

PRAISE IN TRADITIONAL PARENTING

Objective: Participants will explore the role of praise in traditional parenting. Participants will understand the importance of praise and positive reinforcement.

Annex: # 29, # 30, and # 31 (handouts can be used for discussion)

Items needed: Post-It Notes®

Process Modification

The process of presenting this session was changed to include different activities than what was presented in the manual. The warm-up session is the same as described in the manual, as the participants usually respond 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, grandchildren, students, and co-workers.

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, or to compliment a child for their clean room, but then ask why the clothes on their bed are not hung up. (*Annex # 34 provides a poem for further discussion*).

Content Modification

In addition to the examples included in the manual it is important that the participants be provided with local examples and also be asked to try to remember and verbalize personal experiences. One that we used relates to praise in the third person. An example would be when two elders speak words of praise in a manner that 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.

SESSION OUTLINE**I. WELCOME**

Reflect on previous lessons and mention how values are woven into all 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 community members thank and praise 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, and 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 is 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, 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 beforehand - The elders look 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 Dakota 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 to 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 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 and many rituals may 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 reinforcing children to encourage good behavior. Examples can include:

1. Does anyone remember getting praise from elders or parents? How did it feel?
Example: Offering to watch a younger sibling without being asked.
2. What kinds of non-verbal praise have you experienced?
Example: Graduation, smiles, looks, tears
3. Has anyone heard of old ways in which children were sometimes praised for the first basket or fish?
Example: First deer – In the Ojibway Community, praise by an elder and sharing the meat with the 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 letter.

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 you child makes that you want to see grown
 - 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 gives treats or other rewards. Decide for yourself how these suggestions fit 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 them 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 children grow stronger.

CHOICES

Objective: *Participants will be given an opportunity to understand the special problems of raising a child traditionally in a modern world.*

Annex: # 32, # 33, # 34, # 35, # 36 and # 37

Items needed: “Children Learn What They Live”
(pg. 295 NICWA’s Positive Indian Parenting Manual)
“Goal Setting”
(pg. 299-303 NICWA’s Positive Indian Parenting Manual)
Note paper
Certificates of Completion or Appreciation if available

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 their children.

The session begins with a warm-up exercise entitled “Children Learn What They Live” (pg. 295 NICWA’s Positive Indian Parenting Manual). Each participant is provided with a copy of the handout that has negative and positive statements about attitudes/values and how they can affect 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 did 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.

A short exercise and discussion follow this lecture. On a sheet of paper, Indian parents are asked to list five things they liked about growing up and five things they disliked. The presenter 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. This would also be a good time to

discuss the role of parents in their child's schooling. Annex # 33 and # 34 offer good information and helpful hints to parents. Another issue that arises with American Indian families is enrollment. Annex # 35 is a beginning point for parents who want to get themselves enrolled or their children enrolled.

The last exercise/discussion activity has two parts. The first is a handout on "Goal Setting" (pg. 299 – 303 *NICWA's 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, parent's 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 handshakes 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 a "how to" manual. It serves as an inspiration for those who are in search of ideas for improving the task of parenting. We sincerely believe that all parents in their heart feel that the job of raising children can be done better, and Indians in this regard, are not different than any other parent.

*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." ***

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

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 purpose 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 that 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 OR 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 whom is 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 whom 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 the SPIRIT and to our HIGHER SELVES; they help us listen, they aid 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

**American Indian Parent Group
PARTICIPANT GOALS**

CLASS:

DAY:

TIME:

Two goals for myself:

Steps to reach my goals:

Goals for Child:

Child's Name

Goals for Child:

Child's Name

Signature Date

Provided by: Kathy Denman-Wilke

Date:

CLASS DISCUSSION FOR TODAY

Four Questions to Consider

1. What is your child like this week?
2. What is your child doing this week?
3. What are your childcare issues?
{ Problem solving model will be used here.
4. How are you doing?

The Gift: This is a time to share special gifts we have produced and/or received in our life.

Provided by: Kathy Denman-Wilke

IN MANY INDIAN CULTURES, YOUNG CHILDREN
ARE CONSIDERED SACRED GIFTS TO THE FAMILY AND TO THE TRIBE...

EACH CHILD IS TO BE TREATED WITH PERSONAL
RESPECT, AS AN INDIVIDUAL BEARING SPECIAL TRAITS,

EACH ADULT GENERATION IS TO ACKNOWLEDGE THE SACREDNESS OF YOUNG
CHILDREN, AND TO CARE FOR THE COMING GENERATION...

Spiritual Beliefs Concerning Children

Source: Kathy Denman-Wilke

Parenting was not left up to chance. Well-defined customs, values, and practices supported the healthy development of American Indian children. All tribes were also varied in their beliefs and values concerning children. Some of these beliefs include:

Children are gifts from the Creator.

Children's spirits are free (if treated with kindness they will stay).

Children are recent arrivals to the world so they possess special wisdom.

The Creator is saddened when children are not treated right.

Children are not to be talked down to.

Extended family and clan are involved in the raising of children.

OLD WAYS & NOW

"Old Ways"

The "Old Ways" shows 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 members.

What we are recommending is that the parents 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 health child is a tough job. You can't do it alone. Ask for help.

STORYTELLING
(warm-up exercise)

Dog Story

(Remembered and told by: Vernon Zacher)

A long time ago, it was said that dogs 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 to 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 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 that wrong diaush. They are still busy trying to find their own.

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 footprints where he buried his grandmother. There are footprints in the rocks.

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, when 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 whom he'd been dancing against all night -- the Bullrushes!

Taken from:

A Long Time Ago Is Just Like Today

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By David Martinson

1977 Duluth Indian Education Advisory Committee

Duluth, Minnesota

STORYTELLING HANDOUT

Three Tales

By Wilfred Montefrand

One day Manabozho was on the north shore of Lake Superior. 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, called 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 big water came flooding out of there, and 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 suppose to tell me when the beavers went by. You were supposed to whistle." So he got really mad at her. He got so mad that 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 started 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 soon 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 was 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 were 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 while they walk, they walk real awkward. They 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 kind 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 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 of 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 behind, "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 behind 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 hurt so

badly that 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 lay 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

STORYTELLING HANDOUT

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 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, and you are the best of all 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 the 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 tip 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.

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 was the hills near where the sacred pipestone quarries are located. 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 floodwaters. Their flesh and blood 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 floodwaters. 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."

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 lay 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 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 this was taking quite a while and snake was becoming 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 birds 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.

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 ever been able to find it.

In that cave lives an old woman. 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 woman 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 that fire was lit.

Every so often, the old woman 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 ever 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.

A Parent's Checklist

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 her/her countless questions.

{ I sing and recite nursery songs and rhymes to my child.

{ I read something (newspaper, magazine, and book) every day, showing my child that reading is important.

{ My child and I have library cards (the best of all the 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/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/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 ask me to read to him/her, and I will 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/she will have self-confidence and zest for new learning experiences.

Indian Cradleboards

Adapted from
Gopher Historian. St. Paul: Minnesota Historical Society,
Winter 1966-67

"...The Chippewa (or Ojibway) people, one of the tribes of the Minnesota country, were among those who used the cradleboard. Their cradle was made from a piece of bass, cedar, or other light wood, about two feet long, a foot wide, and half an inch or less in thickness. It was slightly narrowed at the bottom. There a little shelf was usually attached, which was curved up along each side and on which the child's feet rested. At the top end a curved hoop or bow was fastened at right angles to the board. It extended out beyond the child's head for protection, and supported a blanket in winter for warmth and, in summer, a net or thin cloth to keep off flies and other insects. Along each side of the board were attached bands of tanned skin or thick cloth, with which the child was bound to the cradle. The various parts of the little bed were tightly lashed together with thongs or leather strips. Every cradleboard was handmade, of course, and no two were exactly alike. Each one, however, was carefully fashioned and beautifully adorned with beads, porcupine-quill embroidery, bright paint, carving, or other ornament...

When a Chippewa mother was ready to place her baby on the cradle, she first laid a piece of soft deerskin on the board. To cushion the wood and to serve as a diaper, she placed over it a thick layer of moss, which had been dried and fluffed out. Cattail down might also be used. The upper part of the board she covered with squirrel or weasel pelts. If the weather was cold, she wrapped the child in a long strip of cloth or leather before laying it on the board. In warm weather, the infant wore no clothing; in winter perhaps a thin shirt. A very tiny baby might be wrapped and then laid in a little box of birchwood before being placed on the cradle. When the child lay on the board, the mother folded the furs over the upper part of the little one and tucked them in at the sides. Next, she laid a layer of moss and a rabbitskin on the lower part of the body, wrapping the deerskin over it. Then she took up the bands that were attached to the sides of the board. If they were short, she laced them up with thongs, beginning at the bottom. If the bands were long and narrow, she wrapped them around baby and board and tucked the ends in snugly.

The Sioux (or Dakota)... also used the cradleboard. Their cradle was usually made of two wooden slats, fastened together in a V-shape and held firm with cross slats. On it was attached a shoe-shaped case made of buffalo skin, the upper part - around the shoulders and head - stiffened to make it stand out. This bag, beautifully decorated with beads and porcupine-quill embroidery, was closed by lacing. The curved footrest was the same as the one on the Chippewa board, and the stiffened hide, at the top, took the place of the hoop or bow to protect the baby's head. The Sioux mother used moss in the same way as the Chippewa mother, and wrapped her child in furs and a swaddling band as much as was necessary for the weather. On the Sioux cradle, the top ends of the two slats, which stuck up several inches above the child's head, were covered with bright paint or other decoration.

When the Indian mother bound her baby onto the cradle, she always straightened the infant's legs and placed the arms carefully down at the sides. She believed that this would make her child grow strong and as straight as an arrow. Since the little one could be nursed while he/she was in the cradle, and usually slept there during his/her first months, he/she was free to move only when the mother unwrapped him/her to change the layer of moss.

...The cradle was the best place for a small child to be. There he/she was safe from crawling into the open fire, from falling into the water, and from getting into the many other dangers, which surrounded him/her. When the mother gathered firewood, picked berries, hoed the corn, or did other work, she might lean the cradle against a rock or stump. If the board fell over, the child was unhurt, for both head and feet were protected. If she hung it from a low tree branch, birds might hop onto the projecting bow, or a squirrel might scamper over it. A light breeze would swing the cradle and rock the baby to sleep. When the tribe traveled, the mother carried the cradle on her back, suspended from a thong, which passed across her forehead. If she rode a horse, the cradle was often hung from the saddle, and the little one could watch the passing scene as the horse jogged along.

...Many Indian mothers have said that their babies were happy to be bound snugly in their cradles, and would cry to be put back when they had been out for a short time. Of course the child had room to move a little bit even under its wrappings, and he/she was also rested by having the cradle placed in different positions. Sometimes the board hung or stood upright, sometimes it was tilted; at night it would probably lie flat. When the child got to be about six months old, the mother would leave his/her arms outside of the wrapping part of the time. To amuse the little one, she hung small toys on the hoop to dangle before his/her eyes: beaded ornaments, sleigh bells, (after European contact) little dry bones to rattle, shells on a string...An object representing a spider's web (a dream catcher) was to catch bad dreams.

In some tribes the father made the cradle, and the mother decorated it. In other tribes it was the custom to leave these tasks to the grandparents. Sometimes the cradle was handed down from generation to generation. It might also be loaned to relatives who needed one, and the number of children who used it was shown by notches cut into the frame.

If the child died while still young, the cradle was sometimes destroyed; sometimes it was put on the grave. The child might even be placed on the cradle, as in life, and thus buried.

...Every Sioux and Chippewa baby had his/her cradleboard, yet few of the little beds have come down to the present. One reason for this is that nomadic people, who must carry all their possessions with them, can only transport what is absolutely necessary. If a child had outgrown his/her cradle and it was not needed by another infant in the tribe, it would have to be left behind. The decorated bands might be removed to use elsewhere, but the wooden frame would soon rot. Artists...have left a rich record of how cradleboards look and how they were used."

Dreamcatcher Chippewa

Chippewa Indians believe that wisdom and knowledge comes to a person in their dreams. Thus, Indian people are encouraged to dream and remember what they dream. This sleep vision stimulates the imagination and arouses an interest to see something extraordinary during sleeping hours.

The dream plays an important role in the life of the individual. Dreams could provide protection, guidance, assistance, and good luck.

Charms are used to reinforce the dreams. Material used to make these charms also have great significance; a piece of cloth from a great hunter's clothes, so the person would be a good hunter; hair from the head of a very knowledgeable person to ensure wisdom; fur from an animal to symbolize the kinship to nature; sinew to secure great strength; leather to indicate warmth provided by clothing.

Charms for infants come in the form of spiderwebs/dreamcatchers, which were often hung on the hoop of a cradleboard. These charms were usually made and given to the baby by the person who named the child.

There are two types of these charms: the original spiderweb and the contemporary woven dream catcher. Spiderwebs are made from a hoop filled with yarn, and it is fashioned to resemble a real web. This charm has a hole in the center allowing the good dreams to pass through. The web catches whatever evil may come in contact with it and keeps evil away from the child.

The contemporary dream catcher is also made on a hoop and filled with closely woven materials. Rather than the webbed effect, this craft has holes scattered throughout to allow good dreams to enter and the solid weave to keep out the evil/bad dreams.

**Legend of the Dream Catcher
(Lakota)**

Long ago when the world was young, an old Lakota spiritual leader was on a high mountain and had a vision.

In this vision, Iktomi, the great trickster and teacher of wisdom, appeared in the form of a spider.

Iktomi spoke to him in a sacred language that only the spiritual leaders to the Lakota could understand.

As he spoke to the elder about the cycles of life...and how we begin our lives as infants and how we move on to childhood, and then to adulthood. Finally, we go to old age where we must be taken care of as infants, completing the cycle.

"But," Iktomi said as he continued to spin his web, "in each time of life there are many forces -- some good and some bad. If you listen to the good forces, they steer you in the right direction. But if you listen to the bad forces, they will hurt you and steer you in the wrong direction."

He continued, "There are many forces and different directions that can help or interfere with the harmony of nature, and also with the Great Spirit and all of his wonderful teachings."

All the while the spider spoke, he continued to weave his web starting from the outside and working towards the center.

When Iktomi finished speaking, he gave the Lakota elder the web and said, "See, the web is a perfect circle but there is a hole in the center of the circle."

He said, "Use the web to help yourself and your people to reach your goals and make good use of your people's ideas, dreams and visions.

"If you believe in the Great Spirit, the web will catch your good ideas -- and the bad ones will go through the hole."

The Lakota elder passed on his vision to his people and now the Lakota Indians use the dream catcher as the web of their life.

It is hung about their beds or in their home to sift their dreams and visions.

The good in their dreams are captured in the web of life and carried with them ... but the evil in their dreams escapes through the hole in the center of the web and are no longer a part of them.

They believe that the dreamcatcher holds the destiny of their future.

Wrapping

Not all tribes used cradleboards, some simply used “wrapping.” Wrapping a baby like a cocoon made the baby feel safe and secure. It reminds the baby of the security it felt in the womb. We have all seen mothers bouncing their babies as a way to settle them down. This can be more of an aerobics exercise, which may make it difficult for the baby to calm down.

1. When wrapping a baby a parent must lay the receiving blanket on a large area where the baby will be safe. A floor or bed works best.
2. Fold the corner farthest from you (top corner) one quarter of the way down. Place the baby's head a little below the fold, with the baby's feet at the opposite end of the blanket (closest to you).
3. Take the left corner of the blanket and wrap it across the baby, wrapping over the left arm (keeping the left arm of the baby securely by its side). Tuck the left corner of the blanket under the baby's right arm and behind the baby's back.
4. Take the bottom corner of the blanket and fold up to the baby's torso. You may have to fold the blanket down from the corner if it covers up the baby's face.
5. Take the right corner of the blanket and wrap it across the baby, around the already tucked in left arm, and behind the baby's back. The right arm should be tucked in securely by the baby's side. The blanket should be wrapped snugly around the baby.

Massaging

Another means of comforting and nurturing a baby is by infant massage. Unwrapping the baby and rubbing over the limbs makes the baby feel loved and cared for.

Very often the grandparents would do this while the mother was busy picking berries or doing 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 his or her 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?

Helpful Hints for Massaging Your Child

Massaging your baby enhances and strengthens the emotional bond you have with your child. Massage can calm him or her down, can improve their sleep pattern, decrease stress, and help with digestion. It is also a wonderful way for other family members to be involved with the new addition.

1. Choose a time when you're relaxed, unhurried, and won't be interrupted. Don't plan a massage when your baby has a full stomach or is hungry.
2. Choose a comfortable place to sit. The floor or bed will give the space needed for a safe massage. Lay your baby on a towel. Talk and/or sing to your baby. Soothing music, perhaps flute music, played in the background may help to relax you and your baby.
3. Natural oils are the best for giving a massage. Avoid using oil on the head of the baby.
4. Stop if you sense over-stimulation during the massage. Some infants may enjoy only two to five minutes of massage, while only infants enjoy longer elaborate massages. Touch your baby firmly. This will communicate a feeling of strength and confidence. All your strokes should be slow and rhythmic.

Massaging Techniques

1. Begin the massage by making tiny circles on your baby's head. Then smooth your baby's forehead, with both hands at the center, gently press outward as if stroking pages of a book. Make small circles around your baby's jaw. Massaging around your baby's mouth may comfort him or her during teething.

2. Massage the tummy, one hand following the other, from your baby's right side to the left. You can also massage the stomach with one hand following the other as if you're scooping sand towards yourself. End this portion of the massage by waling your fingertips across the baby's stomach from left to right.
3. Massage the chest by placing both hands together in the middle of the chest and push out to the sides, following the ribcage. Without lifting the hands from the body, bring them in a heart shaped motion to the center again.
4. Roll each arm between your hands or gently squeeze and twist the baby's arms; open and massage each finger of each hand. Gently roll each finger between the index finger and thumb. Stroke the top of the hand.
5. Different techniques can be used to massage the legs and feet. You can "milk" the leg with the inside edge of each hand, one following the other. The movement will be from the buttock, up the leg to the foot. Another technique is to "squeeze and twist." This will involve moving your hands together up the leg, turning in opposite directions, and squeezing lightly. Roll each leg between your two hands. End by massaging each foot.
6. Stroke your baby's back, first back and forth across, then in long, sweeping lines from shoulders to feet. Always keep one hand on your baby. End the massage with kisses and more soft talking.

Some experts suggest starting the massage with the legs and feet, then moving on to the stomach and torso of the baby, then on to the arms and face. However, use the methods that you and your baby are most comfortable with.

Massaging Source: personal experiences of Nora Hakala & Melinda Kirt

Helpful Hints: Adapted from Village.com: The Women's Network (www.lamaze.com) and from Indian Parenting.com (www.indianparenting.com)

**How We Got Our Names
By: Christine Carpenter**

My name in Indian is Wah-nib-na-seek. It means some kind of an eastern or morning bird. My parents didn't give me that name, the medicine man did. I was quite big before I got my name, and it was after we moved to Portage. I was sick, and they thought if I had an Indian name, I'd get better. But a lot of times when Indians are babies, they give them Indian names. They have a big feast and invite the family and medicine man, but they have to let him know ahead of time. Then he's supposed to dream about what he's going to name the baby. Then he talks and smokes and he holds the baby. He didn't hold me though; I had to stand by him - I was about 8 or 9 years old. Then I had to walk to everybody in the room. There were sitting around before we ate, and each one would kiss me and then call me the name that the medicine man had given me. Then after it was done, then they ate. The medicine man's name was Alec Posi.

**Taken from:
A Long Time Ago Is Just Like Today
Page 49
By: David Martinson
1977 Duluth Indian Education Advisory Committee
Duluth, Minnesota**

HOW THE ANISHINABE LEARNED TO BE THANKFUL

As narrated by Andy Favorite

Written by Cheryl Earley

"BEING THANKFUL"

In this region of Great Lakes country, the Indians lived for a long time. This story is about how they came to be thankful for the things in their lives.

A long, long time ago, the Anishinabeg were not thankful. There was a Ke-way-si (old man) who lived in a village amongst the Anishinabeg peoples. He was old and he was getting close to his time. So in the fall time, he went off into the woods by himself, to sit and meditate. He was in an oak grove. He sat down by an old oak tree and he began to pray and meditate. While sitting there, he passed away. In the springtime, the old man found himself alive again, but he found himself (his spirit) to be reborn in a young fawn.

This young deer (who was the old man) began to learn all the habits and ways of the deer. He discovered that the deer were very kind and generous. Also, he discovered that when the Indian people killed the deer, the deer felt bad because the Indians were not giving thanks for taking the life of the deer. What was really happening was that the deer were giving their lives up for the survival of the Indians. This was part of the Creator's plan.

Several fall seasons later; this young deer grew into a big strong, buck. One day, this buck was traveling along the hillside, by a creek where the old man used to live. A warrior, who just came out of his wigwam, spotted the buck. He grabbed his bow and arrow and stalked the deer and shot him. Upon shooting the deer, the warrior ran up to the deer. When he got there, much to his amazement laid the old man with an arrow in his side.

The young warrior was horrified when he saw this, but the old man asked him to come closer and to listen to what he had to say. The old man explained to him that the Creator allowed him (his spirit) to come into the deer to live amongst them. The Indian people must give thanks when they take a life. If you don't give thanks when a life is taken, animal spirits wander around hissing and are lost forever. But, if thanks are given to the Creator through tobacco, the animal's spirits will be reborn into new young animals the next spring.

That is why Indians should always give thanks for the gift(s) that we receive from the Creator.

Ages and Stages: A Closer Look
Source: Responsive Parenting by Saf Lerman

1-year-old

- .. Is learning to walk, speak, explore (home should be baby-proofed)

2-year-old

- .. Is growing in motor, language abilities (almost daily leaps)
- .. Is trying to assert individuality
- .. May be negative, demanding
- .. Likes rituals
- .. Shows zest for life
- .. Is warm, affectionate

3-year-old

- .. Is more able to please, cooperate
- .. Has longer attention span
- .. Enjoys playing with friends
- .. May show temporary insecurity
- .. May seem uncoordinated at times; may stutter
- .. Daily routines can be a source of conflict

4-year-old

- .. Is striving for new freedom, independence
- .. Behavior may be "out of bounds"- swearing, hitting, kicking
- .. Displays wide range of feelings
- .. Is sociable, lively, highly imaginative, eager to learn

5-year-old

- .. At interlude of harmony, time of contentment
- .. Is more mature-likely to use words rather than hitting
- .. Has strong motor skills
- .. Plays well alone and with others
- .. Is becoming more interested in reality than in make-believe
- .. Is ready for some responsibility

6-year-old

- .. Is outgoing; is learning new skills
- .. Is self-centered
- .. Likes to be in charge, have own way, likes to win
- .. 6-year-old's mood shifts can be difficult for parents to take

7-year-old

- .. Is quiet; is assimilating growth, experience
- .. Is moody-may complain
- .. Shows increased interested in household responsibilities
- .. Shows increased consideration for others

8-year-old

- .. Feels self-confident; ready to tackle world
- .. Is cooperative, considerate
- .. Is making steady progress in skills, relationships

9-year-old

- .. Shows greater independence, self-confidence
- .. Is busy with self-initiated projects, with friends
- .. Is pleasant companion to friends, family

10-year-old

- .. At climax point-feels especially good about self, world
- .. Enjoys, takes pride in family
- .. Likes position-not child, not teenager

11-year-old

- .. Is looking ahead to change; feels stress and turmoil
- .. Feels anxious about growing up
- .. Is starting to break away from parental influence; may challenge parent's view
- .. Is confused, argumentative; hard to live with at times
- .. Is prone to emotional outbursts
- .. May feel picked on
- .. Is increasingly capable as a person
- .. Maintains good peer relationships

12-year-old

- .. Is more peaceful, friendly, easygoing
- .. Feels pleased now to look toward growing up
- .. Demonstrates more mature behavior

13-year-old

- .. Is introspective, searching for own identity
- .. Is touchy, sensitive to criticism
- .. Needs privacy

14-year-old

- .. Is more at ease with demands of adolescence, own growth
- .. Seems more personally content
- .. Has better, more satisfying personal relationships

15-year-old

- .. Feels anxious about soon joining adult world
- .. Feels pang to leave home; but yearns, strives for freedoms, too
- .. Wants, needs to make independent decisions
- .. May be non-communicative at home; spends good deal of time with friends

16-year-old

- .. Is more mature, self-appreciating
- .. Acts more responsibly, feels satisfied with gains in independence
- .. Feels on fairly equal footing with adults
- .. Is easier to get along with

SOME THOUGHTS TO SHARE

Keep your thoughts positive
Because your thoughts become your words

Keep your words positive
Because your words become your actions

Keep your actions positive
Because your actions become your habits

Keep your habits positive
Because your habits become your values

Keep your values positive
Because your values are your destiny

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

{ Share another family situation that can be solved either in harmony and cooperation or in a way that promotes hassle and lack of cooperation.

Example: May and Karen share a bedroom. May 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?

Example: Janice and Stephanie have separate bedrooms but like to play with each other in one bedroom. When they are done playing in a bedroom they don't like to help clean it up. What can be done so they help clean each other's bedroom when they are done playing in it?

Example: Gina's three children are 8, 10, and 12 years old. They cannot agree on a television show to watch. Sometimes the 8 year-old child is not allowed to watch television shows that the 12 year-old can watch. How do they solve this problem?

Example: Zak, Brad, and Janica are playing board games with their mom and dad. Janica, the youngest, gets upset when she loses and begins to call the older siblings names. The older siblings then become upset. How do we promote harmony?

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 of 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.
Listen and work together.

RESPECT FOR ELDERS

Care for elders ... grandparents, parents, visit and help in their homes. Listen to their advice, share with them and make way for them.

LOVE FOR CHILDREN

Give all children your love, attention and guidance, teach them and show concern for them.
Set 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 and forefathers. Research your family generations.
Pass it on to you 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 in the direction of native village council by attending meetings and other meetings of tribe. Voice your ideas or input.

Teach our younger generation the tribe's values.

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

Wiconi Ohnaya

"Way of Life"

Wiconi kin dena ohna owas witaya napatakiciyus maunnipi
kinhan wiconi waste unyuhapi kte.

(If we walk together hand in hand by these works, we will have a good life.)

Wocekiye.....	Prayer
Woohoda.....	Respect
Woyuonihan.....	Honor
Woowotanna.....	Honesty
Wookiye.....	Peace
Wowaonsida.....	Kindness
Wowacinye.....	Trust
Wowicada.....	Faith
Wowacintanka.....	Patience
Wowicake.....	Truth
Wowiyuskin.....	Joy
Wowahbana.....	Humble
Wacantohanakapi.....	Generosity
Wastekicidapi.....	Love one another
Woksap.....	Wisdom
Wosdodye.....	Knowledge
Wookahnige.....	Understanding
Wopida.....	Grateful

May the Great Spirit help us to think clearly and to recognize thy will for our lives.

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; 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 obligation of schools refers to the communications from school to home about school programs and children's progress. Schools vary the form and frequency of communication such as memos, notices, report cards, and conferences and greatly affect whether the information about school programs and children's progress can be understood.

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.

Hugs

It's wondrous what a hug can do.
A hug can cheer you when you're 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 no doubt about it,
We scarcely could survive with out.
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 Aunt
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,
It can 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.

101 Ways to Praise a Child

WOW / WAY TO GO / SUPER / YOU'RE SPECIAL /
OUTSTANDING / EXCELLENT / GREAT / GOOD / NEAT /
WELL DONE / REMARKABLE / I KNEW YOU COULD DO IT /
I'M PROUD OF YOU / FANTASTIC / SUPER STAR / NICE WORK /
LOOKING GOOD / YOU'RE ON TOP OF IT / BEAUTIFUL /
NOW YOU'RE FLYING / YOU'RE CATCHING ON / NOW YOU'VE GOT IT /
YOU'RE INCREDIBLE / BRAVO / YOU'RE FANTASTIC / HOORAY FOR YOU /
YOU'RE ON TARGET / YOU'RE ON YOUR WAY / HOW NICE /
HOW SMART / GOOD JOB / THAT'S INCREDIBLE / HOT DOG / DYNAMITE / YOU'RE
BEAUTIFUL / YOU'RE UNIQUE / NOTHING CAN STOP YOU NOW / GOOD FOR YOU /
I LIKE YOU / YOU'RE A WINNER / REMARKABLE JOB / BEAUTIFUL WORK /
SPECTACULAR / YOU'RE SPECTACULAR / YOU'RE A DARLING / YOU'RE PRECIOUS /
GREAT DISCOVERY / YOU'VE DISCOVERED THE SECRET / YOU FIGURED IT OUT /
FANTASTIC JOB / HIP HIP HOORAY / BINGO / MAGNIFICENT / MARVELOUS / TERRIFIC /
YOU'RE IMPORTANT / PHENOMENAL / YOU'RE SUPERNATURAL /
SUPER WORK / CREATIVE JOB / DYNAMIC / EXCEPTIONAL PERFORMANCE / YOU'RE A
REAL TROOPER / YOU'RE RESPONSIBLE / YOU ARE EXCITING / YOU LEARNED IT
RIGHT / WHAT AN IMAGINATION / WHAT A GOOD LISTENER / YOU ARE FUN / YOU'RE
A GOOD FRIEND / I TRUST YOU / YOU'RE IMPORTANT / YOU MEAN A LOT TO ME / YOU
MAKE ME HAPPY / YOU BELONG / YOU'VE GOT A FRIEND / YOU MAKE ME LAUGH /
YOU BRIGHTEN MY DAY / I RESPECT YOU / YOU MEAN THE WORLD TO ME / YOU'RE
DELIGHTFUL / THAT'S CORRECT / YOU'RE A JOY / YOU'RE PERFECT / AWESOME / A +
JOB / YOU'RE A TREASURE / YOU'RE ENCHANTING / YOU'RE CHARMING / YOU'RE
WONDERFUL / YOU'RE AN O.K. BUDDY / YOU MADE MY DAY / THAT'S THE BEST / A
BIG HUG / A BIG KISS /
I LOVE YOU / BRILLANT / AMAZING / STUNNING / ASTONISHING /
YOU'RE A PERSON WITH A LOT OF QUALITY

p.s. remember, a smile is worth 1,000 words

In Which House Do You Live?

Anonymous

"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 been asked to do; if they're to lead a happy life, so much depends on you!

Physically

Mentally

Emotionally

Spiritually

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.

**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 planning 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?

Recommendations for Indian Parents Working with Teachers

1. Parents should know that non-Indian teachers are almost always not sophisticated in a particular tribe's culture and are bound to make some mistakes. Parents must realize that it takes time to become acculturated, especially for people from the dominant culture who have had no compelling need to familiarize themselves with minority cultures and who may have allowed misconceptions and stereotypes to color their perceptions of other cultures.
2. Parents should volunteer for in-class help if their schedules allow. This not only exposes Indian students to positive role models, but it also will enable parents to appreciate the rigors that teachers undergo daily and how the teachers' education has prepared them for their profession.
3. Parents must go to the school to talk to teachers and administrators about the education of their children. Parents need to go to school especially when there is no crisis. Going to the school should become a regular occurrence, not just to attend a school-sponsored activity. Appointments are useful because of teachers' and administrators' schedules.
4. Parents can reinforce what is taught in school and find out what is being taught by talking to their children as well as visiting the school. If a parent disagrees with what is being taught at school, this disagreement needs to be talked out with the teachers, or if that does not work, with first the principal, then the superintendent, and, as a last resort, the school board.
5. Parents are the first educators of their children and they must instill in them the need to be educated.
6. Parents must re-instill the many positive Indian values that time and social circumstances have distorted. If re-instilling these values is not possible, at least an explanation of why these values have changed should be given. Otherwise, students may ask, for instance, why they should respect an elder who obviously has not earned or does not merit that respect.
7. Parents should be careful about expressing dissatisfaction with the school or with school personnel in the presence of their children who are students. They should go to the school to try and work out their differences with how the school is run. This is because whenever parents talk negatively about the school or its staff, they are validating any negative opinions their children already have about attending school and implicitly encouraging them to be disruptive and ignore what is being taught.

Tribal Enrollment

Many of our parents and their children do not have tribal enrollment. If they are interested in becoming enrolled in the tribe they are affiliated with they may call or write to the following places for tribal enrollment or ancestry information.

U.S. Department of the Interior
Bureau of Indian Affairs
Midwest Regional Office
BHW Federal Building
1 Federal Drive
Fort Snelling, MN 55111-4007
Ph. (612) 713-4400
Fax (612) 713-4401

OR

U.S. Department of the Interior
Bureau of Indian Affairs
Minnesota Agency
Room 418 Federal Building
Bemidji, MN 56601
Ph. (218) 751-2011
Fax (218) 751-4367

In order to process requests for information regarding tribal enrollment, the Bureau of Indian Affairs will need to know which tribe or tribes you may be affiliated with. Eligibility for enrollment in a tribe requires proof of lineal descent from an Indian person in your family (i.e. birth certificate, affidavit of paternity, marriage certificate, etc.)

Code For Long Life and Wisdom

THANK THE GREAT SPIRIT FOR ALL GIFTS.

HONOR THE AGED; IN HONORING THEM,

YOU HONOR LIFE AND WISDOM.

HONOR LIFE IN ALL ITS FORMS.

HONOR WOMEN; IN HONORING WOMEN,

YOU HONOR THE GIFT OF LIFE AND LOVE.

HONOR PROMISES; BY KEEPING YOUR WORD,

YOU WILL BE TRUE.

HONOR KINDNESS; BY SHARING THE GIFTS YOU WILL BE KIND.

BE PEACEFUL; THROUGH PEACE, ALL WILL FIND

THE GREAT PEACE.

BE COURAGOUS; THROUGH COURAGE,

ALL WILL GROW IN STRENGTH.

BE MODERATE IN ALL THINGS; WATCH AND LISTEN,

LISTEN AND CONSIDER, YOUR DEEDS WILL BE WISE.

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
love you or not
maybe they wanted to but couldn't
Let that go, it belongs in the past
You belong to the now
it doesn't matter what you have done wrong, the mistakes you've
made, the people you've hurt
You are forgiving - 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

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

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 purpose 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 that 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 OR 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 whom 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 whom 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 the SPIRIT and to our HIGHER SELVES; they help us listen, they aid 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.

**American Indian Parent Group
PARTICIPANT GOALS**

CLASS: _____

DAY: _____

TIME: _____

Two goals for myself: _____

Steps to reach my goals: _____

Goals for Child:

Child's Name

Goals for Child:

Child's Name

Signature

Date

Annex # 3

Date: _____

CLASS DISCUSSION FOR TODAY

Four Questions to Consider

1. What is your child like this week?
2. What is your child doing this week?
3. What are your childcare issues?
⊗ Problem solving model will be used here.
4. How are you doing?

The Gift: This is a time to share special gifts we have produced and/or received in our life.

*IN MANY INDIAN CULTURES, YOUNG CHILDREN
ARE CONSIDERED SACRED GIFTS TO THE FAMILY
AND TO THE TRIBE...*

*EACH CHILD IS TO BE TREATED WITH PERSONAL
RESPECT, AS AN INDIVIDUAL BEARING SPECIAL
TRAITS,*

*EACH ADULT GENERATION IS TO ACKNOWLEDGE
THE SACREDNESS OF YOUNG CHILDREN, AND TO
CARE FOR THE COMING GENERATION...*

Spiritual Beliefs Concerning Children

Source: Kathy Denman-Wilke

Parenting was not left up to chance. Well-defined customs, values, and practices supported the healthy development of American Indian children. All tribes were also varied in their beliefs and values concerning children. Some of these beliefs include:

Children are gifts from the Creator.

Children's spirits are free (if treated with kindness they will stay).

Children are recent arrivals to the world so they possess special wisdom.

The Creator is saddened when children are not treated right.

Children are not to be talked down to.

Extended family and clan are involved in the raising of children.

OLD WAYS & NOW

“Old Ways”

The “Old Ways” shows 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 members.

What we are recommending is that the parents 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 health child is a tough job. You can't do it alone. Ask for help.

STORYTELLING

(warm-up exercise)

Dog Story

(Remembered and told by: Vernon Zacher)

A long time ago, it was said that dogs 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 to 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 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 that wrong diaush. They are still busy trying to find their own.

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 footprints where he buried his grandmother. There are footprints in the rocks.

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, when 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 whom he'd been dancing against all night -- the Bullrushes!

STORYTELLING HANDOUT

Three Tales

By Wilfred Montefrand

One day Manabozho was on the north shore of Lake Superior. 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, called 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, and 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 suppose to tell me when the beavers went by. You were supposed to whistle." So he got really mad at her. He got so mad that 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 started 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 soon 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 was 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 were 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 while they walk, they walk real awkward. They 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 kind 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 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 of 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 behind, "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 behind 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 hurt so badly that 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 lay down at the foot of the cape in the water and went to sleep. That's where you can see him sleeping today.

STORYTELLING HANDOUT

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 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 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 the 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 tip 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.

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 was the hills near where the sacred pipestone quarries are located. 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 floodwaters. Their flesh and blood 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 floodwaters. 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."

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 lay 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 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 this was taking quite a while and snake was becoming 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.

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 ever been able to find it.

In that cave lives an old woman. 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 woman 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 that fire was lit.

Every so often, the old woman 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 ever 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.

A Parent's Checklist

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 her/her countless questions.
- ⊗ I sing and recite nursery songs and rhymes to my child.
- ⊗ I read something (newspaper, magazine, and book) every day, showing my child that reading is important.
- ⊗ My child and I have library cards (the best of all the 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/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/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 ask me to read to him/her, and I will 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/she will have self-confidence and zest for new learning experiences.

Indian Cradleboards

Adapted from

Gopher Historian. St. Paul: Minnesota Historical Society,
Winter 1966-67

“...The Chippewa (or Ojibway) people, one of the tribes of the Minnesota country, were among those who used the cradleboard. Their cradle was made from a piece of bass, cedar, or other light wood, about two feet long, a foot wide, and half an inch or less in thickness. It was slightly narrowed at the bottom. There a little shelf was usually attached, which was curved up along each side and on which the child’s feet rested. At the top end a curved hoop or bow was fastened at right angles to the board. It extended out beyond the child’s head for protection, and supported a blanket in winter for warmth and, in summer, a net or thin cloth to keep off flies and other insects. Along each side of the board were attached bands of tanned skin or thick cloth, with which the child was bound to the cradle. The various parts of the little bed were tightly lashed together with thongs or leather strips. Every cradleboard was handmade, of course, and no two were exactly alike. Each one, however, was carefully fashioned and beautifully adorned with beads, porcupine-quill embroidery, bright paint, carving, or other ornament...

When a Chippewa mother was ready to place her baby on the cradle, she first laid a piece of soft deerskin on the board. To cushion the wood and to serve as a diaper, she placed over it a thick layer of moss, which had been dried and fluffed out. Cattail down might also be used. The upper part of the board she covered with squirrel or weasel pelts. If the weather was cold, she wrapped the child in a long strip of cloth or leather before laying it on the board. In warm weather, the infant wore no clothing; in winter perhaps a thin shirt. A very tiny baby might be wrapped and then laid in a little box of birchwood before being placed on the cradle. When the child lay on the board, the mother folded the furs over the upper part of the little one and tucked them in at the sides. Next, she laid a layer of moss and a rabbitskin on the lower part of the body, wrapping the deerskin over it. Then she took up the bands that were attached to the sides of the board. If they were short, she laced them up with thongs, beginning at the bottom. If the bands were long and narrow, she wrapped them around baby and board and tucked the ends in snugly.

The Sioux (or Dakota)... also used the cradleboard. Their cradle was usually made of two wooden slats, fastened together in a V-shape and held firm with cross slats. On it was attached a shoe-shaped case made of buffalo skin, the upper part – around the shoulders and head – stiffened to make it stand out. This bag, beautifully decorated with beads and porcupine-quill embroidery, was closed by lacing. The curved footrest was the same as the one on the Chippewa board, and the stiffened hide, at the top, took the place of the hoop or bow to protect the baby’s head. The Sioux mother used moss in the same way as the Chippewa mother, and wrapped her child in furs and a swaddling band as much as was necessary for the weather. On the Sioux cradle, the top ends of the two slats, which stuck up several inches above the child’s head, were covered with bright paint or other decoration.

When the Indian mother bound her baby onto the cradle, she always straightened the infant's legs and placed the arms carefully down at the sides. She believed that this would make her child grow strong and as straight as an arrow. Since the little one could be nursed while he/she was in the cradle, and usually slept there during his/her first months, he/she was free to move only when the mother unwrapped him/her to change the layer of moss.

...The cradle was the best place for a small child to be. There he/she was safe from crawling into the open fire, from falling into the water, and from getting into the many other dangers, which surrounded him/her. When the mother gathered firewood, picked berries, hoed the corn, or did other work, she might lean the cradle against a rock or stump. If the board fell over, the child was unhurt, for both head and feet were protected. If she hung it from a low tree branch, birds might hop onto the projecting bow, or a squirrel might scamper over it. A light breeze would swing the cradle and rock the baby to sleep. When the tribe traveled, the mother carried the cradle on her back, suspended from a thong, which passed across her forehead. If she rode a horse, the cradle was often hung from the saddle, and the little one could watch the passing scene as the horse jogged along.

...Many Indian mothers have said that their babies were happy to be bound snugly in their cradles, and would cry to be put back when they had been out for a short time. Of course the child had room to move a little bit even under its wrappings, and he/she was also rested by having the cradle placed in different positions. Sometimes the board hung or stood upright, sometimes it was tilted; at night it would probably lie flat. When the child got to be about six months old, the mother would leave his/her arms outside of the wrapping part of the time. To amuse the little one, she hung small toys on the hoop to dangle before his/her eyes: beaded ornaments, sleigh bells, (after European contact) little dry bones to rattle, shells on a string...An object representing a spider's web (a dream catcher) was to catch bad dreams.

In some tribes the father made the cradle, and the mother decorated it. In other tribes it was the custom to leave these tasks to the grandparents. Sometimes the cradle was handed down from generation to generation. It might also be loaned to relatives who needed one, and the number of children who used it was shown by notches cut into the frame.

If the child died while still young, the cradle was sometimes destroyed; sometimes it was put on the grave. The child might even be placed on the cradle, as in life, and thus buried.

...Every Sioux and Chippewa baby had his/her cradleboard, yet few of the little beds have come down to the present. One reason for this is that nomadic people, who must carry all their possessions with them, can only transport what is absolutely necessary. If a child had outgrown his/her cradle and it was not needed by another infant in the tribe, it would have to be left behind. The decorated bands might be removed to use elsewhere, but the wooden frame would soon rot. Artists...have left a rich record of how cradleboards look and how they were used.”

Dreamcatcher Chippewa

Chippewa Indians believe that wisdom and knowledge comes to a person in their dreams. Thus, Indian people are encouraged to dream and remember what they dream. This sleep vision stimulates the imagination and arouses an interest to see something extraordinary during sleeping hours.

The dream plays an important role in the life of the individual. Dreams could provide protection, guidance, assistance, and good luck.

Charms are used to reinforce the dreams. Material used to make these charms also have great significance; a piece of cloth from a great hunter's clothes, so the person would be a good hunter; hair from the head of a very knowledgeable person to ensure wisdom; fur from an animal to symbolize the kinship to nature; sinew to secure great strength; leather to indicate warmth provided by clothing.

Charms for infants come in the form of spiderwebs/dreamcatchers, which were often hung on the hoop of a cradleboard. These charms were usually made and given to the baby by the person who named the child.

There are two types of these charms: the original spiderweb and the contemporary woven dream catcher. Spiderwebs are made from a hoop filled with yarn, and it is fashioned to resemble a real web. This charm has a hole in the center allowing the good dreams to pass through. The web catches whatever evil may come in contact with it and keeps evil away from the child.

The contemporary dream catcher is also made on a hoop and filled with closely woven materials. Rather than the webbed effect, this craft has holes scattered throughout to allow good dreams to enter and the solid weave to keep out the evil/bad dreams.

Legend of the Dream Catcher (Lakota)

Long ago when the world was young, an old Lakota spiritual leader was on a high mountain and had a vision.

In this vision, Iktomi, the great trickster and teacher of wisdom, appeared in the form of a spider.

Iktomi spoke to him in a sacred language that only the spiritual leaders to the Lakota could understand.

As he spoke to the elder about the cycles of life...and how we begin our lives as infants and how we move on to childhood, and then to adulthood. Finally, we go to old age where we must be taken care of as infants, completing the cycle.

"But," Iktomi said as he continued to spin his web, "in each time of life there are many forces -- some good and some bad. If you listen to the good forces, they steer you in the right direction. But if you listen to the bad forces, they will hurt you and steer you in the wrong direction."

He continued, "There are many forces and different directions that can help or interfere with the harmony of nature, and also with the Great Spirit and all of his wonderful teachings."

All the while the spider spoke, he continued to weave his web starting from the outside and working towards the center.

When Iktomi finished speaking, he gave the Lakota elder the web and said, "See, the web is a perfect circle but there is a hole in the center of the circle."

He said, "Use the web to help yourself and your people to reach your goals and make good use of your people's ideas, dreams and visions.

"If you believe in the Great Spirit, the web will catch your good ideas -- and the bad ones will go through the hole."

The Lakota elder passed on his vision to his people and now the Lakota Indians use the dream catcher as the web of their life.

It is hung about their beds or in their home to sift their dreams and visions.

The good in their dreams are captured in the web of life and carried with them ... but the evil in their dreams escapes through the hole in the center of the web and are no longer a part of them.

They believe that the dreamcatcher holds the destiny of their future.

Wrapping

Not all tribes used cradleboards, some simply used “wrapping.” Wrapping a baby like a cocoon made the baby feel safe and secure. It reminds the baby of the security it felt in the womb. We have all seen mothers bouncing their babies as a way to settle them down. This can be more of an aerobics exercise, which may make it difficult for the baby to calm down.

1. When wrapping a baby a parent must lay the receiving blanket on a large area where the baby will be safe. A floor or bed works best.
2. Fold the corner farthest from you (top corner) one quarter of the way down. Place the baby’s head a little below the fold, with the baby’s feet at the opposite end of the blanket (closest to you).
3. Take the left corner of the blanket and wrap it across the baby, wrapping over the left arm (keeping the left arm of the baby securely by its side). Tuck the left corner of the blanket under the baby’s right arm and behind the baby’s back.
4. Take the bottom corner of the blanket and fold up to the baby’s torso. You may have to fold the blanket down from the corner if it covers up the baby’s face.
5. Take the right corner of the blanket and wrap it across the baby, around the already tucked in left arm, and behind the baby’s back. The right arm should be tucked in securely by the baby’s side. The blanket should be wrapped snugly around the baby.

Massaging

Another means of comforting and nurturing a baby is by infant message. Unwrapping the baby and rubbing over the limbs makes the baby feel loved and cared for.

Very often the grandparents would do this while the mother was busy picking berries or doing 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 his or her 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?

Helpful Hints for Massaging Your Child

Massaging your baby enhances and strengthens the emotional bond you have with your child. Massage can calm him or her down, can improve their sleep pattern, decrease stress and help with digestion. It is also a wonderful way for other family members to be involved with the new addition.

1. Choose a time when you're relaxed, unhurried and won't be interrupted. Don't plan a massage when your baby has a full stomach or is hungry.
2. Choose a comfortable place to sit. The floor or bed will give the space needed for a safe massage. Lay your baby on a towel. Talk and/or sing to your baby. Soothing music, perhaps flute music, played in the background may help to relax you and your baby.
3. Natural oils are the best for giving a massage. Avoid using oil on the head of the baby.
4. Stop if you sense over-stimulation during the massage. Some infants may enjoy only two to five minutes of massage, while only infants enjoy longer more elaborate massages. Touch your baby firmly. This will communicate a feeling of strength and confidence. All your strokes should be slow and rhythmic.

Massaging Techniques

Begin the massage by making tiny circles on your baby's head. Then smooth your baby's forehead, with both hands at the center, gently press outward as if stroking pages of a book.

1. Make small circles around your baby's jaw. Massaging around your baby's mouth may comfort him or her during teething.
2. Massage the tummy, one hand following the other, from your baby's right side to the left. You can also massage the stomach with one hand following the other as if you're scooping sand towards yourself. End this portion of the massage by waging your fingertips across the baby's stomach from left to right.
3. Massage the chest by placing both hands together in the middle of the chest and push out to the sides, following the ribcage. Without lifting the hands from the body, bring them in a heart shaped motion to the center again.
4. Roll each arm between your hands or gently squeeze and twist the baby's arms; open and massage each finger of each hand. Gently roll each finger between the index finger and thumb. Stroke the top of the hand.
5. Different techniques can be used to massage the legs and feet. You can "milk" the leg with the inside edge of each hand, one following the other. The movement will be from the buttock, up the leg to the foot. Another technique is to "squeeze and twist." This will involve moving your hands together up the leg, turning in opposite directions, and squeezing lightly. Roll each leg between your two hands. End by massaging each foot.
6. Stroke your baby's back, first back and forth across, then in long, sweeping lines from shoulders to feet. Always keep one hand on your baby. End the massage with kisses and more soft talking.

Some experts suggest starting the massage with the legs and feet, then moving on to the stomach and torso of the baby, then on to the arms and face. However, use the methods that you and your baby are most comfortable with.

Massaging Source: personal experiences of Nora Hakala & Melinda Kirt

Helpful Hints: Adapted from Village.com: The Women's Network (www.lamaze.com) and from Indian Parenting.com (www.indianparenting.com)

How We Got Our Names

By: Christine Carpenter

My name in Indian is Wah-nib-na-seek. It means some kind of an eastern or morning bird. My parents didn't give me that name, the medicine man did. I was quite big before I got my name, and it was after we moved to Portage. I was sick, and they thought if I had an Indian name, I'd get better.

But a lot of times when Indians are babies, they give them Indian names. They have a big feast and invite the family and medicine man, but they have to let him know ahead of time. Then he's supposed to dream about what he's going to name the baby. Then he talks and smokes and he holds the baby. He didn't hold me though; I had to stand by him – I was about 8 or 9 years old. Then I had to walk to everybody in the room. There were sitting around before we ate, and each one would kiss me and then call me the name that the medicine man had given me. Then after it was done, then they ate. The medicine man's name was Alec Posi.

**HOW THE ANISHINABE LEARNED
TO BE THANKFUL**

As narrated by Andy Favorite

Written by Cheryl Earley

“BEING THANKFUL”

In this region of Great Lakes country, the Indians lived for a long time. This story is about how they came to be thankful for the things in their lives.

A long, long time ago, the Anishinabeg were not thankful. There was a Ke-way-si (old man) who lived in a village amongst the Anishinabeg peoples. He was old and he was getting close to his time. So in the fall time, he went off into the woods by himself, to sit and meditate. He was in an oak grove. He sat down by an old oak tree and he began to pray and meditate. While sitting there, he passed away. In the springtime, the old man found himself alive again, but he found himself (his spirit) to be reborn in a young fawn.

This young deer (who was the old man) began to learn all the habits and ways of the deer. He discovered that the deer were very kind and generous. Also, he discovered that when the Indian people killed the deer, the deer felt bad because the Indians were not giving thanks for taking the life of the deer. What was really happening was that the deer were giving their lives up for the survival of the Indians. This was part of the Creator's plan.

Several fall seasons later; this young deer grew into a big strong, buck. One day, this buck was traveling along the hillside, by a creek where the old man used to live. A warrior, who just came out of his wigwam, spotted the buck. He grabbed his bow and arrow and stalked the deer and shot him. Upon shooting the deer, the warrior ran up to the deer. When he got there, much to his amazement laid the old man with an arrow in his side.

The young warrior was horrified when he saw this, but the old man asked him to come closer and to listen to what he had to say. The old man explained to him that the Creator allowed him (his spirit) to come into the deer to live amongst them. The Indian people must give thanks when they take a life. If you don't give thanks when a life is taken, animal spirits wander around hissing and are lost forever. But, if thanks are given to the Creator through tobacco, the animal's spirits will be reborn into new young animals the next spring.

That is why Indians should always give thanks for the gift(s) that we receive from the Creator.

Ages and Stages: A Closer Look

Source: Responsive Parenting by Saf Lerman

1-year-old

- ◆ Is learning to walk, speak, explore (home should be baby-proofed)

2-year-old

- ◆ Is growing in motor, language abilities (almost daily leaps)
- ◆ Is trying to assert individuality
- ◆ May be negative, demanding
- ◆ Likes rituals
- ◆ Shows zest for life
- ◆ Is warm, affectionate

3-year-old

- ◆ Is more able to please, cooperate
- ◆ Has longer attention span
- ◆ Enjoys playing with friends
- ◆ May show temporary insecurity
- ◆ May seem uncoordinated at times; may stutter
- ◆ Daily routines can be a source of conflict

4-year-old

- ◆ Is striving for new freedom, independence
- ◆ Behavior may be "out of bounds"- swearing, hitting, kicking
- ◆ Displays wide range of feelings
- ◆ Is sociable, lively, highly imaginative, eager to learn

5-year-old

- ◆ At interlude of harmony, time of contentment
- ◆ Is more mature-likely to use words rather than hitting
- ◆ Has strong motor skills
- ◆ Plays well alone and with others
- ◆ Is becoming more interested in reality than in make-believe
- ◆ Is ready for some responsibility

6-year-old

- ◆ Is outgoing; is learning new skills
- ◆ Is self-centered
- ◆ Likes to be in charge, have own way, likes to win
- ◆ 6-year-old's mood shifts can be difficult for parents to take

7-year-old

- ◆ Is quiet; is assimilating growth, experience
- ◆ Is moody-may complain
- ◆ Shows increased interested in household responsibilities
- ◆ Shows increased consideration for others

8-year-old

- ◆ Feels self-confident; ready to tackle world
- ◆ Is cooperative, considerate
- ◆ Is making steady progress in skills, relationships

9-year-old

- ◆ Shows greater independence, self-confidence
- ◆ Is busy with self-initiated projects, with friends
- ◆ Is pleasant companion to friends, family

10-year-old

- ◆ At climax point-feels especially good about self, world
- ◆ Enjoys, takes pride in family
- ◆ Likes position-not child, not teenager

11-year-old

- ◆ Is looking ahead to change; feels stress and turmoil
- ◆ Feels anxious about growing up
- ◆ Is starting to break away from parental influence; may challenge parent's view
- ◆ Is confused, argumentative; hard to live with at times
- ◆ Is prone to emotional outbursts
- ◆ May feel picked on
- ◆ Is increasingly capable as a person
- ◆ Maintains good peer relationships

12-year-old

- ◆ Is more peaceful, friendly, easygoing
- ◆ Feels pleased now to look toward growing up
- ◆ Demonstrates more mature behavior

13-year-old

- ◆ Is introspective, searching for own identity
- ◆ Is touchy, sensitive to criticism
- ◆ Needs privacy

14-year-old

- ◆ Is more at ease with demands of adolescence, own growth
- ◆ Seems more personally content
- ◆ Has better, more satisfying personal relationships

15-year-old

- ◆ Feels anxious about soon joining adult world
- ◆ Feels pang to leave home; but yearns, strives for freedoms, too
- ◆ Wants, needs to make independent decisions
- ◆ May be non-communicative at home; spends good deal of time with friends

16-year-old

- ◆ Is more mature, self-appreciating
- ◆ Acts more responsibly, feels satisfied with gains in independence
- ◆ Feels on fairly equal footing with adults
- ◆ Is easier to get along with

SOME THOUGHTS TO SHARE

Keep your thoughts positive

Because your thoughts become your words

Keep your words positive

Because your words become your actions

Keep your actions positive

Because your actions become your habits

Keep your habits positive

Because your habits become your values

Keep your values positive

Because your values are your destiny

Annex #24

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
- ⊗ Share another family situation that can be solved either in harmony and cooperation or in a way that promotes hassle and lack of cooperation.

Example: May and Karen share a bedroom. May 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?

Example: Janice and Stephanie have separate bedrooms but like to play with each other in one bedroom. When they are done playing in a bedroom they don't like to help clean it up. What can be done so they help clean each other's bedroom when they are done playing in it?

Example: Gina's three children are 8, 10, and 12 years old. They cannot agree on a television show to watch. Sometimes the 8 year-old child is not allowed to watch television shows that the 12 year-old can watch. How do they solve this problem?

Example: Zak, Brad, and Janica are playing board games with their mom and dad. Janica, the youngest, gets upset when she loses and begins to call the older siblings names. The older siblings then become upset. How do we promote harmony?

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 of 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.
Listen and work together.

RESPECT FOR ELDERS

Care for elders ... grandparents, parents, visit and help in their homes. Listen to their advice, share with them, make way for them.

LOVE FOR CHILDREN

Give all children your love, attention and guidance, teach them, show concern for them.
Set 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 and forefathers. Research your family generations.
Pass it on to you 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 in the direction of native village council by attending meetings and other meetings of tribe. Voice your ideas or input.
Teach our younger generation the tribe's values.

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

Wiconi Ohnaya

“Way of Life”

*Wiconi kin dena ohna owas witaya napatakiciyus maunnipi
kinhan wiconi waste unyuhapi kte.*

(If we walk together hand in hand by these works, we will have a good life.)

Wocekiye.....	Prayer
Woohoda.....	Respect
Woyuonihan.....	Honor
Woowotanna.....	Honesty
Wookiye.....	Peace
Wowaonsida.....	Kindness
Wowacinye.....	Trust
Wowicada.....	Faith
Wowacintanka.....	Patience
Wowicake.....	Truth
Wowiyuskin.....	Joy
Wowahbana.....	Humble
Wacantohanakapi.....	Generosity
Wastekicidapi.....	Love one another
Woksap.....	Wisdom
Wosdodye.....	Knowledge
Wookahnige.....	Understanding
Wopida.....	Grateful

May the Great Spirit help us to think clearly and to recognize thy will for our lives.

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; 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 obligation of schools** refers to the communications from school to home about school programs and children's progress. Schools vary the form and frequency of communication such as memos, notices, report cards and conferences, and greatly affect whether the information about school programs and children's progress can be understood.
- 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.

Hugs

It's wondrous what a hug can do.
A hug can cheer you when you're 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 no doubt about it,
We scarcely could survive with out.
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 Aunt
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,
It can 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.

101 Ways to Praise a Child

WOW / WAY TO GO / SUPER / YOU'RE SPECIAL /
OUTSTANDING / EXCELLENT / GREAT / GOOD / NEAT /
WELL DONE / REMARKABLE / I KNEW YOU COULD DO IT /
I'M PROUD OF YOU / FANTASTIC / SUPER STAR / NICE WORK /
LOOKING GOOD / YOU'RE ON TOP OF IT / BEAUTIFUL /
NOW YOU'RE FLYING / YOU'RE CATCHING ON / NOW YOU'VE GOT IT /
YOU'RE INCREDIBLE / BRAVO / YOU'RE FANTASTIC / HOORAY FOR YOU /
YOU'RE ON TARGET / YOU'RE ON YOUR WAY / HOW NICE /
HOW SMART / GOOD JOB / THAT'S INCREDIBLE / HOT DOG / DYNAMITE / YOU'RE
BEAUTIFUL / YOU'RE UNIQUE / NOTHING CAN STOP YOU NOW / GOOD FOR YOU /
I LIKE YOU / YOU'RE A WINNER / REMARKABLE JOB / BEAUTIFUL WORK /
SPECTACULAR / YOU'RE SPECTACULAR / YOU'RE A DARLING / YOU'RE PRECIOUS /
GREAT DISCOVERY / YOU'VE DISCOVERED THE SECRET / YOU FIGURED IT OUT /
FANTASTIC JOB / HIP HIP HOORAY / BINGO / MAGNIFICENT / MARVELOUS /
TERRIFIC / YOU'RE IMPORTANT / PHENOMENAL / YOU'RE SUPERNATURAL /
SUPER WORK / CREATIVE JOB / DYNAMIC / EXCEPTIONAL PERFORMANCE /
YOU'RE A REAL TROOPER / YOU'RE RESPONSIBLE / YOU ARE EXCITING / YOU
LEARNED IT RIGHT / WHAT AN IMAGINATION / WHAT A GOOD LISTENER / YOU
ARE FUN / YOU'RE A GOOD FRIEND / I TRUST YOU / YOU'RE IMPORTANT / YOU
MEAN A LOT TO ME / YOU MAKE ME HAPPY / YOU BELONG / YOU'VE GOT A
FRIEND / YOU MAKE ME LAUGH / YOU BRIGHTEN MY DAY / I RESPECT YOU / YOU
MEAN THE WORLD TO ME / YOU'RE DELIGHTFUL / THAT'S CORRECT / YOU'RE A
JOY / YOU'RE PERFECT / AWESOME / A + JOB / YOU'RE A TREASURE / YOU'RE
ENCHANTING / YOU'RE CHARMING / YOU'RE WONDERFUL / YOU'RE AN O.K.
BUDDY / YOU MADE MY DAY / THAT'S THE BEST / A BIG HUG / A BIG KISS /
I LOVE YOU / BRILLANT / AMAZING / STUNNING / ASTONISHING /
YOU'RE A PERSON WITH A LOT OF QUALITY

p.s. remember, a smile is worth 1,000 words

In Which House Do You Live?

Anonymous

“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?”

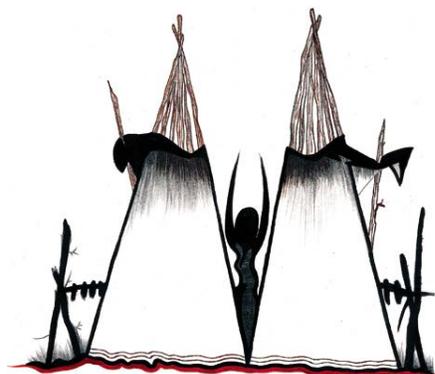
The children in the house next door seem happy and content. The same things happened over there, but this is how it went.

“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 been asked to do; if they’re to lead a happy life, so much depends on you!



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

**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 planning 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?

Recommendations for Indian Parents Working with Teachers

1. Parents should know that non-Indian teachers are almost always not sophisticated in a particular tribe's culture and are bound to make some mistakes. Parents must realize that it takes time to become acculturated, especially for people from the dominant culture who have had no compelling need to familiarize themselves with minority cultures and who may have allowed misconceptions and stereotypes to color their perceptions of other cultures.
2. Parents should volunteer for in-class help if their schedules allow. This not only exposes Indian students to positive role models, but it also will enable parents to appreciate the rigors that teachers undergo daily and how the teachers' education has prepared them for their profession.
3. Parents must go to the school to talk to teachers and administrators about the education of their children. Parents need to go to school especially when there is no crisis. Going to the school should become a regular occurrence, not just to attend a school-sponsored activity. Appointments are useful because of teachers' and administrators' schedules.
4. Parents can reinforce what is taught in school and find out what is being taught by talking to their children as well as visiting the school. If a parent disagrees with what is being taught at school, this disagreement needs to be talked out with the teachers, or if that does not work, with first the principal, then the superintendent, and, as a last resort, the school board.
5. Parents are the first educators of their children and they must instill in them the need to be educated.
6. Parents must re-instill the many positive Indian values that time and social circumstances have distorted. If re-instilling these values is not possible, at least an explanation of why these values have changed should be given. Otherwise, students may ask, for instance, why they should respect an elder who obviously has not earned or does not merit that respect.
7. Parents should be careful about expressing dissatisfaction with the school or with school personnel in the presence of their children who are students. They should go to the school to try and work out their differences with how the school is run. This is because whenever parents talk negatively about the school or its staff, they are validating any negative opinions their children already have about attending school and implicitly encouraging them to be disruptive and ignore what is being taught.

Tribal Enrollment

Many of our parents and their children do not have tribal enrollment. If they are interested in becoming enrolled in the tribe they are affiliated with they may call or write to the following places for tribal enrollment or ancestry information.

U.S. Department of the Interior
Bureau of Indian Affairs
Midwest Regional Office
BHW Federal Building
1 Federal Drive
Fort Snelling, MN 55111-4007
Ph. (612) 713-4400
Fax (612) 713-4401

OR

U.S. Department of the Interior
Bureau of Indian Affairs
Minnesota Agency
Room 418 Federal Building
Bemidji, MN 56601
Ph. (218) 751-2011
Fax (218) 751-4367

In order to process requests for information regarding tribal enrollment, the Bureau of Indian Affairs will need to know which tribe or tribes you may be affiliated with. Eligibility for enrollment in a tribe requires proof of lineal descent from an Indian person in your family (i.e. birth certificate, affidavit of paternity, marriage certificate, etc.)

Code For Long Life and Wisdom

THANK THE GREAT SPIRIT FOR ALL GIFTS.

HONOR THE AGED; IN HONORING THEM,

YOU HONOR LIFE AND WISDOM.

HONOR LIFE IN ALL ITS FORMS.

HONOR WOMEN; IN HONORING WOMEN,

YOU HONOR THE GIFT OF LIFE AND LOVE.

HONOR PROMISES; BY KEEPING YOUR WORD,

YOU WILL BE TRUE.

HONOR KINDNESS; BY SHARING THE GIFTS YOU WILL BE KIND.

BE PEACEFUL; THROUGH PEACE, ALL WILL FIND

THE GREAT PEACE.

BE COURAGOUS; THROUGH COURAGE,

ALL WILL GROW IN STRENGTH.

BE MODERATE IN ALL THINGS; WATCH AND LISTEN,

LISTEN AND CONSIDER, YOUR DEEDS WILL BE WISE.

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
love you or not
maybe they wanted to but couldn't
Let that go, it belongs in the past
You belong to the now
it doesn't matter what you have done wrong, the mistakes you've
made, the people you've hurt
You are forgiving - 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*

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