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Restoring the CIRCLE (Community Involvement to Renew Commitment, Leadership and Effectiveness): a tool for intimate partner violence prevention.

M Many Grey Horses

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Restoring the CIRCLE
Community Involvement to Renew Commitment,
Leadership and Effectiveness

A Tool for Intimate Partner Violence Prevention

Intimate Partner Violence Prevention Project
Behavioral Health Program
Albuquerque Area Indian Health Board
Albuquerque, New Mexico

This book belongs to (Name of Facilitator)

(Please write your name on the line above)

Developed by Martha Many Grey Horses
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References
Restoring the CIRCLE
Albuquerque Area Indian Health Board
Albuquerque, New Mexico

Acknowledgment

The background of the CIRCLE curriculum stems from the tool kit of the Gathering of Native Americans (GONA). In the spring of 1997 the Albuquerque Area Indian Health Board contracted me to develop the original CIRCLE facilitator’s handbook—which served as the basis of this curriculum—Restoring the CIRCLE. Once again, I am happy to participate in the restoration of the CIRCLE with the Native People and tribes of the Southwest region.

I want to acknowledge our tribal elders for their generosity in providing the necessary guidance in setting the direction for the advancement of Native Communities. I extend my feelings of gratitude to our Native People for their belief, encouragement and participation in the efforts to restore the sacred teachings into our daily lives. Equally important, I want to confirm the truth that without the participation of our children, youth, adults and elders in this project—Restoring the CIRCLE—the work would be meaningless and empty. Thus it is important to keep in mind that it is our people who are indispensable to this project!

I want to express appreciation to my colleagues—Roberto Lucero from the National Council on Alcoholism and Drug Dependence and Tom Kauley from the Health Science Library, School of Medicine, University of New Mexico and President of the Board of Directors for the Albuquerque Indian Center. Thank you for your encouragement! My feelings of appreciation to my beloved Northern Cheyenne sister, Magoo Shoulder Blade, for providing the materials on Native People that enriched the quality of this curriculum! Thank-you for your generosity! I want to acknowledge my colleagues serving on the task force for the Intimate Partner Violence Prevention Project—the original members are as followed: Mary Alonzo (Albuquerque Indian Center), Gwen Packard (Morning Star House, Inc.), Cari Washburne (National Indian Youth Council), Kathy Many Goats (Public Health Services, Indian Hospital), Sister Agnes (St. Martin’s Hospitality Center) and Marilyn Daw (Women’s Community Association). Thank-you for your support! Finally, I wish to extend my feelings of love and gratitude to my sisters from the Behavioral Health Program, Albuquerque Area Indian Health Board—Joyce Naseyawma, Michelle Chino, Connie Garcia and Amber Carillo—thank you for your confidence and laughter!
The area of concern—Intimate Partner Violence—is a delicate subject to address as it touches upon all aspects of one’s being—heart, mind, body, spirit and soul. Subsequently, the pain of violence affects one’s quality of life and relationship with others. Healthy relationships require the individual to cultivate knowledge and skillful tools so that one will be able to nurture herself and others in his relationship. In the process of writing about this subject, my feelings and thoughts were stirred in reference to my own relationship with my companion who passed on to the Supreme Concourse on High during the past spring season. My relatives, I want to pay tribute to him, especially as he served this country in the Viet Nam War. I recall the powerful time of his passage—for there was the beauty of spiritual love found in a relationship between two lovers that our elders often shared with us. This profound experience was the most precious gift that my companion bestowed upon me. And it inspired me to direct my energies in sharing the teachings about life enhancing and life sustaining values for intimate partners through this curriculum. My relatives, so it is my prayer that our relatives who engage in the CIRCLE process find true happiness through the vibrant forces of spiritual love that exists in their relationships with partners, children, family, friends, clan and other relatives. I extend my greetings with feelings of love and respect.

Salutations!

Martha Many Grey Horses
Introduction

Indian People, who live in the city of Albuquerque, help to develop Intimate Partner Violence Prevention Project. The primary aim of the Project is to help strengthen our families, our relationships, and our skills so that together, we can help prevent intimate partner violence.

Intimate partner violence means any violent act between two people who are, or were, dating, married or living together as a couple. Violent acts include verbal abuse, threats, stalking, physical violence and sexual assault.

We recognize violence affects children, youth and elders. Issues related to violence must be addressed by Native Peoples and Communities. We have to start somewhere! We believe that the high rates of intimate partner violence morbidity and mortality among Indian People can be reduced and prevented by increasing individual and community knowledge and skills for developing healthy relationships, healthy lifestyles and community connections, in a format that is culturally appropriate for Indian People. This project is an opportunity to take that important first step in reducing all types of violence in our community.

A major step forward is the development of the preceding curriculum, “Restoring the CIRCLE—A Tool for Intimate Partner Violence Prevention.” The two governing goals of this tool are:

- To advance personal skills development, self-sufficiency and self-esteem that will increase individual and community capacity
- To augment a strong sense of commitment, mentorship, cooperation and involvement of community members, support systems and service providers toward violence prevention among the urban Indian population of Albuquerque, New Mexico.

Scope of the Problem

In a civilization whose prosperity mirrors forth high technology and the affluence of material wealth, it is devastating to realize the high degree of violence occurring in our society. As Americans step closer to the new millennium—which is exciting—the US Surgeon General declared domestic violence as the nation’s number one health problem, but it is also the most unreported crime in the country. It has been stated that domestic violence may be at the root of all behavioral, social and criminal problems. Consider the following statistics provided by the National Center for Injury Prevention and Control, Division of Violence Prevention:
Approximately 75% of female Alaska Native and American Indians homicide victims are killed by someone they know; almost one-third are killed by family members. Among all U.S. female homicide victims, 65% are killed by someone they know.

The 1985 National Family Violence Resurvey determined one year 15.5% of 204 American Indian couples sampled reported violence in their relationship; and 7.2% of Indian couples sampled reported severe violence compared to 14.8% and 5.3%, respectively, among American white counterparts.

In 1994, homicide claimed the lives of 24,926 Americans. Suicide was responsible for the deaths of 31,142 Americans.

Homicide is the second leading cause of death for persons 15 – 24 years of age and is the leading cause of death for African-American and Hispanic youth in this age group.

For every violent death, there are at least an estimated 100 nonfatal injuries caused by violence.

In 1994, 4,211 women over 19 years of age were victims of homicide in the U.S.

There were 38,505 firearm-related deaths in 1994, including 17,866 firearm-related homicides, 18,765 firearm related suicides, and 1,356 unintentional deaths related to firearms.

Why is domestic violence common? There are several theories to explain human violence. There is the human evolution theory that ascribes violence to human peculiarity for sexual jealousy, mate guarding and paternity confidence. Along this continuum, there is another theory that perceives violence to be associated with human physiology—that is human aggression is based on testosterone. From the psychological perspective, violence is viewed to be based on a mental premise—for example, the cycle of victimization is a psycho-pathology process. The social theory indicates that violence results from social learning, societal influences and cultural influences. The legal theory explains violence as a criminal behavior. Finally, there is the theory that claims violence emerges from the individual’s need for power and control.

Some of the contributing factors to violence include substance abuse (drugs and alcohol), stress associated with the personal, environmental, and financial conditions and situations including social isolation such as no victim support or resources, no sanctions for offenders and dependence or the inability to guard against or escape from abuse.
Domestic violence can happen at anytime. It is rarely a one-time occurrence. Often, it is described as a cycle of violence—that is when a violent incidence occurs, there is a period of reconciliation or calm, then the tension begins to build up to the point of eruption again, and the pattern of behavior repeats itself. It is most lethal when the victim leaves or tries to leave the relationship.

Domestic Violence is usually hidden because of shame, fear and guilt attitudes. Thus, there is the tendency to keep it a secret and to deny its existence or occurrence. Although the statistics suggest that domestic violence usually happens at home more often it happens in cars.
Handbook Application

It is important to be reminded that the cultures of Native American communities may vary somewhat but that the need to address issues related to violence is universal to all sectors of the American Society. Thus, the primary focus of this handbook is to prevent violence through culturally appropriate approaches. The preceding information provides guidance on how to use the content of the handbook. **To ensure effectiveness of the curriculum, it is important for program administrators—making the decisions regarding the selection of facilitators for the CIRCLE—to ensure the persons hired be properly trained in all aspects of this curriculum before any implementation of this curriculum occurs.**

The *preworkshop activity* is self-explanatory. It is encouraged that the administration of this test be conducted as part of the workshop registration.

In setting the tone for the four phase process of the CIRCLE, the facilitator is required to introduce the *purpose* of this project, Restoring the Circle, and to explain the *scope of the problem*. At this point, the facilitator may use the statistics on violence as listed in the scope of the problem. Furthermore, the facilitator must *introduce and review the concepts* associated with The CIRCLE, including the acronym of—community involvement to renew commitment, leadership and effectiveness. Other concepts to be reviewed are—vision and the four phases of capacity building phases. It is important that the facilitator plans for the necessary time to effectively address these concepts as *this is an essential force in creating awareness so that Native People can subsequently take action to prevent violence*!

The learning objectives are designed to assist the facilitator to focus their attention and energy in the overall direction of the curriculum. Therefore, it is incumbent that the facilitator seriously review and comprehend the nature of this curriculum.

The curriculum renders an array of learning activities such as stories, poems and songs for each of the four stages of the CIRCLE. The facilitator may choose from the assortment of learning activities—dependent upon the age groupings of the participants. Sometimes the participants may be interested in sitting quietly and listening to a story on tipi creeping, or how the animals stole fire, or the story of the rock rather than engaging in the physical interaction.

In processing the experience, it *is absolutely important* that the facilitator allow the groups to discuss their responses to the guiding questions. It is through these questions that the participants gain awareness of themselves, their situation—needs, concerns, issues and problems—as well as the state of condition of their relationships. It is through listening, hearing and sharing in these group processes that the participants begin to establish and enhance a sense of belonging, interdependence and commitment to
continue their individual healing process. Please take the time to allow the healing to take place.

The facilitator must take the time, at the end of each phase, to administer an evaluation form to the participants. This information is important to the development of programs and facilitation of workshops.
Preworkshop Activity

The Abuse Test (from Welcome to Tracy Kemble’s Women In Need)

The purpose is to enable the participants to engage in self-assessment of their relationships of significant others in a private manner.

Instruction: The Abuse Test is to be administered before the CIRCLE workshop by the facilitator. The facilitator will place the test with the respondent’s answers in an envelope and seal it. Upon completion of the circle workshop, the facilitator will return the respondents’ tests as an opportunity for participants to review their answers to determine the individual’s progress.

Do you ever wonder if you are suffering from the pains of an emotionally abusive relationship? To find out if you are take the test below.

Is your abuser irritated or angry with you several times a week (or more) although you do not mean to upset him? Are you surprised each time he gets angry? Does he say he is not mad when you ask him what he’s mad about? Or does he tell you in some way that it’s your fault?

Do you find, when you try to discuss your upset feelings with him over issues that bother you that he refuses to discuss the situations or tells you that “you’re trying to start an argument?”

Do you find that each time the issues are never resolved which leaves you unrelieved and unhappy?

Do you frequently feel perplexed and frustrated by his response because you can’t get him to understand your intentions?

Do you find yourself not so much upset about concrete issues (for example, how much time to spend with each other, where to go on vacation, etc.) – but more about the communication in the relationship (i.e., what he thinks you said and what you heard him say)?

Do you sometimes wonder, “what’s wrong with me? I shouldn’t feel so bad.”

Do you find that your abuser rarely, if ever, wants to share his thoughts and plans with you?
Do you find your abuser takes the opposite view from you on almost everything you mention, and that his view is not qualified by “I think” or “I believe” or “I feel”? As if your views are wrong and his are right.

Are you not allowed to say “stop it” without a punishment?

Does he get either angry or has, “no idea of what you are talking about” when you try to discuss an issues with him?

Do you feel like a child in the relationship, having to ask permission and apologizing for your behavior?

Do you feel powerless and “less than” your lover?

Have you stopped seeing your friends and family? Does your lover or husband criticize your friends and family members? Did he complain so much when you saw them in the past that you finally stopped seeing them all together so you wouldn’t have to argue with him about it? Are you ashamed to see your friends or family because of your mate’s behavior? Are you embarrassed at having put up with so much from him?

Do you believe that you are to blame for your husband’s or lover’s problems? Do you feel you are mostly responsible for the problems with the relationship?

Does your mate try to take advantage of you sexually or make unreasonable sexual demands on you?

Does your lover’s personality change when he drinks alcohol?

Does your mate use “humor” to put you down or degrade you?

Does he lack the ability to laugh at himself?

Does he find it hard to apologize or admit he is wrong? Does he make excuses for his behavior or always blame others for his actions?

Does he usually get his way in deciding when and where the two of you will go?

Does he control or disapprove of your spending, but has no problem spending on himself?

Note to viewer: If you have found yourself checking more than three of the above, you are in a potentially abusive relationship.
"Everything the Power of the World does is done in a circle. The sky is round... and so are all the stars. The wind, in its greatest power whirls. Birds make their nests in circles. The sun comes forth and goes down again in a circle. The moon does the same, and both are round. Even the seasons form a great circle in their changing, and always come back to where they were. The life of a human being is a circle from childhood to childhood and so it is in everything where power moves." Black Elk, Oglala Lakota

**Vision**

"We gain a vision of what our potential is from our elders and from the Teachings of the Sacred Tree. By trying to live up to that vision and by trying to live like the people we admire, we grow and develop. Our vision of what we can become is like a strong magnet pulling us toward it." (Bopp, Brown & Lane. *The Sacred Tree. Four Worlds Development Project. University of Lethbridge, Lethbridge, Alberta, Canada. 1984. P.15*)

The *CIRCLE* is capacity building—engaging people in the process of promoting and developing their natural skills and abilities in order to accomplish their goals, become competent in their efforts, and enjoy the process and the outcomes.
- The first phase promotes comraderie, provides a safe environment for building trust, provides an atmosphere of inclusion, and provides comfort and a sense of belonging in the group. Building relationships is belonging, trust, respect, communication, inclusion and acceptance.

- The second phase promotes individual and community empowerment through healing, skills building, resiliency, self esteem and confidence. Skills building is communication, resiliency, leadership, self esteem, healing from personal and historical trauma.

- The third phase is to focus on problem solving, leadership and community building which emphasize the value of each individual's contribution and the recognition that we cannot accomplish important tasks alone. We need each other's ideas, knowledge, skills and abilities in order to succeed. Interdependence is mutual trust, reliance, connections, responsibility, accountability, acknowledging the contributions of others, supporting the contributions of others, and contributing to the process.

- The fourth phase promotes a sense of commitment to the task and an understanding of the importance of reciprocity and giving back to the community, the group and oneself. Commitment is reciprocity, generosity, mentorship, advocacy and collaboration.
Belonging—The First Phase

The first stage of the CIRCLE honors infancy and childhood.

The hearts of children are pure, and therefore, the Great Spirit may show to them many things which older people miss. Black Elk. Oglala Lakota. C. 1949.

It is a time in the stage of human development to focus on getting to know your relatives and to build relationships. Axiomatic to nurturing one's sense of belonging! Just as children need to know they belong, so do adolescents, adults and elders need to be reminded that they belong.
I do not remember the day, of course, but I know what happened. Four days after I was born in the Pueblo Indian village of San Juan in the Rio Grande Valley in New Mexico, the “umbilical cord-cutting mother” and her assistant came to present me to the sun and to give me a name. They took me from the house just as the sun’s first rays appeared over the Sangre de Cristo Mountains. The cord-cutting mother proffered me and two perfect ears of corn, one blue and one white, to the six sacred directions. A prayer was said:

Here is a child who has been given to us. Let us bring him to manhood... You who are dawn youths and dawn maidens. You who are winter spirits. You who are summer spirits... Take therefore... Give him good fortune, we ask of you.

Belonging is acceptance, communication, respect and trust.

Building relationships means promoting comraderie, creating a safe environment for building trust, ensuring an atmosphere of inclusion and comfort so as to enhance a sense of belonging in the group.

For many Indian people, connection to family, clan and community are essential components of everyday life. For individuals, families, clans and communities to effectively plan, work, learn and problem solve, a foundation of nurturance and respect is needed.

The best relationships are based on caring and...

RESPECT

Respect each other’s feelings, friends and opinions.
Exercise your listening skills.
Support each other’s dreams.
Practice sharing responsibility (make family decisions together).
Exhibit honesty and accountability.
Compromise, rather than sacrifice.
Treat each others as equals.
FOCUS OF LEARNING

Concept: The focus of examination is directed on the principles of caring, nurturance, acceptance and respect as dynamic processes of relationship building.

LEARNING ACTIVITIES

The purpose of these relationship-building activities is to facilitate the course for the participants to get to know one another in a good way as well as to augment self-awareness.

Learning Objectives:

- To strengthen one’s interpersonal skills especially listening and risk-taking.
- To support one’s sense of belonging through the learning activities and the physical settings.
- To create an atmosphere of recognition, acceptance and inclusion.
- To honor the representative voices of grandparents/elders, parents/adults and adolescents/youths as they share their living experiences.

"Do you know your neighbor?"

Instruction: Facilitator starts by introducing self to a participant in the circle. All chairs that are not occupied are removed from the circle. The facilitator asks the participant "who else would like to get to know in the circle?" The participant responds, "I would like to get to know all those who...?" The participant may responds with some thing he/she would like to know about a neighbor, for example "all those who brushed their teeth this morning." At this point, all those participants who brushed their teeth this morning get up and move to a chair on the other side of the circle. The person who is left standing starts again by introducing his/her self to a participant, and then ask, "who else would you like to get to know in the circle?" The game continues on until the facilitator decides to end it.

Processing of experience: The facilitator may ask questions to encourage self-awareness and skills development such as, "What was the experience like for you? What did you enjoy best about the activity?" "What does being a good neighbor mean to you?"

"Ball Throwing"

Instruction: All the participants stand in a circle. The facilitator by providing the instructions for the ball throwing game as followed: everyone in the circle will have an opportunity to throw and to catch the ball. You will throw the ball across the circle. As you throw the ball, you will tell the person you’re throwing the ball to, “Here you go (say
the name of the person),” who will catch the ball and say, “thank you (say the ball thrower’s name, and in this case the facilitator).” The catcher will then turn to throw the ball to another person standing across the circle. The same words are repeated as he/she is throwing the ball, “here you go (name the person you are throwing the ball to).” The person will catch the ball and then say, “thank you (your name),” and turn to throw the ball to the next person. The facilitator will gradually add more balls so that the participants are constantly throwing and catching balls and repeating the same phrases. As many as ten balls can be used in this game.

Processing of experience: The facilitator may ask questions to encourage self awareness and skills development, such as “what did you learn about your listening skills” or “what did you learn about your ability to focus your attention and concentration on the rules and the process of the game?”

“All My Relations!”

Instruction: The facilitator will place three chairs, side by side, in the middle of the room, facing the participants. The facilitator will ask a grandparent, a parent, and a youth to share their living experiences with the participants. The relatives will be invited to sit on the chairs placed in the middle of the room. The facilitator will ask the three individuals to respond to the following question, “what is it like for you to be a grandparent, or parent/adult, or youth/child?” These individuals will be encouraged to take their time in sharing their stories.

Processing of experience: The facilitator may ask each of the three relatives the following questions, “how it was like for you to share and what did you learn from the other two relatives?” The participants are encouraged to take time to think about the question before they respond. The facilitator will assign participants to small groups to process the impact of the experience. The facilitator will ask participants the following questions: What did you learn from the three relatives sharing their experiences? How will you support your relatives? What you say and do, can you share that with us?

“Cultural Walk”

Instruction: The facilitator will instruct the participants to form a line on one side of the room. On the opposite side of the room is drawn with chalk or masking tape. The facilitator will question, “Is anyone here... (and describe the characteristic i.e., brown hair; or say a specific role i.e., parent; or state a specific responsibility i.e., getting ready to write a test; or experience i.e., government residential school)? Would you walk across the room to the other line and turn around to face the center of the room? No talking.” All participants who share the similar characteristic (or role or responsibility or experience) walk across the room and turn to the center of the room without talking. The facilitator will say, “Look to see who is in or not in your group.” After the participants
have had the opportunity to look around, then the facilitator will say, "Please walk back to the other side of the room where you began, turn around and face the center of the room." The facilitator will then select another characteristic (or role or responsibility or experience) to began another cultural walk.

Processing of experience: The facilitator may ask questions to assist participants to examine feelings relative to belonging such as "How did it feel when you belonged/not belonged to the group? What issues emerged for you that pertain to your experience with belonging or acceptance?"

Team/Clan Building

Concept: The focus of examination is the dynamic power of the concept of symbolism from Native American cultural perspective.

The purpose of the clan building is twofold—one is to promote one’s sense of belonging by encouraging creative and artistic expression; and second is to appreciate one’s sense of personal cultural identity. In this learning activity, the clan often expresses the concept of symbolism through shields or drums.

Learning Objectives:

♦ To promote one’s sense of belonging
♦ To strengthen one’s sense of trust
♦ To identify individual and cultural strengths

*Please note that this learning activity requires time over the course of the CIRCLE. As a facilitator, please do not expect the clans to complete their work on the same day. Instead, the clans need to be encouraged to work on this activity during the time away from CIRCLE time—such as the evenings.

The equipment required: colored markers, arts and craft supplies such as colored papers of assorted size, scissors, glue paste, strings, feathers, scotch tapes, rulers, pencils, boom box, Native American music, and creative thinking.

Instruction: The facilitator will assign workshop members to groups and explain the concept of belonging to clans for Native Americans. The groups will discuss and arrive to a consensus on the name of their clan. Each clan will have time to brainstorm the individual member’s strengths and to list these strengths on newsprint. The clans will be able to translate the selected words describing the individuals’ strengths into symbols that best represent these character strengths on newsprint. Clan members will select spokesperson for their group to report to the larger circle. In the large circle, the facilitator will ask the spokesperson from each clan to share the meaning of their clan symbol. After each presentation, the facilitator will assist the spokesperson to display the
clan symbol in the room. The circle will affirm the efforts of each clan for their team work, creativity, and trust building.

*Processing of experience:* The facilitator may ask the following questions—how was the experience like for you? How will you apply what you’ve learned to your relationship with your partner and/or children?
The second stage of the CIRCLE is a time to honor adolescence!

*White Painted Woman Instructs the Chiricahua in the Puberty Rite*

*A Chiricahua Apache Story*

After the Indians separated, they named the mountains, named the springs, the rivers, plants, trees and berries. They were told that every new-born child should have a name. All the tribes were together at Hot Springs where they were to receive supernatural power and all customs. At the place of the prairie branching in four directions they met. 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 Gahe shall dance in front. After that there shall be round dancing and face-to-face dancing.” The girls were told that the basket was there with the feathers. They were to make four runs around it on the fifth morning with the basket closer each time. The women were told to take care of the girl and make sounds when she ran and to mould her and pray for her. The first tipi had four poles. (Opler, Morris Edward. *Myths and Tales of the Chiricahua Apache Indians.* University of Nebraska Press. Lincoln, NB. 1942)

Mastery represents the adolescent stage of human development.
Hidatsa Courting Customs

Song sung by a girl to another whom she loves as her own sister (ikupa or chum). "My ikupa, what do you wish to see?" you said to me. What I wish to see is the corn silk coming out on the growing ears; But what you wish to see is that naughty young man coming! (Hungry Wolf, A. & B. Children of the Sun. William Morrow & Company, Inc. New York, NY. 1987. P.109).

It is a time in the stage of development to focus on becoming proficient in the various dimensions of human competencies, including human relationships.

Blackfoot Tipi-Creeping on the Canadian Prairies
As told by Ben Calf Robe

When I was young, parents were still very strict with their children—especially the girls. When boys start to have girlfriends, they have to figure out all kinds of ways to sneak around and meet with each other. The ones who were pretty brave use to go right into the tipi where the girl lived, way late, after everybody was asleep. Sometimes some pretty funny things happened that way.

One time I was going around with my best friend, singing... We stopped by this white tent... Inside there was a real pretty girl—we were all after her, she was so nice. My friend and I crawled under a wagon, by this tent, to take a rest. Pretty soon two other fellows came along—they were older than us. They didn’t see us resting in the dark. The one fellow told the other, “I’ll go in first, and you watch for me. Scratch on the tent if anybody comes along.”

This was a new tent that the girl was living in. It had a picket rope that went down the front. They pulled the picket pin up so that rope would be out of the way. But the one who was staying out tied the end of the rope to his friend’s overalls. The one going in didn’t know. He went on in and there was a tin stove in the way. It was dark, and he must have tripped over something. Pretty soon we heard the stove rattle and a dog jumped up and started barking. The fellow just threw himself out the door and started running. Then the rope gave out and it looked just like somebody threw him back into the tent. He jumped back up and started running again, and the same thing happened. By this time the dog was really barking and everybody in the tent was awake. My friend and I were laughing like crazy. Finally he noticed that the rope was tied to this overalls and he tore it off and ran away. All the dogs were barking in the camp, and the neighbors were calling out to see what was going on. (Hungry Wolf, A. & B. Children of the Sun. William Morrow & Company, Inc. New York, NY. 1987. P.114).

A time of vision and mastery—when learning about our past helps us understand our future.
Hanblecheyapi: Vision Quest

At the center of the individual's quest for closeness to Wakan Tanka is the Vision Quest Ceremony. It is an individual ceremony, performed on the isolated mountain top or a badland butte. Some woodland Indians created platforms high in the trees on which to do their quests. In addition to isolation, the vision seeker also endures a period of fasting and going without water. The vision quester prepares himself or herself in the sweat lodge before ascending to the mountain top or isolated area. A Vision Quest can be an important ceremony for young people about to face the challenges of an adult world. It provides a personal time in which they may reflect seriously on their spiritual and occupational paths. (McGaa, Ed. Mother Earth Spirituality: Native American Paths to Healing Ourselves and Our World. Harper. San Francisco, CA. 1990)

Mastery entails cultivating life-sustaining skills especially communication and leadership. It is time for the adolescent to champion his/her resiliency and to nurture his/her personal cultural identity.

"How Saynday Tried to Marry the Whirlwind"
-A Kiowa Story-

Saynday (teacher) was coming along, and as he came along he saw a beautiful girl. She was so beautiful he stopped dead in his tracks to admire her.

"Oh my," said Saynday, "how lovely you are! What is your name and where did you come from? I never saw anything so beautiful!"

"My name is Whirlwind," said the girl, "and I came out of the south and the west with the heat of midsummer."

"Whirlwind, Whirlwind," said Saynday. "That's a pretty name. It's as pretty as the rest of you. Look here, I think we ought to get married."

"Oh," said Whirlwind, "I don't want to marry you. You have funny arms and funny legs and a funny voice, and that queer mustache in the middle of your face."

"I'm very goodhearted," said Saynday. "The way I look doesn't have a thing to do with that."

"Well," said Whirlwind, "I don't want to marry anybody. I'm too young to get married."

"Oh no, you're not," said Saynday. "You're just right to get married. Anyone as beautiful as you are ought to get married right away while she's young, before she gets old and fat and ugly, and nobody will have her."

"I still don't know," said Whirlwind. "The more she looked at him, the less she wanted to marry Saynday. My people say I'm very hard to get along with. Maybe I'd better not marry anybody."

"Well, I'm not easy to get along with myself," said Saynday. "Some people say I'm just mean, because I'm so hard to get along with. That ought to make us a good pair."

"Of course," said Whirlwind, "when I really like somebody, I'm willing to do a lot to get along with him." She had thought of a plan to make Saynday sorry he'd ever even seen her.
“That’s just the way I am,” said Saynday. “Why, I’d do anything to make a person I really love happy.”

“Well,” said Whirlwind, “you make us sound a lot alike.”

“Oh, we are,” said Saynday, “I think we’d be making a big mistake not to get married. It seems to me we’re just made for each other!”

“All right,” said Whirlwind, “I guess we should, then.”

Saynday was so excited he came running at her with his eyes shut, and his arms open to catch her and hold her, so she couldn’t change her mind and run away. Just as he caught hold of her, up she went in a cloud of leaves and grass and sticks and trash, carrying Saynday along with her.

She carried him away and away, and then she threw him down on the ground by Saddle Mountain. “There!” she said. “Maybe that’ll teach you a lesson. Maybe now you’ll believe what a person tells you the first time!”

And she went off and left him choking and spluttering in her dust, for she really was the whirlwind. (Marriott, Alice. Winter Telling Stories. William Sloane Associates, Inc. New York, NY. 1947).

FOCUS OF LEARNING

Concept: Story telling creates cultural sensitivity and appreciation of the concept of cultural identity.

LEARNING ACTIVITIES

The purpose is to facilitate the personal involvement and skills development.

Learning Objectives:

- To activate self-expression and creativity.
- To share and learn from each other’s cultural background and heritage.
- To acknowledge and appreciate adolescence as a stage in human development to acquire wisdom and knowledge through personal life experiences.

Instruction: The facilitator will take the time to read each of the stories. For group discussions, the facilitator will utilize the questions designed for each story.

- White Painted Woman’s Ceremony. The story is about the beautiful way in which the Chiricahua Apache honor the coming of age (puberty rite ceremony) for their adolescent daughters. Today in contemporary society, there are rites of passage for adolescents. What was your rite of passage—what did you experience? If you could change or create a rite of passage for your adolescent relative, how would it be like? Who would be there? What would happen?
• *Hidatsa Courting Customs.* This is a little song about courtship. Do you know of any tribal songs about courtship? What did you enjoy about these songs? If not, can you share a song you like that best describe your feelings about love and courtship?

• *Blackfoot Tipi-Creeping on the Canadian Prairies.* Adolescence is a time of challenging one’s being—physically, mentally, emotionally and spiritually. So it is with courtship as revealed in the tipi creeping story. What are the healthy—macking or hooking up—ways in which adolescents can enjoy getting to know one another?

• *Hanblecheyapi—Vision Quest.* This ceremony is a very special and sacred time for the individual who yearns to acquire wisdom about life. There are many teachings and lessons to be learned from such a powerful experience. What do you do to acquire moments of solitude and tranquility? What does the concept sacrifice mean to you?

• *Saynday and Whirlwind.* For many Indigenous Peoples, we have a trickster teacher who reveals teachings of life. For the Kiowas, they have Saynday. In this story, Saynday tried to marry the beautiful Whirlwind, but in doing so, he reveals teaching about the ego-mind of human nature. Do you know of any tribal stories that tell stories similar to this Kiowa story? What lessons did you learn from this and other similar tribal stories? Do you believe these tribal stories are valuable to the adolescent members of our families and communities? Why?

However, our recent history as Native People—our way of life has been disrupted and destroyed! The CIRCLE acknowledges both our historical and personal trauma and begins the healing process.

**FOCUS OF LEARNING**

*Concept:* The topics of concern are the concepts of domestic violence, cultural oppression, multigenerational trauma, emotional tension, violence, gender stereotyping and suicide.

**LEARNING ACTIVITIES**

The *purpose* is utilize the medium of role-playing as a measure for dealing with the impact of the forces of oppression and to enhance personal communication and problem-solving skills.

*Definitions:*

*Domestic violence* is defined as any violent act between two people who are, or were dating, married or living together as a couple.
Cultural oppression—The condition of a cultural group that is oppressed, or dominated by another, in a manner that restricts or prohibits the first culture from practices upon which that culture is based.

Multi-generational trauma—Trauma that is passed on from one generation to the next because of psychological, social, and environmental traumatic conditions and stress that are unresolved within a family, community or population.

Learning Objectives:

♦ To understand the basic emotions of grief, sadness, fear, anger and happiness.
♦ To take risk in sharing the emotions one is experiencing at the moment.
♦ To recognize that unresolved pain (emotional tension) is an obstacle in life.
♦ To address issues about isolation, suicide, gender stereotyping, dating behavior, human sexuality, domestic violence, intimate partner violence, alcoholism, physical abuse, child abuse, depression, isolation, fear, shame and suicide.
♦ To enhance communication and problem solving skills.

Instruction: The facilitators and participants will volunteer to role play “issues” affecting our Native communities. When the role-playing is completed, the facilitators will provide the participants the opportunity to share their thoughts and feelings about the various themes.

Processing of experience: The facilitators may ask questions regarding the issues specific to the topic areas such as “This is my family, themes for discussion—domestic violence, alcoholism, physical abuse and child abuse.” Specific questions regarding the issues are listed following the script.

*The facilitators will offer support to individuals engaged in the process of letting go of their hurt. It is encouraged that the facilitators use the Spirit Room to provide individual support to the participant.

“Ball Toss”

Instruction: Six participants are needed to role play in three dyads. Each dyad will consist of an employer (the boss) and employee (the worker). The boss in the first dyad will provide little, if any, direction to the worker—communication is weak. The second boss will be critical of the worker’s efforts and job performance. The third boss will provide encouragement and support to the worker.

The goal of the game is for the worker—who is blindfolded—to be able to throw as many balls as possible into a box. Each dyad will role-play the assigned relationship. The first boss will tell the worker to “toss the balls into a box” and walk away. Even if the worker asks questions, this boss will essentially ignore the worker. In other words the worker is
left alone to make decisions and to take action to complete the task. The second boss will be critical of every action and decision taken by the worker. The boss will not recognize or acknowledge any positive accomplishments by the worker. The third boss will be encouraging of the decisions and actions undertaken by the worker. The boss will communicate this information to the worker at every opportunity.

Each worker will be blindfolded with a handkerchief. The boss will lead the worker to a spot about five feet away from a box. The facilitator will instruct each dyad when to begin and end the role-playing. Each boss will begin the role playing by telling the worker to “toss the balls into the box” and enact the required role.

Processing the experience: The facilitator may ask the volunteers, “how did you feel about the instructions given to you by your boss? In what ways, could the boss have been more helpful to you in carrying the task?” The facilitator may ask the other participants, “what did you see, what did you hear and what you feel?” How may you apply what you’ve learned to your relationship(s)?”

ROLE PLAYING

“Chill Out—Don’t Be All Somehow!”

Suggested Themes for discussion: Issues on Gender Stereotyping, Dating Behavior, Snagging and Human Sexuality

The story:

The fine young man, Sage, took Lulu, whom he thought was a nice young lady, to watch a movie. But he learned differently—and much to his disappointment. This is what happened on their way home.

Lulu says, “oh honey, can you drive up to Moon Light Mile, please, I want to hear the drum and the songs under the light of the moon and stars.” Sage responds, “no, I don’t want to, it’s getting late and I really must bring you home.” Lulu continues, “it won’t take long, just a few minutes, come on, we won’t be late.” She moves closer to Sage, and pressures her body against him. Sage is driving. He manages to move closer to the door. Lulu moves closer to him, and begins to touch his hair, still pleading “it won’t take long, I just want to listen to the drumming and singing.” Sage is doing his best to concentrate on his driving. Lulu doesn’t give up but continues “come on, it won’t take long.” Poor Sage! He’s feeling nervous and thinking to himself, “what am I doing here!” He moves his hand to push Lulu gently away from him, saying, “Lulu, I’m taking you home.” Lulu begins to touch his hair pleading, “it won’t take long.” With all his graceful strength, Sage says firmly, “no, I’m taking you home now!”
Processing the experience: The facilitator may raise the following questions, “what are your tribe’s traditional teachings about adolescence, courtship and human sexuality?” “what does gender stereotyping mean to you?” “do you think that conflict in dating relationship is an early warning sign of future problematic behavior that manifests itself in marriage and family life—and why, please explain?”

“He(She) was thinking about doing himself (herself) in”

Violence is the intentional use of physical force against another person or against oneself, which results in or has a high likelihood of resulting in injury or death, suicide as well as interpersonal violence such as rape, assault, child abuse or elder abuse. (JAMA, June 10, 1992, 267:22 p. 3071)

Suggested Themes for discussion: Issues on depression, isolation, fear, shame, suicide and relationship.

The story:

Bobcat, a young handsome Native man, is sitting alone at home. He’s feeling bummed out. There’s no one to talk to as if he wants to talk to someone. He mutters to himself, “it’s always like this any ways, just when I want to talk to somebody, nobody is ever around.” He gets around, walks around the front room with hands in his pocket, head down, kicking objects lying on the floor, and mutters again, “what do they care about me, they don’t care, none of them do, they’re always leaving me alone.” Bobcat stands beside the window looking out, and mutters again, “that’s it! I’m doing myself in, they won’t even care, at least not for long.”

He walks toward the bedroom to get a shotgun from the closet. He opens the closet door, reaches for the gun and picks it up. He says out loud, “I wonder where I put the bullets.” He looks over to the dresser and remembers that he put them in the bottom drawer. He walks over to the dresser, bends down and pulls out the drawer, reaches in and pulls out a box of bullets. He puts the shotgun and box of bullets on the bed. Then, he walks back to the front room and sits down on a chair. Still thinking and suddenly the door bell rings—“ding dong, ding dong, ding dong!”

Without waiting for anybody to answer, in bounds Cedar and Jay Blue. They’re all smiles. Cedar says, “yo dude, what’s up, hey we’re on our way to Jade’s, she having a birthday party, thought you’d want to come with us, come on, get ready.” Jay Blue notices right away that Bobcat looks sad. He walks up to him, “hey guy, what’s up, come on I’m not leaving till you tell me why you’re bummed out.” They come closer to Bobcat who is sitting on the chair throughout the whole commotion. They bend over to take a closer look at him. Jay Blue reaches out to Bobcat, touches him on the shoulder, says “come on bro, we can talk about it.” Bobcat barely whispers, “I’m thinking about taking my life.”
Processing the experience: The facilitator may raise the following questions, “what do you do to help yourself when you are feeling depressed, sad, lonely, afraid or ashamed?” “who are your supporter?” “what will you do to create a support system for yourself?”

FOCUS OF LEARNING

“I want to pay a tremendous respect to the women—our womenfolk. Man may slay one another but cannot ever overcome the woman. For in the quietude of her lap lies the child. You can slay him once and again. But he issues as often from that same gentle lap, a gift to the Great Good in which man is only an accomplice. That’s all we are. We’re only an accomplice. The woman needs us only for one night. Here we stand in eagle feathers and war bonnets and all that. And our women, so gentle, so sweet, so kind. Yet the race of man goes on because of our women.” By Phil Lane, Sr. Yankton Sioux, 1992.

Concept: The focus of examination is the politics about violence, including violence against women.

LEARNING ACTIVITY

The purpose is to discuss what it means to be at risk and the elements of psychological torture (including verbal degradation, denial of power, isolation, monopolizing perceptions, occasional indulgences, hypnosis, threats to kill and induced debility).

Learning Objectives:

♦ To acquire an understanding of the elements of psychological torture.
♦ To provide an opportunity to deal with personal experiences with violence.
♦ To gain a sense of understanding for the political nature of violence against women.

“Story – A Prisoner of War”

A man is being held against his will. For months he has been verbally harassed and degraded by his guard. He was once strong, clear-thinking, assertive, good looking and intelligent, but all of these have been slowly and methodically torn away by the actions and words of his guard. He’s been called weak, stupid, afraid and ugly, and because he’s been told this over and over he’s begun to believe it. Then the guard started depriving him of sleep by waking him every time he started to fall into deep sleep. He’d be forced to get up and clean his room while the guard verbally and emotionally abused him. And it wasn’t long after this that he physical abuse began. First he was just shoved around, then slapped a couple of times. Immediately after that the guard apologized, said he got carried away and didn’t mean to hit him. And later that night the guard brought him some cigarettes and let him have more food than usual. Shortly after that
incident the guard told the prisoner that he was free to leave, that the charges against
him were false. The delighted prisoner headed out of the room and out of the building,
but waiting for him at the front door was the guard, who said, “where in the hell do you
think you’re going?” Confused, the prisoner replied, “you said I could leave.” At that
the guard took a club and smashed it across the prisoner’s face saying, “you dumb
SOB.” I’d never say anything like that! You’re just so goddamned stupid and worthless
that you can’t get anything right. You’re as bad as everyone told me you were. I don’t
know why I ever did anything nice for you. Now get the fuck back to your room!” The
prisoner walked dejectedly back to his room. He was bewildered. He thought he knew
what the rules were, but now he was confused, as they seemed to change all the time. He
didn’t want to be beaten or humiliated anymore. He’d done what his guard asked, but it
seemed he could never please him. Later that night he heard the guard’s footsteps as
they made enough noise that the prisoner knew he was out there. In the morning the
prisoner was surprised to find a magazine he’d wanted had been slipped under the door.
His guard left him alone for two days, but on the third day, the guard barged in the door
and held a gun to the prisoner’s head. In a calm voice the guard said, “let’s play a little
game. I’m sure you’re smart enough to tell me how many bullets are in here.” With that
the guard commenced to pull the trigger several times. With each click the prisoner
expected to die, but this time there were no bullets. However, the guard loved this game
and would force the prisoner to play it often, sometimes there were some bullets;
sometimes not. It was not long before the prisoner trembled at the mere sound of the
guard, not knowing whether the next time he would die. Early in his imprisonment the
prisoner had tried to escape, but he was always found and always punished and
threatened with death. When he no longer cared about living, the guard threatened to
find his family and kill them. The prisoner knew of other prisoners being killed. His will
was broken. He was afraid of everything. One day some prison officials came and told
him that he was free to leave, but he didn’t believe them. It was just another trick of his
guard.

What you have just read is called TERRORISM. It is the technique used on hostages,
prisoners of war and VICTIMS OF DOMESTIC VIOLENCE! You have just read a true
account of one woman’s 29 years of imprisonment in a domestic violence war. Because
there was finally a shelter in this woman’s hometown, she miraculously managed to
escape. She was free for three months, then her guard found her, murdered her then
killed himself. Prisoners in other domestic violence wars got the message. If they tried
to leave they, too, would be killed.

People who work with Amnesty International use what is called Biderman’s Chart of
Coercion to judge whether prisoners held in prisons worldwide are being terrorized.
Biderman’s chart lists the following tactics used to terrorize. They are isolation,
emotional abuse, intimidation (threats), praise and gifts, total control of the prisoner’s
life, forced exhaustion, degradation, enforcing trivial demands. These are exactly the
tactics used by batterers against their victims in domestic violence situations.
No one questions that the trauma which hostages and POWs are put through constitutes abuse/terrorism. No one questions the hostages, POWs suffer from Post Traumatic Stress Disorder. No one urges them to go back to their abusers. No one calls them sick for not trying to escape. Then why is it that none of the above are applied to the victims of domestic violence. THINK ABOUT IT! (Handout, Albuquerque Area Indian Health Board. Albuquerque, NM)

**Processing the experience:** The facilitator will assign the participants into small groups. Each group will decide who will report on the group discussion to the larger group session. The facilitator will assign a leader for each group who will initiate discussion on the following questions: Who is at risk for domestic violence? How will you support women who are abused and who are of childbearing age? or women who are beaten while pregnant? What will you do to educate young teens/dating couples about prevention of intimate partner violence? Men are also victims of violence although it is not as common as female victims. But it is shame that inhibits reporting of such incidences. As an ally, how will you support male victims? There is the violence in gay and lesbian couples relationships. What other issues exist for this type of relationship?

**FOCUS OF LEARNING**

*Concept:* The focus of examination is the forces of cultural oppression, multi-generational trauma and domestic violence.

**LEARNING ACTIVITY**

The purpose is use role-playing as a means toward understanding of the forces of oppression, multi-generational trauma and domestic violence as well as to enhance one’s communication and problem solving skills.

**Definitions**

*Cultural oppression*—The condition of a cultural group that is oppressed, or dominated by another, in a manner that restricts or prohibits the first culture from practices upon which that culture is based.

*Multi-generational trauma*—Trauma that is passed on from one generation to the next because of psychological, social, and environmental traumatic conditions and stress that are unresolved within a family, community or population.
Domestic Violence includes:

- Physical assault – throwing things, pushing, grabbing, slapping, hitting, beating with fists, kicking, biting, choking, threat of or use of deadly force/weapon, burns
- Sexual assault – rape, non-consensual sex acts or behaviors, degradation, humiliation
- Stalking – following, threatening, harassing phone calls, breaking into the house
- Economic domination – control of victim’s money and resources, not allowing victim to accrue resources (work), control of all spending
- Psychological assault – harassment, humiliation, social isolation, jealousy, monitoring behavior, controlling contacts, accusations of infidelity, verbal threats of harm to the woman, children, pets, possessions, friends or family, threats of affairs or abandonment, damage to personal property

Domestic Violence stops only under the following conditions:

- Incarceration
- Dissolution of the relationship
- Suicide
- Murder
- Healthy intervention (Sanction/treatment for the abuser and Safety/support for the victim)
- Prevention

Learning Objectives:

- To understand the basic emotions of grief, sadness, fear, anger and happiness.
- To take risk in sharing the emotions one is experiencing at the moment.
- To recognize that unresolved pain (emotional tension) is an obstacle in life.
- To address issues about isolation, suicide, gender stereotyping, dating behavior, human sexuality, domestic violence, intimate partner violence, alcoholism, physical abuse, child abuse, depression, isolation, fear, shame and suicide.
- To enhance communication and problem solving skills.

Instruction: It is very important that the facilitator take time to explain the definitions and to provide opportunity for group discussion before going to the learning activities—that is, the role playing. The facilitators and participants will volunteer to role play “issues” affecting our Native communities. When the role-playing is completed, the facilitators will provide the participants the opportunity to share their thoughts and feelings about the various themes.

Processing of experience: The facilitators may ask questions regarding the issues specific to the topic areas such as “This is my family, themes for discussion—domestic violence, alcoholism, physical abuse and child abuse.” Specific questions regarding the issues are listed following the script.
*The facilitators will offer support to individuals engaged in the process of letting go of their hurt. It is encouraged that the facilitators use the Spirit Room to provide individual support to the participant.

**ROLE PLAYING**

*This is my family*

Violence between family members and acquaintances account for more than half of all homicides. Most violent injuries do not stem immediately from criminal activities such as robbery. They occur as the result of violent arguments among people who knew each other and they generally do not occur in public. (JAMA, June 10, 1992, 267:22 p. 3071).

**Suggested Themes for discussion:** Issues on Domestic Violence, Intimate Partner Violence, Alcoholism, Physical Abuse and Child Abuse

The story:

Mom is at the kitchen sink washing the dinner dishes. Earlier she let her three children go to the community movie hoping that when they got home their dad would be home and asleep.

The screen door slams open with a loud smack. In stumbles dad, reeking of booze, red face and blood shot eyes. He looks at mom and yells out, making mom jump, demanding where is his dinner. Almost every night mom deals with the same thing. He’s “only had two cans.” Mom yells, “you’re drunk, it wasn’t just two cans of beer. You probably spent all your money again on booze.” Dad yelled at mom “shut up, and to put some decent food on the table” because he’s hungry, and “deserves to eat a good meal,” and that he can “spend his hard earned money on anything he please after all he worked for it!”

Mom’s had it. She walks away and goes to the bedroom. Dad sits with his head slumped ready to pass out and mumbles a question about his daughter. He wants her to come and feed him. He sits there, waiting and begins to pass out.

The children come back from the movie. From outside they see dad sitting slouched over at the kitchen table. They know he is drunk. They agree to sneak quietly past him and go to their rooms. They’ll be safe from him in their rooms.

While they are walking past dad, he wakes and demands in a very threatening voice “where we’re you?” They stand there looking at their dad shaking. The younger ones hiding behind the oldest sibling because she’s use to being beaten by him and she can stand it. The children attempt to tell him they were at a movie but he doesn’t give them a chance. He thinks they’re trying to talk back to him. He gets out of his chair and staggers with his arms raised to where they’re standing. He closes his fist in jester to slug...
the oldest child. Mom rushes toward them and stands between him and the children. This really angers him and he raises his fist again and it lands right smack on her nose. Her nose is bleeding. She’s crying from the pain, fear, and anger. She gathers the children and walks out the door. She tells him she will no longer allow him to treat them like that.

Questions to facilitate group discussion: Do you believe it is acceptable for dad to spend his “hard earned money” on anything because he worked for it? In the script, the younger siblings “hid behind the oldest sister because she’s use to being beaten by their dad and she can stand it”—what do you think of this statement? Mother tells Dad she “will no longer allow him to treat them (family members) like that (abuse and assault),” under what conditions do you think does domestic violence stop? What would you do to prevent this type of domestic violence?

FOCUS OF LEARNING

Concept: To seek and discover the wealth of Native People’s power of imagination and creative expression as in written words by themselves.

LEARNING ACTIVITY

The purpose is to introduce one to Native People’s cultural dignity, eloquence and grace through poetry reading.

Learning Objectives:

♦ To experience the art of poetry reading
♦ To acquire awareness of poems written by Native People
♦ To enhance one’s physical cultural identity

The material required for this activity is for each participant to bring a favorite poem written by a Native Person.

Instruction: The facilitator will read the following poem “I Give You Back” by Joy Harjo. Then, the facilitator will assign the participants to small groups.
"I Give You Back"

I release you, my beautiful and terrible fear. I release you. You were my beloved and hated twin, but now, I don't know you as myself. I release you with all the pain I would know at the death of my daughters.
You are not my blood anymore.
I give you back to the white soldiers who burned down my home, beheaded my children, raped and sodomized my brothers and sisters.
I give you back to those who stole the food from our plates when we were starving.
I release you, fear, because you hold these scenes in front of me and I was born with eyes that can never close.
I release you, fear, so you can no longer keep me naked and frozen in the winter, or smothered under the blankets in the summer.
I release you
I release you
I release you
I release you
I am not afraid to be angry.
I am not afraid to rejoice.
I am not afraid to be black.
I am not afraid to be white.
I am not afraid to be hungry.
I am not afraid to be full.
I am not afraid to be hated.
I am not afraid to be loved.
to be loved, to be loved, fear.
Oh, you have choked me, but I gave you the leash.
You have gutted me but I gave you the knife.
You have devoured me, but I laid myself across the fire.
You held my mother down and raped her,
but I gave you the heated thing.
I take myself back, fear.
You are not my shadow any longer.
I won’t hold you in my hands.
You can’t live in my eyes, my ears, my voice, my belly, or in my heart my heart
my heart my heart
But come here, fear
I am alive and you are so afraid of dying. (Joy Harjo. She Had Some Horses. Thunder’s Mouth Press. New York, NY. 1983. p. 73.)
Processing the experience: The facilitator will assign the participants to small groups. The questions for discussions are “what did you learn from the poem “I Give You Back” and how does it relate to your life experiences?” In regards to the poem of your choice and reading it, “how was the poetry reading like for you? what did you enjoy about the experience? What did you learn about yourself? And what would you do differently?”

FOCUS OF LEARNING

Visualization

Concept: The concepts of visualization and self-reflection plays an important force in gaining a better sense of who we are, as individuals, as members of our families, communities, society and the human family.

LEARNING ACTIVITY

The purpose of the visualization is to guide the individual(s)/group through self-awareness of one’s physical, mental and emotional dimensions of being in a relaxed, comfortable and nurturing atmosphere. In the visualization, the emphasis is directed on self-reflection so as to enable one to regain a sense of balance and to validate the true nature as human beings.

*Caution: Some aspects of the following theme for the visualization may provoke unresolved feelings of grief, shame, fear and anger for individuals whose experience with education and/or learning was/is painful.

Learning Objectives:

♦ To facilitate a sense of appreciation of being alone with yourself.
♦ To encourage self-awareness including emotions, thoughts, imagery and experience with physical body.

The equipment required is a music box and a cassette tape on flute music or any other kind of relaxing music. The participants will need to bring their own cushion/mat.

Instruction: The facilitator will set up the physical environment in a matter to create a sense of ease and relaxation, such as dimming the lights, rearranging the furniture and placing the music box in a spot where the participants can easily hear the sounds. Then, the facilitator will encourage participants to find a spot or place where he/she will be comfortable to engage in the visualization.
FIRST VOICE

One of the things I am going to suggest is to hold your little friend with you, the stone you picked up, while we do this exercise. If you feel uncomfortable, you can squeeze the stone to remind yourself that you are in here and now, in a very safe place with people who care about you very much.

(The facilitator may begin music, at this point.)

If you would like to close your eyes, you may do so. Some people can concentrate better on the sound of somebody’s voice, when they close their eyes. You may choose your own time and place to begin listening to the sound of my voice. I’m going to ask (name of other facilitator) to say hello to you so you can hear her voice right now, too. The other facilitator enters at this point to greet the participants, “Hello, my name is . . . and I will also be with you in the visualization.

When you hold this stone, you might be surprised to discover some warmth growing in the stone. As you listen for the sound of my voice to speak again, you may become aware of the sounds around you. People shuffling in their seat. The various tone and pitch of sounds in the room. You may be surprised to learn that as you pay attention to those things—you really are not interested in paying attention to them.

Some of you are wearing watches…or rings…or bracelets…or glasses… and isn’t it interesting until I mentioned those things you don’t have any awareness of them… but as I mentioned your glasses… necklaces… rings… watches… that suddenly you are now aware of these items.

As you listen to us over the next few minutes, as you become aware of your rock, listen to the counting. You may be surprised at your ability to discover some memories flowing into your conscious state of awareness. Allow your self to be with the images, feelings, sensations, and thoughts associated with that particular memory. Let those images, feelings, sensations, and thoughts enter into that rock.

As a child you learned to see… children may see the world in different ways… a child is short… so a child may see things that the adult misses… children are a little bit closer to the earth… and each part of their tiny being is connected to parts of the land… 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 remember a time when you first rode a bicycle… sometimes you felt like you will never learn to ride that bicycle… and then, you finally learned to balance… round and round the wheels go… taking you places you wanted to go… Isn’t it interesting that come of you remember this bike… what it looked like… what it felt to hold those handle bars… what it felt like to sit on that seat that took you everywhere you want to go… that bicycle became an opportunity for you to discover things… taking you further then 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 all your lives... seasons that turn in circles... Fall... Winter... Spring...
Summer... realizing just as the cycles turn into circles... things turn 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 tender spot in your heart... to remind yourself that you can
feel safe... that you can learn new skills 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... you discover how much that feeling means to you... to be
aware of it... 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
tingling in your bone. As you become aware, you can get pleasure at your ability to
discover what your body can teach you. As the memory unfolds, 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 with you. Sometimes when you touch a flower... the
pollen of that flower touches you and stains you as it touches you skin... and as you
touch these memories you can take the feeling of that memory with you.

You might be pleased to discover a feeling of energy. When you come back into this
room, know the energy will be with you. 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 a circle, you will
remember all these things... the sound of our voices will go with you... the sound of our
voices will become the voices of the rain... the voices of the wind. All these words we
share with you... will influence your being.

There are too many words for your mind to hold, that your heart holds them... The old
people say when you build a snare to catch a rabbit, you catch the rabbit... you can forget
about the snare... when you build a fish trap to trap a fish... you can forget about the trap
once you caught the fish... Words can exist to capture the meaning of an idea... But when
you capture the meaning of the things we share together... you can forget about the
words... but 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 times you need inside...

In only a moment or two, you may begin to come back to us... Come back with you
body... and you may become aware of the room around you... You can start to stretch
and feel comfortable... some of you feel very relaxed... Some of you might be surprised
to discover that there is a nice warmth 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...you can touch and call on that feeling... (singing or chanting optional depending upon Facilitator)

Second Voice

Maybe you can remember a time, when you first went to school, just like the bigger people. A long time ago, you may have sat before a blackboard... The teacher wrote some strange things on the board... You didn’t know what these symbols were because you didn’t know what writing was. You only knew that bigger kids did it and that older people did it... In sitting and looking at the shapes of the letters, and the shapes of the figures the teacher wrote, looking and trying to figure out what these strange shapes meant forming mental images about each one... how a right sided six, how to write a six and write a nine and what the difference was between a six and a nine. Was a six an up sided down nine, or was a nine an upside down six... wondering what they meant... and then the teacher asked you to take the pencil in you hand and to use it.

You picked up your pencil... you press hard, and start to print letters, and you also write some of the letters. Then, you discover there are many different ways to look at letters because there are different way to look at letter and writing is very different from printing... You form mental images about the differences and concentrate as you learned... And isn’t it interesting how you form mental images and didn’t even realize you were forming mental images and learning skills that you would use for the rest of your life. Through these exercises of printing and writing you form a foundation and a basis for an entire lifetime for reading and writing... A foundation and basis for communicating... reading... writing, and being able to recognize letters and numbers. And think of all the effort it took but how easy it is for you now, how to tell the difference from B from D... an O from a Q... and all the different combinations of letters... How you built on each thing that you learned so that letters formed into words... and words became sentences... and sentences became paragraphs... and these became stories... All of these complex units are part of the first letter and numbers that you learned at such an early age... How you can put one word in back of another word, or one word in front of another word, and maybe combined the words together so that nothing made sense, or maybe they made sense by putting them in back... or in front... or by putting words together into sentences... Yes, that’s RIGHT, one word in front of another word, learning how to write paragraphs, and learning how to dot your l’s and cross your T’s... and still remembering the difference between an O and Q, and 1 and I, and a P and a D or was a P really an upside down D... Now you understand. All of this is an automatic thing... Today, you still write daily and you still recognize letters on a daily basis. So much of your communication depends upon that knowledge... because a long time ago you learned it... and you had to try and practice to learn it. Now it is very easy and you rarely think about it because you can appreciate just how easy learning can become with the practice... You begin to see it is one step at a time within the many layers of your learning abilities, and within the relaxed wholeness of your inner mind and body. Isn’t is amazing the integrity of your mind to be able to put all this together without much conscious thought by forming inner images of out images and storing them...
Processing the experience: The facilitator will ask the participants to respond to the following three questions: Did you find a safe place in your memories? What feelings surfaced for you? How do you feel yourself now? What did you learn about yourself that you didn't know before the visualization?

For Native Communities to effectively plan, work, learn and problem solve, individual members need to be able to overcome obstacles that limit creativity and involvement.
Interdependence—The Third Phase

"Then I was standing on the highest mountain of them all, and round about beneath me was the whole hoop of the world. And while I stood there I saw more than I can tell and I understood more than I saw; for I was seeing in a sacred manner the shapes as they must live together like one being. And I saw that the sacred hoop of my people was one of many hoops that made one circle, wide as daylight and as starlight, and in the center grew one mighty flowering tree to shelter all the children of one mother and one father. And I saw that it was holy. By Black Elk. (Bopp, Brown & Lane. The Sacred Tree. Four Worlds Development Project. University of Lethbridge, Lethbridge, Alberta, Canada. 1984).

Interdependence honors adulthood and our importance to, and interdependence with, our families and our community.

"A Sundance woman is like the morning star, filled with spiritual beauty, wisdom, and knowledge. Men and women are the most powerful of the polarities. We walk beside men as equal partners. It takes men and women who have respect and love for one another to live within the embrace of father sky and mother earth. Men and women have an awesome responsibility in maintaining the continuity of this life, the home is the most sacred place in the universe. I walk proudly beside all of you men." By Henrietta Mann, Southern Cheyenne, 1992.
Interdependence is mutual trust, responsibility, acknowledging and supporting the contributions of others, mutual resilience and accountability.

Interdependence entails working together. It means problem solving, leadership, community building, emphasizing the value of each individual’s contribution and recognition that we can’t accomplish important task alone.

FOCUS OF LEARNING

Concept: Through story telling, the focus of learning is the principle of interdependence, mutual trust, responsibility, problem-solving and accountability.

LEARNING ACTIVITY

The purpose is to use story telling as a mechanism to learn about these principles as well as to activate the power of imagination.

Learning Objectives:

♦ To acquire an understanding of the principles of interdependence, mutual trust, responsibility and accountability.
♦ To share the talent of story telling.

“How the animals stole fire”
- Story of Interdependence -

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.”
“Then we must take some of their fire to have for our families, and for the unborn generations to come,” concluded Raven.
The animal people continued to discuss this matter and agreed to obtain fire from the sky people. However, they soon 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 the person 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 and let go of the arrow that launched into the air. The flying arrow was almost out of sight when 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 joined together, arching down until the bridge of arrows was within reach.

One by one, the four-legged people began to climb, while the bird people flew ahead.

“I must go among the first,” said 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, “you must stay down here and guard the bridge.”

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 scents 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.

The 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 homes.

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 blowing across his back, leaving darkened areas 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 the 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 from of him, and the smoke blew over him, staining black all over him just as 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 a 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.” 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 into 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, which 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. She had to leap away from the grabbing hands of the sky people so quickly that she did not have time to secure a web line for herself. She felled back down. She landed so hard that she broke her legs. This is the reason 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.

“What,” 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.

For communities to effectively plan, work, learn and problem solve, individuals need basic interpersonal skills, confidence in their ability to contribute; and openness and acceptance of the contribution of others.
For Indian people it is important to understand our tradition of community and remember that we become stronger and more effective when we work together.

"Hoops"

Instruction: The facilitator will have the participants stand in a circle. The facilitator will begin by providing the instructions for the hoop game as followed: Two groups will be formed with equal numbers of participants who will hold hands. Each group will be given a hoop. The person will put her/his hand, arm and shoulder through the hoop, keep pushing the hoop upward and put her/his head through the hoop, then allow the hoop to slide down the legs and feet so the person could step out of it. If the hoop drops to the floor, then the hoop goes back to the first person to begin the game again. Each participant will have the opportunity to experience going through the hoop. The game ends when the hoop goes back to the original person. The winner of the game is the group who completes the game in the shortest amount of time.

Processing the experience: The facilitator will assign the participants to small groups to discuss the following questions:

Questions for discussion about the story, "How the animals stole the fire," what teachings did you hear in the stories told? Explain the dynamic forces of the interdependence as expressed in the story. How do the teachings relate to a significant relationship in your life? Please share with the group a real life experience in which you were involved in a group effort that revealed the operation of the principle of interdependence.

Questions for the Hoops Activity, "how does it feel to see individuals cooperating and supporting one another?" "are you willing to support family members, friends and co-workers?" "explain how you will do that, please be specific."

Mine Field

Instruction: The preparation of the game involves arrangement of the minefield by designating a rectangle area of the floor and marked it off by attaching masking tape around the area. Then place small items, such as rubber balls and animals, sponge toys and skipping ropes throughout the designated area. These small items represent explosives that must be avoided in this game. The facilitator will assign the participants to dyads. Each dyad will decide who will be the risk taker and guide. Everyone will have the opportunity to be the risk taker and the guide. The risk taker will be blindfold with a handkerchief. The dyad will stand outside the rectangle area. Under the instruction of the guide, the risk taker will cross the minefield without touching any of the small items (explosives). The guide will stand outside the minefield and provide instructions to his/her partner as to which direction to move without touching the explosives. The guide may move outside the minefield to get closer to his/her partner in order to provide better support and direction. However, the guide may not touch his/her partner (the risk taker) during the walk.
Processing the experience: The facilitator will ask the participants to discuss what they learn about their communication skills, their abilities to provide and accept direction and support, their sense of trust and faith. Then, the facilitator will ask the participants to discuss how they will apply what they learn about themselves to their present relationship with a significant other.

FOCUS OF LEARNING

“River of Life Exercise”

Concept: The primary focus of examination is to enable the individual the opportunity to travels inwardly to his being and to begin to explore and discover characteristics and attributes in order that she may determine the necessary changes in her life.

LEARNING ACTIVITY

The purpose is to engage in self-reflection and self-examination through symbolism such as in this activity a “river.” Some people find it appealing to think of their own lives in terms of a river.

Learning Objectives:

♦ To provide an opportunity for self reflection.
♦ To identify personal strengths.
♦ To appreciate lessons that influence healthy lifestyles.

The materials needed are colored markers, construction paper or flip chart.

Instruction: The facilitator explains the symbolic meaning of a river as to reflect the stages, passages and events in one’s life. It is important to inform the participants about the sensitive nature of this activity. The facilitator will remind the participants that the Spirit Room is available for those who need it. The facilitator may demonstrate the river of life by drawing an example of his/her life experiences. For example, tributaries may symbolize the influences, highlights and turning points; or dams may represent blocks, trials and tribulations and challenges. The facilitator will encourage the participants to use different color markers to represent the various types of emotional experiences, such as dark colors for sadness and anger and light colors for happier and lighter emotions. Before handing out the paper and color markers, the facilitator will ensure the participants are clear about the instruction.

Processing the experience: First Part—the facilitator will assign individuals to groups of three to share their river of life drawings. The facilitator will encourage the participants to sit in a circle for emotional support. As necessary, the Spirit Room is available to those individuals who need it. Second Part—the participant will utilize the information
he/she gathered about his/her life through the river of life experience to develop a “positive and healthy” personal action plan. The plan is a goal statement with specific objectives, including a specific time frame. The goal statement must be realistic and sensible to the individual.

FOCUS OF LEARNING

“The Widow as Butterfly”
- A Story of Renewal -
- Traditional Warm Springs Reservation Story -

Concept: This beautiful story can teach many lessons such as the concepts of renewal and solitude.

LEARNING ACTIVITY

The purpose for telling this story at this point in the circle is to continue the nurturing of our relatives who are on the road of healing and recovery. It reminds us of our worthiness and beauty as individuals even though we may be suffering and experiencing turmoil in our lives.

Learning Objectives:

♦ To acquire a sense of understanding for the concepts of renewal and solitude.
♦ To continue on the road of well-being and healthy living.

The story:

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 and a new world of beauty. And this is why for many communities the butterfly is a symbol of renewal—that relief can come at the end of suffering.

Processing the experience: The facilitator will encourage the group to sit quietly to meditate on the teachings offered through this experience.

Native People must also recognize and value individual abilities and the contributions of our people.
Generosity—The Fourth Phase

It is a time to honor the elders who give their knowledge and wisdom!

"The elders say, 'The longest road you’re going to have to walk in your life is from here to here. From the head to the heart.' But they also say you can’t speak to the people as a leader unless you’ve made the return journey. From the heart back to the head." By Phil Lane, Jr. Yankton Sioux, 1992.

The elders recognized that in the act of serving our communities, we gain a better sense of appreciation for the interrelatedness and interconnectedness of the human family.

For Indian people, generosity is an inherent concept and essential to maintaining positive ties between families and communities.

Generosity is reciprocity, mentorship, commitment and advocacy.

Promoting commitment understanding the importance of reciprocity or giving back to the community, family and to yourself such as throw away or give away ceremony.

It is a time in the circle that our relatives are honored for their efforts in dealing with personal hurts.
FOCUS OF LEARNING

Affirmation Circle

Concept: The focus of pursuit for understanding is the concepts of validation and affirmation.

LEARNING ACTIVITY

The purpose is to honor the person’s wisdom, skills and talents.

Learning Objectives:

- To share your positive feelings with your relationships in the circle.
- To enjoy the positive support given to you by other relatives in the circle.

The materials required are cassette tape player and soft Native American music.

Instruction:

- Have all participants stand in a circle. Count of each person, 1-2, 1-2, etc. until there is one group and another of twos (or dyads).
- Instruct the ones group to get a chair and sit in a close tight circle. Shoulders should be touching.
- Instruct the dyads to stand behind one person that's sitting in the circle. All the persons sitting should have someone standing behind them. Those standing will not touch the person in front of them. They will place their hands above the shoulder (not touching) of the person sitting before them with their palms up.
- Dim the lights and turn on the music. The persons sitting should not have anything sitting on their laps or anything in their hands. Instruct the persons sitting to close their eyes and take on deep breath. Have them hold their breath for three seconds and release. Have them take another deep breath and hold for three seconds. They will get comfortable in their chairs and the instructor will guide them through body relaxation.
- Body relaxation begins with the feet. The instructor will ask the participants to visualize their stress and begin to release it by bringing up to the legs, the abdomen (take another deep breath and release), the shoulders, head and finally the stress will be released through the opening at the top of the head. Pace this so participants are becoming relaxed.
- Instructor now guides the persons standing to close their eyes and to concentrate on good thoughts. Have them place their hands on the person sitting in front of them and gently begin to massage their shoulders. During this time the standing person will think of a positive affirmation to give that person sitting before them and upon the signal of the instructor will whisper it into that person’s ear.
Once the positive affirmation has been expressed, the standing people will move clockwise to the next person and do the same. This will continue until each person has received an affirmation of each person. If the group consists of 7 or more in sitting let them provide affirmations to 4 different persons.

Groups will switch places. Persons standing will now sit in the circle and persons sitting will stand behind each person. Make sure there are not any empty chairs-have them removed. Continue the same process as before.

Processing the experience: Upon completion of affirmations, the facilitator will ask the participants to form two circles with members facing each other. In other words, one circle will form the inner circle and facing outwardly to the outer circle. The group in the inner circle will move clockwise and with each person shake hands and acknowledge with a hug and handshake. After this process, the facilitator will ask the participants to form a big circle. Then moving clockwise, the facilitator will ask each person to describe how he or she feels right now in a few words. End by noting that affirmations always give a person positive feelings and it costs very little.

FOCUS OF LEARNING

“Story of the Rock”
- A story of letting go -

Concept: The activity is a beautiful reminder of Our Creator’s love, compassion, mercifulness, and gentleness. The focus of examination is the concepts of resilience, strength, solidarity and letting go.

LEARNING ACTIVITY

The purpose for telling this story is to focus our abilities and energies on letting go of our personal pains.

Learning Objectives:

◆ To relax and enjoy the story.
◆ To engage in visualization and creative process of the mind and heart.
◆ To gain understanding for the concepts of resilience, strength, solidarity and letting go.
The story:

In the beginning, the Creator was lonely and decided to create the Mother Earth, and upon her the plants, fire, water, and four legged, winged ones, those that swim, and then finally the two legged, the People. The Creator said there is something different and special about the Two Legged, 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 your healing.

Processing the experience: The facilitator will ask the participants to sit quietly in a circle and to mediate on the story.

FOCUS OF LEARNING

"The Basket and The Rock"

Concept: The focus of examination is the concepts of taking a healthy risk through the symbolic act of placing the rock into a basket.

LEARNING ACTIVITY

The purpose of this activity is to help the individual to reflect about pain that he/she is willing to let go of.

Learning Objective:

• To gain awareness for the dynamic concept of taking a healthy risk.

Instruction: In advance, the facilitator will select enough rocks for the group and put them in a basket. Before passing out the rocks, the facilitator will explain the purpose of the activity—that is the opportunity for each individual to let go of a pain by placing the rock he/she selected into the basket. The facilitator will explain that he/she will bring the basket of rocks to each individual in the circle so he/she selects the rock she likes. The facilitator informs the participants to hold onto the rock in a respectful manner until everyone has picked a rock. The facilitator will explain the importance of putting the
rock in the basket with feeling of respect because the rock symbolically represents a part of the person's lived experience. Thus, the person places the rock in the basket rather than throwing or tossing it. The facilitator will explain that as the individual is letting go, he/she may share briefly what it is they are letting go of, and then, place the rock into the basket. The facilitator informs the group that if anyone of them would like to keep the rock, they may do so. Then, the facilitator brings the basket around to each individual in the circle to select a rock. The facilitator places the empty basket in the center of the circle. The facilitators invite anyone ready to let go to take a step forward. The facilitators monitor the participants in the circle to provide the necessary support in the healing process, including making available the box of tissue paper. If necessary, the facilitator will take the participant to the Spirit House/Comfort Room to continue the healing process. When the participants who want to let go have had that opportunity, the facilitator may ask, "is there anyone else who wants to let go? You may do so, because we are bringing this ceremony to a closure now." The facilitator picks up the basket of rocks, and takes it around the circle for the participants to replace the rocks into the basket, if they want to. Again, the facilitator reminds the group to respect the rocks. Closing prayers with the participants standing and holding hands in the circle.

FOCUS OF LEARNING

"Community Vision"

Concept: The focus of examination is the concepts of community, vision and healthy lifestyles.

LEARNING ACTIVITY

The purpose of this activity is to initiate community mobilization by providing a process for participants to share ideas, images and inspirations for the future.

Learning Objectives:

- To enhance human relation skills including nurturing and support.
- To inspire feelings of hope and the desire to take action to promote healthy lifestyles for Native Peoples.

The equipment required is color markers, newsprint and masking tape.

Instruction: The facilitator assigns participants to small groups. Each group will decide among themselves who will be the leader. Each group will discuss the following questions—"what would they like for their community—in reference to the cultural, social, health, education, economic, political and spiritual domains? "Where do you, as an individual, fit in the larger picture. How does this picture fit with your own personal goal statement?" The facilitator will emphasize the importance for group leaders to
acknowledge all ideas contributed by group members. It is the responsibility of the group leader to ensure that all members have an opportunity to share their ideas. The leader of the group will write the ideas on newsprint that will be attached to a wall. The facilitator will designate time period for this learning activity as well as monitor group progress. Upon completion of the activity, each group will present their community vision to the larger group session.

Processing the experience: The facilitator will monitor the group reports. After each group has had the opportunity to present to the larger circle, the facilitator will ask the groups the questions, “what are the common barriers for Native American community development and progress? And why? What are you going to do to interpret the operation of these barriers? What will you do to promote healthy relationships and lifestyles?”

FOCUS OF LEARNING

“Commitment Candle”

If you have one hundred people who live together, and if each one cares for the rest, there is ONE MIND. Shining Arrows, Crow, 1972.

Concept: The Commitment Candle allows the participants the opportunity to make commitments to ways in which to live healthy and meaningful lives. This commitment is a public act conducted in the presence of relatives in the circle.

LEARNING ACTIVITY

The purpose of this activity is to provide the participants the opportunity to seriously reconsider their value systems, the future direction they will take in their life, and to enhance their sense of commitment to healthier lifestyles for themselves, their family and their community as a whole.

The materials required are candle, matches, and soft Native American music.

Instruction: The facilitator will inform the participants to form a circle. If there are more than 10 people including the instructors, form two circles. Each participant will be given a candle. The facilitator will explain that this exercise is an opportunity for everyone to reflect on their roles as parents, children, daughter/son, grandparent, aunt/uncle, brother/sister; and have the individual acknowledge own character strengths, and make a commitment to do something that would strengthen their family. The facilitator will select starting points and light that person’s candle. With the candle lit have the person verbalize his/her commitment. He/she will then pass the flame to the person on his left, and so forth, until it comes back to where it started. When all candles have been lit and commitments expressed, everyone will blow out their candles in
unison. The facilitator tells the participants to keep their candles as a symbol of the commitment and encourage them to light them when things get difficult.

**Thank You Ceremony!**

*Concept:* For groups to effectively plan, work, learn and problem solve, there needs to be the recognition that part of the process is acknowledging those we do for and learn from us.

The *purpose* is to reclaim our cultural teachings, passed from generation to generation, reflecting our sense of gratitude for the assistance provided to us by our relatives in the circle.

*Learning Objectives:*

♦ To practice the art of saying “thank you” from the heart.
♦ To activate human creativity by releasing energies in artistic forms and styles.

*Sharing Activities:* Members of the circle will decide how they will express their feelings of gratitude.

⇒ For our Pueblo relatives, a custom is the *Throw Away* ceremony to honor sponsor families in appreciation for good health and prosperity in life.

⇒ For other tribes, appreciation could be expressed in the form of a *Shawl Give Away* (for female) or *Drum Give Away* (for male) to be presented to a representative of an organization or a community. The purpose of this particular give away is so that the healing circle may continue to grow in our Native communities. Thus, the recipient is required to organize a CIRCLE for their community.

⇒ The facilitators will present the *Affirmation Pictures* to the participants to take home with them. The facilitator will encourage the relatives to put their affirmation pictures in their homes or places of work where they may see themselves and be able to read the beautiful expressions shared by the relatives in the circle.

⇒ Finally, the facilitator will present the *Certificates of Participation.* The certificates are presented to the participants in acknowledgment and appreciation for their participation in the healing circle.

_ALL MY RELATIONS!_
Future Challenges for Indian People!

Is to gain awareness, in such a manner as to understand and acknowledge the scope of the problem, recognize that Intimate Partner Violence is not an isolated problem, and recognize that violence impacts everyone in the community.

Is to take action by

Understanding how to protect victims and hold offenders accountable,
Taking responsibility for protecting victims and holding offenders accountable,
Healing ourselves and each other, and
Finding resources within our community.
Evaluation

Note to the facilitator: Please administer the evaluation form daily, at the end of the day before the participants leave the CIRCLE session.

Instruction: The purpose of the evaluation is to help create better program for you. Thus, your response is most important to us. There are no wrong answers. To promote confidentiality, the participants’ answers will be compiled into one report. Please read the evaluation form CAREFULLY before you write your answers. Take your time in answering the questions.

1. What did you learn about yourself that you did not know before today?

2. What was the highlight of the day’s activities? Why? Please be specific.

3. What are your suggestions to improve the physical environment of the workshop such as temperature, sound, arrangement of chairs, etc.?

4. What could the facilitator do to make the workshop better for you? Please be specific.

Thank you for taking the time to help us with your insight!
References


Gathering of Native American Tool Kit.


Statistics. National Center for Injury Prevention and Control, Division of Violence Prevention. Atlanta, GA.

The Abuse Test. Welcome to Tracy Kemble's Women in Need.