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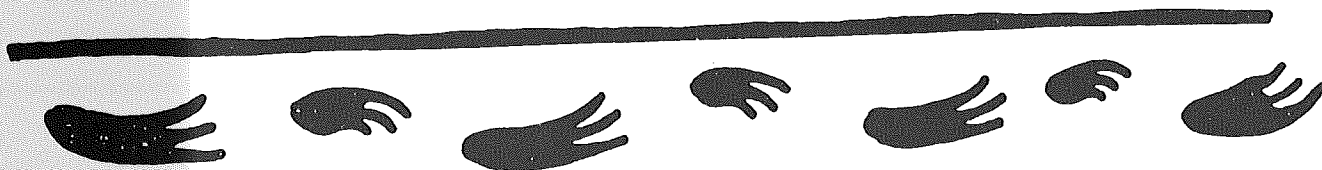
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POSITIVE INDIAN PARENTING



A Reference Manual In Support Of
Minnesota Indian Parents and Families

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POSITIVE INDIAN PARENTING:
A Reference Manual In Support Of
Minnesota Indian Parents And Families

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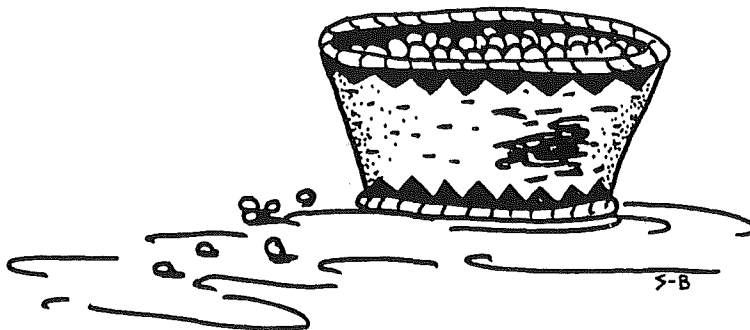
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ACKNOWLEDGMENTS

The purpose of this manual is to grant an overview and background information for an innovative program conducted under the auspices of the Minnesota State Department of Education, Indian Education Section in Duluth, Minnesota. The project is under the direction of the Supervisor of the Indian Education Section in Duluth, Ms Nora Hakala, and her Indian Education Field Office Staff, who in conjunction with core trainers, local reservation authorities and Indian Elders helped to design, execute and monitor this program. The supervisor and her staff have made many contributions to this manual and so did some of the trainers and participants. All deserve appreciation and praise for their efforts and a very special thank you goes to Carol Henson for her tireless secretarial assistance and to Vernon Zacher, the co-editor, for competent and pleasant cooperation. Special thanks is also due to Dr. David Beaulieu, Manager of the Indian Education Section, Minnesota State Department of Education in St. Paul and the Blandin Foundation who generously gave its financial support to this much needed service for Indian Communities in Minnesota.



BACKGROUND INFORMATION

The Minnesota Positive Parenting program is structured after the model developed by the Northwest Indian Child Welfare Institute, the Parry Center for Children, in Portland, Oregon and has integrated some of it's content. In the introduction to this pilot program, two goals were stated:

1. to help Indian parents in their search for values and attitudes inherent in traditional or better, historically documented, Indian child rearing practices. The parent may then come to apply these values and incorporate them into his/her own family culture and into the task of raising children;
2. in conjunction with the first goal, the parents may then be enabled to develop positive and productive attitudes, values and parenting skills which have their roots in their own Indian cultural heritage.

It is a fact, that Indian cultures in the Americas are very diverse and so are their childrearing practices which aim at enabling the child to better survive and succeed in its specific environment. That environment may be the rich rain forests of the Pacific Northwest, the sparse semi-desert of Arizona and New Mexico, or the Prairies and

Woodlands of the Midwest and Upper Midwest with its lush summer grassland and its forbidding winter snow-scapes. The cultures of Indian civilizations and languages are as varied as flowers yet common thread can be found to run through most of them. We refer to this common heritage and cultural similarities as "pan - Indian" values, which in more or less apparent ways unite most if not all Indian people on this continent. The Positive Indian Parenting program uses examples from many Indian cultures but it does not claim strict authenticity, and true and authoritative representation of the ancient Indian heritage. The program recognizes the fact, that all cultures are in a continuous process of change and adaptation to new life situations and conditions. Indian traditions and values have to be carried out today in the context of modern American city life as well as life on remote rural Indian reservations. There can be no single line to bridge all that human diversity and this program does not want to claim such an ambitious task as its focus regarding childrearing. Rather it wants to help prepare parents for the task of raising children in a pluralistic society by choosing whatever they like and find in Indian values with which they are presented through this program. Furthermore, the program specifically and unequivocally recognizes and respects each parents right to set his/her own norms and standards to raise their own children in the way which deems best and most appropriate to them. The program clearly does not want to tell the parents "this is how you have to do it" but rather "look, here is a

healthy Indian value exemplified: see if it may be useful in your and your children's life". The parent is always encouraged to make his/her own choices regarding their children's growth and development in an everyday pragmatic, social/emotional and spiritual context.

History of the Program:

The Positive Indian Parenting Program in Minnesota has now concluded its second year of operation. It has conducted workshops on eight reservations in Minnesota: White Earth, Bois Forte, Mille Lacs, Leech Lake, Grand Portage, Fond du Lac, the Upper and Lower Sioux Agencies and the Prairie Island Sioux Community. To date, approximately 250 Indian parents participated in the program and each participating parent has been asked to describe their reaction and supply feedback to the trainers. For obvious reasons, it is not possible to summarize all the responses, but a few comments from the entries are presented below as they seem to represent the thoughts and feelings of many who thus far have participated in the program:

"(I came here) to find out more about the traditional ways of training children, and to compare it with the way I was raised, and to put it to use with my family";

"I feel I need some kind of direction with my children";

"(I came here) to learn more about how Indian parented so I can learn these ways for years to come when I myself have children";

"Each session gives me a lot of valuable old traditional ways to use with my grandchildren. I was brought up with these values and will use them and teach them to others";

*"the program showed me various ways to alter home/
life/child raising techniques in order to find
balance".*

*"Because I believe positive parenting is
important"*

The program is financially supported by the Minnesota State Department of Education and it is presently funded for two years by the Blandin Foundation. It is hoped for that the training program will be carried out for at least a couple more years in order to train more trainers to meet important needs of Indian parents in all walks of life, but the present difficult economic conditions make the programs future uncertain.

The Significance of Values and Attitudes

For over three hundred years since the massive appearance of the Europeans on the American continent, Indian people have been struggling for their right to freedom, their lands, their traditions and their way of life, in short, for their Indian values. This struggle for cultural survival has never been easy, not back then during the days of colonization by force and not today during economic competition and culture clash with the non-Indian majority. May it suffice to state that a very significant percentage, if not the majority of Indian people were forced over these past 300 years to live in poverty (Richardson 1981). Poverty is corrosive and destructive to culture and values embedded therein: among other factors it does not provide a dignified basis for normal social interactions.

The well-known results are family disintegration speeding up the disintegration of the social structure and thus the social fiber. This social fiber is built upon a shared value system and individual and group attitudes are shaped according to this value system. Generally speaking, each culture determines for its members certain goals in life to be achieved, a sort of general "life direction giving", and it also postulates a set of norms or guidelines of behavior for attaining the specified goals. These goals as well as the norms for behavior often represent cultural ideals and are not necessarily observed on a daily basis. Their main function seems to be that of a common resource pool and standard on which daily attitudes maybe measured or calibrated and where answers and directions may be found for daily living and adjustments to new life situations and ever changing environmental conditions. In this regard the values described in the Positive Indian Parenting Manual may have a dual significance for Indian families: as a tool for prevention and a tool for healing. That is to say in simple terms: these values may serve to strengthen family and child in order to prevent problems from occurring and also they may show a road back to healthy balance after a stumble in life. It is this pool of resources designed to help a person through the many trials and tribulations of life which forms an integral part of child rearing and parenting since it is a foremost interest of parents to equip their children with the tools of survival and it is obvious that the survival of the children and the survival of the culture

are related. Positive Indian Parenting would like to help Indian parents by giving them choices and suggestions about ways how to strengthen their children for the road of life within Indian cultural norms and goals. This process may represent the essence of culture according to Feuerstein (1980) who defines culture in the following way:

Culture is the process by which knowledge, values, and beliefs are transmitted from one generation to the next.

Parenting then has much to do with modeling and teaching of values and the child is expected to learn these values and norms of behavior. The technical term for this process is often referred to as cultural transmissions.

Selected Indian Cultural Values:

Much has been written about American Indian cultural values and their differences to the non-Indian society. For obvious reasons there cannot be a complete authoritative list of Indian values - for one: there exists much cultural diversity between the various Indian cultures and also, who would be in a position to definitively define values for others and more specifically for American Indians? This would not be tolerated by other members of Indian cultures and communities and one clear danger of any such attempt maybe the stereotyping of a culture and its participants. Yet it maybe useful to bring to mind some cultural differences without wanting to lock people on either side into a rigid system of such values and attitudes.

Richardson (1977) provided us with the following list.

INDIANS	ANGLOS
1. Happiness-this is paramount! Be able to laugh at misery; life is to be enjoyed	1. Success-generally involving status, security, wealth, and proficiency
2. Sharing-everything belongs to others, just as Mother Earth belongs to <i>all</i> people	2. Ownership-indicating prefer- ence to own an outhouse rather than share a mansion
3. Tribe and extended family first, before self	3. "Think of Number One!" syndrome
4. Humble-causing Indians to be passive-aggressive, gentle head hangers, and very modest	4. Competitive-believing "If you don't toot your own horn then who will?"
5. Honor your elders-they have wisdom	5. The future lies with the youth
6. Learning through legends; remembering the great stories of the past, that's where the knowledge comes from	6. Learning is found in school; get all the schooling that you possibly can because it can't be taken away from you
7. Look backward to traditional ways-the old ways are the best ways; they have been proven	7. Look to the future to things new-"Tie Your Wagon to a Star and Keep Climbing Up and Up"
8. Work for a purpose-once you have enough then quit and enjoy life, even if it's for just a day	8. Work for a retirement-plan your future and stick to a job, even if you don't like it
9. Be carefree-time is only relative. Work long hours if happy. Don't worry over time; "I'll get there eventually"	9. Be structured-be most aware of time. "Don't put off until tomorrow what you have to do today." Don't procrastinate
10. Discrete-especially in dating. Be cautious with a low-key profile	10. Flout an openness-"What you see is what you get. Be a "Fonz" character
11. Religion is the universe	11. Religion is individualistic
12. Orient yourself to the land	12. Orient yourself to a house, a job.
13. Be a good listener-and it is better if you use your ears and listen well	13. Look people in the eye-don't be afraid to establish eye contact. It's more honest
14. Be as free as the wind	14. Don't be a "boat rocker"
15. Cherish your memory-remember the days of your youth	15. Don't live in the past-look ahead. Live in the here- and-now
16. Live with your hands-manual activity is sacred. "Scratch an Indian-you'll find an artist." (Natives are also intelligent)	16. Live with your mind-think intelligently. Show the teacher how well you know the answers to questions he/she might ask of you. Good at books.
17. Don't criticize your people	17. A critic is a good analyst.
18. Don't show pain-be glad to make flesh sacrifices to the Spirits	18. Don't be tortured-don't be some kind of a masochistic nut

INDIANS	ANGLOS
19. Cherish your own language and speak it when possible	19. You're in America; speak English
20. Live like the animals; the animals are your brothers and sisters	20. "What are you-some kind of an animal? A pig or a jack-ass?"
21. Children are a gift of the Great Spirit to be shared with others	21. "I'll discipline my own children; don't you tell me how to raise mine!"
22. Consider the relative nature of a crime, the personality of the individual, and the conditions. "The hoe wasn't any good anyway"	22. The law is the law! "To steal a penny is as bad as to steal 10,000! Stealing is stealing! We can't be making exceptions."
23. Leave things natural as they were meant to be	23. "You should have seen it when God had it all alone!"
24. Dance is an expression of religion	24. Dance is an expression of pleasure
25. There are not boundaries-it all belongs to the Great Spirit. "Why should I fence in a yard?"	25. Everything has a limit-there must be privacy. "Fence in your yard and keep them off the grass!"
26. Few rules are best. The rules should be loosely written and flexible	26. Have a rule for every contingency, "Write your ideas in detail"
27. Intuitiveness	27. Empiricism
28. Mystical	28. Scientific
29. Be simple-eat things raw and natural. Remember your brother the Fox and live wisely	29. Be sophisticated-eat gourmet, well prepared, and seasoned. Be a connoisseur of many things
30. Judge things for yourself	30. Have instruments judge for you
31. Medicine should be natural herbs, a gift of Mother Earth	31. Synthetic medicines-"You can make anything in today's laboratories"
32. The dirt of Mother Earth on a wound is not harmful but helpful (Sun Dance, mineral intake)	32. Things must be sterile and clean, not dirty and unsanitary
33. Natives are used to small things, and they enjoy fine detail (Indian fires)	33. Bigness has become a way of life with the white society (compulsion for bigness)
34. Travel light, get along without	34. Have everything at your disposal
35. Accept others-even the drinking problem of another Indian	35. Persuade, convince and proselytize-be an evangelist/missionary
36. The price is of no concern	36. "You only get what you pay for!"
37. Enjoy simplifying problems	37. "Nothing in this world is simple."

The Indian Education Section of the Minnesota State Department of Education has been using a similar list describing contrasting Indian and non-Indian values. Although some of these correspond to the previous listing, they are presented in a more explanatory fashion and a more philosophical perspective. We consider the issue of cultural values important enough to reproduce this twelve value comparison here unabbreviated:

1. Self/Others: The Indian considers all individuals as equal, but the group as more important. The non-Indian has a more complicated system where certain individuals are more important than others, and cases where an individual is more important than a group (i.e., supervisors, presidents, and kings).
2. Goods/Services: The Indian values people and services over goods, thus does not define the importance of a person by the goods he has. The non-Indian values goods and people together in importance and considers the goods a reflection of the person. Sometimes the non-Indian will consider it more important to sacrifice services to other people to preserve goods, and the non-Indian will sacrifice goods to maintain relations with people.
3. Sharing/Saving: The Indian considers generosity a value ranked above maintaining goods to preserve his own comfort. The non-Indian considers self-preservation more important and values the keeping of goods when sharing them causes personal hardship. In time of stress then, the non-Indian feels it is "every man for himself" while the Indian feels it is "we all fail or succeed together".
4. Cooperation/Competition: In activities, the Indian values not trying to do better than another individual, thus by cooperative efforts getting more for all. The non-Indian values each individual competing against each other and thereby all will try their hardest. However, both groups value GROUP COMPETITION,

and as a consequence team sports provide a common ground.

5. Action/Observation: Activities in strange situations, however, reflect differences between Indian and non-Indian values. The non-Indian practices trial and error as a means of learning about the situation; but the Indian practices extensive observation so that the first trial will be correct. Thus the non-Indian appears to be more similar to a dog who runs about and an Indian like a cat watching carefully then acting.
6. Tradition/Novelty: To the Indian what is old and traditional is more valuable than something new. The non-Indian, particularly those of the U.S., values newness over what is old or traditional. Thus, the Indian is reluctant to change what has worked well in the past, but the white is always seeking new ways.
7. Family/Community: The Indian has different values as to relationships with other people. The Indian extends personal relationships outside of close blood relatives to what the non-Indian might consider as "the community". The non-Indian feels less compulsion to do this and does not feel wrong if he only maintains close relations with his son, daughters and parents.
8. Work/Leisure: The Indian values activities more on the basis of their personal or social enjoyment and necessity. Work and leisure for the non-Indian are separated, with work being considered more important and "good" than leisure activities. One might say that the non-Indian evaluates activities on the basis of their end result while the Indian values them on what happens on the way toward achieving the end result.
9. Age/Ability: The Indian has deep respect for the wisdom of years and values the counsel of the old. Over the generations, the Indian because he valued listening and remembering, has found that the older people have invaluable advice to give.

The non-Indian valued listening/ remembering less because books were available to record wisdom. As a consequence, he has less respect for the aged, considering their capability of forgetting a detriment to their value as wise men.

10. Aggression/Withdrawal: The Indian views conflicts as disruptive annoyances to the smooth pattern of life, and thus considers devices which ease conflicts most quickly as very desirable. The non-Indian views conflicts as the way of the world (see Action/Observation) and believes in the direct approach as being best.

As a consequence, the Indian will sometimes withdraw or act suddenly and decisively, while the white will refuse to retreat until the conflict is forced to its conclusion.

11. Nature/Manufacture: The Indian has great respect for Nature and tries to attune his actions to be as much like nature as possible. He sees nature as natural and he values adjusting his actions to suit nature's forces.

The non-Indian looks upon Nature as something to be managed to suit his needs. Consequently, Nature is the enemy and fighting against natural forces is valued as Man's proper course.

12. Whole/Parts: The basic philosophy of the Indian is that the whole is all-important and that is in man's place to preserve the unity of the whole by considering all things part of him.

The non-Indian philosophy is that the whole equals the sum of its parts, and that since nothing appears to be perfect Man must expend great effort to make it so by considering his surroundings different from him and changing them to suit his concept of perfectibility.

The Developmental Context of Parenting: An Overview

One of the very challenging aspects of childrearing and parenting is that both sides, parents as well as children,

are involved in perpetual developmental motion. Both children as well as parents go through constant changes; some of those changes occur over a long period of time in almost imperceptible small steps, other changes occur in relative rapid succession and in seemingly steep developmental increments, or milestones. As stated above, the changes occurring are continuous and the various disciplines in the social sciences have pinpointed a number of specific developmental areas, time periods and discrete developmental stages. Although one can make a case that some form of parenting can take place even before a child is born while still being carried inside the mother, typically though, parenting encompasses the following time periods, beginning at birth: Infancy (birth to two years), Early Childhood (two to six years), Middle Childhood (six to twelve years) and Adolescence (puberty to early adulthood).

During these time periods children are thought to develop in the following major areas: physical development, cognitive development (thinking abilities), social and emotional development; and what is called moral development or moral reasoning including what may be referred to as spiritual development.

Parents change and continue to develop as well: starting in some cases of early parenthood in adolescence, they develop through early and middle adulthood to late adulthood and older age possibly in the role of grandparents. Each developmental stage has its specific tasks which need to be accomplished and certain goals to be

achieved, but also each major stage has its difficult transitions, hurdles and sometimes its typical crises. For the parenting adult there is transition into responsible adulthood, the mid-life transition and the adjustment to late adult life. Children face the many challenges to develop competence as well as to achieve acceptance in a world which appears difficult to understand and often appears threatening, e.g. in the task of achieving balance between one's own needs and the needs of others. And in addition all parents and children must learn the complex task of first forming and tightening bonds and then later to loosen those bonds and to separate their lives when the children assume adulthood roles. Through all changes, culture, with its in-built system of values and attitudes is capable of providing guidance to children as well as adults through the beautiful yet challenging task we call *parenting and growing up*.

This manual does not see its purpose in elaborating on the specific developmental processes of childhood and the various phases of adulthood through the eyes of modern social science. There are many good sources to be found in this regard which describe the life-span events in humans as far as we are able to understand them today. However, in the eyes of an Indian parent the events in the human life-span may be interpreted in a somewhat different way as explained by the western scientific method. Yet many times the content of Indian lessons for children and adults, expressed in the legends and stories of millennia of

experience, show many similar if not identical concerns and understandings for the problems of growing up as the ones pointed out by modern child psychology.

It is suggested therefore that from both approaches with their own conceptual models - the Indian experiential as well as the western scientific approach - something useful may be learned by today's parents. We want to leave it at the Indian parents' discretion in what way and from what models they would like to draw insight and support in their task of raising children. May it suffice to say, that in our view Indian and western models are not necessarily incompatible, they rather represent a different way to look at similar contexts of childhood and parenthood from different cultural perspectives. Love between parents and children does not know the difference between Indian and non-Indian - and many if not most of our children have roots in both worlds and must learn to successfully raise a family in a culturally diverse society.

The Positive Indian Parenting Program in Minnesota

As stated earlier, the program carried out in Minnesota is based on the concept developed by the Northwest Indian Child Welfare Institute in Portland, Oregon. Their approach is best summarized by using their own terms from the cover of their training manual: "Honoring Our Children by Honoring Our Traditions". Our trainers face the dual task of presenting the basic ideas of this program to Indian parents and to make these ideas relevant in the specific

environment of Minnesota Chippewa (Anishinabe) and Sioux (Lakota/Dakota) cultures. This requires adaptation, but also includes many new and original concepts and content not found in the Portland program. Our area is very rich indeed in Indian culture and our Ojibway and Sioux Communities make their own unique contributions to the richness of Native American life and thought.

The project started out by training the trainers in the basic use of the Portland manual with the help of Terry L. Cross of the Northwest Indian Child Welfare Institute, and in skills such as: communicating effectively with Indian children; setting reasonable parental expectations; cultural conflicts in parenting; arranging a comfortable environment for parenting and learning; group process; determining one's audience and its needs and other related issues in the application of the Portland model.

After the pre-service phase, the trainers then work with each Indian community to select an Indian Elder to work in conjunction with the trainers to oversee the teaching of values as well as share locally culturally relevant materials with the group. Parents are also involved in determining the appropriateness and the cultural relevance of the materials presented and how they adhere to the customs locally. Indian Education staff members employed at school districts in surrounding areas are encouraged to contribute to the materials presented and together with the parents are solicited to give feedback to the trainers and project organizers. Tribal governments are also requested

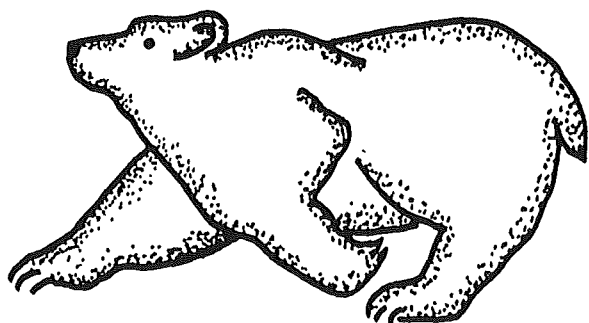
to designate staff to help with parent recruitment and to locate a convenient setting for the training sessions.

In general, the training program places a high priority on feedback, evaluation and accountability with regard to the teaching and it tries to tailor the program to the differing needs in the various Indian communities within rural and urban areas. The trainers must become facilitators, as much proficient in process as in content of instruction. They encourage parents to be active participants in each lesson to help them realize everyone has something to share at appropriate times during the sequences of the training.

The Positive Indian Parenting Program is divided into eight separate lessons or sessions which have different although overlapping content. They all strive to give consistent positive messages throughout the material. The Minnesota Positive Indian Parenting program presents all eight lessons within a two day frame. During the two year grant period in which the program has operated, trainers specialized in different lessons, although some members of the team became proficient in presenting the entire program. However, it should be mentioned, that presenting all the lessons within two days presents some limitations; notably, the limited time available for discussion and for the students to get to know each other, and the lack of opportunity for participants to try out some of the suggested parenting strategies at home and report back to the group. It may be of advantage at some point to consider

to present one lesson per week and in this way give the participants the opportunity to work on their parenting skills between sessions and to discuss with each other their experiences. A similar family oriented educational program in conjunction with the traditional "Talking Circle" on the Bad River reservation in Wisconsin has successfully used the weekly format, thus permitting the group participants to become a support to each other and foster extended family relations. (See annex, No. 1, "Talking Circle") The eight sessions mentioned previously are titled as follows:

1. The Concept of Traditional Parenting
2. Lessons in Storytelling
3. Lessons of the Cradleboard
4. Harmony in Life - Harmony in Childrearing
5. Traditional Behavior Management
6. Lessons of Mother Nature
7. The Concept of Praise in Traditional Parenting
8. Choices in Indian Parenting



SESSION 1:
TRADITIONAL PARENTING
(some general thoughts)

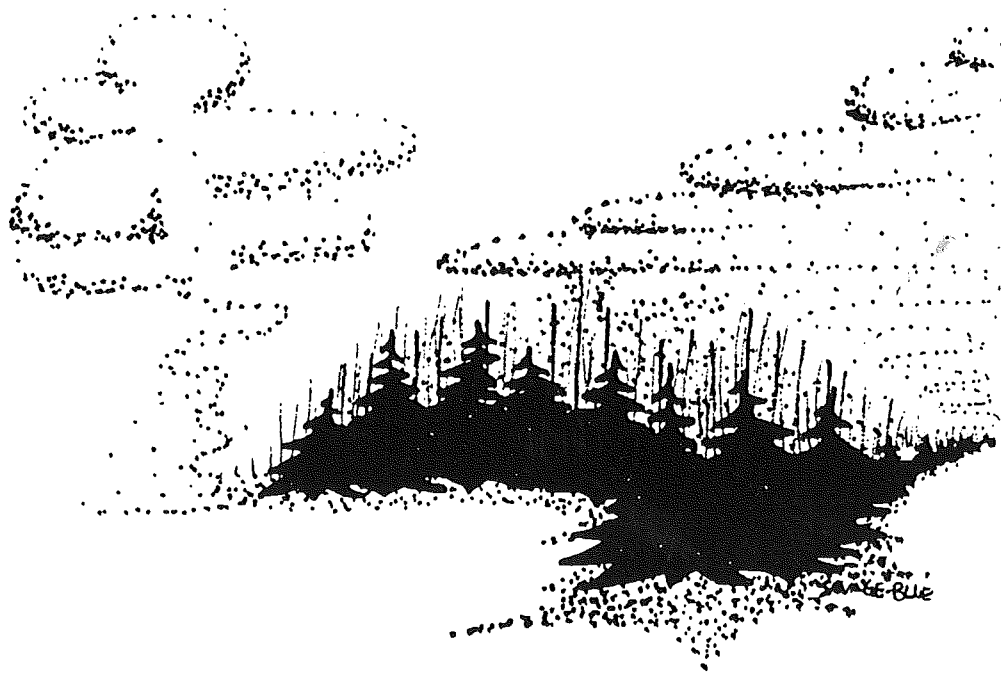
The first session, during which the groups participants are introduced to the facilitators, to each other, and to the curriculum and process, is extremely important in setting the tone for the project. The experience of bringing in a spiritual leader to begin the sessions in an appropriate way is always very meaningful for the group and emphasizes the importance of what will be discussed.

In order to establish a sense of the group forming, the introductions provide some structure. One of the first activities should be those introductions in which participants share with the facilitator and each other their experiences in parenting and in being parented. Activities can be developed to support this experience or the group can just take turns. Persons who are not very verbal are usually willing to at least share information about how many children they have, what grade they are in, etc. and also information like "I was raised by my grandparents on the reservation ..." or "I was raised by my aunt, etc....". This is fairly non-threatening information and readily shared.

Facilitators should also remember that some communities are very contemporary and it is important that participants learn about the old ways and try to apply them to current everyday life. There are also settings which are still very traditional where to approach to presenting might be very

different. We might have to present from the opposite perspective, of addressing issues of moving from old ways to new. The most important message that participants should receive during this session is that various ways of parenting are acceptable and that the presentors will be non-judgmental.

At the beginning, parents are divided and broken into family groupings. Each designated family is asked to select a family clan symbol and its members decide what specific family role they represent in their family during for the remainder of the training sessions. Participants often choose to select a family role which is different from the one in their regular life.



SESSION 2
LESSONS IN STORYTELLING

The session begins with a brief welcome to the participants and an introduction of the goals for the session. These include:

1. Explore the value of storytelling as a part of parenting;
2. Examine Indian traditions to communicate with children;
3. Explain how storytelling develops good judgment and teaches values;
4. Explain importance of spending quality time with children;
5. Practice using skills as a storyteller.

These goals are listed on a sheet of newsprint and briefly discussed to everyone. The presenter then tells a story as a warm-up exercise. The story should be brief and should preferably be humorous in nature. The preferred story used by this presenter is entitled "The Dog Story" (see Annex no. 2). By it's humorous and surprising content this story seems especially suited to get the audiences attention and interest. The warm-up story is followed by a ten (10) minute lecture on storytelling and Indian legends in general. It covers the importance of stories and how in the old days they were used to teach many lessons to children in order to influence their moral development and moral judgment abilities. But the lesson also covers the proper manner in which stories have to be told; it's famous

main characters (including the tricksters like Manabozho, coyote and "iktomi" - spider) and how they are used by different tribes is explained and why the storyteller himself is well respected and what it takes to be a good storyteller and his double roles as a teacher as well as an entertainer. Most stories taught their listeners the "right way to do things" and many stories spoke of the time "when the world was young", back in magical times when animals and people had special powers to cause things to change and to sway the world.

Many times these "powers" were misused because of poor judgment and the characters got themselves into trouble. The predicaments they got themselves in are often tragic/comical and we laugh at their mistakes just as we need to laugh at our own mistakes.

Another point is made by contrasting traditional storytelling with modern electronic entertainment (see list following) in order to demonstrate the unique positive contribution "storytelling" has to offer to children's growth.

STORYTELLING

Human Contact
Risk-Taking
Storyteller has control
Storyteller is respected
Unlimited imagery
Many situations
Delay/gratification

MODERN ELECTRONIC ENTERTAINMENT

Push-Button
No Risk
Recipient has control
Listening device = \$
Prepackaged imagery
Win/lose situation
"I want it now" attitude

source: Positive Indian Parenting Manual
page 114

The presentor ends the lecture with reading another story entitled: "A Man Named Snake" (see page 114 Positive Indian Parenting manual). In pre-paration, the presentor asks the participants to imitate the sound of a snake (hissing) and in that manner he invites his audience to actively take part in the storytelling process. The story content is described as an example of the harsh lessons that life has to teach us.

The lecture is followed by a brief exercise where parents are encouraged to talk about their own personal experiences with hearing or telling stories. A number of handouts are passed out which include a variety of sample stories (see annex no. 3, 4, 5, 6, 7, 8, 9) from the Ojibwe and Sioux heritage. Local storytellers may be invited at this point to share their stories with the group.

The next point made is, that not every parent is a born talented storyteller any the next best thing to telling stories from memory is reading to children. The value and importance of reading to children is pointed out and various books and sources for reading materials are discussed.

The next lecture focuses on Teaching and Listening to Children. Parents are encouraged to be more aware of what their children are feeling and to hear more than just spoken words, i.e. to understand the messages behind the words. Traditionally Indian people are accustomed to listen with their hearts and eyes as well as with their ears and positive modeling of values develops mutual respect between child and parent better than any verbal method, in other

words, we teach at least as much and more convincingly by doing rather than by talking. The lecture ends with the distribution of a check list for parents to see how well they encourage their children to listen, to speak and to read and write (see appendix no. 11).

The session is concluded with a short exercise, entitled "Walking in the Child's Moccasins" to give the audience practice to listen to their children and to try to put themselves into their children's place.



SESSION 3
LESSONS OF THE CRADLEBOARD

I. The lesson starts with an introduction: a fully decorated cradleboard from the Indian Education Office is passed around and appreciated and a brief history of the cradleboard and its use is presented: materials, designs, decorations, and tribal variations. If possible, the instructor brings photos of cradleboards from museums and historical societies of the particular area in which the workshop is held, in order to point out traditional patterns and local variations of the "tikenagen".

Next follows a discussion of traditional "things to be done" during the pregnancy. For instance, women used to come together to offer instruction to the future mother in the use and construction of the cradleboard and the swing; how to place the baby on the cradleboard, how to properly and respectfully take care of the umbilical cord, how to adjust the basic position of the child on the cradle-board as the child grows, etc. etc. It is pointed out that the instructions given by the experienced women to the expecting mother are straight forward with few options given. The future mother may also be instructed in traditional ways of using moss and dry cedar in conjunction with weasel and rabbit skins as diapers. Purpose and the placement of the dreamcatcher is discussed: e.g. its function regarding dreams and its use as protection from insects during babies resting times. The use of stimulating toys hanging from the hoop of the cradleboard may be explained, as well as the

special advantages of the cradleboard and its protective hoop ("roll bar"). The Indian child swing, its use and construction, its practical purpose and spiritual meaning may be pointed out. Throughout the discussion anecdotes may be told by members and bring special life to each session.

II. The second part of this lesson involves actual hands on experience: the participants, already divided into instant "families", are given cradleboard kits, a doll and blankets and start practicing cradleboard construction and the wrapping of the baby according to the changing seasons of the year. This leads to other important care issues: massaging the baby's body, playing with the baby, rubbing head and face of the baby. All this activity focuses around a central theme: that the baby should be "managed", i.e. wrapped, fed, etc. in a decisive and calm manner, thus increasing the babies sense of security. As the instructor points out in her own words: "a wrapped and well managed and cared for baby is a quiet and content baby".

III. The third component of this lesson may be best called: "principles of child development in the old ways". The first central theme for this unit may be the following: "peace and harmony for the mother makes a happy baby". The pregnant woman is encouraged to maintain a special diet and physical routine to encourage harmony and she is asked to give up feelings of anger or negative emotions which could disturb the harmony.

After birth the interaction between mother and child

may be best characterized in this way: "when awake, spend time together"; proper baby-holding positions are practiced to maximize opportunities for the child's exposure to stimulation.

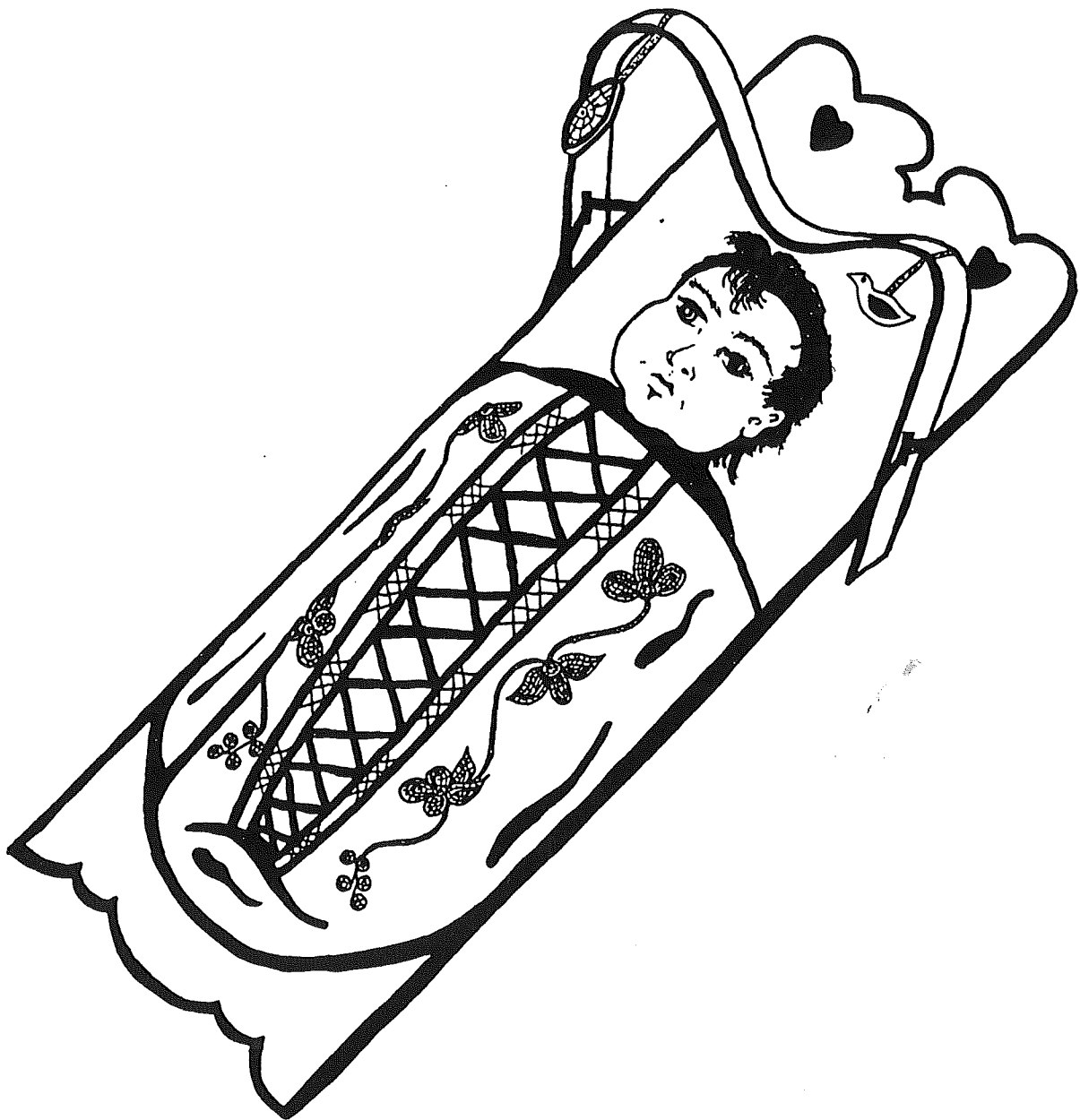
Next follows the discussion of child naming ceremonies and it's varied practices and meanings, and thereafter the importance of the extended family is discussed, in which uncles and aunts take stronger roles than in typical non-Indian families and are given co-responsibilities in certain aspects of childrearing.

Other topics covered are:

- weaning: nursing continues until the child is ready for change (up to two to five years of age); the use of certain herbal teas to increase the secretion of milk; bonding of mother and child through nursing practices;
- toilet training: whenever the child is ready - no pressuring into early toilet training;
- safe exploration of the environment: being allowed to play with safe objects of real practical use -vs.- playing with toys; creating opportunities for exploration;
- family: the importance of the extended family system for support and comfort; creating an extended family based on friendship in an urban environment; obligations and responsibilities of extended family members;
- memory building: the importance of building positive memories with children: sometimes in life all other may be lost and a person may only be left with memories to go on with: members are asked to close their eyes and think back to childhood and to a strong and positive memory, which influenced their life; these memories may be shared with the group;

reading to children: reading to children fosters nurturing and provides individual attention; a raffle drawing of children's books for the benefit of the course participants underlines the importance of reading;

singing to children: traditional Indian children's songs and lullabies; live presentation of the "elephant song" with hand drum by performing artist Vernon Zacher of the Indian Education Section;



SESSION 4

HARMONY IN CHILDREARING

As in previous sessions, this session is designed to reinforce what has already been learned and discussed, and to introduce the concept of harmony and balance as they relate to parenting and family life. Certainly one cannot be an effective storyteller if one does not understand these concepts and the infant in the cradleboard is surrounded by harmony. In this session however, harmony is examined from the perspective of preventing problems and avoiding chaos in the home.

It is important that parents be able to understand how the old ways promoted harmony and balance within the family structure, so that they can find ways in which their families can live in harmony and balance. Too many homes these days become battlegrounds, when there are ways in which this situation can be prevented.

Warm-up

The warm-up activity which is described has been highly successful in the various groups. The objective of the activity is to have each small group work together in harmony to produce a project which reflects the topics discussed during the parenting sessions. The exercise for the warm-up session involves providing each group with a large collection of items which could be used to develop a creative art project which would reflect the lessons already learned and those planned. Items which were provided

included such things as:

- } tag board
- } play dough
- } cotton balls
- } styrofoam packing
- } colored marker/crayons
- } colored paper
- } balloons
- } glue/tape
- } pipe cleaners
- } paper clips
- } yarn/string/thread
- } paper cups/plates
- } old magazines
- } other miscellaneous items

The directions given to the groups are to twofold: work together in harmony and to create a project which reflects what they have learned, talked about, or experienced in the previous sessions. It is important that each group be given an opportunity to explain what their project represents and also to allow the other groups to give praise. This seems to be extremely effective and serves as an encouragement for those participants who are less verbal than others. In addition, it provides a way for the groups to interact and discuss the lessons in a less structured way than some of the other exercises. Groups are given as much time as possible, either the entire session if the sessions are done weekly or much of a day if the curriculum is presented all at once.

Brief Lecture

Most presentors speak from a personal perspective with regards to what the concepts of harmony and balance mean to them as an individual. This offers an excellent opportunity

for the speaker to address issues of spirituality and its meaning to American Indian people. At this point local groups might consider asking a spiritual leader to join the group for that session.

An alternative approach might be to focus on the importance of knowing and understanding the various phases of child development. Handouts relating to child development are provided. It should be emphasized that parenting activities have to happen within a specific developmental time frame. An easy example is that it is extremely difficult or impossible to toilet train a newborn baby and on the other hand easy to work with a toddler who is ready to learn. Furthermore, one should also consider each child's individual development. One child may tie shoes at three and another may not be ready until they are six years or older. To try to force these sorts of issues can lead to lack of harmony (lack of balance).

Balance and Harmony

While balance and harmony are fairly abstract concepts, it is important that the group facilitator try to provide some definitions and examples. We often hear that "Indian people live in harmony and balance with nature.", but we don't often reflect on what that means to us. It is important that participants remember that in the old ways, all creatures were accorded respect and allowed to be the way the Creator intended them to be. One presenter shared an example of being taught not to kill spiders or other

small creatures but rather to carry them outside. If we expect children to respect us, we must accord them the same respect. The choices and decisions of children should be respected as much as possible.

The freedom to explore and figure out their place in the world is important to children, but it is also important that parents help the child to learn from the world surrounding him/her. The values of sharing and cooperation should be stressed. Non-interference is another of the old ways which is often forgotten.

The results of being out of harmony can be presented and discussed. Some tribes perceive mental illness, depression, and other emotional problems as being the result of being out of harmony.

Discussion/Exercise

During the discussion time, participants should be urged to share information about the old ways of harmony and how they are promoted in their lives. This is also the time to try to discuss how those old ways can be applied to today's lives. There are some examples of specific situations which can be used for discussion purposes, and participants usually respond well to them.

- * *John's mom is making bread and John keeps bugging her. What can she do?*
- * *Joe and Lori always pick on each other and get into a fight whenever their mother is on the phone. What can she do?*
- * *John, age 10, always leaves his coat at school. What can his parents do?*

This type of situation can be discussed in the group as a whole, or small groups can be assigned to discuss certain situations and report back. If the group's facilitator knows the participants who will be attending the session, hypothetical situations can be presented using the names of children of participants or trying to use examples from age groups of the families involved.

Second Brief Lecture

This session is concluded with additional brief remarks about using the old ways to promote harmony and balance in the family life. It is important that families plan and work together for this purpose.

Facilitators can stress the important of being sure that the environment of the home is safe for small children; that there are realistic expectations for children; and to plan for success. It is extremely important that parents understand the importance of giving children good, accurate, and specific directions, rather than setting the youngsters up for failure. For example, to tell a youngster to clean his/her room is vague, if one doesn't include what the specific tasks involved are. It might be better to say that by a certain time the child should put away toys, make the bed, sweep the floor, etc., so the child knows what is expected. He/she might pick up the toys, then wonder why they are still being scolded for not cleaning the room.

It is also important for parents to be good role models. Parents can model respect, sharing, and the

importance of a harmonious environment. Children should sense a freedom to learn so they can gain confidence. In the old ways children learned by participating in adult activities and by trying out tasks as they were capable of doing without fear of failure.

Honesty is a trait which parents should emphasize with their children. The child will learn to trust the parent if the parent is honest even with scary situations, such as going to the doctor or dentist.

Conclusion

This session can be concluded with additional discussion of harmony/lack of harmony in contemporary life. If appropriate, this might be the time to share the results of the warm-up activity and demonstrate use of praise.



SESSION 5
TRADITIONAL BEHAVIOR MANAGEMENT

In addition to information presented in the curriculum, this might be a session in which participants could discuss ways to effectively confront negative behavior. There is a three step model which could be shared with participants if examples could be found to support. This model includes the following three steps:

1. Describe the specific behavior, rather than just a negative adjective.

For example: "You often leave your things on the table as you come in and don't pick them up again." rather than, "You are such a messy person."

2. Explain how that makes you feel.
"That makes me angry because then I either have to live with the mess or pick up after you."
3. Provide a natural or logical consequence.
"If this continues to happen, the things you leave on the table will be thrown out."

This might also be a place when facilitators might want to discuss the difference between a natural consequence and a logical consequence.

Natural: If you keep leaving your bike outside in the rain, the gears will rust and you won't be able to ride it.

Logical: If you keep leaving your bike outside in the rain, I am going to put it in the garage and you can't ride it for a week.

Neither: If you keep leaving your bike outside in the rain, you are going to be grounded for a week.

Summarize What The Old Ways Teach Us --

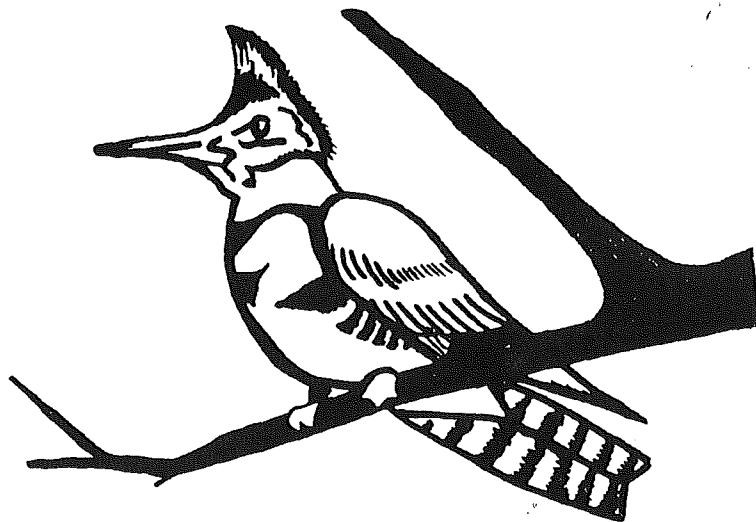
- self control is the best discipline
- that teaching should never be separated from discipline
- that discipline should have limits and not hurt a child
- that consistency and respect are crucial to the child's world
- that the child's world can be set up so punishment is seldom necessary.

State The Old Ways Teach Us What Essential Elements Of Good Discipline Are --

- rules and limits make families function smoothly and provide guidelines for behavior to explore within those limits. (The right way to do things) the child takes responsibility for their actions and learns to respect others.

List Good Things To Remember When Choosing Family Rules -

- have as few rules necessary, too many rules maybe confusing
- they should be clear and consistent
- remember to state rules as the right way to do things rather than don'ts
- everyone must agree on rules and know what happens if they are broken
- finally, if a child breaks a rule
 - a. remind them and ask if they need a punishment
 - b. decide what is reasonable
 - c. let the child know they have a choice
 - d. finally make sure the punishment fits the offense



SESSION 6
LESSONS FROM MOTHER NATURE

This session examines how rules of nature may be used to give guidance for the acquisition of family living and social skills. For instance, nature can teach people to get along with one another, to effectively cope with hardships and to find their own inner strength in times of need. The major purpose of this lesson is to help parents gain an understanding of cultural teachings which encourages children to grow strong and resilient and to live in harmony and peace. In other words, to observe the balance in nature in order to better achieve balance within themselves and within their family.

The session begins with an introduction of these goals listed below:

1. How families traditionally taught living and social skills
2. How nature may be used as a teacher
3. How nature taught people to get along and cope with hardships and maintain balance

The introduction is followed by an enthusiast warm-up exercise entitled "Mother Nature is our Teacher". The presenter recites, about a dozen expressions which refer to elements in nature (example: THE CLOUD may bring needed rain or damaging torrents. *The lesson is: people are neither all good or all evil*); parents are encouraged to verbalize the meaning perceived and express and interpret it and the

appropriate child level. Nature is full of meaning and we can learn from the tiniest insect to the largest animal, from the rivers and forests and from the wind and sky provided we have the skills to observe. Also, the elders have a primary responsibility to help pass on the wisdom of nature to the young. Many people will have some knowledge of these techniques while others may know very little, depending on background and experience. The presenter should point out that it is o.k. for an urban Indian not to know and to learn together with his/her children. All people, not only traditional Indians can learn from nature and learning is a life long process. Furthermore, nature teaches us to examine things from more than one point of view; learning through observation teaches self awareness and improves children's ability to think and to generalize by principles to a variety of different situations. Parents are encouraged to think of any examples they may know where events in nature may be used to teach in the fashion explained above.

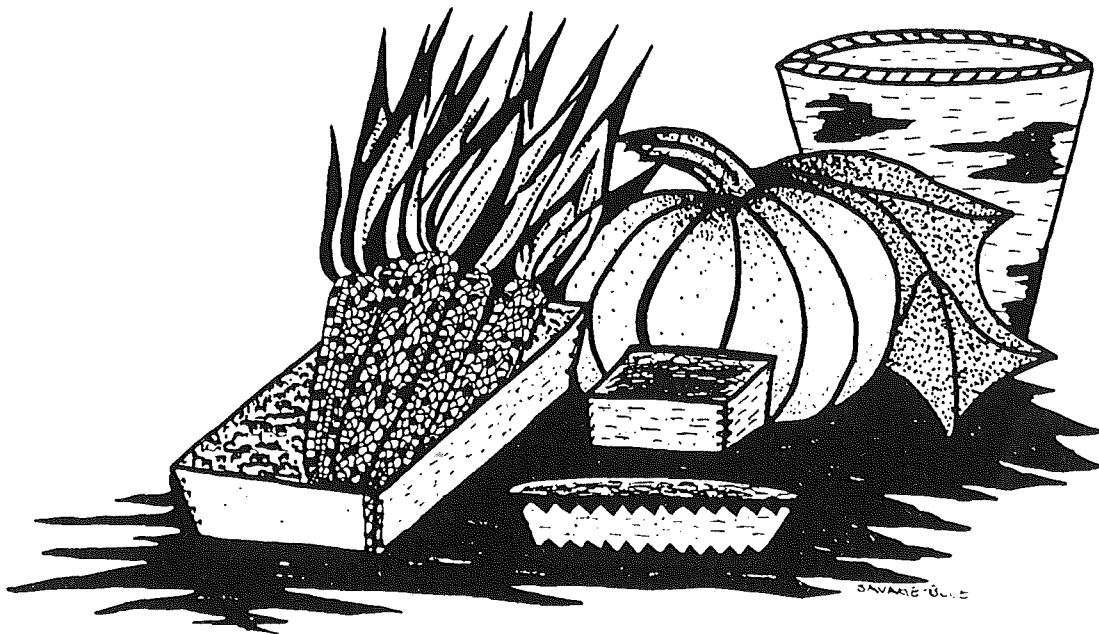
The next lesson is called: "Skills for Living". Parents are encouraged to develop an idea of what kind a person they want their children to be when they are mature and to help their children learn the skills they will need to reach their goals. Indian children need survival skills in two cultures and need to identify with Indian adults as well as with capable non-Indian role models.

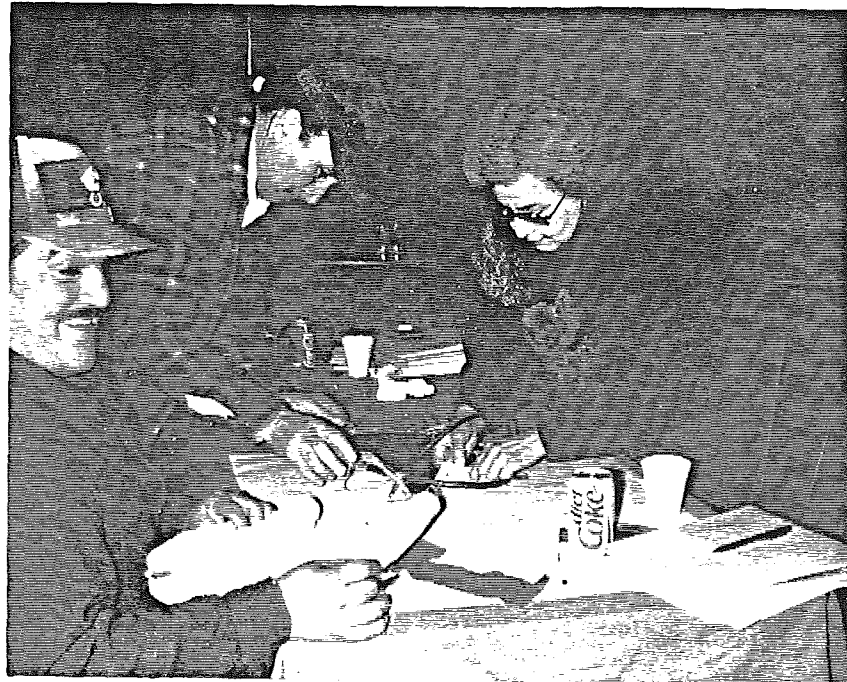
Parents should encourage children to think for themselves much like the lessons learned from nature.

Children learn to take better self-control, share responsibility and have faith in themselves and their abilities.

Harsh history may have caused some Indian people to bury feelings just in order to survive; however, children living in two cultures need skills from both cultures in dealing with everyday situations. Parents can help their children learn these skills by talking about their own feelings and asking children how they feel. Having good relationships at home helps children to make the right choices and handle everyday challenges just as those lessons learned from Mother Nature.

The session ends with a short discussion exercise. Each participant is asked to think of what kind of spirit animal they would want to be if they could have their choice. Each participant gives their choice to the group and states the qualities their animal of choice has and what it teaches us about living.





SESSION 7
PRAISE IN TRADITIONAL PARENTING

A. Process Modification

The process of presenting this session was changed to include different activities than was presented in the manual. While the warm-up session was the same as described before, the participants usually responded well to this exercise. It is important that all facilitators share praise first and that participants realize that praise and affirmation is important to all significant people in one's life, including companions, grand-children, students, co-workers, and other significant people in our lives.

It is also important that participants learn to verbalize their praise and affirmation in very specific terms. Therefore, the exercises were changed to include a forced written response which could be shared. Exercises that were used included post-it notes or other written notes designed for that purpose. As an example, a group might be asked to write an affirmation for each person in their group, or to choose an important person to them and share the affirmation when appropriate.

Participants might also be asked to share how affirming or praise statements make them feel, so they can imagine the feelings of children who receive praise. It is also important that children don't experience negated praise by receiving negative statements disguised as constructive criticism, immediately following the praise statement. For

example, to praise a good grade and to then immediately ask about a poor grade in another subject.

B. Content Modification

In addition to examples included in the manual it is important that participants be provided with local examples and also be asked to try to remember and verbalize personal experiences. One which we used related to praise in the third person. An example used was two elders speaking words of praise in a manner which could be overheard by the child involved.

It is important for participants to realize that with the bombardment of media it is not always possible for children to pick up on some of the subtle traditional ways and/or non-verbal ways of praising.

C. Session Outline

- I. WELCOME:
Reflect on previous lessons and mention how values are woven into all the lessons. This includes pride of heritage, religion, honor, sharing, courage, self-reliance, and respect for nature.
- II. WARM-UP
Ask two questions: What pleases you about your child? What makes you feel good about them? Give examples of your own to encourage participation. Insert humor. Ask members of your team to participate if you are working as a team.
- III. THE ROLE OF PRAISE IN TRADITIONAL PARENTING
 1. Introduction - Praise in Indian Culture (Model Praise) After observing the community get into thanking and praising them. It is important to use first names, even have them stand and be acknowledged. This could be the organizers who brought us to their community, cooks who prepared lunches, people

who brought their children and shared them with us. Be observant! Give people an opportunity to know what it is like to be praised.

Impress upon parents the role that praise played in the old ways and how it can be modeled today.

Example: certificates of achievement, accomplishments, participation, and perfect or improved attendance, etc. This works well with parents who are helping students with homework.

2. Elders, Extended Family

It was important for children to receive praise from elders and extended family. Smiles and looks of pride from grandparents were especially important.

Example: Posters of people who reflect Indian values.

3. Special Customs (A Way of Praising)

Examples: (from the Northwest)

First Basket - An elder would make a great fuss over a young girl's first attempt at making a basket. The elder would probably say to her "Someday you will be a great basketmaker".

(again from the Northwest)

First Fish - A young boy catches his first fish, gives it to an elder and no matter the size the elder cooked and ate it, praising saying, "Someday you will be a great fisherman".

Foreshadowing - To look ahead, prefigure, indicate before hand - The elders looked ahead and predicted positive things for the child. This form of praise was used to build strength in children and reinforce the positive.

4. Praising Babies

(from the Northwest Tribes)

Family, friends, aunts and elder women would gather soon after the birth of a child and make inspirational statements about the child's future.

Naming ceremonies were also a form of honoring and praise. It has special meaning and was significant to the future of the child. In the Ojibwe culture the naming ceremony was given soon after the birth of the child. It was always one of significance. The name was selected with the help of namers, who were traditional elders and sometimes the grandparents. Great importance was also attached in naming a Sioux child in the old ways. A giveaway was held to honor the newborn, a special song was presented which included the child's name and everyone encouraged the child to honor that name. Try and bring out other local customs regarding naming ceremonies.

5. Spending Time

Many times the elders took a lot of time to help the young people to nurture their talents. This time spent with them was a reinforcement. What better praise than having an elder spend their time with them. The respect they received made them grow stronger inside. This was another form of non-verbal praise.

6. What These Ways Teach Us

- (a) Verbal and non-verbal praise provided the child with positive reinforcement,
- (b) Behavior was shaped earlier and more problems were avoided.

Take a look at today! What has happened to those rituals? What has happened to the extended family? Because of economics, mobility, etc. the extended family has been lost, many rituals have been forgotten. Parents can still provide these things in positive Indian parenting practices. Form a family from friends, neighbors and people you can reach out to for help especially when the going gets tough.

IV. DISCUSSION OF PRAISE IN TRADITIONAL PARENTING

Encourage parents to speak about their own experiences in receiving praise. Try to bring out local traditions and examples of re-enforcing children to encourage good behavior. Examples can include:

1. Does anyone remember getting praise from elders or parents? How did it feel?
Example: Cleaning house without to be told.

2. What kinds of non-verbal praise have you experienced?
Example: Graduations, smiles, looks, tears
3. Has anyone heard of old ways in which children were sometimes praised as the first basket or fish?
Example: First Deer - In the Ojibway Community, praise by an elder and sharing the meat with community.
4. What do these old ways teach us about the needs of children and about parenting? The idea that desirable behavior can be brought out in children when the parent uses praise.

ACTIVITY

It is important that participants learn to verbalize their praise and affirmations in specific terms. This exercise includes a forced written response for participants to share praise statements with one another.

By using Post It Notes or specifically designed pads, ask participants to write an affirmation to each person in their group or simply choose another person who is important and share the affirmation later.

Ask participants if they would like to share their praise statements and inquire how it felt so that they can imagine how a child might feel receiving praise.

It is also important that children not have praise negated by receiving negative statements that is also disguised as constructive criticism immediately following the praise statement.

Example: "That was a very good grade you made in reading but what happened to your arithmetic grade?"

V. USING PRAISE TODAY - LECTURE

1. Let a child know they please you.
The old ways may have been forgotten but the modern skills are available that apply to the ideas of the old customs.
Example: Sports, grades, attendance, clean room, taking out garbage.
2. Positive Cycle - Praise is a message of approval. If the child feels good, he/she acts good because of that praise.
3. Catch Your Child Being Good - Focus on that behavior and encourage it. It may be verbal or non-verbal but make sure the child knows why you are pleased.

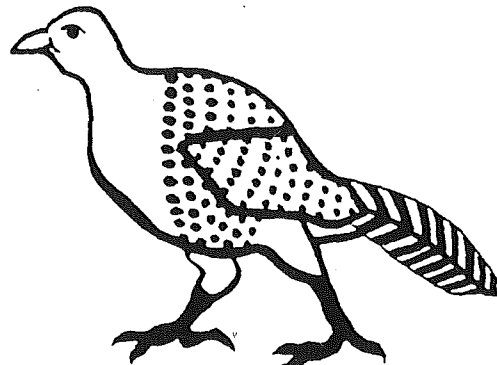
4. Basic Steps in Praising
 - a. Paying attention - observe, give full attention
 - b. Give attention - offer comments or non-verbal action
 - c. Praise attempts - praise any attempts your child makes that you want to see grow
 - d. Give non-verbal praise - hugs, smiles, a pat on the back. They strengthen your relationship.
 - e. Affection - put your child's drawing on the wall and give treats or other rewards. Decide for yourself how these suggestions fits into your culture or family.
5. Increasing Praise Opportunities - set up situations in which you can praise. Praise attempts.
6. Tips on Praising - Praise should happen as soon as possible after the behavior, but better late than never. It creates a positive environment which will be more enjoyable for everyone.

VI. DISCUSSION AND SKILL PRACTICE

Encourage parents to talk about how they can use praise today. Go back to the things you like about your children and how you can let them know that you are pleased with them. Examples to encourage participation:

1. How can you let your kids know the things you like about them?
2. How do you feel when you give someone praise? When someone gives you praise?
3. What works best for you when you give praise?
4. How can you catch your child being good?

To end the session, talk about how praise was used in the old ways, how it strengthened the child and what the outcome was. Tie the old ways to the new ways to help shape behavior and grow stronger children.



SESSION 8

CHOICES

This session examines the special problems that Indian children face in today's world and the cultural issues parents face in parenting. Parents are challenged to realistically look at the job of parenting, share current frustrations and limitations, and then set some goals for themselves to model the kind of parent they would like their child to become. This session gives the parent an opportunity to realistically plan and consider Indian parenting under modern conditions. Parents should discover that they are not all alone with their problems and it is never too late to begin to make new choices about parenting practices with our children.

The session begins with a warm up exercise entitled "Children Learn What They Live" (see page 295 of the Positive Indian Parent manual). Each participant is provided a copy of the handout that has negative and positive statements about attitudes/values and how they can effect our lives. The handout implies that negative attitudes like jealousy and shame can cause negative effects on us like envy and guilt, however, positive attitudes like sharing and honesty can cause positive effects like truth and faith in ourselves. The presenter reads the handout aloud to the group. These statements apply to both Indian people as individuals and Indian people as a group. The loss of good parenting skills is in part a result of our

harsh history as a people; Indian parents have faced some issues that parents in the Anglo world do not. We need to better understand how to be more positive in facing situations that influence our children.

The first lecture in this session entitled "What Our Children Face Today" helps Indian parents to evaluate the many sorts of challenges our children face and the many expectations of growing up to fit into today's world. There are certain barriers our children must overcome simply because they are Indian. Parents need to find some of their own strengths if they are to have strong children who can meet the challenges they will face.

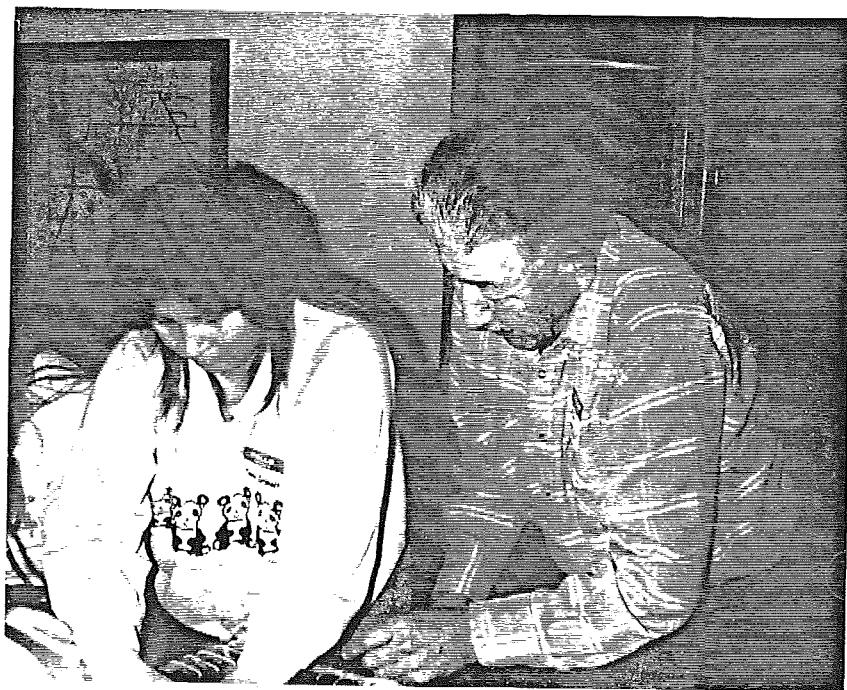
This lecture is followed by a short exercise and discussion. On a sheet of paper, Indian parents are asked to list five things they liked about growing up and five things they disliked. The presentor invites parents to share a couple of the remarks they each remember. This exercise should help parents sort through memories of their own childhood and realize that our children may still face similar good and bad circumstances.

The second lecture in this session "What Indian Parents Face Today" is intended to help Indian parents better examine their identity issues, social issues and learning to cope issues encountered in today's society. The session should also help Indian parents make choices about what kind of parent they would like to be and begin to set some realistic goals for themselves. Parenting is made difficult today because our children have to survive in two worlds.

It is up to each of us as individuals to determine the right way to live in today's society.

The last exercise/discussion activity has two parts. The first is a handout on "Goal Setting" (see pp. 299 - 303 of the Positive Indian Parenting manual). On this handout, parents begin selecting new parenting choices they feel will help their family the most. Parents are encouraged to individually complete the worksheet and bring it home as a continuing reminder. The second part of the exercise is a group project to draw the "Super Parent". Using large newsprint or a chalkboard, parents mention qualities they think a perfect parent should have and the presenter attempts to draw an image of a parent to match people's description. The exercise turns out to be humorous for everyone and the message remains that no one can possibly match all the qualities needed to be the perfect parent. Parents are encouraged to be the best that they can and not get caught in the trap of trying to always be the perfect parent.

The final activity to bring closure for the eight training sessions is a brief ceremony recognizing the participants who completed the training. Parents are individually called to receive a "Certificate of Appreciation" along with hand shakes and hugs from the trainers. This is a real happy time and the recognition given to each parent hopefully strengthens their confidence as they leave to continue their parenting task.

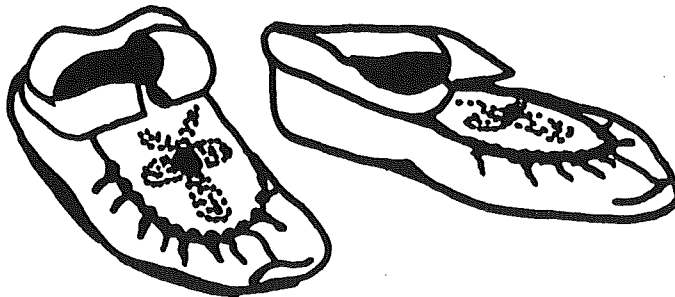


FINAL STATEMENT

It is apparent to the reader that this training manual is only a rough outline of the task at hand and leaves many gaps and spaces to be filled. At this point we want to state as we said in the beginning that this manual is not "how to" but serves as an inspiration for those who look for ideas for improving the task of parenting. We sincerely believe that all parents in their heart feel that the job of raising children can and be done better, and Indians in this regard are not different than any other parent. For those who are looking, we designed the workshops and this manual and submit it with respect for the choices that the parents will make.

*"Let neither cold, hunger, nor pain, nor the fear of them, neither the bristling teeth of danger, nor the very jaws of death itself, prevent you from doing a good deed."***

And parenting may be the best deed of all!!!



(**from Charles Eastman, The Soul of the Indian....An Old Chief Speaking)



Annex # 1

TALKING CIRCLE

The TRADITIONAL "TALKING-CIRCLE" is a very old way of bringing NATIVE PEOPLE, of all ages, together in a quiet, respectful manner for the purposes of TEACHING, LISTENING, LEARNING, and SHARING. When approached in the proper way, the circle can be a very powerful means of touching or bringing some degree of HEALING to the MIND, the HEART, the BODY, or the SPIRIT. One could call it a very effective form of Native group-therapy.

The circle leader, teacher or facilitator begins by passing around SWEETGRASS, CEDAR, or SAGE, so that the participants may "smudge" themselves. We have been taught by our ANCESTORS that these SACRED HERBS have a PURIFYING effect upon our total being. As the smoke from the herbs surround us; we are better able to CONNECT on many levels with the OTHERS, within the circle, with OURSELVES and with what we are about to EXPERIENCE.

The group leader (or a volunteer) will then OPEN the CIRCLE with a prayer. The circle is now in the hands of the GREAT SPIRIT, GRANDFATHER, GOD, or whatever one chooses to call the HIGHER POWER. The leader might next have the people shake hands to acknowledge each other. It is a good thing to do, especially if this is a new circle of people.

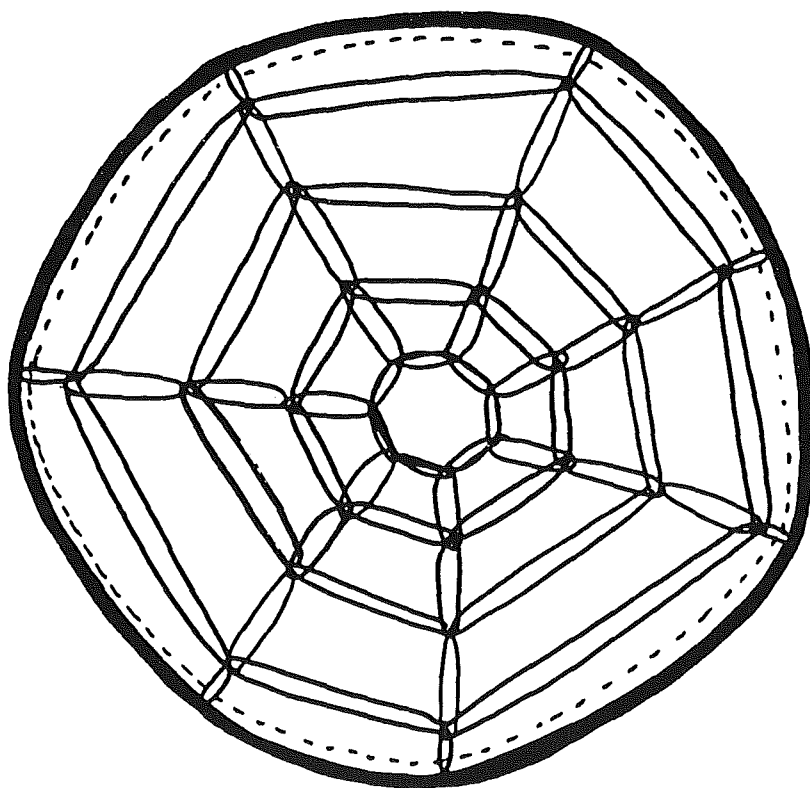
The group leader then begins to "TALK TO THE PEOPLE" without interruption; talking to no ONE person, but to all who are present. All are expected to listen respectfully until the speaker is finished. All who sit within the circle will have an opportunity to EXPRESS THEMSELVES if they choose or they may simply listen, but all who speak will be given the same respect -- they will be listened to.

The group leader and most likely others within the circle, may bring EAGLE FEATHERS or STONES or other SACRED OBJECTS which are passed around the circle and SHARED. We believe these SACRED THINGS to be helpers in furthering our CONNECTIONS to SPIRIT and to our HIGHER SELVES; they help us listen; they aid in our learning.

Within this SACRED CIRCLE we are encouraged to speak not only from the MIND, but from the HEART; we are free to SHARE our innermost FEELINGS if we choose. Regardless of whether one brings a TRADITIONAL TEACHING or a personal PROBLEM to the circle, all PERSONS are valued, respected and listened to. There is an Indian belief of; right TIME/ right PLACE/ right PEOPLE/ hearing right THINGS and we rely on that belief within the circle.

When ALL HAVE SPOKEN, anyone may request that this be a "closed circle", that all that has been said and the identities of the participants, shall be confidential. If no one requests a closed circle, all may freely share what they have learned.

The circle is closed with PRAYER. So -- in this OLD WAY we have come TOGETHER again to TEACH, to LEARN, to TOUCH each other's SPIRIT; THAT we may find strength to live in these TWO WORLDS; THAT OUR PEOPLE MAY LIVE.



taken from: Handbook Phoenix Indian Center's
Talking-Circle Project

Annex # 2

STORYTELLING

(warm-up exercise)

Dog Story

as told and remembered by:

Vernon Zacher

A long time ago, it was said that dog's could talk and communicate much like people do today. This was way back in a magical time when both people and animals had some supernatural powers that could be used to change the course of events in life.

Well, it was said that all the different kinds of dogs would get together in "grand council" much like Indian people used to, and they would meet and discuss how they would decide their affairs in life together. They would meet in a big birch bark wigwam and sit around the big lodge fire. There was a rule that each dog would have to take off his diaush (hind-end) and hang it on the outside of the wigwam before they entered and then they would go in and take their place at the council fire.

During one of their meetings, a spark from the fire caught on the birch bark and started to burn. Well, you know how good birch bark burns; it didn't take very long before the whole lodge was full of smoke and flames. The dogs were having a hard time to find the way to get out of there. They got really scared and kept bumping into each other trying to find the flap on the wigwam's door. Finally, one of the dogs found the door and threw open the flap. As-soon-as he could, he ran out the door, grabbed a diaush (hind-end) and took off as fast as he could. The other dogs ran out of the wigwam right behind him, grabbed a diaush and took off for home, the same as the first dog.

Today, when you see dogs greet one another, the first thing they do is to sniff each other. This is because that night when they ran out of the wigwam, the dogs were in such a hurry to leave; that they grabbed the wrong diaush. They are still busy trying to find their own.

Annex # 3

STORYTELLING HANDOUT

Manabozho, Nephew of the Chippewa

by: Chief John Flatte

The Indians all depended on Manabozho. He used to walk along the beach and the Chippewa people would see him coming. He would have something on his back. They would say, "Oh, Manabozho, Manabozho,." He'd make out that he didn't hear them.

They asked him what he had on his back in his packsack. Well, finally, he'd answer. He'd say, "Those are my songs-my Indian songs."

"Oh, sing those songs and we'll dance."

He'd take out the drum that he had in there too, and he'd start to sing.

They used to respect him a lot. They called him the Spirit Nephew of all the Chippewa. You know, he used to live with his grandmother. Now there's a lot of Indians that tell the story that when Manabozho's grandma died, Manabozho came back. He planted a cedar right above her head where her grave was. Then he walked down to the lake, and a lot of people think that's between Grand Marais and Grand Portage. They can't find it any more because that was hundreds of years ago. A lot of people remember the foot prints where he buried his grandmother. There's footprints in the rocks.

taken from:

A Long Time Ago Is Just Like Today

page 10

by: David Martinson

1977 Duluth Indian Education Advisory Committee
Duluth, Minnesota

Annex # 4

STORYTELLING HANDOUT

The Bullrushes

by: Nancy Cyrette

One time Manabozho was coming by the lake. He looked down and thought he saw some Indians dancing. He went down there and asked them if they would mind if he danced with them. They didn't say he couldn't, so he just started dancing.

He started bragging and he told them, "I can dance better than you can."

They still didn't say anything.

So he said, "Well, talk to me."

But they still didn't say anything.

So he kept on dancing and dancing and dancing. Pretty quick he was getting tired even though it wasn't daylight yet. He had danced all night long, but still those Indians bent down to the ground, swaying back and forth. Every once in awhile they'd dance harder and harder.

Finally he was just about exhausted. He said, "You and you, you can dance better."

Just then the sun peeped over the horizon for daylight. Manabozho saw who he'd been dancing against all night -- the bullrushes!

taken from:

A Long Time Ago Is Just Like Today
page 10

by: David Martinson

1977 Duluth Indian Education Advisory Committee
Duluth, Minnesota

Annex # 5

STORYTELLING HANDOUT

Three Tales

by: Wilfred Montefrand

Manabozho was on the north shore of Lake Superior one day. He was thinking about his grandmother. He used to always travel with his grandmother. Since he was thinking of her, he went to look for her. He went to the present day city of Duluth, called *Onigamising* in Chippewa. Of course, at that time there was nobody living there. This story was a long, long time ago.

At the end of the lake there were two strips of land, points that came out. In between these points - call Wisconsin Point and Park Point - there was a great, gigantic beaver house with all kinds of beavers in it. So he went there looking for his grandma. Sure enough he found her there doing something like picking berries or fishing.

As he was talking to her, he saw that great big beaver house. He decided he was going to break down that dam and house. So he went over to that great big beaver house, and since Manabozho could do just about anything he wanted, he made himself really powerful and knocked out that beaver house. All the logs and a big water came flooding out of there - then all the beavers came by.

He and his grandma took off, running towards Wisconsin. Manabozho was so tired he went to sleep. He told his grandmother, "Be sure to let me know when the beavers come by. Whistle."

Pretty soon he woke up, and he went over to her and said, "Did those beavers go by?"

She said, "Oh, ya, they went by a long time ago."

So he said, "You dirty old lady, you were supposed to tell me when the beavers went by. You were supposed to whistle." So he really got mad at her. He got so mad that first he turned her into a frog and then he kicked her up against a cliff which is on Porcupine Mountain. You can still see her outline. If you look up there, it still looks like a frog.

After that Manabozho went walking farther, and he came to a river now called St. Mary's River. He saw all kinds of ducks on the water. He thought to himself, "Gee, I'd sure like to eat some of them. How am I going to get them into shore so I can catch them?"

So he built a wigwam on the shore. He thought, "Gee, I don't have a drum. I'll make something." So he made himself a little drum with some hide. Then he said, "I'm going to put on some nice stuff." He put on some real nice beadwork, aprons and buckskin. Gee, he looked good!

Pretty quick those ducks noticed him. There were loons and geese and ducks altogether. They were all there because there used to be lots of fish there. He starting singing.

They thought, "Who can that be?"

He was singing and singing, and he said to them, "Come on in."

"Naw, you're Manabozho and we know you."

They wouldn't come in, and so he sang and sang. Pretty quick it got to be night. They listened to his songs, and they started to come in more and more. More and more came in. First they danced outside, but it was getting cold. Then some of them came into his wigwam. They danced until three or four in the morning.

Finally, he told them, "I'm going to show you a dance that I learned in the South, but for this one you have to put on a blindfold. If you look, something bad will happen."

So they put on blindfolds. "We're going to do it in the wigwam because it's warmer there. I got a fire in there." So they put the blindfolds on, and they went in there. When they went in, he said, "You have to hold hands and dance around." He started singing. All of a sudden they heard something, and they could feel the fire in the middle. There was a big pot there that had been boiling for hours. Every once in awhile they would hear something -- a little yell or something. One of them asked, "What is that?"

Manabozho replied, "Your brothers and sisters are having such a good time that they're hollering out." They didn't think anything of it.

Gee! You could hear those squawks. Finally, one of them tore off his blindfold, and he yelled to the rest of them, "Look! Manabozho is killing us." There was only two of them left by then. Manabozho hurried to grab one of those two and accidentally picked up a coal and got the loon right in his eye. That's how they look today -- they always have red eyes.

The other one left is called *shingibiss* or a helldiver. He couldn't quite reach that *shingibiss* so Manabozho hauled off and kicked him in his back as hard as he could. That *shingibiss* went flying out and landed on his back. That's why they don't fly a heck of a long ways, and if you watch

them when they walk, they walk real awkward. They can hardly walk because of Manabozho's kicking them.

Now Manabozho had all those ducks, and he cooked them up in the pot. He ate all day. The next day he thought, "I'm going to put some of them in the fire outside by the beach."

Some Indians came by the beach in birchbark canoes, and they saw Manabozho sleeping. They could smell the ducks, so they went over there, and they saw he had those ducks kinds of wrapped up in the fire. Real quiet they took them off, and they ate all the meat around those bones. Gee! That was good. They wrapped the bones back up and put them back in the fire.

When Manabozho had gone to sleep, he thought maybe those Indians would come by and try to steal his food. So before he went to sleep, he told his *geed*, his behind, "When I go to sleep, I'm going to lay on my stomach. You keep a watch for me for those Indians. I'll be hungry when I get up, and I'll want to eat." He put plenty wood on the fire to keep the coals going.

So when he woke up, he yawned and thought, "Gee, Am I hungry." He took those ducks from the sand. When he grabbed hold of it -- nothing! He thought, "What the heck!!!" He tore open every one of them and nothing.

Then he saw those tracks. He saw the tracks of the two canoes too. Boy, he was mad. He was starved, really hungry, and he had nothing to eat. Then he told his *geed*, "I thought I told you to wake me up if those Indians came -- if you saw anything. Boy, I'm going to fix you. I'm hungry now, and I'm not going to get nothing. I'll teach you; I'll burn you." He put his *geed* in the fire and he burned him! He put him in there and all of a sudden OH! Get him out! It was hurting him, and he screamed. It hurts so bad he went tearing off in the woods. He ran through the woods and got the blood and the burnt part all over. That's why if you look in the woods today, you see red willow all over.

It was getting pretty late and he was going to make his way around the lake. He made it over to Thunder Bay. When he got there, he was real tired so he thought he'd lay down and go to sleep. He was real tired so he laid down at the foot of the cape in the water and went to sleep. That's where you can see him sleeping today.

taken from:

A Long Time Ago Is Just Like Today

page 10

by: David Martinson

1977 Duluth Indian Education Advisory Committee
Duluth, Minnesota

Annex # 6

CHIPMUNK AND BEAR

Long ago when animals could talk, a bear was walking along. Now it has always been said that bears think very highly of themselves. Since they are big and strong, they are certain that they are the most important of the animals.

As this bear went along turning over big logs with his paws to look for food to eat, he felt very sure of himself. "There is nothing I cannot do," said this bear.

"Is that so?" said a small voice. Bear looked down. There was a little chipmunk looking up at Bear from its hole in the ground.

"Yes," Bear said, "that is true indeed." He reached out one huge paw and rolled over a big log. "Look at how easily I can do this. I am the strongest of all the animals. I can do anything. All the other animals fear me."

"Can you stop the sun from rising in the morning?" said the chipmunk.

Bear thought for a moment. "I have never tried that," he said. "Yes, I am sure I could stop the sun from rising."

"Are you sure?" said the Chipmunk.

"I am sure," said Bear. "Tomorrow morning the sun will not rise. I, Bear, have said so." Bear sat down facing the east to wait.

Behind him the sun set for the night and still he sat there. The chipmunk went into its hole and curled up in its snug little nest, chuckling about how foolish Bear was. All through the night Bear sat. Finally the first birds started their songs and the east glowed with the light which comes before the sun.

"The sun will *not* rise today," said Bear. He stared hard at the growing light. "The sun *will not* rise today."

However, the sun rose, just as it always had. Bear was very upset, but Chipmunk was delighted. He laughed and laughed. "Sun is stronger than Bear," said the chipmunk, twittering with laughter. Chipmunk was so amused that he came out of his hole and began running around in circles, singing this song:

"The sun came up,
The sun came up.

Bear is angry,
But the sun came up."

While Bear sat there looking very unhappy, Chipmunk ran around and around, singing and laughing until he was so weak that he rolled over on his back. Then, quicker than the leap of a fish from a stream, Bear shot out one big paw and pinned him to the ground.

"Perhaps I cannot stop the sun from rising," said Bear, "but you will never see another sunrise."

"Oh, Bear," said the chipmunk, "oh, oh, oh, you are the strongest, you are the quickest, you are the best of all of the animals. I was only joking." But Bear did not move his paw.

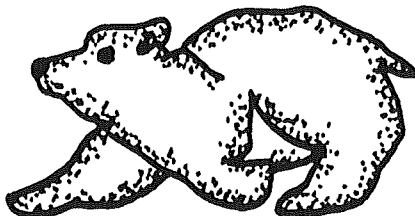
"Oh, Bear," Chipmunk said, "you are right to kill me, I deserve to die. Just please let me say one last prayer to Creator before you eat me."

"Say your prayer quickly," said Bear. "Your time to walk the Sky Road has come!"

"Oh, Bear," said the Chipmunk, "I would like to die. But you are pressing down on me so hard I cannot breathe. I can hardly squeak. I do not have enough breath to say a prayer. If you would just lift your paw a little, just a little bit, then I could breathe. And I could say my last prayer to the Maker of all, to the one who made great, wise, powerful Bear and the foolish, weak, little Chipmunk."

Bear lifted up his paw. He lifted it just a little bit. That little bit, though, was enough. Chipmunk squirmed free and ran for his hole as quickly as the blinking of an eye. Bear swung his paw at the little chipmunk as it darted away. He was not quick enough to catch him, but the very tips of his long claws scraped along Chipmunk's back leaving three pale scars.

To this day, all chipmunks wear those scars as a reminder to them of what happens when one animal makes fun of another.



source: Jeanne McDougall

Annex # 7

STORYTELLING HANDOUT

How The Dakota Nation Came Into Being
(Dakota)

Many, many years ago when the world was new, a great flood came and covered all of the earth. The only part that was left were the hills near where the sacred pipestone quarried are. The Indian people climbed to the top to these hills, but the water continued to rise and finally these hills also were covered. Most of the people were killed by the flood waters. Their flesh and blood were turned into pipestone. This is the reason that the pipe is sacred to the Indian people today. It is made from the red rock of the flesh and blood of their ancestors.

As the water swept over the hills, one young girl was saved when a large eagle swooped down and carried her away to safety. He took her to the top of a tall tree that rose from the highest cliff above the prairie. This was the only dry spot between the Rocky Mountains and the Atlantic Ocean.

After a time, the young girl became the wife of the eagle. Several years passed and the young woman gave birth to twins, a boy and a girl. Their father was the same eagle who saved the girl's life many years before. The twins had been born on top of that same cliff where the girl found refuge from the flood waters. Those twins grew up to become the Dakota Nation. They are known as a tribe of brave and strong people whose deeds are part of the history of this country.

The sacred pipe reminds us of the birth of the Dakota Nation. So does this pipestone quarry which is still open to all Indians. This is where they get the red rock for their pipe bowls. And from the eagle, they received the eagle feather which is proudly worn by young men today as a way of saying, "I am a Dakota. I am an Indian and proud of it. I will do things for my people."

Source: American Indian Oral Traditions: Dakota & Ojibwe
Marie DeCora, St. Paul Public Schools
Multicultural Resource Center

Annex # 8

STORYTELLING HANDOUT

The Meadowlark and the Rattlesnake
(Dakota)

Once long ago, a meadowlark made her nest in some tall prairie grass. She lived there quite happily with her three children. Although, her sons were almost grown, they had not yet passed their flying tests. One day, as the little family was resting at home, a large rattlesnake came and laid down in a circle near the nest. When she saw this, the mother bird became very afraid. She did not want the snake to know this, however, and so she acted as though she had invited him to dinner. She then asked her eldest son to fly and borrow a kettle in which to prepare a delicious meal for their guest. This was the young bird's first solo flight, but he flew away very well indeed. While he was gone, the meadowlark entertained the snake with talk of the weather and gossip regarding some of their neighbors. When her first son did not return, the meadowlark sent her second boy out asking him to look for his older brother. He also flew away and did not return. Now all of this was taking quite a while and snake was beginning to become very restless. The mother, concerned about her children's safety, sent out her youngest son, Hakela (which means youngest brother), and told him to search for the two other children. Of course, when he flew away, he did not return. When the mother bird was certain that all of her children had flown safely away and were out of danger from the snake, she spread her wings and called out to the snake. "Go on waiting for someone to cook you a meal, Mr. Snake!" And with that she flew away. The snake was completely tricked.

Source: American Indian Oral Traditions: Dakota & Ojibwe
Marie DeCora, St Paul Public Schools
Multicultural Resource Center

Annex # 9

STORYTELLING HANDOUT

The End of the World
(Dakota)

Somewhere, at the place where the prairie and the Badlands meet, there is a hidden cave. For many years people have looked for it, but no one has every been able to find it.

In that cave lives an old women. She is so old that her face looks like a shriveled up walnut. She is dressed in rawhide, the same way the people used to dress before the white man came to this country. She has been sitting in this cave for a thousand years or more. All the time working on a blanket strip for her buffalo robe. She is making this strip out of dyed porcupine quills, the way the people did before the white man brought glass beads to this continent. Her teeth are worn flat, worn down to little stumps from using them to flatten numberless porcupine quills. Resting beside her, licking his paws, watching her all the time is a black dog. The dog's eyes never leave the old woman.

A few steps from where the old women sits, working on her blanket strip, a big fire is kept going. She lit this fire over a thousand years ago and has kept it going ever since. Over the fire hangs a large earthenware pot, the kind used by the people before the white man came. Inside the pot, wojapi is boiling and bubbling. Wojapi is berry soup. It is thick and red and good and sweet. That wojapi has been boiling for a long time ever since the fire was lit.

Every so often, the old women gets up to stir the wojapi. She is so old and feeble that it takes her a very long time to hobble over to the fire. The moment the old woman's back is turned, the black dog begins to pull the porcupine quills from the blanket strip. This way she is never able to make any progress and the quillwork remains unfinished. The Dakota people say that if the woman every finished her blanket strip, in the very moment that she would thread the last porcupine quill to complete her design, the world would come to an end.

Source: American Indian Oral Traditions: Dakota & Ojibwe
Marie DeCora, St Paul Public Schools
Multicultural Resource Center

Annex # 10

TIPS FOR PARENTS

"How To Listen To Your Child"

LISTEN TO THE LANGUAGE OF BEHAVIOR. Tears, a laugh, a sullen face, a slammed door have meaning as words do.

RESPOND TO VERBAL AND NON-VERBAL COMMUNICATION APPROPRIATE. Let the child realize that you accept his feelings, whatever they may be, and therefore he can verbally express them to you if he so chooses.

LEARN TO RESPOND REFLECTIVELY. Let him know what you think he is feeling at a particular moment without placing a value judgment on his feelings.

BE LESS TEACHY. Do not get so caught up in the idea that you have to be "teaching" your child something all of the time. In doing this, you may overlook his problem of the moment.

REALIZE THE IMPORTANCE OF LISTENING. This can play an important part toward enhancing your child's feelings of self-esteem and self-confidence (listening can communicate any number of different but overlapping messages - such as "You're a worthwhile person" and "I respect your point of view").

BE AN ACTIVE LISTENER. Make a conscious and obvious effort to understand and care about what your child is saying.

ACCEPT EARLY LANGUAGE IMPERFECTIONS. The English language does not follow its own rules. A child who is constantly corrected might have difficulty being spontaneous and sharing his experiences or feelings because he fears criticism.

START LISTENING EARLY. Communication between parent and teen-ager is extremely difficult if the groundwork has not been laid early. What is "important" is a relative matter and any child's concern is important to him.

IT IS NEVER TOO LATE. Good communication patterns do begin early - but better communication is always possible.

source:

National Education Association booklet, reprinted from the April, 1971, issues of "Today's Education"

Annex # 11

A PARENT'S CHECK LIST

How many of these things do you do to encourage your child to listen, speak, write and read?

- } I take time to talk with my child every day.
- } I take time to listen to my child and answer his or her countless questions.
- } I sing and recite nursery songs and rhymes to my child.
- } I read something (newspaper, magazine, book) every day, showing my child that reading is important.
- } My child and I have library cards (the best of all credit cards).
- } I take my child to the library regularly. We both select books to read by ourselves and aloud together at home.
- } Together we look at books and magazines, each of us talking about what we see and read.
- } I ask my child to tell me a story or to describe something he or she has done or seen.
- } I often write down what my child tells me and read back the "story" exactly as it was dictated to me.
- } My child has his or her own bookshelf (or a box or a drawer) to hold books.
- } I take time to read aloud to my child each day as often as my child will listen to me, or asks me to read to him or her, and I encourage my family to do the same.
- } My child watches carefully selected television programs and I limit TV viewing so that there is at least equal time for reading.
- } I praise my child's efforts and accomplishments so that he will have self-confidence and zest for new learning experiences.

source: Mary Mastin, Reading Today, June/July 1988

Annex # 12

READING STORIES TO PRE-SCHOOLERS

Until recently most picture books with real stories were not designed for children under five. But with a little help younger children can use certain of these for longer and to better advantage than the older child. A good story book can serve first as a word book, then a concept book, only eventually becoming a connected story adventure. While an older child may toddle off on his/her own firsthand explorations, the lapsitter, less free to roam, benefits greatly from the discoveries he/she makes in books about what's what and how it all adds up.

There are a number of simple techniques for reading aloud to pre or barely verbal children:

- *Read the child more than the book.* Read the pictures more than the text. Initially our reading consists almost entirely of off-the-cuff conversations about the pictures. *Do you see the truck? Yes, Vrrmm, vrrmm - there it goes! Oh, what a nice soft puppy! Yes, we are patting the puppy!* Watch to see what interests him/her, what he/she does and does not understand. Speak of these things in whatever terms he/she can understand and only as long as he/she remains interested. It's easy to tell when we stray because the child begins to crawl away. Speaking of clear communication!

- *Let your fingers do the talking.* It may not be polite in society, but when reading to little children, always point. Even tap audibly. Even if he/she is listening, at least half of what we say probably means nothing to him/her. So if there are twenty-five animals on the page and you are talking about the mouse, point to the mouse. This is both clarifying and fun, a sort of hide and seek with our fingers. "I see a mouse on this page, do you?" The child looks all over and then points to the found mouse. "There's the mouse?" In a sillier version we walked suspensefully on two fingers all over the page looking for the sought detail.

- *Storytelling.* Once the child is familiar with basic words and concepts in a book he/she may be ready to become aware of the story. Unless the text is exceptionally simple you will still not read the words on the page. First boil the story down into a sequence of words on he/she can understand. Sum up key events; gradually bring the child to the discovery that one thing leads to another. Important phrases now are: *and now... and then... and suddenly... and after that... and then what do you think happened?*

- *Finger telling.* Again finger dramatics are very helpful when helping the child to discover story continuity. Trace occurrences as you read, pointing to the characters and

showing, e.g., who threw the ball and where it went. This is especially useful in explaining the appearance of the same character in several pictures. Small children will not immediately infer that these are of the same character. Unless we show with our fingers that this bear walked out the door with his hat on there and now is taking a walk here, children may think that this is a book full of many bears that look alike.

- **Pantomime.** Don't let your fingers steal all the limelight. Simple acting out of words and events can make all the difference in whether or not the child knows what's going on. He/She may know the word *throw*, but have no recognition of it in the past tense. A simple throwing gesture when you read "He threw the ball" may make it perfectly clear -- and much more inviting and fun.

- **Question and answer.** Simple questions encourage the child to verbalize and help him discover that books are means of finding out. Furthermore, through questions and answers you can discover where he/she is -- what he/she understands and doesn't, what questions you can move to unspoken questions, pausing momentarily in your reading and silently inviting the child to fill in the blank. Sometimes children are also amused when you intentionally misread words, leaving them to make corrections.

- **Expression.** Speak and read with expression. Animation makes the reading more interesting and provides clues to the meaning of pictures and words.

- **Abbreviation.** Some say never to speak to children in anything but full sentences. This seems silly. Short brief phrases may be clearer. You can fill in more words as he/she is ready to understand them.

- **Filling in the rest of the story.** Once the tracks have been laid and you are sure the child has a general idea of the story's direction, you can begin to run the whole train over them, adding car after car at whatever pace is appropriate. Eventually you may be able to read the full text. As soon as the child is clear about what is happening in the story, he/she may happily listen to even the most sophisticated words and details. Even the words you don't explain will eventually become clear. He/She will guess many from their text, and the rest will be decoded later, perhaps from hearing them used in other situations.

taken from: Whole Child/Whole Parent
by Polly Berrien Berends
pages 296 - 299

Annex # 13

THE SPIRIT PROGRAM

KNOWLEDGE OF LANGUAGE

Know and learn our personal, traditional and original language.

SHARING

Immediately and graciously share with one another in need, food, clothing, understanding, friendship and love.

PRIDE IN CULTURE

Be proud of our traditional beliefs and practices, such as ceremonial potlatches, dances, meetings and burial.

RESPECT FOR OTHERS

Always be willing to help out rather than against.
Listening and working together.

RESPECT FOR ELDERS

Caring for elders ... grandparents, parents, visiting and helping in our homes. Listening to their advice, sharing with them, make way for them.

LOVE FOR CHILDREN

Give all children your love, attention and guidance, teaching them, showing concern for them. Setting a good example for them. Discipline when needed.

HANDWORK

Use and practice your spiritual given talents, such as traditional skin sewing, snowshoes, art of painting, building, etc.

KNOWLEDGE OF FAMILY TREE

Talk with elders on your background, forefathers, white eye. Research your family generations. Pass on to your children.

AVOID CONFLICT

Refrain from unnecessary arguments, avoid tearing down of other. Practice encouraging, helping one another, building each other up.

RESPECT FOR NATURE

Do not kill edible animals you cannot use or give away.
Do not cause fires on purpose, do not litter.
PRESERVE GOD'S COUNTRY.....

SPIRITUALITY

Carry on traditions, respect practices and work of our forefathers.

HUMOR

Have time to laugh and joke with each other, rather than criticizing someone. Enjoy each day to the fullest.

FAMILY ROLES

Know and respect your place in the family, your duties and responsibilities to family members.

HUNTER SUCCESS

Be thankful by sharing and having ceremonies, activities, i.e. potlatch and dances.

DOMESTIC SKILLS

Respect your homes. Practice and teach your children ways to keep your home clean and comfortable.

HUMILITY

Humble yourself to accept help and advice from young and old. Do not let pride interfere with your need by listening to and accepting advice from others.

RESPONSIBILITY TO TRIBE

Support traditional activities and help direction of Native village council by attending meetings and other meetings of tribe. Voice your ideas or input. Teaching our younger generation of tribe's values.

OUR UNDERSTANDING OF OUR UNIVERSE AND OUR PLACE IN
IT IS A BELIEF IN GOD AND A RESPECT FOR ALL HIS CREATIONS...

source:
Fort Yukon, Alaska

Annex # 14

WHAT CAN PARENTS DO TO HELP?

Parents share with the school an important responsibility in helping their children to achieve their maximum potential. Some of the ways in which parents can supplement and extend the school program are:

1. Share an interest in reading with your children
 - read to them and discuss with them the books they are reading. Be sure they have a library card and have the opportunity to use it often.
2. Encourage originality - help children make their own toys, projects, or models from wood, clay, or other materials which may be available.
3. Encourage questions - help your children find books or other sources which can provide answers rather than attempting to answer all questions yourself.
4. Stimulate creative thinking and problem solving
 - encourage children to try out solutions without fear of making mistakes. Help them to value their own thinking, learn from their mistakes, and encourage them to try again.
5. Foster good work habits - help children to plan their work and then be sure they complete their plan. This applies to daily tasks at home and in the community as well as school work.
6. Find time for the family to talk together about many different things - help your children work toward expressing themselves better.
7. Take trips together to places of interest - to museums, exhibitions, fairs, government and community agencies.
8. Encourage a variety of experiences - help your children to become interested in many activities and develop hobbies.
9. Allow for some free time - to encourage your children to wonder, to engage in reflective thought, and to appreciate the work around them.
10. Be a real companion to your children - explore and share each other's thinking. Enjoy your children and help them to remember their childhood with pleasure.

Source: National Association for Gifted Children

Annex # 15

SUCCESSFUL PARENTING

Do's for parents of the gifted and talented:

- } Do encourage your child to see things in a new way.
- } Do encourage curiosity in your child through attentive listening and give and take discussions
- } Do allow free time for your child to sit, wonder and reflect on the world around him/her.
- } Do help your child develop responsibility by consistently expecting him/her to share in the daily family tasks.
- } Do encourage your child to develop hobbies of his/her own choosing.
- } Do provide a supportive home environment for your child.
- } Do take an interest in your child's school and his/her outside activities
- } Do help your child accept his/herself -- both strengths and weaknesses.
- } Do relax and enjoy child's giftedness.
- } Do develop and grow as an individual in your own right.

Source: National Association for Gifted Children

Annex # 16

FIVE MAJOR TYPES OF PARENT INVOLVEMENT

TYPE 1: The basic obligations of parents refers to the responsibilities of families to ensure children's health and safety; to the parenting and child-rearing skills needed to prepare children for school; to the continual need to supervise, discipline, and guide children at each age level; and to the need to build **positive home conditions** that support school learning and behavior appropriate for each grade level.

TYPE 2: The basic obligations of schools refers to the communications from school to home about school programs and children's progress. Schools vary the form and frequency of communications such as memos, notices, report cards, and conferences, and greatly affect whether the information about school programs and children's progress can be understood by all parents.

TYPE 3: Parent involvement at school refers to parent volunteers who assist teachers, administrators, and children in classrooms or in other areas of the school. It also refers to parents who come to school to support student performances, sports, or other events, or to attend workshops or other programs for their own education or training.

TYPE 4: Parent involvement in learning activities at home refers to parent-initiated activities or child-initiated requests for help, and ideas or instructions from teachers for parents to monitor or **assist their own children at home on learning** activities that are coordinated with the children's classwork.

TYPE 5: Parent involvement in governance and advocacy refers to parents' taking decision-making roles in the PTA/PTO, advisory councils, or other committees or groups at the school, district, or state level. It also refers to parent and community activities in independent advocacy groups that monitor the schools and work for school improvement.

source: North Central Indian Technical Center

Annex # 17

CREATING A BETTER EDUCATIONAL ENVIRONMENT
AT HOME AND AT SCHOOL

SELF-CONCEPT:

Do I:

1. Give my child responsibilities, suitable to his or her age and ability?
2. Establish rules for my child?
3. Praise my child often?
4. Sometimes reward my child for a job well done -- with a hug, something special to eat, or playing an extra game?
5. Discipline my child when the need arises, being sure he or she understands why?
6. Encourage my child to cope with frustration or failure?
7. Help my child cope with frustration or failure?
8. Provide opportunities for my child to succeed?
9. Set realistic goals for my child, both at home and at school?
10. Try to provide a happy home atmosphere?
11. Try to set aside time to spend with my child?

source: North Central Indian Technical Assistance Center

Annex # 18

CELEBRATE YOU

You are worth celebrating
You are worth everything - You are unique
In all the world there is only one
with your talent - experience and gifts
God created only one - You
You have unlimited potential
to love - to care - to create - to grow - to sacrifice
if you believe in yourself
It doesn't matter your age - color
or whether your parents loved you or not
maybe they wanted to but couldn't
Let that go - It belongs to the past
You belong to the now
It doesn't matter what you have been
the wrong you've done - the mistakes you've made
the people you've hurt
You are forgiven - You are accepted - you are okay
You are loved - in spite of everything
So love yourself and flourish the seeds within you
Celebrate You

Begin now - Start anew
Give yourself a new birth - today
You are you and that is all you need to be
You are temporary - here today - gone tomorrow
But today - today can be a new beginning
a new thing - a new life
You cannot deserve this new life
It is given freely
This is the miracle called God
So celebrate the miracle and
Celebrate You

source: unknown

Annex # 19

H U G S

It's wondrous what a hug can do.
A hug can cheer you when your blue.
A hug can say "I love you so,"
or "Gee, I hate to see you go."
A hug is "Welcome back again,"
and "Great to see you; Where've you been?"
A hug can soothe a small child's pain,
and bring a rainbow after rain.
The hug - There's just not doubt it,
we scarcely could survive without it.
A hug delights and warms and charms.
It must be why God gave us arms.
Hugs are great for Fathers and Mothers;
Sweet for Sisters, swell for Brothers,
and Chances are your favorite Aunts
loves them more than potted plants.
Kittens crave them, Puppies love them.
Heads of states are not above them.
A hug can break the language barrier,
a make your travels so much merrier.
No need to fret about your store of 'em;
The more you give the more there's more of 'em.
So stretch those arms without delay,
and GIVE SOMEONE A HUG TODAY.

source: Mankato State Minority Affairs

Annex # 20

POTENTIAL OBJECTIVES FOR
ACTIVE PARENT-TEACHER RELATIONS

1. To help parents develop an objective concept of the student's capacities and abilities.
2. To acquaint the parents with the student's present academic status and progress.
3. To cooperatively establish specific objectives for the student's growth.
4. To make plans for achieving the objectives for student growth.
5. To interpret to the parent the student's experiences at school and how the student is responding to them.
6. To acquaint the parent with the school, its facilities, its personnel, and its educational delivery system.
7. To learn about the student's home environment and relationships important to the student's development.
8. To foster a positive relationship between teacher and parent.
9. To discuss ways in which teacher and parent can help each other to help the student.
10. To give the student a sense of confidence and security through the friendship between parent and teacher.

Source: Marks, Sir James Roberts, E. Stoops, and J. King Stoops. Handbook of Educational Administration: A Guide for Practitioners. Allyn and Bacon, Inc. Newton, Massachusetts. 1985.

Annex # 21

A person who doubts himself is like a man who would enlist in the ranks of his enemies and bear arms against himself. He makes his failure certain by himself being the first person to be convinced of it.

Alexander Dumas

CHARACTERISTICS OF LOW ACHIEVERS IN SCHOOL

1. Views self as less able to fulfill requested tasks.
2. Views self as less eager to learn.
3. Views self as less confident.
4. Views self as less acceptable to others.
5. Views self as less ambitious.
6. Views self as having less personal worth.
7. Demonstrates less mature behavior.
8. Views self as having limited control over his environment.
9. Demonstrates less self-reliance.
10. Has feelings of inadequacy.
11. Is threatened by success
12. Faces repeated failures and considers these proof of his inadequacy.
13. Views school as irrelevant and threatening.
14. Is usually quite judgmental of others.

CHARACTERISTICS OF SUCCESSFUL STUDENTS

1. Feels a high level of self-confidence
2. Feels a high level of personal competence.
3. Feels a high level of academic competence.
4. Feels a high level of social competence.
5. Views school as relevant and not threatening.
6. Excels in feelings of worth.
7. Optimistic about future performance.
8. Needs fewer favorable evaluations from others.
9. Generally polite and honest.
10. Feels he/she works hard and is acceptable to others.

source: Alexander Dumas

Annex # 22

THE CHOICE OF PRAISE OR ENCOURAGEMENT

PRAISE:

1. Is general
"You are a great kid."
2. Is judgmental.
"That's a great job."
3. Places value upon the quality of the performance or the product.
"I really like that paper."
4. Emphasizes the feelings of the person doing the praising.
"I'm so proud of the way you work in school."
5. Is often manipulative. However, this depends upon the intentions of the person doing the praising and the perceptions of the person being praised.
6. Works only when the student believes that the praise is accurate and sincere. Praise creates cognitive dissonance in students with low self-

ENCOURAGEMENT:

1. Is specific
"You got eight out of ten correct."
2. Is descriptive. The goal is to allow the student to do the judging.
"I noticed that you were taking turns on the playground today."
3. Emphasizes and values effort.
"I bet you worked hard on this one."
4. Emphasizes the feelings of the student.
"Wow, five out of five! I bet that feels great!"
5. Avoids manipulation since the student does most of judging.
6. Is the technique of choice for students who have low self-concepts. This technique reduces the chance of cognitive dissonance.

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12699 So. Foxton Road
Foxton, Colorado 80441

Annex # 23

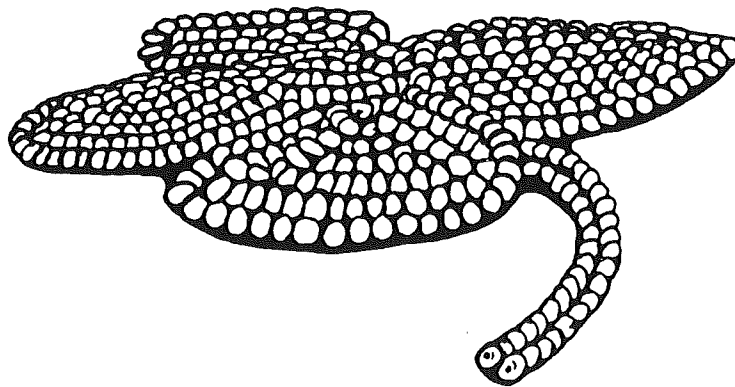
PLANNING FOR HARMONY

Each small group will work on the following tasks:

- * Read the following situation
- * Come up with a solution to the situation which could promote harmony in the home.
- * Think up another family situation which can be solved either in harmony and cooperation or in a way which promotes hassle and lack of cooperation.

EXAMPLE: Mary and Karen share a bedroom. Mary is immaculate and Karen is the family tornado. Help! What are we going to do to promote harmony?

EXAMPLE: John's mom is making bread and John keeps bugging her. What can she do?



source: Jackie Fraedrich

Annex # 24

VALUES CLASSIFICATION

Following is a list of values that can be Indian (I), non-Indian (NI) or both (B). Mark each one as you feel it should be marked.....I, NI, B.

- | | |
|---------------------------------|--|
| 1. Group | 27. Patience |
| 2. Time, Always with us. | 28. Saving |
| 3. Youth | 29. Social coercion |
| 4. Noise | 30. Immediate family |
| 5. Land, a private domain | 31. Wealth |
| 6. Equality | 32. Silence |
| 7. Religion, a way of life | 33. Life, child-centered |
| 8. Representative democracy | 34. Life is easy, safe and bland |
| 9. Strong self importance | 35. Present oriented |
| 10. Life is hard and dangerous | 36. Converts others to religion |
| 11. Modest | 37. Land, water and forest belong to all |
| 12. Conquest of nature | 38. Face to face government |
| 13. Mythology | 39. Over-confident |
| 14. Clan | 40. Non-aggressive |
| 15. Guilt | 41. Harmony in nature |
| 16. Competition | 42. Individual emphasis |
| 17. Age | 43. Life, adult-centered |
| 18. Time, use every minute | 44. Skeptical |
| 19. Future oriented | 45. Mystical |
| 20. Shame | 46. Aggressive |
| 21. Independence/Integrity | 47. Giving-sharing |
| 22. Extend family | 48. Respects other's religion |
| 23. Scientific | 49. Adults in children's activities |
| 24. Cooperation | 50. Children in adult activities |
| 25. Religion, a segment of life | |
| 26. Humility | |

source: Indian Studies Department
University of New Mexico, Flagstaff

Annex # 25

VALUES CLASSIFICATION ANSWERS

Indian (I), non-Indian (NI) or both (B)

1.	I	26.	I
2.	I	27.	I
3.	NI	28.	NI
4.	NI	29.	I
5.	NI	30.	NI
6.	I	31.	NI
7.	I	32.	I
8.	NI	33.	NI
9.	NI	34.	NI
10.	I	35.	I
11.	I	36.	NI
12.	NI	37.	I
13.	I	38.	I
14.	I	39.	NI
15.	I	40.	I
16.	NI	41.	I
17.	I	42.	NI
18.	NI	43.	I
19.	NI	44.	NI
20.	I	45.	I
21.	I	46.	NI
22.	I	47.	I
23.	NI	48.	I
24.	I	49.	NI
25.	NI	50.	I

source: Indian Studies Department
University of New Mexico, Flagstaff

Annex # 26

WRAPPING

Not all tribes used cradleboards, some simply used wrapping. Wrapping a baby like a cocoon made the baby feel safe and secure. We have all seen mothers bouncing their babies as a way to settle them down, however, this is more of an aerobics exercise and gets the blood circulation moving faster making it impossible for the baby to calm down.

DEMONSTRATION: With a baby doll, jostle the baby up and down.

INTERACTION: Did anyone here wrap their babies the "old way?"

DEMONSTRATION: With a baby doll and blanket have someone demonstrate for the participants how to wrap their baby the "old way."

INTERACTION: Does anyone have anything to share about wrapping?

source: personal experience
Nora Hakala & Melinda Kirt

Annex # 27

MASSAGING

Another means of comforting and nurturing a baby was by infant massage. By unwrapping the baby and rubbing over his limbs, again makes the baby feel loved and cared for.

Very often the grandparents would do this while the mother was busy picking berries or with other things.

Talking, humming or singing to the baby at this time also helps to bond the mother and baby.

INTERACTION:

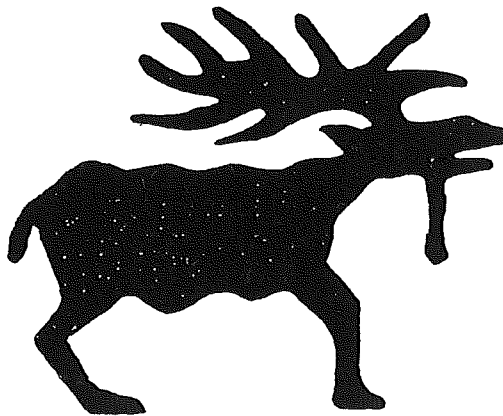
Did anyone here massage their babies?

DEMONSTRATION:

With a baby doll, show how to rub the babies limbs or back.

INTERACTION:

Does anyone have any stories to tell us about infant massage?



source: personal experience
Nora Hakala & Melinda Kirt

Annex # 28

OLD WAYS & NOW

"Old Ways"

The "Old Ways" show us that everyone in the clan participated in child development. It was not left up to one person. For example, the grandfather was the storyteller, the uncle was the disciplinarian. All members of the clan took the job of raising a healthy child.

"Now"

Very often now families are forced to live away from their "extended families." Due to job location, schooling, or single parenting children are forced to grow up without the advantages and securities of other family embers.

What we are recommending is that the parent reach out and accept a new extended family. For example, friends, neighbors, teachers and day-care providers can all help in your child's development.

Raising a healthy child is a tough job, you can't do it alone. Get help.

source: personal experience
Nora Hakala & Melinda Kirt

Annex # 29

CRADLEBOARD ACTIVITY KIT

Since raising a child involves group participation we ask that each family we have assigned, to build a cradleboard together. The kit that we provide comes with a basic structure and involves lacing, a headband, and a fur piece to use as a blanket. The groups are to put this together and place their baby dolls in the cradleboard. The mothers of the group are to then strap the babies to their head and stand up. The first one to stand wins the race.

I believe this activity is important to the general atmosphere of the workshop. It enforces group function which is a part of Positive Indian Parenting. The activity seems to relax the participants and makes them feel comfortable with each other.

This activity or one like it should be held as session 2 or 3 of the first day. Just before lunch or just after.

source: personal experience
Nora Hakala & Melinda Kirt

Chief Dan George (1970)

Do you know what it is like to be without pride in your race, pride in your family, pride and confidence in yourself? You don't know, for you never tasted its bitterness . . ."

". . . You hold out your hand and you beckon me to come over. Come and integrate you say. But how can I come? . . . How can I come in dignity? I have no presents. I have no gifts. What is there in my culture you value? My poor treasure you can only scorn."

"Am I to come as beggar and receive all from your omnipotent hand? Somehow, I must wait. I must delay. I must wait until you want something of me . . . until you need something that is me. Then I can raise my head and say to my wife and family: Listen . . . They are calling. They need me. I must go. Then I can walk across the street and I will hold my head high for I will meet you as an equal . . . you will not receive me in pity. Pity I can do without. My manhood I cannot do without!"

An Indian Mother*

Too many teachers, unfortunately, seem to see their role as rescuer. My child does not need to be rescued; he does not consider being Indian a misfortune. He has a culture, probably older than yours; he has meaningful values and a rich and varied experiential background. However strange or incomprehensible it may seem to you, you have no right to do or say anything that implies to him that it is less than satisfactory".

****** An excerpt from a letter written by an Indian mother to teachers of Indian children, published in the Powell River News of British Columbia. Reprinted from the Navajo Times, April, 1974.

Taken from: "Teaching The Native American"
by: Hap Gilliland

Annex # 31

In Which House Do You Live?

"I got 2 A's," the little boy cried. His voice was filled with glee. His father bluntly asked, "Why didn't you get 3?"

"Mom, I've got the dishes done," the boy called from the door. His mother very calmly said, "Did you sweep the floor?"

"I've mowed the grass," the girl said, "and put the mower away." The father looking at the rug said, "Didn't you clean your feet?"

The children in the house next door seem happy and content. The same things happened over there, but this is how it went.

"I got 2 A's," the little girl cried. Her voice was filled with glee. Her father proudly said, "That's great; I'm glad you belong to me."

"Mom, I've got the dishes done," the boy called from the door. His mother smiled and softly said, "Each day I love you more."

"I've mowed the grass," the boy said, "and put the mower away." His father answered with much joy, "Son, you have made my day!"

Children deserve a little praise for tasks they've asked to do; if they're to lead a happy life, so much depends on you!

Anonymous

Annex # 32

LISTENING HABITS

Your answers will help you discover where you may have developed listening habits which keep you from being a good listener. Read each question. Do not try to second guess the intent. Answer with yes or no, according to your usual behavior.

- _____ *Science says you think four times faster than a person usually talks to you. Do you use this time to turn your thoughts elsewhere while you're keeping general track of a conversation?*
- _____ *If you feel it would take too much time and effort to understand something, do you go out of your way to avoid hearing about it?*
- _____ *If you want to remember what someone is saying, do you think it is a good idea to write it down?*
- _____ *Do your thoughts turn to other subjects when you believe a speaker will have nothing interesting to say?*
- _____ *Can you tell by people's appearance and delivery that they are not worth listening to?*
- _____ *When you are puzzled or annoyed by what someone says, do you try to get the question straightened out immediately...either in your own mind or by interrupting the speaker?*
- _____ *Do certain words, phrases, or ideas so prejudice you against the speaker that you cannot listen objectively to what is being said?*
- _____ *Do you listen primarily for facts, rather than ideas, when someone is speaking?*
- _____ *When people are talking to you, do you try to make them think you are paying attention when you are not?*
- _____ *When you are listening, are you easily distracted by sights and sounds?*

If you have answered "no" to every question, you are a perfect listener. Each "yes" shows you have a specific listen habit you should change, if you want to improve your communication.

Reference: How Do You Listen, Ohio Extension Service

Parent messages that work

A tip sheet for parents

Parents, you can provide good models for your children by what you do and by what you avoid doing.

- Show that you value your freedom to think and act independently—that you don't have to do something because "everyone is doing it." This helps your children see that unwanted peer pressure can be rejected.
- Be consistent in your words and actions. For example, a phone call interrupts your dinner and you say, "Tell them I'm not home yet." The message your children hear is that it's OK to be dishonest for your own convenience.
- Demonstrate your sense of self-respect and self-esteem. For example, taking care of your health through exercise and diet offers a strong model for your children. Be creative and constructive in your use of free time, showing that there are alternatives to being a "couch potato" or "hanging out."
- Show respect for your children's lives and concerns by being a good listener. Be sincere, ask questions and use a touch or a look for encouragement.
- Be cautious in using prescription or over-the-counter medicines as a quick fix for pain or stress. Your example can help counter the media messages that discomfort can be cured by chemicals.
- Be aware of how your own use of alcohol can influence your children. Drinking in front of children has not been shown to be harmful, but your children will notice how much you drink and why. Avoid using excuses for drinking, like having a rough day. Your drinking behavior tends to be the drinking behavior your children will have when they grow up.
- Talk honestly about stress or conflict in your own life. Children need to know that such struggles are a normal part of life. They have a good model when they see that you are coping with problems without relying on alcohol or other drugs.
- If you are trying to change something in your behavior—such as quitting smoking or losing weight—be willing to talk about what works and what doesn't.
- Demonstrate that spending time with your children is something you value and look forward to. If you are often too tired or too busy, they are likely to imitate your behavior.
- Be open in showing that you love and value all members of the family. Single parents can provide as much affection and support as two-parent families can.



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I AM IMPORTANT



physically



mentally

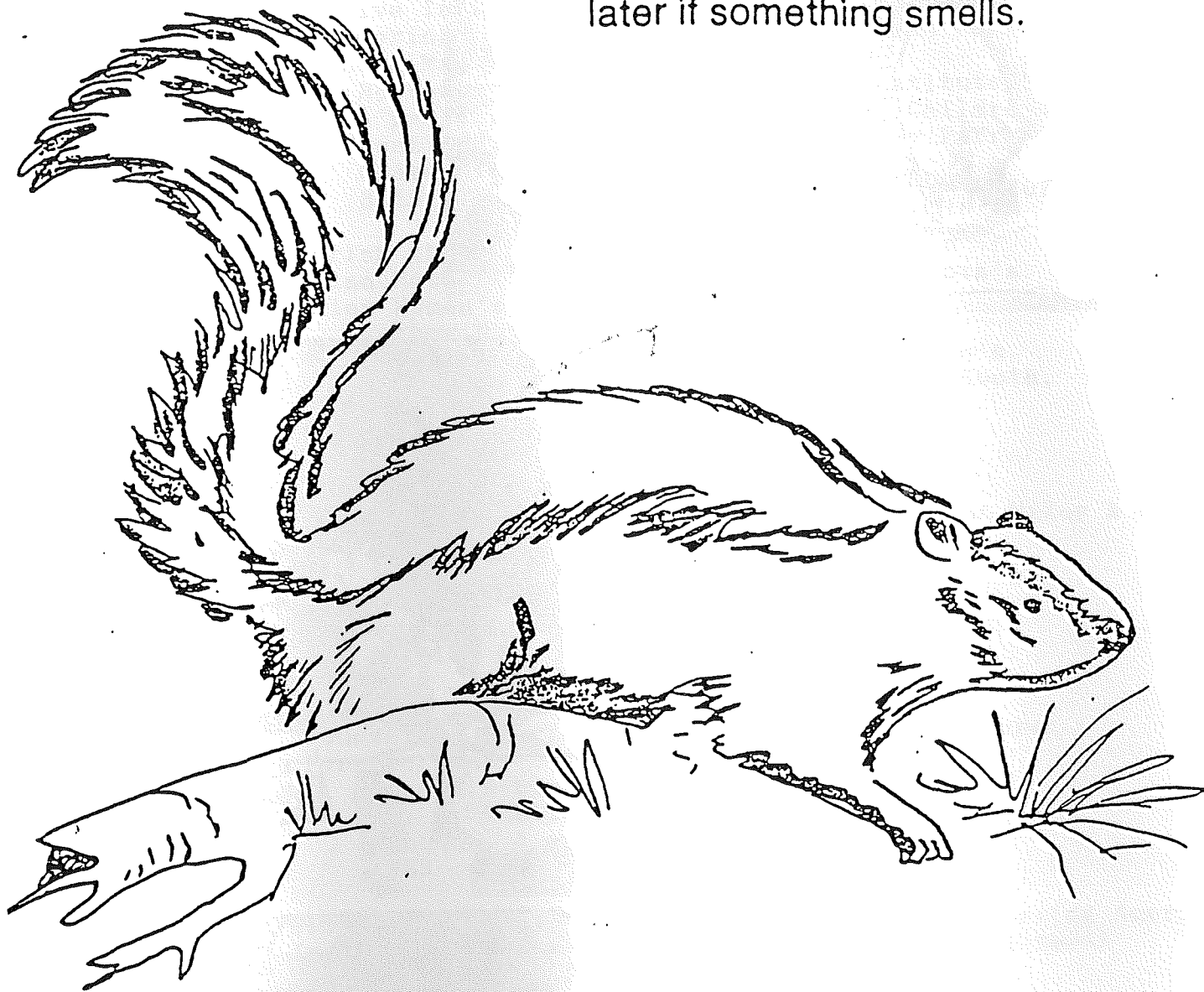
emotionally

spiritually



I AM STRONG

Disciplining children is a lot like taking out the garbage. If you don't do it, you have no right to complain later if something smells.



Zhigaag



Bibliography and References for
Further Reading

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