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Substance Abuse and Mental Health Services Administration

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GONA/GOAN Toolkit

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GONA/GOAN Curriculum and Facilitator Guide Toolkit



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Suicide Prevention Branch

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Introduction

In the words of Chief Sitting Bull, “Let us put our minds together to see what kind of lives we can create for our children.” This Gathering of Native Americans/Gathering of Alaska Natives (GONA/GOAN) Curriculum & Facilitator Guide and Toolkit are intended to be a path to help communities bring their minds together. While there are specific and essential aspects of this curriculum intended to ensure a full GONA/GOAN experience, there are also options and variations that provide necessary flexibility to adapt to individual community and facilitator needs.

This toolkit is to support the GONA Curriculum & Facilitator Guide and contains a compilation of checklists; sample flyers, radio advertisements, sign-in sheets, and agendas; team building and ice breaker activities, and traditional stories for each of the four themes of the GONA (Belonging, Mastery, Interdependence, and Generosity); participant manual; PowerPoint presentations; activity handouts; youth considerations; and digital storytelling.

Appendix A: GONA/GOAN Planning Checklist, Timetable, and Forms

GONA/GOAN Preparation

This section provides checklists and marketing materials to help the Gathering of Native Americans/Gathering of Alaska Natives (GONA/GOAN) planning committee plan and prepare for the community's GONA/GOAN and conduct outreach to prospective participants. Table 1 includes a checklist of recommended GONA/GOAN supplies to use during the GONA/GOAN. The quantity to be purchased will largely depend on the number of expected participants and the event's budget.

Table 1. GONA/GOAN Supply Checklist

Items Needed	Specifications
For Registration:	
Name tags	
One-hole paper punch	
3x5 index cards	
Yarn or string	
GONA/GOAN sign-in sheets	
Roll of raffle tickets	For door prizes (if budgeted and purchased to encourage participation)
Pens and pencils	
For Affirmation Photos:	
Camera	
Photo or desktop printer	Photo printers typically use memory cards. If a desktop printer is used, the photos will need to be downloaded to a computer to print.
Printer ink and paper supplies	
Construction paper	Multi-colored (enough for the expected number of participants at one per person)
Tape	Two-sided tape, masking tape, and blue painter's tape
For Team Building Activities:	
3x5 index cards	six packs
Balloons	one pack
Hula Hoops	two to four

Items Needed	Specifications
Music and equipment to play music	<p>iPod, cell phone, CDs, and/or Bose speakers or other sound system (if available)</p> <p>Identify a person to monitor the music for appropriateness (traditional, contemporary, old school)</p>
For Banners/Team Building:	
Yard squares of duck cloth	<p>Depending on the size of the GONA/GOAN, facilitators may break the group into four to six teams, which would require up to 6 yards of cloth. However, if a larger number of participants are expected, the group might be broken into six to eight teams, which would require more yardage of duck cloth.</p>
Fabric paint	
Fabric markers	
Foam stickers	
Stickers	Numbers, animals, and other symbols
Glitter glue	
Glue sticks	
Tacky glue bottles	Six to eight bottles
Markers	Six boxes
12"x18" construction paper pads	Larger than the regular size
Paint	
Paint brushes	Various sizes
Small cups to hold paint	
For Crafts:	
Needles	Different sizes for beading and leatherwork
Needle threaders	
Spools of thread – assorted colors	
Leather (small pieces)	
Metal rings	
Sinew	
Beads (seed, pony, and Crow)	

Items Needed	Specifications
Feathers	Check with each community on the appropriateness of feathers. Some might not elect to use eagle, red tail hawk, sand crane, turkey, or hawk feathers, as these may be considered sacred and reserved for ceremonial use only.
Leather cord	
Jewelry findings	Earring hooks, necklace hooks, etc.
Jewelry beads, rocks, etc.	
Leather hole punch	
Glue guns	4
Glue sticks for glue gun	
Small pieces of multi-colored fabric	
Faux fur	
Clothespins	
Popsicle sticks	
Yarn	Red, white, yellow, black (sacred colors) Note: Some tribes have different sacred colors
Scissors	
Pipe cleaners (assorted colors)	
Snap n' Stack Boxes	6 boxes for storing opened craft items
Office Supplies:	
Copy paper	
Stapler	
Flipchart markers	
Flipcharts	2
For Commitment Ceremony:	
Candles (if appropriate)	
3x5 index cards	

GONA/GOAN Event Checklist

The checklist in Table 2 will help the planning committee identify and track progress on the identified tasks, persons responsible, and to mark off if the task has been completed and the date of completion.

Table 2. Event Checklist

✓	Other Tasks	Person Responsible	By When

Gathering of Native Americans

Month, Dates, Year

To strengthen
our Community

You Are The Solution

Gathering Of Native Americans (GONA) is a
safe place to share, heal, and plan for action



Community Name

Street Name, City, State, Zipcode

Free childcare,*
and prizes!**

**Parent must be present / **Must be present to win*

Limited Transportation is Available

RSVP Today

555-555-5555

email.address@email.com

Post positive pictures and stories using:

#GONA2015

Hosted by: Someone Very Special

Event Schedule

Day, Month, Date

9:00 a.m. – 4:00 p.m. Welcome blessing followed
by inspiring stories and activities

Noon Midday Break at Noon

5:00 p.m. – 6:00 p.m.

Day, Month, Date

9:00 a.m. – 4:00 p.m. Welcome blessing followed
by inspiring stories and activities

Noon Midday Break at Noon

5:00 p.m. – 6:00 p.m.

Day, Month, Date

9:00 a.m. – 4:00 p.m. Welcome blessing followed
by inspiring stories and activities

Noon Midday Break at Noon

5:00 p.m. – 6:00 p.m.



SAMHSA
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Technical Assistance Center

Sample 30-Second Radio Ad

(Sound effects: Native drum, flute and/or heartbeat sound)

As part of a local effort, the _____ Tribe/Native Village and the Substance Abuse and Mental Health Administration's Tribal Training and Technical Assistance Center are hosting a Gathering of Native Americans event.

The goal of the event is to provide an opportunity for community building to enhance the community's prevention efforts, address and prevent mental and substance use disorders and suicide, and promote mental health

The event will take place at the _____ (place) from _____ (time) to _____ (time) on _____ (dates).

All members of the community who care about the future of our youth are urged to attend. Thank you!

Sample 60-Second Radio Ad

(Sound effects: Native drum, flute and/or sound of a heartbeat)

Mental and substance use disorders and suicide amongst our youth are becoming all too common of an occurrence in our community.

As part of a local effort, the _____ Tribe/Native Village and the Substance Abuse and Mental Health Services Administration's Tribal Training and Technical Assistance Center are hosting an important Gathering of Native Americans event. The event provides a safe place to share, heal, and plan for action.

Involvement of tribal youth, elders, and concerned community members is essential to address the issues that concern us the most.

Your input and participation is needed. Please attend the _____ (# of days)-day event to be held at the _____ (place) from _____ (time) to _____ (time) on _____ (dates).

Refreshments and door prizes will be provided.

Show you care about the future of our community's youth; please attend.

(Sound effects: Native drum, flute and/or heartbeat)



SAMHSA Tribal Training and Technical Assistance Center

Sample Sign-In Sheet

Event Name:

Dates:

Center TTA Coordinator:

Community:

Other Staff/Consultants:

	Name/Title	Youth/ Adult*	Phone Number (include area code)	Email Address	Day 1 (initials)	Day 2 (initials)	Day 3 (initials)

*Youth are 0 to 24 years and adults are 25 years and up.



SAMHSA Tribal Training and Technical Assistance Center

	Name/Title	Youth/ Adult*	Phone Number (include area code)	Email Address	Day 1 (initials)	Day 2 (initials)	Day 3 (initials)

Sample 3-Day Agenda

<Community Name>

Gathering of Native Americans Agenda Month Date-Date, Year Location

Training Objectives:

- Describe the history, process, goals, and outcomes of the Gathering of Native Americans (GONA).
- Explain the relationships between historical trauma, cultural resilience, and reconnecting to culture.
- Assess and select the most appropriate evidence-, practice-, or culture-based interventions to add to the community's strategic plan.

Day 1

Day, Month date, Year

8:00 a.m.–9:00 a.m.

Preparing for the Journey

Registration, photo release forms, affirmations

Belonging: The purpose of this theme is to experience actions, words, and rituals that make each person fully appreciate that they “belong” at this GONA; to acknowledge and support the protective factors associated with belonging; to create an open, safe, and trusting environment so participants can begin the work of joining together to develop a strategic plan; to provide an opportunity for individual community members to have their contributions heard, valued, and respected; and to establish a foundation for the development of the plan.

9:00 a.m.–10:30 a.m.

10:30 a.m.–10:45 a.m.

Break

10:45 a.m.–12:00 p.m.

12:00 p.m.–1:00 p.m.

Lunch

1:00 p.m.–2:45 p.m.

2:45 p.m.–3:00 p.m.

Break

3:00 p.m.–4:15 p.m.

4:15 p.m.–5:00 p.m.

Debrief and overview Day 2

Day 2

Day, Month date, Year

8:00 a.m.–9:00 a.m.

Registration, photo release forms, and affirmations

Mastery: The purpose of this theme is to understand how grief that stems from historical trauma undermines our ability to plan; to release the effects of historical trauma and embrace wellness as a community; to understand that it can be stressful to carry this trauma around; and to recognize the importance of traditional cultural practices in the healing process.

Day 2 Day, Month date, Year

9:00 a.m.–10:30 a.m.

10:30 a.m.–10:45 a.m. **Break**

10:45 a.m.–12:00 p.m.

Interdependence: The purpose of this theme is to experience, through activities and stories, the interdependent roles and responsibilities that will help heal and provide positive standards for the future, to help reestablish and maintain the balance necessary to solve common problems, to celebrate common achievements, and to continue to survive and thrive as a people. This day will conclude with an identification of the major strategic directions for moving forward, forming the framework of the strategic plan.

1:00 p.m.–2:45 p.m.

2:45 p.m.–3:00 p.m. **Break**

3:00 p.m.–4:30 p.m.

4:30 p.m.–5:00 p.m. Debrief and overview Day 3

Day 3 Day, Month date, Year

8:00 a.m.–9:00 a.m. Registration, photo release forms, and affirmations

Generosity: The purpose of this theme is to recognize, as one of the highest values of many American Indian and Alaska Native cultures, the importance of giving back to others and the community; to honor the important role of teachers and elders who share knowledge with our future generations; and finally, to recognize the many resources residing within the community that contribute to the overall wellness of the community.

9:00 a.m.–10:30 a.m.

10:30 a.m.–10:45 a.m. **Break**

10:45 a.m.–12:00 p.m.

12:00 p.m.–1:00 p.m. **Lunch**

1:00 p.m.–2:30 p.m.

2:30 p.m.–2:45 p.m. **Break**

2:45 p.m.–5:00 p.m.

5:00 p.m.–5:30 p.m. **Closing ceremony**

Post-GONA/GOAN Evaluation

This section provides materials that the GONA/GOAN committee can use to debrief facilitators and staff.

GONA/GOAN Debriefing Questions

- What worked well about the **preparation** for the GONA?
- What, if anything, would you suggest to improve **preparation** for the GONA?
- What worked well about the **content and format** of the GONA?
- What, if anything, would you suggest to improve **content and format** of the GONA?
- What activities seemed to impact GONA participants toward **healing**?
- What activities seemed to impact GONA participants toward **community building**?
- Do you have any suggestions for **next steps** for this community?

Appendix B: Belonging—Menu of Team-Building and Ice Breaker Activities and Traditional Stories

Introduction

This section provides a menu of team, trust building, and energizer activities to choose from. Familiarize yourself with your options in order to choose appropriate activities based on group size; age mix; time available; and the mood, energy, and emotions of the group. While you may have your own list of activities that you are free to use at your own discretion, remain as consistent with this curriculum as possible in order to increase continuity and assist in benchmarking the evaluation process.



Where indicated, PowerPoint presentations are available. Remember that PowerPoint is not always appropriate or practical in every situation. Be prepared to lead the activity without the use of a PowerPoint.

Timeline

The recommended activity timeline is as follows:

- **Morning:** Opening activities, the community creation and introductory stories, and engagement and belonging activities
- **Afternoon:** Community identification and belonging activities

Opening

Intergenerational Witness Ceremony

Person Responsible: Facilitator

Purpose

This activity ensures that all participants are represented, feel welcome, and can bear witness to the life and hearts of the ones standing up front.

Steps:

- Invite individuals up to the front of the room who will represent the role of a grandmother, mother, and daughter.
- Next, invite individuals to represent the role of a grandfather, a father, and a son up to the front of the room.
- Ask them to speak from their hearts and welcome all to this GONA/GOAN.

Notes:

Creation and Introductory Stories

Community Creation Story

Community members tell their traditional Creation Story, what it means to be “human,” or a story of how the people came to be settled on this land. The selection of the story and who will tell it will need to be arranged in advance.

Introductory Story

There are four options that can be used as an introductory story. The first story is recommended.

Recommended Story: How the Animals Stole Fire

Person Responsible: Facilitator

Long, long ago, when the People were animals, the World was often cold.

And so it was that the Animal People met in council to decide what to do.

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

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

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

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

Materials Checklist

A copy of the story
The PowerPoint or
flipchart
The handout

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

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

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

“If there was a bridge we could walk into the sky,” said Wolf.

“I wish we could walk on rainbows,” said Spider.

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

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

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

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

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

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

They all congratulated Wren, and handed him all their arrows. One by one, the arrows were loosened—one by one they were 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, “it is you who must stay down here and guard the bridge as a way home.”

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

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

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

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

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

“No,” said grandmother, “I will skin it,” she said. “It has 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 ways away, luring them away from their home.

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

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

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

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

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

Bat and Spider were keeping watch over the bridge of arrows, 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. Then he fell back to the earth.

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

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

Brave Spider let the others down safely, but 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, and so fell back down. She landed so hard, she broke her legs, which is why, when you see a spider today, her legs are bent at such sharp angles.

Proudly, the animal people held up their new fire to show the others. Right at that moment, the angry Sky People sent rain, putting out the fire and making the Animal People very sad.

“Now what shall we do?” asked Frog.

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

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

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

Table 3. Suggested Lessons of Animals

Animal	Action	Lesson
Raven	Raven acknowledges that the fire will be there for future generations.	The decisions we make today affect generations to come.
Spider	Spider reminds the group that “Sometimes people forget that the most powerful are sometimes the smallest.”	Don’t let perceptions limit possible solutions.
Wren	The Wren wants to try to shoot the arrow even though nobody believes he is strong enough.	Sometimes all you can do is give it a try, because it is not always apparent what a person can or can’t do.
Bear	Bear feels he should be the first to go because he is the best hunter. Bear tries to climb into the sky because he feels they need a strong warrior. He breaks the arrows. So, he hides in the woods to avoid the other animals.	It is not always the typical leaders who get us where we need to go. Sometimes our egos get in the way. When we feel guilty, we can blame or avoid others.

Animal	Action	Lesson
All	No one animal can get the fire by themselves.	More gets done when we work together.
	Each animal contributed to the process according to their gifts.	Everybody has something to contribute to a solution.
	The animals get marked by the fire.	Sometimes the consequences are less when we sacrifice together.

Discussion Points

Upon completing the story, ask participants for feedback on the teachings in this story. Focus on these teachings during this discussion time and throughout the remainder of the day.

Notes:

Alternative Story: Story of the Seasons

Person Responsible: Facilitator

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

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

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

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

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

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

Materials Checklist

- A copy of the story
- The PowerPoint or flipchart
- The handout

The North Wind, who was powerful, wanted to be the leader. All of the other Winds said, “NO!”

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

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

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

The Winds help bring Rain, Hail, Snow, Fog, and Clouds to the Earth at different times of the year. And so it goes. The Sun is still ruler over all the Seasons.

– Traditional Warm Springs’ story

Discussion Points

Upon completion of the story, ask participants for feedback on what teachings they heard in the story. In groups, focus on the following teachings:

- Diversity is normal. What would it be like without diversity?
- We need to find a ROLE for everyone. Everyone has a contribution to make.
- We can work out differences and complement each other.
- Each participant in the GONA/GOAN is of value and belongs here.

Notes:

Alternative Story: Cocoon Man

Person Responsible: Facilitator

Long, long ago before the coming of the great flood, the Cocoon Man floated in a time beyond measuring. For years without number, he floated until, finally, he began to become aware of himself. And as one becomes aware of oneself, one becomes aware of one’s limitations, and so the Cocoon man began to shrink. As he became more himself, he grew smaller and smaller until his skin began to slough off and the excess skin became the Land.

Materials Checklist

A copy of the story
The PowerPoint or flipchart
The handout

The Cocoon Man stepped onto the Land that had once been part of him and felt compelled to walk in the direction of the east. He walked east until there was no more east to walk and discovered an infant. The Cocoon Man did not want to leave the baby alone, fearing he would die of exposure, so he wove a large basket and placed the infant in the basket.

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

The Cocoon Man now felt a need to go west, so he walked west until there was no more west to walk. There he discovered a young man who said, “It was I who whispered into your inner ear and suggested you make this world. It was I who whispered into your inner ear and suggested you walk to the east, to the south, to the west, to the north. I was that baby, that child, that adolescent. And if you don’t believe me, then look inside your basket.”

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

– Traditional Warm Springs’ story

Discussion Points

Upon completing the story, ask participants for feedback on the teachings in the story. Focus on these teachings during this time and throughout the remainder of the day.

- The experiences that we have growing up “whisper into our inner ear,” influencing our behaviors and perceptions.
- On another level, those experiences are there, but also “not there” ...the “basket was empty.” Sometimes the burdens we bear may not have to be carried any further.
- The solutions to our burdens may be found within the generations and the gifts of the four directions.

Additional Questions

- Are our burdens real? Like Cocoon Man, can we look into our burden baskets to see if our burdens are real or if we are carrying burdens on our backs that are echoes from generations past? Can we set some of these burdens down? How long have we carried these burdens?
- What did this story mean to you? Did you find meaning in this story regarding personal healing and recovery? Describe how this story can be helpful in personal or family healing?

Notes:

Alternative Story: White Buffalo Calf Woman

Person Responsible: Facilitator

Materials Checklist

Copy of story
PowerPoint or
flipchart
The handout

John Fire Lame Deer was a Lakota holy man, and perhaps a Heyoka. His book *Lame Deer, Seeker of Visions*, was written with Richard Erdoes in 1972. He died several years later on the Rosebud Lakota Reservation in South Dakota; his son Archie carries on his spiritual work. This version of the Buffalo Calf Woman's bringing of the first sacred Pipe is from *American Indian Myths and Legends*, 1980, by Erdoes and Alfonso Ortiz.

The Sioux are a warrior tribe. One of their proverbs says, "Woman shall not walk before man." Yet White Buffalo Woman is the dominant figure of their most important legend. The medicine man Crow Dog explains, "This holy woman brought the sacred buffalo calf pipe to the Sioux. There could be no Indians without it. Before she came, people didn't know how to live. They knew nothing. The Buffalo Woman put her sacred mind into their minds." At the ritual of the sun dance, one woman, usually a mature and universally respected member of the tribe, is given the honor of representing Buffalo Woman.

Though she first appeared to the Sioux in human form, White Buffalo Woman was also a buffalo—the Indians' brother, who gave its flesh so that the people might live. Albino buffalo were sacred to all Plains tribes; a white buffalo hide was a sacred talisman, a possession beyond price.

One summer, so long ago that nobody knows how long, the Oceti-Shakowin, the seven sacred council fires of the Lakota Oyate, the Nation, came together and camped. The sun shone all the time, but there was no game and the people were starving. Every day they sent scouts to look for game, but the scouts found nothing.

Among the bands assembled were the Itazipcho, the Without-Bows, who had their own camp circle under their chief, Standing Hollow Horn. Early one morning the chief sent two of his young men to hunt for game. They went on foot because, at that time, the Sioux didn't yet have horses. They searched everywhere but could find nothing. Seeing a high hill, they decided to climb it in order to look over the whole country. Halfway up, they saw something coming toward them from far off, but the figure was floating instead of walking. From this they knew that the person was *wakan*, holy.

At first, they could make out only a small moving speck and had to squint to see that it was a human form. But as it came nearer, they realized that it was a beautiful young woman, more beautiful than any they had ever seen, with two round, red dots of face paint on her cheeks. She wore a wonderful white buckskin outfit, tanned until it shone a long way in the sun. It was embroidered with sacred and marvelous designs of porcupine quill, in radiant colors no ordinary woman could have made. This *wakan* stranger was Ptesan-Wi, White Buffalo Woman. In her hands she carried a large bundle and a fan of sage leaves. She wore her blue-black hair loose except for a strand at the left side, which was tied up with buffalo fur. Her eyes shone dark and sparkling, with great power in them.

The two young men looked at her open-mouthed. One was overawed, but the other desired her body and stretched his hand out to touch her. This woman was *lila wakan*, very sacred, and could not be treated with disrespect. Lightning instantly struck the brash young man and burned him up so that only a small heap of blackened bones was left. Or, as some say, he was suddenly covered by a cloud and within it he was eaten up by snakes that left only his skeleton, just as a man can be eaten up by lust.

To the other scout who had behaved rightly, the White Buffalo Woman said: "Good things I am bringing; something holy to your nation. A message I carry for your people from the Buffalo Nation. Go back to the camp and tell the people to prepare for my arrival. Tell your chief to put up a medicine lodge with 24 poles. Let it be made holy for my coming."

This young hunter returned to the camp. He told the chief who told the people what the sacred woman had commanded. The chief told the *eyapaha*, the crier, and the crier went through the camp circle calling: "Someone sacred is coming. A holy woman approaches. Make all things ready for her." So the people put up the big medicine tipi and waited. After 4 days, they saw the White Buffalo Woman approaching, carrying her bundle before her. Her wonderful white buckskin dress shone from afar. The chief, Standing Hollow Horn, invited her to enter the medicine lodge. She went in and circled the interior sunwise. The chief addressed her respectfully, saying: "Sister, we are glad you have come to instruct us."

She told him what she wanted done. In the center of the tipi they were to put up an *owanka wakan*, a sacred altar made of red earth with a buffalo skull and a three-stick rack for a holy thing she was bringing. They did what she directed and she traced a design with her finger on the smoothed earth of the altar. She showed them how to do all this, then circled the lodge again sunwise. Halting before the chief, she now opened the bundle. The holy thing it contained was the *chanunpa*, the sacred pipe. She held it out to the people and let them look at it. She was grasping the stem with her right hand and the bowl with her left, and thus the pipe has been held ever since.

Again the chief spoke, saying: "Sister, we are glad. We have had no meat for some time. All we can give you is water." They dipped some *wacanga*, sweet grass, into a skin bag of water and gave it to her, and to this day, the people dip sweet grass or an eagle wing in water and sprinkle it on a person to be purified.

The White Buffalo Woman showed the people how to use the pipe. She filled it with *chan-shasha*, red willow bark tobacco. She walked around the lodge four times after the manner of *Anpetu-Wi*, the great sun. This represented the circle without end, the sacred hoop, the road of life. The woman placed a dry buffalo chip on the fire and lit the pipe with it. This was *peta-owihankeshini*, the fire without end, the flame to be passed on from generation to generation. She told them that the smoke rising from the bowl was Tunkashila's breath, the living breath of the great Grandfather Mystery.

The White Buffalo Woman showed the people the right way to pray—the right words and the right gestures. She taught them how to sing the pipe-filling song and how to lift the pipe up to the sky,

toward Grandfather, and down toward Grandmother Earth, to Unci, and then to the four directions of the universe.

"With this holy pipe," she said, "you will walk like a living prayer. With your feet resting upon the earth and the pipe stem reaching into the sky, your body forms a living bridge between the Sacred Beneath and the Sacred Above. Wakan Tanka smiles upon us, because now we are as one: earth, sky, all living things, the two-legged, the four-legged, the winged ones, the trees, the grasses. Together with the people, they are all related, one family. The pipe holds them all together."

"Look at this bowl," said the White Buffalo Woman. "Its stone represents the buffalo, but also the flesh and blood of the red man. The buffalo represents the universe and the four directions, because he stands on four legs, which represent the four ages of man. The buffalo was put in the west by Wakan Tanka at the making of the world to hold back the waters. Every year, he loses one hair and in every one of the four ages, he loses a leg. The Sacred Hoop will end when all the hair and legs of the great buffalo are gone, and the water comes back to cover the Earth."

The wooden stem of this chanunpa stands for all that grows on the earth. Twelve feathers hanging from where the stem (the backbone) joins the bowl (the skull) are from Wanblee Galeshka, the spotted eagle, the very sacred who is the Great Spirit's messenger and the wisest of all who cry out to Tunkashila. Look at the bowl, engraved in it are seven circles of various sizes. They stand for the seven ceremonies you will practice with this pipe, and for the Ocheti Shakowin, the seven sacred campfires of our Lakota Nation."

The White Buffalo Woman then spoke to the women, telling them that it was the work of their hands and the fruit of their bodies that kept the people alive. "You are from the mother earth," she told them. "What you are doing is as great as what warriors do."

And therefore, the sacred pipe is also something that binds men and women together in a circle of love. It is the one holy object in the making of which both men and women have a hand. The men carve the bowl and make the stem; the women decorate it with bands of colored porcupine quills. When a man takes a wife, they both hold the pipe at the same time and red cloth is wound around their hands, thus tying them together for life.

The White Buffalo Woman had many things for her Lakota sisters in her sacred womb bag: corn, wasna (pemmican), and wild turnip. She taught how to make the hearth fire. She filled a buffalo paunch with cold water and dropped a red-hot stone into it. "This way, you shall cook the corn and the meat," she told them.

The White Buffalo Woman also talked to the children, because they have an understanding beyond their years. She told them that what their fathers and mothers did was for them, that their parents could remember being little once, and that they, the children, would grow up to have little ones of their own. She told them: "You are the coming generation; that's why you are the most important and precious ones. Some day you will hold this pipe and smoke it. Some day you will pray with it."

She spoke once more to all the people. "The pipe is alive; it is a red being showing you a red life and a red road and this is the first ceremony for which you will use the pipe. You will use it to Wakan Tanka, the Great Mystery Spirit. The day a human dies is always a sacred day. The day when the soul is released to the Great Spirit is another. Four women will become sacred on such a day. They will be the ones to cut the sacred tree, the *can-wakan*, for the sun dance."

She told the Lakota that they were the purest among the tribes, and for that reason, Tunkashila had bestowed upon them the holy chanunpa. They had been chosen to take care of it for all the Indian people on this turtle continent.

She spoke one last time to Standing Hollow Horn, the chief, saying, "Remember: this pipe is very sacred. Respect it and it will take you to the end of the road. The four ages of creation are in me; I am the four ages. I will come to see you in every generation cycle. I shall come back to you."

The sacred woman then took leave of the people, saying: "Toksha ake wacinyanktin ktelo, I shall see you again."

The people saw her walking off in the same direction from which she had come, outlined against the red ball of the setting sun. As she went, she stopped and rolled over four times. The first time, she turned into a black buffalo; the second into a brown one; the third into a red one; and finally, the fourth time she rolled over, she turned into a white female buffalo calf. A white buffalo is the most sacred living thing you could ever encounter.

The White Buffalo Woman disappeared over the Horizon. At some time, she might come back. As soon as she had vanished, buffalo in great herds appeared, allowing themselves to be killed so that the people might survive. And from that day on, our relations, the buffalo, furnished the people with everything they needed, meat for their food, skins for their clothes and tipis, bones for their many tools.

Two very old tribal pipes are kept by the Looking Horse family at Eagle Butte in South Dakota. One of them is the Sacred Pipe brought to the people by White Buffalo Woman.

Discussion Points

Upon completing the story, ask participants for feedback on the teachings in the story.

- What did this story mean to you?
- Did you find meaning in this story regarding personal healing and recovery?
- Describe how this story can be helpful in personal or family healing?

Notes:

Engagement and Belonging Activities

Activity: Hula Hoops

Person Responsible: Facilitator

Purpose

This activity gets the group moving and interacting with each other, and lays the foundation for understanding the cultural value of interconnectedness as it relates to community. Participants learn from each other how to pass the hoop quickly without breaking hands. They apply their new knowledge when the hoops cross paths. If including Part Two, there might be some blockage if the three hoops converge at the same point.

Steps:

Part One

Materials Checklist

2 to 4 hula hoops

- Invite all participants to stand in a large circle holding hands. Or, if the group is larger, the participants can be broken into two separate circles.
- Identify two participants at opposite sides of the circle as the starting points and invite them to be the leaders.
- Provide each leader with a hula hoop.
- Start one hula hoop traveling clockwise around the circle and have the other travel counterclockwise.
- Inform the participants that they may never break hand contact with each other or the hula hoop returns to the beginning leader.
- Ask the leaders to place the hula hoop on their arm and then re-connect hands with the persons on either side of them and with each other.
- When ready for the leaders to start passing the hula hoop, say “go.”
- Inform participants that they can shout out suggestions to help.
- Participants are racing to see who will get the hoop back to their leader first.
- Ask participants to watch for when the two hoops meet and must cross paths.

Part Two (Optional)

- Explain that this is going to get a little harder now.
- Place a third hula hoop at an additional point in the circle.
- Repeat the activity again, now with a third hoop traveling around the circle.

Key Lessons from this Activity

- Everybody in the community is connected.
- Not all problems involve everybody, but the issues affect everybody.
- Sometimes people in the community, our leaders, our department heads, or our families, are called to step up and handle a problem.
- Juggling three hoops reflects how the group deals with complex issues.

Discussion Questions:

- What worked and what didn't?
- What if each of the hoops represented a different issue within the community?
- How did the group choose to handle the third hoop? Did they hold it back so that no one person was overwhelmed? Did it act as a block that shut down the process?
- What did we learn?

Notes:

Activity: Balloons

Person Responsible: Facilitator

Purpose

This icebreaker activity is meant to get the group moving and interacting with each other while also laying the foundation for how groups work together. Participants begin working alone and progress to groups of three. Part two shows what happens when groups come together without instruction. Typically, during this section, the balloon pops out and is easier to maneuver with two people. Some groups excel and are faster than others, resulting in some natural chaos. The debriefing allows the group to look at ways to tackle the problem and establish leaders. The last attempt should be closer to "performing" than "storming."

Steps:

Part 1: Forming

- Invite all participants to stand in a circle.
- Fully inflate one large balloon per three people until the balloons are evenly around the circle.
- Demonstrate passing the balloons using only your forearms.
- Invite participants to pass the balloons as fast as they can around the circle.

Materials Checklist

1 balloon for every 3 participants

Part 2: Storming

- Explain that it is going to become a little harder now.
- Invite the group to divide into groups of three.
- Provide each group a balloon.
- Give no instructions other than asking the participants to pass the balloons quickly.
- Debrief:
 - What happened as they were passing the balloons? What worked, what didn't?
 - Was everybody included in the pass every time? If not, what happened?

Part 3: Norming

- While still in groups of three, ask participants to pass the balloon making sure that everybody is included in each pass process. They do not necessarily have to have their forearms on the balloon, but must have a role in the process.
- Before the passing begins, give each group a few seconds to figure out how they want to handle the pass.

Part 4: Performing

- Participants pass the balloons.
- Debrief:
 - What happened? Were there any changes?
 - Did the movement of the balloon change?
 - Were there any differences in how the participants felt between Part Two and Part Three?

Key Lessons from this Activity

This activity shares with the participants the importance of involving everyone in the solution and reaching out to ensure that everyone is included.

Notes:

Activity: Culture Walk

This activity can be used here or in the Interdependence part and can be done with or without music.

Person Responsible: Facilitator

Steps:

- Invite all participants to quietly line up on one side of the room.
- Ask them to take a moment and think about their cultural identity.
- Inform the participants that the purpose of this activity is to increase their awareness regarding their feelings about their cultural identity and relationships with people from other cultures.
- Ask participants to cross the room if they can answer yes to the following questions. Add to or alter the list based on the individual community's history and appropriateness.
- Begin each question with, "Will everyone who is or who identifies with _____ please walk to the other side of the room."
 - Being a parent
 - Indian reservation or Native village life
 - Urban Indians, Urban Natives, or the BIA relocation program
 - Powwow Indians
 - Indian and Native boarding schools or residential schools
 - Alcoholism or drug abuse in the family
 - The recovery movement
 - Cowboys and cowgirls
 - Native American spirituality
 - Persons who are physically challenged
 - Persons who have experienced violence
 - Persons who have experienced bullying
 - Persons who know someone who has completed or attempted suicide
 - Hispanic, Mexican, Latino/Latina, Chicano, Chicana culture
- After each crossing, ask participants to look around and see who is and is not in their group.
- Ask participants to return to the other side of the room before asking the next question.
- Debrief: What did you see? What did you feel? What you hear?

Notes:

Community Identification and Belonging

Additional Perception Activities

These activities open up the participants to start looking at differences in perception. People take in information differently, which shapes their perceptions. When dealing with issues, people can look at the same issue and see the cause of the problem or the solution to the problem differently. Understanding our own perceptions shapes how we choose to approach a problem. When we do something unfamiliar, we try to understand it in terms of our previous experience. It is something that our brain does automatically. However, in problem solving, it is important to discern situations based on fact and not emotion. While Wearing the Other Shoe is recommended to follow the Generational Floor Exercise, additional Perception Activities may be needed to fill time when you have a small number of participants. The following activities exemplify perception activities.

Activity: The Seven Fs

Person Responsible: Facilitator

Steps:

- Ask each participant not to look at their card.
- Ask each participant to read their card to themselves and count the number of “Fs” in the sentence.
- Ask for a raise of hands from those who see 3 Fs, 4 Fs, 5 Fs, 6 Fs, or 7 Fs.
- Divide the participants into groups by how many Fs they saw.
- Ask the participants to switch cards with someone else and count the Fs again to show that everyone has the same card.
- Ask participants who saw 7 Fs to share with someone else where the other Fs are located.
- Invite participants back to the large group to discuss.
- This exercise can also be facilitated with the sentence on a PowerPoint slide.

Materials Checklist

Cards with the following typed sentence for each participant:
“Friends of mine often fret about all of the bullies out of school that frighten children.”

Key Lessons from this Activity

How we look at things, our perceptions, shape what we see. Questions to ask include:

- What may have influenced our perceptions of the card (learning styles)?
- When it comes to larger community issues, what may influence how we see the problems?
- What does this tell us about the need for many eyes, ears, and voices in solving problems?

Notes:

ZOOM (A good youth activity)

Person Responsible: Facilitator

Purpose

This activity reinforces understanding of various perceptions and looks at the group process stages.

Steps:

Part 1: Sequence without a visual cue

- Invite all participants to sit in the circle.
- If there are more participants than pictures, ask participants to get into pairs or divide into teams so more than one set of story cards can be used.
- If there are fewer participants than cards, shorten the story to match the group number, or provide each participant with more than one card. There must be a continuous sequence of pictures within each group.
- Ask participants to keep their pictures hidden and only view their own.
- Ask participants to examine their pictures for important information so they can describe their pictures to others later.
- Ask the group to put the pictures face down into the correct sequence by talking and sharing card content without showing their cards to others.
- Allow time for the group to work.
- When ready, ask the group to turn the pictures over for review.

Materials Checklist

The ZOOM PowerPoint
A projector
A laptop computer
ZOOM cards

Part 2: Sequence with a visual cue

- With pictures showing, invite participants to adjust pictures for any errors.
- The correct sequence may be shared at this point.

Part 3: Group Process: Forming, Storming, Norming, Performing (Optional)

- Ask participants to return to the circle.
- Share the Forming, Storming, Norming, Performing PowerPoint.
- Discuss the various stages of the group process.
- Ask the group when they felt they were in each stage.

Key Lessons from this Activity

This activity reinforces understanding of various perceptions and looks at the group process stages.

Questions to ask include:

- Why was it hard to get the story together? (Everyone had a piece but no one had the big picture)
- What type of communication was used in attempting to solve the problem?
- What communication methods might have worked better?
- What if everyone had been given the opportunity to describe his or her picture to the group at the onset, would the solution have been faster?
- What prevented such strategies from being considered?
- Did anyone try to see their communication from the perspective of others?

Notes:

Appendix C: Mastery—Menu of Team-Building and Ice Breaker Activities and Traditional Stories

Introduction

This section provides a menu of trust-building and personal sharing activities, traditional stories, and mini-teach knowledge transfer material for the section on Mastery. Where indicated, PowerPoint presentations are available. PowerPoint is not always appropriate or practical in every situation. Be prepared to lead all activities without PowerPoint.



Timeline

The recommended activity timeline is as follows:

- **Morning:** Team trust-building and historical impacts on self, family, and community
- **Afternoon:** Healing from historical trauma

Team Trust-Building

Introductory Healing Story: The Origin of the Basket

Person Responsible: Facilitator

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

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

The *aiyaiyesh* girl began crying for she knew no patterns. The Cedar Tree told her to start walking, keeping her eyes, her ears, and her heart open, and she would discover. And so it was. She traveled

and different beings would speak to her...the rattlesnake showed her its diamond-shaped designs; the mountains showed her the shape of triangles; the salmon showed her its gills...all around her were the designs of shadows and leaves and colors. And when she had learned to put all of these designs into her basket, she returned to the village where she taught her relatives and her friends how to make these baskets. And she wasn't aiyaiyesh anymore. *Ana cush nai.*

Discussion Points

Just like patterns in a Basket Weave, our families and communities can develop patterns from one generation to the next. We can see patterns of bullying, violence, and suicidal behaviors from one generation to the next. We can also see patterns of healing and wellness from one generation to the next. These are the patterns that we want to weave into our baskets for the next generation. Sometimes we have to look to the mountains, animals, plants, and the world around us to see the lessons of our life. We can look at the patterns in nature to help us understand the patterns within our own families and communities.

Notes:

Historical Trauma's Impact on Self, Family, and Community

Mini-Teach and Discussion: Defining Historical Trauma

Persons Responsible: Facilitator

Many people are not fully knowledgeable about the violence committed against our ancestors by early Americans. The truth about the violence against Native people is often not covered in mainstream history or social studies books. Native people who shared the truth were often censored or called liars, but more and more these truths are becoming common knowledge among our people and are gaining acceptance within mainstream society. Healing begins with speaking the truth and being heard.

What is meant by the term, "historical trauma"?

Historical trauma refers to the range of physical, cultural, and spiritual harms inflicted upon Native people by the early Americans. Native people were victims of disease epidemics, starvation, massacres, wars, slavery, prostitution, broken treaties, forced relocation and removal, termination and extermination, suppression of religious and spiritual practices, and residential and boarding school experiences. Collectively, these historically traumatic events resulted in the loss of culture, language, ritual and tradition.

As a result, the effects of historical trauma in contemporary Native society include depression, suicide, alcoholism, violence, poverty, poor educational attainment, and many other social and health-related problems. Historical trauma impacts Native people in every aspect of our functioning: physical, mental, social, and spiritual. *(Draw or point out the various elements of the Medicine Wheel).*

To heal from the myriad of problems confronting our communities today, the underlying issue of historical trauma and its impact on our people must be addressed. For healing and recovery to occur, we need to understand where we came from and what happened to us that brought us to where we are today. In this way, we can begin to map a healthier future for our families, our communities, and ourselves.

Alternative Activities

As each community has its own history and experience, level of awareness and healing, and level of willingness or readiness to openly address issues related to historical trauma, there is no single way to facilitate this process. The following activities may be used as alternatives to, integrated into, or used to follow up the mini-teach discussion.

Mini-teach and Discussion: Personal Sharing

Person Responsible: Facilitator

Purpose

This discussion actively explores the impacts of historical trauma on personal, family, and community experiences and tribal histories. It increases trust, reinforces strengths, and begins healing among the participants through stories and activities.

*Publicly sharing personal history, while emotionally powerful, can be overwhelming. Have people available to work with participants on an individual basis, as necessary.

Steps:

- Briefly review information on historical trauma.
- Present a general timeline of historically traumatic events affecting AI/AN communities.
- Engage in some self-disclosure to begin the sharing activity.*
- Ask participants to share specific events in their tribal or community history and how these events have translated into patterns affecting the entire community.
- Invite participants to break into groups of three, four, or more, depending on the size of the group and room.
- Invite participants to share about the patterns that they see repeated in their family and community.*



Notes:

Mini-teach and Discussion: Video Options

Person Responsible: GC

Purpose

In addition to those listed in Alternative Activity #1, these video options provide vivid examples of historical trauma and its impact on Native people.

Steps:

- Show a clip from any of the following DVDs or films to illustrate the impact of historical trauma in a greater and more impactful way.
 - Wiping of the Tears
 - Muffins for Granny
 - Two Rivers
- Debrief the Belmont Activity (i.e., what did you see, what did you hear, what did you hear?) with the participants following the video clip.
- Some communities have developed their own PowerPoint presentations regarding historical trauma and the factors impacting the community. Utilize these presentations where present.

Materials Checklist

A laptop computer
Video clips downloaded to the computer
A projector and screen

Notes:

Mini-teach and Discussion: The Legacy of Historical Trauma

Person Responsible: Facilitator

Purpose

This conversation opens a discussion surrounding the sources of all forms of violence within families, schools, and the community.

Steps:

- Ask participants to consider the high rates of violent crimes, prison incarceration, and child abuse and neglect within AI/AN communities. The facilitator or community lead contacts can compile national, local, regional, or tribal statistics, if appropriate, to help lead this discussion.
- Comment that, from the very first contact with the colonizer, physical and cultural violence were used to subdue, control, and oppress Native people, and the legacy of this historical trauma is the violence that we see directed at ourselves, our families, and our communities.
- Ask participants to think about the prevalence of violence within our communities and families and ask the following questions. (This conversation can lead into the next mini-teach if time permits.)
 - Where does this violence come from?
 - When did it start?
 - What different forms does it take?
 - What is the relationship between this violence and bullying and suicide?

Materials Checklist

A laptop computer
A projector and screen
The PowerPoint presentation

Notes:

Mini-teach and Discussion: Model of Multigenerational Trauma

Person Responsible: Facilitator

Purpose

This discussion facilitates a discussion of how violence has been transferred from generation to generation and to shift the focus from blame and guilt to recognition and action.

Steps:

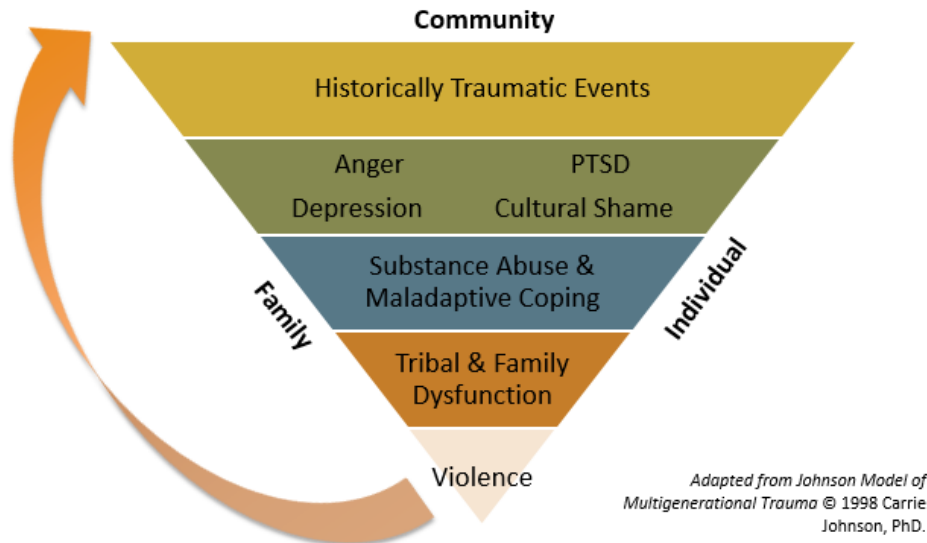
Utilizing the graphic in Figure 1, or by drawing the graphic on a flipchart or white board, lead a discussion on the following points.

- Historically traumatic events led to direct loss of tribal lifeways (e.g., language, culture, ceremony), which caused a post-traumatic response in Native people, as well as internalized anger, depression, and cultural shame.
- Because we lost many of our lifeways—for example, ceremonies and other practices normally used for healing were outlawed and prohibited among the people—we were left vulnerable to substance abuse and other maladaptive coping strategies.
- This contributed to the erosion and breakdown of tribal and family systems, which in turn lead to violence in all of its contemporary forms (family violence, suicide, bullying).
- In this model, historical trauma impacts the individual, family, and entire community in a never-ending cycle of violence and traumatic response that cripples us with each successive generation—unless we take steps to interrupt the cycle.
- Prior to colonization, violence within tribal systems was practically non-existent. Ideally, we have already established the peace-centered approach and can refer back to it here. Indeed, violence directed at self (suicide) and violence against one another and our relatives (lateral violence, aka “bullying”) were significant taboos in our societies. Colonization eroded many of our core social values and contributed to what we see in our communities today.

Materials Checklist

A laptop computer
A projector
The PowerPoint presentation (if developed)
A flipchart or white board (alternative)

Figure 1. Model of Multigenerational Trauma



Notes:

Mini-Teach and Discussion: Lateral Violence

Person Responsible: Facilitator

Lateral violence is a *learned behavior*, a maladaptive survival strategy for some members of our community. One way to think about lateral violence is its use as a primary tool of conquest. For example, it was not uncommon to use tribal agents to subdue and sometimes murder key leaders within their own tribe. By turning members of our communities against one another, the colonizer accomplished more destruction than if the community remained strong and healthy within family and tribal units. For those familiar, consider Paolo Friere's work, *The Pedagogy of the Oppressed*, which talks about internalized oppression and lateral violence as an attempt to identify with the oppressor and, thus, escape being the victim of the oppression. In an attempt to escape victimization, sometimes the only option is to become the victimizer.

Because we often don't recognize it and may even see it as normal, lateral violence is perhaps one of the most insidious forms of violence.

Materials Checklist

- A laptop computer
- A projector
- The PowerPoint presentation (if developed)
- A flipchart or white board (alternative)

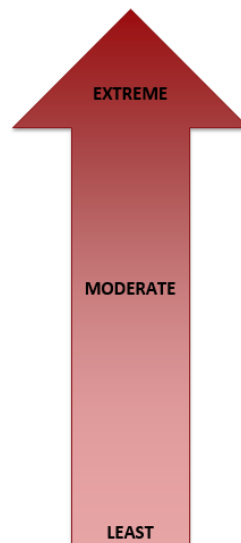
Purpose

This discussion demonstrates the many forms and levels of violence and how they can permeate a family and community.

Steps:

- Take time to talk about the insidious nature of violence. (Show the PowerPoint slides or use flip chart paper to make the following points.)
 - Violence falls along a continuum, from subtle forms like eye-rolling, name-calling, or teasing, to moderate forms like practical jokes that result in injury and taunting, to the most extreme forms of violence that result in bodily harm and, often, in death, such as slapping, punching, stabbing, shooting, and more (as shown in Figure 2).
 - Lateral violence and bullying can start out fairly innocuous or harmless, but, over time, and particularly when not confronted head on, it can become increasingly harmful and eventually result in serious injury or even death.
- Facilitate a discussion about the various forms of lateral violence that occur in our communities and families.

Figure 2. The Violence Continuum



Notes:

Healing From Historical Trauma

Mini-Teach and Discussion: Healing From Historical Trauma

Person Responsible: Facilitator

Purpose

The **Poka Laenui Model** discussion provides a structured and culture-based process for community and individual healing.

Steps:

- Using the PowerPoint slide, or by drawing the graphic on a flip chart, review the five Phases of the Poka Laenui model (as shown in Figure 3).
 - Phase 1 – Rediscovery and Recovery:** This phase involves a rediscovery and exploration of one’s tribal history, language, identity, and cultural practices, often called “cultural revitalization” or “re-traditionalization.” This stage involves exposing the truth about colonization and the impact of historical trauma, and forms the basis for all of the other steps in the healing process.
 - Phase 2 – Mourning:** A natural outgrowth of the process of recovery and rediscovery is a profound sense of loss and grief. Anger and pain fuel this stage and sometimes lead to “justified violence” directed at colonizers and their systems. It is not uncommon for people to stay stuck here, angry and unable to move to the next stage of healing. Individuals stuck in this phase may act out lateral violence within their community and sabotage the growth and well-being of others because of their fear and distrust. Part of moving on to the next phase involves letting go of past hurts and embracing new possibilities.
 - Phase 3 – Dreaming:** This next phase is the most crucial for healing. This is where the full panorama of possibilities is expressed and considered through debate, consultation, and building dreams. Indigenous people intuitively understand the value of dreaming. Laenui says this phase must be allowed to run its full course. There is a danger here of falling back into “colonial ways” of doing things if not enough time and energy are spent dreaming and creating a new way to conduct our lives.
 - Phase 4 – Commitment:** In this stage, the individual and community emerge from the dreaming phase with a clear vision and decision on a single path to recovery. This is a difficult stage because there are often competing and contrary views about the appropriate path for the future, and there is a danger of cutting the dreaming short and forcing a premature resolution upon historical problems. It is essential to seek guidance from elders and wisdom-keepers for successfully completing this phase.
 - Phase 5 – Action:** In this stage the individual and community put their plan into practice and steps are taken to bring about positive changes and growth within the community. Action can

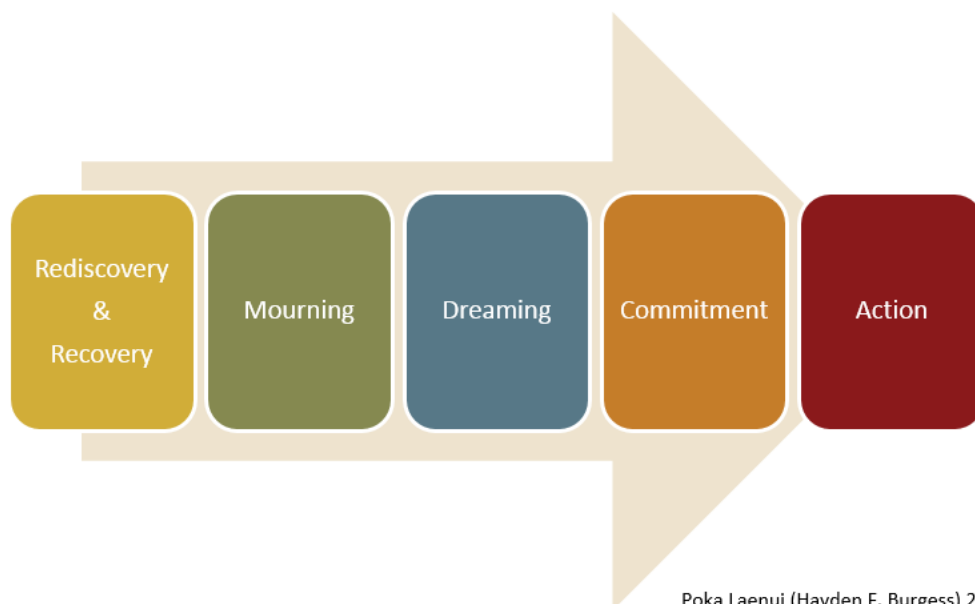
Materials Checklist

- A laptop computer
- A projector and screen
- A PowerPoint presentation (if developed)
- A flipchart (alternative)

take many forms; however, the best action is not only reactionary, but revolutionary and proactive. When individuals put aside their differences and cooperate over time, it can lead to increased collaboration, commitment, and true community transformation and change.

- If there is sufficient time, ask participants where they see themselves in this process.

Figure 3. Model for Healing from Historical Trauma



Poka Laenui (Hayden F. Burgess) 2000

Facilitator's Note:

This process can tie in to the River of Life activity. As there may not be sufficient time, this activity can be introduced in the Wellness Visioning or Taking Stock exercises during Interdependence.

Activity: River of Life

Ask participants where they see themselves individually on this continuum. Using this framework, each participant can develop their own river of life, going back as many generations as historical trauma has impacted their life, family's lives, and community's lives. Have them present their rivers to their teams in a talking-circle format.

Notes:

Healing From Historical Trauma Alternative Activity

Depending on time, the size of the group, and the need to shift from teaching to doing, this activity can be used as a substitution, incorporated into the mini-teach, or used at the end of the mini-teach to integrate the traditional generational roles into the healing process.

Buffalo Circle Activity

Person Responsible: Facilitator

Purpose

The buffalo circle activity demonstrates how everyone in the community has a place and role in maintaining a healthy and balanced community.

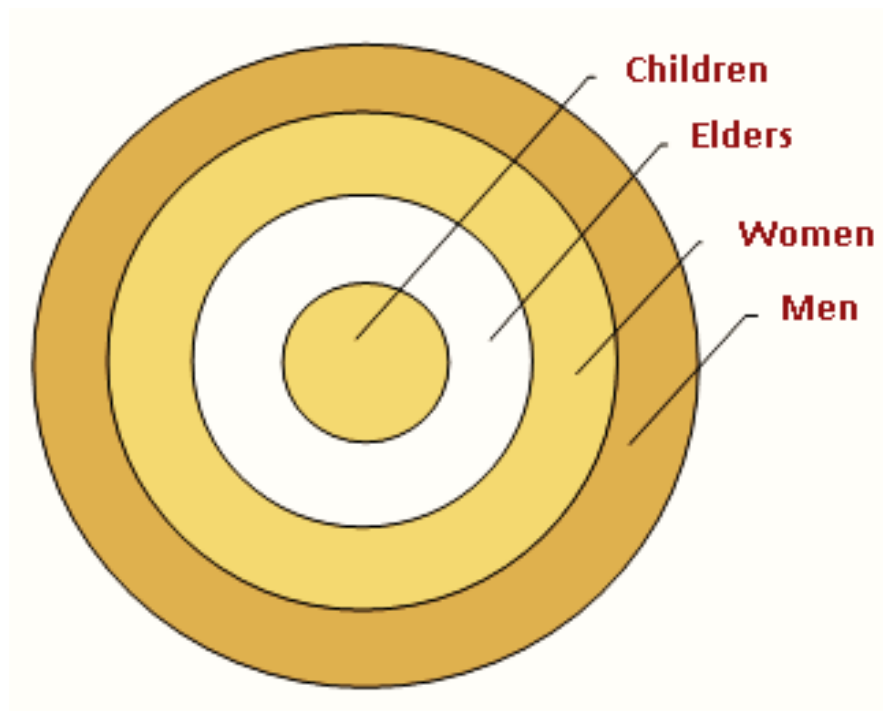
Steps:

- Invite all of the women to form a circle in the center of the room.
- Then invite the men to form a circle around the women while talking about how men traditionally stand to protect the community when it is threatened and support the women in protecting and caring for the children.
- Then invite the elders into the center of the circle to be protected while explaining that they hold the wisdom of the people that will carry the people into the future.
- At this point, ask the group to see where the youth are and where they usually are within the community.
- Finally, call the youth to the very center of the circle while explaining that they need the most protection of all. Tell them they are the reason for the GONA/GOAN and the community's efforts—the hope and song of our future.
- Ask the group to return to the large circle and, while drawing a circle within a circle, as shown in Figure 4, facilitate a discussion based on the “Key Lessons from this Activity” below.

Materials Checklist

A flipchart
Markers

Figure 4. Buffalo Circle



Key Lessons from this Activity

Everybody has a place and a role in maintaining a healthy and balanced community.

- Reinforce the importance of the grown men to support the women in caring for and protecting the children.
- Reinforce the importance of the elders in the circle right next to the children. They are the ones who can best pass on the collective wisdom.
- Reinforce the importance of the children at the center of the family and community so they feel safe and secure.

Notes:

Healing Story: The Widow as Butterfly

This is an additional healing story that can be shared either as an alternative to “The Legend of the Rock,” or as an additional story in the afternoon if time permits or is needed.

Person Responsible: Facilitator

Purpose

This story allows participants to find ceremonial ways to experience renewal after loss.

Long ago, there were two caterpillar people who loved each other very much. But one day, the man caterpillar died and this broke the heart of his widow. The caterpillar woman didn’t want to be around anyone, so she wrapped her sorrow around her like a shawl. She walked, and all the time she walked, she cried.

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 is the time to step into a new world of color and beauty.” The Creator clapped his hands twice and she burst forth as a butterfly.

This is why, for many communities, the butterfly is a symbol of renewal, and the reason why relief can come at the end of suffering.

– Traditional Warm Springs Story

Notes:

Healing Story: The Legend of the Rock

This story is an alternative to the local healing ceremony, Wiping the Tears Ceremony, or Paper Burning.

Person Responsible: Facilitator

Purpose

The Rock Ceremony allows participants to find ceremonial ways to release their pain rather than hold it inside and run the risk of keeping the pain alive within or taking it out on others through lateral violence.

In the beginning, the Creator was lonely and decided to create the Mother Earth, and upon her, the plants, fire, water, the four-leggeds, the winged ones, those that swim, and finally, the two-leggeds—The People.

The Creator said, “There is something different and special about the two-leggeds, because they will have strong, deep feelings and thoughts, but this will also mean they will feel intense pain, sorrow, and hurt.”

In the Creator’s wisdom, he knew there would be times when the pain, sorrow, and hurt would become too much for The People and they would feel that they could no longer carry these feelings with them. The pain would be too great.

So the Creator gave the two-leggeds something strong, something durable, something so solid that it was strong and 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.”

Notes:

Appendix D: Interdependence—Menu of Team-Building and Ice Breaker Activities and Traditional Stories

Introduction

This section provides a menu of trust-building and personal sharing activities, traditional stories, and mini-teach knowledge transfer material for the section on Interdependence. Where indicated, PowerPoint presentations are available. PowerPoint is not always appropriate or practical in every situation. Be prepared to lead all activities without PowerPoint.



Putting Our World Back Together

This section includes an introductory story that emphasizes the importance of working together to rebuild communities.

Introductory Story: Coyote and the Blood Monster

Person Responsible: Facilitator

A long time ago, there was a terrible Blood Monster who was killing many of the Animal People. This monster, Wawa-yai, had a nose nearly 4-feet long that was sharp as a spear and he would stick his nose into people and suck them dry.

Finally, the Animal People went to Coyote to ask for his help. “I will do what I can,” said Coyote, but we must also ask the Plant People for their assistance.

And so Coyote went to the different plants with thorns, certain berry bushes, the wild rose, and others, and asked if they were willing to help the Animal People. The plants with thorns agreed to do what they could.

The Animal People gathered the plants and followed Coyote’s instructions, placed them all around the doorway of the Longhouse. Coyote then sought out Wawa-yai and invited the monster to a feast sponsored by the Animal People. “There will be plenty of blood soup,” said Coyote. “We know it’s your favorite.”

The ever-hungry Wawa-yai eagerly followed Coyote back to the Longhouse of the Animal People, where he asked Coyote about the plants covering the doorway. “Yes,” said Coyote. “Isn’t the Longhouse beautiful with the plants? Come inside and eat some blood soup.”

And so Wawa-yai followed Coyote into the Longhouse where the Animal People fed him basketful after basketful of blood soup. Pretty soon, his belly started bulging out over his loincloth. “Have some more blood soup,” said Coyote. “There’s plenty.”

Wawa-yai drank even more of the soup, and his stomach grew larger with every basketful. “Have some more,” said Coyote. “There’s plenty.” And Wawa-yai drank more and his belly slowly stretched out and rested on his lap, covering his loincloth. Coyote directed the Animal People to continue bringing out even more soup, until Wawa-yai was so enormously fat, he could barely move.

“You have killed too many people,” said Coyote, “and I won’t let you kill any more of them.” The angry Wawa-yai struggled to his feet, his huge belly bouncing up and down as he began to chase Coyote. Coyote ran through the doorway, with Wawa-yai behind him. Now the Blood Monster was so large he could no longer fit through the door, and when his belly hit the thorns, he exploded into thousands of small pieces. And this is where mosquitoes come from. They can’t kill you anymore, but they can sure bite!

– Traditional Columbia River Indian story

Discussion Points

- Ask participants for feedback on the teachings they heard in this story. Focus on these teachings during this time and throughout the remainder of this section.
- Discuss the importance of cooperation among community members where each person has a place, and by working together, all are nourished and protected. Point out how the people themselves contributed to the blood soup saving them.
- When Wawa-yai takes too much blood and throws the world of the Animal People out of balance, Coyote teaches the people the idea of a more harmonious form of sacrifice.

Notes:

Finding Balance

This section includes an introductory story that encourages community members to step up and help one another, and an activity for identifying community cultural attributes.

Afternoon Introductory Story: The Boy Who Lived with Bears

Person Responsible: Facilitator

There was once a boy whose father and mother had died and he was left alone in the world. The only person he had to take care of him was his uncle, but his uncle was not a kind man.

The uncle thought the boy was too much trouble and fed him only scraps from the table and dressed him in tattered clothing and moccasins with soles that were worn away from the fire.

But the boy never complained because his parents had told him to always respect people older than himself.

One day, the uncle decided to get rid of the boy. “Come with me,” he said. “We are going hunting.”

The boy was very happy. His uncle had never taken him hunting before. He followed him into the woods. First his uncle killed a rabbit. The boy picked it up to carry it for the uncle and was ready to turn back to the lodge, but his uncle shook his head. “We will go on. I am not done hunting.”

They went further and the uncle killed a fat grouse. The boy was very happy, for they would have so much to eat that surely his uncle would feed him well that night, and he began to turn back, but the uncle shook his head again. “No,” he said, “we must go on.”

Finally, they came to a place very, very, far in the forest where the boy had not been before. There was a great cliff and at its base a cave led into the rock. The opening to the cave was large enough only for a small person to go into. “There are animals hiding in there,” the uncle said. “You must crawl in and chase them out so that I can shoot them with my arrows.”

The cave was very dark and it looked cold inside, but the boy remembered what his parents had taught him. He crawled into the cave. There were leaves and stones, but there were no animals. He reached the very end of the cave and turned back, ashamed that he had not fulfilled his uncle’s expectations. And do you know what he saw? He saw his uncle rolling a great stone in front of the mouth of the cave. And then everything was dark.

The boy tried to move the stone, but it was no use. He was trapped! At first he was afraid, but then he remembered what his parents had told him. The *orenda* of those who are good at heart is very strong. If you do good and have faith, good things will come to you. This made the boy happy and he began to sing a song.

The song was about himself, a boy who had no parents and needed friends. As he sang, his song grew louder until he forgot he was trapped in a cave. But then he heard a scratching noise outside and stopped singing, thinking his uncle had come back to let him out of the cave.

However, as soon as he heard the first of many voices outside his cave, he knew that he was wrong. That high squeaking voice was not the voice of his uncle. “We should help this boy,” said the high squeaking voice.

“Yes,” said a very deep voice, which sounded warm and loving. “He is all alone and needs help. There is no doubt that we should help him.”

“One of us,” said another voice “will have to adopt him.”

And then many other voices, voices of all kinds, which seemed to speak in many languages, agreed. The strange thing was that the boy could understand all these voices, strange as they were.

Then the stone began to move and light streamed into the cave, blinding the boy who had been in the darkness for a long time. He crawled out, very stiff and cold, and looked around him. He was surrounded by many animals!

“Now that we have rescued you,” said a small voice from near his feet, “you must choose which of us will be your parents.” He looked down and saw that the one who was speaking was a mole.

“Yes,” said a great moose standing in the trees. “You must choose one of us.”

“Thank you,” said the boy. You are all so kind. But how can I choose which one of you will be my parents?”

“I know,” said the mole. “Let us all tell him what we are like and what kind of lives we lead and he can decide.” There was general agreement on that, and so the animals began to come up to the boy one by one.

“I’ll begin,” said the mole. “I live under the earth and dig my tunnels through the Earth Mother. It is very dark and cozy in my tunnels and we have plenty of worms and grubs to eat.”

“That sounds very good,” said the boy, “but I am afraid that I am too big to go into your tunnels, friend Mole.”

“Come and live with me,” said the beaver. “I live in a fine lodge in the midst of a pond. We beavers eat the best bark from the sweetest trees and we dive under the water and sleep in our lodge in the winter time.”

“Your life is very interesting, too,” said the boy, “but I cannot eat bark, and I know that I would freeze in the cold waters of your pond.”

“How about me?” said the wolf. “I run through the woods and fields and I catch all the small animals I want to eat. I live in a warm den and you would do well to come with me.”

“You could be my child,” said the deer. “Run with us through the forest and eat the twigs of the trees and the grass of the fields.”

“No, friend deer,” the boy said, “You are beautiful and good, but you are so fast that I would be left far behind you.”

Then, old bear-woman walked over to the boy. She looked at him a long time before she talked and, when she spoke, her voice was like a growling song.

“You can come with us and be a bear,” she said. “We bears move slowly and speak with harsh voices, but our hearts are warm. We eat the berries and the roots which grow in the forest and our fur would keep you warm in the long season cold.”

“Yes,” said the boy, “I would like to be a bear. I will come with you and you will be my family.” So the boy who had no family went to live with the bears. The mother bear had two other children and they became brothers to the boy. They would roll and play together and, soon, the boy was almost as strong as a bear.

“Be careful, though,” the old bear-woman cautioned him. “Your brothers’ claws are sharp and wherever they scratch you, you will grow hair just like them.” They lived together a long time in the forest and the old bear-woman taught the boy many things.

One day, they were all in the forest seeking berries when the bear-woman motioned them to silence.

“Listen,” she said. “There is a hunter.” They listened and, sure enough, they heard the sounds of a man walking. The old bear-woman smiled. “We have nothing to fear from him,” she said. “He is the heavy stepper and the twigs and the leaves of the forest speak of him wherever he goes.”

Another time, as they walked along, the old bear-woman again motioned them to silence. “Listen,” she said. “Another hunter.” They listened and, soon, they heard the sound of singing. The old bear-woman smiled. “That one, too, is not dangerous. He is the flapping-mouth, the one who talks as he hunts and does not remember that everything in the forest has ears. We bears can hear singing even if it is only thought, and not spoken.”

So they lived on happily until one day, when the old bear-woman motioned them to silence with a frightened look in her eyes. “Listen,” she said, “the one who hunts on two-legs and four-legs. This one is very dangerous to us. We must hope he does not find us for the four-legs who hunt with him can follow our tracks wherever we go and the man himself does not give up until he has caught whatever it is that he is hunting for.”

Just then they heard the sound of a dog barking. “Run for your lives,” cried the old bear-woman. “The four-legs have caught our scent.”

And so they ran, the boy and the three bears. They ran across streams and up hills, but still the sound of the dog followed them. They ran through swamps and thickets, but the hunters were still close behind. They crossed ravines and forced their way through patches of thorns, but could not escape the sounds

of pursuit. Finally, their hearts ready to burst from exhaustion, “Our last hope,” said the old bear-woman. “Go inside.”

They crawled into the log and waited, panting and afraid. For a time, there was no sound, and then the noise of the dog sniffing at the end of their log came to their ears. The old bear-woman growled and the dog did not dare to come in after them. Then, once again, things were quiet and the boy began to hope that his family would be safe, but his hopes were quickly shattered when he smelled smoke. The resourceful hunter had piled branches at the end of the log and was going to smoke them out!

“Wait,” cried the boy in a loud voice. “Do not harm my friends.”

“Who is speaking?” shouted a familiar voice from outside the log. “Is there a human being inside there?” There came the sound of branches being kicked away from the mouth of the log and then the smoke stopped. The boy crawled out and looked into the face of the hunter. It was his uncle!

“My nephew!” cried the uncle with tears in his eyes. “Is it truly you? I came back to the cave where I left you, realizing that I had been a cruel and foolish man...but you were gone and there were only the tracks of many animals. I thought they had killed you!”

And it was true. Before the uncle had reached home, he had realized that he had been a wicked person. He had turned back, resolved to treat the son of his own sister well from then on. His grief had truly been great when he had found him gone.

“It is me,” said the boy. “I have been cared for by the bears. They are like my family now, Uncle. Please do not harm them.”

The uncle tied his hunting dog to a tree as he nodded his agreement. “Bring out your friends. I will always be the friend of bears from now on if what you say is true.”

Uncertain and still somewhat afraid, the old bear-woman and her two sons came out of the log. They talked to the boy with words, which sounded to the uncle like nothing more than animals growling, and told him that he must now be a human being again.

“We will always be your friends,” said the old bear-woman, and she shuffled into the forest after her two sons. “And you will remember what it is to know the warmth of an animal’s heart.”

And so the boy returned to live a long and happy life with his uncle and was a friend to the bears and all the animals for as long as he lived.

– Iroquois story

Discussion Points

Ask participants for feedback on the teachings they heard in this story. Focus on these teachings during this time and throughout the remainder of this section.

- All the animals step up to help the boy. Each pleads their case as to why they are the best option for being the boy's new family. Invite participants to consider that in community planning for wellness, often many positive and viable solutions for issues will be presented. Remember to look for the best fit for the community based on what it really needs.
- Sometimes community members will need others to step up and help. Sometimes people will be able to ask for help and, sometimes, the help needs to be volunteered and accepted. In the story, the boy sang a song to let people know he was in need. In response, the animals formulated the solution of adoption. The boy was willing to accept their help.
- Point out that the most dangerous hunter for the bears was the hunter that was unseen and unheard. This is true with problems in the community. The ones that seem to cause the greatest damage are the ones we either don't know about or cannot bring ourselves to see. The greatest protection comes from recognizing the danger and taking corrective action.
- It was the uncle who was able to see the errors of his ways and re-establish his relationship with his nephew. The uncle showed remorse and asked for forgiveness. The young nephew was not only forgiving, but grateful and thankful to the family that had cared for him. The bears affirmed their connection to the boy and the fact that they were family. Family can go beyond blood—it is what it means to know the "warmth of an animal's heart."

Notes:

Identifying Community Cultural Attributes

Afternoon Activity: Circle of Culture

Person Responsible: Facilitator

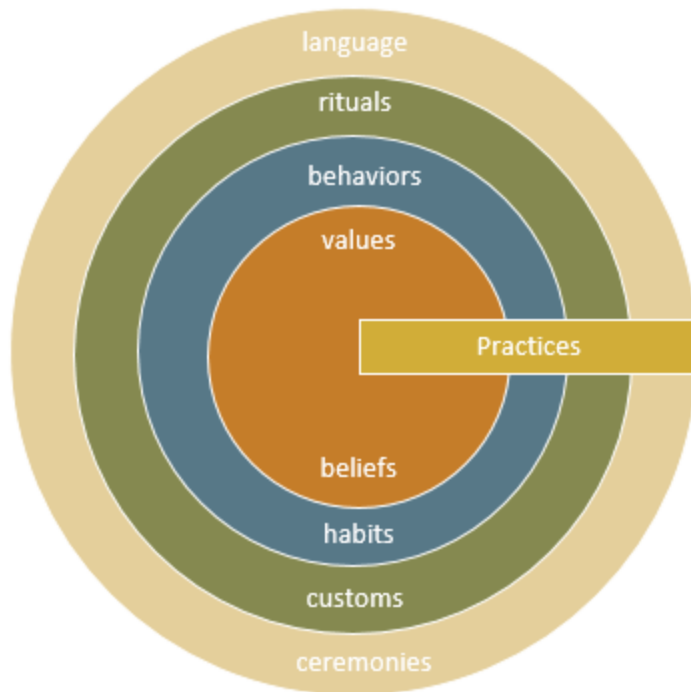
Steps:

- Utilize either the PowerPoint presentation found in Toolkit or write information on the flipchart.
- Introduce the participants to the definition of culture based on a Dr. Wade Nobles' concept of culture.
- Culture is: "The vast structure of behaviors, ideas, attitudes, values, habits, beliefs, customs, language, rituals, ceremonies, and practices peculiar to a particular group of people, which provide them with a general design for living and patterns for interpreting reality." (See Figure 5)
- Suggest that there may not be a single definition of culture that everyone would agree to.
- Invite thoughts, feelings, and reactions to this definition.
- Introduce and review the 10 domains of culture:
 - Values
 - Sources of stress
 - Cultural factors that hinder your growth and development (if any)
 - Behavior associated with being male in this culture
 - Positive attributes
 - Survival skills
 - Major problems and concerns
 - Cultural factors that support your growth and development
 - Behavior associated with being female in this culture
 - Negative attributes

Materials Checklist

The PowerPoint: Risk and Protective Factors
A laptop computer
A projector and screen
A flipchart (alternative)
Markers
Masking tape
The handout in the Participant Manual

Figure 5. Circle of Culture



Notes:

Appendix E: Generosity—Menu of Team-Building and Ice Breaker Activities and Traditional Stories

Introduction

This section provides a menu of trust-building and personal sharing activities, traditional stories, and mini-teach knowledge transfer material for the section on Generosity. Where indicated, PowerPoint presentations are available. Remember that PowerPoint is not always appropriate or practical in every situation. Facilitators will need to be prepared to lead all activities without PowerPoint.



Cultural Value of Generosity

Morning Introductory Story: Legend of the Jumping Mouse

Person Responsible: Facilitator

There once was a little mouse. He and his friends loved to spend the evenings listening to the old ones tell stories. His favorite story by far was the story of the Far Off Lands. So much did he love this tale that he would dream of the Far Off Lands every night.

One day, the little mouse said to himself, “I simply must see these Far Off Lands!” That very morning, he set off on his journey. He would travel almost the entire day, stopping only for rest or food or drink. He came to a riverbank and his heart fell. “Oh, how will I ever get across this river?” he said to himself.

From behind him, he heard a gravelly voice. “Don’t you know how to swim?” He looked, and saw a frog standing among some cattails.

“Swim? What is that?” asked the mouse.

The frog jumped into the water and began to kick her legs. “This is swimming, silly,” the frog said. “Now, why do you want to cross the river anyway?”

“I have been dreaming of the Far Off Lands for many nights. I simply must see it!” explained the mouse.

“My name is Magic Frog,” said the frog, “and I will help you. Bend down low and jump as far as you can.”

The mouse jumped, and he felt a strange feeling in his legs. They seemed much stronger than before, and he noticed that he had jumped farther than he has ever been able to before.

“Why, thank you Magic Frog. That was good medicine you gave to me.”

Magic Frog said, “You will experience many hardships on your journey, but if you keep hope alive within you, you will reach the Far Off Lands. And I give you a new name. You are now called Jumping Mouse.”

She waved and hopped back off into the cattails. Jumping Mouse leaped across the river and turned to wave, but Magic Frog was gone.

In the back of his mind, he could still hear Magic Frog’s words: “Keep hope alive within you...” Jumping Mouse continued on until nightfall, then dug a hole and went to sleep.

The next day, Jumping Mouse reached the prairie. He was walking along when he saw a huge boulder ahead. As he got closer, he saw that it was not a boulder, but a large buffalo lying on the ground.

“My friend,” said Jumping Mouse, “why are you lying here as if you were dying?”

“I am dying,” said Buffalo. “I drank from a poisoned pool of water, and now I have lost my sight; I cannot find the cool waters to drink or the sweet grass to eat. I am laying here waiting for the end.”

Jumping Mouse said, “I am Jumping Mouse. My friend Magic Frog gave me some medicine powers. I am not as strong as her, but I will help you. I name you Eyes of a Mouse.”

No sooner had he said this when the buffalo stood, looked about, and blinked his eyes in amazement. He snorted with happiness. Jumping Mouse heard this, but he could not see it, for he had given away his sight.

“Why thank you, my small friend,” said Eyes of a Mouse. “This is a wonderful gift you have given me. Climb onto my back, and I shall carry you to the edge of the prairie.” Jumping Mouse climbed onto the mighty buffalo’s back and, in this way, he reached the edge of the prairie.

When they arrived, Eyes of a Mouse said, “I am a creature of the prairie, so I must stop here. My friend, how will you make it over the mountains if you cannot see?”

Jumping Mouse said, “There will be a way; I have hope alive within me.” He waved goodbye to Eyes of a Mouse and turned to the mountains. He walked away, and when night fell, he dug a hole and went to sleep.

Jumping Mouse awoke with the sun, and felt his way along the mountain path, sniffing for, and occasionally nibbling on small grasses. Suddenly he bumped into something. He felt fur beneath his little paws. He sniffed and realized that he had just stumbled upon a wolf.

“H-h-hello? I am Jumping Mouse, who are you?”

The wolf replied, “I am a wolf.”

Jumping Mouse asked, “Why are you just sitting there in the middle of the path?”

The wolf sighed. “I was once a very proud creature, with a very good sense of smell. Because I was too proud, I have had this gift taken away. I have learned to be humble, but now I cannot smell to find food to eat. I will surely die.”

Jumping Mouse was saddened by the wolf’s story. “I have...just a little medicine left. Please let me help you. I name you Nose of a Mouse.”

The wolf breathed in. He sniffed the mountain air. He howled with joy and danced in a circle. “I can smell the trees and the flowers again!”

Jumping Mouse heard the wolf’s joy, but alas, he could not smell the trees or flowers; he had given his sense of smell away.

“This is truly a wonderful gift you have given me,” said Nose of a Mouse. “You must let me repay you. Climb onto my back and I will carry you over the mountains to the Far Off Lands.”

Jumping Mouse was carried over the mountains, and soon his wolf friend knelt down so he could carefully climb down. “Little friend, I am a creature of the mountains, so I cannot go on. But you, how will you get along not being able to smell or see?”

Jumping Mouse said, “There will be a way; hope is alive within me.” The two said goodbye, and Nose of a Mouse trotted back up into the mountains.

“I am here at last,” said Jumping Mouse. “I hear the leaves rustling through the trees. The sun warms my body. I feel the wind. But...I will never be as I was. What am I to do?” Jumping Mouse began to cry.

“Jumping Mouse,” he heard a gravelly voice, “M-Magic Frog, is...is that you?” “Yes my friend, it is Magic Frog. You have suffered greatly on your long journey, and have experienced many hardships, but it was your unselfish heart, and your generosity that helped me bring you here. You have nothing to fear, my little friend.”

Next, Magic Frog said, “Jump high, Jumping Mouse, jump HIGH!” Jumping Mouse leapt straight up, and he felt himself changing. His paws stretched out and became very powerful. He moved them up and down, and soon he was feeling the wind streaming over him and under him. He looked down, and he could see the mountains far below. He breathed in, and could smell the pines and the earth. From far below he heard Magic Frog calling.

“Jumping Mouse, I give to you a new name. You are now called Eagle... and you will live in the Far Off Lands forever!”

Discussion Points

Ask participants for feedback on the teachings they heard in this story. Focus on these teachings during this time and throughout the day:

- The importance of “keeping hope alive.”
- The importance of humility.
- The importance of generosity.

Notes:

Alternative Morning Introductory Story: Story of Two Wolves

Person Responsible: Facilitator

An old Cherokee grandfather was teaching his grandson about life. “A fight is going on inside me,” he said to the boy. “It is a terrible fight and it is between two wolves. One is evil—he is anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego.” He continued, “The other is good—he is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion, and faith. The same fight is going on inside you—and inside every other person, too.”

The grandson thought about it for a minute and then asked his grandfather, “Which wolf will win?”

The old Cherokee simply replied, “The one you feed.”

Discussion Points

This story encourages the participants to feed the wolf of kindness and generosity.

Notes:

Mini-Teach and Discussions: Finding and Re-Creating Community Generosity Rituals

Person Responsible: Facilitator

Traditionally, rituals are a means of conveying community values to the members of the community. Our rituals tell us what things we value. When we sing Happy Birthday to a friend, it is a ritual that conveys our value for life, our value for passages and growth, and our value for the relationship that we share with that person.

AI/AN tribes and villages traditionally had many rituals and ceremonies that helped sustain the values and culture of our society. Most tribes and villages maintain many of these rituals or ceremonies today. Some rituals have been lost due to alcoholism and the historical trauma imposed upon Native cultures no longer practiced, or only practiced by a few. Rituals help societies describe order, meaning, and a sense of belonging and purpose for its members.

This section is about remembering the importance of generosity in our individual and community lives. Traditional AI/AN teachings, customs, and values establish the responsibility of “giving back” in a traditional way as the foundation for clan, family, social, and tribal life.

Generosity also represents the foundation of community prevention efforts. While leadership is important, strong and sustainable community prevention requires the active and committed involvement of many individuals who are willing to “give back.” Community change is about many small individual changes and about ceremonies and rituals that remind and reinforce those changes.

Steps:

- Ask participants if they would share some of the rituals or ceremonies from their tribe that help their community remain healthy, in balance, and valuing generosity.
- Typical responses might be: naming ceremonies, coming of age ceremonies, giveaways, memorials, potlatches, honorings, fasting, and other traditional ceremonies.
- There are some rituals that have been lost. There are others that are so sacred they can only be performed under certain conditions by persons in certain roles. We do not want to offend anyone by suggesting a disrespectful pursuit of sacred ceremony or ritual. Rather, GONA/GOAN attempts to encourage participants to look within their own community, traditions, and culture and talk to elders or cultural resource people to identify the ceremonies or rituals within the communities that could help restore health, harmony, and balance.
- There are also contemporary, pan-Indian rituals or totally new, multicultural rituals that can be adopted by families or communities. Ask the group to voluntarily identify some new rituals that can be used in families or in the community to help restore harmony and balance.
- Remind participants that, at the end of the day, there will be a Giveaway Generosity Ceremony.

Notes:

Appendix F: Activity Handouts

Forming, Storming, Norming, Performing

Forming

- People are driven by a desire to be accepted by others.
- Team members will do anything to avoid conflict.
- Serious issues and feelings are avoided.
- Members focus on being busy, getting organized.
- It is during this time that members form their opinions about the other team members.
- Forming is a “feel good” stage, but not much really gets done.

Storming

- Issues start to be addressed.
- Minor problems are dealt with quickly or glossed over.
- Confrontations are usually related to the work or the roles and responsibilities of team members.
- Some will like getting down to business.
- Others will want things to stay “nice.”

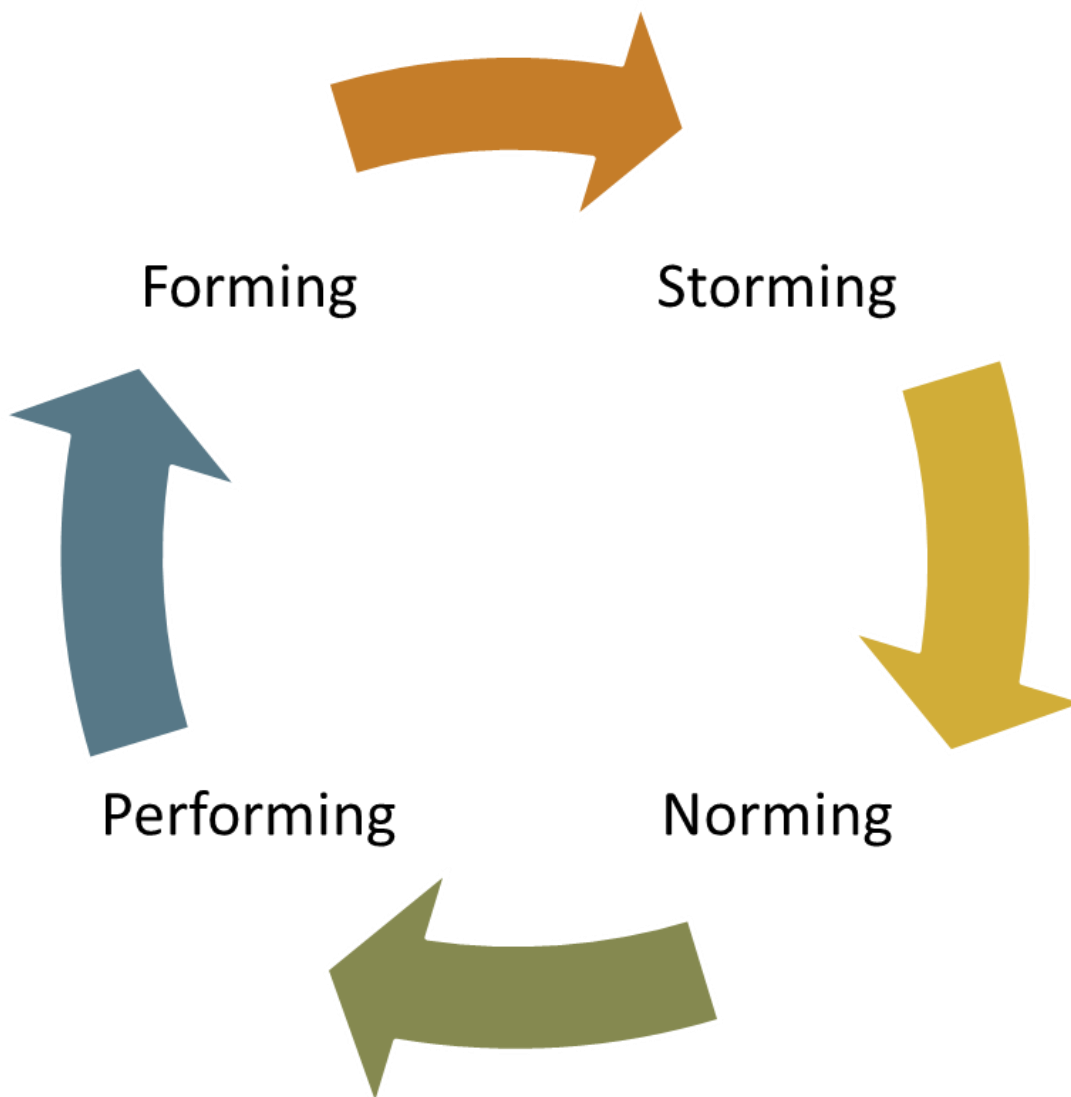
Norming

- “Rules of engagement” for the group become established.
- Tasks and responsibilities are established and agreed upon.
- Individuals appreciate each other.
- Team members are prepared to change pre-conceived views.
- Team members have worked hard to get to this stage.

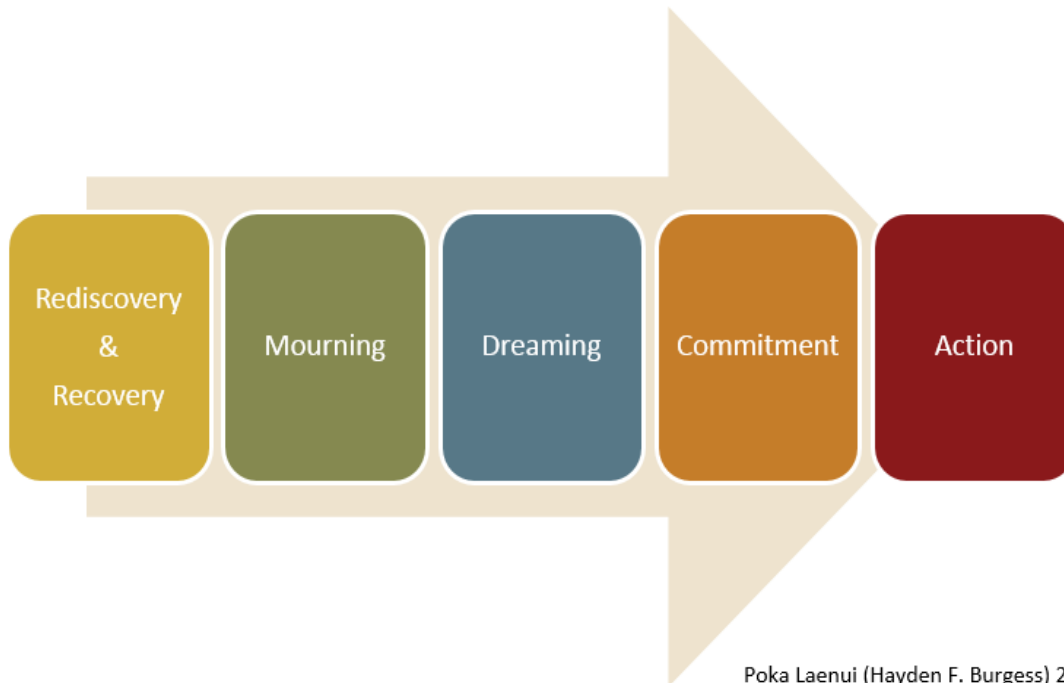
Performing

- Not all groups reach this stage.
- Team members are flexible and interdependent.
- Team members trust each other.
- Roles and responsibilities change according to need.
- Team members in this stage have a high degree of comfort and loyalty.
- THINGS GET DONE!!

Stages of Team Development



Model for Healing from Historical Trauma



Definition of Lateral Violence

Lateral violence describes the organized, harmful behaviors we do to each other collectively, as part of an oppressed group. These occur within our families, our organizations, and our communities.

Lateral violence is the expression of rage and anger, fear and terror that can only be safely vented upon those closest to us when we are being oppressed. Those who oppress us do not hear us nor do they assist us in changing the oppression; therefore, it is unsafe for us to speak to them.

Lateral violence is also referred to as, “internalized colonialism.” Colonization created a hierarchy on fear-based power and control techniques (e.g., warfare, genocide, death threats), the male gender, and economic power. Superiority of some and inferiority of others was assumed. Lateral violence begins as deflected aggression. Hostility is directed towards those who will not retaliate. This means we attack within our own group of oppressed people or we attack another minority-oppressed group.

Lateral violence works to maintain power in an oppressed group when someone is seen to threaten that power in some way. It is dangerous to shift the oppression. Some form of safety has been found at the bottom of the hierarchy.

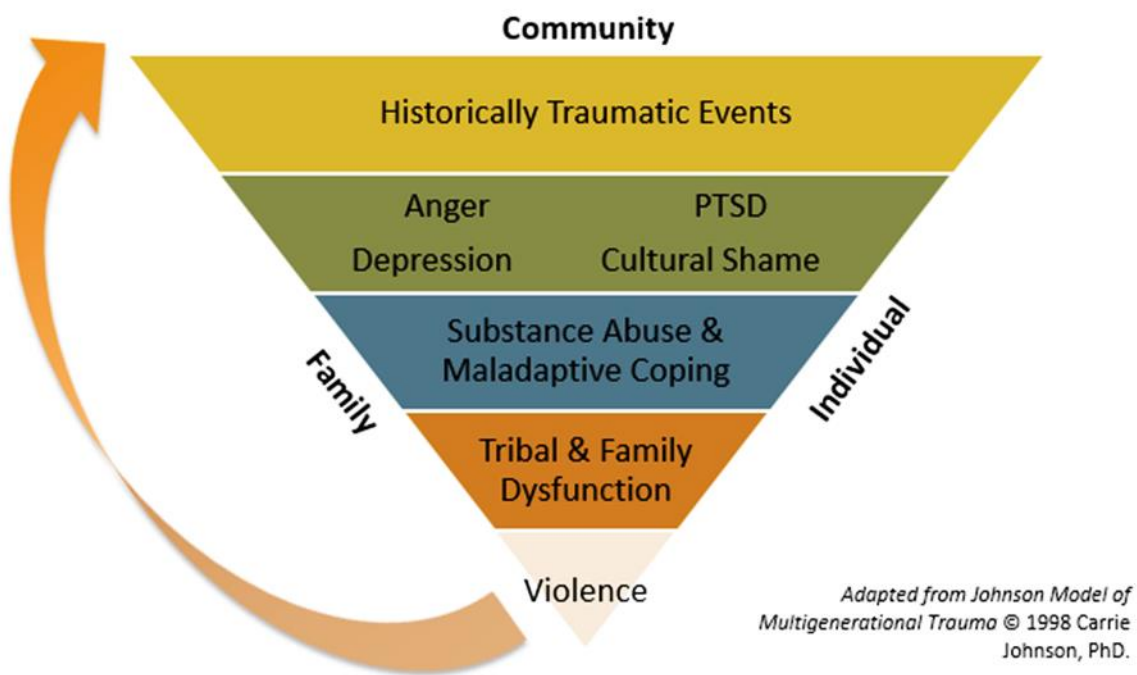
Forms of Lateral Violence

- Gossip
- Jealousy
- Revenge
- Blaming and judging
- Shaming and guilt
- Shunning or ignoring
- Negative labeling
- Emphasizing the negative
- Financial disabling
- Financial greediness
- Firing or threatening to fire
- Selective hiring
- Physical attacks, including on possessions of the target
- Verbal attacks
- Spiritual attacks
- Attacking friends, family members, associates, or pets of the target
- Sexual attacks
- Obsessive concern about another person's behavior
- Imposing rules and regulations to maintain power and control by one person or group
- Memos or internally distributed newsletters or papers that verbally attack, often anonymously
- Sabotage of projects and jobs
- Family or organizational feuding
- Threatening to harm
- Bullying

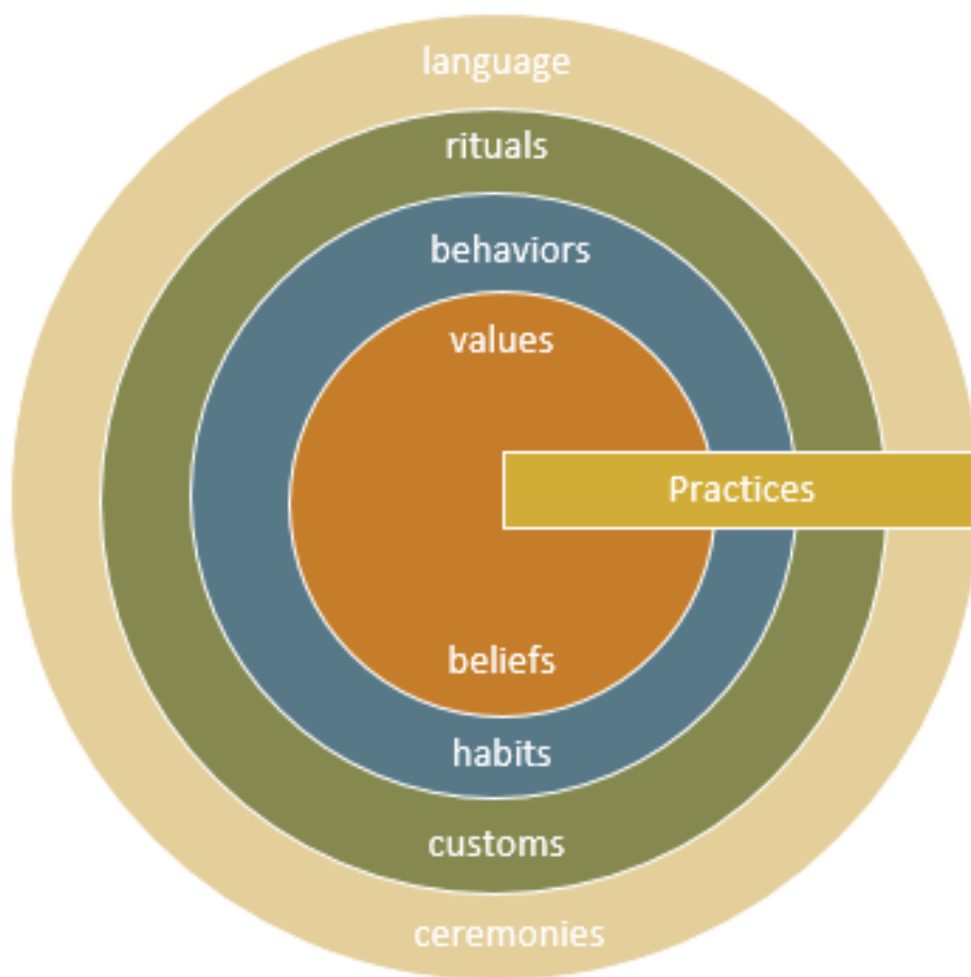
Key Characteristics of Lateral Violence

- We **repeat our original oppression** by oppressing those around us. However, we often are harsher on ourselves than our oppressors. We usually find techniques to normalize the lateral violence. Therefore, lateral violence is understood as a result of “internalized oppression.”
- We **intensely focus on the negative** in another person or another group. Any piece of information can be twisted to negative, assumptive, fear-based conclusions until someone has been labeled “Bad” and “Wrong.” Once the labeling has happened, the attack begins.
- **Collective cooperation** is also a key element in lateral violence. A number of people work together negatively to attack and undermine another person or group. This is usually an “informal working group,” but can become formalized.

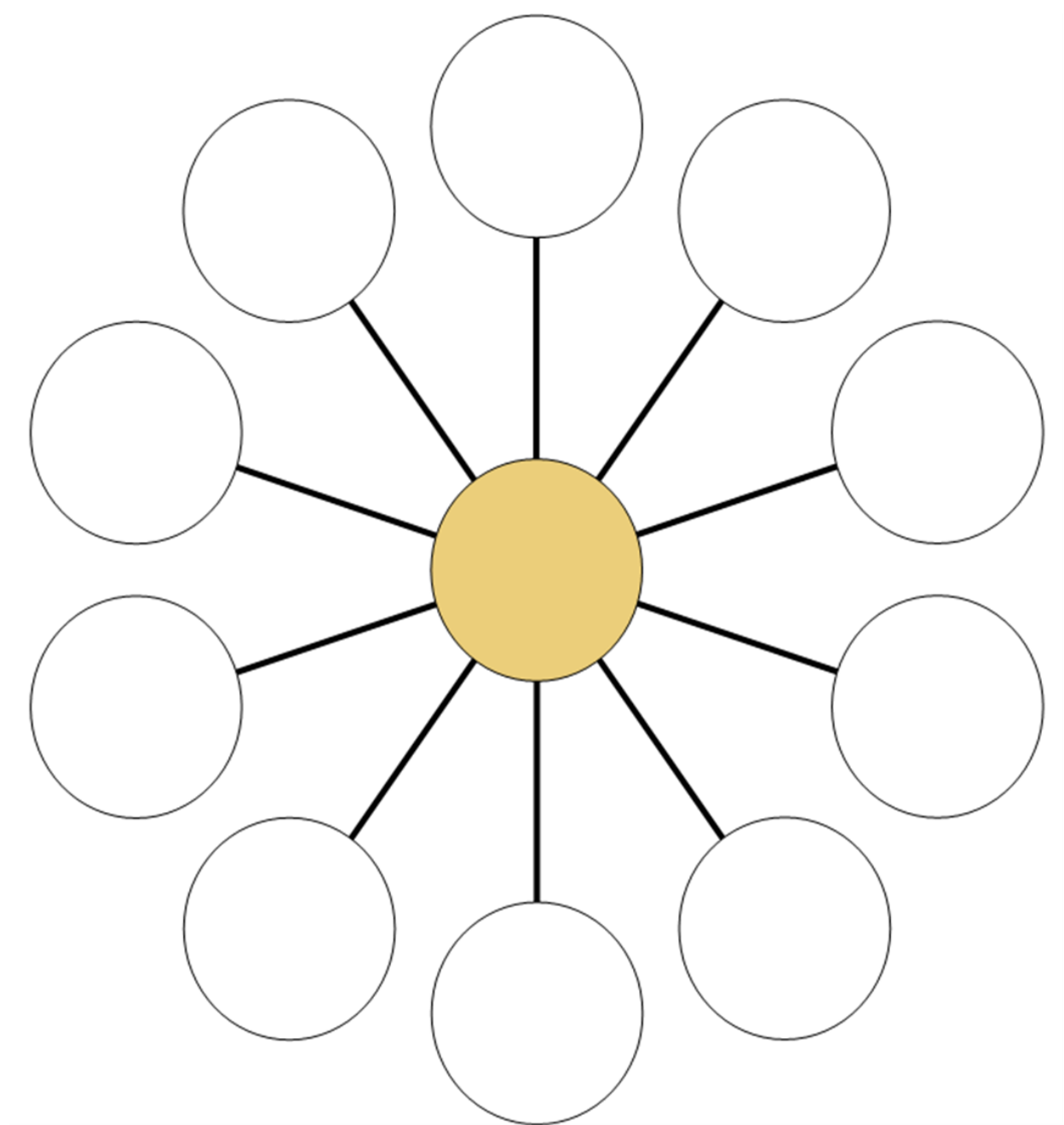
Model of Multigenerational Trauma



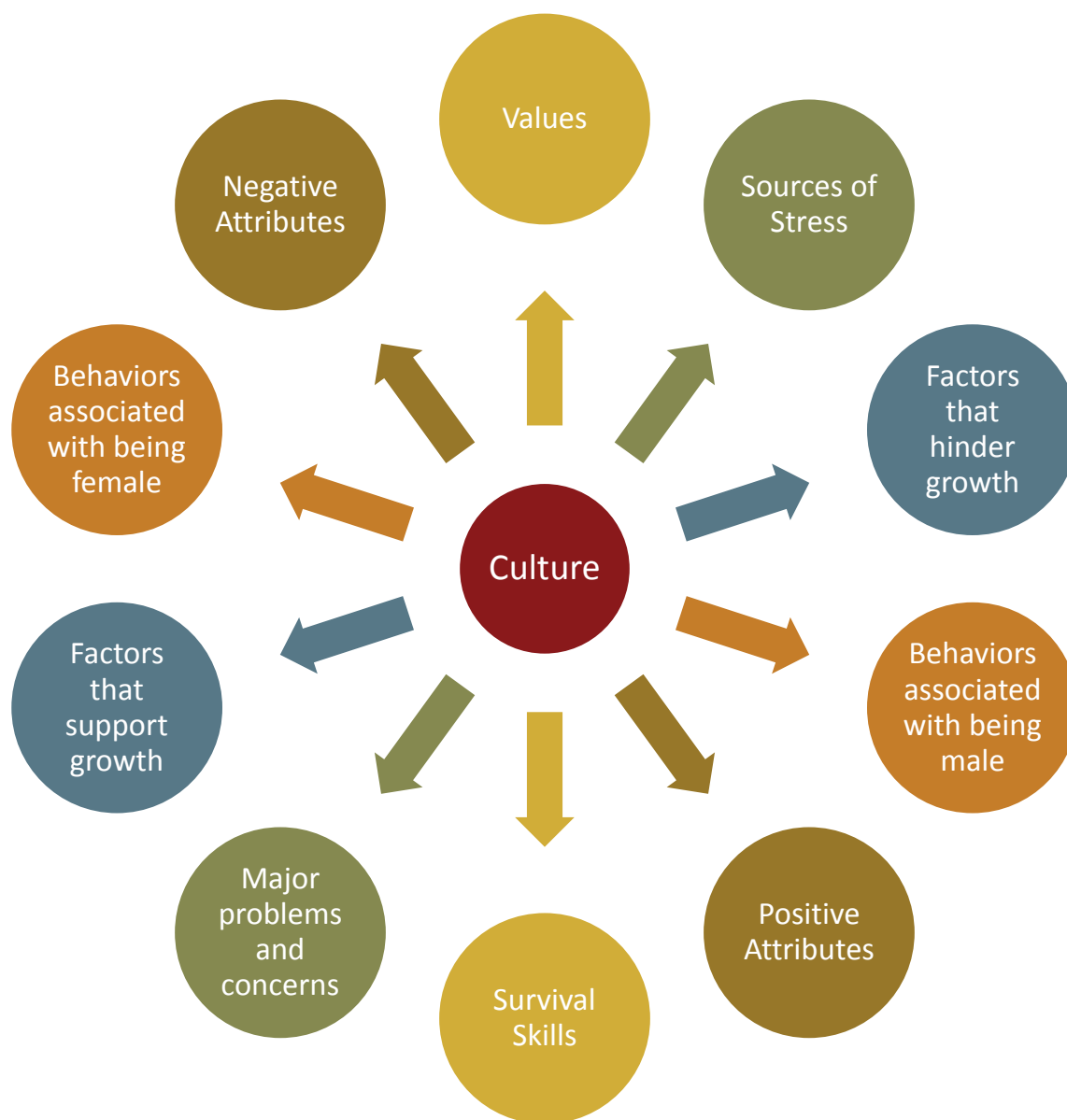
Circle of Culture



Circle of Healing Relationships



Circle of Wellness



Appendix G: Youth GONA/GOAN and Considerations

Introduction

Youth are the future of our communities. They are the future holders of culture, knowledge, and language, which are needed to maintain the identity and cultural continuity of American Indian and Alaska Native peoples. They are necessary for stronger, healthier communities. To encourage positive outcomes for communities, youth must be identified as key stakeholders. They are most directly affected by mental and substance use disorders and suicide. As they will be the focus of community prevention efforts, they need to be included in the process of developing the efforts. Whether designing activities to engage youth in the community GONA/GOAN or facilitating the youth GONA/GOAN, the greater the youth's involvement in the planning, the greater the effort's success.

Be clear with the youth from the start to avoid potential false expectations, disappointment, and even feelings of betrayal. Determine the level of youth involvement prior to meeting with them. What leadership opportunities can you create? What is the leadership model? A few more issues to discuss prior to engaging youth in the process are as follow.

- Will this be a youth-led GONA/GOAN or an adult-youth partnership?
- Are the adults acting as coaches, teachers, mentors, or true partners?
- What will be the level of youth autonomy?
- Will youth be responsible for specific projects or activities or will they be involved in all aspects of planning?
- To what extent are the adults prepared to give up control?
- While doing everything to ensure success, are the adults prepared to accept and support potential failure?

Regardless of the determined participation model, encourage adult team members to focus on youth assets (that youth have capabilities and potentials that rise to the surface given the right opportunities), rather than deficits or shortcomings (that youth need help and don't have the necessary skills). Focus on and recognize, fully appreciate, and validate the gifts that youth bring to the table, such as:

- new energy;
- connection to other young people;
- an understanding of youth culture;
- their knowledge as critical informants;
- a broader sense of their peer group;
- an ability to look at things through a different lens, and

- their individual characteristics¹.

Pre-Planning

Whether planning for a Youth GONA/GOAN or increasing youth participation in the general GONA/GOAN, pay special attention to the pre-planning stage. Provide for a much greater lead time for planning in order to ensure maximum participation by the community's youth. Youth will need parents' permission to be out of school, as well as the school's support. This requires outreach, information, coordination, and collaboration in a short timeframe.

Audience

Person Responsible: Lead Contact

Purpose

Pre-planning helps improve youth participation, ownership, and retention through involving youth in all aspects of the planning process, including choosing from a variety of activities.

Steps:

- Always stay focused on your audience.
- Activities need to engage youth from the very beginning and maintain their interest throughout the activity to keep them at the event.
- Review activities with youth in the planning process and provide them with choices.

Notes:

Prizes

Person Responsible: Lead Contact

¹ This information is from *Engaging Youth: A How-To Guide for Creating Opportunities for Young People to Participate, Lead, and Succeed*, researched and written by Andy Paul Bina Lefkovitz of the Youth Services Provider Network through a grant from the Sierra Health Foundation. A copy can be found at:

http://www.sierrahealth.org/assets/files/reach/Engaging_Youth_Report.pdf

Purpose

Prizes attract the desired participation level by providing good, age-appropriate prizes.

Steps:

- Think about the age bracket most likely to attend and choose prizes intended to attract those age groups. (For example, high school students might want an iPod rather than a SpongeBob movie).
- Remember, you can always ask the youth what prizes they think would be great.

Notes:

Time and Place

Person Responsible: Lead Contact

Purpose

These measures ensure youth participation and availability.

Steps:

- Determine a time and place designed to maximize a successful Youth GONA/GOAN by examining what would be best for your intended audience. Examples are below.
- Make sure the event is after school.
 - If the GONA/GOAN is not scheduled after school, ask the school to give credit to the students who attend the Youth GONA/GOAN.
 - Ensure plenty of time to plan and communicate with teachers, principals, parents, and school board members, if necessary.
- Make sure the event is not during any major sport events.
- Make sure the event is not at the same time as other local events.
- Select a spot for the event that originates from the community panel, because they know the most about their community and should have some great ideas on where to have the event.
- Be sure to involve the youth in all of these decisions.

Notes:

Notes:

Required Materials

Person Responsible: Lead Contact

Purpose

Pre-planning needed materials ensures that necessary equipment is available for a successful youth GONA/GOAN.

Steps:

- Determine what is specifically needed for a youth-focused event.
- Ensure that food is available throughout the GONA/GOAN.
- If the Planning Committee chooses to include digital storytelling, it will be important to ensure the proper equipment, to include:
 - a good computer (ideally a laptop);
 - USB cords to connect the computer to digital devices; and
 - a digital camera and projector for the group to view the story.
- When asking for equipment for the event, be sure to plan in advance what equipment might be needed to allow time for shipping and or purchasing (2 weeks before an event is the minimum).

Notes:

Advertising

Person Responsible: Lead Contact

Purpose

Advertising maximizes participation by successfully getting the word out to the youth and parents.

Steps:

- Advertise the GONA/GOAN at least 2 weeks before the event.
- Determine the best methods of conveying information to the intended audience. Examples include:
 - Catchy flyers posted at locations where numerous people attend;

- Advertising in local newspapers;
 - Using Facebook and Twitter;
 - Distributing leaflets to housing authorities (to be issued to tenants); and
 - Word of mouth (attend a major local event to announce that your organization is holding a youth GONA/GOAN).
- Be sure that the youth are well represented in this session.
 - Coordinate with schools to advertise in school halls and at activities.

Notes:

GONA/GOAN Benefits

When gaining the support of school administrators, teachers, youth-focused programs, and community leaders, it is important to clarify the benefits to everyone concerned. The following information (adapted from *Engaging Youth: A How-To Guide for Creating Opportunities for Young People to Participate, Lead, and Succeed*) will assist you in your discussions of the benefits of developing youth leadership.

Youth Benefits

Person Responsible: Lead Contact

Purpose

Youth benefits support prevention as each benefit is also an important protective factor from youth mental and substance use disorders and suicide.

Benefits of Attendance:

Through a youth GONA/GOAN, youth may acquire:

- Skills needed to become successful adults and future leaders;
- New relationships with adults and peers that will further connect youth to their community and enlarged their support network;
- A better understanding of the community;
- A more positive stature in the community;
- A better appreciation for adults and the multiple roles they can play;
- A view of their own limitless potentials;

- A view of their ability to affect the world in a positive way;
- Feelings of being needed and found useful; and
- Feelings of enhanced power, autonomy, and self-esteem.

Notes:

Adult Benefits

Person Responsible: Lead Contact

Purpose

Adult benefits support prevention as each benefit is also an important protective factor from youth mental and substance use disorders and suicide.

Benefits of Attendance:

Through a youth GONA/GOAN, adults may acquire:

- Stronger connections with the youth within their community,
- Better understandings of the youth's needs,
- Renewed energy for their roles as mentors in preparing the next generation,
- Improved morale stemming from youth's flexible and playful spirit, and
- An expanded resource base so they no longer feel "responsible for everything."

Notes:

Community Benefits

Person Responsible: Lead Contact

Purpose

Community benefits promote prevention as each benefit is also an important protective factor from youth mental and substance use disorders and suicide.

Benefits of Attendance:

Through a youth GONA/GOAN, the community may acquire:

- The development of future leaders who feel ownership of the culture and community they will grow to inherit.
- A new pool of adult volunteers who want to serve the community.
- The ripple effect of youth lending energy and spirit to community efforts and inspiring other youth to participate in the community in positive ways.
- Youth who are more likely to get involved in the community in a positive way when provided an increased sense of empowerment and community engagement.

Notes:

Overarching Goals

Person Responsible: Lead Contact

Purpose

Overarching goals promote prevention as all of these goals are also important protective factors from youth mental and substance use disorders and suicide.

Goals:

- Encourage positive forms of expression from community youth.
- Increase self-esteem through meaningful participation.
- Provide opportunity for youth to believe in themselves.
- Increase youth's cultural knowledge.
- Help nurture and develop future community leaders.

Notes:

Notes:

Objectives

Person Responsible: Lead Contact

Purpose

These objectives increase youth participation and leadership within the greater community.

Objectives:

- Provide youth-focused activities within the GONA/GOAN.
- Use video recording or other forms of recording to capture the community stories to be aired during and after the GONA/GOAN.
- Train youth in recording, editing, and documenting these stories.
- Share these stories throughout the GONA/GOAN.
- Provide opportunities for youth to create a documentary of the GONA/GOAN and the community's prevention journey.

Notes:

Desired Outcomes

Person Responsible: Lead Contact

Purpose

These desired outcomes support cultural continuity, a proven protective factor for youth violence, bullying, and suicide.

Outcomes:

- For youth to be able to take lessons from community stories and history and apply them to their daily lives.
- For youth to become knowledgeable and confident in their community's history.
- For youth to believe in themselves and become positive role models and future leaders within their communities.

Notes:

Plan of Action to Enhance Youth Involvement

Person Responsible: Lead Contact

Purpose

These plans of action let youth voice their concerns, ideas, and thoughts to help build a stronger and healthier community and have these views affirmed by the larger community at the GONA/GOAN.

Steps:

- Incorporate youth themes and focused activities that relate to the GONA/GOAN's themes.
- Provide opportunities for youth to document the GONA/GOAN using digital video recordings or still pictures and to present to the community at the end of the GONA/GOAN, at church, within the community, or as a school project.
- Encourage youth programs to help set up and construct the spirit house and other important cultural items to be used at the GONA/GOAN.

Notes:

Day 1: Belonging

Day 1 Preparation: Preparing for the Journey: Building the Spirit House

Person Responsible: Lead Contact

Purpose

Building the Spirit House encourages and supports cross-generational learning and cultural continuity, which are considered protective factors.

Steps:

- Ask the elders to meet with the youth and decide on an activity to prepare for the GONA/GOAN. The activity could include identifying a spiritual space or place of healing to allow GONA/GOAN participants to look inward and reflect throughout the GONA/GOAN event. This experience may take place prior to the GONA/GOAN so the youth can participate in the remaining activities.
- Invite youth to become involved in gathering needed materials and, if appropriate, assist in the creation of the Place of Healing. An elder could lead the youth in gathering the material, while explaining the importance of the spirit house and the material being gathered.
- If appropriate, invite youth to document the creation of the Place of Healing via video recording or still picture to show their participation in this part of the GONA/GOAN.

Notes:

Day 1 Activity: Warmup Exercises

Person Responsible: Lead Contact

Below are a series of warmup exercises especially designed for youth participants. These suggestions can be replaced with any exercises that interest and engage youth in the GONA/GOAN process.

Purpose

Warmup exercises engage youth physically and emotionally to improve their involvement.

Steps:

- Invite all participants to stand in a circle and lead them through a very basic, 5- to 10-minute warmup, described next, to get everyone's blood pumping and minds engaged for the next couple hours.
- Inform participants that each day will begin with a warmup before starting the activities.

Notes:

Name Games

Person Responsible: GC

Purpose

This name game allows youth to be creative and have fun.

Step:

Invite all participants to stand in a circle, if they are not already doing so, and introduce themselves by first name with a physical and vocal "variety" that expresses who they are.

Notes:

One Person at a Time

Person Responsible: Lead Contact

Purpose

One Person at a Time promotes focus, awareness, and interaction with others in a peaceful and respectful way.

Steps:

- Ask the group to spread around the room and silently determine who will begin a movement.
- Inform the participants that as soon as that person stops moving, another person must immediately continue the movement and add to it.

- Inform the participants that the object of the game is to have only one person moving at any given time through focus and awareness.

Notes:

The Hand and Face Game

Person Responsible: Lead Contact

Purpose
The Hand and Face Game encourages respectful, peaceful, and silent interaction.

Steps:

- Choose one person as the Major and another as the Minor.
- Ask the Major to place one hand in front of the Minor's, about 2- to 3-inches from his or her face.
- Keeping the same distance between hand and face, ask the Major to lead the Minor around the room.
- When the Major and Minor negotiation seems comfortable, ask both to silently drop the game.
- Repeat until everyone has had an opportunity to participate.
- In large groups, have several teams of two participate simultaneously after the first team has finished.

Notes:

Generational and Psychosocial Development Activities

There is an opportunity within the Generational/Psychosocial Development Activities section of Belonging for cross-generational exchanges involving youth participants. This might include youth interviewing elders prior to the GONA/GOAN or during the Group Identification Activity and the Wearing the Other Shoe Activity.

Activity: Wearing the Other Shoe

Person Responsible: Lead Contact

Purpose

Wearing the Other Shoe enhances cross-generational learning and cultural continuity, which are protective factors for suicidal thoughts and behaviors.

- **Steps:**
- Invite youth participants to interview an elder prior to or during the GONA/GOAN, as part of the digital storytelling project.
- Have youth and elders interview each other and share their interviews during the Wearing the Other Shoe Activity.
- Ask if these interviews can be recorded and the video to be shared with the GONA/GOAN participants and with a reflective session to be held after viewing.

Notes:

Activity: Youth-Developed Skits

Person Responsible: Lead Contact

Purpose

Having the youth develop these skits, with the help of elders and older participants, enhances cross-generational learning and cultural continuity, which are protective factors for suicidal thoughts and behaviors.

Steps:

- Invite youth to break into teams and develop a skit that acts out one of the traditional stories told during the day or from their culture regarding belonging, teamwork, interpersonal relationships, respect, internal peace and harmony—basically any theme relevant to the Day of Belonging.
- Ask elders or older participants familiar with the traditional stories to act as resources on each team.
- Elders or storytellers can be used as consultants and made available to every group to help them develop their story and skit.

Notes:

Day 2: Mastery

Day 2 Activity: Warmup Exercises

Person Responsible: Lead Contact

Purpose

Warmup exercises engage youth physically and emotionally to improve their involvement.

Step:

Refer to Day 1 Activity: Warmup Exercises for exercises especially designed for youth participants. These suggestions can be replaced with any exercises that interest and engage youth in the GONA/GOAN process.

Notes:

The Shoes Game

Person Responsible: Lead Contact

Purpose

The Shoes Game focuses the discussion on individual character and creativity.

Steps:

- Ask participants to sit in a circle, take off one of their shoes, and hand it to the person on their left.
- Invite a participant to start by describing the person next to them by their shoe.
- Ask them to address what kind of person would wear this shoe, what it says about their character, creativity, and so on.

Notes:

Where Is Violence Taking Place in Our Community?

Following are two examples of ways to facilitate an activity on mapping where violence takes place in the community.

Mapping Activity Alternative: Two Maps

Person Responsible: Lead Contact

Purpose

This exercise produces a visual experience of violence and creates an opportunity for the community to learn from the youth about their experiences.

Steps:

- Invite participants to gather in two groups: one of youth participants and the other of all remaining community members.
- Post two maps of the community or reservation.
- Ask individuals in each group to identify where violence and bullying have occurred in their community using colored-dot stickers for each type. (Any color can be used).*
- Ask participants to come back together in one large group to debrief.
- Facilitate a group discussion utilizing the following questions.
 - What do they make of this visual cue?
 - How are the two maps different?
 - Does the difference surprise anyone?
 - How does it impact them?
- Make a note of trends and clusters in violence (e.g., is all or most of the violence happening in one or two specific areas, or is it more global and community wide?).
- Facilitate a discussion around opportunities for potential intervention or prevention of violence.

Materials Checklist

2 maps of the community or reservation
Colored stickers

* Special Note

It is very important that youth do not point out the sites where other youth have completed or attempted suicide. Research has shown that this can encourage a connection between a particular site and suicide, which may produce what is known as the contagious effect.

Notes:

Mapping Activity Alternative: Digital Story Map

Person Responsible: Lead Contact

Purpose

This exercise creates a situation where youth teach the whole community about the circumstances around their lives.

Steps:

- Invite youth to produce a digital story about violence in the community by taking pictures of where violence occurs and showing it at this point in the GONA/GOAN.*
- Facilitate a discussion around the same questions listed in the previous activity.

Materials Checklist

Video or still camera
Laptop computer
Projector and screen

* Special Note

It is very important that youth do not point out the sites where other youth have completed or attempted suicide. Research has shown that this can encourage a connection between a particular site and suicide, which may produce what is known as the contagious effect

Notes:

Day 2 Activity: A Closer Look at Bullying

Person Responsible: Lead Contact

Purpose

This exercise helps participants get into the “skin” of the different individuals within the bullying process.

Steps:

- Prior to this exercise, make three boxes on the floor with masking tape and divide each box into four sections.
- Label each box Bully, Victim, or Spectator.
- Tape a sheet of paper with a phrase representative of the Bully, the Victim, or the Spectator in each of the four sections of each box as shown in Figure 6. Examples include, but are not limited to, the following:

Materials Checklist

Masking tape
Paper

Bully

- Needing power
- Living an image
- Blameful
- Angry and aggressive
- Pained

Victim

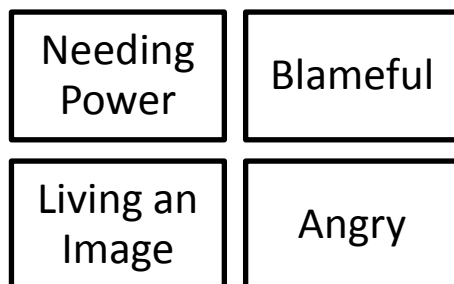
- Feeling powerless
- Avoiding aggression and confrontation
- Trying to become invisible
- Anxious
- Targeted

Spectator

- Silent
- Fearful (they may be next)
- Relieved (it isn't them)
- Anxious
- Guilty (that they do nothing to stop it)

- Ask participants to break into three groups and gather around the three boxes.
- Ask participants to take turns stepping into the boxes in any section and act out the word within each section. There will be three groups going at the same time unless the number of participants are small enough for a single group.
- Ask participants to return to the larger group and process reactions.

Figure 6. Example of a Box for the Bullying Activity



Notes:

Day 2 Activity: Visioning a Healthy Self and Community

Person Responsible: Lead Contact

Purpose

This activity promotes self-awareness and self-esteem, which are key to building a healthy community. It also highlights qualities and strengths shared by all community members, regardless of age, that can be mobilized to work towards a healthier community.

Steps:

- Ask the group to break into equal teams. If possible, have them create teams of youth and elders together.
- Ask each team member to fill out a “My personal qualities” and “My character strengths” worksheet.
- Invite participants to share one or two of the items on each of their worksheets with the other team members.
- Ask each team to discuss the qualities and strengths they have in common and to share them with the larger group.

Notes:

Day 3: Interdependence

Day 3 Activity: Warm-Up Exercises

Person Responsible: Lead Contact

Purpose

Warmup exercises engage youth physically and emotionally to improve their involvement.

Step:

Refer to Day 1 Activity: Warmup Exercises for exercises specially designed for youth participants. These suggestions can be replaced with any exercises that interest and engage youth in the GONA/GOAN process.

Notes:

Day 3 Activity: Skit Work

Person Responsible: Lead Contact

Purpose

Having the participants develop skits enables them to explore the different emotions involved of the various roles in the bullying process through creative performance.

Steps:

- Ask the participants to form groups of four.
- Give each group one of the following labels: Bully, Victim, Spectator, and Director.
- Reflecting back to the previous day's exercise on bullying, invite each group to shape and develop skits that will become performances for the final day.

Notes:

Day 4: Generosity

Day 4 Warm-Up Exercises

Refer to Day 1 Activity: Warmup Exercises for exercises especially designed for youth participants. These suggestions can be replaced with any exercises that interest and engage youth in the GONA/GOAN process.

Purpose

Warmup exercises engage youth physically and emotionally to improve their involvement.

Notes:

Day 4 Activity: Rehearsal and Performance

Person Responsible: Lead Contact

Purpose

Having the participants watch each other's skits enables them to explore the different emotions of the various roles in the bullying process through creative performance.

Steps:

- Allow time during the day for each group to rehearse their scenes.
- Have each group perform their scenes at the end of the day.
- Allot time to process the performances and the participant's reaction to them.

Notes: