



# How to Facilitate Wellbriety Training Institute Programs

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## WELLBRIETY



## A Resource Guide for Facilitators, Recovery Coaches, and Firestarters

## White Bison, Inc./Wellbriety Training Institute Visions

### ABOUT WHITE BISON

White Bison, Inc., is an American Indian non-profit charitable organization operating under the provisions of 501(c)3 of the Internal Revenue Code and is based in Colorado Springs, Colorado. Through White Bison, it's Founder and President Don Coyhis, Mohican Nation, has offered healing resources to Native America since 1988. White Bison offers sobriety, recovery, addictions prevention, training and wellness/Wellbriety learning resources to the Native American community nationwide. Many non-Native people also use White Bison's healing resource products, attend its learning circles, and volunteer their services.

### THE WELLBRIETY TRAINING INSTITUTE VISION

Vision: We are an internationally recognized, Native American operated training institute and center of excellence. We provide culturally based training for professionals and grass roots activists who work directly with individuals, families and communities.

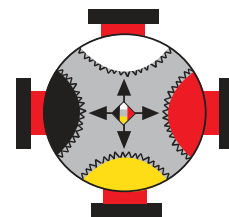
### THE WELLBRIETY MOVEMENT VISION

A sustainable grass roots Wellbriety Movement that provides culturally based healing to the next seven generations of indigenous people.

### WELLBRIETY TEACHINGS

1. Medicine Wheel and 12 Steps- Men/Women
2. Medicine Wheel and 12 Steps- Boys/Girls
3. Mending Broken Hearts
4. Mending Broken Hearts- Youth
5. Understanding the Purpose
6. Fathers of Tradition
7. Mothers of Tradition

*"The Elders have told us  
that we have entered the  
"Coming Together Time" in which a  
great healing can occur among  
individuals, families,  
communities and nations."*





# IMPLEMENTING CIRCLES OF WELLBRIETY

## CIRCLES OF WELLBRIETY

Once trained, Certified Facilitators conduct Circles of Wellbriety in their communities. Circles of Wellbriety address many different recovery issues: intergenerational trauma, alcoholism, drug addiction, dual diagnosis, domestic violence, mental health, etc. Wellbriety can involve individuals, families, couples, teens and elders. This is why communities frequently start Circles of Wellbriety for many areas of dysfunction. Circles of Wellbriety can evolve into a team committed to bringing healing to their communities as well as themselves. This creates a “Healing Forest” where all family and/or community members can begin the healing process.

Facilitators find other individuals who share similar experiences and make an agreement to meet on a regular basis. The meetings are not about “fixing” other people. They are about creating new thought patterns, new attitudes, and new feelings about yourself. The Programs are designed in a series of modules that foster this process. Participants watch a video that explains the teachings and how to apply them. In addition, participants share their insights and experiences in a talking circle. They also learn how to mind map their own innate knowledge around these teachings and then apply that knowledge to their daily lives and decision making processes. For those working in Circles of Wellbriety, strong social and emotional bonds are created that help the participants to develop trust, autonomy, and other healthy feelings and thought patterns. These lead to emotional, mental, physical, and spiritual growth and balance.

Depending on the community, the culture, or the group, various additional experiences are added. Drum groups, sweat lodges, singing, learning traditional dances, learning traditional language, and listening to local Elders can be part of the Program. The framework allows for the program to be adapted to fit the cultural and spiritual preferences of the participants. Also, materials are designed for men, women, youth and family members who may have gender- or age-specific issues.

Continuous communication with Facilitators and with communities using the programs provide the nudging and nurturing that keep volunteers enthusiastic. White Bison instituted several methods of keeping the communication pathways open with volunteer facilitators:

- Ongoing assistance and support for new Facilitators through communication with White Bison and other members, via Facebook – Wellbriety Technical Assistance Center.
- White Bison, Inc. website at [www.whitebison.org](http://www.whitebison.org) and Facebook.
- Dedicated staff members reach out to and follow-up with Facilitators to address their needs and to gather their feedback; and
- E-mail blasts are sent and published regularly to keep people informed about outreach efforts, new resources, and to highlight new training events and conferences.



# FREQUENTLY ASKED QUESTIONS

## REGISTER YOUR CIRCLE

### CHOOSE A NAME:

After your Circle has met a few times, it is time to choose a name for it. Your Circle should choose a name that means something significant to them.

### REGISTER YOUR CIRCLE:

Once you choose a name, then you can register your group at the Wellbriety Training Institute website. Go to [www.wellbrietytraining.com](http://www.wellbrietytraining.com), then click on Wellbriety Circles drop down menu, then click Wellbriety Recovery Meetings; there you will find a link to register your circle. Or fax the Register Your Circle document at the back of this manual.

## MATERIALS FOR YOUR CIRCLES/ GROUPS

Once you have attended a training you will have the knowledge to facilitate this program in your community or organization. You will receive materials to facilitate at the training. Participant manuals for your circles/groups can be purchased through Coyhis Publishing and Consulting, Inc. at [www.coyhispublishing.com](http://www.coyhispublishing.com) or 1-866-518-5275.



**Q:** I was trained to facilitate one of the 12 Trainings programs. Can I facilitate others without being certified?

**A:** Each training is different. You will need to become certified to facilitate the specific program that you want to implement. Please check the Wellbriety Training Institute website for available Trainings events or call to coordinate one in your community.

**Q:** There is so much to learn in the Training Program; I feel that I am not ready to facilitate this program. How can I get prepared?

**A:** Remember, your job as a facilitator is to make the material available to the people in your group. You do not have to memorize the concepts, nor do you have to present them. The videos will do that for you.

**Q:** I am not Native American. Can I still hold groups/circles?

**A:** Yes! One thing to keep in mind, the gatherings and the circle are not yours. It belongs to the individuals who attend. The videos are the teacher. You are coordinating a safe environment for people to meet and share. It is said we don't put information/teachings in, we pull information teachings out.

**Q:** I really wish the training had been longer. Why do you have it for only three days?

**A:** The purpose of the facilitator certification is to provide you with the skills and knowledge that you need to facilitate the program. All of the trainings are designed to be implemented over a number of weeks. When you begin to facilitate your own Circle, you will find

that each session, you learn more and more. The Circle itself becomes the teacher.

**Q:** What is the typical length of each session?

**A:** Depending on the curriculum. However, usually 2 hours.

**Q:** How often do the circles meet?

**A:** At least once a week. However, twice a week is better.

**Q:** Should my meeting be gender specific or is co-ed alright?

**A:** It is best to have gender specific circles. However, due to the nature of the program and logistics of your community the circle may need to be co-ed. One thing to keep in mind for co-ed circles is the necessary boundaries for participants and facilitators. Much is shared during the circles and close bonds are created. We are here to get well.

**Q:** How can I get questions answered as I begin implementing the program?

**A:** There are several areas for assistance. Contact the White Bison office directly, go to the Facebook site or page (Wellbriety Technical Assistance Center "group" and White Bison, Inc. "page" and connect with others that have gone through the program or e-mail the office at any time for

assistance 1-877-871-1495 and [info@whitebison.org](mailto:info@whitebison.org).

**Q:** I am not Native American, can I still hold groups/circles?

**A:** Yes! One thing to keep in mind the gatherings and the circle are not yours. It belongs to the individuals who attend. The videos are the teacher, you are coordinating a safe environment for people to meet and share.

**Q:** I wanted to implement one of the youth prevention programs at our local school, but the principal wanted to know where the training came from and who developed it. What materials can I use to explain this program?

**A:** You are able to download information brochures from the Wellbriety Training Website [www.wellbrietytraining.com](http://www.wellbrietytraining.com) go to the particular training you are interested in and click on "learn more". You are welcome to use these to help promote your program to community leaders and local organizations.

**Q:** Why is it important to register your Circle Groups on the website?

**A:** Many people may want to learn if there is a Circle they can join in their own community. Others might want to share ideas with someone who is actually facilitating a Circle. Posting the information allows people to connect with one another.





## GETTING READY...

- Take the time to think through and plan how your meeting will go; use the themes below to plan what you will do; they will help to keep you on track.
- Review each part of the curriculum: The videos; facilitator's manual, workbook, syllabus, activity book, posters, etc. (Each curriculum has a little different set of curriculum). The facilitator's manual should give you useful resources and tips for planning the lessons and setting up the Circles.
- Review the video tape for the session and think through what you could do to help keep people involved in the material on the video and in the workbook. Remember that the tapes provide the teacher. The facilitator makes sure that everyone has a workbook and that they keep focused on the topics for the day.
- Your goal is to make sure that people hear the instructions and teachings in the video. Show them how to mind map the material. Some of the work will be done in group, other times there will be homework.
- For each of the following, think through what themes, instruction, materials, or activities you need to have in mind. (Not all of the items will be relevant for each session).



**THE SACRED HOOP WAS ASSEMBLED IN A SWEAT LODGE AFTER 100 EAGLE FEATHERS WERE SENT FROM ALL OVER THE COUNTRY AND CANADA.**

### ***THE ELDERS BLESSED THE HOOP AND PUT IN IT FOUR GIFTS: HOPE, HEALING, FORGIVENESS AND UNITY.***

#### **REMINDERS FROM YOUR TRAINING SESSION!**

It is our hope that you will set up Circles in your own community. This guide should help you do that. It includes instructions, resources and suggestions for implementing the Wellbriety Training programs in your community. It has tips and reminders from the material that you learned at your certification training. There are several pointers to help you get oriented.

**1.** All Wellbriety Training Institute trainings are part of the Wellbriety Program Community Curriculum. Each program is designed to implement a vision of Wellbriety: a sober life that is balanced emotionally, mentally, physically, and spiritually. In addition, the programs are designed to address prevention, treatment, intervention and recovery. There are programs for individuals, families, youth, adult and communities.

**2.** All White Bison trainings are spiritually grounded. People are spiritual beings. All healing takes place at the emotional, mental, physical,

and spiritual levels. Traditional teachings tell us that wellness is state of being in which the person is in harmony with natural law, principles and values. Opening ceremonies with a moment set aside for reflection and prayer are encouraged.

**3.** All Wellbriety Training Institute trainings are culturally based. This means that they all share the same Native American principles, laws and values. Each program is based upon the Teachings of the Medicine Wheel that were shared with White Bison by Elders and Clan Mothers of many different tribes. Cultural stories, knowledge, practices, ceremonies, language, music, dance, and artifacts all play a part in learning. It is important that the cultural practices and traditions of your own community be included in the activities, discussions, and approach of the various sessions.

**4.** All Wellbriety Training Institute trainings reflect the Healing Forest Model and the traditional teachings of the Cycle of Life. The teachings and principles of these

approaches are very important for the success of the various trainings.

**5.** All White Bison trainings are video based. This means that the teacher is the video (DVD). It is not necessary for the facilitator to know all of the teachings at the beginning. The video provides what is needed for each of the sessions. The important part for the facilitator is to use the videos



as the primary way of sharing information.

**6.** All Wellbriety Training Institute trainings rely on the concept that education means to "draw out." In other words, each person has knowledge within himself or herself. The purpose of the video tapes and the workbooks or activity books is to awaken that knowledge. The process of mind mapping helps people to organize and relate information to their own lives. Thus, learning and practicing your own mind mapping skills is very helpful.



## Wellbriety Training is Culturally Based

**7.** All Wellbriety Training Institute trainings include the talking circle process in one form or another. This is an important resource to use for helping people (a) get to know each other; (b) share ideas; (c) learn to listen; and (d) build trust among themselves and within the Circle.

**8.** The suggested size for the Circle for these training materials is between 8 and 15 people. The program will work with one or two, but the dynamics of the talking circles and the mind mapping processes work more effectively when there are a number of people sharing. It is also important to remember

that talking circles take time. The more people in the circle, the more time it takes to go around the circle in a meaningful way.

**9.** There is an opportunity to share ideas with other facilitators by visiting Wellbriety Technical Assistance Center on Facebook. In this environment, you are welcome to post questions, share experiences and approaches to implementing any of the trainings. Also, if you have questions about implementing the trainings, you are welcome to contact the office.

**10.** A very helpful resource is the Red Road to Wellbriety:

In the Native American Way published by White Bison, Inc. in 2002. Copies may be obtained through the Coyhis Publishing website at [www.coyhispublishing.com](http://www.coyhispublishing.com).

**11.** Those who participate in the White Bison certification trainings to become facilitators receive a set of materials for the curriculum and a DVD with the curriculum. Participant manuals for your circle can be obtained at Coyhis Publishing website, [www.coyhispublishing.com](http://www.coyhispublishing.com).

**12.** The more you work with the materials and the videos, the greater your comfort level will become.

## The Sacred Hoop

The Sacred Hoop was assembled in a Sweat Lodge after 100 Eagle feathers were sent from all over the country. The Elders blessed the Hoop and put in it four gifts: hope, healing, forgiveness and unity.

The Sacred Hoop traveled four journeys for 25,000 miles between 1999 and 2003, bringing the message of the Wellbriety Movement.

In 2009, for the Wellbriety Journey for Forgiveness, the Sacred Hoop Traveled 6800 miles to visit sites of Boarding Schools across the United States.



(Read the story at <http://www.whitebison.org/wellbriety-journey/NewsStories.htm>).

## COMMITMENTS

1. Everything that you say, hear, or see in the Circle meetings is kept confidential.
2. Nothing is shared outside the meeting.
3. These meetings are designed for learning, sharing and healing.
4. Each person is to be responsible for his or her own choices and behaviors.
5. The Creator is involved in the Talking Circles and will help to create new thought patterns, new attitudes and new feelings about ourselves.
6. The meetings are voluntary and self-supporting.

## MORE HELP VIDEO

*Be sure you review the videos included with this Facilitator's Manual!*

*More Teaching Videos can be found at*

<http://www.youtube.com/user/WBDonC>



# Essential Processes and Approaches, Cont.

## PROCESSES OR APPROACH NEEDED FOR SUCCESS

### MIND MAPPING

This is a cooperative learning experience in which the facilitator draws information FROM the participants. This is based upon the teaching that the individual KNOWS what is important and that with prompting can find the answers within himself or herself. The teacher presents concepts, facts, or questions and the learners respond with their understanding.

Mind mapping uses this approach which is very similar to the traditional teaching methods in which the Elder would ask questions that would make the learner think and apply what had been observed. This is an important learning practice.

## HOW IT IS IMPLEMENTED

Mind mapping is used for learning and applying many of the teachings and concepts. It is used also as an organization tool to capture information in planning sessions, for preparing lessons, and for remembering important points.

### TEACHINGS

Each of the programs includes the teachings of the Medicine Wheel, the Cycle of Life Teachings, the Four Laws of Change and the Healing Forest Model.

These critical teachings form the foundation of the Wellbriety Movement programs developed by White Bison. The teachings have come to us from Elders in various communities over many years. Our goal has been to make them accessible and applicable to people of all ages.

In many traditional cultures these teachings were passed from one generation to the next by the Elders. They had many different names: Teachings of the Good Mind, Teachings of the Elders, Teachings of the Medicine Wheel. (Different designations in different cultures).

Each training program will have a video presentation about the teachings and there will also be sections in the training manuals that explain these teachings. Participants are urged to “work with them” in their own lives as a way to experience their usefulness and power.

Some of the teachings have been recorded as sayings in the journals, or in the books written to accompany the trainings. Others have been captured in posters and in power point slides that accompany the trainings.

It is important for facilitators to understand the significance of these teachings and why they need to be central to the White Bison Wellbriety programs.





# Essential Processes and Approaches

## PROCESSES OR APPROACH NEEDED FOR SUCCESS

## DESCRIPTION

## HOW IT IS IMPLEMENTED

### LEARNING TRADITIONAL CEREMONIES, PRACTICES CRAFTS OR LIFEWAYS

Learning about local traditional cultural and spiritual practices is an important way for a person to “get connected” to his or her culture. The Wellbriety programs encourage facilitators to work with local elders to incorporate some of the traditional ceremonies and spiritual practices (as well as those connected to the local churches).

For many of the youth programs, traditional crafts, such as beading, making cradle boards, flutes, and powwow regalia are encouraged. It is intended that these be taught in the traditional ways, so that the youth will understand the meaning and the “ceremony” that goes into the traditional arts and crafts.

Facilitators are encouraged to learn how to conduct opening ceremonies. Many tribes also have ceremonies for age related rites of passage, for marriage, for healing, for making relatives, and for a variety of personal, family, and community issues. Elders can also provide cultural teachings and knowledge about the traditional ways of living. It is important to learn what these are in the local community. Churches can be another source of spiritual practices that can help with healing

Many of the cultural traditions and practices can be woven into the lesson plans. Some of the practices, depending upon local traditions, might include sweat lodge, pipe ceremony, drumming, or dance. Traditional sports can also be appropriate, especially team sports. Local cultural traditions can be very helpful in the healing process. They also help youth and adults reconnect to their cultural heritage.

### MENTORING BY PEERS OR BY CARING ADULTS

People who have “been there, done that” have much strength, experience and wisdom to share with others. Mentors can be “peers” (i.e. others in recovery, youth of the same age group) or they can be older youth helping younger youth, or caring adults helping youth, or caring adults helping other adults.

Mentoring also occurs in social support networks and in mutual support groups. The mentoring process serves to help those who are “searching” to find the path. Those who want to learn how to work their way through challenges will find many opportunities through the mentoring relationship.

Wellbriety programs are designed to provide mutual support. All of the programs were designed by Native Americans in the recovery community, for other Native Americans. Youth and adult programs encourage the development of “circles.”

The Circle itself is a powerful medium for healing and for change. Learning within a circle of peers can accelerate healing and create a connectedness that, in itself, helps people overcome barriers. Facilitators are encouraged to seat people in a circle so they can see each other.

Sharing and mentoring are very important for the healing process. Being connected to a community and being responsible for others in a healthy way, brings about personal growth and builds character.

# Essential Processes and Approaches, Cont.

## PROCESSES OR APPROACH NEEDED FOR SUCCESS

## DESCRIPTION

## HOW IT IS IMPLEMENTED

### JOURNALING

Writing down what you are thinking, writing down personal responses to what is seen, heard, or experienced and then reading them back to yourself over time helps to (a) learn how you react to situations;(b) learn to read the "patterns" in your thought processes;(c) practice expressing feelings and describing specific experiences; and (d) begin to identify what to change in order to have a more healthy life.

In the youth and adult programs, "journaling" can take place using writing, mind mapping, or drawing, depending upon the exercises and the age of the participant. Journal notes can be used as prompts in talking circles, or they can be private. They can be used by participants who work with a partner, or in a small group, to sort out a problem and find alternatives to a pattern of thinking and reacting.

Journaling can be used to help youth "draw out" their own thoughts and understanding about specific issues. Working through each of the 12 Steps also uses a mind mapping journaling process.

### COMMUNITY INVOLVEMENT ( SERVICE LEARNING)

Giving back to your own community is an important part of belonging. Healing occurs at the individual, family, community, and nation levels. Community involvement or learning through service to others, is a way for those in recovery and for youth to develop confidence, leadership skills, and most importantly, to develop a sense of connectedness to others. Those who reach out to others find out that they can learn from other people and that they have something to share with other people.

For those in recovery and for youth, service learning and community involvement can be a stepping stone to gainful employment.

Community involvement and service learning are integrated throughout the Wellbriety programs.

Training of community members as facilitators assures that they will provide the teachings to others in their community. Adults in recovery, and youth who participate in the various programs learn how to set goals, plan and implement events, group activities, coalitions, and community change efforts.





# Essential Processes and Approaches

## PROCESSES OR APPROACH NEEDED FOR SUCCESS

## DESCRIPTION

## HOW IT IS IMPLEMENTED

### OPENING CEREMONY

Learning and participation in cultural/spiritual practices; learning about prayer.

The agenda for each session begins with the opening ceremony. In the beginning, the facilitator would invite and Elder or Clan Mother to explain how the ceremonies work. Some circles may also choose to use those spiritual practices associated with their preferred faith. Each time the ceremony is performed it is explained. After a time, youth and adults will be able to conduct the opening ceremony themselves.

### VIDEOS/DVDS

The major teachings and instructions for each step of the learning process are contained in the DVD'S for each of the Wellbriety Training Institutes Training Program.

Some of the videos are designed as instructional resources for facilitators.

The videos (DVDs) for these programs serve as the "teacher." Use them as described in the curriculum manual. Each time a video is shown, it should be followed by a talking circle in which participants describe their thoughts, feelings and experience with the content of the video. Participants should also be encouraged to write about these experiences in their journaling exercises.

### TALKING CIRCLES

"The circle provides healing." Talking Circles are traditional in Native American communities. They have been used for centuries as a learning format a decision making process, conflict management process, and general healing process. There are specific rules for participating in the circle and for initiating the circle.

One of the rules is that people cannot be interrupted; only one person speaks at a time. This particular rule encourages validation of the individual and helps him or her to realize that the thoughts, feelings, and opinions of others are to be valued and acknowledged. For those who come from dysfunctional families ("Don't trust. Don't Talk. Don't Feel.") This knowledge and experience can be healing in itself.

How to conduct talking circles can be found at:

<http://youtu.be/3RdIX7UM4ks>

Talking Circles are a part of almost every session in every program. Facilitators are taught how to implement them and they, in turn, teach the participants the rules of the Talking Circle. Talking Circles are used to debrief the videos, to explore concepts, teachings, issues, feelings, and experiences. Participants learn to express themselves emotionally and mentally. Spiritually, participants learn to experience the healing that being a part of a community (i.e. the circle) brings.

The mutual support networks (webs) that are formed are often lasting. Parents, families, youth, couples, co-workers, community agency workers are encouraged to apply talking circles as a resource for solving problems, making decisions, addressing specific issues, manage conflict, sort out feelings, develop solutions, ideas, and uncover important values.







# FIDELITY

## FIDELITY

(MAKING SURE THE PROGRAM IS SUCCESSFUL)

Some people have asked, “How can I be sure that implementing this program will work?” Success in any effort requires that you follow the “Natural Order” of the task. Determining whether a program works or not depends upon implementing it the way that it was intended. One of the most important things to remember about Wellbriety Training programs is that they each have a “natural order.” This means that certain topics are scheduled before other topics. In the Medicine Wheel and 12 Steps it is important to complete Step 1 through Step 12. Some teachings and concepts have to be understood before a person can get the most out of what comes later. In the youth and family programs there is also a natural order: Individual, Family, Community, and Nation. One must learn about one’s self before trying to understand the family, or the community, or the nation.

Because we are trying to determine the effectiveness of the White Bison programs, it is important that they are implemented as they were intended. The main processes used to develop understanding and to learn how to implement the teachings include the videos, talking circles, and mind mapping. These teaching processes were used by our ancestors to share the principles, laws, and values that create the “Good Life.”

In the youth programs, the key elements are the teachings, talking circles, mentoring, service learning, and character development. Youth also need a great deal of “hands on” and “interaction” in order to learn. To help the youth get the most out of these videos, it is important to talk to them about how the

Elders passed along teachings in the days of our ancestors. Elders spoke, youth listened. After the video is completed, hold a talking circle to have the youth share their experience, thoughts, and feelings about what was in the video. This time of processing the information is essential for the learning to be complete.

The charts on the previous pages provide the context and the processes that are essential for the White Bison programs to work effectively. Ensuring that they are followed will ensure that the program that is implemented retains “fidelity” with the way that it was intended to be implemented.



## WEBSITE

Visit the White  
Bison, Inc.

website for  
the Wellbriety  
Institute training  
schedules,  
conference  
dates, discussion  
board, Technical  
Assistance  
Center, access  
to the Facebook  
and to  
Wellbriety!

[www.whitebison.org](http://www.whitebison.org)

[www.wellbrietytraining.com](http://www.wellbrietytraining.com)

Visit us on  
Facebook and  
Twitter  
@Wellbriety!





# THE FOUR LAWS OF CHANGE

**THE ELDERS HAVE TOLD US THAT IN ORDER FOR ANY CHANGE TO BE SUCCESSFUL, THERE ARE FOUR LAWS THAT MUST BE FOLLOWED. UNDERSTANDING THESE LAWS CAN HELP US SUCCEED IN OUR JOURNEY TO WELLBRIETY.**

## **#1 CHANGE IS FROM WITHIN**

Remember to tell the people they must change themselves from within. Making changes must come from an internal desire to make a difference in our lives. We must make a conscious effort to change our intent, our choices, our behaviors, and even our feelings and assumptions about who we are as spouses, parents and family members.

Becoming a healthy person requires a commitment from within ourselves. Becoming a healthy family or community also requires a commitment

**TEACHING:** Inside of every human being is the innate knowledge of your own well-being.

**TEACHING:** All permanent and lasting change starts on the inside, then works its way out.

**TEACHING:** To ensure permanent change for a person, it must happen on the inside first.

## **#2 IN ORDER FOR DEVELOPMENT TO**

**OCCUR, IT MUST BE PRECEDED BY A VISION.**

Once a person/family starts to grow, they need to create a vision/pictures that they will use to develop themselves. It is important to develop a vision of the role that a healthy family plays and the values that a healthy person displays in his or her relationships with family and community members. The Wellbriety Movement helps each person take the steps to create a better life for self, family and community.

**TEACHING:** You move toward and become like that which you think about. If you move toward and become like that which you think about, then it is important to think about what you are thinking about.

**TEACHING:** The law of vision ensures that your future will not be an accident. Once you develop the vision, the spiritual world will then give you a

development plan and guide your actions to move towards the vision you just created. The Wellbriety Movement Vision

## **#3 A GREAT LEARNING MUST TAKE PLACE**

Everyone needs to be a part of the change in order for a change to occur.

**TEACHING:** In order for change to occur, the whole cycle must be involved in the change: baby, youth, adult, elder; individual, family, community, nation. If children are to change, then the parent, relatives, family, elders must be changing themselves also.

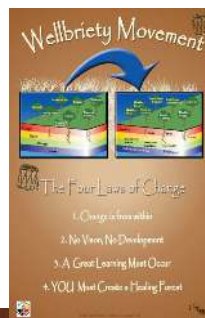
## **#4 YOU MUST CREATE A HEALING FOREST**

- The healing forest model is illustrated below. The idea is that a forest, like a community, is only as healthy as its roots and environment. Unless individuals, families and communities are provided with a means of overcoming the impact of the unhealthy, dysfunctional root system (anger, guilt, shame and fear), they will find themselves participating in unhealthy behaviors.

- Traditional cultural practices (ceremonies, teachings of the elders, understanding of one's place on the Mother Earth and understanding of the meaning of spiritual and cultural practices) can enable individuals to make positive and healthy choices about their lives.

- It is our role as parents and grandparents, community leaders and Elders to create a healing forest for our children grounded in love, respect, forgiveness and acceptance.

- If the community is to change, the new change must occur at the root level. Values, culture, spirituality, teachings, and ethics must replace the anger, guilt, shame and fear.



# THE TALKING CIRCLE

The talking circle is a way of communicating that is designed to have people sit in a circle. The universe is designed to function in a circle. The planets travel in a circle, the moon travels around the earth, the seasons are circles, the cycle of life--baby, youth, adult, Elder-is a circle; and electrons travel in a circle. Energy also travels in a circle. The universe is interconnected. When people sit in a circle, they will naturally connect with one another. It is difficult to connect when sitting in rows because energy does not travel in straight lines.

## WHERE DID THE TALKING CIRCLE COME FROM?

In the old days, Native American people lived their entire lives in harmony with the universe. Their teepees were round, the villages were constructed in a circle and the ceremonies were conducted in a circle. Circles were a way of life. People lived their lives and conducted themselves according to the principles, laws and values which were given by the Creator. One of these values was to be respectful. Whenever people sat down to talk, they would form a circle and would talk one at a time. Everyone would have his or her say. People would not interrupt and people would not be passed over if they wanted to speak.

## WHEN IS THE TALKING CIRCLE USED?

Whenever you desire to have people talk from their hearts as well as from their heads.

There is a saying: "The whole is greater than the sum of its parts." Having the group sit in a circle and take the time to connect with each other, will connect each person's mind to form "one great mind." This connecting of the minds will create solutions and ideas that will be far more useful than the results of only one person thinking alone.

## HOW DOES THE TALKING CIRCLE WORK?

1. Have people sit in a circle.
2. The circle has four directions: east, south, west, north. The facilitator should sit in the east.
3. Each time the circle meets, the facilitator needs to explain the principles for the talking circle:

### PRINCIPLES

- The circle is sacred. It was given to us by the Creator. This is one of Creator's many gifts which we are to use according to Creator's instructions.
- The circle represents life and everything that is good. The circle represents harmony and balance. It is to be respected.
- Please respect the following guidelines: The circle is sacred. "Who you see here, what you hear here, when you leave here, let it stay here."

1. Arrange chairs in a circle.
2. Identify an item that can be used as a talking tool

(i.e. feather, stone, stick)

3. Open the Talking Circle by asking for guidance from the Creator (using your own spiritual tradition).
4. Review the rules for the Talking Circle:

Everything said in the talking circle stays in the talking circle.

Everything heard in the talking circle stays in the talking circle.

Everything seen in the talking circle stays in the talking circle.

Only one person speaks at a time. (i.e. the person holding the talking tool)

♦Show respect to others by not interrupting.

♦Listen very carefully to what each person is saying.

♦Speak from your own strengths, experience and hope.

♦Go around the circle clockwise (If it is your community's custom to go counter clockwise, then use that approach)

## WHAT HAPPENS AS A RESULT OF THE CIRCLE?

Because the circle is in harmony with the universe, there are certain gifts which will be given to the group, providing that the guidelines are followed. The first gift will be the feeling of belonging and the second gift will be the sense of trust. It is these two gifts that enable the group (and the individual) to grow in effectiveness.

Having individuals sit in a circle each time the group meets will help them tap into their innate knowledge of what is right and what is healthy.

## SET-UP CIRCLE

Arrange Chairs in a circle

Identify an item that can be used as a talking tool (i.e. feather, stone, stick)

Open the Talking Circle by asking for guidance from the Creator (using your own spiritual tradition).

Review the rules for the Talking Circle:

Everything said in the talking circle stays in the talking circle.

Everything heard in the talking circle stays in the talking circle.

Everything seen in the talking circle stays in the talking circle.

Only one person speaks at a time. (i.e. the person holding the feather)

Show respect to others by not interrupting.

Listen very carefully to what each person is saying.

Speak from your own strengths, experience and hope.

Go around the circle clockwise (If it is your community's custom to go counter clockwise, then use that approach)

# Mind Mapping

## BUILDING MIND MAPS

Mind maps are designed to draw out innate knowledge from the individual or the group. The way that the mind mapping process is approached can make the difference between gathering meaningful information or superficial words. Building a mind map is a process that has several steps. These steps can be described as: Creating the Picture, Identifying Trigger Words, Going to the Next Level, and Reflecting on the Whole.

## CREATING THE PICTURE

Mind maps begin with a picture. This picture is best drawn--even if the drawing looks pretty "primitive!" Stick figures, symbols or shapes can be used. The best pictures come from the person or the group. The way to get to the picture is to ask the following questions:

- What images do you see when we talk about this idea?
- What symbols do you know of that could represent this idea?
- What are you SEEING in your mind when we talk about this idea?

The goal is to try to get to the "essence" of the idea; the bottom line of what it means. When people first begin using mind maps, there is the tendency to want to put a word in the center. Pictures access the creative and emotion focused part of the brain. Words access the logical part of the brain, so it is better if pictures are used; also pictures can express more in a small space than words can. It is also a good idea to use colored marking pens -- the colors and the pictures will bring forth emotional responses more readily than pencil and words. (In this curriculum, many of the mind maps have words in the center of the circle. These words are only there to provide a theme. The participants should draw a picture or cut out a picture to put in the center of the mind map. They can just paste it on top of the circle.) You are always encouraged to build your own mind maps with your own pictures in the center.

## TRIGGER WORDS

Once the picture is developed and drawn (or pasted on the circle), then it is time to begin identifying trigger words. A trigger word is a word that comes as an immediate response to the picture. "What do you think of when you look at this picture and think about this concept?" These are generally random and may be

different for each person. It would help to put several lines around the picture in the shape of spokes on a wheel. The posters vary. The purpose of the line is to get the brain to respond by wanting to "fill in the blank." (One of the principles of the way the brain works is that it is always trying to complete things. It doesn't like blank spaces, lack of closure or missing information.) The actual number of lines will depend on how many trigger words you and your group identify. The phrase "anything else" and adding another blank line might draw out a few more responses if there ideas seem to be missing from the trigger words. Trigger words, are just words, not sentences. It is best to use only one word on each line; however, sometimes the word is accompanied by defining term. Other clarifiers can be place on new branches that extend from the word.

## GOING TO THE NEXT LEVEL

After constructing the trigger words around the picture, then choose one to start with and expand it using a phrase like: "What does this make you think of?" "What about this word?" "What is it related to?" Going to the next level and then to the next level after that is very important. The first trigger words may be superficial--things that everyone says. When you start going down deeper and deeper, you get to the REAL issues and the REAL words that the person or group thinks is important. Continuing to probe with "What else?" A blank line is a good way to keep the group moving on the issue.

In the example above, the bold words are the "trigger words." The branches extending from those words are the words that are the answers to "so what about this?". The could be verbs, nouns, or adjectives. They can be written in different colors. They could be pictures too. For instance Happy Face or a Sad Face could be substituted for "happy/not happy." Not only are the words or picture chosen here, but there is freedom for discussion and description of what various people mean. There is no hurry. Remember to ask at each level: "What about this?"

## REFLECTING ON THE WHOLE

Once the group has exhausted its "drawing out" process, it is time to look at the big picture. Look for relationships, patterns, or themes. Use colored markers to draw arrows or circles around things. Get the participants to summarize what they have learned, what teachings are "hidden" in the themes and words.



# CULTURE IS PREVENTION

## CULTURE IS PREVENTION

Our ability to see the issues of the children can be clouded by our own experiences growing up in an family with alcohol or drug addiction.

Often adults who grew up in families with these issues have unacknowledged anger, guilt, shame, and fear. These responses have become internalized to the extent that they filter every interaction and every decision in one's life.

Experiences of neglect, emotional, physical, even sexual abuse, the lack of support, the need to "be the adult" the need to take care of other siblings because parents cannot, economic and spiritual poverty .... all of these issues become "normal" to children who grow up in a household ruled by alcohol or drugs. In today's environment, meth adds another layer of dysfunction. Individuals who use meth can become excessively violent; their hallucinations can result in death for themselves and those around them. The chemicals used to manufacture meth can have long lasting physical effects on children.

For children life in a family affected by alcohol or drugs, the experiences can leave lasting scars and they can shape a young person's world view, making the dysfunctional behaviors appear to be normal. As we become aware of the characteristics of Children of Alcoholics and how those characteristics affect us as adults, we can begin to see the importance of healing ourselves first and then helping those children in our care to learn new coping skills and new ways of understanding themselves.

Flowing through the entire Families of Tradition curriculum is the principle that Culture is Prevention. Living within the context of a rich culture and developing an understanding of the Natural Principles, Laws and Values that our ancestors knew, create pathways to prevention.

- People are either in harmony or out of harmony with the principles, laws, and values. Living in

harmony is called culture. It is from understanding and living in harmony with these principles, laws and values that individuals develop the "Good Mind."

- The natural state of the human being is to trust and

they only learn mistrust as a result of dysfunctional environments and fear-based behavior on the part of those who are supposed to care for them.

- The eight feelings and eight thought patterns are the source of positive (functional) behaviors.

- Changes must happen in the spiritual (unseen) world before they can be observed in the behavioral (seen) world.

- Families must learn to look within to develop healthy boundaries and thought patterns.

- Looking beyond one's self by helping others and serving the Creator are pathways to creating meaning in one's life; cultural and spiritual traditions provide the structure and the process for finding these pathways.

- The more individuals learn to understand and participate in traditional cultural and spiritual values and practices, the more likely they will be able to develop the feeling of meaningfulness that will guide them in making healthy choices.

- Character defects are created as a result of a fear based system. Personal assets develop as a result of a love based system. By adding healthy principles, laws, and values to the "soil" of the culture, the fear based system will be replaced by a system of healthy values: respect, harmony, unity, hope, and love.

## CULTURE IS REFLECTED IN THE BEHAVIOR OF INDIVIDUALS AND COMMUNITIES.

The chart that follows lists a variety of actions that demonstrate commitment to the principle that Culture is Prevention.

# Culture is Prevention - Themes and Issues

Youtube Link: <https://www.youtube.com/watch?v=mMETGOUtq24>

	Individual	Family	Community	Nation
Emotional	Development of a sense of trust; Development of the eight feelings for healthy living; Self-identity with Native American Culture	Development of a sense of trust, security, and safety Importance of family network of relationships (extended family); Knowledge of clan system	Creating community systems and leadership for ensuring safety and wellbeing; Promoting celebrations and ceremonies that create interconnectedness	Identification of the nation with the environment and what that means as a "people"--enhancing the sense of identity as a nation--what it means to "be"
Physical	Development of healthy behaviors and lifestyles Learning traditional practices and ways of doing things (ceremonies, crafts, physical strength and conditioning)	Transmitting the traditional practices such as ceremonies, drumming, dancing, singing, etc. from one generation to another; Including Elders as a part of family problem solving, celebrations, and decisions. Making sure that the voices of the children are heard.	Healthy relationship to environment; attention to physical surroundings; Creating systems that care for the land and create a sense of appreciation for surrounding; Create systems that link and coordinate community services	Creation of policies, practices, cultural centers, methods of transmitting culture using traditional and technological means. Establishing local policies and practices that demonstrate respect for the Earth and environment.
Mental	Ability to set clear boundaries; Knowledge of and understanding of traditional teachings; Ability to apply them in problem solving and decision making in everyday life.	Communicating knowledge of language, traditions, and cultural practices; Development of an understanding of the role that language plays in the Natural Order	Developing community vision that defines practices, expectations, and actions based on traditional values that support healthy thinking and relationships	Providing guidance and systems for thinking about and transmitting and clarifying traditions, ceremonies, cultural and spiritual teachings from one generation to the next; Developing strategies for communicating with other nations.
Spiritual	Belief in the Natural Order (natural laws, principles and values) Participation in cultural practices and ceremonies.	Application of language, stories, spiritual and cultural traditions to one's life; Applying principles, laws and values of the Natural Order; Living within the values of the community (i.e. courage, humility, interconnectedness)	Provide leadership in preserving and redefining spiritual and cultural traditions, language, stories, songs, ceremonies, and the Natural Order for healthy living	Providing guidance and systems for thinking about and transmitting and clarifying traditions, ceremonies, cultural and spiritual teachings from one generation to the next; Developing strategies for communicating with other nations.

# THE CYCLE OF LIFE

## THE CYCLE OF LIFE TEACHINGS: EIGHT FEELINGS AND EIGHT THOUGHT PATTERNS

### THE HEALTHY PATH FROM BABY, TO YOUTH, TO ADULT, TO ELDER

#### EIGHT FEELINGS AND EIGHT THOUGHT PATTERNS

The Cycle of Life teachings explain the development of eight feelings and eight thought patterns. In order for a person to develop in a healthy way, these eight feelings and thought patterns must develop sequentially. For many people, important stages of development were disrupted or are incomplete due to traumatic childhood experiences, illness, or as the result of alcoholism or substance abuse. The list below shows what individuals should have developed by the time they become adults. But many people who were raised in families with alcohol or drug dependence and dysfunction there was another set of experiences: “Don’t Talk! Don’t Trust! Don’t Feel!” All White Bison trainings include the Cycle of Life teachings.

#### CYCLE OF LIFE TEACHINGS

- Trust (feeling of security)
- Independence (feeling of autonomy)
- Initiative (feeling of being able to take a risk)
- Accomplishment (being good at something, being good for something)
- Identity (feeling of knowing who I am)
- Intimacy (feeling that I belong somewhere, connectedness)
- Generativity (feeling of being able to give back what I have learned)
- Integrity (Feeling of confidence -- What would you do when no one is watching?)

**“THE HUMAN BEING RUNS HIS OR HER ENTIRE LIFE BASED UPON EIGHT THOUGHT PATTERNS.”**



#### TIPS TO HELP START A CIRCLE IN YOUR FAMILY

##### PARTICIPATE

Because this is a process that involves all the family members, it is important that everyone participates in setting up and designing how the Family Talking Circle night will occur.

##### SPECIFIC TIME:

Select a specific night/time of the week that is designated as Family Talking Circle time.

Everyone is required to be there—especially Mom and Dad. This might mean some negotiation at work.

##### USE SUGGESTIONS

Position a basket or a jar in the room and some paper. Each person in the family can write down

dinner suggestions for Talking Circle night. Each night one of the suggestions would be selected as the meal for the event. Let people suggest “interesting foods” — banana split, chocolate chip cookies, hamburgers, pizza. If the talking circle occurs at dinner time, there is no reason why a 4 year old can’t request ice cream for the night’s ‘dinner!’ The goal is to make this a fun occasion and to give each person the opportunity to “be in charge.” (Mom can put vegetables and salad on her suggestion slip!)



# OUR YOUTH

## **WE MUST CHANGE THE WAY WE THINK AND FEEL TO CHANGE THE WAY OUR CHILDREN GROW.**

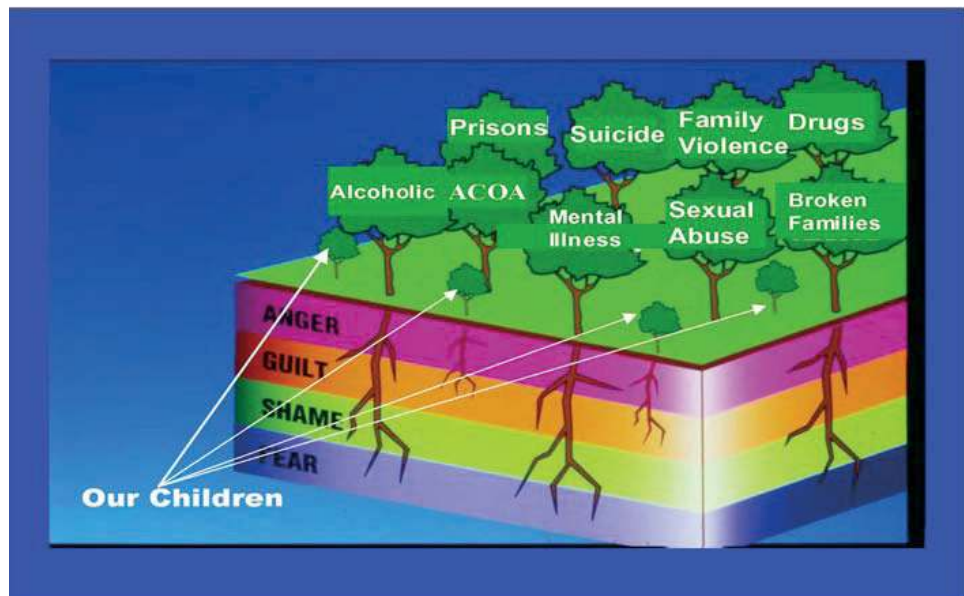
The forest in the picture below represents the communities in which we live. Many of the adults are unhealthy. Some are alcoholics, some have drug abuse problems, some abuse their children or their spouse, some have been in prison. Some have grown up in alcoholic families themselves and have continued to teach their children what they learned themselves as children. Some of our adults experience depression and some have mental illnesses. Many come from broken families, and many experience the break up of their current family. Beneath this community of adult “trees” are the children trees that are trying to develop into healthy adults themselves. Unfortunately, the nutrients in the culture in which they are all growing are contaminated with anger, guilt, shame and fear.

It is the goal of this program to help Native Americans who work with children to learn new ways of thinking and feeling about themselves and to learn new ways of helping their children develop. On the

next couple of pages, the trees represent the issues that children deal with in the community at different ages. The video on the Cycle of Life provides an in-depth overview of the needs and developmental issues for each of the 8 feelings and thought patterns that are described. As a mentor, teacher, guardian or care provider you can help the children in your care to master the healthy thought patterns and feelings that will prepare them to be healthy human beings.

The healthy forest on page 20 illustrates how the forest (community) will look when adults and children have the ability to choose healthy thoughts and feelings. This comes about through a spiritual process of prayer, ceremony, learning traditional values, cultural ways and passing those on to our children.

The material on the pages that follow provide information that is vital in the development of healthy Native American parents and children. The Four Laws of Change, the chart on previous pages explain what has to happen in order for things to change and illustrates healthy development and unhealthy development of children. The Forest pictures that follow describe these issues in relation to the Cycle of Life and the Healing Forest.



# FOUNDATIONS FOR HEALTHY CHILDREN

## FOUNDATIONS FOR HEALTHY CHILDREN

1. Children are unique and special human beings.
2. Children deserve to receive affection, nourishment, and attention from their parents.
3. Children deserve to receive respect as individual beings.
4. Children need to grow emotionally, mentally, physically, and spiritually.
5. Adults are responsible for teaching children the proper way to behave in society.
6. Adults must learn healthy ways of disciplining children; hitting is not one of those.
7. Cultural and spiritual teachings can provide a child with a healthy foundation.
8. Children require different responses at different ages.
9. Children express their feelings emotionally, physically, and behaviorally; adults have the responsibility to guide their expressions in healthy directions.
10. No one has the right to touch children inappropriately; adults have the responsibility to teach children that their bodies are their own.
11. Children learn from what they see and hear. Adults and older children are their teachers.
12. Children are our future; adults must guide children as they develop the values, behaviors, beliefs, and attitudes of the new generation.

## FIVE PROMISES FOR PARENTS:

1. Be the caring adult in a child's life
2. Create a safe place.
3. Create a healthy start.
4. Develop skills for learning and literacy.
5. Develop a healthy emotional, physical, mental, and spiritual foundation.

## MESSAGES CHILDREN NEED TO HEAR

- You're not alone.
- There are safe, caring adults who will help you.
- It is OK to experience your feelings.
- Treatment helps; Recovery happens. Wellness is Possible.
- It's not your fault.
- Addiction and Alcoholism are health problems.
- It is important to talk about what you are experiencing

Even if your parents continue drinking, you can live a healthy life.

Children of Alcoholics Program Kit for Native American Youth (published by SAMHSA/NACOA and available at the SAMHSA National Clearinghouse for Alcohol and Drug Information <http://ncadi.samhsa.gov/promos/coa>)

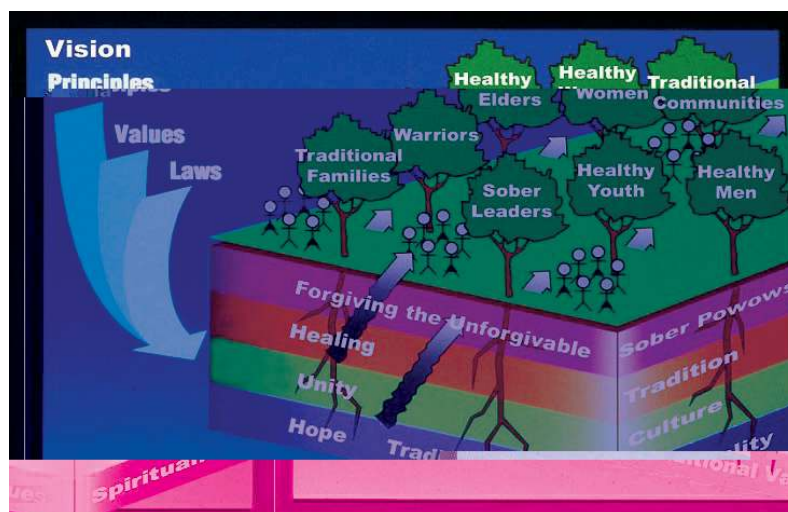
The Red Road to Wellbriety: In the Native American Way (published by Coyhis Publishing and available on the Coyhis Publishing website [www.coyhispublishing.com](http://www.coyhispublishing.com)).

Seven Philosophies for Men: In the Native American Way (published by Coyhis Publishing and available on the Coyhis Publishing website [www.coyhispublishing.com](http://www.coyhispublishing.com)).



# CREATING HEALTHY THOUGHTS AND FEELINGS COMPLETING DEVELOPMENTAL TASKS

THE GOAL OF ACHIEVING WELLNESS IS TO REPLACE THE ANGER, GUILT, SHAME AND FEAR BASED SYSTEM WITH ONE BASED UPON LOVE. SPIRITUALITY AND TRADITIONAL VALUES PROVIDE THE GUIDANCE. THE VISION OF THE HEALTHY FAMILY AND THE HEALTHY COMMUNITY IS BASED UPON PRINCIPLES LAWS AND VALUES.



**RECOGNIZE** what happened to make them unhealthy and what must happen to make them healthy again.

**ACKNOWLEDGE** the secrets, the shame, the hurt feelings, the disappointments, the anger, the need for new structures and processes, the experience of chaos, conflict and confusion.

**FORGIVE** self, others, the unforgivable, the hurts, the sense of loss

**CHANGE** values, assumptions, beliefs, behaviors, expectations, responses, thinking, feelings



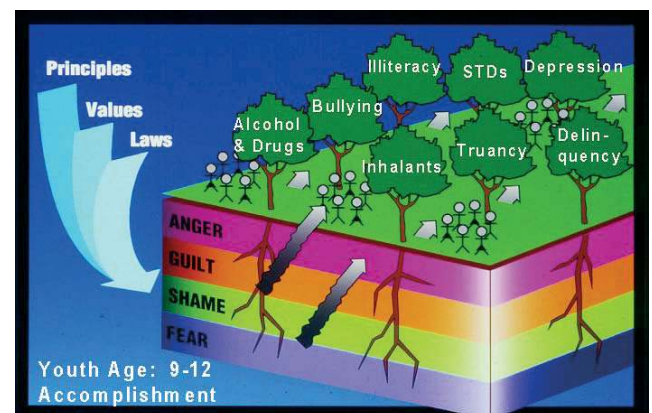
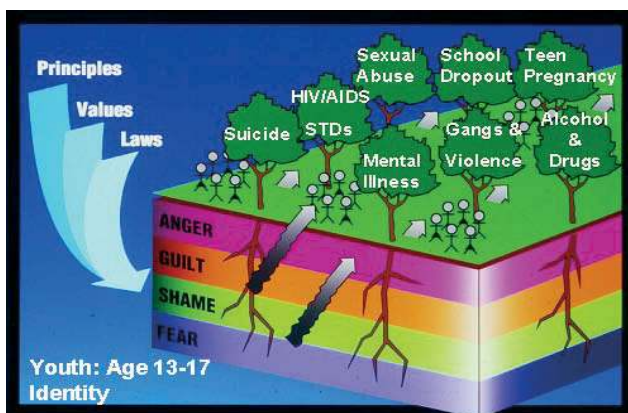
# CREATING HEALTHY THOUGHTS AND FEELINGS COMPLETING DEVELOPMENTAL TASKS

## ENCOURAGE A HEALTHY IDENTITY

- Enroll youth in community cultural activities
- Participate with youth in community events
- Encourage service learning projects
- Help with household chores
- Mentor younger children (tutor, coach)
- Encourage participation in multi-generational activities
- Discuss college plans (set expectations early)
- Listen to youth with eyes and ears
- Invite friends home to dinner
- Encourage skill development (sports, music, art, crafts)
- Attend school functions with youth
- Know teachers, principal
- Give praise, rewards, recognition
- Many hugs
- Solution focus for conflicts
- Encourage part time work after school
- Participate in cultural and spiritual events
- Attend religious services as a family
- Participate in Family Talking Circle
- Create family traditions

## GUIDE YOUTH TO ACCOMPLISHMENT

- Encourage goal setting
- Create opportunities to "stretch"
- Encourage caring for other children
- Encourage mentoring other children
- Help older adults and grandparents
- Help with household chores
- Attend religious services with family
- Schedule homework, reading, learning time
- Participate in cultural and spiritual events
- Help with community events
- Create service learning opportunities
- Take an interest in child's homework
- Talk about the dangers of drugs, alcohol, sex
- Get to know teachers, principal
- Participate in PTA
- Parents know where youth hang out
- Give praise, recognition, rewards
- Encourage healthy activities for youth and their friends
- Encourage daily exercise routines
- Coach youth in making choices and making plans



## CREATING HEALTHY THOUGHTS AND FEELINGS COMPLETING DEVELOPMENTAL TASKS

### HELPING CHILDREN DEVELOP INITIATIVE

- Encourage exploration
- Cultural and spiritual events
- Help with household tasks & projects
- Coach child
- Set a time to help with school work
- Enroll child in sports, projects
- Help prepare for ceremonies
- Use language skills
- Have child tell stories and sing songs
- Have child set up a schedule
- Have child describe how something will be done, step by step
- Encourage projects with several steps
- Give praise; rewards; recognition
- Listen carefully to your child
- Learn dance, drumming
- Observe how your child uses free time
- Continue routines, schedules, boundaries
- Learn about values, compassion
- Participate in family talking circle

### HELPING CHILDREN DEVELOP AUTONOMY

- Set routines and boundaries (when to do what, what is acceptable when, outings, napping, assign chores, clothing, eating, )
- Provide opportunities to interact with other children (day care, Cousins, relatives, friends)
- Provide opportunities to spend time with grandparents and other Relatives (visits to the reservation)
- Create a safe environment (child proof, emotional and physical safety)
- Ensure proper nutrition (food choices

- Lots of Affection and holding; Lots of praise and acknowledgement
- Anticipate new places, activities, events by explaining them to child
- Allow child to make mistakes
- Be silly with your child
- Encourage exploration, testing, learning
- Participate in appropriate cultural and spiritual events
- Use of Native Language when ever possible
- Help child learn new skills, nature, prayers, outdoor exploring, picnics, colors, drawing, coloring, painting, playing, patterns, words, spelling, names, stories, songs, musical instruments (drums, flute, piano), running, jumping, dancing,

### SET THE STAGE FOR THE DEVELOPMENT OF TRUST

- Avoid alcohol and drugs during pregnancy
- Be sure to include spouse/father in baby's care
- Learn the childcare customs of your culture
- Parents learn traditional roles of men, women, relatives (involve
- grandparents, aunts & uncles in child's life)
- Create a safe environment
- Create a routine (feeding, changing, napping, outings)
- Ensure proper nutrition
- Lots of affection, holding, reading stories, songs, music, baby
- "athletics"
- Lots of praise and acknowledgement
- Healthy relationship between parents
- Participate in appropriate cultural and spiritual events (take baby
- along also)
- Use of Native language when ever possible
- Help baby learn words, phrases, sitting, crawling, walking, running, playing

# NOTES

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## Checklist to help start your meetings

- ◆ Make arrangements for the Circle Meetings
  - ◆ Find a convenient location. This could be a room at the community center, at a church, or even at someone's home.
  - ◆ If you are going to work with youth at a school, church, shelter, detention center, or community center, you may want to work out an agreement with those in charge.
  - ◆ Recruit people who have an interest in and invite them to come a meeting.
  - ◆ If you are working with youth, you will need to explain the program to parents to make sure that they give permission (for Daughters of Tradition and Sons of Tradition, parents/relatives could be a real asset as helpers and mentors!)
  - ◆ Once you make a commitment to a time and place--SHOW UP & Be Consistent!
  - ◆ The first few meetings you might have to contact people to remind them about the meeting.
- 

Remember building the Circle is about creating relationships.

For each meeting you will need:

- a coffee pot and coffee (tea, juice or water) and have people alternate in bringing snacks.
- a TV/ DVD player or Laptop screen & projector
- a circle of chairs
- sage or cedar
- a Talking Stick or equivalent



# Lesson Planning

Lesson Date: \_\_\_\_\_

Lesson # : \_\_\_\_\_

This is a resource to help you in planning the lessons for each week.  
The sessions should be around 2 hours.

There are some general things that should always be done:

- 1) Pray for the people and for yourself (that you will be sensitive to them during the time you spend with them).  
Be sure that you review the lesson materials, including the videos, prior to the meeting; the material and facilitation process should be fresh in your mind.
- 2) Be sure that the room is set up in a circle and that all of the video equipment is working properly.  
And if possible, make sure that refreshments of some kind (even if just coffee or water) is available.  
Tissues should also be available!

For each of the following categories, think through the approach you will take and make some notes:

- Introduction: Think about how you will introduce the theme of the lesson, answer any questions, have participants sign the attendance sheet at this time; then, review the agenda for the day, noting anything that might be different from last time)
- Opening Ceremony: (What will the focus of the opening ceremony be for this session; who will do it? It might be that as the participants get more comfortable with this, they can lead it, as appropriate for your culture.)
- Video: (How does this video provide a framework for the teachings today?...what are the significant topics for these participants? Be sure to include the time for each of the videos—that time will frame the rest of the lesson!)

Talking Circle: (Given the topics presented in the videos, how will you introduce the Circle to the Talking Circle Theme?)

Mind Mapping and other Exercises: (How might you frame to exercises to make sure that the participants get the most value from them?)

Lessons Learned: (This is actually a short closing circle; have the participants go around the circle and tell one or two things that they will put into practice right away.)

Closing Prayer (If you lead this, think through what you might emphasize for this particular session. Or consider how to coach one of the women so that they can take turns leading the closing prayer. Remember to hold hands.)

## Information Needed to Complete the Online Circle Registration Form

Complete this Information for the Registration Form

You can write the information that is needed for the online registration process.

Facilitator Name: (If you are partnering with someone else in your community, please include all facilitator names)

A. \_\_\_\_\_

B. \_\_\_\_\_

Facilitator Phone Number: \_\_\_\_\_

A. ( \_\_\_\_ )

B.( \_\_\_\_ )

Community Meetings are conducted in: \_\_\_\_\_

(This could be a tribe, town, community center, etc. We will be putting this information on a large map to show all the areas where there is a circle. This will be available on our website. )

Particular Emphasis:

(Are you targeting a particular group such as women, men, youth, prisoners, Medicine Wheel and 12 Steps, Mending Broken Hearts, etc.)

Group Meeting Schedule: \_\_\_\_\_

Please include the day and time the meeting will take place.

Name Your Group has chosen: \_\_\_\_\_

This will be displayed on the White Bison Website at [www.whitebison.org/fire\\_list.html](http://www.whitebison.org/fire_list.html).

Group Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Group e-mail: \_\_\_\_\_

Group Availability: ☐ Open meeting ☐ Closed meeting

(Please indicate whether this group meeting is open or closed to new members.)

Register your circle at [www.whitebison.org](http://www.whitebison.org) or send this form to:

E-mail - [Info@whitebison.org](mailto:Info@whitebison.org)

Fax: 719-548-9407

# TRACKING THE CIRCLE

Please help us in keeping track of the progress of your Circle  
by completing this form and mailing, faxing or e-mail to the White Bison office  
Fax: 1-719-548-9407  
Mail: 701 N. 20th Street  
Colorado Springs, CO 80904  
info@whitebison.org

Today's Date: \_\_\_\_\_

Name of Circle: \_\_\_\_\_

Location of Circle: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Name of Contact person: \_\_\_\_\_

E-mail for Contact person: \_\_\_\_\_

Phone for Contact person: \_\_\_\_\_

Beginning Date of Circle: \_\_\_\_\_

Date the Circle Ended: \_\_\_\_\_

If the Circle is ongoing, how many sessions have you met? \_\_\_\_\_

Was this Circle: ☐ open ☐ closed

(open means that anyone could enter at any time; closed means that after the first few sessions, new people had to wait until a new series started)

Number of people who regularly attended (approximate): \_\_\_\_\_

Number of people who completed the entire series: \_\_\_\_\_

Number who started their own groups after completing the series: \_\_\_\_\_

What was your experience like as a facilitator?

What did people tell you about their experience with the materials?

**REMEMBER BUILDING THE CIRCLE IS ABOUT CREATING RELATIONSHIPS.**

## Attendance Roster

Please write in the name of each participant and check each session that is attended.

[illegible]



# Registrants Contact Information

Date Session Began: \_\_\_\_\_

Name	Phone	E-mail	Married;Widowed; Single; Divorced; Domestic Partner	Tribal Affiliation



## Pre Program Survey

(Pre-surveys are completed the first or second week that the Circle is in session for a new person. The post-survey is completed when participants have completed the entire series. The same form is used for both).

**Please mail, fax or e-mail the following forms to the White Bison office.**

You may save a copy for your records. These forms will help us to track outcomes and success of our programs and is very helpful for the sustainability of White Bison.

Fax: 1-719-548-9407

Mail: 701 N. 20th Street

Colorado Springs, CO 80904

info@whitebison.org

Today's Date:

Focus of this Circle:

Name (use only first name and initial):

(we need to have a way to match the pre test with the post test--so you can choose a "handle" if you wish)

How many sessions have you attended as of today?

Please circle the response for each of the following questions:

**1. Rate your experience with doing Program work in the past:**

5	4	3	2	1
excellent	good	okay	uncomfortable	awful
(lifechanging)	(interesting)	(one more resource)	(conflicts with my values)	(felt out of place)

**2. Rate your experience with mutual support groups:**

5	4	3	2	1
excellent	good	okay	uncomfortable	awful
(lifechanging)	(interesting)	(one more resource)	(conflicts with my values)	(felt out of place)

**3. Rate your current participation in spiritual practices**  
(i.e. prayer, religious services, sweatlodge, sundance)

5	4	3	2	1
Daily	weekly	occasionally	very seldom	never

**4. Rate your current use of traditional Native American teachings for healthy and sober living:**

5	4	3	2	1
Daily	weekly	occasionally	very seldom	never

## Pre Program Survey (continued)

**5.** Rate your current comfort level with your family (i.e. parents, siblings, foster parents, grandparents, aunts):

5	4	3	2	1
excellent	good	okay	uncomfortable	awful

**6.** Rate your current comfort level with personal relationships: (i.e. spouse; life partner)

5	4	3	2	1
excellent	good	okay	uncomfortable	awful

**7.** Rate your comfort level with making healthy choices (i.e. choosing sobriety):

5	4	3	2	1
excellent	good	okay	uncomfortable	awful

**8.** Rate your comfort level with helping others in their Wellbriety journey:

5	4	3	2	1
excellent	good	okay	uncomfortable	don't ask me to do this

**9.** Rate your level of trust in other people.

5	4	3	2	1
excellent	most of the time	sometimes	not often	not at all

**10.** Rate your level of knowledge about your own culture.

5	4	3	2	1
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## POST Program Survey

(Pre-surveys are completed the first or second week that the Circle is in session for a new person. The post-survey is completed when participants have completed the entire series. The same form is used for both).

**Please mail, fax or e-mail the following forms to the White Bison office.**

You may save a copy for your records. These forms will help us to track outcomes and success of our programs and is very helpful for the sustainability of White Bison.

Fax: 1-719-548-9407

Mail: 701 N. 20th Street

Colorado Springs, CO 80904

info@whitebison.org

Today's Date:

Focus of this Circle:

Name (use only first name and initial):

(we need to have a way to match the pre test with the post test--so you can choose a "handle" if you wish)

How many sessions have you attended as of today?

Please circle the response for each of the following questions:

**1. Rate your experience with doing Program work in the past:**

5	4	3	2	1
excellent	good	okay	uncomfortable	awful
(lifechanging)	(interesting)	(one more resource)	(conflicts with my values)	(felt out of place)

**2. Rate your experience with mutual support groups:**

5	4	3	2	1
excellent	good	okay	uncomfortable	awful
(lifechanging)	(interesting)	(one more resource)	(conflicts with my values)	(felt out of place)

**3. Rate your current participation in spiritual practices**  
(i.e. prayer, religious services, sweatlodge, sundance)

5	4	3	2	1
Daily	weekly	occasionally	very seldom	never

**4. Rate your current use of traditional Native American teachings for healthy and sober living:**

5	4	3	2	1
Daily	weekly	occasionally	very seldom	never

## POST Program Survey (continued)

**5.** Rate your current comfort level with your family (i.e. parents, siblings, foster parents, grandparents, aunties):

5	4	3	2	1
excellent	good	okay	uncomfortable	awful

**6.** Rate your current comfort level with personal relationships: (i.e. spouse; life partner)

5	4	3	2	1
excellent	good	okay	uncomfortable	awful

**7.** Rate your comfort level with making healthy choices (i.e. choosing sobriety):

5	4	3	2	1
excellent	good	okay	uncomfortable	awful

**8.** Rate your comfort level with helping others in their Wellbriety journey:

5	4	3	2	1
excellent	good	okay	uncomfortable	don't ask me to do this

**9.** Rate your level of trust in other people.

5	4	3	2	1
excellent	most of the time	sometimes	not often	not at all

**10.** Rate your level of knowledge about your own culture.

5	4	3	2	1
---	---	---	---	---

## Program Completion Analysis

Today's Date: \_\_\_\_\_ Name \_\_\_\_\_ Location: \_\_\_\_\_

Biographical Data:

A. Were you ever in prison/jail? \_\_\_\_\_

B. What were you convicted of? \_\_\_\_\_

C. Have you been on Parole before? \_\_\_\_\_ How many times? \_\_\_\_\_  
Were you successful? \_\_\_\_\_

D. Were you ever in treatment? \_\_\_\_\_

E. What is your date of birth? \_\_/\_\_/\_\_ (month/day/year)

F. What is your occupation? \_\_\_\_\_

G. What is your tribal affiliation? \_\_\_\_\_

H. What is the highest grade (including college) you completed? \_\_\_\_\_

I. When was the last time you held a full time job? \_\_\_\_\_

J. Please check your marital status:

\_\_\_married \_\_\_separated \_\_\_divorced \_\_\_widowed \_\_\_partner (living with someone)

K. How many children do you have? \_\_\_\_\_

L. What are their ages? \_\_\_\_\_

M. How often do you see them?

\_\_\_ every day \_\_\_weekly \_\_\_monthly \_\_\_every so often \_\_\_once or twice a year \_\_\_ never



Survey Questions:

1. Have you ever been involved in a Wellbriety program? Yes: \_\_\_\_\_ No: \_\_\_\_\_

2. Do you consider yourself to be in recovery? \_\_\_\_yes \_\_\_\_no

If yes, what is your recovery "date?" \_\_\_\_\_

3. Which program are you currently attending?

Name of Group \_\_\_\_\_ Location \_\_\_\_\_

a.) What trainings have you participated in since you have been participating? (Please check each one).

\_\_MW12 Steps - Adults when: \_\_/\_\_/\_\_

\_\_Mending Broken Hearts when \_\_/\_\_/\_\_

\_\_MW12 Steps - Youth when: \_\_/\_\_/\_\_

\_\_Mending Broken Hearts-Youth \_\_/\_\_/\_\_

\_\_Families of Tradition when: \_\_/\_\_/\_\_

\_\_Understanding the Purpose \_\_/\_\_/\_\_

\_\_Fathers of Tradition when: \_\_/\_\_/\_\_

\_\_Sons of Tradition when \_\_/\_\_/\_\_

\_\_Mothers of Tradition when: \_\_/\_\_/\_\_

\_\_Daughters of Tradition I & II \_\_/\_\_/\_\_

b.) What was important to you about participating in these trainings?

c.) What suggestions would you have for other trainings?

**4. Employment:**

a.) Did you have a job when you entered the Wellbriety program? \_\_\_\_yes \_\_\_\_no

If yes, what job were you doing? \_\_\_\_\_

If no, did your participation in the Wellbriety program lead to you finding a job? \_\_\_\_yes \_\_\_\_no

b.) Were the Wellbriety team members helpful for you in finding and/or keeping your job? \_\_\_\_yes \_\_\_\_no

If yes, please describe in what way they were helpful.

If no, please explain.

**5. Services:**

a.) What recovery support services connected with the Wellbriety programs have you used or participated in?

√	Activity/Service	√	Activity/Service	√	Activity/Service
	Rides to meetings		Help creating a supportive network		Help finding a job

√	Activity/Service	√	Activity/Service	√	Activity/Service
	Referral to Elders/spiritual advisors		Help with family resources		Help getting into school
	Help with recovery plan		Help with children's resources		Help finding a place to live
	Help getting driver's license, insurance, identification		Assist with relapse prevention		Referral to mental health services
	Referral Sweat lodge		Finding a sponsor		Referral to family counseling services
	Referral to family services resources		Talking Circles		Wellbriety Recovery Coach
	Referral to religious services		Participate in Drum Group		Other:

**6. Spirituality:**

a. ) Have you connected with a spiritual advisor as a result of your participation in this program?

\_\_\_yes \_\_\_no\_\_\_don't know

b.) If yes, what are the qualities about this person that makes his/her assistance valuable to you?

c.) If no, please explain ( Are you looking for a special spiritual advisor? Do you need help finding this person? Do you not wish to have one?)

d.) Please identify the type of spiritual practices that you include in your life.

e.) To what extent has this program helped you to reconnect with your spirituality? Check the word that applies)

5

4

3

2

1

\_\_\_greatly

\_\_\_very much

\_\_\_somewhat

\_\_\_not so much

\_\_\_not at all

f. Explain

## 7.Relationships:

a.) To what extent have your relationships (with spouse, partner) have improved as a result of your participation in this program? (check the word that applies)

5	4	3	2	1
<hr/>				
__greatly	__very much	__somewhat	__not so much	__not at all

b.)Explain

c.) To what extent has your relationship with your children has improved as a result of your participation in this program? (check the word that applies)

5	4	3	2	1
<hr/>				
__greatly	__very much	__somewhat	__not so much	__not at all

d.) Explain

e.) To what extent has your relationship with your extended family has improved as a result of your participation in this program? (check the word that applies)

5	4	3	2	1
<hr/>				
__greatly	__very much	__somewhat	__not so much	__not at all

f.) Explain

g.) To what extent has this program helped you to reconnect with your family? (check the word that applies)

5	4	3	2	1
<hr/>				
__greatly	__very much	__somewhat	__not so much	__not at all

h.) Explain

### 8. Community:

a.) To what extent has this program helped you to reconnect with your community? (check the word that applies)

5	4	3	2	1
___greatly	___very much	___somewhat	___not so much	___not at all

b.) In what way have you reconnected?

c.) What would you tell others about the importance of community?

### 9. Culture:

To what extent has this program helped you to reconnect with your culture? (check the word that applies)

5	4	3	2	1
___greatly	___very much	___somewhat	___not so much	___not at all

b.) In what way have you reconnected to your culture?

c.) Please describe which aspects of your culture are important to you now.

### 10. Personal Growth:


a.) To what extent has this program helped you to reconnect with your personal character? (check the word that applies)

5	4	3	2	1
___greatly	___very much	___somewhat	___not so much	___not at all

b.) Please describe one or two aspects of your character that have changed for the better.

11. If you were to tell someone about your experience in this program, what would you say?





12. In what way has this program been specifically helpful to you?


13. What might make it more helpful?

14. What would your family (i.e. spouse, children, parents) say about your participation in this program?

15. What would your probation/parole officer say about you since you have been participating in this program?

16. What volunteer activities are you doing to “give back?”

17. What activities have your family members participated in through the program you are involved in?



18. In what way has this program had an impact on your ability to continue your recovery journey?

19. In what ways has this program helped you to avoid re-offending ( if applicable)

20. What plans do you have for your life?

# WELLBRIETY MOVEMENT MILESTONES AND RESOURCES

## WHITE BISON MISSION

We are a Native American operated 501 (c) 3 nonprofit corporation dedicated to creating and sustaining a grassroots Wellbriety Movement that provides culturally based healing to the next seven generations of Indigenous People.

## THE WELLBRIETY MOVEMENT MISSION

A sustainable grassroots Wellbriety Movement that provides culturally based healing to the next seven generations of indigenous people.

## WELLBRIETY TRAINING INSTITUTE MISSION

We are an internationally acclaimed, Native American operated training institute and center of excellence providing culturally based training for professionals and grassroots activists who work directly with individuals, families and communities.

In support of the Wellbriety Movement and those focused on the healing of the next seven generations of indigenous people, we will constantly strive to provide increasingly higher quality and more easy to implement Wellbriety training programs.

## NATIONAL GATHERINGS

- 1994: Gathering of the Elders (Janesville, WI) *Dedication of the Sacred Hoop*
- 1995: Women's Leadership Gathering (Denver, CO)
- 1996: Men's Gathering (Florissant, CO)
- 2012 Women in Wellbriety

## SACRED HOOP JOURNEYS

(Video documentaries -- [www.coyhisconsulting.org](http://www.coyhisconsulting.org))

- 1999: Healing the Nations: Visits to 32 Tribal Colleges
- 2000: Wiping of the Tears (3800 mile walk from Los Angeles to Washington DC)
- 2002: Healing Native Women and Children (19 urban and reservation communities West of the Mississippi)
- 2003 Healing Native Men and Children (17 urban and reservation communities East of the Mississippi)
- 2006: Sacred Hoop Journey to Sitka, Alaska, to support the raising of the Wellbriety Totem Pole
- 2007: Sacred Hoop Journey to Montana--13 stops (tribes and prisons)
- 2008: Sacred Hoop Journey to Minnesota-- 9 stops tribes and prisons
- 2009: The Way Home Tour-- Forgiving the Unforgivable Legacy of the Boarding Schools

## PRINCIPLES

- The circle is sacred. It was given to us by the Creator. This is one of Creators many gifts which we are to use according to Creator's instructions.
- 2011: Journey to Forgiveness - Documentary

## WELLBRIETY CONFERENCES

- 1999: Strengthening Individuals (Colorado Springs, CO)
- 2001: Strengthening our Families (Rapid City, SD)
- 2002: Strengthening our

Communities (Billings, MT)

- 2003: Strengthening our Nations (Albuquerque, NM)
- 2005: Healing the Hurts: The Grassroots Speaks (Denver, CO)
- 2006: Taking a Stand Against Meth: Recovery is Possible (Denver, CO)
- 2006: Wellbriety in Motion--Youth, Families and Suicide Prevention (Denver, CO)
- 2008: Healing the Hurts, Youth and Families Speak--Intergenerational Trauma (Minneapolis)
- 2013: Intergenerational Healing for Families - Celebrate NANACoA Denver, CO

## WELLBRIETY INITIATIVES

- 2002: Wellbriety for Youth (prevention and leadership development for Native American youth)
- 2002: Wellbriety for Prisons (a recovery support system for those returning from prison)
- 2005: 100 Drums -- Communities in Healing
- 2007: Fatherhood Initiative
- 2007: Wellbriety Indian Center of Colorado Springs
- 2008: Wellbriety Leadership Training Institute
- 2012: Wellbriety Advocacy Office -Washington, DC

## WELLBRIETY PRINCIPLES

- Four Laws of Change and the Healing Forest
- Teachings of the Medicine Wheel (Circle Teachings)
- Innate Learning
- Cycle of Life

# WELLBRIETY MOVEMENT MILESTONES AND RESOURCES, CONT.

## WELLBRIETY TRAININGS, BOOKS AND CURRICULUM

- 1990: Natural Path to Growth (personal development program)
- 1993: Meditations with the Native American Elders by Don Coyhis
- 1993: The Healing Forest Program (culturally based community development program)
- 1998: Medicine Wheel and 12 Steps for Men and for Women (videos and workbooks are provided)
- 1999: Firestarter Certification Training (Peers helping peers in recovery)
- 1999: Understanding Native American Culture: Insights for Recovery Professionals by Don Coyhis
- 2000: Wellbriety! Online Magazine ([www.whitebison.org](http://www.whitebison.org))
- 2000: Daughters of Tradition: Prevention Curriculum for Girls age 8-12
- 2002: Sons of Tradition: Character Building and Prevention Curriculum for Boys age 13-17
- 2002: Medicine Wheel and 12 Steps for Friends and Families & Adult Children of Alcoholics
- 2002: Red Road to Wellbriety: In the Native American Way
- 2003: Families of Tradition: A Recovery Support Curriculum for families that have experienced substance abuse
- 2003: Seven Steps to Systemic Community Change
- 2004: Daughters of Tradition II: Character Building and Prevention Education for Girls age 13-17
- 2004: 7 Trainings: A strategy for delivering the Grassroots Wellbriety Curriculum in a 3-day conference format
- 2004: The Positive Warrior: Native American Approach for Therapeutic Communities in Prison Settings
- 2004: Coalitions using Clan Knowledge: Creating Coalitions thru Storytelling
- 2005: Warrior Down: Families in Recovery
- 2005: Warrior Down: A Relapse Prevention Support Program for Native Americans
- 2005: Warrior Down: Youth Suicide Prevention Program
- 2006: Alcohol Problems in Native America: The Untold Story of Resistance and Recovery:
- The Truth about the Lie by Don L. Coyhis and William White
- 2007: Fathers of Tradition: An Intergenerational Parenting Approach
- 2007: Medicine Wheel and 12 Steps for Adolescent Boys and Girls
- 2007: Meditations with Native American Elders - The Four Season by Don L. Coyhis
- 2008: Understanding the Purpose of Life: 12 Teachings for Native Youth by Don L. Coyhis
- 2009: Understanding Native American Culture 2nd. Ed. by Don L. Coyhis
- 2010 Mothers of Tradition Training Curriculum
- 2011: Wellbriety Movement Comes of Age by Don L. Coyhis
- 2012: Mending Broken Hearts Curriculum
- 2013: Mending Broken Hearts for Youth Curriculum

## WEBSITES/SOCIAL MEDIA LINKS

[www.whitebison.org](http://www.whitebison.org)  
[www.wellbrietytraining.com](http://www.wellbrietytraining.com)  
[www.wellbriety.com](http://www.wellbriety.com)  
[www.wellbrietyconferences.com](http://www.wellbrietyconferences.com)  
[www.coyhispublishing.com](http://www.coyhispublishing.com)

## FACEBOOK

White Bison, Inc.  
 Wellbriety Technical  
 Assistance Center

## TWITTER

@Wellbriety





# WELLBRIETY TRAINING PROGRAMS

## MEDICINE WHEEL AND 12 STEPS - MEN

Purpose: The Medicine Wheel and 12 Step program was developed to provide a culturally appropriate 12 Step program for Native American people. This program was developed by White Bison, based upon Teachings of the Medicine Wheel, the Cycle of Life and the Four Laws of Change.

## MEDICINE WHEEL AND 12 STEPS - WOMEN

Purpose: The Medicine Wheel and 12 Step program was developed to provide a culturally appropriate 12 Step program for Native American people. This program was developed by White Bison, based upon Teachings of the Medicine Wheel, the Cycle of Life and the Four Laws of Change.

## MEDICINE WHEEL AND 12 STEPS - YOUTH

Purpose: Given the different concerns that boys and girls have, separate programs have been developed for each. Medicine Wheel and 12 Steps for youth is specifically designed for youth (age 13-21). The focus of the program is to get behind the symptoms of alcohol and drug misuse and focus on the emotional, mental, physical, and spiritual foundations that cause young people to begin using alcohol and drugs in the first place.

## MENDING BROKEN HEARTS

Purpose: Develop the capacity of the community to heal from unresolved grief and the losses created by the legacy of Historical and Intergenerational Trauma, especially the effects of the Boarding School era.

## MENDING BROKEN HEARTS - YOUTH

Purpose: Develop the capacity in our Youth to build healthy communities by helping them recognize, acknowledge, forgive and change to help them to heal from unresolved grief created by Historical and Intergenerational Trauma-direct effects of the Boarding School Era.

## UNDERSTANDING THE PURPOSE TO LIFE

Purpose: The Elders' wisdom forms the basis for this program. All living beings have a purpose. Young people are warriors-in-training. Our communities form a Forest. When all the "trees" in the forest are healthy, we are living in a Healing Forest.

## FATHERS OF TRADITION

Purpose: Fathers of Tradition is a culturally oriented educational program that develops the fathering skills of Native American men. This is a cognitive, behavioral and spiritual program. Life skills are embedded in each of the sessions. Ceremonial activities such as sweat lodge and smudging, drumming and singing may be included as part of the local cultural practices. Teachings of the Elders provide the foundation for the curriculum. Specific processes include talking circles, mind mapping, mentoring, experiential learning, traditional story telling, cultural practices and service learning make up the core elements of the curriculum.

## MOTHERS OF TRADITION

Purpose: Develop the skills and knowledge to live a healthy life as a traditional, spiritual Native American woman. Increase awareness of how intergenerational trauma interrupted the culture, language, family ties, and parenting practices among Native people. Learn how to apply the cultural teachings to bring healing to children, relationships and community.

