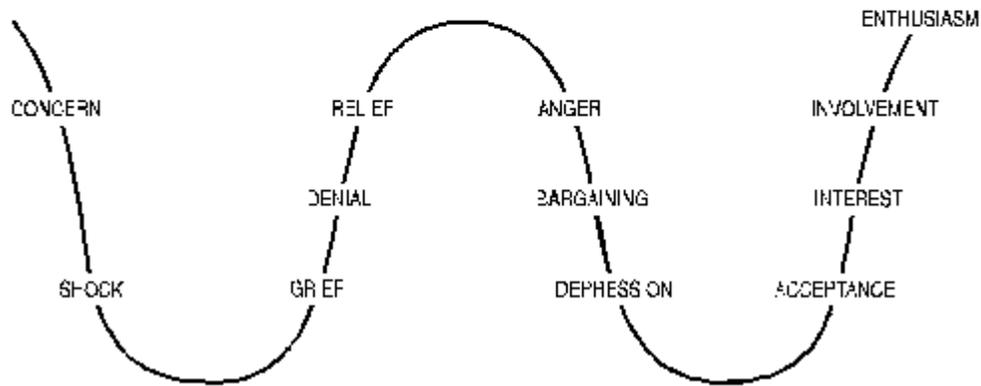


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How can you capture the hearts and minds of people?

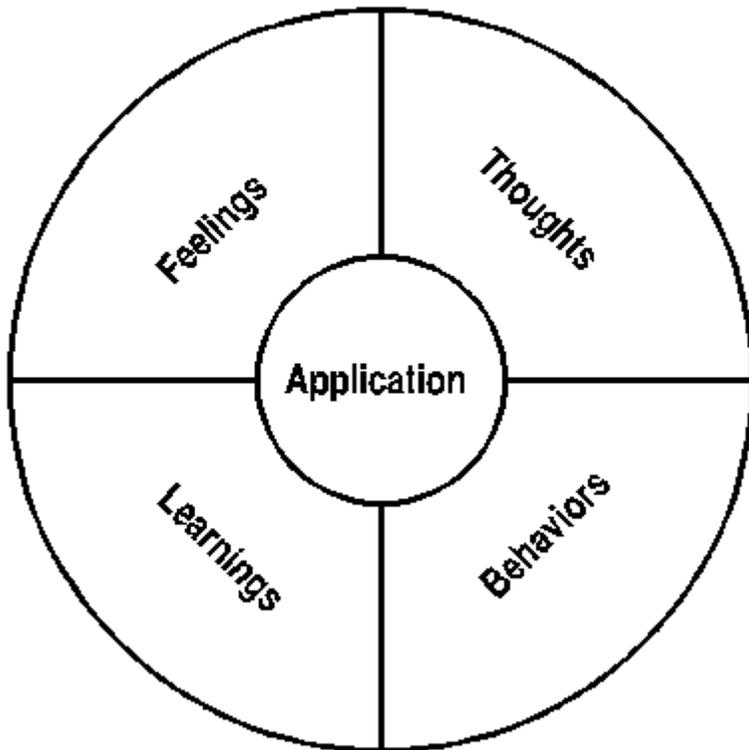
EMOTIONAL ROLLER COASTER

The emotional roller coaster is a natural result of being in transition, or experiencing an ending, the loss of routine, and living in the unknown.



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The Learning Wheel



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Module 3
Belonging: Identifying with Cultural Strengths
Trainer Resources

CSAP GONA Curriculum Optional Module #3 Trainer Outline

I. Exercises: Effects of Unconscious Prejudice*

Trainer Note: Sheets of newsprint should be taped to the wall, each with one of the following groups written on it:

Native American/Alaskan Natives

Latinos/Hispanics

Jews

African American/Blacks

Caucasians/White

Asian/Pacific Islanders

Lesbians, Gays, Bisexuals

Elders

Persons with Disabilities/Physically

Challenged/Handicapped

Women

Men

Youth

Do not change any of these terms. To do so runs the risk of confusion, challenges, and misinterpretation.

NOTE: With an all-Native Group, you make a list from the group that would be appropriate in creating awareness on internal prejudices. The training team should brainstorm this list during their prep meeting for the next day.¹

A. Introduce the exercise

Content Points

1. Before lunch, we looked at some of the ways in which unconsciously held stereotypes could affect leadership style.
 - This exercise is adapted from the National Coalition Building Institute's Prejudice Reduction Model.
2. We mentioned that those stereotypes often have two basic effects:
 - The unintended use of offensive words and actions; and
 - An unconscious discomfort in sharing power with those about whom we hold the prejudgments.
3. The following exercise will allow us to see how offensive words and actions often play out in our everyday interactions with others.
4. During this exercise, you will meet in groups that represent a cultural population to which you belong.
5. For the purposes of this exercise, "culture" is defined as "***a group to which you do not belong by choice.***" It does not refer to a group with which you identify. If you, for example, are a nondisabled person who works with persons with disabilities and identifies strongly with them, you cannot, for purposes of this exercise, join their group.
6. For 15 minutes, you are going to list on newsprint, examples of subtle prejudice or discrimination that you have experienced in organizations. (It needn't necessarily be the partnership.) For the purposes of this exercise, a subtle act is one done by a person who was clearly not trying to be offensive, or who really didn't know that he or she was being offensive.

B. Conduct the exercise (15 minutes)

Directions

1. Instruct participants to stand under the newsprint of the group with which they want to work. They are free to join whichever group they wish, provided that they are a member of that group. (Inform any individuals who are standing alone under newsprint that they may change to another group if they are not comfortable working alone.)
2. Assign each group to a different section of the room and instruct them to list, not discuss, examples of subtle prejudice and/or discrimination and that they have 15 minutes to work in their small groups. Emphasize that if they discuss the examples, they will run out of time and may have only one example listed when time is called. It is important that they just briefly describe the examples. Note that members do not have to be in agreement about the subtle prejudices.

C. Small group brainstorming session

D. Large group reporting (30 minutes)

1. Reconvene large group.
2. Have each small group in its entirety take turns going to the front of the room.
3. Instruct the group to have one or more members read its list aloud.

E. Large group discussion (45 minutes)

1. Use the Learning Wheel to facilitate discussion of what participants were thinking and feeling as they heard the various lists (or one particular list) being read. Process first in small groups, then with the large group.

2. End the discussion with the following comments:

Content Points

- The people in the individual "culture" groups are not speaking for the entire culture. What one person finds offensive or hurtful, another person may not. There are no universals.
- None of the lists that the groups generated is complete in itself.
- The exercise was intended to illustrate how we can easily, unknowingly, and, totally without meaning to, act out our unconscious prejudices and stereotypes.
- The point of this exercise was not to make anyone feel bad or guilty about things that they may have said or done in the past. The point was to illustrate that we cannot be good leaders of multicultural partnerships unless we become conscious of words we may use and actions we may take that result from unconsciously held prejudgments and lack of information.
- An excellent leader of a multicultural organization models the behavior that s/he wants others in the organization to follow. The very first step in being able to do that is to become conscious of our own prejudices--our own cultural lenses,
 - With regard to our words, one way of doing that is to think before we speak; to consider whether our comment may unintentionally offend.
 - With regard to our actions, one way of doing that is to consistently ask ourselves questions such as "Why did I choose this person for this duty? "Why didn't I share this information with that person(s)?" or "Why do I always have lunch with X people and never Y people?"
 -
- In the second part, we will look at how our individual perceptions about people become reflected in organizational culture, practices, policies, and structure.

3. Ask participants to think about the groups that no one selected. How do they feel about those groups? How should we acknowledge the groups that were not selected?

4. Facilitate a brief discussion about these questions.

5. Encourage individuals and partnerships to network: remind them of the availability of breakout rooms.

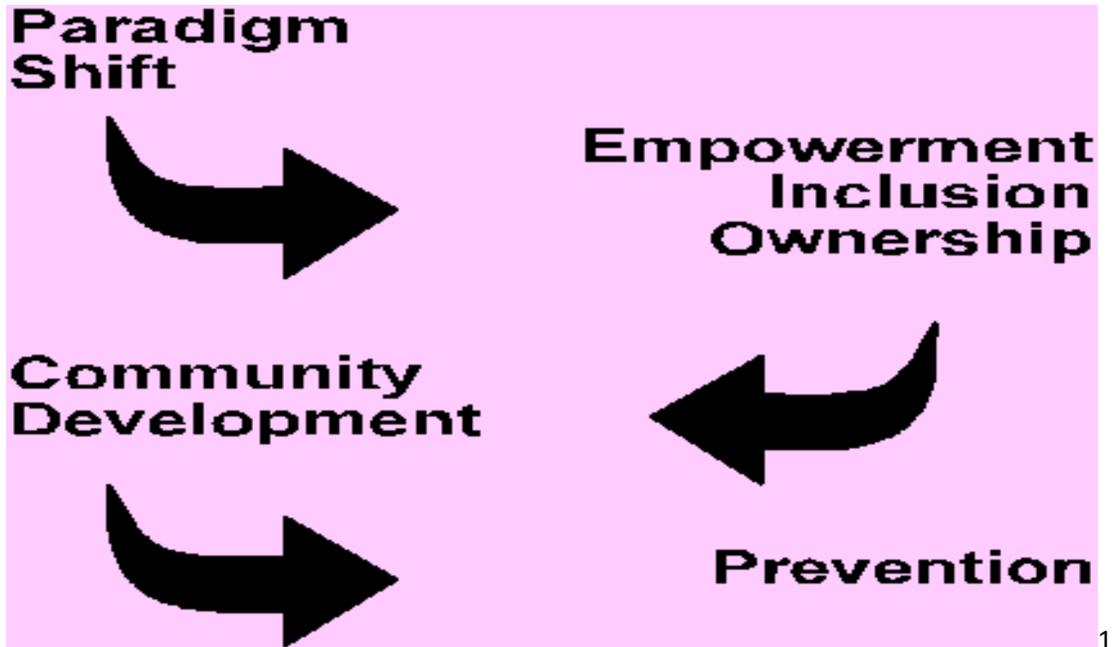
WHAT I HEARD/WHAT I LEARNED	
<u>THOUGHTS</u>	<u>FEELINGS</u>

Reprinted with permission from the Author. (Emily Chavez-Haack)

PARADIGMS AND PARADIGM SHIFTS

(This is also an overhead)

(Need to located and insert here and make reference transparency too)

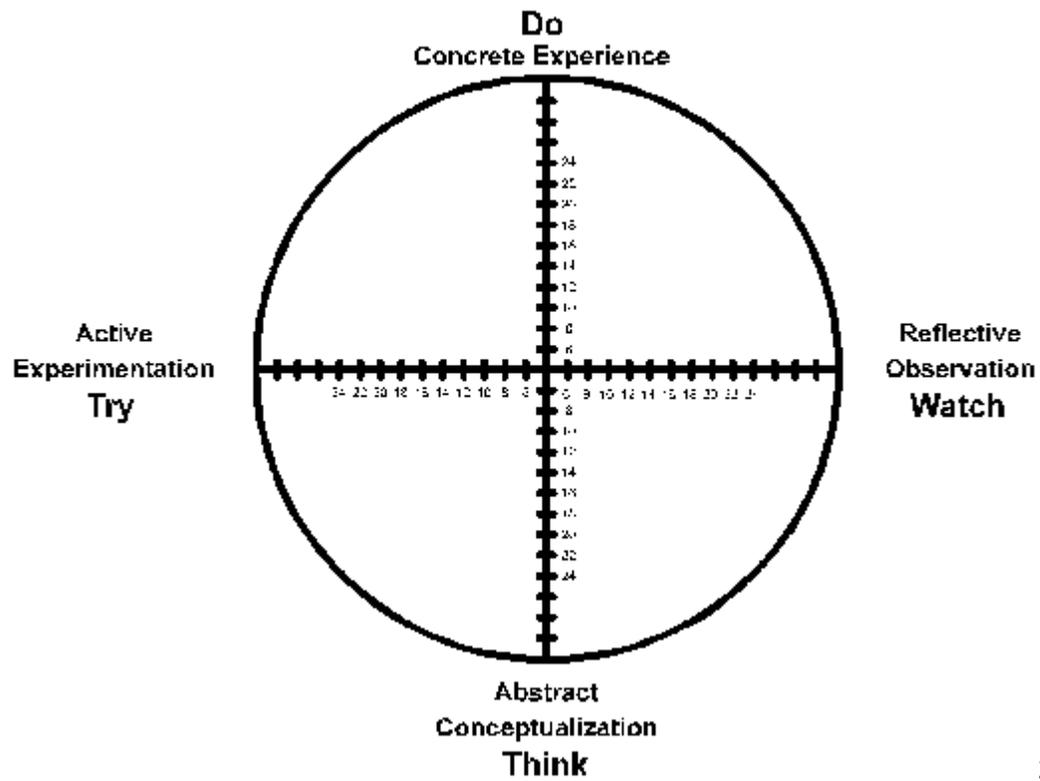


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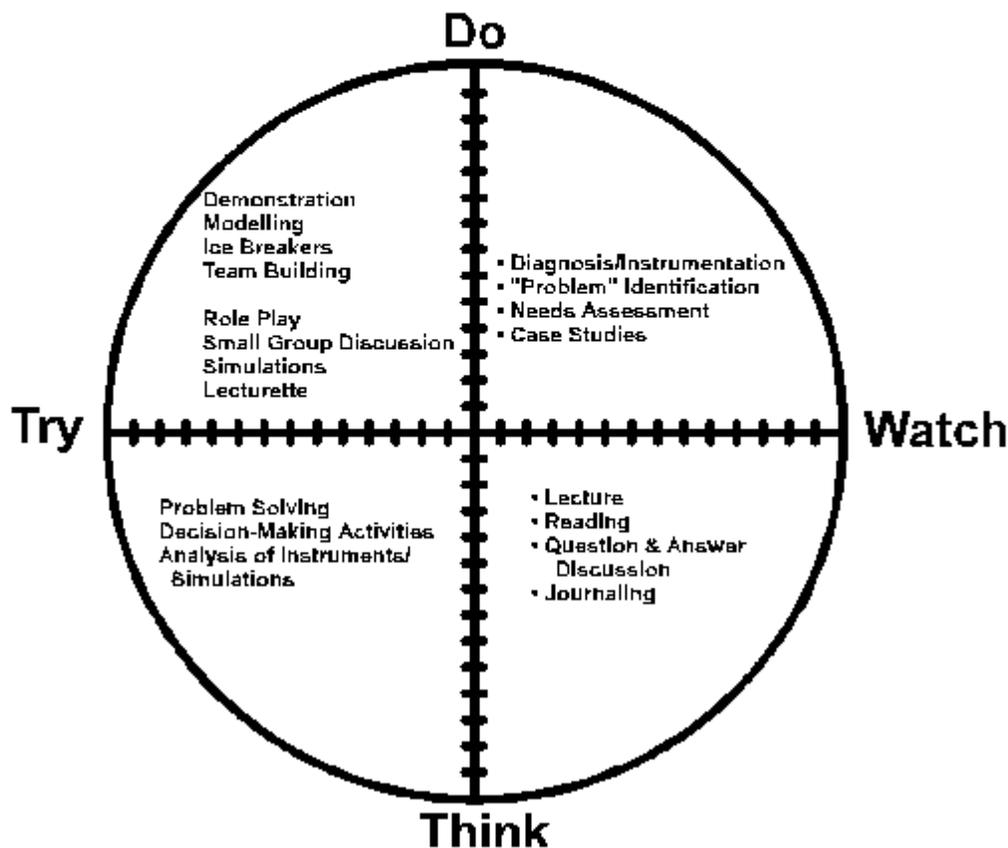
Paradigm Shift Implications for Providers

- Function as facilitators
- Give up power/control
- Takes more time
- Let go of expert role
- Humility
- Share successes
- Develop leadership in others
- Build/reinforce capacity

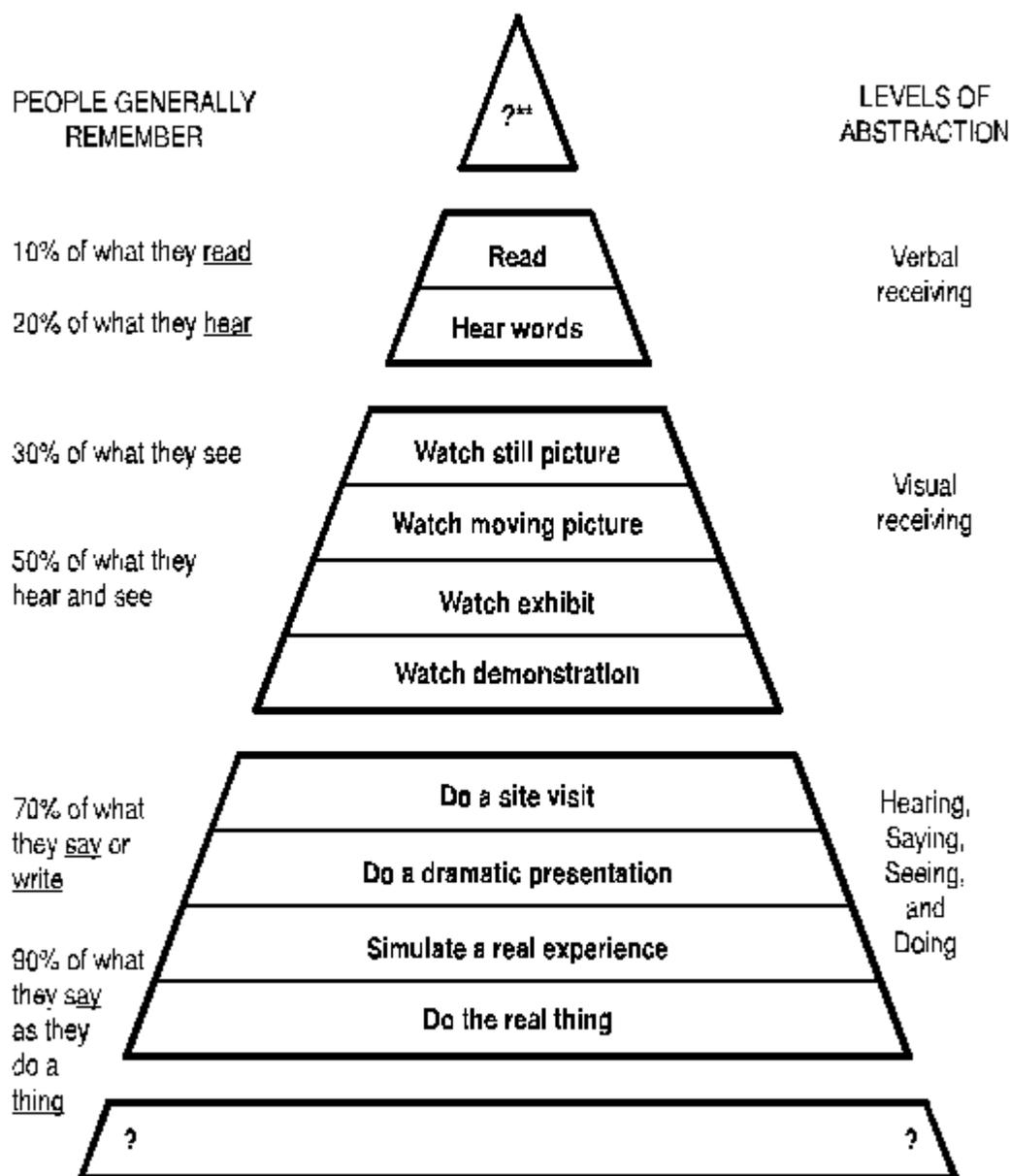
LEARNING STYLES



TRAINING TECHNIQUES PREFERENCE BY LEARNING STYLE



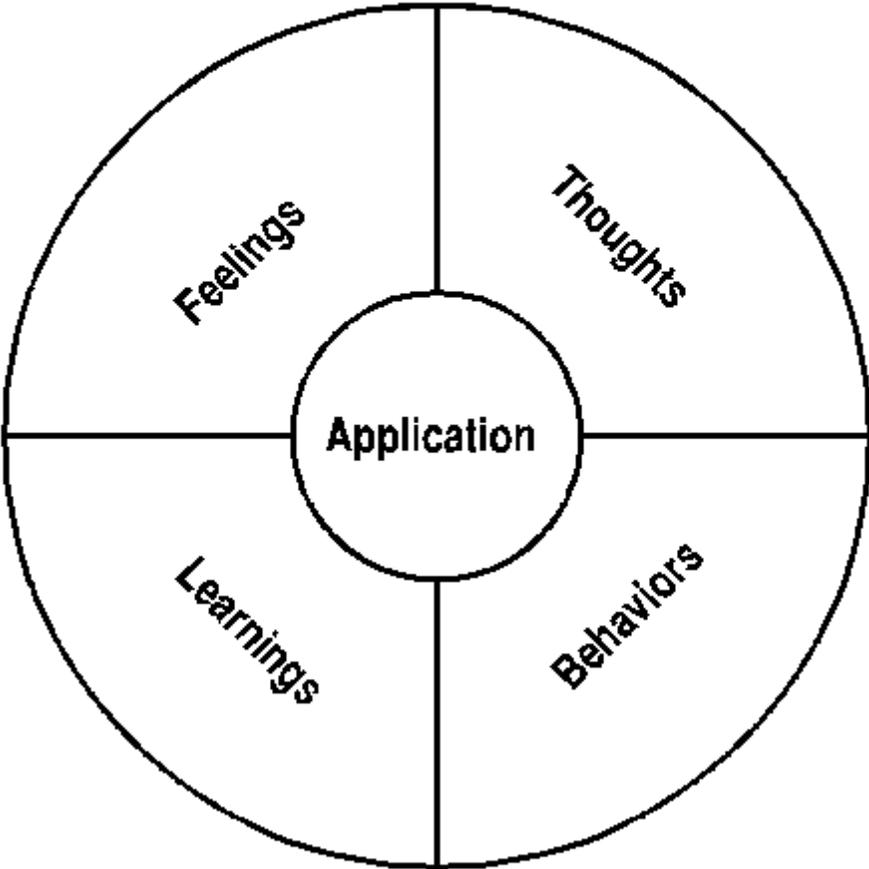
Dale's Cone of Experience



* See Wiman and Miernanry, Educational Media, Charles Merrill, 1969, for reference to Edgar Dale's 'Cone of Experience.'

** Question marks refer to the unknown

The Learning Wheel



Module 4
Mastery: Starting the Path
Trainer Resources

Legend of the Origin of Baskets

Long ago, there was a young woman whom we would call in our language "aiyaiyesh" meaning "stupid" or "lazy." While all the other young people of her age helped their elders, the aiyaih girl would sit beneath the Cedar Tree, day after day and all day long, watching the world go by. Finally, the Cedar Tree could not stand it any longer, and spoke to her.

"You're so aiyaiyesh" the Tree said. "Now watch and I will show you how to do something." The Tree showed her how to take its roots, coiling their cool moist paleness into circle upon circle, fashioning the first hardroot cedar basket in the Pacific Northwest. Circles are very sacred to Native people . . . the wind moves in its strongest power in a circle . . . the circle represents the world, which turns in a circle. When she completed this first basket, the Cedar Tree approved of it but pointed out that it was naked and that a basket to be really finished required patterns--designs.

The aiyaiyesh girl began crying for she knew no patterns. The Cedar Tree told her to start walking, keeping her eyes, her ears, and her heart open, and she would discover and so it was she traveled, and different beings would speak to her . . . the rattlesnake showed her its diamondshaped designs; the mountains showed her the shape of triangles; the salmon showed its gills . . . all around her were the designs of shadows and leaves and colors. And when she had learned to put all of these designs into her baskets, she returned to the village where she taught her relatives and her friends how to make these baskets. And she wasn't aiyaiyesh anymore. Ana cush nai.

--Traditional Sahaptin Legend

This story can be understood as a central paradigm for the way in which many Native Americans conceptualize relationships, responsibilities, learning, and teaching; in short, the core elements of family therapy.

It is an erroneous assumption on the part of many mental health professionals that Native Americans are "just like everyone else" and that if there ever were relevant differences, they disappeared along with the buffalo; any problems in therapy arise from socioeconomic deprivation, i.e., the "culture of poverty." In fact, research overwhelmingly supports the continuation of Native cultural differences that can enhance or impede treatment (Axelson, 1985; Manson, 1982; Sue, 1981; Tafoya, 1989).

It should also be emphasized that there are over 300 tribes in the United States, as well as over 50 in Canada (Deloria, 1977; Tafoya, in press a; U.S. Congress, 1987). The Indian population has consistently been on the increase since the late 1800s, and a significant number of the Native population is under the age of 18 (Tafoya, 1989; U.S. Congress, 1987; U.S. Indian Health Services, 1978). There are over 2,500 laws and regulations which affect American Indians and Alaskan Natives and yet do not apply to the general American public (Sanders, 1973). The complications of Native history in connection with Federal and State governments is mindboggling.

Instructions

The Boston Family Chronological Chart provides a way of tracking individual life histories and the family system at the same time. It offers a process of recording significant events in each person's life while noting the impact of that event on other family members. Thus, the vertical columns indicate the passage of time in an individual's, life while the horizontal rows represent the family system at a specific time or year.

Vertical Columns

Date: 1) Begin with year of the earliest significant event on the chart; 2) Always write down in the column marked year the year of any event noted in any vertical column; 3) The earliest event in any family is arbitrarily selected as the year the parents met.

Wider Context: 1) This column provides space for the contexts that surround and influence intrafamilial events; 2) Write down the community, national, or world developments that have had an impact on the family. Wars, like WW II and Vietnam, the depression of the 30's, the social unrest of the 60's, polio epidemics, elections, assassinations, and floods all have consequences in the family; 3) Consider the impact of such developments on the individuals and write them in where appropriate.

Family Context: 1) This column is for recording events in the family that involve everyone such as a move, a fire, a money windfall, or a family business that goes bankrupt; 2) Include events in the family network or in older generations, such as the death of a parental grandparent (who is also father's parent and mother's father-in-law) which also affects everybody; 3) Do NOT include events which involve just one of the family members already listed in the individual columns. Use the individual columns for them.

Parents and Household Members include parents, children, adopted and foster children, nurses, maids, relatives, grandparents, and others who lived in the house for a significant length of time. Do not take the biological nuclear family as the only form. Many families have relatives and borders who are part of the daily life of the family and may be extremely important to children. Always include the ages at each event no matter what column in which it is noted.

(D) Parents: 1) Write in the life history of Father with important experiences such as meetings, marriage, education, job issues, health, and retirement; 2) Do the same with Mother and include miscarriages. If step-parents are important, use another column.

(E) Household Members: 1) List siblings, one to each column, in descending birth order including those who have died; 2) Write in important events.

SOME IMPORTANT POINTS:

1. After an event in an individual's column is written in, ALWAYS FILL IN THE IMPACT of it in everyone else's column.
2. When an event continues for years--such as illness--note this fact by a vertical line in the individual's column that indicates the years in which it impacted the family.
3. If you do not know the impact, ask someone who would know. This chart's value lies in making clear what is not yet known, as well as what is known but not yet connected or integrated.
4. To fill in this chart, one needs to ask questions of all surviving family members.
5. As the chart is filled in, patterns emerge and more questions will arise.

- "How was that for you?"
- "What sense did you make of it?"
- "How did you cope with that?"
- "What did you learn?"
- "What did he do then?"

Most of all, do not lose the individual for the system nor lose sight of the system and contexts in which the individual lives.

Be caringly curious.

Frederick J. Duhl, M.D.

Co-Director, Boston Family Institute

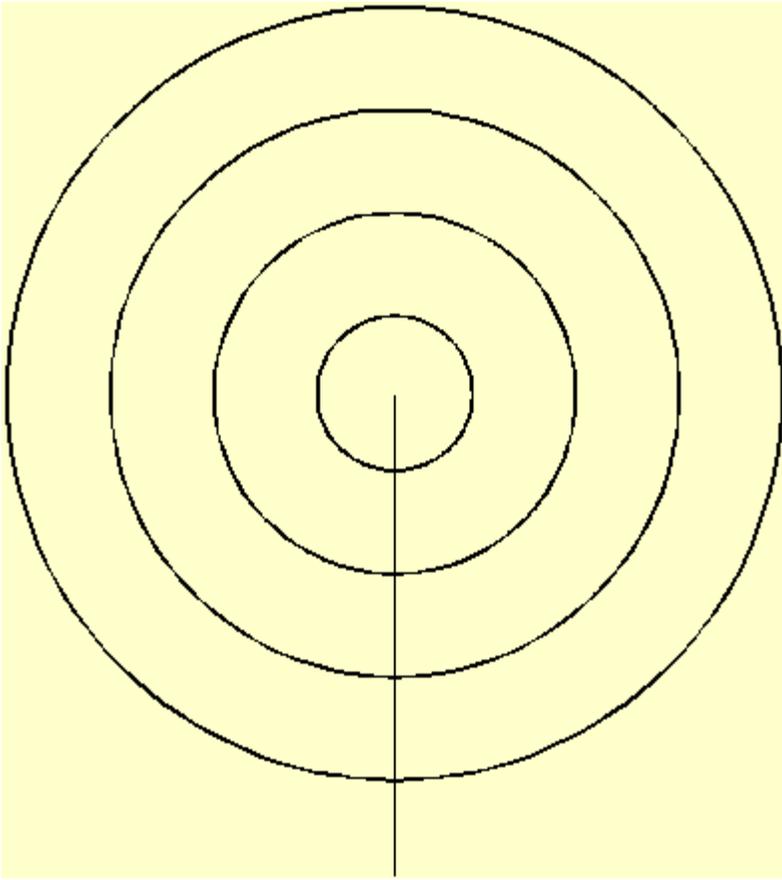
FAMILY CHART

World Events	Native American Events	Family Events	Father	Mother	Child
1850s-1890s Treaties/Wars	Indian Reorganization Act	Parents marry	1st marriage much love	2nd marriage excited	
WWI WWII					
Korean War 1953--repeal Indian alcohol prohibition					
1950-60 Indian relocation program					
JFK assassinated					
Vietnam					
MLK and Bobby Kennedy assassinations					
Alcatraz					
Wounded Knee					
1970s--Indian spirituality, unity and alcoholism treatment movement					

1971--Alask Nation claims Settlement Act					
1974--Self- Determination and Education Assistance					
1978--Indian child welfare					
1980s-- Canadian Indian women married to non-Indians reinstated					

World Events





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Module 5
Mastery: Historical Context
Trainer Resources

Story of Rock

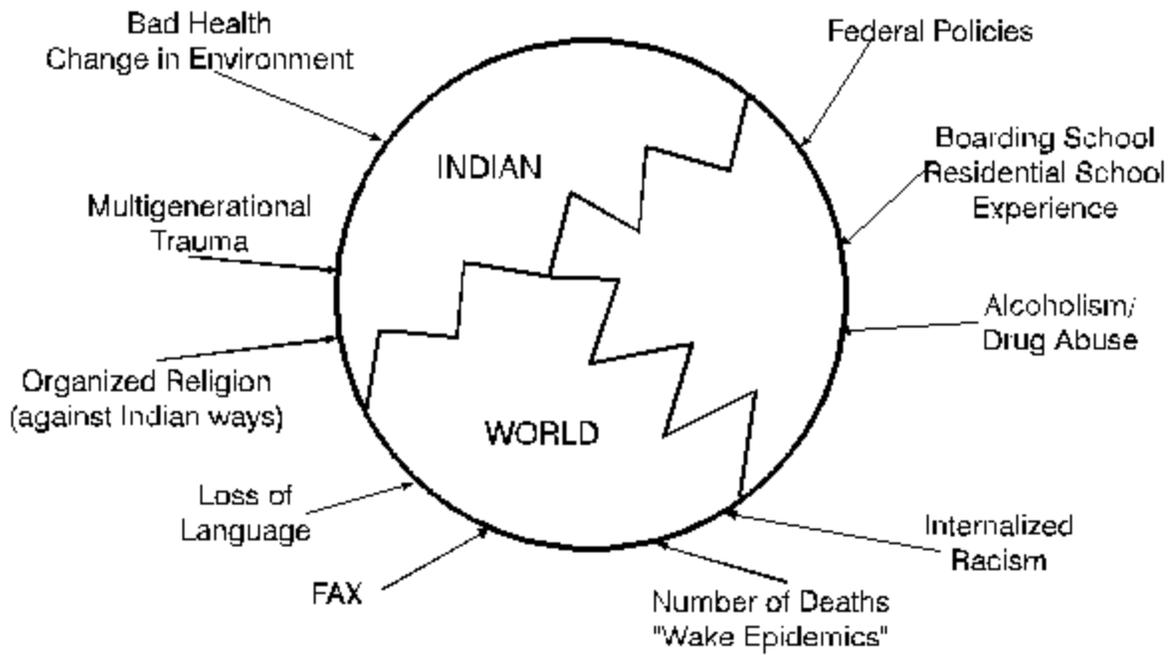
In the beginning, The Creator was lonely and decided to create the Mother Earth, and upon her the plants, fire, water, the four-leggeds, winged ones, those that swim, and then finally the two-leggeds, The People. The Creator said "there is something different and special about the two-leggeds, because they will have strong, deep feelings and thoughts, but also this will mean they will feel intense pain, sorrow, and hurt." In The Creator's wisdom, he/she knew there would be times when the pain, sorrow, and hurt become too much for The People, and they feel that they can no longer carry these feelings with them. The pain would be too great. So the Creator gave the two-legged something strong, something durable, something so solid it was strong enough to take and carry the pain for the two-legged. The Creator gave them Rock. It is strong, durable. You can put Rock into the fire and it remains the same. You can throw Rock in the water and still it holds together strong. Rock will be strong enough to carry those messages back to The Creator when the pain becomes too heavy for the people. Creator said, "This is my gift to The People, you don't have to carry your pain alone. Give it to Rock and Rock will carry that pain and give me the message to help with you healing."

Ethnicity and Cultural Background

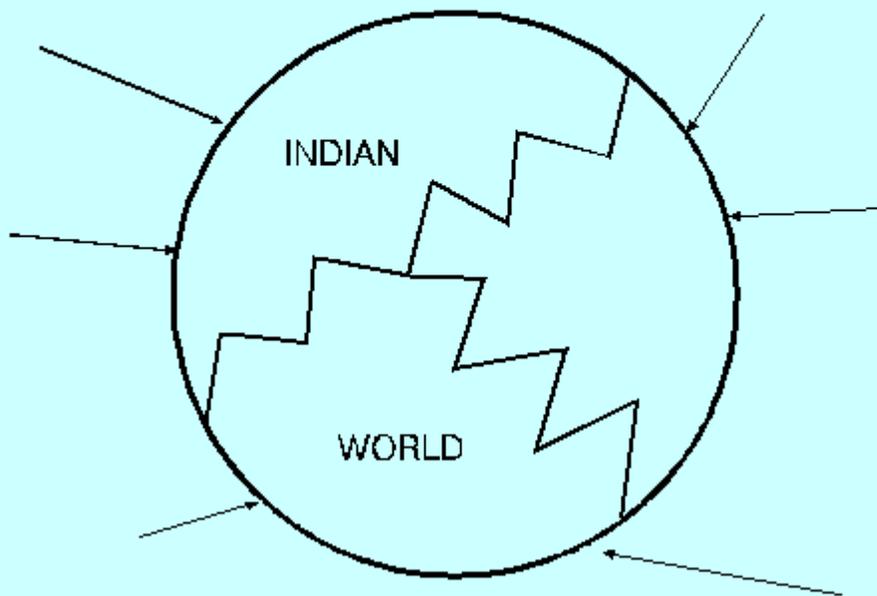
1. What was your primary racial and cultural background?
2. What were the spiritual beliefs you were raised with?
3. Do you follow those beliefs in your own life as an adult?
4. Were you raised in a city, town reservation or village?
5. What was the neighborhood like you grew up in? Was it a close community?
6. What are the things in your culture that you have found are the most powerful in helping you live your life today?
7. What were appropriate sexual roles in your culture?
8. What were the most important core values you were raised to follow?
9. What was defined as problem behavior?
10. What were beliefs regarding alcohol and substance abuse?
11. To whom did people in your culture usually turn for help?
12. How were people of different ages viewed? (Children, adolescents, adults, elderly)
13. What power did men and women have in the family and in the world?
14. What one thing do you value most today in yourself that your culture gave you?
15. What one thing do you value least about the culture in which you were raised?
16. Was responsibility in life viewed as belonging to the self or outside the self?
17. How did those in your culture explain illness? Physical, Emotional?
18. Who had the responsibility of caring for those that became ill, the individual, family, community or doctor?

--by Jane Middleton-Moz--Cross Cultural Prospective

FACTORS THAT BROKE APART THE INDIAN WORLD/CULTURE



CURRENT FACTORS THAT BREAK OUR WELLNESS TODAY



Module 6
Mastery: Rites of Passage
Trainer Resources

The Widow as Butterfly: A Story of Renewal

Long ago, there were two Caterpillar people who loved each other very much. But one day the Caterpillar Man died, and this broke the heart of his widow. The Caterpillar Woman didn't want to be around anyone; didn't want to talk to anyone--she wrapped her sorrow around her like a shawl. She walked, and all the time she walked she was crying.

For a whole year she walked, and because the world is a circle, she returned to where she had started. The Creator took pity on her, and told her, "You've suffered too long. Now's the time to step into a new world of color, a new world of beauty." The Creator clapped hands twice, and she burst forth as the butterfly. And this is why for many communities, the butterfly is a symbol of renewal--that relief can come at the end of suffering.

--Traditional Warm Springs story

VISUALIZATION

FIRST VOICE

One of the things I am going to suggest is that you might have your little friend with you, the stone that you gathered. I would suggest that you hold it while we do this exercise, so there is a safety net with you so that when you feel that you are getting uncomfortable you can squeeze that stone a little bit harder to remind yourself that you are in the here and now, in a very safe place around people who care about you very much.

START BEATING THE DRUM WITH THE SAME RHYTHM OF THE HEART

Now some of you can choose to close your eyes now . . . and some of you might choose to close your eyes a few minutes later . . . but whatever feels best to you.

Some people can concentrate better on the sound of somebody's voice . . . when you close your eyes . . . choose your own time and your own place to listen to the sound of my voice. I'm going to ask (other facilitator) to say hello to you so you can hear her voice right now, too. (Hello, I'm _____, I will be with you today.) Now every time you hear _____ voice you might be surprised to find out how soothing it is.

When you hold this stone, you might be surprised to discover some warmth growing in the stone, as you hold it in your hand. As you listen to the sound of my voice . . . as you wonder when _____ might begin to speak again . . . you can become aware of the sounds around you . . . people shuffling in their seat . . . the sound of the _____ (whatever sounds are in the room) . . . and you might be surprised if you pay attention to those things . . . you learn not to pay attention to them.

Some of you are wearing watches . . . some of you wearing rings . . . some of you are wearing bracelets . . . some of you are wearing glasses . . . and isn't it interesting until I mentioned those things you don't have an awareness of them . . . but as I mentioned your glasses . . . your necklaces . . . your rings . . . your watches . . . that suddenly you can be aware . . . that your body is very skillful at forgetting certain things so you can learn to forget any kind of outside distractions . . . noises come and noises go . . . if there are any interruptions . . . you'd be surprised how that can help you concentrate even more . . . from your listening skills.

One of the things that was said . . . was that when some people picked up the stone they felt like children again. This is the time to go back in terms of being able to remember that child inside of yourself . . . the child that you carry with you all the time. I'm hoping that child with us . . . during this time that we have together . . . learns how to feel safe and to settle back and listen to the voices that you hear . . . listen to the stories . . . you can feel the warmth of that stone increasing. . . feeling almost as if it is pushing against you . . . letting you know that you're safe . . . reminding you how comfortable you feel as you settle back in the chair . . . or on the carpet.. or into yourself. Every now and then you might smell the smell of the sage . . . or the sweetgrass and that will help you relax even more . . . help you feel safe . . . help you to feel comfortable . . . as you listen to the sound of my voice.

Sometimes when people come into a safe place they do it by numbers to help concentrate on counting . . . and as you listen to the sound of my voice as I count . . . you might be surprised to discover how it helps you relax . . . 10 . . . feeling safe . . . 9 . . . feeling comfortable . . . 8 . . . helping you to relax . . . 7 . . . 6 . . . 5 . . . and isn't it interesting that when you were a child it was hard to count . . . and it was such a wonderful discovery to be able to think . . . that you could learn to count . . . to learn that you could read . . . to learn some other things . . . like some of you learning to ride a bicycle . . .

And as you listen to the sound of my voice . . . as you listen to **(2nd voice comes in and counts for awhile and then**

later goes into script. 10 . . . 9 . . . 8 . . . 7 . . . 6 . . . 4 . . . 5 . . . 2 . . . 9 . . . 3 . . . 10 . . . 2 . . . 1 . . . 9 . . . 8 . . . etc. Do not count in order but count backward.) You might be surprised how somehow it helps you to concentrate . . . as you begin an inward journey to discover within yourself a place of safety . . . a place of comfort . . . as some of you bring your new friends with you . . . the stone to help you feel safe . . . the awareness of people who care about you . . . around . . . about the circle . . . in a healing way . . . to help you become whole again.

One of the things that some people do because they have memories that frighten them . . . like they take a big chunk of cement and they cover all the memories so that the bad ones don't come through . . . if you do that you also pour cement over all the memories of joy . . . over all the memories of happiness . . . and isn't it sad to lose access to those memories . . .

So that as you listen to us over the next few minutes as you become aware of the rock that holds some of you . . . you should become aware of the scent of the sage and the sweetgrass . . . as you listen to the counting . . . you might be surprised how you might discover some very nice memories taking place . . . and isn't it interesting for you to notice which memories of joy might come . . . which memories of feeling safe . . . memories you've had at feeling very accomplished . . . though at the time when you felt very proud of yourself . . . and you can feel that memory . . . and you might let that warmth enter into that rock . . . enter into your heart . . . to be there from now and into the future when you need that feeling of warmth . . . when you need that feeling of safety . . . when you need that feeling of accomplishment . . . take it with you where you go . . .

And as a child you learned to see . . . as a child you learned to see the world in different ways . . . a child's kind of short . . . so sometimes the child sees things that the adult missed . . . they're a little bit closer to the earth . . . and each part of you carry in hand . . . part of the land . . . that you carry with . . . some of you hold it in your hand . . . and for some of you, your rock is still out there waiting for you . . . as you listen to . . . as you listen to me . . . you can become aware of the connection . . . to be aware how much protection is around you . . . how much strength is there for you to touch . . . now . . . and I will talk about a time, a long time ago when you first learned to do new things . . . **(2nd voice comes in the script)** and maybe you will remember a time when you first rode a bicycle . . . when you first tried to ride a bicycle it was very difficult . . . sometimes you felt like you would never learn to ride that bicycle . . . and then you finally learned how . . . and you learned to practice in different ways to keep your balance . . . round and round the wheels would go . . . taking you places you wanted to go . . . and isn't it interesting that some of you remembered this bike, remembered what it looked like . . . what it felt to hold those handle bars . . . what it felt like to sit on that seat that took you where you want to go . . . and that bicycle became an opportunity for you to discover things . . . taking you further than you could go . . . and to be able to turn . . . and those wheels that remind you of circles . . . all the circles we have been sharing with you . . . the circles of the drum . . . circles of the medicine wheel . . . circles of the four directions . . . circles of the Christian prophets . . . circles of all your lives . . . seasons that turn in circles . . . the Fall . . . the Winter . . . Spring . . . Summer . . . Fall . . . Spring . . . Fall . . . Fall . . . Falling . . . falling into comfort . . . fall period . . . realizing just as the cycles turn into circles . . . that things turning inside of yourself that help you feel safe . . . that help you feel brave . . . some of you touch the stone in your hand . . . some of you touch the stone in your heart . . . to remind yourself that you can feel safe . . . that you can learn these new skills . . . that you are exposed to just as you once learned to ride a bicycle . . . as you learned to count . . . as you learned to recognize all the letters . . . and it might be interesting for you to discover that as you remember some of these memories . . . the memory of accomplishment . . . the memory when you felt safe . . . the memory when you felt brave . . . discover how much that feeling means to you . . . to be aware of it . . . and isn't it interesting how you can feel it in your body . . . some of you might feel it in your hands . . . some of you might feel it in your legs . . . some of you might feel it in the tingling in your skeleton . . . as you become aware that you can get pleasure as you discover what your body can teach you . . . as the memory becomes, it reminds you how brave . . .

how safe you can be as you relax . . . as you feel safe and relaxed . . . and you can take this feeling of that memory back with you . . . sometimes when you touch a flower . . . the pollen of that flower touches you and stains you as it touches your skin . . . and as you touch these memories you can take the feeling of that memory back with you.

You might be pleased to discover a feeling of energy and when you come back into this room with it . . . and that energy can last with you and in the days to come you are going to see a flash of colors . . . and when you see that flash of colors . . . you will have a memory of that sense of safety. . . and all the things we have been talking about. . . and all the things we have been sharing together in the last few days will come together. . . in a new way . . . just as the circle turns . . . in the days to come you will see a circle. . . when you see that circle you will remember all these things you can remember. . . and the sound of our voices will go with you. . . and the sound of our voices will become the voices of the rain . . . become the voices of the wind . . . and all these words that we are going to share with you . . . all of us who are here sharing our words together.

There are too many words for your mind to hold that your heart will hold them . . . the old people say when you build a snare to catch the rabbit, you catch the rabbit. . . you can forget about the snare. . . when you build a fish trap to trap fish. . . you can forget about the trap once you caught the fish. . . and words can exist to capture the meaning of the idea. . . but when you have captured the meaning of the things that we have shared together. . . you can forget about the words . . . that your heart will remember . . . when you have need of the teaching we have shared with you . . . those words will come to you in the form of the wind . . . in the form of the rain . . . in the distance of people talking . . . within the laughter . . . all these things will come to you and now in your own time . . . taking all the time you need inside . . . in only a moment or two of clock time . . . you begin to come back to us . . . come back with your body . . . and in a moment or two you can become aware of the room around you again . . . and you can start to stretch and feel comfortable . . . and some of you feel very relaxed . . . and some of you might be surprised to discover that there is a nice warm glow around you . . . feeling of comfort . . . feeling of safety . . . and if you need to feel the feeling of safety again, feeling of comfort, your small rock friend is with you . . . your large rock relative is waiting with you in the Spirit House . . . if you want that feeling again you can touch and call on that feeling. . . (singing or chanting optional depending upon facilitator).

VISUALIZATION

SECOND VOICE

Remember a long time ago when you were really small and you were so excited because you were in school for the very first year. You were so happy to have new pencils, and paper, and a book. You could smell the newness around you too, like the chalk and the smell of a newly sharpened pencil and even the smell of papers when they are duplicated. Yes ... and maybe you can remember a time when you first sat at your desk. The chair was just right for your feet and you had a place for your pencil and paper. Everything was new and strange for you. Like when the teacher read from the roll call and called all these names and then called your name. Remember how you raised your hand or said "here" to let her know you were right where you were. And then remember watching her write those strange things on the board and having the teacher ask you to copy them. You didn't know anything about reading and writing, but you knew that the shapes meant something and you were excited about learning how to do it like the big kids and big people. You tried to copy the shapes on your paper not knowing what you were writing. The first letters may have been difficult at first as your hand tried to make the letter "b". You can remember what that was like as you formed a long stem and made the semi-circle for the body of the letter "b". You concentrated really hard. Sometimes it was confusing because you were not sure if the "b" was the same as a six, or was it really an upside down "p", and sometimes it looked like a d.

It was confusing at times, and many times you had to think about it and concentrate really hard so that you could form the concept in your mind. Isn't it interesting that as you began to practice writing the "b", you slowly began to know the difference between an "a", and a "b" and a "d", and a six, and even a "p". Yes, an "a" with a stem could really become a "d" as you practiced and learned how to do this, your mind slowly but automatically began to remember how to do it. And even now, it is so easy to know the difference between a "d" and "b" because you have formed mental images that have stayed with you and can last a lifetime ... in fact you can even take all those letters that you learned back then and can write words, and sentences, and paragraphs, and even fill a whole page with those letters ... you can even read those letters that become words and do it so effortlessly. Isn't it interesting how from a very simple act that took so much time, you can now complete complex acts like combining words, put words in front of words, or put words behind words so they can make sense. You could read sentences like "Run, Jane, run." or "Stop, Spot, stop." Yes, that's rights and later you were able to learn more about more numbers and what numbers can do, like take numbers and add to other numbers and take numbers away from numbers, like five from nine becomes four and add three and five to be an eight, and it became one step building on another step to learning different combinations until it became an automatic process. You still add ... and subtract ... you still divide and multiply numbers in such an easy way. You still read and write and can remember all those things so well and just think with a little practice you really can do well when you put your mind to it. It is really wonderful how easily it is to use your mind in such interesting ways to do all the writing, reading and adding and subtracting when you need to . Yes, just by allowing the mind to form mental images and integrating all that knowledge, you can without any hesitation do so many wonderful things when you really put your mind to it.

Module 7
Interdependence: Responsibilities
Trainer Resources

How The Animals Stole Fire

Long and long ago, when the People were animals, the World was often cold. And so it was the Animal People met in council to decide what to do.

"There are times," said Eagle, "when I fly into the Land of the Sky People, and notice they have fire."

"If we had fire," said Raven, "we would always be warm."

"The Sky People will not give us their fire," commented Bear.

"Then we must take some of their fire to have for our families, and those who will come after us," concluded Raven.

The Animal People continued to discuss this and agreed to obtain fire from the Sky People. They realized no one person would be able to go to Sky Land and take the fire by him or herself.

"I can fly to Sky Land," said Eagle, "but many of you are too heavy for me to carry."

"Some of us are fast runners," said Deer, "and can carry the fire, but how can we get to Sky Land?"

"If there were only a bridge we could walk into the sky," said Wolf.

"I wish we could walk on rainbows," said Spider.

"Then let us build a bridge of arrows," said Raven. "We will shoot the arrows into the sky, one after another, end to end, and then climb up to where the fire is kept."

The Animal People decided to hold a contest to discover who was so powerful an archer that he or she could shoot the sky, and so accurate that he or she could fit the arrows together.

One by one, the largest and strongest of the Animal People failed. None was powerful enough to shoot the arrows high enough. Then little Wren came forward with a bow made of an elk's rib.

"What makes you think you can succeed when the rest of us are not strong enough?"

"All I can do is try," said Wren. And he pulled his small bow back, letting the arrow sail away almost out of sight, until it struck the sky.

"Sometimes people forget the most powerful are sometimes the smallest," said Spider.

They all congratulated Wren, and handed him all their arrows. One by one, the arrows were loosened--one by one they were jointed together, arching down until the bridge of arrows was within reach.

One by one, the fourlegged people began to climb, while the bird people flew ahead.

"I must go among the first," said the Bear, "since I am one of the best hunters."

Eagle looked at the thinness of the bridge and the thickness of Bear, and thought quickly. "My dear cousin," said Eagle, "it is you who must stay down here and guard the bridge as a way home."

And so it was, Bear saw the others leave him.

One by one, the Animal People entered the Land of the Sky People, following the signs and scent of smoke to one of the houses that held fire. They positioned themselves as they had planned. Woodpecker knocked on the rooftop of the Sky People's home.

A Sky person came out to see who had knocked, and Woodpecker hurried to the other side, remaining hidden. Seeing no one, the Sky Person went back inside the house.

Beaver lay down in front of the door, and waited. Again, Woodpecker knocked, and then hid. Again, a Sky person came out, and was surprised to find Beaver, bringing him inside the home.

"Have any of you seen such a strange looking creature?" he asked.

"No," said the grandmother, "I will skin it," she said. "Such beautiful fur."

Beaver continued to play dead, and bit even more tightly the skin inside the corner of his mouth. Beaver had the power to take off his skin and not die, as long as he kept even a tiny bit of it on. As Eagle and Woodpecker watched through the smoke hole, the grandmother began to expertly skin Beaver.

Again, Beaver bit tightly onto the skin inside his mouth, and Woodpecker knocked, more loudly than before. Woodpecker allowed the Sky People to see him. The Sky People, who had never seen a Woodpecker before, were excited, and called to the grandmother to join them. Reluctantly, she put down her knife and joined her family outside. Beaver rolled over in his skin, and he was as good as new.

Meanwhile, Woodpecker would allow the Sky People to almost catch him, and then fly a little way, luring them away from their home.

Beaver grabbed some of the fire and ran out the door, passing to Wolf. The fire was hot, and Wolf could barely hold it as he ran towards the bridge of arrows. The smoke of the fire was blown across his back, leaving a darkened area you still see today. One by one, the Animal People passed the fire to one another, and the fire marked each one. The young deer was spotted from the white ashes. Eagle held the fire in his claws, away from him, but his white tail feathers charred on their tips, and turned dark. Robin held the fire too close to her breast and it scorched her red. Raven held the fire in front of him, and the smoke blew over him, staining him the black he is today.

On earth, Bear had begun to worry that the others had been gone so long. "They probably need me," he thought. "They need a strong warrior." Bear patted his large stomach, and worried that the rest of them might be as hungry as he was.

And so Bear packed a bundle of food, putting more and more food into it, until it was as large as he was. Balancing the bundle, Bear began to climb the bridge of arrows, but he had only gone a little way until the bridge was broken

apart, and the arrows fell down.

Bear looked at what he had done, first feeling terribly guilty. But then he told himself, "If they had let me come when I had wanted to, this would never have happened. This is really their fault." And so Bear picked up his bundle, and disappeared into the forest, where he is today, avoiding the other animals, so he doesn't feel guilty.

By now, the Sky People had discovered their fire had been stolen, and were chasing the animal people.

Bat and Spider were keeping watch over the bridge of arrows, and proud of their responsibility. Bat was a very vain and handsome young man who enjoyed having others admire him. He pulled his blanket more tightly around him, as he heard the bridge collapse and fall back to the earth.

In the distance, Bat and Spider could see the others running towards them, passing the smoky fire between them, with the Sky People close behind them. Without hesitation, Spider began to weave a basket to lower the ones who couldn't fly back down.

She had them climb to the basket, and lowered them down with the fire. A Sky person grabbed at Bat, who jumped away, falling down. He spread his blanket out to slow himself down, catching the wind like he had wings. But he was awkward, and hit the ground with his face. This is why when you see a bat today, his face is all pushed in flat.

Brave Spider let the other down safely, but had to leap away from the grabbing hands of the Sky People so quickly, she did not have time to secure a web line for herself, and so fell back down. She landed so hard, she broke her legs, which is why when you see a spider today, her legs are bent at such a sharp angle.

Proudly, the animal people held up their new fire to show the others, when the angry Sky People sent rain. The fire was put out, and the Animal People were very sad.

"Now what shall we do," asked Frog?

"Wait," said Beaver, and he showed them a tiny bit of the fire still smoldering beneath one of his claws.

"But where can we put the fire so the Sky People will never be able to take fire away again?" asked Eagle.

And so, it was decided Raven would hide fire in wood. Raven placed the fire into the different trees, where we find it, even today.

Time Is Right For 'Coyote' to Howl Again

Carlotta Kauffman

Star-Bulletin

A late playwright's sister revives his work

A few years ago, Carlotta Kauffman had asked her brother John to teach her "According to Coyote," an acclaimed one-person play he had written and performed exclusively. He had refused. John Kauffman, at the time artistic director for the Honolulu Theatre for Youth, had been looking for a successor because AIDS had made him too ill to take the stage, but he doubted whether his kid sister had the talent.

But Carlotta had had several years of acting experience behind her. Their mother was a full-blooded Nez Perce and Carlotta had been part of an American Indian dinner theater at Tillicum Village, which lies south of Seattle along Puget Sound. About a year after their conversation, he went to see her show. "And on our way back, on the boat, he said he was just amazed, he didn't know I could perform like that," she recalled. "So, you know, that really made me feel good."

**"He prepared himself to die,
... And when the time came,
he just went with it. It was
really something"**

That feeling has bolstered Carlotta as she prepares for a Honolulu revival of her brother's play, five years to the month after he first performed it here. There is more than a bit of anxiety. Not only is it the same play, but it will be on the same stage and in front of many of the same people who worked with John, whose rising career was cut short when he died in 1990.

"I've thought about that a lot," she said over the telephone last week from her home in Kamiah, Idaho, on the Nez Perce Indian Reservation. "It's going to be difficult emotionally. I know it's going to take quite a bit of strength to get through the first few days over there." But her motivation is the same as John's was in writing the play: to spread an understanding of their culture.

"According to Coyote" is a compilation of about 20 tales that center on Coyote, a mythological hero with a streak of the trickster who appears frequently in Plains and Plateau Indian legend. It was commissioned by the John F. Kennedy Center for the Performing Arts in Washington, D.C., where it premiered in 1987. John subsequently performed the play across the United States, in Australia, and even at the Central Children's Theatre of Moscow.

The Coyote stories, while entertaining, are not just entertainment. "Most of Coyote's 'great deeds' were the result of mishaps or accidents as Coyote was trying to pull a fast one on someone," John wrote in his playwright's notes. "And therein lies the other major function of Coyote tales--they tell us how to behave, or more precisely, how not to behave."

The stories are part of a heritage that was passed down verbally. Carlotta, now 34 years old and the second youngest of six sisters, remembered hearing them from her grandparents when they visited her family in Seattle,

and during summers spent on the reservation. "My grandfather always would tell us these stories and he'd make these little gestures with his hands that were supposed to be Coyote," she said. "He had a story for everything."

The revival came about when a cousin at Lewis-Clark State College was assigned to direct a play for a senior project. She got permission to do "Coyote" from HTY, which had been assigned the legal rights. Carlotta auditioned and got the part, and since November has been touring in Idaho and Eastern Washington, sometimes watching a videotape of John's performance for guidance. She was invited to make her first trip to Hawaii after Jane Campbell, HTY's managing director, caught some of her shows.

The tour has had its poignant moments. One came when Carlotta performed the play in her hometown, the first time it had been done on the reservation. The gymnasium was packed with family members who had never seen John's work before. "There were so many times I thought I would start crying, because you could just feel the strength in there," she said. When it was over, a third of the audience was in tears.

Carlotta spoke warmly about her brother, with the slightly awed tone of a younger sister. When John was going to the University of Washington on a tribal scholarship, their mother would pack up the family and take them there to see him perform. "It was so amazing to see him up there on stage," she said. Once, when she was in the sixth grade, he needed a child in one of his plays and gave her the part. "It was so neat," she said with a laugh. "I loved it." Although she at first studied nursing, the experiences later guided her into acting.

John, she said, was angry at life the first month after he was diagnosed, but then accepted his situation with characteristic strength.

"He prepared himself to die," she said. "He packed up a lot of things and had them separated out for different sisters. He started working on his own obituary. He got his will all prepared. He set up a scholarship fund for all his nieces and nephews, so each time 'Coyote' was performed, some money would go into it. And when the time came, he just went with it. It was really something." Carlotta lived in Seattle for many years, but in August moved back to the reservation, where she cooks for the tribal senior-citizen program. Part of the reason for the return was to give her 7-year-old daughter and 11-year-old son a chance to learn from the Nez Perce elders, who are dying off. And the elders have had something to say to her, too.



There's been several of them that come up to me and told me, 'I'd like to tell you some of these stories and perhaps you can put it in a play,'" she said. "Several of them have said that. 'I've talked about doing it, but I really haven't done it yet.'" She paused. "Maybe I should." If she does, then Coyote--and all he has to teach--will have company as he prances his way into another generation.

Teaching Quotes from our Elders

We Indians live in a world of symbols and images where the spiritual and commonplace are one.

Erdoes, 1972:109

We are the stars that sing,
We sing with our light;
We are the birds of fire,
We fly over the sky;
Our light is a voice;
We make a road
For the spirit to pass over.

--Algonquian "Song of the Stars" in: *Gibbon, 1972:238*

. . . if you are good to old people, these in turn will pray to the Supreme Being for your health, long life, and success. Children were instructed explicitly to be good to the aged, to feed them, to clothe and to help them in difficulties, as well as to seek out those so blessed and ask for their prayers.

--*Cooper, 1957:195*

White Painted Woman said, "From here on we will have the girl's puberty rite. When the girls first menstruate, you shall have a feast. There shall be songs for these girls. During this feast the masked dancers shall dance in front. After that there shall be round dancing and facetoface dancing."

Opter, 1965:89

First cleanse (purify) ourselves ritually with smoke or water, and then let "WakanTanka" make us into clean bores to work in and through the sake of others. You have seen junk and mineral deposits. People are like that, except that the deposits are the things that we put in "WakanTanka's" way when we ask him to help us.

Fools Crow

Fools Crow Wisdom & Power

Thomas E. Mails

Council Oak Books

Tulsa: 1991

True Civilization

The man who sat on the ground in his tipi, thinking of life and its meaning, accepting the kinship of all creatures and knowing unity with all things, was drawing into his being the true heart of civilization.

--*Chief Luther Standing Bear*

Chief Dan George

Of all the teachings we receive this one is the most important:

Nothing belongs to you of what there is, of what you take you must share.

Touch a child--they are my people.

The sunlight does not leave its marks on the grass. So we, too, pass silently.

Many shores I have sailed to in my canoe,
Often against strong winds.
Choose the tree well my brother,
If it is to carry you to distant shores.

If the very old will remember, the very young will listen.

Already signs of new life are arising among my people after our sad winter has passed. We have discarded our broken arrows and our empty quivers, for we know what served us in the past can never serve us again.

My Heart Soars
by Chief Dan George
Buffalo: Hancock House Publishers
1974

They made us many promises, more than I can remember --

They promised to take our land, and they took it!

--Red Cloud
Lakota

They will teach us to quarrel about god . . . We do not want to do that. We may quarrel with men sometimes about things on earth, but we never quarrel about the Great Spirit. We do not want to learn that.

--Chief Joseph
New Perce

Let him be just and deal kindly with my people, for the dead are not powerless.

Dead, did I say; there is no death, only a change of worlds.

--Chief Seattle (Sealth)
Duwamish

Treatment is discovery. Aftercare is recovery.

Empowerment belongs to Ego. To rekindle another's spirit is the eternal flame of truth.

Beyond the wholesome discipline of life, be gentle with yourself

--Desiderata

If you can't hold them in your arms, hold them in your heart.

It is always at its lowest ebb that the tide begins to turn.

Remember women, Everything Fred Estair did, Ginger Rogers did backwards and in high heels.

Honored is a woman with child . . more honored is a woman without child for they will teach from the heart.

I am the Weaver. I am the woven one. I am the Dreamer. I am the Dream.

Trying to make other people change is like trying to sweep the ocean back with a broom.

When I'm willing to see things differently, things are different.

It's better to lose one eye, than lose your shame.

We are but a strand in the web of life. What we do good or bad effects the whole web.

It only hurts when you forget to laugh.

If you think you will have little impact because of your size . . try going to be with a mosquito.

Father of four overcomes many barriers to graduate



By Pamela Stillman*

Today Staff

RAPID CITY--Alvin Iron Cloud Jr., a 19-year old father of four, has proven that hard work pays off by graduating from Douglas High School.

He has overcome many obstacles to be the first person on his father's side of the family to graduate from high school in 13 years.

"My father always told me, 'You reap what you sow.' I think that's pretty true," Alvin said reflecting on the past few years of his life.

**SPECIAL
FEATURE**

Alvin is a model student, with a 3.7 grade point average, is student body president, played varsity basketball all four high school years, works at L&L Insulation up to 25 hours a week, and lives independently with his girlfriend and children.

"I felt like dropping out a lot, especially after my second child. It's been a constant pressure ever since starting high school," Alvin said.

"I really didn't plan to have a family so soon, but looking back, it really made me grow up. If I did not have the family I do now, I don't think I would be graduating from high school."

The student also credits his parents, Alvin Iron Cloud, Sr. and Rochelle Spring Water, and his grandparents for helping out his young family, so that he could stay in school without having to work full-time.

School has not always been important to Alvin. He said before entering high school he had been in a lot of fights.

Moving quite a bit, because his father is an artist, Alvin said he was challenged by school children, for being "different."

"Because I was the first Indian student at some schools, people did not always know and understand what my culture was about. When I was younger I'd fight them," he said.

"But, the older I got, the more patient I got. Now I think people have to be around you to see who you are."

It was when Alvin got suspended from school, that his father stepped in and encouraged him to do something positive with his feelings of frustration--play basketball.

Also steering Alvin to become a stronger person, was the guidance of Native American religion his father taught him. He began traditional dancing at age 4, for which he has earned numerous trophies.

"My dad has been my biggest role model," he said. "I like the way he conducts himself. Because he did not graduate, I do not look down on him."

Today, Alvin grass dances, Sundances, and participates in sweats.

"The religion has kept me intact," the student said. "I do not drink and smoke. I have never been drunk in my life. My religion and family kept me strong."

Becoming a father also changed Alvin's life for the better, he said. He and his girlfriend, Lynette Cross Bear, have four children: Rochell, five months old; Galen, 2; Michael, 3; and Alvin III, 4. He also cares for Lynette's daughter, Sabrina.

"Having children really helped me mature mentally," he said. "Having to take care of someone else changes things. I have to take care of five other people."

This last year, Alvin's typical day consisted of going to school from 8 a.m. to 11:40, working from 12 p.m. to 5 p.m., going to basketball practice or working overtime if possible, going home and doing homework, and spending time with his children.

"Sometimes it was hard to balance it all. It got real frustrating, especially during basketball season," he said. "Getting my diploma and being a role model for my children kept me going."

The student found it kind of funny when his classmates complained about trying to balance school and chores.

"I would kind of say, 'How would you like to be in my

position?" he said. "Their parents support them, and I'm supporting my kids a living on my own."

Alvin said there is a lot of peer pressure today for young people to drink and take drugs.

"I run into it all the time, but I always ask, 'What is this drug going to do to me,'" he said.

"People say drinking is fun, but all I see is people throwing up and being sick. I don't like how it hurts people. I try to learn from other people's mistakes."

The student body president also said the pressure to join gangs is strong in Rapid City, which he has resisted as well.

"I just say, 'No.' It's childish. I think it's just a bunch of kids who need something to do."

The senior has been in the local news lately, having spoken out during the recent Rapid City spiritual march against racism, May 3. He said the march was important, because it presented issues faced by young people.

Alvin stressed that he has seen racism in some schools she has attended, but not at Douglas High School, which he views as culturally diverse.

"Last year I was elected student body president. That shows a lot about the school itself," he said.

Last week Alvin's parents appeared before the school board and requested that he be allowed to receive an eagle feather during the commencement ceremony on May 30. The board voted to allow the tying ceremony.

"Once I explained that I looked at the eagle feather like my diploma, they understood. I think they did a real good job having this. It could have gotten ugly," the student said.

"This is definitely a step towards more understanding of the Native American culture."

Alvin said the senior class supported his request to receive an eagle feather, for which he is grateful.

"I even heard that the person behind me was not going to accept their diploma, until the feather was tied on me. When I heard that, I was kind of surprised, but our class is really close."

Although he did not view racism at Douglas High School, Alvin said he was sometimes treated differently when his basketball team would travel to other schools. He said other teams would tease him for his long hair and make "war whoops" when he entered their gyms.

"I didn't let it get to me," he said. "Instead, I used it to play harder."

Translating that negative energy into positive energy, Alvin averaged 14 points a game with four steals and two rebounds an outing this year. For his efforts, he was named to the *Indian Country Today* Class A All-Lakota Third Team.

Last year, he was named "Mr. Offense" on the basketball team, and was selected as an "Athlete of the Week" on KEVN Television.

Of his four years playing basketball at Douglas, Alvin said he most enjoyed playing this last year with his younger brother Everett.

"He's real good. We play together well. They call us 'The Brother Act.'"

Alvin is also known for his football abilities. As a freshman, he played on the Pine Ridge Thorpes team that went to the districts. As a sophomore, he played linebacker for the Douglas Patriots.

This year, the senior has been recognized for his academic achievements, which makes him extremely proud. Johnson O'Malley presented him with a certificate of achievement this year, which he said "was pretty cool."

Of his many awards throughout the years, Alvin said he is most proud of earning his diploma.

"Getting the diploma will make the most difference in my life. That's the one I most care about. That means a lot to me," he said.

This summer, Alvin will continue working for L&L

Insulation, where he was recently told he will be made a supervisor.

He plans to attend college at Colorado State University this fall, or another four-year college, to earn a criminal justice degree. In the future, he would like to become a tribal lawyer.

Alvin shared a message for Native American children.

"The message I give to young kids, is to keep away from drugs and alcohol. It's not cool," He said.

"The key is education. That will bring them many opportunities.

Stick to education--that's the only way out."

Module 8
Interdependence: Personal and Community
Development
Trainer Resources

1. COMMUNITY OWNERSHIP THROUGH ASSESSMENT

- Ask the community their perceived needs and concerns
- This begins the mobilizing of resources within the community
- And contributes to a general awareness

Be prepared for responses which may not be what you expect: (may not be related to alcohol and other drugs)

- Lack of youth activities
- Lack of adequate law enforcement
- Lack of jobs and opportunities for jobs
- Poverty
- Expressed problems within systems:
 - Family
 - Peers
 - School
 - Community

Asking the community begins the process of community ownership of problems, needs and concerns.

2. ENGAGE THE GRASSROOTS

- Actively seek all segments of the community, especially those who may not be visible and/or vocal.
- Agencies/organizations and other formal structures are important and their point of view is valid as a formal structure. Care must be taken to seek out and hear points of view from the ordinary folks.
- Be inclusive: respect the diversity and difference of all--include all members of all groups, including those with negative and suspicious attitudes.

The result of this approach minimizes a "my/their" relationship and brings about a collaborative sense of "US."

3. SEEK LONG TERM SOLUTIONS WITH SHORT TERM STEPS TOWARD THAT SOLUTION

- Create a vision.
- Use the vision as a motivation factor.
- Create realistic and achievable goals.
- Celebrate successes!

4. VALIDATE AND SURFACE THE SKILL AND KNOWLEDGE ALREADY EXISTING WITHIN THE COMMUNITY

- The role of lead agency (such as a partnership) is to facilitate the resourcefulness of the community.
- An additional role is to partner with the community to seek additional skills and resources that may exist outside the community.

5. ENGAGE THE COMMUNITY TO TAKE MORE AND MORE RESPONSIBILITY FOR MANAGING AND EVALUATING PROGRAMS

- Role of lead agency (such as a partnership) is to coordinate the community's initiatives.
- An additional role is to be available for training and technical assistance needed by the community.

The result of this approach is that the goal is not the solution of a local problem, but the active involvement of the community in the problem solving process.

6. USE PROVEN METHODS FOR INFORMATION AND ASSESSMENT

- Key community members (formal and informal leaders).
- Community forums and meetings.
- Specific community groups such as social and service clubs and other community systems (school, church, etc.).

After needs and concerns are surfaced from the community:

- Prioritize; what to focus on first.
- Study needs to determine specific goals.
- Develop plan of action to accomplish locally determined goals.
- Identify local leaders.
- Solicit community feedback.
- Publicize concerns, needs, goals, action steps, and successes.

7. MAINTAIN THE MOMENTUM

- Increase involvement of more members through various methods, including:
 - Continued publicity to the entire community.
 - Open forums for the community.
 - Door to door recruitment.
 - Neighborhood meetings.
 - School events (and other formal structure events)
 - Response to crisis event.

8. PROVIDE FOR EARLY SUCCESSES

- Create opportunities for the entire community to know and feel there is accomplishment, small as it may be.

9. INVOLVE COMMUNITY IN DECISION MAKING

- Not in terms of lead agency (such as partnership) organization, policy or structure, but decisions regarding goals, action steps and activities.

10. COMMUNICATE AND LISTEN WITH THE COMMUNITY AND HAVE FUN!

NANACOA 1-800 NUMBER AND ORDER BLANK FOR VIDEO

The video, "Hope for Children of Alcoholics" is available through:

The National Association for
Native American Children of Alcoholics
1402 Third Avenue, #1110
Seattle, WA 98101
Phone: (206) 467-7686
or
1-(800) 322-5601

Module 9
Generosity: Our Contribution to Community
Trainer Resources

PLANNING FOR COMMUNITY ACTION

Activity Planned	Target Date	Responsible Coords	Obstacles	Strategies

PERSONAL STRENGTHS AND ACTION PLAN

MY STRENGTHS	MY PLAN TO USE MY STRENGTHS IN MY COMMUNITY

Module 10
Community Give Away
Trainer Resources

GONA Evaluation Form

Handed out on-site by
The Pacific Institute for Research and Evaluation (P.I.R.E.)

Glossary

ATOD: The acronym for Alcohol, Tobacco and Other Drugs (ATOD), a term commonly used by Federal agencies or substance abuse prevention trainers when speaking about substance abuse.

BICULTURAL: Of, or combining two distinct cultures in a single person or region in equal or nearly equal proportions.

COLLABORATION: To work together in some mutual undertaking, to cooperate toward a common objective.

COMMUNITY DEVELOPMENT: A group of people living together in a smaller social unit within a larger one and having interests, work, etc., in common and working together for growth, advancement, and improvement (economic, social, safety, justice, etc.).

COMMUNITY PARTNERSHIP: A group of individuals who represent different sectors of the community who agree to team and work together for a common cause, for example to reduce alcoholism and drug abuse.

COMMUNITY TEAMS: GONA curriculum is based upon the participation of community teams, a multidisciplinary group from the same community who go through the GONA together and work together on team activities during GONA.

CSAP: The acronym for Center for Substance Abuse Prevention (CSAP).

CULTURE: The characteristic features of a group of people including its beliefs, its artistic and material products, and its social institutions. The structure of behaviors, ideas, attitudes, values, habits, beliefs, customs, language, rituals, ceremonies, and practices among a group of people, which defines for them their design for living and for life.

CULTURAL OPPRESSION: The state in which of a cultural group is oppressed or dominated by another, in a manner which restricts or prohibits the first culture from practices upon which that culture is based.

DIDACTIC: Learning method for instruction, that consists mainly of presentation and traditional teaching methods.

DIVERSITY: The condition of being different, varied, or having differences.

EMPOWERMENT: To facilitate enhancement of power or authority; to give ability to; to facilitate to selfdetermine existence or behavior.

EXPERIENTIAL: Learning activity that includes personal involvement and participation.

FACILITATOR: To support a group process in order to draw out ideas of participants.

GONA ALTAR: GONA provides a place for sacred objects to be set and to serve as a witness of the hard work that is done at GONA. It is introduced at the beginning of the opening ceremony. The altar opens the doors to understand recovery and healing and the importance of spirituality. GONA trainers may share their sacred objects for the altar, but the invitation should go out to anyone who wants to place something on the altar.

HEAD HUDDLE: This is when the GONA trainers and TC gather informally for a quick consultation about how to proceed on the agenda; if they should change the agenda; or to check things out with each other about the GONA and how participants are reacting.

HOLISTIC: The view that an integrated whole such as mind, body, and spirit are interdependent upon each other; isolated parts have an effect on the whole organism. Systems are interconnected.

METAMORPHOSIS: A change of form, shape, structure, or substance (for example, changing from caterpillar to butterfly).

MIND MAPPING: A free sharing of ideas evolving around a single idea or a cluster of ideas that are visually represented in a circular form evolving outward into larger domains as ideas or words are multiplied and given by the group.

MULTIGENERATIONAL TRAUMA: Trauma which is passed on from one generation to the next because of psychological, social, and environmental traumatic conditions and stressors that are unresolved within a family system, community, or population.

NORMS: A group standard; a way of behaving in a group, which is either established cognitively by a healthy group upon beginning a task, or which evolves through the behaviors of the group over time.

PARADIGM SHIFT: A paradigm is a model or example of how things happen. The term "paradigm shift" describes a shift in how things happen. Used during GONA, it refers to the way community development is changing from the old bureaucratic model of top to bottom hierarchy, to a model of grassroots empowerment, and participatory decision making, one more in line with traditional Native values.

POPCORN: This term is used to describe a group interactive process where the group is asked to volunteer comments or thoughts to a question, and these responses are written down on newsprint.

RESILIENCY FACTOR: Human capability for recovering strength, spirits after being harmed, stressed, or oppressed.

RISK FACTOR: May be individual, family, community, or social characteristic with high correlation (but not necessarily causation) to ATOD problems.

RISK TOKENS: Participants are given poker chips or some other small object which signifies a "risk token", and is used by participants to symbolically toss into a basket when they feel they are "taking a risk" during the GONA.

rites of passage: A ceremony in some cultures marking the passing to another, more advanced stage, as to puberty or adulthood.

SPIRIT HOUSE: A place that has been set aside for GONA participants and GONA trainers to have solitude and a quiet place for prayer or meditation. The participants will be told about the location of the Spirit House on the first morning. In addition to a quiet private space, some of the items available in the Spirit House might include, a pitcher of water with glasses; sage; tobacco; an eagle feather; a Bible; the AA Big Book; Book of Affirmations; candles; or other objects which are appropriate for the Regional Cultures represented by the participants at the GONA.

SPIRIT HUDDLE: This is when the GONA trainers take the time to support each other spiritually or emotionally prior to, after, or during the day.

TALKING CIRCLE: A Native American form of sharing of ideas, thoughts, feelings, songs, stories, and prayer through the process of ceremony and talking within a circle of people led by a trained leader or someone who knows how to run a talking circle.

TRANSFORMATION: To change the form or outward appearance, to change the condition, nature, or function.

TRUSTBUILDING: Exercises to build cooperation, confidence, and faith in another. An important first step in the team building process.

VALUES: A thing or quality having intrinsic value; something having or held to have real worth to an individual or group.

VISUALIZATION: Guided imagery; performing a mental image of something not present to the sight.