American Indian Life Skills Development Curriculum

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Teresa D. LaFromboise

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"The important things that have enabled us to survive as a people come from faith and trust in ourselves, our creators, our friends and relatives, and in knowing that things will get better if we work individually or collectively at problems, and never give up."

Hayes A. Lewis
Former Superintendent
Zuni Public Schools

For Cessalie, and all our children—you are our hope;
And Stephanie, who taught and loved our children—your spirit lives in these pages.

—TLF

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Skills That Last a Lifetime

You probably know people who are so secure in their ability to face each day with confidence and a feeling of well-being that they would scoff at the idea that they could be taught skills which would make getting up in the morning a more positive experience. But either they are not being honest, or else they have not read a paper, listened to the news, or even looked out their smog-stained window in the past ten years.

There is an entire industry built around teaching people "How to Cope"—at the workplace, in the community, at home, with their adult friends, and with their children's friends. Stress-related illnesses are not only on the rise, they are actually "in" in some circles of suburbia. With the exception of an occasional church-sponsored program, however, the majority of these "self-improvement" seminars and high-priced weekend retreats have been adult-oriented, with little effort to offer live/social skills training to our youth, some of whom risk their lives every day just by walking through the front door of their neighborhood school. The strategies that enable all of us not just to *cope* with, but to *embrace* whatever the future has in store can literally be *life-saving* to young people who frequently are left "on their own" to make the best of whatever circumstances they find themselves in, regardless of diverse ethnic and cultural backgrounds.

To the American Indian* young people who live in the communities that this curriculum is focusing on, these life skills are even more relevant. Historically, Indian people have suffered tremendous cultural, spiritual, social, emotional, and economic loss. Disproportionate levels of domestic violence, child abuse and neglect, and other symptoms of dysfunctional family life are on the rise and have become the norm on many reservations. The proportion of the American Indian population below the poverty level has risen to as much as 47% in some Indian Health Service catchment areas. Unemployment is consistently high—80% in some communities—compared to the national norm, and is not expected to decline as traditional occupations such as fishing and logging become threatened by state and federal "conservation efforts" and technological advancement.

Many American Indian youth have tried to meet the challenges that Western expansion has forced upon them with whatever determination and inherited courage they could muster. Too many have grown up surrounded by the domestic deprivation of uninvolved adults, and do not have much to look forward to—on or off the reservation. Absent fathers, working mothers, unplanned pregnancies, and increased abuse of drugs and alcohol by teens (and their parents),

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* "American Indian" refers to all North American and Canadian native people, including Aleuts, Eskimos, and Metis. The terms Indian, Native, Native American, Native American Indian, Alaska Native, and Canadian Native are used interchangeably throughout this curriculum to refer to these varied people.

all contribute to the increasing feelings of "hopelessness" that Indian youth have, and compound the incidence of psychological disturbance that frequently leads to the ultimate sacrifice of a life. A good number of young Indian people, however, noting the incredible resolve of their adult and elder role models, have refused to be victimized by circumstances over which they had no control, and have made a commitment to acquire the coping skills that will help them lead successful lives.

The life skills suicide prevention approach used in this curriculum, while it cannot remove the problems that seem to be inherent in many of their communities, can offer professional guidance to American Indian youth on how to address the negative consequences of adversity and build on the positive prospects for living a healthy life. Teachers who have already used the curriculum with high school students believe that even younger children would benefit from the training, especially if their parents and family members became actively involved in the program.

You are in the enviable position of being able, personally, to affect the future of these young people. The degree of enthusiasm and respect for human life with which you approach the task will make a difference.

Special Concerns in Teaching About Suicide

The topic of suicide sparks intense human feelings for everyone. Suicide, depression, despair, risk-taking, and grief are not easy to cope with in one's private life, much less to discuss in the classroom. Learning how to discuss feelings associated with suicide and to use suicide prevention skills hopefully will empower students to take more control over their lives and better handle situations that arise which are of a non-crisis nature.

As an educator and someone who cares for young people in many ways, you have a unique and challenging opportunity to make a difference in the lives of American Indian and Alaska or Canadian Native students. We hope you will maximize this opportunity by learning as much as you can about suicide, depression, and ways to prevent suicide through stress management, anger regulation, problem solving, goal setting, communication skills and coping skills training. Learning the life coping skills and suicide prevention skills in this curriculum will also help you become a better source of support for your own family and friends.

You may be concerned about why students, much less teachers, are being taught suicide prevention skills. Research has found that about two-thirds of those who attempt suicide do not tell anyone prior to their attempt and fewer than two-thirds do not tell anyone after their attempt. This is why students need to learn about the signs of suicide. They are the closest to their friends or classmates. They may be the first to know that a student is planning to commit suicide. You may be the closest adult resource person to help guide them through that process of suicide prevention.

As you approach the curriculum, here are some important teaching strategies to keep in mind.

Setting the Classroom Atmosphere

- *Establish ground rules for classroom behavior.* Provide a comfortable, open atmosphere for discussion of sensitive issues associated with suicide. Participation in class discussions is encouraged, but not required. Some students may not wish to share their feelings or opinions on a particular matter. Students should be told that they have the option to participate actively or not at all in the discussions.

Participation in discussion calls for sensitivity and respect for others' opinions and feelings. Encourage students to treat others' opinions with respect and without judgment.

Assure students that you, the school counselor, community suicide task force members, and psychological staff at the Indian Health Service hospital/clinic or Bureau of Indian Affairs area office are available to talk to them about uncomfortable feelings that may arise from classroom discussions. As the lessons progress you will provide students with a list of names and phone numbers of community resource people who have volunteered to act as referral sources for suicide prevention.

- *Protect students' privacy*. You should tell the class in the beginning that although participation in class discussions is encouraged, no one is expected to reveal private concerns or personal circumstances.

Students should be encouraged to respect one another's privacy by not talking outside of the classroom about personal issues brought up in class discussions concerning this curriculum. If this privacy rule is kept, their personal concerns will not become part of the school grapevine.

- *Explain confidentiality to students at the beginning of the curriculum*. Students should be reassured that any personal problems brought up in class discussions *will not* become a part of their school record or be brought up to other school personnel. Students should be told about the limits of confidentiality before the curriculum begins. That is, if a student reveals a problem that could be construed as involving *harm to himself or herself* or *harm to others*, this information must be shared with the school administration.

- *Point out the universality of depressive reactions and suicidal thoughts*. It may surprise members of the class to know that suicidal and hopeless thoughts and feelings are common to everyone, even those who are thought to be the most popular and well adjusted.

- *Keep the atmosphere light*. A lesson that focuses on feelings can become painfully intense. Therefore, it is important to lighten the atmosphere periodically with appropriate humor or changes of pace and to allow adequate time for students to process negative feelings before the lesson is ended.

Guides for Implementing the Curriculum*

- *Be aware that there may be cultural differences* concerning the manner in which Native American Indian people handle topics associated with suicide and the extent to which they are willing to discuss their feelings openly.

Indian students may be more private about these feelings than members of other ethnic groups. They may be reluctant to discuss issues surrounding self-destruction. It is important to respect the privacy needs of each individual in your class. Therefore, you should not use participation in class discussion as a major grading tool.

- *Use the curriculum as part of a comprehensive life skills program.* Suicidal behavior is a major health problem that takes an enormous toll on the school and the community. In the most ideal form, a life skills program is a planned, sequential approach which addresses the mental, emotional, and social dimensions of health from the early grades to the end of high school. It is based on students' needs and on current and emerging life skills concepts and community demands. Even though these skills are taught in the school setting, life skills must involve families and community members as well as school personnel and students in the planning, implementation, and evaluation of the curriculum.

We highly recommend that life skills be offered at least two times a week throughout the school year. The curriculum can be integrated into already established classes such as health education, social studies, or language arts, etc. If offered in an already existing required course, each and every student will be exposed to life skills development and suicide prevention during their education. This curriculum was evaluated with high school students. During that evaluation teachers were asked to assess the applicability of each lesson within sections 1 through 3 and sections 5 through 7 for middle school students. The lessons with an * next to the lesson plan number in the table of contents were deemed appropriate for middle school-age youth. Lessons or activities that are not absolutely necessary but yet fun to do are designated as "additional" throughout the curriculum.

- *Remember the skill-building focus of the curriculum.* The lessons require an approach unique from other courses typically taught in classrooms. The skills-training format

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*See California State Department of Education, *Youth suicide prevention school program curriculum guide*. 1987. Sacramento, CA: Author.

opportunities for students to *practice the skill*, and *giving feedback* about the quality of their performance. This model has been proven effective in learning the skills needed to prevent suicide and to meet challenges of daily life.

For the program to be effective, *all four elements of the skill-building model are necessary*. As a teacher and community resource person you are a role model. You will often be asked to demonstrate skills for students and to structure interactive activities which allow students the opportunity to practice skills. Explain in your own words the information about particular skills and additional concepts presented in lesson content sections. Class discussions are helpful for assimilating the content covered in the curriculum but are a poor substitute for behavioral rehearsals of the skills targeted in this curriculum. Once students have the experience of role-playing daily living skills (e.g., problem solving, stress management) and suicide prevention skills, they will feel more confident about their ability to use the skills when they are needed.

- *Include yourself in the discussion*. A technique for promoting open discussion is to stress the universality of occasional periods of unhappiness and hopelessness. All of us can remember times in our lives when we felt depressed and unable to cope. The individual who is feeling suicidal is not unique or crazy, but feels very despondent and out of control at the time. One way to convey that feelings of depression are normal and universally experienced is to include yourself in the discussion. Use terms like "we" rather than "you" when discussing feelings.

This does *not* mean that you are to share specific personal experiences with your students that are private or burden them with problems that they cannot solve. It does mean that you could share stories or anecdotes of situations with which you are familiar.

- *Make the curriculum your own*. Teachers have their own unique and interesting ways of transferring information so that students are actively engaged in learning. Not only do teaching styles differ, but student groups differ. Thus, it is important for you to make the curriculum your own within the constraints of the skills training model. Not only will you wish to present examples from your own personal experience and examples you think are more relevant to students than the ones provided, but you may wish to provide related activities that have worked for you by modifying the existing activities, or by assigning out-of-class projects related to the skills imparted throughout the curriculum,

as well as suicide prevention. There are also many important books, films, or videos you may think are relevant to the lesson topics. Don't hesitate to use them once you have previewed them for relevance to your students.

- *Avoid dwelling on any single part of the lesson*. Keep moving so that you don't get bogged down in a particular activity.

- *End each lesson on a positive note*. This includes providing a summary of the skills students have learned and a preview of skills they will learn in subsequent lessons to help them manage problems and difficult feelings.

Your Role as a Therapeutic Friend

- *You are a teacher, not a therapist*. There is a big difference between being a therapist and being a therapeutic friend. A therapist is responsible for providing treatment. A therapeutic friend *provides support and friendship and facilitates the involvement of a therapist, whenever necessary*. Listen, show that you care, and assist students in getting appropriate help if you think it is necessary.

- *Be honest about your feelings*. Be able to say "I don't know" or "I was wrong" whenever appropriate. Your honesty will let them know that you are human. As you teach the lessons on life skills development, you will have the opportunity to demonstrate the qualities that young people admire and trust. Being yourself can lower the barriers of doubt and fear that often divide students and teachers.

Be alert to students who may be affected by the discussion. It will be helpful in team-teaching the lessons to have one of you observe student reactions while the other manages the activities. To help you gauge whether students are experiencing negative reactions as a result of the lessons, ask them at the end of each lesson whether they are experiencing any bad feelings concerning the material. Encourage them to write you a note and place it in a "Reaction Box" if they are reluctant to share their feelings in class. (*Note*. Prepare this box prior to introducing the curriculum and place it in a convenient location in your classroom.)

- *Seek the help of professionals*. As you well know, there are costs of mislabeling a non-suicidal person suicidal (e.g., self-fulfilling prophecy) as well as costs of overlooking suicidal cues or incorrectly interpreting behavior as normal that is, in fact, a student's cry for help. School counselors and the psychologists should be available to assist you if

you suspect that a student may be suicidal or if you are concerned about how to handle subtle messages sent by students that could indicate suicide. They could also assist you in screening all students in your class at the beginning of Section 5 on information about suicide to identify students who may currently be experiencing suicidal ideation or suicidal behavior. The handout "Suicide Risk Factor Test" can help you identify students who need to be referred to the school counselor, social worker, or psychologist.

Suicide Risk Factor Test

Directions: Check those items that apply.

_____ 1. Talking or threatening to kill or harm oneself.

_____ 2. Previous suicide attempts.

_____ 3. Severe depression (feelings of hopelessness, helplessness, loneliness, withdrawal, and changes in appetite, sleep, and school or work performance).

_____ 4. Sudden energy following a depression (energy is needed to commit suicide).

_____ 5. Loss of an important person or thing, ideal, or self-esteem.

_____ 6. Making final arrangements (saying goodbye, getting rid of friends, giving away prized possessions).

_____ 7. Abusive use of drugs and alcohol.

_____ 8. Themes of death and dying in the student's writing and artwork.

_____ 9. High stress in the student's life or loss of loved ones by death, divorce or separation; sickness; changes in environment.

_____ 10. The student seems to have a suicide plan that is logical and well thought out.

_____ 11. The student does not have many sources of support (does not have friends or family, or they are not available to help).

_____ 12. Severe health problems or constant complaints of illness.

_____ 13. Communication very limited; and, if tried to communicate, was not successful.

Results

1-3 checked: Continue to be with that student and make contact.

4-7 checked: Persuade the student to get help from the school counselor or IHS psychologist.

7+ checked: Take action and inform an IHS psychologist about this student and try to get additional help.

Reference:

J.A. Tindall. 1989. *Peer power, book 2: Applying peer helper skills*, 264. Muncie, IN: Accelerated Development. Used with permission.

SECTION 1

Who Am I?
Building Self-Esteem

1.1 Building Community
1.2 Working Together
1.3 Trustworthiness and Attending Skills
1.4 Surveying Personal History
1.5 Self-Awareness Development
1.6 Role Models and Self-Esteem
1.7 Elements of a Person

LESSON PLAN 1.1

Building Community Within the Classroom

Lesson Objectives:

* Get to know each others' names; discover fun and important things about each other.

* Learn how to have fun in structured ways.

* Learn to work together, share spaces, and create collaboratively.

* Understand the positiveness of living the Indian way.

* Practice active listening and information giving.

Preparation:

Locate one large, soft ball.

Prepare class copies of "Best Bros!" handout. An overhead or a set of class copies can be made of the "Conditions for Active Listening" handout. (Both handouts are included in this lesson plan.)

Suggested Time Frame: One to two class periods.

Lesson Content:

Learning happens all the time, even when we're having fun. In fact, we learn the most when we're happy, relaxed, and comfortable with the people around us. Therefore, our first lessons this year will be learning about each other, so that we can feel happy and trusting. The best part of these lessons is that you'll discover just how much you already know about all sorts of different things, and you'll get to share this knowledge with your classmates.

ACTIVITIES

1. THE UNIQUE AND NAMED GAME

Information Given:

The following information introduces lesson content relevant to this activity.

a. You may know some of the people in this room, but not others.

b. Everyone, even your best friend, has knowledge and experiences you don't know about.

c. I will start by holding the ball, and then will say my name, and tell you something unique about me, something rare or uncommon which is true only about me, or about something I have never seen anyone else do (e.g., brush your teeth while riding a bicycle; read two books simultaneously). Then I will throw the ball to one of you. Whoever catches the ball will do the same, and so on, until everyone in the room has said his or her name and one very unique thing about himself or herself.

Modeling:

a. Introduce the UNIQUE AND NAMED GAME by holding the ball and making the unique self-introduction. Check for questions, making sure all students understand the activity.

b. Demonstrate how to discuss feelings of shyness and how to overcome them.

Behavior Rehearsal:

a. Give students a few minutes to think up unique things about themselves before doing the exercise.

b. Students should practice listening actively to each other and being courteous. While learning about each other, students should notice how each person is unique.

Feedback:

a. Help students remain supportive listeners—students should be rewarded for laughing *with* others, but not *at* them. Compliment students for speaking clearly and encourage those who are quiet.

b. Encourage creative thinking throughout the exercise by commenting on each student's response (for example, note one student's speaking clearly, or another's well-organized response).

c. Praise those students who are attentive and practice active listening throughout the exercise, as well as encourage those students who might be timid about speaking aloud.

d. Reinforce the idea of giving information instead of advice.

2. **BEST BROS!**

Information Given:

The following information introduces lesson content relevant to this activity.

a. Distribute handout: "Best Bros!"

b. Explain to students that they will fill out their responses in the column marked "ME."

c. Explain conditions for active listening from the handout "Conditions for Active Listening."

Encourage them to find a "Best Bro"—someone who has a number of responses like theirs. Once the students "share" their responses with each other, they will discover how they are similar and yet bring unique reasons for their selections of items.

Modeling:

a. Show the students your own list of responses and then find a couple of "Best Bros" in the class.

b. Support (controlled) humor when students are comparing their responses.

c. Emphasize that some of your responses make you similar to students, and others make you unique.

Behavior Rehearsal:

a. Students walk around the room searching for their "Best Bros."

b. Have students pick out another student they did *not* have anything in common with, get together and for 5 minutes share why they answered item 4 (or 14 or 12, etc.) as they did. Students are courteous and attentive when asking others about their responses. Students make concerted efforts to ask as many other students for information as they can.

Feedback:

a. During the exercise, circulate throughout the room, complimenting those students who are successful in finding matching responses.

b. Help those who are slow getting started and are shy about asking others for information.

c. Ask students: Were any of you surprised by match-ups? Was anybody surprised that no one matched a response? What were the funniest match-ups?

d. How did students like the exercise? Were they comfortable asking others for information? Were students less comfortable asking for help in the beginning of the exercise than at the end? Do students feel more comfortable as a group now?

e. Encourage students to listen to one another. Listening plays a major role in beginning to understand and help someone.

Best Bros!

Directions: For each item below, place your answer in the "ME" column. Then, see if you can find a classmate whose answer matches yours. If you can't, you've found something UNIQUE about yourself!

		ME	BEST BRO
1.	Month you were born	_____	_____
2.	Favorite religious ceremony	_____	_____
3.	Best time of year in your community	_____	_____
4.	Favorite musical group	_____	_____
5.	Worst basketball team	_____	_____
6.	Best teacher you've ever had	_____	_____
7.	Favorite movie	_____	_____
8.	Most delicious food	_____	_____
9.	Animal you'd like to be	_____	_____
10.	Favorite subject to learn about	_____	_____



		ME	BEST BRO
11.	Favorite place in your community	_____	_____
12.	What career you'd most like to have	_____	_____
13.	Person in your family with whom you get along	_____	_____
14.	Famous actor/actress you'd like to be	_____	_____
15.	Best paint job for a pick-up truck	_____	_____
16.	Place to which you'd like to travel	_____	_____
17.	Favorite social dance at a pow-wow	_____	_____
18.	One super-power you'd like to have	_____	_____
19.	Best book you've ever read	_____	_____
20.	Clan to which you belong	_____	_____
21.	One possession you'd most like to have	_____	_____
22.	Thing you'd like to be able to do better than anyone else	_____	_____
23.	What you think would make your community even better	_____	_____
24.	Favorite story you heard from your grandparents	_____	_____

CONDITIONS FOR ACTIVE LISTENING

1. **Show genuine interest in the speaker's thoughts and feelings.**

2. **Listen openly without making judgments about what's right or wrong with what the speaker is saying.**

3. **Ask open-ended questions and listen without giving advice.**

4. **Remember that even while talking about someone's feelings, they can change.**

5. **The speaker will always be different from you; accept him or her the way he or she is.**

6. **When listening to another person, you learn to understand his or her point of view. You stand in the other person's shoes.**

7. **To be a good listener, you have to explore your own thoughts and feelings, so enlist another person as a listener and start talking. Let those feelings out where you can see them!**

LESSON PLAN 1.2

Working Together to Get Things Done

Lesson Objectives:

* Learn how people work together to get things done.

* Build class unity and trust.

* Understand how Indian people help each other to get things done.

Preparation:

Small-group activities are included throughout the curriculum. Students tend to participate more actively when they are grouped heterogeneously.

The following technique can be used as a fun way to form groups randomly: Using a deck of playing cards, pull out cards so that the number of 4-of-a-kind combinations equals the number of students in the class divided by 4. When done, shuffle the cards.

Teacher prepares cards that have the names of products that students are familiar with (e.g., jewelry, can of Coca-cola, local newspaper, Ford pick-up, etc.)

Prepare "Observer Evaluation Form" (included in this lesson plan) so that you have one form per group.

Suggested Time Frame: One to two class periods.

Lesson Content:

We have already seen in the last lesson that each person in the class is unique, while also being similar to others in some ways. At home, we depend on our family and relatives for love, food, shelter, and fun. What's great about school is that we depend on each other, too. I depend on you to come to school everyday and to do your best. You depend on me to know the lesson and to help you learn. You depend on your classmates, too. They help you learn and do your best. We also depend on each other for jokes and laughter, which makes learning at school exciting.

ACTIVITIES

1. THE HUMAN KNOT

Information Given:

The following information introduces lesson content relevant to this activity.

a. People are individuals, but come together for work and fun. When they work together, they have even more fun, especially if they are solving a problem. So today you will create a difficult situation together and then you will solve it cooperatively and silently. I wonder what you'll notice about the way you work with others? Will you be joking all the time? I wonder if you will be able to maintain the rule of silence? Imagine the new friends you'll make as you work together with people you might not know very well.

b. Remember, this is a silent activity.

Modeling:

a. With a handful of students, demonstrate how to create a "human knot" and then unravel it without letting go of hands.

b. Show appropriate touching for this exercise and holding of hands. Point out that because there is no talking, students must pay close attention to each others' non-verbal behavior (looks, motions) so that they can work together.

Behavior Rehearsal:

Students do the exercise, being careful to work together. They will be practicing their ability to be cooperative, their sensitivity to others, and their ability to participate wholeheartedly in a group while respecting the personal boundaries of others.

a. Have students form a circle, with everyone holding hands (if the class is large, you may want to form more than one group).

b. Pick one place in the circle for people to let go of each others' hands. The two people at either end of the circle, walk under other students' arms until the class is in one big clump—all hands but the leaders' joined.

c. Finally, leaders re-connect hands.

d. Have students work silently to reform the circle without anyone letting go of hands.

Feedback:

Point out parts of the untangling process that worked particularly well because students were working together. Also, point out problem spots the class had, and discuss what happened. How could things have gone more smoothly? How might the exercise have been different if talking had been allowed? Students might need some time to wind down from this experience before proceeding onto the next activity.

2. **WHO DO YOU COUNT ON?**

Information Given:

The following information introduces lesson content relevant to this activity.

a. Most jobs and activities need more than one person to complete, and each person's responsibility is essential for the job to be done well. We depend on many people to make the products we use to keep our community going. We refer to this need to work together as *social interdependence*. Each product on the cards you are about to receive is the result of many people working together.

b. Each group will get one product: your group must then figure out all the steps necessary to produce the product and bring it to your community.

c. One important aspect of making a community work is that people must be able to work together. Let's think of examples of ways in which Indian people have worked together cooperatively to accomplish a community goal. We could visit the tribal council and have a member of the council speak to us about community action projects. In this class, you will learn how to work with people you may not know very well. In this and many other exercises, we will use the following plan for choosing groups randomly, so that you will get a chance to work with many different people, not just your friends.

Modeling:

a. Demonstrate the brainstorming method of gathering information that students can use in the small group exercise.

b. List on the blackboard students' ideas about what it might take to produce and bring one product to your community or produce a particular product in your community.

Behavior Rehearsal:

a. Students do the activity in groups. Make sure they adhere to designated roles. Explain to them that each person will be given one card from the previously prepared playing cards. Have students form a group with other students who have cards of the same face value (e.g., Ace, 2, 3, 4,...Jack, Queen, King).

Tell students that the person with "hearts" is the group recorder—he or she will write down the group's ideas.

The student with "clubs" is the group spokesperson—he or she will report your group's ideas to the class.

The student with "spades" is the group observer, and fills out the observation sheet, with help from other group members.

The student with "diamonds" is the discussion leader—he or she must make sure that everyone in the group contributes at least two ideas to the list.

b. Group spokespeople report to the class the chain of *social interdependence* that they created tracing the making and delivering of their product to their community.

Feedback:

a. Highlight for students the interconnectedness we take for granted in our society. What product had the most interesting steps to produce?

b. Discuss group interactions by going over the "Observer Evaluation Form." Were there groups that were particularly cooperative? Were there groups that didn't work as well? Did each group member contribute?

c. Emphasize the importance of how Indian people work together to accomplish certain tasks. Have the students brainstorm how Indian people rely on each other to accomplish the following in their tribe:

1. family/clan get-togethers;
2. gathering/hauling supplies (e.g., firewood);
3. field preparations;
4. care of animals;
5. preparing clothing and food of ceremonial significance;
6. religious ceremonies;
7. singing, dancing.

Observer Evaluation Form

Skills

Place a check mark under "High," "Medium," or "Low," according to how you rate the discussion leader's behavior.

	High	Medium	Low
Accepting	_____	_____	_____
Listening	_____	_____	_____
Questioning	_____	_____	_____

In the same manner, rate the group members' response levels:

	High	Medium	Low
Trusting	_____	_____	_____
Resistant or reluctant	_____	_____	_____
Responsive to other group members	_____	_____	_____
Expressive of feelings	_____	_____	_____
Expressive of thoughts (variety and depth)	_____	_____	_____

Comments:

LESSON PLAN 1.3

Building Bridges to Others: Trustworthiness and Attending Skills

Lesson Objectives:

* Experience being responsible for others in the class.
* Experience trusting others.
* Learn the skills necessary to be responsible and trusting.
* Experience the relationship of active listening/attending to trust.

Preparation:

Create an obstacle course, or some controlled route through which pairs of students will lead each other blindfolded. Locate enough blindfolds for each pair of students. Cut sturdy string into yard-long pieces, enough for one string per two students, to be used in choosing pairs.

Copy a class set of the "Blind Walk Observation Sheet" (included in this lesson plan).

Choosing Pairs:

Gather all the strings together and fold them in the middle so that all the ends are sticking up together. Then all the students will hold onto one string and then pull gently on the string to discover who their partner is.

Suggested Time Frame: Two to three class periods.

Lesson Content:

We've already learned about communicating without words when we untied the Human Knot. In that exercise, we had to watch others carefully so we would know what the right move for us was. Carefully observing others is one form of non-verbal communication. But there are other aspects of non-verbal

communication that are harder to talk about, but are in some ways even more important. Communication also has to do with the feelings you get about people and events around you. For instance, have you ever walked into a room just after someone has had an argument? You may not have heard the argument, but you can feel tension in the air. Similarly, when you walk into a church, you get a feeling of reverence. These are the kinds of feelings we will explore today.

The important thing about these feelings is that, if we pay attention to them, they will give us clues about how to act. When we are attentive to these feelings as we talk with other people, we become sensitive to emotions they may be feeling, but not talking about. As we learn to share our thoughts and feelings together, it will be important that we are sensitive to unspoken messages we receive.

In the last lesson, we learned how we all depend on each other. We learned that all the products that we take for granted are the result of many different people working together, and we also learned skills necessary for working together, like listening and cooperating. Another part of depending on others is trusting them. We drive down the road and we look out for people who are drunk and driving recklessly, but for the most part, we trust that the other people on the road are doing the best driving they can. We all trust each other to some degree. You look for friends that you can trust, who will respect your privacy, to tell your deepest feelings to. Business people look for partners they can trust. People marry those whom they love and who are trustworthy. The most interesting aspect of trust, however, is that before you can really trust others, you have to trust yourself. Trust yourself always to do the best and know that all experiences give you information to use in future situations. Trust yourself and others will trust you. All you have to do is act according to what you know is best.

ACTIVITIES

1. LEAN ON ME, A BLIND WALK

Information Given:

The following information introduces lesson content relevant to this activity.

In this exercise you're going to do more than just depend on each other; you're going to trust each other. You're going to trust another person to be responsible for you while you are wearing a blindfold. You will also lead a person who is blindfolded and that person will have to trust you to care for his or her well-being.

I will have to trust everyone to do the exercise on their own so that you can learn more from each other. You might find that being trustworthy gives you more freedom and greater happiness. Most of all you will see that it's OK to trust your partner, especially if you were a trustworthy leader. It is also important for partners to tell each other when one is moving too fast or too slow. This makes the blindfold walk more fun. Since each of you will play both parts, you will both get the satisfaction of being in charge and helping, as well as the fun of letting someone else lead you around.

Modeling:

a. Blindfold a volunteer and take that person through some obstacle showing the class the skills necessary to complete the course successfully: concern for each other, respect for the other person's emotional and physical safety (i.e., no jokes or tricks), responsibility for taking the person through the course easily and without mishap, talking quietly, holding and touching the other appropriately, and talking in an encouraging manner, as well as listening actively and attending.

b. Have the assistant demonstrate how to ask for help.

   1) Trust and follow the leader's directions.

   2) Focus on the person's senses other than sight.

   3) Concentrate by working silently except if help or more clear instructions are needed.

Behavior Rehearsal:

a. Students learn to depend on one another and to assist someone who is dependent, by participating in the Blind Walk.

b. In groups of not more than 10 students, have students choose who is the leader and who is the student to be blindfolded.

c. Explain that the leader should be quiet and supportive; the only talking is that which is necessary to help the blindfolded person complete the route.

d. Students switch roles after completing the course.

Feedback:

a. Students learn to give feedback by filling out the "Blind Walk Observation Sheet."

b. Give positive recognition to those students who were particularly successful, emphasizing the skills that were previously listed in the modeling section of this activity. Also acknowledge students who were reluctant to participate but did.

c. Coach students to focus, work quietly, and trust one another. How did students feel being led? When did the blindfolded students begin to feel that they could trust their partner? Were they more aware of what they were hearing, smelling, feeling? Was it scary? What did the leader do to help students feel trusting? How was it to be leading? Did those leading feel concern for the "blind" student? Did they feel trusted? What was it like to feel that someone trusted them and depended upon them for safety?

d. Discuss observation sheets.

BLIND WALK OBSERVATION SHEET

Directions: After completing the "trust walk," the leader and follower should answer the questions below by circling one of the choices or writing complete sentences where appropriate.

TIME 1
Leader: (partner's name)_____

"Blind" person: (your name)_____

TIME 2
Leader: (your name)_____

"Blind" person: (partner's name)_____

When you were the LEADER:

1. I felt responsible for the safety and well-being of the person I was leading:

   not at all a little bit a lot completely

2. At the beginning of the walk, the "blind" person trusted me:

   not at all a little bit a lot completely

3. By the end of the walk, the "blind person" trusted me:

   not at all a little bit a lot completely

4. I liked feeling trusted:

   not at all a little bit a lot completely





5. How was leading someone on this walk different from walking on your own?

_____

_____

_____

When you were the "BLIND" PERSON:

1. I felt like my safety and well-being were in my leader's hands:

not at all a little bit a lot completely

2. At the beginning of the walk, I trusted my leader:

not at all a little bit a lot completely

3. At the beginning of the walk, I was mostly:

nervous scared embarrassed giggly happy

4. At the end of the walk, I trusted my leader:

not at all a little bit a lot completely

5. At the end of the walk, I was mostly:

nervous scared embarrassed giggly happy

6. What kind of things did you notice during this walk that you might not have noticed had you not been blindfolded?



LESSON PLAN 1.4

Surveying My Background and Family History

Lesson Objectives:

* Learn how people are connected to their family and/or clans and how they are influenced by shared history.

* See connections with others in the group.

* Each student identifies with his or her familial or social clan affiliations.

Preparation:

Provide balls of yarn or string for two to three groups.

Provide long (8-1/2" x 14) copy paper, enough for all students (plus extras).

Secure multi-colored markers, crayons, pens, etc., for the entire class.

Review directions for group sharing called Web Talk:

> The first person to speak holds the end of the string and the entire ball of string. When that person is through speaking, he or she holds on to the end of the string and tosses the ball of string to the next speaker. After the next speaker is finished, he or she also holds on to the string, keeping it quite tight from the previous speaker, and then tosses the rest of the string to the next speaker, and so on until everyone has spoken and everyone is connected in the web.

Suggested Time Frame: Two to three class periods.

Lesson Content:

The last few lessons have helped us become more cooperative and trusting as a group. Now we are going to rely on some of that trust as we each learn a little more about ourselves. In this lesson, we will explore some experiences you've had and then share them with one another. You may be used to doing this kind of sharing with friends. It's easy to share with our friends because we can trust

them to be supportive of what we do. [Note: It is this kind of supportiveness that builds trust. In this lesson, as classmates share things that are special to them, it will be important that you are equally supportive.]

ACTIVITIES

1. SPINNING OUR OWN WEBS

Information Given:

The following information introduces lesson content relevant to this activity.

a. Everyone has a unique background, family, and personal history of important events, like the first time they drove a car or stayed alone, for example. All these people and events shape your thoughts and attitudes—who you are. Even the landscapes you see everyday shape how you view the world. Each of us responds to events and surroundings differently. You can imagine how different the world must look to someone, for instance, who walks past skyscrapers each day, instead of the landmarks of your community.

b. Today we're going to examine briefly the people, events, and places in your life. We're going to start with your name. Remember that sharing is very important. Just as we learn from a book or story, we learn from each other. In fact, we learn more from each other than from books. When you are finished with your written work, you will form groups and do the Web Talk.

Modeling:

a. Write your name on the board in colored chalk and explain to the class how the colors and types of lines used reflect different aspects of yourself (e.g., moods and feelings).

b. Relate your moods and self-image to those the students might have.

c. Illustrate the web diagram by describing important people and events of your life, explaining how each helped to shape your adult life.

d. Model being respectful, accepting attitudes and behaviors toward others.

Behavior Rehearsal:

a. Have students write their names using colors and uniquely shaped lines that reveal certain ways that they feel about themselves and the way they act with others.

b. Next have students surround their names with the names of all the people, places, and events that are important to them. Tell them to circle each item and connect it to their name. They need to think hard about the events and people in their lives so that the diagram can be as complete as possible.

c. When students have finished making their webs, tell them to select one person or event that made them realize that they were no longer children, but young adults. On the backside of the paper have them write about that person or event. Tell students to think of the many different characteristics that separate young adults from children, and include them in this paragraph.

d. Now have the students get into small groups for the Web Talk. Each group forms a circle. Students will tell about the people, events, and places in their web diagram, as well as the event or person they felt was important in realizing their adulthood.

Feedback:

a. Have students discuss diagrams and stories using the Web Talk model.

b. Talk to students individually to encourage their work and compliment them as they begin. Also, support students in their writing about the important event or person. Ask them specific questions concerning adult behaviors and responsibilities, as well as encourage them to be specific about their feelings.

c. Encourage students to be helpful, cooperative, and united when using the string, and compliment them on those behaviors. Also question the students to help them be specific when talking about their work.

d. Show what "interconnected" means, by pulling on the string and letting everyone feel how tension one place in the web affects everyone. Experiment with different movements of the string to see how it affects the group.

e. Draw an analogy between the web and the students' lives and the classroom climate. That is, communities are connected by events and people, so that any one person's happiness or sadness affects other community members. In close-knit communities like American Indian and Alaska or Canadian Native communities, we count on close connections (for example, on this web) to keep our values and culture strong.

f. Emphasize how some Indian people have even stronger ties than a community affiliation by also having a social/religious clan affiliation. Clan affiliations offer a special bonding between people in the same group.

g. If a non-Indian student should be involved, and a clan or family group would like to "adopt" the non-Indian student, a ceremony could be created to emphasize the importance of acceptance. A ceremony could be an exchange of simple gifts or a time for a short celebration/party.

LESSON PLAN 1.5

Building Self-Esteem Through Self-Awareness

Lesson Objectives:

* Learn to acknowledge personal strengths.

* Further develop trust with classmates.

* Understand the special relationship between Indian people created by clan groups.

Preparation:

Gather information about the clan structure of the tribes of the students you are working with from elders or other sources of traditional information.

Prepare class copies of "My Personal Qualities" and "My Character Strengths" handouts (included in this lesson plan).

Group students into random pairs by using the string exercise.

Suggested Time Frame: One to three class periods.

Lesson Content:

With each lesson, we learn more and more about ourselves. Soon, you will begin to understand why you think and act the way you do. Knowing how you make the choices you make, gives you control to change thoughts and behaviors that upset you or that make your life difficult.

Each of us has the power to improve ourselves, but some people don't discover this power until they are older, and some never discover their own power at all. Finding your personal strength doesn't require magic. What it does require is admitting that you are a good person who is worth the energy it takes to become an even better person.

We call feelings we have about our self-worth, *self-esteem*. We build our own self-esteem when we recognize the special talents we have. Maybe you are a

great basketball player; perhaps you read a lot; maybe you are "a good listener"; maybe you are a hard worker. Unfortunately, we often focus on what's wrong with ourselves instead of what our strengths are.

Our self-esteem may also be influenced by being a member of a clan or group. Many Indian people belong to a group because of certain requirements, such as clan membership through the matrilineal dominant clan. For example, in the Crow tribe a boy or girl automatically belongs to the mother's clan. The female members of the mother's clan teach the girls skills, like making clothes, beadwork, and preparing traditional foods. The male members of the mother's clan teach the boys about hunting game, raising horses and proper ways to conduct himself. The male and female members of the father's clan give spiritual guidance and advice. The offspring of the male members of the father's clan are called "teasing cousins." They keep the behaviors of young people in check by using public ridicule.

Traditionally, all Ojibwe people belonged to a clan. They lived in small bands identified by their home location. These bands were made up of clans or families. Each clan was represented by an animal ancestor (e.g., crane, bear, marten, catfish or bullhead, and turtle) and each had a specific role to contribute to the overall well-being of the tribe. Unlike the Crow, a boy or girl inherited the clan of the father. Anyone sharing a common animal-ancestor was related and did not marry another member of his or her clan. The clans gave a framework of government to the Ojibwe that brought strength to their communities. Each clan represented the basic functions of traditional Ojibwe society: leadership, defense, hunting, learning, and medicine.

Because of our history of group membership, American Indian and Alaska and Canadian Native people also respect and honor certain characteristics of individuals who contribute to the well-being of the community (like motherhood, elders, medicine people).

If we never recognize our strengths, we begin to feel that we are just a collection of bad qualities. Not only is such thinking unhealthy, it is also not true. In this

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References:

S.M. Morey and O.L. Gilliam, eds. 1972. *Respect for life.* New York: Waldorf Press.

L.L. Franzen. 1992. *The spirit within: Encouraging harmony and health in American Indian children.* Minneapolis, MN: Minnesota Women's Resource Center.

lesson, we will explore truths about our strengths. Doing so should build your own self-esteem and help give you the power you need to become an even better person than you already are.

ACTIVITIES

1. WHO AM I?

Information Given:

The following information introduces lesson content relevant to this activity.

a. One aspect of SELF-ESTEEM is how people rate themselves. In this exercise you will use a personal survey to see how you rate yourself.

b. Another aspect of SELF-ESTEEM has to do with feeling confident about sticking to one's own beliefs, even if others don't always agree. This brings us to the second part of the exercise: sharing your list of personal strengths with another person in the class. Be sure to listen carefully to your partner so that person will feel comfortable sharing his or her list with you. For some people this exercise requires more trust than the Blind Walk. For others, it's fun to hear how others feel about themselves.

Modeling:

a. You fill out the worksheets, "My Personal Qualities" and "My Character Strengths" before class. Model sharing the lists by showing the class your list.

b. Compare and contrast your view of yourself with students' views of you, based on their knowledge of you in the classroom. Such a discussion should encourage students to communicate more openly when they break into pairs.

c. Comment encouragingly about students' strengths, comparing and contrasting them with your own.

Behavior Rehearsal:

a. Filling out the forms should help students communicate with each other in positive and empowering ways. As the students fill out the forms, encourage them to think seriously about all the good qualities they have. Be watchful for students who may feel isolated or rejected because their own families are not involved in the traditional life of the community.

b. Have the pairs form larger groups of 4 or 6. Have students pass their worksheets around to be read and discussed.

Feedback:

a. When the students share their work, praise them for being candid and honest. Also reward students for listening to each other. Encourage other pairs to talk about times or events that proved to them that they really had those qualities.

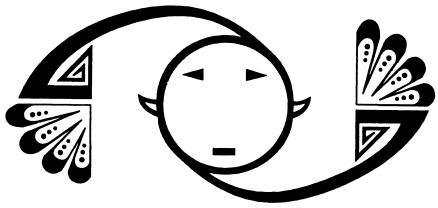
b. Create a happy atmosphere so students feel comfortable introducing each other and sharing their personal qualities—e.g., speak in a warm tone of voice, use humor, compliment students, use stories, etc.

c. Comment on those students who use appropriate eye contact, speak clearly, listen well, etc.

d. Also reinforce those students who show pride in their presentations.

e. Point out evidence of the students trusting each other and reinforce why trust is so important in this class.

MY PERSONAL QUALITIES



The following is a list of personal qualities that people have. Not everyone has every quality on the list, but everyone has some of them. Read the list over carefully. Check the qualities that you feel best fit you.

Sample:
_x_ I enjoy being me.
_x_ I am an interesting person.
_x_ People appreciate who I am even when they don't tell me.

Remember, you don't have to check each personal quality on the list, only the ones that fit you best.

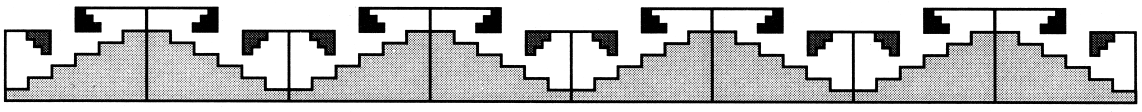
_____ I am careful and neat.
_____ I am dignified.
_____ I like my extended family.
_____ I can deal with lots of problems while working toward my goal.
_____ I try to get ahead.
_____ I like to get things done on my own time.
_____ I accept rules easily.
_____ I trust myself.
_____ I do things in unusual ways.
_____ I like to help out when there are religious activities.
_____ I like doing pottery.
_____ I am honest.
_____ I like being with people.
_____ I believe in strict rules.
_____ I like to watch over the younger children.
_____ I like to make jewelry.
_____ I like variety in a job.
_____ I like taking risks.
_____ I am exact and right.
_____ I need "yes" and "no" answers.
_____ I like clerical jobs.
_____ I have to feel free.
_____ I like woodworking.

_____ I am interested in science.
_____ I learn math easily.
_____ I am creative.
_____ I look at things from all sides.
_____ I like tribal fasting.
_____ I like to have tough problems to think about.
_____ I solve problems in an orderly way.
_____ I love art.
_____ I have to keep active.
_____ I like baking for different religious activities.
_____ I am good at simple tasks.
_____ I know the meaning of lots of words.
_____ I am tuned in to what's happening.
_____ I am sure of myself.
_____ I am carefree.
_____ I like being around my grandparents when they are cooking.
_____ I think before acting.
_____ I am open to information about my faults.
_____ I am patient.
_____ I am relaxed.
_____ I like cooking.
_____ I have my feelings under control.
_____ I am outgoing.
_____ I work best by myself.
_____ I don't pass judgment on others before I get to know them.
_____ I like my uncles and aunts.
_____ I am friendly and cheerful.
_____ I move about easily.
_____ I am quick with my brain.
_____ I like children.
_____ I enjoy relaxing and having fun.
_____ I like hanging around my clan group.
_____ I like business.
_____ I am physically strong.
_____ I like to be admired.
_____ I like to live by a schedule.
_____ I am religious.
_____ I like to be with my elders.
_____ I can work well with machinery and tools.

MY CHARACTER STRENGTHS

There are five spaces between each of the following pairs of characteristics. The five spaces are meant to let you make the choices that are less extreme than the end choices. For each pair, mark one of the five spaces. Use the middle space only if you feel completely neutral about that characteristic.

	1	2	3	4	5	
I am pushy.	___	___	___	___	___	I am not pushy.
I don't depend on others.	___	___	___	___	___	I depend on others.
I show feelings.	___	___	___	___	___	I don't show feelings.
I go along with others.	___	___	___	___	___	I try to control others.
I get excited easily.	___	___	___	___	___	I don't get excited easily.
I take part in activities.	___	___	___	___	___	I don't take part in activities.
I want to win when I compete with others.	___	___	___	___	___	I don't care whether I win; I just want to play the game.
I make sense.	___	___	___	___	___	I don't make sense.
I keep things to myself.	___	___	___	___	___	I share information with others.



	1	2	3	4	5	
I let people know what's on my mind in a roundabout way.	___	___	___	___	___	**I say what's on my mind directly to people**
I am willing to try new things.	___	___	___	___	___	**I don't like to try new things.**
I know I can do it.	___	___	___	___	___	**I am not sure I can do it.**
I work to get ahead.	___	___	___	___	___	**I let things happen.**
I am talkative.	___	___	___	___	___	**I am not talkative.**
I easily get my feelings hurt.	___	___	___	___	___	**I don't easily get my feelings hurt.**
I am neat.	___	___	___	___	___	**I am sloppy.**
I am loud.	___	___	___	___	___	**I am quiet.**

Now, list 10 of your character strengths, as you see them, using the above activity as a guide.

1.

2.

3.

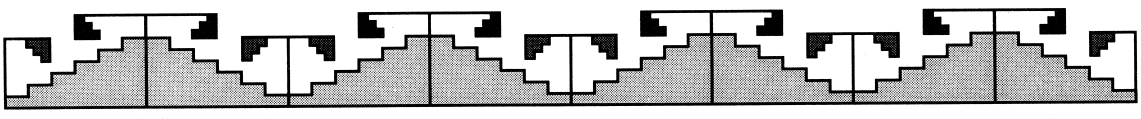
4.

7.

8.

9.

10.



LESSON PLAN 1.6

Building Self-Esteem Through Role-Models

Lesson Objectives:

* Promote students' positive self-image.

* Identify personal goals that encourage students to strive for personal excellence.

* Learn to acknowledge others' strengths, such as the support given by clans, neighbors, clubs, and families.

Preparation:

Locate numerous magazines students can cut up.

Find about 5-6 jars of rubber cement or paste.

Acquire a class set of scissors, or as many as possible.

Secure long copy paper.

≡ **Have students bring in some pictures of themselves** ≡

Make available students' previous worksheets, "My Personal Qualities" and "My Character Strengths."

Suggested Time Frame: Two to three class periods.

Lesson Content:

In the last lesson, we learned about building self-esteem by focusing on our strengths. Another way to build self-esteem is by recognizing the strengths of others and trying to imitate them. When we do this, we aren't trying to BE the other person, we are only trying to imitate the special qualities in that person whom we admire.

For instance, think of a famous rock group you like. You may pretend that you sing like someone in the group, or play the guitar and drums like that person. Or you may admire the agility of Michael Jordan. Aside from skill or athletic ability,

you can admire personal qualities of others. For instance, you may particularly admire the honesty of one of the tribal leaders. Looking up to the positive qualities of others gives you goals to strive for in your own life. People who inspire you to do your best are *role-models*. Role-models help by setting examples for you to follow. Being around these people and following their example makes you feel good about yourself, thus building your own self-esteem.

ACTIVITIES

1. ME COLLAGE

Information Given:

The following information introduces lesson content relevant to this activity.

a. In the last class we talked about our strengths and used words to describe ourselves. Today we are going to make a ME COLLAGE.

b. Take your picture and glue it in the middle of the page. Then make a collage surrounding your picture with all the important things in your life now, and those things you'll work for in the future. (If you didn't bring your picture, choose a picture of someone you want to be like, or someone who appears to have some of the same characteristics as you.)

c. Refer to your name and the lists from the last lesson to get started. You may want to find pictures of the qualities you checked. Then you'll have fun sharing your collages with others and seeing the different talents of everyone in the class.

d. Clans or familial affiliations can be represented by pictures of plants or animals. The colors or symbols of strength or your clan's associated plant or animal could be added to the ME COLLAGE.

Modeling:

a. Establish a trusting atmosphere and encourage students to work happily and quickly in choosing their collage images. Those who have trouble starting or finding pictures may need lots of extra attention to help them focus on the exercise.

b. Model helping and sharing by showing students pictures and resources they may have missed or that other students have chosen.

c. Model being non-judgmental, accepting, and encouraging of others, and set the tone of the class by reminding students of highlights from yesterday's class. Praise students on their individual strengths.

Behavior Rehearsal:

a. Have students get out their lists from the last class, as well as their web diagram to get them started on their collage. Encourage them to focus on themselves for a minute or so and remember what was done in class the previous couple of days.

b. Ask students to practice self-focusing while compiling their collages and experience working together by sharing their supplies and trading images when appropriate.

c. Have students continue to build class unity by commenting positively about each others' work and providing help when necessary.

d. Ask students to form into groups of four and share their collages. Students should pay special attention to making specific and positive comments about each others' work, and noting similarities and differences among and between collages.

e. Have the students brainstorm creative ways to express their clan or familial strengths.

Feedback:

a. Note that trust is gained and reinforced when confidentiality is maintained, promises are kept, and unconditional positive regard is conveyed to others.

b. Encourage everyone to share by asking questions that help the students describe the whys and wherefores of their collages as specifically as possible. Remind students to be supportive (not judgmental) when sharing personal information.

c. By being part of a clan, you gain the strength of the plant or animal that is associated with a clan. This strength can add to your self-concept and help keep your self-esteem strong.

2. ROLE MODEL COLLAGE

Information Given:

This activity is an **additional activity** if students do not include any role models in their ME COLLAGE. *The following information introduces the content relevant to this activity.*

a. In the last class we learned more about our personal strengths while making a ME COLLAGE. Today we are going to make a collage or show a picture of a person who has had a positive influence in your life. You do not have to mention that person's name if you don't want to.

b. Spend some time identifying the admirable qualities of that person. Are there any characteristics you would like to acquire? Are you like that person in any way now? How could you get to know this person better?

Modeling:

a. Demonstrate sharing by showing students a picture of someone you admire greatly. Explain how he or she has influenced the way you choose to live.

Behavior Rehearsal:

a. Have students form small groups and share their role model picture or collage.

Feedback:

a. Have students write a one-minute paper telling the most interesting thing(s) they thought of as they were creating their collages and sharing them with others. Ask students to comment also on how class members, as a whole, conducted themselves and suggest any areas that need improvement.

LESSON PLAN 1.7

Observing and Questioning: What Is a Person?

Lesson Objectives:

* Analyze the diverse elements that influence a person's personality, beliefs, and values.

* Build classroom unity.

Preparation:

* Select two students before class and explain the "Who's in those Cool Threads?" exercise to them.

* Prepare a class set of "Circle of Self" worksheets (included in this lesson).

Suggested Time Frame: One-and-a-half to two class periods.

Lesson Content:

The human body is made of bones, tissue, blood, water, air, and other molecules that form hair, finger- and toe-nails. But have you ever thought about what makes a human *being*? A number of elements help make each of us unique. Five of these elements include: *Thoughts*, *Emotions*, *Physical Characteristics*, *Social Behaviors*, and *Spiritual Beliefs*. During the year, we will discuss how our quality of life is influenced by each of these elements. For now, let's look at each one briefly.

Thoughts:

Thoughts take place in our heads. We think all the time—sometimes even when we sleep (e.g., dreams). We usually make a distinction between what we *think* and what we *feel*, although both influence each other all the time. If you think that a friend of yours is being pushed in the hallway, you feel mad. But if you find out that your friend slipped and the other person stopped him from falling, then your anger goes away and you feel grateful.

Emotions:

Emotions are feelings we have. Sometimes we say that emotions come from the heart, though this is a figure of speech—they don't really come from within our chest. However, we often feel emotions in our heart and stomach. Emotions feel different than thoughts do. Many of the things we do are responses to the feelings—emotions—we have.

Physical Characteristics:

Height, weight, hair and eye color, shoe size, and other facts about our bodies are called physical characteristics. In some ways, physical characteristics are important because they are the first things we see in others. We form judgments about people based on what we first see. Some of those judgments are safe—male, female, for instance. These judgments are based on *observations*. On the other hand, we make dangerous mistakes when we form opinions about people based on how they look. When we assume we know what someone thinks or feels based on how they look, we are *stereotyping* them. Stereotypes are often unfair and misleading.

Social Behaviors:

Social behaviors refer to ways people *act*, especially when they're with other people. Are you shy? Outgoing? Independent? All these words refer to one's social behavior. During class this semester, we will explore how our thoughts and emotions affect our social behaviors.

Spiritual Beliefs:

Our spiritual beliefs influence how we relate to Nature, our beliefs about God, and beliefs about immortality. Our spiritual beliefs guide us in all that we do; however, we aren't always aware of it except during certain ceremonies. Our religious and cultural experiences are very important for shaping the thoughts and feelings we have and the decisions we make.

In the last few classes, we've seen how each of us is unique, as well as what we have in common. The similarities and differences in our thoughts, emotions, physical characteristics, social behaviors, and spiritual beliefs make us who we are. We share many beliefs that make our way of looking at the world similar. Many American Indian groups have strong spiritual beliefs regarding a supreme being, supernatural beings, and spirits. These three entities protect and guide the people.

The same tribal beliefs that make us similar also make us unique from other American Indians, Alaska or Canadian Natives, and other Americans. On the other hand, all tribal people don't share exactly the same beliefs. We all interpret religious and social behavior slightly differently because of our personal experiences. Also, our communities could not function if all of us were exactly the same,or completely different. Much of learning how to be healthy and productive citizens depends upon how well we learn to respect both the similarity and diversity among people we meet and learn about.

ACTIVITIES

1. CIRCLES OF SELF

Information Given:

The following information introduces lesson content relevant to this activity.

Some of the elements that make us unique or different from each other include how we think, how we feel, how we act around others, our physical characteristics, and our spiritual beliefs. This exercise is about the things that make us separate individuals and not carbon copies of each other.

Modeling:

a. Demonstrate the exercise by sketching a "Circles of Self" worksheet on the blackboard. Provide examples to show how thinking and feeling are not the same thing. Find ways to verify the lesson objective that many diverse elements influence a person's personality, beliefs, and values.

b. Ask the class what the world might be like if everyone were similar. Continue with other related questions as time allows.

Behavior Rehearsal:

a. Give the students the "Circles of Self" worksheet to complete in class. After they have completed the worksheets, have the students break up into small discussion groups to share information they discovered about themselves in doing the worksheet.

b. If students seem stuck in one category, try brainstorming ideas and list them on the blackboard.

Feedback:

a. When the students have completed their "Circles of Self" worksheets, lead the discussion sections by asking questions such as:

* What was the most unique insight you gained from this activity?

* How has living in your community influenced each of the elements that have gone into making you unique?

* How are your emotions influenced by what you think?

* How do each of these elements impact each other? (For example, when I am happy, I am more social.)

* Which element do you consider the most important? Why?

* Which element do you want your friends to know about you?

2. **WHO'S IN THOSE COOL THREADS?**

Information Given:

Reinforced throughout the curriculum is the idea that what matters about a person is what is inside that person. *This additional activity may be introduced as follows*:

a. We have a saying, "Don't judge a book by its cover." Yet people often judge one another just by the way they dress.

b. This exercise is about stereotyping because of someone's clothes. We're going to swap clothes (just temporarily) and then we're going to see who notices the switches. This means that there may be a lot of looking at each other to see what the switch is. In fact, the trickier you are the better, because you may have already noticed who is wearing what today. You may have noticed what people were wearing the minute you walked in the door; so be sneaky.

c. Tell the class that one group of students will stand in front of the class while the rest of the students check out their threads (we're talking clothes, duds, your basic attire). The group will then leave the room and change the way they were dressed. Some may exchange clothes, others

may take off jackets, etc. When the students return to the room, the rest of the class has to guess what changes were made.

Modeling:

a. Demonstrate the exercise using two previously selected students. Demonstrate appropriate ways of looking at others to help those being observed feel comfortable. Emphasize the objective of fooling the others. Help students guess what changes have occurred by prompting them with appropriate questions.

b. While the groups are outside changing, talk about how people judge each other by appearances and ask the students questions such as: What would you think if a guy came to school dressed in a skirt? Are there times you would think it's OK for a guy to wear a skirt? If so, why? If not, why not?

Behavior Rehearsal:

a. Have students practice standing before the rest of the class. They will sense the mixed feelings and stress an exercise like this can create. They will also experience how they feel in a stressful situation and how their thoughts can either make them feel better or worse in the situation.

b. Tell students they can try and trick their watchers. Let them work together both to guess the changes and to create the changes in their clothes.

Feedback:

a. When the students have guessed all the changes, and each student has been in both an "observer" group and a "changer" group, lead the discussion about how the students felt. Ask questions, such as:

* What was the hardest change to find?

* What did the "dressers" do with their faces that either helped or hindered the guessers?

* Who felt comfortable standing in front of the class? Who felt uncomfortable?

* What made the difference; that is, what did the people think who felt comfortable?

* What do you think about this game?

3. **THE MIRROR GAME**

Information given:

Because some students find it awkward to participate in this activity early in the school year, this additional activity could be presented at a later time.

a. Not only are we not what we wear, we're also more than the way we act. But we all have unique ways of behaving, and we can change our behavior by doing what others do, like learning to dance, for instance, or learning how to shoot baskets.

b. This exercise is an opportunity to act like other people. We are all going to mirror each other's behavior. It will be like standing in a hall of mirrors with beautiful reflections of ourselves everywhere we look.

c. This exercise will be done silently just like a real mirror is a silent reflection. But instead of looking at a mirror, we will form into a circle.

Modeling:

You begin the exercise by mirroring one person's behavior. Have the person start with a simple movement, like swinging a bat before a mirror to improve one's swing. Demonstrate giving feedback by asking the others how accurate his or her mirror is. Emphasize the need for close observation and concentration by focusing on details, such as the person's breathing and facial expressions.

Behavior Rehearsal:

a. Students will be practicing what it feels like to be "in the other person's shoes," as well as their skills of leading, modeling, working together, and making observations about one another's behavior.

b. Once everyone understands and has seen and practiced THE MIRROR, have one person do a behavior that everyone else will model, and so on, until everyone has had a chance to look in the mirror.

c. The persons who are the mirrors can continue their behavior until they feel they have been accurately followed.

Feedback:

a. Feedback for this exercise will be your constant stream of comments, coaching the students to be accurate observers and modelers. Get best results by emphasizing quiet, simple activities, slowness of movement; encouraging actions like those one actually does before the mirror.

b. When the exercise is complete, ask students questions such as:

* How did you feel during the exercise?

* What made it easy to follow someone?

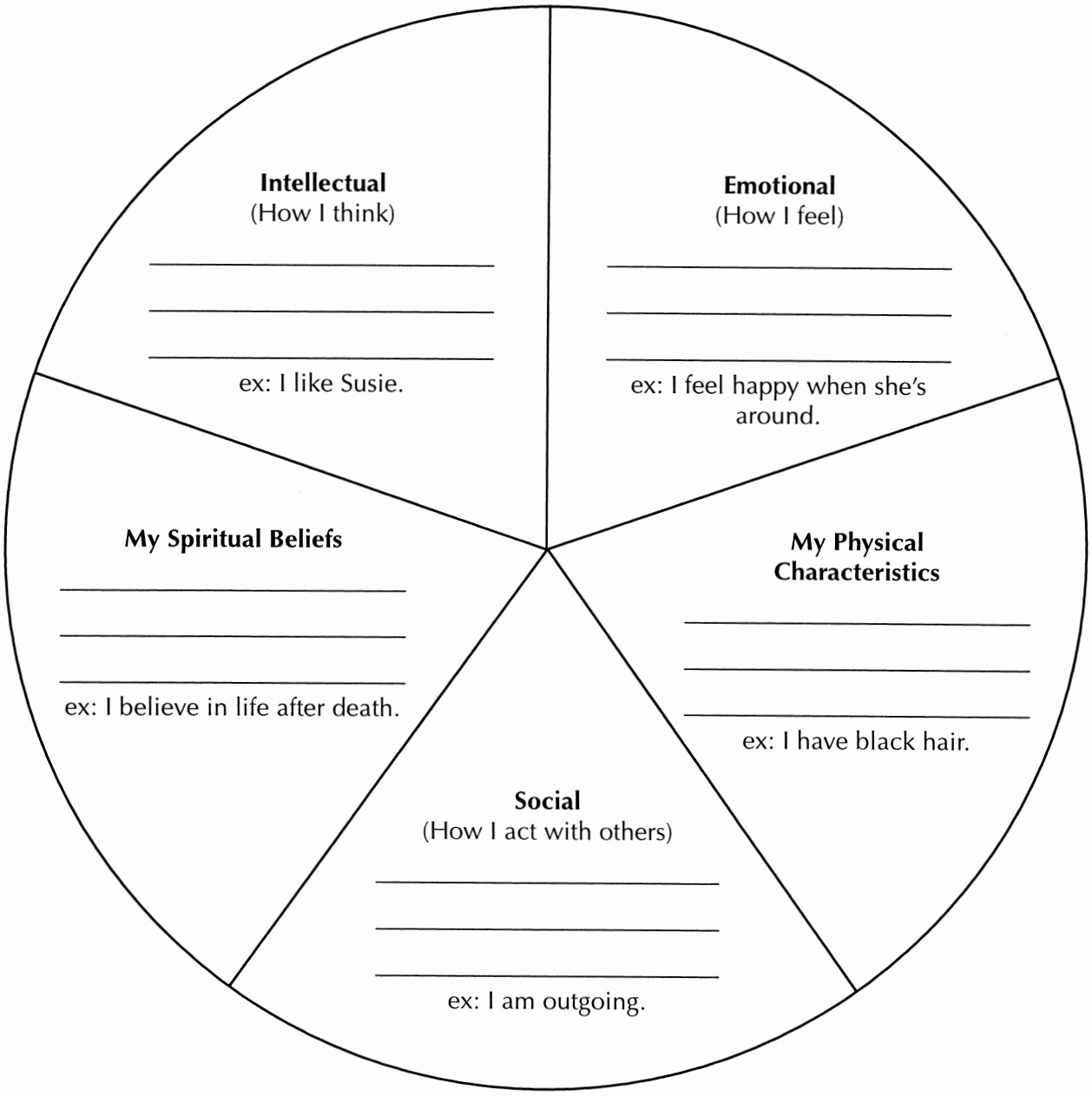
* What made it difficult to follow someone?

* How did looking in the leader's eyes help to be a better mirror, or did it?

* How is observing someone's actions different than observing their clothes? Does it feel different? If so, how?

CIRCLES OF SELF WORKSHEET

Directions: **Identify three words or phrases in each section of the circle that tell something about you.**



Reference:

A. Vernon. 1989. *Thinking, feeling, behaving: An emotional education curriculum for adolescents (Grades 7-12).* Champaign, IL: Research Press. Copyright 1989 by the author. Adapted by permission.

SECTION 2

What Am I Feeling? Emotions and Stress

2.1 Talking About Feelings
2.2 Recognizing Feelings
2.3 Recognizing Depression
2.4 Overcoming Depression
2.5 Influence of Stress on Feelings
2.6 Influence of Self-Talk on Feelings
2.7 Self-Talk for Self-Improvement
2.8 Recognizing Anger
2.9 Expressing Anger

LESSON PLAN 2.1

Recognizing and Talking About Feelings

Lesson Objectives:

* Learn to express emotions appropriately and accurately.

* Develop sensitivity to non-verbal cues.

* Improve vocabulary of feeling words.

Preparation:

Using a deck of playing cards, pull out cards so that the number of four-of-a-kind combinations equals the number of students in the class divided by four. When done, shuffle the cards.

Prepare cards that have the names of products that students are familiar with (e.g., jewelry, can of Coca-Cola, newspaper, Ford pick-up, etc.)

Prepare a class set of the following handouts included in this lesson plan: "Happening Things," "Feelings Chart," "Adjective List", and "Observation Sheets for Face Talk." A glossary may need to be prepared for the "Feelings Chart" and "Adjective List" to help students who may be unfamiliar with these words.

One suggestion for working with students with limited language proficiency is the *Feelings Marketplace* activity cards. These training tools can be acquired from Effectiveness Resources International, P.O. Box 154, Medway, MA 02053.

Suggested Time Frame: One to two class periods.

Lesson Content:

When people live close together (like you do in a village or reservation), you share many beliefs and understandings about the world. In fact, you usually assume that people you interact with everyday share the same perspectives you do. Often this works fine. You don't have to ask, for instance, "What are you doing tonight?" on the eve of an important tribal ceremony; you just assume that most

everyone will participate. You don't have to talk about it. Sometimes, though, it is important to talk about things even when you think they are obvious. There are two reasons for this. First, sometimes things that are obvious to you aren't obvious to someone else. If you are sad, your friend might think it has to do with a conversation you just had—she may think she said something wrong. But maybe you are sad for a totally different reason. It is important to communicate your thoughts and feelings to avoid confusion, misunderstanding, and unnecessary hurt. Second, whether you are depressed or happy, talking about thoughts and feelings can make you feel better. Just sharing what's important to you with someone else can make you feel less lonely, afraid, or sad. If you share your pleasant thoughts with others, it can make you feel closer, which can improve your friendships.

Many Indian and Native people handle stressful situations privately. They don't talk with others about their troubles. One common misunderstanding among Indian and Native people is that someone who manages situations calmly and without complaining is strong and mature. Unfortunately, this is not always the case. Holding emotions back can cause stress. One famous writer, John Donne, once said, "No man is an island." An island sits in the middle of nowhere. Whatever happens to an island doesn't affect any other island. But we live in a community. The incidents and troubles that one person feels most likely affect others in the community as well. It helps the entire community when people share what troubles them.

ACTIVITIES

1. FACE TALK

Information Given:

The following information introduces lesson content relevant to this activity.

a. You understand what your friends are feeling by watching their faces. You know exactly how your words affect your friends by watching the expressions on their faces.

b. Today we're going to practice focusing on just what happens to people's faces when they get certain information. This way we'll find out what kinds of events make our partners feel angry, sad, loved, etc.

c. You're going to work with your partners: Diamonds will be partners with Spades, and Hearts will be partners with Clubs.

d. The red suits will read the list and fill out the observation sheets. The black suits will respond to the list and then switch roles.

Modeling:

a. Have a student read the "Happening Things" list to the class. Be sure that you're facing the class so that the students can see your facial responses. You will respond non-verbally; sounds are OK, but not words. All you really have to do is think about the event and allow whatever feelings are stirred up to play across your face so that the students will see some of the changes listed on the observation sheet. Then have the class fill out the observation sheet as a brainstorming exercise. Coach the class on how to fill it out.

b. It is very important to model non-verbal responses so the students can see the point of not talking.

c. Call attention to the subtle changes in mouth, eyes, head tilt, as well as body shifts—like shifting weight from one foot to the other, fidgeting, wringing of hands, etc.

d. Emphasize to students the importance of: observing closely, focusing all their attention on each others' expressions and gestures, sharing details of what they've observed, and listening to each others' observations.

Behavior Rehearsal:

a. Have the students with the red suits (diamonds and hearts) read the events to their partners with the black suits (diamonds with spades and hearts with clubs). Tell them it is very important for the readers to speak clearly so their partners can hear events the first time they're read. That

way, the reader will respond to his or her partner's reaction to the event, and not be confused about what was read.

b. The diamonds and hearts keep their observation sheets right next to them so they can respond immediately.

c. The spades and clubs really need to feel that the event is happening to them. In this way they can imagine the event more vividly and respond the way they would in real life.

d. After each of the responses, have the readers fill out the observation sheet and the listeners write out what they would feel in response to the event and then switch roles. The new readers choose different events from the sheet or make up their own.

Feedback:

a. During the activity, remind students that all responses are acceptable. Encourage them to be non-judgmental observers.

b. Compliment those students who really concentrated on this activity as you circulate throughout the class. You might also encourage particular groups as they make comments on body language and their partners' feelings.

c. After everyone has had a chance to respond to at least 5 questions, ask the class:

1. What emotion was most common?

2. Who found it difficult to read a person's feelings?

3. If it was difficult to read another's feelings, what could have made it easier?

4. How did you feel when you were a listener?

5. What could have made being a listener more comfortable?

6. Were you surprised at how accurate you were at determining your partner's feelings?

7. What did you notice about how your partner responded when you really paid attention to your partner's face?

2. SCULPTURE GARDEN AND ART MUSEUM OF EMOTIONAL STATES

Information Given:

The following information introduces lesson content relevant to this activity.

a. Sometimes people get into the habit of repeating a few words so often that those words begin to have little or no meaning. Take the word "nice" for example. People say "nice dress," "nice play," "nice job," "nice girl," "Nice!" "nice kid," "nice music." When we use just a few words to express our feelings, like "OK," "cool," "fine," we aren't really communicating any more. Instead, we are just filling in spaces in conversations.

b. To make your communication more meaningful, you're going to expand your word choices for describing your feelings. On the "Feelings Chart," you will find lists of adjectives for common feelings like sad, happy, and loving. These adjectives are also listed according to the intensity of emotion they evoke. I will give each of you this list so that you can experiment with these adjectives and see how they work and what they mean. Then, you will use the list to communicate your emotions more clearly and accurately.

c. Next, you are going to create a sculpture garden. A sculpture garden is an outdoor area filled with sculptures, surrounded by grass and trees where people stroll around viewing the art. Our garden, however, will be inside, and our sculptures will be ourselves.

Modeling:

a. Ask two students to help demonstrate how to create a sculpture. One student will be the clay, the other will be the sculptor. Then ask the class to suggest emotional states to sculpt. You choose one of the emotional

states nominated by the class, but only tell the sculptor which one you've chosen.

b. At the start, demonstrate appropriate touching, the importance of silence, and respect for the "clay." Show some of the things not to do, like putting the "clay" in positions that are difficult to hold because of balance, rough pushing, poking, or tickling. Emphasize moving the student's arms and legs in the way they would move naturally and encourage the "clay" to be relaxed and trusting. This behavior will build trust between the clay sculpture and the sculptor.

c. Encourage the student sculptor when he or she does well in moving the "clay" and help when the "clay" is difficult or nervous by commenting on how realistically an emotion is being sculpted.

d. Listen to the class's response to what emotional state has been sculpted and then ask the "clay" to give his or her feeling of the emotion. Finally, the student sculptor tells what the emotional state is.

Behavior Rehearsal:

a. Clubs choose an emotion from the "Feelings Chart." Spades and hearts shape diamonds into a sculpture of the emotion. (Note: card suits refer to the student holding that card.) Diamonds will be the clay from which the sculpture is shaped. After viewing the finished sculpture, clubs write a brief summary that reviews what the emotion is, what the person in the sculpture is feeling, and how and why that person is feeling that way. Diamonds think about what the position feels like to them and write that down after the exercise.

b. It is very IMPORTANT that no one tells the diamonds what emotion they are being sculpted into so they won't predetermine how that position makes them feel, if anything. Also, make sure that diamonds are in a position that they can hold easily so that the others may tour the entire garden and see all the sculptures at once.

c. After everyone has shaped the sculptures, tour the garden with your students, surveying the sculptures. Ask students to try and guess the other emotions sculpted. Diamonds then tell their stories, and only then will clubs tell their stories.

Feedback:

a. Circulate through the room, giving encouragement to maintain silent work between sculptors and "clay."

b. Help students who may be handled in a rough or embarrassing way by joining the group and modeling appropriate sculpting behavior. Praise those who are working well. Especially encourage the "clay" to be still and be a real statue. Encourage sculptors to sculpt the face, fingers, hands, etc., to get the overall mood of the emotion throughout the person's body.

c. During the art tour, encourage specificity of emotion with precise questions like: What degree of sadness is the person showing? What are other words that express that type of sadness? Ask the "clay" if they feel that certain parts of their bodies felt or held the emotion more than others; a fist, for example, might be the telling shape that communicates anger or fear.

d. It is also very important to lead the students to discover trends in emotional states and how they are viewed in body language. For example, the happier states are indicated by open physical postures, and the more negative states often are seen in more closed physical postures.

HAPPENING THINGS

Directions:

Working in pairs, have one person choose five events and read each event, one at a time, while the other person listens. The listener responds to each event silently, contorting his or her facial expression or body gestures appropriately. The listener, USING NO WORDS, responds as if the event is really happening. After reading three events, the reader observes the listener's response and records any two of these events on the observation sheet. (The listener should react normally in response to the event, except NOT speak.)

1. **You just ripped your clothes on some barbed wire while taking a short-cut to school.**

2. **You get to go with your grandma to town on Monday instead of coming to school.**

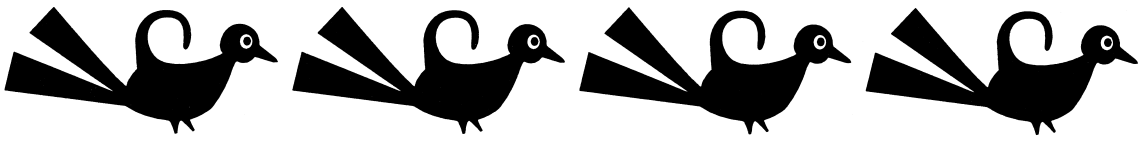
3. **Your boy/girlfriend was talking to someone else at the lockers.**

4. **You were chosen as senior of the month and you and your mom go to the Holiday Inn to have lunch with the principal.**

5. **That cute guy/girl in the cafeteria smiled at you.**

6. **You were writing notes in class and the teacher called on you and you didn't even hear your name until the third time it was called.**

7. **Your grandpa is coming home from IHS, and he'll be all right.**



8. **You got cut from the team because you missed too many practices even though your absences were because of religious activities.**

9. **Your uncle got tickets for the Motley Crue concert in the city and you leave town with him and his friends Thursday afternoon, and you won't return until Monday.**

10. **Your dad got after you for not chopping wood.**

11. **Your best friend got his schedule switched and you have all the same classes.**

12. **You made the winning basket in a varsity game against the rival school.**

13. **You just found out that your friend was seriously injured in a car wreck when she was speeding down the highway after partying Saturday night.**

14. **The principal caught you ditching class and you have to wait in the hall for a parent conference.**

15. **Tomorrow night you graduate from high school, and after the family celebrations you go on a two-week orientation program at your state university.**

OBSERVATION SHEET FOR HAPPENING THINGS

SITUATION 1

1. Describe the situation acted out by the listener.

_____

2. Circle appropriate descriptors.

Eyes ▸ L up R L down R L level R widened same squinted

Mouth ▸ open wide closed & clenched neutral

Corners of mouth ▸ moved to one side smiled frowned neutral

Head tilt ▸ L up R L down R forward back neutral

Shoulders ▸ tensed up slumped down forward back neutral

Sound ▸ loud soft squeal grunt sigh change-in-breath

3. Describe any whole body moves that you noticed.

_____

4. Write down what your partner was expressing.

_____

SITUATION 2

1. Describe the situation acted out by the listener.

_____

2. Circle appropriate descriptors.

Eyes ▸ L up R L down R L level R widened same squinted

Mouth ▸ open wide closed & clenched neutral

Corners of mouth ▸ moved to one side smiled frowned neutral

Head tilt ▸ L up R L down R forward back neutral

Shoulders ▸ tensed up slumped down forward back neutral

Sound ▸ loud soft squeal grunt sigh change-in-breath

3. Describe any whole body moves that you noticed.

_____

4. Write down what your partner was expressing.

_____

ADJECTIVE LIST

abandoned
adequate
affectionate
agonized
ambivalent
angry
annoyed
anxious
apathetic
astounded
awed

bad
beautiful
betrayed
bitter
blissful
bold
bored
brave
burdened

calm
capable
challenged
charmed
cheated
childish
clever
competitive
condemned
confused
contented
cruel
crushed

deceitful
defeated
delighted
desirous
despairing
destructive
determined
different
diminished
disappointed
discontented
distracted
disturbed
dominated

eager
ecstatic
embarrassed
empty
enchanted
energetic
enjoying
envious
excited
evil
exasperated
exhausted

fascinated
fearful
flustered
foolish
frantic
frustrated
frightened
free
full
furious

gay
glad
good
gratified
greedy
grief stricken
guilty
gullible

happy
hateful
heavenly
helpful
helpless
high
homesick
honored
horrible
hurt
hysterical

ignored
immortal
imposed upon
impressed
infatuated
infuriated
inspired
intimidated
isolated
irritated

jealous
joyous
jumpy

kicky
kind
keen

lazy
lecherous
left out
lonely
longing
loving
low
lustful

mad
mean
melancholy
miserable
mystical

naughty
nervous
nice
nutty
obsessed
odd
opposed
outraged
overwhelmed

panicked
peaceful
persecuted
petrified
pitying
pleasant
pleased
pressured
pretty
prim
proud

quarrelsome
queer

raging
refreshed
rejected
relaxed
relieved
remorseful
restless
reverent
rewarded
righteous

sad
satisfied
scared
screwed up
settled
shocked
silly
skeptical
sneaky
solemn
sorrowful
spiteful
startled
stingy
stupid
stunned
suffering
sure
sympathetic

talkative
tempted
tense
tentative
terrible
terrified
threatened
tired
trapped
troubled

ugly
uneasy
unsettled

violent
vital
vulnerable

wicked
wonderful
worried

zany

FEELINGS CHART

Happiness	Sadness	Anger	Love and Friendship	Fear	Distress
High level of feeling					
elated	miserable	fuming	adoring	dreadful	anguished
giddy	crushed	furious	devoted	panicky	disgusted
overjoyed	worthless	outraged	passionate	horrified	speechless
radiant	humiliated	incensed	amorous	terrified	tormented
ecstatic	depressed	burning up	tender	petrified	sickened
jubilant	helpless	hateful	ardent	desperate	afflicted
Moderate level of feeling					
tickled	forlorn	disgusted	caring	alarmed	badgered
glowing	burdened	irritated	dedicated	fearful	bewildered
excited	slighted	aggravated	generous	jittery	confused
joyous	abused	biting	loving	strained	disturbed
bubbly	defeated	hostile	empathic	shaky	impaired
delighted	dejected	riled	considerate	threatened	offended
Low level of feeling					
amused	resigned	peeved	warm	uneasy	silly
cheerful	apathetic	bugged	amiable	tense	foolish
pleased	blue	annoyed	civil	timid	unsure
relieved	gloomy	ruffled	polite	anxious	touchy
glad	ignored	nettled	giving	nervous	lost
serene	glum	cross	kindly	puzzled	disturbed

Reference:

R. S. Morganett. 1990. *Skills for living: Group counseling activities for young adolescents*, 24. Champaign, IL: Research Press. Copyright 1990 by the author. Adapted by permission.

LESSON PLAN 2.2

Learning How to Recognize Emotions/Feelings

Lesson Objectives:

* Feel comfortable talking about emotions.

* Introduce the consequences of destructive and constructive ways of expressing emotions.

* Introduce new ways of coping with negative emotions.

Preparation:

A guest speaker, preferably from your tribe or community, should come to class to discuss his or her own experiences with depression, anger, and stress. If the person works at the IHS mental health department or has counseling experience, he or she may have interesting and relevant anecdotes to share. It is important that the speaker talk in the first person, and that he or she uses feeling words. The speaker may also discuss people's reluctance to talk about their emotions, and how, when they overcome this fear, their lives change. If the speaker can talk about cultural mores associated with depression, anger, and stress, all the better.

Prior to the lesson, fill out the "Mood Questionnaire" and be prepared to share your responses to some of the items on it.

Prepare a class set of the "Mood Questionnaire," "Emotional Spirals," and "Indian Coper" handouts (included in this lesson plan).

Suggested Time Frame: Two to three class periods

Lesson Content:

Why talk about emotions? For many of us, emotions are private. It may seem as if how we are feeling is no one else's business. Yet, as our emotions change, our actions change. When we are happy, things others say or do don't bother us as much as they do when we are upset. When we are angry, we can be led to act in ways we may regret later. If you remember the web activity, you'll realize that

in a community like yours, or even in this school, our actions do affect the lives of those around us. So, in that sense, our emotions are not just our own business. They become other peoples' business as well.

Although our emotions do influence our actions, we are not always aware of our feelings. Even when we are, it can be hard to talk to others about them. In the next few lessons, we will learn to recognize our emotions better, and learn how to talk with others when we feel angry, sad, or stressed out. Dealing with these negative emotions is called "coping." Being effective copers can help us lead happier, healthier lives.

Sometimes writing down our feelings and emotions can help us deal more effectively with them. Our histories tell us that Indian people have always had strong feelings and emotions. Deep within ourselves we search for further understanding always knowing that we are a part of our ancestors who have gone before us. One example of this is a poem by Ray Young Bear, entitled "Four Songs of Life." This poem talks openly about feelings and emotions. See if you can pick up the emotions he is expressing.

Four Songs of Life

1.

a young man
the blue rain
quiet in feelings
losing
nothing - showing no one
that i am cold
in this
earth
singing different songs
i never heard
from the same people
unable
to
create or remember
their own
songs to keep

2.

an old man alone
i remember well
my people's
songs.
i will not reveal
to anyone
that i
know these songs.
it was
intended for me
to keep
them in secrecy
for they are now
mine to die with me.

3.

one who realized
i sang
to the warm sun
and cold moon
this morning
and offered
myself
to the land
and gods
for them
to
teach
me
the old
hard ways
of living
all over again

4.

he was approached
a time
in sadness
within
the night
holding me
and comforting me.
here i am
being
taught
to be
a man
with life
and old sacred
songs to guide
me
and love me forever.

One emotion that [almost] everyone has felt at one time or another in their lives is depression. Depression is not just ordinary sadness, like the feelings we get for a few hours or a few days when something goes wrong. This type of sadness usually goes away when something good happens. Serious depression can last for months or years. This kind of serious depression, called *clinical depression*, is a common problem among adolescents. Learning more about depression can help us find ways to control it. To do so, we must first look carefully at our own feelings. The "Mood Questionnaire" you receive today is one way to examine our feelings.

Reference:

F.W. Turner, ed. 1974. *The portable North American Indian reader*, 610-612. Kinsport, TN: The Viking Press.

ACTIVITIES

1. TRIBAL/COMMUNITY SPEAKER

Information Given:

The following information introduces lesson content relevant to this activity.
The speaker will discuss his or her emotional experiences, focusing on coping with anger, depression, and stress.

Modeling:

a. By discussing emotional issues, the speaker will model both talking about emotions and developing coping skills. You can underscore particular attitudes, behaviors, and experiences students might emulate by asking questions, paraphrasing, or calling attention to elements of the speaker's presentation. In addition, you should make a special effort to discuss your own coping experiences in this lesson as further modeling for students.

Behavior Rehearsal:

a. Students should listen attentively. When appropriate, they should contribute anecdotes or ask questions. After the presentation, ask students to write a special message to the speaker thanking him or her for sharing personal experiences.

Feedback:

a. Encourage students' participation, especially praising students who talk openly about their own or others' experiences of coping with anger, depression and stress. Also, recognize students who ask questions. Help students who might have difficulty discussing such things by rephrasing their questions or comments more clearly.

2. MOOD QUESTIONNAIRE

Consciousness Raising:

Begin by asking the students to think back to a time they had sad feelings or the "blues." Share your responses to a few items on the "Mood Questionnaire." Some discussion time on sad feelings will set the tone for introspection while filling out the questionnaire, and promote further understanding by the students.

a. Distribute the "Mood Questionnaire" handout. Explain to the students that their answers to the questionnaires are confidential and will not be shared in class.

b. The students can self-score the "Mood Questionnaire" by adding the numbers they circled for each item. The total is their score. Notice that some of the questions (4, 8, 12, 16) are scored in reverse. If students ask about this let them know that this is not a typographical error; rather, these questions are phrased in a different direction from the other items.

c. "Mood Questionnaire" scoring can be written on the blackboard.

Average score	17
Low scores	0-23
Medium scores	24-32
High scores	33-60

d. The "Mood Questionnaire" can quickly and easily tell us about our depression levels. Depression levels can go up or down, depending on our moods. A high score does not necessarily mean that you are experiencing clinical depression. Sometimes you can score high when having a bad day, or if you read the question wrong.

e. Have extra copies of the "Mood Questionnaire" available in the classroom. Encourage students to take the questionnaire again at a later date to see how moods change.

f. Invite students whose scores were high or who have felt depressed for several weeks to let you know. Refer him or her immediately to someone with whom they can talk: a school counselor, a tribal leader, a teacher they trust, their parents, or even a good friend.

3. EMOTIONAL SPIRALS

Information Given:

The following information introduces lesson content relevant to this activity.

a. Depression is a feeling of sadness that lasts for more than two weeks.

b. Depression is often accompanied by changes in sleeping, thoughts, energy levels, or eating habits.

c. Some people can feel very sad while others may never feel sad at all. Often feelings of sadness result from problems in living or dealing with losses. Some types of depression, such as manic-depressive disorder or bipolar depression, actually require medical treatment.

When you feel sad you are not likely to engage in the activities you normally enjoy. You lose confidence in yourself and begin doubting your ability to do even simple tasks, which you may have completed successfully many times in the past.

d. On the other hand, when you feel good you gain self-confidence and this confidence helps you to not only cope with negative feelings but also to better master seemingly difficult tasks. We are about to learn a different way to manage these feelings.

Modeling:

Take a negative item from the "Mood Questionnaire" and create a downward spiral using the format given in the "Emotional Spirals" handout. Share with the students how this situation progressed from a certain feeling state to less and less activity and increased intensity of that feeling state (Downward Spiral).

Next demonstrate how the completion of a simple task successfully can help us feel better and encourage us to become more active and involved in events and encounters with others (Upward Spiral).

Behavior Rehearsal:

a. Have students take any one item from the "Mood Questionnaire" they just filled out and together with a partner create their own upward and downward spirals.

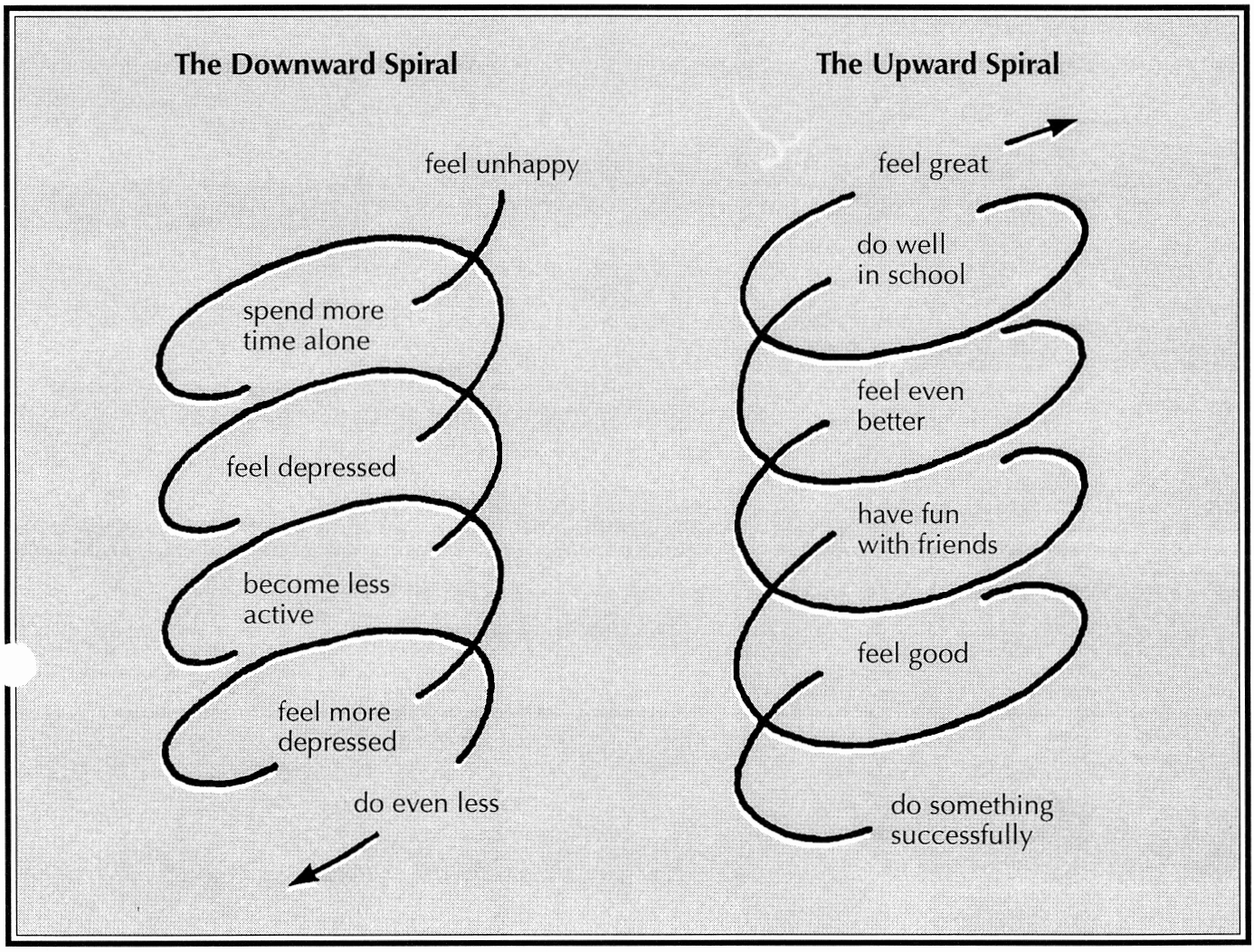
b. Distribute copies of the "Indian Coper" handout and ask students to create downward and upward spirals related to the situation presented.

Feedback:

Ask the students to share their upward and downward spirals. Explain to the students how thoughts and feelings especially concerning depression can feed upon one another and become exaggerated. Praise the students when they are able to provide examples of counteracting negative thoughts and feelings.

Emotional Spirals*

blackboard

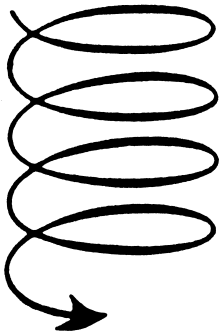


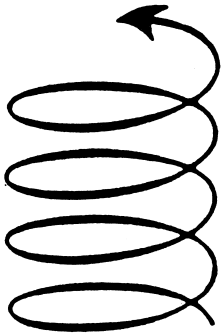
You can think of either of these as <u>A SPIRAL</u> that can move in one direction or the other. How you feel, affects how you think and behave, which then affects how you feel and think, and so on.

Reference:

* G. N. Clarke, P. M. Lewinsohn, and H. Hops. 1990. *Instructor's manual for the adolescent coping with depression course*. Eugene, OR: Castalia Press. Adapted with permission.

The Downward Spiral **The Upward Spiral**





1. What are some things that caused your downward spiral from the negative items you checked on the Mood Questionnaire?

2. What are some things that can cause an upward spiral to turn these feelings around?

MOOD QUESTIONNAIRE

For each of the following statements, circle the number that best describes how often you felt that way **DURING THE PAST WEEK**.

	rarely or none of the time	some or a little of the time	occasionally or a moderate amount of time	most or all of the time
1. I was bothered by things that usually don't bother me.	0	1	2	3
2. I did not feel like eating; my appetite was poor.	0	1	2	3
3. I felt that I could not shake off the blues even with help from my family or friends.	0	1	2	3
4. I felt that I was just as good as other people.	3	2	1	0
5. I had trouble keeping my mind on what I was doing.	0	1	2	3
6. I felt depressed.	0	1	2	3
7. I felt that everything I did seemed like a big effort.	0	1	2	3
8. I felt hopeful about the future.	3	2	1	0
9. I thought my life had been a failure.	0	1	2	3
10. I felt fearful.	0	1	2	3
11. My sleep was restless.	0	1	2	3
12. I was happy.	3	2	1	0
13. I talked less than usual.	0	1	2	3
14. I felt lonely.	0	1	2	3
15. People were unfriendly.	3	1	2	3
16. I enjoyed life.	0	2	1	0
17. I had crying spells.	0	1	2	3
18. I felt sad.	0	1	2	3
19. I felt that people disliked me.	0	1	2	3
20. I could not "get going."	0	1	2	3

To score this questionnaire, add up the numbers you've circled. The total is your score. Notice that some of the questions (numbers 4, 8, 12, 16) are scored in reverse. You should add the numbers as they are printed on the questionnaire.

Your total is: _____

Reference:

Adapted from L. S. Radloff. 1977. A CES-D Scale: A Self-Report Depression Scale for Research in the General Population. *Applied Psychological Measurement*, 1:385-401.

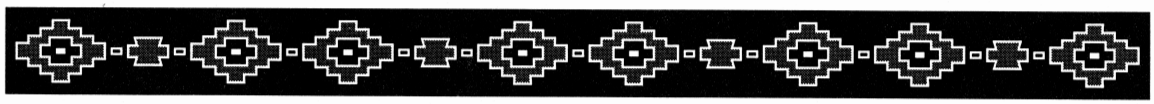
INDIAN COPER

I was placed on academic probation during my undergraduate studies in college. I felt extreme embarrassment, anger, low self-confidence, and self-pity. The main obstacle I had to overcome was my own feelings of inadequacy. I doubted myself and wondered whether I was "smart enough" to stay in the university. I was too embarrassed to seek help. I almost gave in to self-pity and self-defeat. I wanted to give up.

After those first intense feelings of embarrassment and self-doubt, I tried to deal with the situation by isolating myself from other people for several days. I made a review of my life's aspirations. After several days of soul searching, I decided that I would remain in school if at all possible. I knew that I was responsible for the problem and that only I could correct it. Even though I was still very embarrassed, I forced myself to seek help from my university advisor, my parents, and the scholarship program director. Despite all that had happened, I still believed that I was a good person, a reasonably intelligent person, and a hard worker. I realized that I had never quit anything I started. I knew that I had to correct the problem in order to maintain my self-esteem.

I learned that people were willing to help me correct the problem when I asked for help. My advisor was concerned and understanding. He encouraged me to stay in school and adjusted my course load for the following semester. My parents were very understanding and told me not to give up. They expressed confidence in my ability to correct the problem. Although the BIA scholarship director was disappointed in my academic probation, she encouraged me to stay in school and try harder. She made arrangements for me to continue to receive scholarship assistance, even while on probation. I was taken off academic probation at the end of the following semester.

I also learned that the problem was created by my own actions or lack of actions. Both my traditional Indian and Anglo upbringing had made me strong and confident enough to face and overcome difficult problems like this one. The hard work habits that were taught to me from early childhood relating to sheep ranching, farming, cattle work, etc., helped me not to give up on the hard task of finishing my university education.



If this were to happen to another Indian student, I suggest that the student rely on good work habits which are easy to acquire at home. Mine started with hard, physical work at farm fields, sheep camps, and cattle pastures. These work habits were later transferred to book work. I advise students to be self-reliant, be their own decision-makers, and develop a strong value system, that is, to have definite judgments about what is right and what is wrong. Finally, students should face up to their problems. They are capable of overcoming and learning from any problems that they face.

LESSON PLAN 2.3

Recognizing Depression

Lesson Objectives:

* Understand depression and begin to recognize it in oneself.

* Learn to distinguish normal sadness from serious depression.

* Learn the use of affirmative self-talk to manage depression.

Preparation:

Prepare a class set of the following handouts (included in this lesson plan): "Knowledge About Depression," "Donna D. Vignette," and "Depression on the Hopi Reservation."

Locate two 50-foot lengths of rope to be placed on the floor to form 2 non-overlapping circles for the Two Spots activity. One circle represents the choice of depression. The other represents the choice of life-affirming thoughts. Also, locate a soft item to toss: bean bag or foam rubber ball or the like.

Suggested Time Frame: Two to three class periods.

Lesson Content:

Sometimes emotional pressure—stress—can lead to *depression*. Depression can be even more unhealthy than stress because you can be depressed for a long time without being aware of it. Being depressed is different from just being sad. Being sad is a natural reaction to an isolated event. Depression is like a blanket that covers everything you do and feel.

When you are depressed, you have emotional reactions. You might feel discouraged, worthless, and/or hopeless. You might feel guilty for things that are really out of your control. You might feel that others continually expect too much from you, or that "the world sucks" or "is out to get you."

Depression also has physical signs. You may be continually low on energy, spend a lot of time watching TV, sleeping, or being alone. You may lose interest in a favorite hobby. Changes in eating can also signal depression. If you eat more or less than usual, you may be depressed. Gaining or losing a lot of weight

is another sign. Finally, depression can be accompanied by bad stomachaches or headaches.

There are no magic "cures" for depression, but it can be overcome. Figuring out why you are depressed and seeking help is the best way to get rid of depression. But there are other things you can do, too. One way is to force yourself to do things you have enjoyed doing in the past, even if you don't feel like it. By forcing yourself to act in positive ways, you can convince your mind (and your emotions) that things aren't as bad as they might have seemed at first.

The cause of depression is usually not an isolated event but the result of several different events occurring at about the same time. Some of the things that could move normal sadness into a serious depression include:

- Stressful situations that don't seem to have any solutions

- Loss of contact with someone who is close to you by death, divorce, moving away, breaking up, fights with friends or family, or by graduating from high school

- Thinking a lot of negative thoughts about yourself or your situation

- Having no one to confide in; not having good friends

- Being around other depressed people

- Disliking your inherited tendencies (like eye or hair color)

- Changes in brain chemistry (but we do not know if this is the cause or the result of being depressed)

People do get depressed. But depression does have a beginning and an end. Many of the conditions that surround us daily—racism, poverty, alcoholism, drug abuse—contribute to people's feelings of hopelessness and despair. However, always remember that depression is an attitude, and attitudes can be changed. With personal strength and group support, you can overcome depression.

ACTIVITIES

1. WHAT IS DEPRESSION?

Information Given:

The following information introduces lesson content relevant to this activity.

a. Distribute the "Knowledge about Depression" handout. Discuss with the class important facts about depression:

- Depression is normal
- Depression consists of unpleasant feelings
- Depression consists of low levels of activity
- Depression consists of problems with other people
- Depression consists of guilt
- Depression consists of blaming others
- Depression consists of physical problems

Modeling:

Distribute the "Donna D. Vignette." Read it aloud as a class. Students will be seeking evidence that Donna D. and her father are depressed. Locate in the vignette a couple of instances that show depression. Compare Donna D.'s or her father's actions to the thoughts and behaviors discussed in the "Knowledge about Depression" handout.

Behavior Rehearsal:

a. Have students break into groups of 4 to 6.

b. Have each group choose a leader and a scribe. The leader is responsible for making sure that everyone contributes to the discussion. The scribe writes down instances the group has found of Donna D.'s or her father's depression. Make sure that students match a depressing thought or action to the "Knowledge about Depression" handout.

c. When they are done, each group should have a list of symptoms of Donna and her father's depression.

Feedback:

a. Compliment students for cooperating in groups. Note instances where leaders have made sure all students in the group have contributed. Praise scribes for legible handwriting and neat presentation of material, as well as for writing down all the group's ideas.

b. Have students relate examples they found of depression symptoms. Some could include:

Donna

— is crying
— feels tired, lacks energy
— no longer goes out with friends
— is not interested in things she used to be interested in
— feels uncomfortable around other people
— is prone to outbursts of emotion (cries around friends for no reason)
— experiences physical discomfort (stomach tense, hands cold)
— feels guilty about not doing the dishes
— believes that her punishment is deserved

Donna's Father

— has violent outbursts (Note: Dad's violent outbursts are a sign of long-term depression only because they are a change from normal behavior. In and of itself, violent behavior isn't necessarily a sign of long-term depression.)
— pushes sons away
— has trouble relating to others
— has problems with other people (alienating his daughter)

2. KNOWLEDGE ABOUT DEPRESSION

Information Given:

This additional activity is interesting for students. However, some students may find it to be irrelevant to their tribal experiences. Encourage them to learn from the experiences of other tribes as well as their own.

We said earlier that depression is a natural feeling. It is so natural that people throughout history have had times when they were depressed. In fact, one way of viewing times of depression is that they are a natural and necessary time for reflecting on our lives and regrouping our energy. It's the natural quiet that occurs after great activity. It may feel like depression because of the different level of emotion. For example, when the school's basketball team goes to a state tournament, there is a very high, excited feeling everywhere. But when the tournament is over, no matter who wins, there is a feeling of quiet and, for some, boredom and depression. This is also similar to the quiet time that follows the major dances. The community is quiet and reflective, rather than busy and excited about attending and preparing for the dances. That's what happens to a person. Each of us has our own cycle of intense activity and then quiet. It gets tricky because we all go through these cycles in our own time. So, we all need our quiet phase alone. To further explore aspects of depression, we're going to see how the Hopi people deal with depression, and look at their words for this feeling of low energy. Then we will see if any of us have ever experienced what the Hopi people describe as depression.

Behavior Rehearsal:

a. Distribute the "Knowledge about Depression on the Hopi Reservation" handout. Explain to students that some cultures, such as American Indian cultures, use rich and varied language (words and phrases) to describe mental, emotional, and spiritual states of being.

b. Next, divide the class into small groups. Have each group designate a recorder, and possibly a leader. Have students read "Knowledge About Depression on the Hopi Reservation" together. For each depression category, students should try to think of experiences they have had that match the feelings and behaviors of that category. The experiences probably won't be major life crises—it would be better if they weren't.

c. Have the recorder write down all relevant ideas that are generated. After about ten or fifteen minutes, collect each group's list of depression-causing events. These lists can be used as prompts for the guest speaker in the lesson on Reviewing the Problem of Youth Suicide in the Indian Community.

d. Have students list words for feeling depressed in their own tribal language.

Feedback:

a. Emphasize that feelings of depression can occur for many reasons and the kinds of reactions we have are by and large healthy ones. It is only when depression happens frequently and for long periods of time that it can be unhealthy.

b. Have the students give the words for the feeling of depression in their tribal language and talk about traditional ways of dealing with depression. For example, "The Blessing Way" ceremony of the Navajo can relieve depression. In fact, the whole philosophy of living in harmony and being surrounded in all directions by beauty, can help a person understand the cyclical nature of depression, as well as provide pleasant sensations to counteract depression.

c. Conclude this lesson by probing for any concerns or issues raised by the discussion, handouts, or the group exercise.

3. **TWO SPOTS: ONE'S DEPRESSION AND ONE'S NOT**

Information Given:

The following information introduces lesson content relevant to this additional activity.

This additional exercise is about personal choice. What you say to yourself and others, the nonverbal sounds you make, how you stand or sit, and how you move can help you stay depressed or they can help you recover from depression. You may not be able to change the outside events that happen to you, and you may be sad about them, but you do have control over your inside selves. You can choose to enter the circle of depression or the circle of life affirmation. In this exercise you will experience the circle of depression and then the circle of life affirmation.

Modeling:

This activity requires little modeling. You may choose to demonstrate the activity by being the first "student" to go through the depression circle and then the life-affirming circle, and end with some form of life-affirming statement.

Behavior Rehearsal:

To begin, have students stand outside of the circles. Toss the ball to one student and give the student a situation which could cause depression. For example: Your pet was run over; or you made a bad grade on an exam.

Ask that student to go into the depression circle and make a depressed statement, sound, posture, or movement. She or he then goes into the life-affirming circle and makes a life-affirming statement, sound, posture, or movement. She or he stays in the life affirmation circle and tosses the ball to another student while describing another difficult situation. (For example: Your father lost his job. Your car is broken, or your friend is mad at you.) Each student follows the pattern until all are in the life-affirming circle. They then repeat their life-affirming statements, sounds, postures, or movements alone, and with the group.

Feedback:

Ask for observations—what the students noticed in themselves or others—about the different statements, sounds, postures, or movements. Be sure to restate that there may be some things outside of themselves that they can't do much about, but they do have power over what they say to themselves and how they carry their bodies.

KNOWLEDGE ABOUT DEPRESSION

Everyone has times of feeling sad and depressed. Sometimes depression occurs as a result of one dramatic event, such as the death of someone special. Grief in this instance is normal and natural. However, if the grief lasts a long time, then it is time to do something about it.

What Depression Is Not

Being depressed is not strange or crazy. It is a common state experienced by almost everyone, regardless of age, sex, race, social status, or income.

Depression is not just *any* bad or upsetting feeling. For example, simply feeling nervous, fearful, or upset does not mean you have depression. Most people have these feelings from time to time. Depression is not necessarily long-lasting. The experience of feeling depressed has endings as well as beginnings. Most people get over depression and learn new things about themselves during the experience.

What Depression Is

Depression is a collection of specific feelings, thoughts, or behaviors that often (but not always) occur at the same time. Depressed people have *different combinations* of the following feelings, thoughts, or behaviors:

1. Unpleasant Feelings

   Depressed people feel sad, discouraged, and hopeless much of the time. They may feel worthless or useless, and find life meaningless. Even people who have a lot to offer may have low opinions of themselves, and say they are failures in life or unimportant to others. They may feel that nothing in the world or in their future is important.

2. Low Level of Activity

   When people are depressed they are less active than usual. They may spend their time watching television, sleeping, eating, or sitting alone in their room. Going to school and work or doing simple chores seems like a lot of effort. They don't want to work on hobbies, or do things that they once found interesting. *All* activities seem to take a lot of energy.

3. Problems with Other People

Depressed people have trouble in their relationships with their friends and family. Many of them feel uncomfortable and anxious around other people, especially in groups. It may be difficult for them to say "no" to other people's demands, or to be open about their feelings.

4. Guilt

Many depressed people feel guilty because of their failure to carry out their responsibilities. They may believe that they should be punished for their "badness." They feel that they are a burden to others and blame themselves for being depressed.

5. Blaming Others

They do not feel responsible for their depression. Instead, they blame other people for their problems. They might complain that others expect too much of them. Some even believe that if they were not being asked to do so much, their depression would go away.

6. Physical Problems

Depressed people do not have much energy. They feel tired for long periods of time, for no special or exact reason. Many have trouble falling asleep, or staying asleep. They wake up earlier than they need to, and can't get back to sleep. Many have a loss of appetite. They don't enjoy eating, and may skip meals. As a result, depressed people often lose weight. They may also have bad headaches and stomachaches and trouble with their digestion. Some lose interest in sex.

7. Isolation

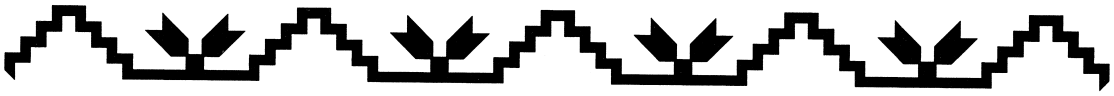
For many Indian people, depression can be the result of not being connected or a part of their tribe's traditions. For the Indian person in this case, an underlying feeling of having "lost" something valuable causes him to feel unhappy, be confused, or even lose contact with the Divine Creator and the drumbeat of life's rhythms.

DONNA D. VIGNETTE

The front door slammed so hard that Donna could hear the windows rattle. Inside, she could hear thumps and clattering of chairs and ashtrays being kicked and thrown. Tears rolled down Donna's face as she began trudging down the gravel driveway toward her aunt's house.

Donna had been napping in her room when her father woke up in the living room. His swearing jolted her awake, immediately causing a familiar tension in her stomach. Soon, Donna's father was yelling and pounding on whatever was near. She heard him go into the kitchen and holler something about the dishes, then smash one against the wall.

Donna's father had stumbled in at 2:00 that morning with friends. They were so noisy that she couldn't sleep for the rest of the night. When she left for school, all four men were asleep around the house, surrounded by empty beer bottles. When Donna arrived home that afternoon, she cleaned up the bottles and brought the dishes into the kitchen. Then she completed her brothers' chores. They rarely came home anymore since Uncle Charley had died in the terrible car crash. And her mother usually stayed with Uncle Charley's family. Anyway, since she was doing most of the chores her mother used to do, she might as well do her brothers' chores as well. Not doing them would just give Dad something else to rage about. Donna had meant to do the dishes, but accidentally fell asleep.



Before the automobile crash, Donna never would have fallen asleep so early, even after being up all night. Now, she naps all the time—in class and in the afternoon after school. She doesn't go out with friends much anymore. They always laugh and joke and talk about things that don't interest her. She feels uncomfortable when they ask her why she hasn't been at somebody's party, or why she is so quiet nowadays. Sometimes she feels as if she will break down and cry right in front of them, and she doesn't even know why! After awhile, her friends stopped asking her to go with them.

Donna was dreaming about her friend Nel when her father began swearing. Before Uncle Charley died, she had never seen her father get upset. Now he gets so angry at the littlest things that she rushes to her bedroom and closes the door until his outburst is over. Meanwhile, her stomach churns and her hands feel cold; she can't wait for it to end.

Donna knows that if she hadn't fallen asleep, she could have finished the dishes and Dad wouldn't have gotten angry at her. She feels terrible for not trying harder. Aunt Sue was always understanding about these things. She told her not to worry, everything would be fine. But it never helped. Things were not going to be fine unless her father—her real father, not the man who had just kicked her out—came home.

KNOWLEDGE ABOUT DEPRESSION ON THE HOPI RESERVATION

Category 1: Worry Sickness

"Worry sickness" is one way to describe feeling unhappy, with quick changes of mood, low self-esteem, constant worry, and anger. People may also feel they don't have control over themselves and their surroundings. Some people may have trouble with their memory, and may imagine that they hear or see things that are not there. They may feel very tired and have trouble sleeping and eating. Sometimes they feel dizzy and sick. They may argue a lot. Worry sickness can be especially important if it is believed to be connected with personal sins, bad behavior, spiritual imbalance, witchcraft, or certain supernatural experiences.

Category 2: Unhappiness

This category of "unhappiness" includes mental disorientation, thoughts of death, and in some cases, trouble remembering things. Some people are tearful. They may be unable to sleep and may lose their appetites. Some have increased problems with physical health. Some also experience loneliness and want to die. Unhappiness may be used to describe how someone feels after a tragic situation, such as the death of a family member–or after a different sort of tragedy, such as the loss of a corn crop in a storm.

Category 3: Heartbroken

This category refers to the despair or extreme sadness that people feel when they are bitterly disappointed, or when a close relationship has ended–especially if it happened in a way that was puzzling, shocking, or sudden. Examples include being ignored by one's mother, or the breakup

of a teenage romance. People with this type of "heartbreak" often feel useless or worthless. They are tired, but don't sleep well, and have a number of physical complaints.

Category 4: Drunkenlike Craziness

People with "drunkenlike craziness" are often excited, disturbed, worried, and angry, with big changes of mood. They may be mentally confused, and think they can hear or see things that aren't there. They argue constantly. Alcoholics–or people who are very sick or mentally ill–are examples of depressed people in this category.

Category 5: Turning One's Face to the Wall

"Turning one's face to the wall" refers to various stages of disappointment. People may withdraw from others socially, psychologically, or physically. Sometimes people feel lonely and sad, with thoughts of death and suicide. If family or friends try to talk them out of this state, they may become very angry and may disagree and fight with others.

Reference:

S. Manson, J. Shore, and J. Bloom. 1985. The Depressive Experience in American Indian Communities: A Challenge for Psychiatry Theory and Diagnosis. In A. Kleinman and B. Good (eds.), *Culture and depression*, 331-368. Berkeley, CA: University of California Press.

LESSON PLAN 2.4

Overcoming Depression

Lesson Objectives:

* Learn attitudes and behaviors to overcome mild depression.

* Learn when to recognize serious depression and seek treatment.

Preparation:

Prepare a class set of the following handouts (included in this lesson plan): "Depression Busters," "Personal Plan for Depression," and "Community Resource List."

Fill out a copy of "Depression Busters" and your own "Personal Plan for Depression" prior to activities #1 and #3. Review the main points of lesson plan 2.3 and integrate those main points in the content of this lesson.

Rent or make arrangements to use the film: "Reversing the Spiral of the Blues" from Castalia Publishing Company, P.O. Box 1587, Eugene, OR 97440 (503) 343-4433.

Suggested Time Frame: Two to three class periods.

Lesson Content:

We've already talked about recognizing depression when it occurs. We've talked about the causes and symptoms of depression. In this lesson, you are going to learn some methods of controlling depressed moods by taking active steps to overcome mild depression before it turns into serious depression.

We can learn to control our depressed moods by using relaxation, increasing the number of pleasant events in which we engage, reducing our negative thoughts, using more effective communication with others, and learning problem-solving and other social skills. But one of the more important aspects is to control depression early in life—during your adolescent years. You can help prevent future episodes of severe depression by learning to control your moods now.

Sometimes major events, like parents divorcing, a death in the family, moving away, or serious medical illness, can cause feelings of sadness or depression. Events that are not quite as traumatic, like failing a test or being turned down for a date, usually by themselves do not turn into serious depression. However, when several stressful situations all occur close together, depression can be the result.

One way to prevent mild depression is to be on the lookout for your reactions to these stressful situations. If negative feelings occur frequently, you can try to catch the depression as it begins while it is still easy to control. One way you can do this is to measure your moods using the "Mood Questionnaire." Or you can simply rate how sad you feel from time to time on a scale of 0 to 10 with 0 being "no sadness" and 10 being "serious depression."

0	1	2	3	4	5	6	7	8	9	10
No Sadness		**A Little Sadness**		**Some Sadness**		**Often Depressed**		**Most of the Time Depressed**		**Serious Depression**

Another method of catching and controlling your moods would be to talk to a friend, community leader, teacher, counselor, or peer counselor. This will help you understand what is going on before you reach the state of being frequently depressed.

Perhaps one of the easiest ways to help control your moods is to start doing positive things (fun activities) to counteract stressful situations. Getting more involved in fun activities works to counteract mild depression if you follow some basic rules. These rules are:

1. Do the fun activities that YOU enjoy, rather than the things that other people choose for you. Trade off activities with others as long as some of the activities you participate in are the ones YOU prefer.

2. Try to do more pleasant events that YOU control, rather than doing things that are controlled by other people (for example, being a class leader rather than a follower when doing some of the activities in this program).

3. Try to do things that don't cost too much and that are good for you. Avoid drugs and alcohol as they can make you feel worse.

4. Do not depend on other people to start doing fun things; you invite them instead of waiting for them to invite you.

In the last lesson, we learned that some American Indian and Alaskan or Canadian Indian people experience a form of depression from being disconnected from their tribal traditions, or losing the drumbeat of life's rhythms. Drums symbolize the rhythm of the breath of the Creator. Drums are almost always used in Indian ceremonies, keeping the Indian person in step (beat) with the Creator. Understanding the Indian person's connectedness to the rhythm of the drums is part of understanding his or her soul. For an Indian person to be complete, he or she recognizes that his or her soul has a oneness with all creation, is a part of every tree, every rock, every bird, and every beat of the drum. One way to deal with depression caused by disassociation with tradition is to understand the beliefs about an Indian's oneness with creation and to listen frequently to the drum.

ACTIVITIES

1. DEPRESSION BUSTERS

Information Given:

The following information introduces lesson content relevant to this activity.

Depression can occur so often that in order for a happy person to avoid it, you must do something—immediately—to break the negative feeling. You can do very little and still avert deep depression. One of the easiest and simplest things you can do is to adjust your physiology, or body language. If you are depressed, you sit and walk in a depressed way; your shoulders will slump, your head will droop, you might fold your arms, and your face will be expressionless. By changing this "depressed posture" you will get a boost of energy. You can put a smile on your face; you can stretch your arms and straighten your shoulders, and you can kick up your heels and jump. While this change of posture won't cure depression, it sure can help if you're feeling down and need to shake the negative mood in time to meet a friend or play in an important game. There are many other activities you can do to shake depression. We're calling these "Depression Busters" and the second activity will be to practice these depression busters.

Modeling:

a. Start the class by sighing deeply, hunch your shoulders, keep an expressionless face, and a toneless voice. Then ask the class what they think you're feeling.

b. When the students start to clue in to "sad" or "depressed," adjust your body posture by straightening your shoulders, smiling, changing your voice, etc., to reflect more alertness and involvement with the class.

c. Now have the entire class get into a depressed posture. Give them a minute or two to think about how their posture makes them feel, then have them sit up straight and smile. Do this several times in succession and see how much better the students feel.

d. Have the class view the "Depression Busters" handout. Demonstrate the activity by reading aloud those activities you enjoy doing. Show students how you would make a check mark next to those activities that could help you overcome depression.

Behavior Rehearsal:

a. Have students determine your emotional state by demonstrating the posture of a very depressed person.

b. Have students vary their postures from depressed to alert and happy several times in succession and discuss if they really do feel more energy flow in alert postures than in bent and crunched postures.

c. Have students look over the "Depression Busters" handout and in 3-5 minutes find at least three items that *they* could and would do to overcome depression.

Feedback:

a. Ask students what they notice about a cramped, slumped posture versus an alert, erect posture. Bring their attention to the fact that energy gets stuck in cramped positions.

b. Page by page, ask students what choices they made. Ask students if they thought of any items that weren't on the list. Reinforce students' responses by making positive comments about them. Encourage students to take time to go through the entire list on their own, checking off depression-busting activities they could see themselves doing. Finally, have them write their favorite ones down on a note card or slip of paper so that they can refer back to them when they are bored or depressed. They can hang the list up in their room or carry the list with them in their wallet or purse so they can easily find things to do to lift their mood when they are feeling down.

2. **FILM: "REVERSING THE SPIRAL OF THE BLUES"**

Information Given:

The following information introduces lesson content relevant to this activity.

This videotape, "Reversing the Spiral of the Blues," takes about 22 minutes to view. It presents vignettes of a girl who develops an episode of clinical or serious depression, and shows different strategies to prevent depression from developing in the first place. In short testimonials, several other adolescents relate their experiences with depression.

Modeling:

Show the videotape.

Behavior Rehearsal:

a. Have the students role-play one of the depression experiences of a person from the film, putting the experience into their own words and responses.

b. Have students discuss whether the role-played depression experience demonstrated by an Indian student is different from the one depicted in the film. Encourage the class to discuss ways in which the student role-play was similar to or different from the behavior of the character in the film.

c. Brainstorm with the class Indian depressive behaviors that may differ from the ones depicted in the film. These could be listed on the blackboard.

Feedback:

When the role-play is over, comment on the appropriateness of student responses as related to symptoms of depression.

Encourage students to be creative by asking some of the following questions:

1. What other ways could Lisa have handled her depression?

2. Did the main character, Lisa, seem depressed to you?

3. Would you have recognized that she was becoming depressed?

4. How might an Indian student respond differently than Lisa?

3. PERSONAL PLAN FOR DEPRESSION

Information Given:

The following information introduces lesson content relevant to this activity.

a. In this section, you will make a personal plan for depression. If you have a plan formulated before actually experiencing even mild depression, it will be much easier for you to take action to keep it from developing into a serious depression.

b. Your personal plan may include things from the "Depression Busters" handout. Or it could include more serious actions, such as talking with a counselor, community leader, or family doctor.

c. You might want to respond, "Why do I need to do this? I'm never depressed." However, even if you never experience depression, 30% to 45% of the general population will have at least one episode of clinical or serious depression. If you have a personal plan for depression, you could help other people, if not yourself!

Modeling:

a. Share with students your own "Personal Plan for Depression" that you have prepared in advance of the class. Ask the students to identify a particular course of action or plan that you indicated on this handout which would be most useful if your depression was just beginning. Ask students to identify another course of action you have listed that would be more appropriate if your depression had become serious.

b. Pass out the "Community Resource List" that will be discussed in more detail in the lesson on Learning about Community Resources for Suicide Prevention.

Behavior Rehearsal:

a. This activity works well for a small group or as a class activity, with students helping one another generate ideas for their personal plans. However, some students may want to keep their plans private. If this appears to be the case, you can ask the students whether they wish to work on their plan alone or in a group.

b. Have students complete the "Personal Plan for Depression" handout and then discuss what possible choices they could make.

Feedback:

a. Sometimes depression can be so serious that people cannot recover on their own, or even with the help of friends. When this type of depression occurs, treatment may be required from a counselor, family doctor, tribal medicine person, or psychologist.

b. Treatment for depression is very successful. Some people will get better by using counseling, group meetings, or medication. But, no one knows which will be the best for you without trying a particular treatment.

c. If one treatment approach does not work for you, the best thing to do is to try another one, until you find the treatment approach that is best for you.

DEPRESSION BUSTERS

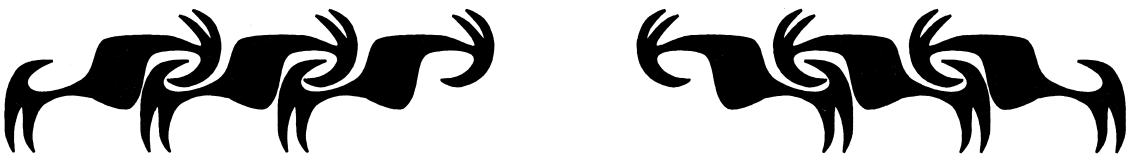
Below is a list of pleasant events experienced by a wide variety of young people. As you go over the list, check the events that you find enjoyable. When you find yourself feeling down, pick one of the pleasant events or depression busters you checked, and *do it*.

_____ Being outdoors or breathing clean air.
_____ Wearing new clothes.
_____ Meeting someone new of the same sex.
_____ Taking test when well prepared.
_____ Playing baseball, softball or basketball.
_____ Planning trips or vacations or traveling.
_____ Buying things for myself or shopping.
_____ Rock climbing.
_____ Talking about or reading the scriptures or other sacred works.
_____ Rearranging or redecorating my room.
_____ Talking about or going to a sports event.
_____ Reading a "How to Do It" book or article.
_____ Going to the races (horse, car, boat, etc.).
_____ Reading stories, novels, poems, or plays.
_____ Driving skillfully.
_____ Thinking up or arranging a song or music.
_____ Boating (canoeing, motorboating).
_____ Pleasing my parents.
_____ Watching TV.
_____ Talking to myself.
_____ Camping or hiking.
_____ Working on machines (cars, bikes, motorcycles, etc.).
_____ Playing cards.
_____ Completing a difficult project or task.



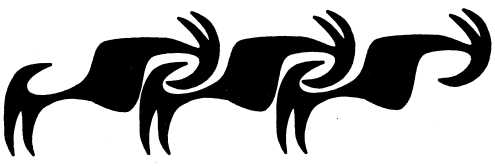
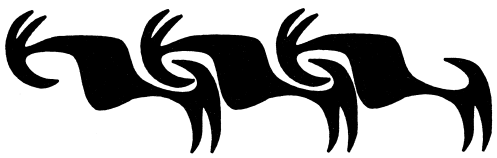
_____ Laughing.
_____ Solving a problem, puzzle, crossword, etc.
_____ Being at weddings, and other ceremonies.
_____ Woodworking, carpentry.
_____ Writing stories, novels, plays, or poetry.
_____ Being with animals or watching wild animals.
_____ Exploring (hiking away from known routes).
_____ Having a frank and open conversation.
_____ Singing in a group.
_____ Going to a party or potluck.
_____ Going to community functions.
_____ Playing a musical instrument.
_____ Making snacks or cooking meals.
_____ Wearing comfortable clothes.
_____ Combing or brushing my hair.
_____ Acting.
_____ Taking a nap.
_____ Being with or visiting friends.
_____ Solving a personal problem.
_____ Being in a city.
_____ Taking a bath or shower.
_____ Singing to myself.
_____ Making food or crafts to sell or give away.
_____ Playing pool.
_____ Playing chess or checkers.
_____ Doing craft work (pottery, jewelry, leather, beads, weaving, etc.).
_____ Weighing myself.
_____ Putting on makeup, fixing my hair, etc.
_____ Visiting people who are sick, shut in, or in trouble.
_____ Cheering, rooting.
_____ Having an original idea.
_____ Gardening or doing yard work.
_____ Dancing.
_____ Sitting in the sun.
_____ Riding a motorcycle.
_____ Just sitting and thinking about myself/others.
_____ Seeing good things happen to my family or friends.
_____ Going to a fair, carnival, circus, zoo, or amusement park.

_____ Listening to the sounds of nature.
_____ Dating.
_____ Having a lively talk.
_____ Listening to the radio or music.
_____ Having friends come to visit.
_____ Playing in a sporting competition.
_____ Introducing people I think would like each other.
_____ Giving gifts.
_____ Going to school or government meetings, court sessions, etc.
_____ Getting back rubs.
_____ Watching the sky, clouds, a storm or beautiful scenery.
_____ Doing something for my family.
_____ Photography.
_____ Reading maps.
_____ Gathering natural objects (wild foods or fruit, rocks, driftwood, etc.).
_____ Helping someone.
_____ Being in the mountains.
_____ Hearing jokes.
_____ Winning a bet.
_____ Meeting someone new of the opposite sex.
_____ Eating good meals.
_____ Improving my health (having my teeth fixed, getting new glasses, changing my diet, etc.).
_____ Being in the plaza.
_____ Wrestling or boxing.
_____ Hunting, shooting or fishing.
_____ Playing in a musical group.
_____ Going to a museum or exhibit.
_____ Doing a job well.
_____ Loaning something.
_____ Pleasing teachers, etc.
_____ Counseling someone.
_____ Learning to do something new.
_____ Going to a "Drive In" (Dairy Queen, McDonald's, etc.).



_____ Complimenting or praising someone.
_____ Thinking about people I like.
_____ Being with my parents.
_____ Horseback riding.
_____ Talking on the telephone.
_____ Having daydreams.
_____ Kicking leaves, sand, pebbles, etc.
_____ Playing badminton, croquet, horseshoes, etc.
_____ Seeing famous people.
_____ Going to the movies.
_____ Kissing.
_____ Being alone.
_____ Budgeting my time.
_____ Feeling the presence of God in my life.
_____ Doing "odd jobs" around the house.
_____ Crying.
_____ Being at a family get-together.
_____ Giving a party or get-together.
_____ Washing my hair.
_____ Coaching someone.
_____ Going to a restaurant.
_____ Seeing or smelling a flower or plant.
_____ Using cologne, perfume, or aftershave.
_____ Having someone agree with me.
_____ Reminiscing, talking about old times.
_____ Getting up early in the morning.
_____ Having peace and quiet.
_____ Doing experiments or other scientific work.
_____ Writing in a diary.
_____ Playing football.
_____ Being counseled.
_____ Saying prayers.
_____ Giving back rubs.
_____ Meditating.
_____ Doing favors for people.
_____ Being relaxed.
_____ Playing board games (Monopoly, Scrabble, etc.).
_____ Doing heavy outdoor work (cutting or chopping wood, clearing land, farm work, etc.).

_____ Reading the newspaper or magazines.
_____ Playing ping pong.
_____ Brushing my teeth.
_____ Swimming.
_____ Running, jogging, or doing gymnastics, fitness, or field exercises.
_____ Walking barefoot.
_____ Playing frisbee or catch.
_____ Doing housework or laundry; cleaning things.
_____ Knitting, crocheting, embroidery, or fancy needlework.
_____ Amusing people.
_____ Talking about sex.
_____ Going to a barber or beautician.
_____ Having house guests.
_____ Being with someone I love.
_____ Sleeping late.
_____ Starting a new project.
_____ Going to the library.
_____ Preparing a new or special food.
_____ Birdwatching.
_____ Watching people.
_____ Building or watching a fire.
_____ Selling or trading something.
_____ Confessing or apologizing.
_____ Repairing things.
_____ Working with others as a team.
_____ Bicycling.
_____ Telling people what to do.
_____ Being with happy people.
_____ Playing party games.
_____ Writing letters, cards, or notes.
_____ Talking about politics or public affairs.
_____ Asking for help or advice.
_____ Talking about my hobby or special interest.
_____ Watching attractive women or men.

_____ Smiling at people.
_____ Playing in sand, a stream, the grass, etc.
_____ Being with my sister or brother.
_____ Having people show interest in what I have said.
_____ Going on field trips, nature walks, etc.
_____ Expressing my love to someone.
_____ Caring for houseplants.
_____ Taking a walk.
_____ Sewing.
_____ Suffering for a good cause.
_____ Doing things with children.
_____ Eating snacks.
_____ Staying up late.
_____ Going to garage sales.
_____ Thinking about an interesting question.
_____ Doing volunteer work, working on community service projects.
_____ Defending or protecting someone; stopping abuse.
_____ Having a coke with a friend.
_____ Talking about my job or school.
_____ Reading cartoons, comic strips, or comic books.
_____ Borrowing something.
_____ Hiking.
_____ Seeing old friends.
_____ Teaching someone.
_____ Using my strength.
_____ Playing with pets.
_____ Going to a play.
_____ Looking at the stars or moon.
_____ Being coached.

Reference:

P. M. Lewinsohn, R. F. Muñoz, M. A. Youngren, and A. M. Ziess. 1986. *Control your depression.* New York: Simon & Schuster. Adapted with permission.

PERSONAL PLAN FOR DEPRESSION

Name: _____

Date: _____

Note to students: **This is your *personal* plan and will not be shared with others. You should sign it and date it and put it away for future use if you should need it.**

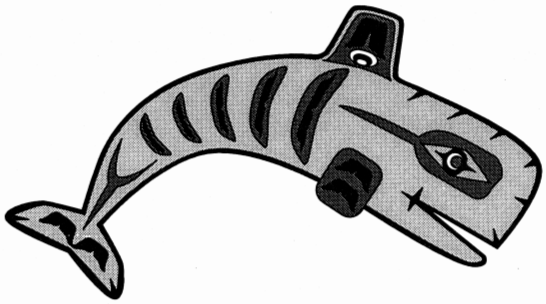
1. **List some signs that may possibly tell you when you are depressed.**

_____

_____

_____

_____



2. **What will you do when sad feelings happen or when your depression is just beginning?**

_____

_____

_____

_____

3. **What will you do if your depression becomes serious?**

_____

_____

_____

_____

4. **If a serious depression occurs, I promise to talk it over with at least one other person. The person I would be most comfortable talking to is: _____.**

COMMUNITY RESOURCE LIST



Schools

High School

Cultural Counselor _____

Counselor _____

Middle School

Counselor _____

Indian Health Service (IHS)

Mental Health Services _____

Psychologist _____

Social Worker _____

Emergency Room _____

Division of Alcoholism

Counselor _____

Social Services

Director _____

Child Protective Worker _____

Police Department

Probation and Parole _____

Teen Health Center _____

Medicine Man/Woman of the Family _____

Churches _____

_____

LESSON PLAN 2.5

Recognizing Stress and How It Affects Feelings

Lesson Objectives:

* Understand what stress is.

* Become aware of healthy and unhealthy reactions to stress.

* Become aware of the physiological signs of stress.

Preparation:

Have students get out their lists of emotion words from the last class.

Prepare a deck of playing cards by taking all the spades out of it, and then arrange it so that you have enough sets of 3-of-a-kind for dividing the class into threes.

Prepare a class set of "Stress Concepts I," "Into Silence the Indian Went," and the poems entitled "Overcoming Evil" and "Spirit of Silence" included in this lesson plan.

Bring to class a cassette tape of relaxing music and/or nature sounds, as well as a cassette player for use during the Visualization activity.

Review the "Visualization Script" you will be reading aloud to students.

Suggested Time Frame: One class period.

Lesson Content:

In the last lesson, you learned how to recognize your feelings and to begin to talk about them. Of course, it's easy to talk about feelings when you're happy. Sometimes it's easy to talk about feelings when you're sad. But often, you feel many emotions at the same time. It can be confusing when so much is happening you don't even know how to begin talking about it. When you feel like that, you are feeling *emotional stress*.

Emotional stress is very similar to other kinds of stress. Think of a balloon. If you push the balloon with your hand, it floats easily along. But if you grab a balloon in both hands and squeeze, pressure will build inside the balloon. The balloon can

yield to the pressure only so long before it pops. Well, emotional stress is pressure, too. When different emotions squeeze you—sometimes from opposite directions—you often feel like you're going to burst!

You've felt stress before. It's a feeling of "butterflies" in your stomach. A stiff neck or back for "no reason." You can't eat. You can't sleep, or don't feel rested when you wake up. You're sad or angry a lot, and not sure why. You get headaches. Your heart races, your breathing quickens. What other feelings have you had that are physical signs of emotional stress?

If you live like a balloon hanging on a wall, you aren't likely to experience emotional stress in your life. But if you are human, you will. Stress is a natural part of living, simply because you are faced with so may kinds of experiences all the time. They are bound to conflict and cause pressure. What's important is how you handle stress. Either you can let stress build up until you want to burst, or you can learn how to manage stress in healthy ways.

Think for a moment about some activity when you've felt stress. Trying out for a play or a sports team causes stress. Making an important decision can cause stress. Taking a test can cause stress as well. In these cases, stress can be good or bad. If you let the tension that comes with stress heighten your awareness, strengthen your muscles, or focus your attention, then it's good, and you've responded in a healthy way. But if you let the pressure get too great, you can become paralyzed, unable to perform at your best level. That's when stress becomes unhealthy.

Social situations can cause stress, like jealousy. Here the pressure is obvious. You really like someone—that's one emotion. But you're also angry at them—that's another. These conflicting emotions can cause stress. In the next few lessons, you'll learn a few techniques for reducing emotional pressure. But there's an easy one that often works best.

Let's go back to the balloon. If you are squeezing a balloon with both hands, how can you prevent it from popping? You can let go of the balloon, but you know that emotions that cause pressure don't simply go away—even if you ignore them. The other way to make sure the balloon doesn't burst is to *let the air out of it*! How do you let the air out of an emotional balloon? By talking about the pressure before it becomes so great that you burst and do something you may later regret. Talking about how you are feeling allows you to *vent*, or "let out," the pressure.

In this lesson, you'll look at different ways you respond to emotional pressure or stress. You'll learn to have healthy reactions to stress, and prevent unhealthy ones.

ACTIVITIES

1. WHEN I FEEL LIKE THAT...

Information Given:

The following information introduces lesson content relevant to this activity.

a. We feel emotions all the time. For most people there is a mild reassuring feeling of contentment or light excitement about our work, family, or whatever activity we are engaged in. Both bad and good stress heightens or intensifies these feelings.

b. When you look at your list of emotions, notice how they are divided into three degrees of intensity: low, medium, and high.

It is stress that makes the difference in the degree to which you feel something. Using the comparison between emotions and balloons, it is stress that is the "air" that fills the balloon of your "heart" or emotions. Today's game is about filling the balloon so that you can see what it is that makes a sad person feel sadder, or a happy person happier. It's also a day of story telling, because each of you will tell about a time when you experienced a particularly strong feeling. "The one time I was really scared..."

Modeling:

a. Have the students choose the category of emotion. Then model story-telling with two other student volunteers. You will choose a word from the "low intensity group" and each of the students will choose one word from each of the other groups. Begin with your word, and tell about a time when you felt that emotion. Be very specific, showing students that the more detailed the story, the better the others can rate it as a low, medium, or high intensity emotion. Coach the other two students while they tell their stories pointing out where and how the stories get progressively intense.

b. As a warm-up for the students, write an event on the board and ask the class to brainstorm how they would feel if that event happened to them. Then have them brainstorm what events, when added to the given one, would intensify the experience. For example, going to a dance; add being invited by your favorite boy/girlfriend; now add, that the dance is the prom and the girl gets

a new beautiful dress to wear and the guy drives them to the prom in a brand new Corvette. That way, students will see the progressive intensity of the experience. Also, point out to the students that when events are negative, each detail makes them progressively more stressful.

Behavior Rehearsal:

a. The group chooses three categories. Clubs select a word from the low degree of stress for that emotion, diamonds select a word from the middle level of stress for the same emotion; and hearts choose one from the high degree. Tell students not to let other group members see their words. They may want to write their word down on a scrap of paper if they don't think they can remember it.

b. Now that students have their emotion words, they may want to look them up in the dictionary to make sure they really understand the meaning. They should then write down an experience that made them feel what the emotion word they chose means.

c. Next, have students read each other's stories randomly, organizing the experiences in order of degrees of stress or intensity, low to high. Finally, students should share their emotion words to determine whether they match the ordering of the stories.

d. The next part of the activity is to analyze the stress element in the stories of your group. Have students make a list of the factors that made each event more and more stressful, or intense. Then, if there is time, repeat the exercise with different students taking different levels of intensity than before.

Feedback:

a. Circulate throughout the class and comment on the students' group work. Encourage those who are sharing personal stories to be specific so students can really see which elements heighten stress.

b. Ask questions such as:

1. What specific part of the event created the most joy, or hurt?

2. How would you change the event to alter the intensity of what you felt?

3. Could you alter the way you thought about the event to change the way you felt?

4. If so, how would you change it? Which events seemed the most stressful?

5. Which were the most intense levels of happiness or peak experiences?

c. Have each group pick a spokesperson to read the list of factors that increased the stress of a particular event. Then brainstorm with the class the physiological aspects of stress—e.g., tense muscles, clenched teeth, nervous stomach, etc. Review "Stress Concepts I" handout.

2. SANCTUARY: VISUALIZATION FOR STRESS REDUCTION

Information Given:

The following information introduces lesson content relevant to this activity.

a. Dealing with life's problems can often lead to stress. The pressure can be overwhelming. To overcome stress you must learn to relax and clear your mind of any troublesome or negative thoughts that weigh you down. You can accomplish this by first learning how to relax your body. Remember, the mind controls the body just as the body controls the mind; therefore, as you relax the various parts of your body, you will then effectively release the emotional stress that has built up within your mind. Utilizing physical relaxation exercises, you can regain full control of your thoughts and feelings, establish poise and composure, and discover a personal sanctuary deep within you where you can be safe and free from hostility.

b. A sanctuary is a place of peace and safety. Ideally, it is beautiful and designed to provide what a person needs to be rested and happy. If you have a room of your own, it is probably a sanctuary where you can go and get away to think things over. Some of you may have a special canyon or hiking place you use for a sanctuary. Creating a sanctuary through visualization is one way to relax. Through visualization, you can "get away" anytime you close your eyes.

c. Visualization is a process by which a person imagines a scene so deeply that it feels like it's really happening, kind of like day-dreaming. That's what this game is all about. You're going to hear some relaxing music. As the music

is playing, I will guide your thoughts to help create a safe, beautiful place where you feel total happiness and security.

d. Explain to the class the importance of the following guidelines for a successful visualization:

1. Stay quiet, to allow the mind to focus fully on its inner vision.

2. Close your eyes to keep the focus inward.

3. Keep the body aligned, so no part of the body is cramped up or tense.

4. Tense and then relax your muscles to achieve a feeling of relaxation.

5. Let the music help to settle the mind.

6. Recognize that visualization occurs when the mind is as settled as it is in that half-waking, half-sleeping state just before drifting into sleep.

7. Let images take over, even if the images are different than what you are saying. The only rule is to keep thoughts focused on creating a sanctuary and to dismiss any concerns or worries.

8. Weed out any negative, troubling thoughts by pretending that the problems are solved or not important, for the time being, and by focusing on the music.

Modeling:

Show students how they can sit in a relaxed way. Demonstrate a quiet tone and demeanor by sitting in a chair with your eyes closed so the students can see the kind of behavior you expect. Also, show them at this time how glancing about to see how others are looking and behaving during the visualization disrupts the mood.

Behavior Rehearsal:

a. While listening to very soothing music, have students practice a series of tensing and relaxing movements with various muscle groups until all muscle groups have been relaxed at least once. If possible, use Native American flute music to heighten the process of relaxation. Suggestions for the flute music are Carlos Nakai or Fernando Cellicion.

b. Tell students to focus inwardly to create their ideal spot where they can have fun and do their favorite things happily and successfully.

c. Use the "Visualization Script" prepared for this curriculum by a Winnebago writer, Doug Johnson, to guide the class through the relaxation exercise.

Feedback:

a. While leading the visualization, create a warm and safe environment by keeping your voice quiet and encouraging students to focus inwardly. When you observe anyone who is tense, or who is not fully engaged, incorporate the message that that student needs into the visualization for the group so that it can apply to everyone. That way the mood is not disturbed by any personal reprimand or instruction. (If this is needed, do it as quietly and unobtrusively as possible.)

b. Improvise comments that reinforce the students' engagement like "You're really getting into the picture now. It sounds like your breath is very relaxed. It feels so quiet in here. We are all so protected in our sanctuaries." Remember to use all of the three main modalities—visual, auditory, and kinesthetic—in the visualizations and also include smell and taste when appropriate.

c. Discuss with the students the key elements of their sanctuaries. Again, make sure your questions include all five senses.

d. Reinforce the key elements in the journey:

1. Students can go to these sanctuaries anytime.

2. Students control the sanctuary.

3. Sanctuaries are safe, and filled with what the students need.

4. All problems have a solution. The sanctuary is one place for students to solve or at least to consider their options.

5. The sanctuary is so safe that any emotion or idea can be safely felt or can be thought about there, and can be given the proper perspective even if only in the mist.

6. The students have the answer and abilities they need within themselves; just like the sanctuary exists within them.

3. USING RETREATS OR PURIFICATION JOURNEYS

Information Given:

The following information introduces lesson content relevant to this activity.
Jimalee Burton (Ho-chee-nee, Cherokee) wrote in his book, *Indian heritage, Indian pride: Stories that touched my life*, a story entitled "Into Silence the Indian Went" about dealing with life's stresses with silence, fasting, and prayer. Silence or meditation, retreats, or journeys are Indian ways to respond to stress. At the end of the story, Ho-chee-nee wrote a poem about overcoming evil. This poem and another poem about silence is included as a handout for this lesson.

Modeling:

Distribute copies of the story and poems. Ask for a volunteer to read them. Encourage students to show respect for the reader by paying attention and being silent.

Behavior Rehearsal:

a. Have students brainstorm reasons why silence or meditation can help reduce stress.

b. Ask if any student would be willing to share with the class his or her personal experiences with fasting and prayer.

c. Have the students try to write a poem about a purification journey they have experienced personally or about a journey about which a relative has told them. They can also create a poem about fasting and prayer from the story entitled, "Into Silence the Indian Went."

Feedback:

a. Encourage students to share their experiences with meditation and then thank them for doing so.

b. Ask for volunteers to read their poems. Be sure to tell them that there is no wrong or right way to create their poems. This is only an exercise to teach us new ways of dealing with stress.

VISUALIZATION SCRIPT

Introduction

Begin the exercise by first sitting in a comfortable position that does not place undue pressure on any one part of your body. Place yourself evenly in your chair, sitting with your back straight and your arms resting comfortably on your desk. Relieve the tension in your shoulders by letting them drop at your sides. Finally, let your legs drape easily over the chair and rest both feet squarely on the floor.

Now close your eyes.

Listen to the soft, soothing quality of the music playing in the background. Follow its light rhythm. Listen carefully for the unmistakable silence that is an integral part of the music...the pauses...rests...and full stops...occurring between the actual notes being played.

Focus on that separate melody of silence in the music. Let it enter into you and build within you to a resounding crescendo of stillness.

Block out any external noises. Now all is silent...silent as the moon at night. All you hear is the steady rise and fall of your breathing.

Fix your attention on the full measure of your breathing and follow its course completely from beginning to end. Inhale and exhale deeply. Feel the physical motion of your chest area as it rises and falls to each complete breathing cycle.

Purging Exercise: Tensing and Relaxing

1. As you slowly draw in a full breath of air, purposely clench both fists tightly. Then slowly exhale while also releasing the tension in your fists. You will feel built up anger, frustration, and confusion flow out from you as the muscles and joints in your fists are relaxed. With your next deep breath again clench your fists. Now slowly relax them as you breath out. More negative thoughts and troublesome fears will be released as you exhale. Perform this exercise with your fists four complete times.

2. Repeat the tensing and relaxing exercise now using the muscles and tendons in your arms and shoulders. Again allow yourself four complete breathing cycles. With each full exhale of air, notice how your burdens are literally lifted from your shoulders. You become as light as the eagle tilting toward the sun and circling higher...and higher...up into the sky.

3. Now conduct the exercise in the area of your hips, legs, and feet. Continue with the four repetitions. As you exhaust the air from your lungs, you will feel your legs become weightless as though detached from the rest of your body. Your thoughts will likewise feel detached, free from undue care and worry, free to soar to the highest points of your imagination.

4. Repeat the exercise using the muscles in your face. Signs of stress are often visible in your face through grimaces, contortions, and other troubling expressions. Inhale and draw your facial muscles tight. Now as you exhale, let your brow relax. Feel the rush of relaxation sooth the corners of your eyes.

5. Next, focus on the taut muscles in your jaw and neck area. Complete the breathing routine four times. Clench your jaw tight with each deep inhale, and draw in positive energy. Now breathe out the negative energy. Feel the relaxation of your neck muscles as the air exhaled from your lungs channels up your air passage.

6. Finally, complete the breathing exercise by tensing and relaxing your entire body four full times. Each complete breathing motion will leave you rested and poised. And as you draw in air, strength, confidence, and fortitude will fill your lungs. In exhaling, your worries and anxieties will drain away from you and leave you rested and peaceful.

Now vigorously shake your body out to release any remaining traces of tension. As you resume your comfortable sitting position, you will feel a rich surge of life fill your veins and provide you with a feeling of energy and strength.

You are poised in silence, like the mighty oak standing strong against the wind.

Visualization

With your eyes closed, now begin a journey inward by following the free association of your thoughts. Let your mind lead you to any thoughts and images you prefer. Form mental pictures of what you are currently thinking. Take note of details, colors, and movements in the images revealed to you.

Again let your breathing guide you.

Take four short breaths and then exhale long and hard. Inhale deeply through your nose, filling your lungs completely and then exhale through your mouth. Take note of what you see developing in your mind as you breathe.

Inhale and exhale again deeply. Concentrate on your breathing until both movements become one continuous, fluid motion. Move with your thoughts as they occur to you. Let them take you along a path of discovery.

Travel freely with your thoughts. Be ready to explore the unknown.

On your journey imagine a thunderstorm has just passed. Listen to the faint rolling thunder far off in the distance. Feel the air, fresh and clean against your skin. Picture the dark billowing clouds breaking amid intermittent patches of a fathomless blue sky. Smell the rich damp earth.

Now watch as a fresh bold arc of a colorful rainbow comes to life.

Violet....Blue....Green....Yellow....Red.

Stretched full across the sky, the colors are so striking you can touch them and hold them in your palm. You can feel them with every sensation of your body.

You taste the Yellow, like honey on your lips.
You smell the lilac scent of Violet.
In Green you hear the croaking of a frog on the pond.
Blue is like cool water babbling in a brook.
And Red blazes like the blushing sky of the setting sun.

Picturing the rainbow, your eyes focus sharply on your favorite color. You feel its warmth. You are naturally and irresistibly drawn to it. You stand at its very doorstep, and you enter into it.

As you step across the threshold, the color immediately engulfs you and flows through you. It is as if you have stepped into another world, a new reality that is exclusively yours. You feel as though you have been here before...everything is so familiar... and yet it is all so new and strange. Still, you enjoy this strange new world. You have complete control of the surroundings.

You envision a room in which you are free to move and do as you please...think openly...be at ease...and watch your dreams unfold. In this personal sanctuary long lost friends will come to you and reassure you of their friendship. Beloved relatives will smile at you and speak to you kindly. You will be forgiven for any misdeeds and praised for your inherent goodness. In this safe room you will be free from harm and worry.

Explore your sanctuary. You will find shelves filled with your favorite books and magazines. A reading lamp beckons. Paints and brushes rest patiently beside an oil canvas ready for your touch. Beautiful works of art adorn the room. Pottery. Sand paintings. Beadwork. Each piece of work is flawless and beautiful to behold. And in this magic world time is irrelevant. You are able to enjoy the full range of these pleasures without interruption.

The peacefulness of your sanctuary is unlimited. Birds and other wildlife live with you without fear. They gather around you, telling you many things, and lead you to a pond within a grove.

Sitting along the bank of the pond, you drink in the long silence of the moment and peer into the depth of the water. You see your reflection clearly, and you discover peace in your expression. You observe the tranquility of your thoughts and the contentment in your heart. You see into your soul and find it pleasing and attractive. You are complete and whole, unified in mind, body, and spirit, enabling you to face life bravely.

Your bitterness is replaced by strength and well-being. Your sadness has turned to patient knowledge and wisdom. You are at one with yourself.

Finally, looking deeper into the pool you again see the pleasing colors of the rainbow, iridescent as light strikes the water. You are drawn toward the rainbow and fall weightlessly into the depth of the pond. Again, your favorite rainbow color embraces you. You dissolve into it like mist rising through the air. The rainbow carries you away....

...and as the mist slowly clears, you find yourself seated comfortably in your chair. You have returned from your journey, and you are now back home. Your journey has ended.

Slowly—open your eyes.

Conclusion

Conclude the exercise by stretching out your body: arms, legs, neck, and back.

As you become alert and aware of your familiar surroundings, you will feel a rebirth of energy. Your breathing will be easy. Your thoughts will be cleansed. You have discovered a practice that will help you overcome your problems.

Repeat this exercise anytime you feel stressful. In time it will become automatic and effortless. You have learned to control your mind and body and thereby manage stress. Also, you have found a sanctuary to which you may always return and find comfort. And you have established the inner peace of which you are so deserving.

STRESS CONCEPTS I

A. **STRESS IS NORMAL! Stress isn't fun, but it is something that all teenagers experience at one time or another. It is a part of growing up, changing, and learning how to be an adult in your community.**

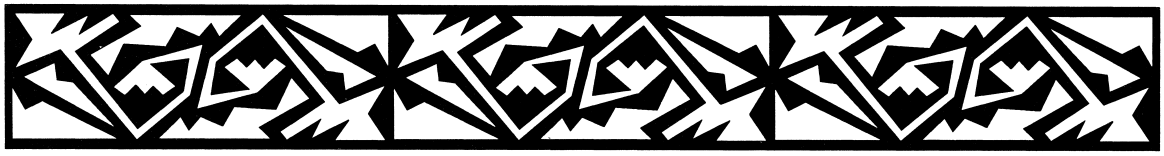
B. **STRESS IS REAL! The effects of stress on your body CAN affect how you think. You can make bad decisions when you're under too much stress. So it's especially important that you DO something about it.**

C. **LEARN TO LISTEN! Severe stress makes your back ache, your head ache, and/or your stomach ache. It can cause cramps, tension, shaking, clenched teeth and muscles, hair loss, indigestion, and insomnia. It can make you overly sensitive so you laugh or cry too easily. Stress is your brain, your heart, and your body's way of telling you that you're under too much pressure.**

D. **KNOW YOURSELF! Stress can be good or bad, heavy or light. What's stressful for you may not bother someone else, or may bother them differently.**

E. **COPING COUNTS! Stress is just pressure. How we handle it is what matters. Our ability to handle stress can depend on our diet, amount of sleep we get, whether we keep a positive outlook, and whether we keep our bodies free of drugs and alcohol.**

F. **STRESS CAN KILL! Stress loves misery, and misery loves company. Stress can make you want to do things that make you feel better, but are actually self-destructive. Stress can make you want to overeat, drink alcohol, smoke cigarettes, use drugs, fight, and drive recklessly. Be aware! Don't let stress fool you.**



INTO SILENCE THE INDIAN WENT

Into silence the American Indian went for purification. Schooled in the ways of nature, with deep understanding in his heart, he found power in the unseen force round about. The Voice of Silence speaks a universal language, a voice for every listening ear.

Seeking the answer for the *stress of life's problems*, alone, with fasting and prayer for the purification of mind and body, he found peace, whether in the waving billows of a golden-grass sea, on a western plain, in the rustle of dry cottonwood leaves, or in the chant of high-sailing geese–a divine guidance is there. It is a part of the profound mystery, the drumbeat of God.

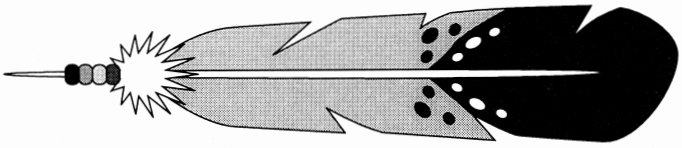
While thinking deep, long thoughts–vibrating with sincerity and integrity–becoming as one with all nature–a soul-satisfying peace came to him. There is no translation for the Voice of Silence; its purification is in the heart alone. The renewing life force penetrates the whole being.

The man straightened up. He breathed new life; he was a new man. Perhaps a new name came to him from his experience.

Rejoining his people, he perhaps gave a special ceremonial dance, the actor and dancer, telling in pantomime and story of the intensely felt change he experienced–the thoughts he had while on his communication watch.

These purification journeys sometimes lasted for days, without food or water. The time was spent in close communication with nature and the Great Spirit. It was a severe test of power and self-mastery, a sacrifice made that he might receive a longed-for blessing.

Through complete abjection and self-denial he was released from thought burdens and purified. These rituals, taught by the mystics, have been the sustaining force of the American Indian through long years of persecution and sorrow. Through them he remains an Indian.



Reference:

J. Burton (Ho-chee-nee, Cherokee). 1974. *Indian heritage, Indian pride: Stories that touched my life,* 151-152. Norman, OK: University of Oklahoma Press.

Overcoming Evil

This man is facing life's problems.
Donning his ceremonial costume,
With fasting and prayer,
Guided by the star of soul wisdom,
He takes his restless, disturbed mind,
Into the silence of meditation,
There to commune with the Divine
Ruler of all life.
Man cannot circumvent this rough road.
He must go over it, to put it behind.
He shakes the rattle and tomahawk.
His power helping him,
Great courage comes.
Again he is brave.
He is satisfied.

Spirit of Silence

Teach me, O great spirit of silence,
To find thy presence on the altar
of inward peace.
In deep love and joy to vibrate with
The eternal mystery of creation.
To behold you in every life expression.
To feel you there, in every beat of my heart.
Through the depth of meditation,
I receive thy supreme light—
O thou glorious Spirit of Silence.

Reference:

J. Burton (Ho-chee-nee, Cherokee). 1974. *Indian heritage, Indian pride: Stories that touched my life*, 157. Norman, OK: University of Oklahoma Press.

LESSON PLAN 2.6

Recognizing Self-Talk and How It Affects Feelings

Lesson Objectives:

* Heighten students' awareness of their own self-talk.

* Learn to use self-talk to relieve stress.

Preparation:

Prepare class sets of the following handouts included in this lesson plan: "It Could Be Worse: A Self-Talk Practice Sheet," "Stress Concepts II," "Stress Homework Worksheet 1," "Stress Homework Worksheet 2," and "Magic Formula to Make an Enemy Peaceful."

Cut out a class set of "Personal Power Affirmation Statements."

An American Indian poem that demonstrates ideas about how personal problems could be labeled "the enemy" and then reframed to find ways to make the enemy peaceful is presented as a handout in this lesson. This poem or other relevant American Indian and Alaskan or Canadian Native poems could be used to set the tone for explaining the rationale for self-talk. Select one that is appropriate for the tribe or tribes of students you work with.

Suggested Time Frame: Two to three class periods.

Lesson Content:

The visualization in the last class showed you one way to deal with stress, so you can feel better and happier. Changing your self-talk is another way to feel good, no matter what kind of situation you find yourself in.

Self-talk simply refers to the way you talk or think to yourself during the day. For example, on the way to school you might talk (or think) to yourself about how excited you are because you are going to see your favorite person by the lockers, and after school the two of you are going to a basketball game at Ft. Berthold. Those thoughts of looking forward to school are examples of self-talk. On the other hand, you may be talking to yourself about how you don't like school, and you wish you could have gone with your aunt and uncle to Bismarck instead of going to school. If you're angry

about school, then you're going to have a bad day because everything you're saying to yourself is negative.

The one key to feeling happy is to talk to yourself in a happy way. For example, you may hear that another kid called you a jerk, or something worse, for something you don't even remember doing. If you use negative self-talk, you will get angry at the other person and may even want to do something violent. On the other hand, you could use positive self-talk to change the entire situation. You might, for instance, realize that this one person is the only person who thinks this way about you. Maybe the names this person calls you only reflect the terrible self-talk that he says to himself. Name-callers are afraid that what they say about you is really true about themselves. Think. Is anything they say about you true? Probably not. If your self-esteem is strong, you will remember that what you call yourself is much more important than what others call you, especially if what others are saying isn't true. In short, what the other person says isn't worth getting upset about, and certainly not worth getting in trouble for.

Using positive self-talk, you will remember that you're terrific the way you are. Sometimes you may tell yourself bad things and then start to believe what you're telling yourself and, of course, that makes you feel worse. Imagine how great you'd feel if you always told yourself good things!

ACTIVITIES

1. **IT COULD BE WORSE!**

Information Given:

The following information introduces lesson content relevant to this activity.

The exercise today is about telling yourself good things; that is, having positive self-talk, even if things aren't going just exactly the way you want them to. We're going to begin by viewing all the good things about each of you and then we're going to practice talking positively to ourselves.

Modeling:

Begin the class by illustrating positive and negative self-talk—first in reference to yourself, and then in reference to the students.

a. Negative self-talk might be something like, "No matter what I do, my students just don't learn enough. I guess I'm just a terrible teacher."

b. Point out that using positive self-talk might remind you that there is so much information to learn today that it is impossible for anyone to be an expert, and that all of your students learn something everyday, and most students remember the majority of the lessons.

c. Then, model positive self-talk, e.g., "It's really wonderful to see how much (student's name) has improved."

d. Give positive statements about various students to lead them into writing a positive statement about each of their fellow classmates.

Behavior Rehearsal:

a. Have each student, with the help of another, scotch tape a paper to his or her back, and then get a colored marker.

b. Then instruct the students to walk around the room and write positive things on each other's back; they continue this until everyone has written on every other person.

c. When everyone has finished writing, have each person read the list of positive statements that the other students have written on their backs. After each person has read the statements, (and before, too) clap and acknowledge each other.

d. Now have the students practice thinking positively by giving them the "It Could Be Worse! A Self-Talk Practice Sheet" and have them write a positive way of thinking about each event.

Feedback:

a. Walk around the room, making sure all of the written comments are positive. Reinforce the positive statements by reading them out loud. You may also wear a paper so the students can write on your back, and vice versa.

b. Discuss the fear students feel about what other people are saying behind their backs. Remind them that now they will be able to remember a time when people had only good things to say about them behind (or "on") their backs.

c. Really encourage the students when they read their list of positive statements by clapping and whistling for them before and after their reading. To enhance their self-esteem, you may want to have students stand on a chair, or in some special corner. Create a mood of celebration through compliments, clapping, and cheering, while still maintaining a sense of order. Do, however, remind students to be attentive listeners each time a person reads.

d. Walk around the room and help students who are stuck on writing positive thoughts regarding the "It Could Be Worse!" worksheet. You may want to read aloud one or two good examples.

e. Have the students draw out a "Personal Power Affirmation Statement" and carry it with them for the next week. Encourage them to take it out of their purse, wallet, or pocket and read it each day. After a week is up, have students trade their affirmation statements with one another so that each student has a new one to carry around and use for personal power and positive self-talk.

ALTERNATE ACTIVITY IF THE STUDENTS NEED A MORE SETTLED CLASS

PREPARATION:

Pre-cut long columns of paper 6" wide.

WHO AM I?

Modeling:

Demonstrate the use of positive statements by saying good things about individual students.

Next, write your name at the top of the page and give it to a person in the class who then writes a positive statement about you at the bottom of the column. The student folds up the paper and passes it to the next student. It's good to choose a disruptive student. You can challenge the student to be positive about you, even though the two of you may often have conflicts. This way you model always writing a positive statement, even when you may not be fond of the person who started the paper.

Behavior Rehearsal:

a. Have everyone sit in a circle and write his or her name on a long thin piece of paper.

b. Each student then passes the paper to the person on his or her right. That person then writes a positive statement about the person on his or her left.

c. Each person folds the paper up from the bottom so that the next person doesn't see what's written. The students continue to pass the paper until the circle is complete.

d. When everyone is finished, have each person stand and read the comments on his or her paper while the rest of the class cheers and claps.

Feedback:

a. Comment on how true the positive statements are for each person and try to come up with an example of when the student displayed the trait described.

b. Make sure that any negative sounding comments are reworded positively. Have everyone clap after the statements have been rewarded.

c. Encourage the students to be positive toward each other by leading the clapping and cheering so that the rest of the students will follow your example.

d. Have students select the "Personal Power Affirmation Statements" that apply to him or her. Ask students to write the statements down and carry them around with them for the next week. Encourage them to take it out of their purse, wallet, or pocket and read it each day. After a week is up, have students trade their affirmation statements with one another so that each student has a new one to carry around and use for personal power and positive self-talk.

2. **STRESS HOMEWORK**

Information Given:

The following information introduces lesson content relevant to this activity.

a. The best way to change your self-talk from negative to positive is to keep track of stressful events in your life and then adjust your self-talk so that you can see the situation's advantages for you. There are many signs of stress, as we have discussed before. They can include: an upset stomach, skin

problems, nervousness, depression, recklessness, hair loss, ulcers, and headaches. If you have been continually avoiding a stressful situation over a long period of time, you may manifest some of the listed symptoms. Even these symptoms can be alleviated when you start observing them and how they are related to your thoughts.

b. One way to do that is to write down all the stressful events that happen to you in a week and consciously think of positive ways of viewing each problem. Welcome to "Stress Homework." Since homework often is seen as a stress, you can begin this assignment with the following affirmation: **This assignment is fun and interesting because it helps me learn about the way I use my thoughts to create more and more happiness in my life.**

Modeling:

a. Review the "Stress Concepts II" sheet with the students and have the students give examples of each.

b. Write a model of the "Stress Homework Worksheet 1" on the board and then brainstorm examples with the students. Model how they should write their responses on their own sheets like the following:

Stress	Response	Action Taken	Positive Action
All the activity preparing for the tribal ceremony.	Get excited, but crabby.	Use Indian humor in jokes about my own or others' crabbiness.	
Mom yells at me for over-sleeping.	My heart beats faster as I become angry.	Say some-thing mean to Mom.	Take deep breath, use self-talk to remind myself that Mom is just trying to help. Say something nice.

Behavior Rehearsal:

a. Have students help you fill out the categories for, "Stress Homework Worksheet 1" as you demonstrate how to use it.

b. Have students fill out the worksheet for 1 or 2 stressful experiences and then share their responses with the class.

c. Have students record their most recent stressful event on the "Stress Homework Worksheet 2" and describe the associated response, consequences, and new behavior. Repeat this student personal record keeping activity on a daily basis in class for the next three weeks.

Feedback:

a. Remind students of the physiological aspects of stress.

b. Offer them alternative responses to the stress they bring up, and praise those students who contribute.

c. Help those who can't think of positive outcomes and behaviors.

It Could Be Worse!
A Self-Talk Practice Sheet

Directions:

Read each one of the following list of events. Write a positive statement about each event. If the statement is positive, write a different positive way of thinking about it to reinforce the habit of being happy and thinking positively.

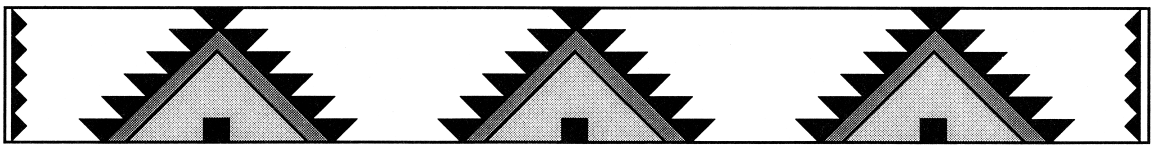
1. The new teacher talks so loudly and so fast that it's hard to understand what you're supposed to do.

2. Your family decides that you should stay with your grandmother and take classes at the branch instead of going to the state University.

3. Your family is one of the hosts for a tribal ceremony.

4. You get your first "A" on a test in biology.

5. You want to talk to your friend about a difficult problem, but she just wants to joke around.



6. Your family has a party to celebrate your graduation and your relatives start drinking and then get into a fight.

7. Your parents have a school conference about your grades.

8. One of your close friends has confided to you that he is homosexual, and you realize that it does not matter to you; he's still a good friend.

9. Your teacher compliments you in class for answering the question right and doing your homework.

10. Your "friends" are saying that everyone in your family is evil.

11. You have to babysit and can't go to the game.

12. Your family is open and shares their hurt over your cousin's recent suicide.

PERSONAL POWER AFFIRMATION STATEMENTS

Make a copy of this handout and cut out the affirmation statements below so that each student can draw a personal power affirmation out of an envelope or box and carry it with him or her for a designated time.

I am a one-of-a-kind person who is all right just as I am.

I love being me.

My strengths are my mighty mental muscles that are always growing.

I am strong enough to handle all situations.

I've got lots of guts.

I care about others.

I can show my feelings to others.

I am important.

What I want in life counts.

I am helpful and needed by others.

Every day I am happy about something.

I make something fun happen everyday.

Funny things just keep happening to me.

Everyone is happy when I join their group.

I look for humor in all situations.

I have the right to be me.

My family loves me and they express it the best way they know how.

I love taking the risks to overcome my fears.

Something wonderful waits for me around every corner.

I am always in the right place at the right time.

Problems make me stronger.

I am interested in everything around me.

I love life.

I express my anger in a healthy way.

I talk about my problems with friends and counselors whenever I need to.

I am honest about my feelings.

I respect myself.

I am my own best friend.

I enjoy my school and family responsibilities because they make me stronger.

I like being part of a group.

I enjoy my own company when I am alone.

I am an interesting person.

I deserve to be happy everyday.

I choose fun, happy, and positive friends.

I listen to my friends and help them out.

I feel good when I can help a friend.

I always do my best in school.

I respect the differences in all my teachers and friends.

I see good things in everyone around me.

I help others by ignoring rumors.

I am aware of all graduation requirements and meet them easily.

My teachers all want the best for me.

I feel free to ask questions in class.

I ask questions in class until I understand the subject.

I only say good things about others.

My school is important and good.

I can say "NO" to others without feeling guilty.

I only do those things I believe in.

I have exciting goals in life.

When my family has problems I'm not the cause.

I am aware of my rights and I stand up for myself.

I enjoy being me.

Laughter changes stressful times to things I can handle.

I look good and feel great.

I'm green and growing.

I feel good when I help my people.

It's OK to talk about my problems.

Chopping wood keeps me warm and helps my family.

I seek help when my friends' problems are too big for me.

I listen to people without making judgments.

I make decisions that are in my best interest.

I feel good when I act on my own beliefs even when they differ from my friends'.

I enjoy being in control of my own life.

My life is an exciting adventure with fun and laughter.

I work to better the world.

I fight for my family, community, and national rights.

My voice counts.

Listening is an art, and I'm artistic.

I expect to see you at my 125th birthday party.

I wonder what I'll see in the year 2110.

It's OK to accept compliments.

I make important contributions to my family's welfare.

Younger people look up to me.

I am a good role model for my younger brothers and sisters.

I am perfect and I like becoming more so.

STRESS CONCEPTS II

1. **Stress is the psychological, emotional, and physiological response to an event or situation in your life.**

2. **Stress can be positive or negative, large or small. What is stressful to you may not be stressful to someone else.**

3. **It is how you react to a stressful event that determines whether or not the event is positive or negative. It is how you cope or respond to stress that makes the difference.**

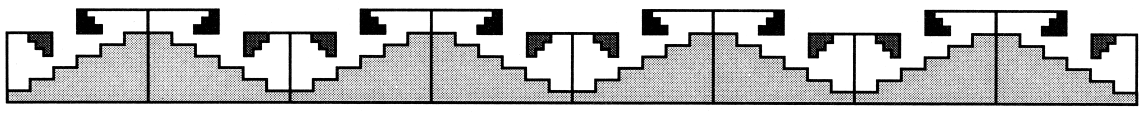
4. **Highly emotional responses to stress generally involve a physical reaction such as increases in heart and respiratory rates, blood pressure, and blood sugar levels. Responses may also include headaches, stomachaches, hair loss, and skin problems. Some physical reactions can inhibit how you think and how you make decisions in response to stress.**

5. **Students experience many forms of stress that are caused by changes in their physiology and entrance into a new, more difficult social scene with lots of peer pressure. This is in addition to any other stress which is part of their family or the community.**

6. **Lack of sleep and poor eating habits make it more difficult to deal with stress, especially if you have a negative outlook.**

7. **Stressful situations that continue over a period of time contribute to depressed and hopeless feelings that could best be relieved by talking to a counselor.**

8. **Overeating, drinking alcohol, smoking cigarettes, and using drugs are some of the methods people use to deal with stress, but in actuality these behaviors are destructive and can make the stressful situation even worse.**

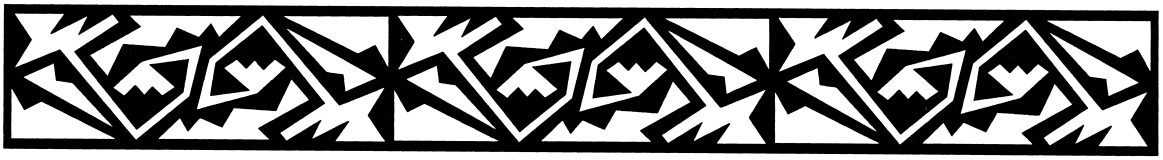


STRESS HOMEWORK WORKSHEET I

1. Write the following headings, "Stress," "Response," "Action Taken," "If Negative, Possible Positive Action to Take" on a piece of paper. (See example below.)

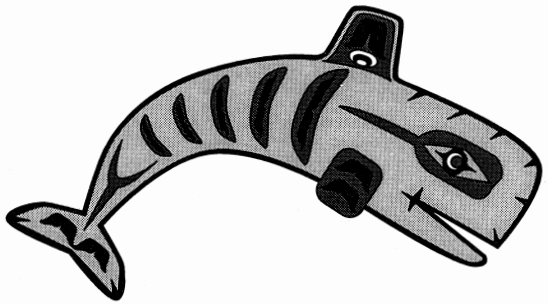
2. Under the "Stress" heading, list 9 stressful events that have happened to you or others. For the remaining headings, list your response to the stress, the action taken, and then write down one way to manage a stressful situation by taking positive action.

	Stress	Response	Action Taken	If Negative, Possible Positive Action to Take
Example:	Had a fight with my girlfriend	Anger, stomach ache	Got drunk	Talked with a friend about how I was feeling
1.				
2.				
3.				
4.				
5.				
6.				
7.				
8.				



STRESS HOMEWORK WORKSHEET II

DATE	STRESS	RESPONSE	CONSEQUENCE	NEW BEHAVIOR



1) Stress is a natural part of life. It is bound to happen.

2) We can learn to handle stress in healthy ways.

HANDOUT, Page 173

Magic Formula to Make an Enemy Peaceful
Navaho

Put your feet down with pollen.
Put your hands down with pollen.
Put your head down with pollen.
Then your feet are pollen.
Your hands are pollen.
Your body is pollen.
Your mind is pollen.
Your voice is pollen.
The trail is beautiful.
Be still.



Reference:

F. W. Turner, ed. 1974. *The portable North American Indian reader.* Kingsport, TN: The Viking Press.

LESSON PLAN 2.7

Learning to Control Self-Talk and Use It to Improve My Life

Lesson Objectives:

* Practice using self-talk for self control.

Preparation:

Secure a deck of playing cards for random assignment of students into groups of four.

Prepare class sets of "Self-Talk Role Plays," "Self-Talk Modeling Script," and "Traditional Indian Cultural Mores" handouts included in this lesson plan.

Suggested Time Frame: One to three class periods.

Lesson Content:

If someone offered you a one-time check for $500 or $50 a week for the rest of your life, which would you choose? Maybe your first reaction would be to take the $500. But if you pause and think about it, you'll end up with a lot more money if you take the $50 a week. Just think—by winter break you'd have $900! By the end of the school year you'd have $1,500! A slight delay to think about your choice would make a huge difference!

Self-talk works the same way. By pausing just a little bit before you act on your first feelings, you can respond to angry or stressful situations in ways that will make your life much happier. You have the choice of letting your negative self-talk control your behavior, or learning how to control self-talk so that you respond in a constructive and healthy way to anger and stress. In this lesson, you'll practice listening to your own self-talk, and learn how good or bad use of self-talk can make good things look bad and bad things look good. If you can use self-talk to control your feelings and actions, you will be more successful at getting what you want in life.

ACTIVITIES

1. TWO HEADS ARE BETTER THAN ONE

Information Given:

The following information introduces lesson content relevant to this activity.

As we learned in an earlier lesson, we use self-talk all the time. Usually self-talk takes place in our heads, where no one can hear it. In this activity, we will make self-talk verbal, so we can practice changing it.

Modeling:

Have four students act out the "Self-Talk Modeling Script." Interrupt the dialogue to point out the nature of positive and negative self-talk. Also, interrupt the dialogue, if necessary, to point out the effect of positive and negative self-talk on the other person.

Behavior Rehearsal:

a. In this game, the student will have a run-in with another person. Students can refer to the "Self-Talk Role Play" handout, or make up their own run-in situations. The negative and positive self-talkers will try to influence how the student responds to the other person. The other person can respond only to the student, so the student will have to decide what to say.

b. Negative self-talkers should pretend to be the bad self-talk that goes on in our heads just before we do things we regret. Negative self-talkers think the world is out to get them, trying to make the situation angry and violent. Positive self-talkers are those who have delayed reactions. They seek ways to make the situation humorous, happy, or casual. Positive self-talkers have less troublesome lives.

Feedback:

a. It is important to praise the first group starting the exercise. The triad game is difficult, and may not go smoothly the first time. Thank those who dared go first for their participation.

b. After each group has role-played their situation, praise negative and positive self-talkers if they have adhered to their tasks faithfully. Also, praise the other person for responding appropriately to the student.

c. Point out negative self-talk that is especially common to student thinking, and point out the consequences of using it. Also, point out particularly clever positive self-talk statements and note their effectiveness. You might ask the class what alternative positive self-talk statements might have been used and speculate together about their consequences.

2. TRADITIONAL INDIAN CULTURAL MORES

Information Given:

The following information introduces lesson content relevant to this activity.

Self-talk can also be used to reinforce traditional Indian ways of learning values. When a person is brought up in an Indian community, he or she learns the tribe's values or mores. When using positive self-talk about a particular value, you will reinforce that value for yourself. These traditional values help us understand not only what is expected but also what is the proper way to think about things or act toward others.

Behavior Rehearsal:

Have students read the handout on "Traditional Indian Cultural Mores." By using the input from a community leader, a discussion can follow as to which values are a part of students' lives. List on the chalkboard other cultural mores that are important to their community.

Feedback:

As you can see, Indian people have certain cultural values that are used to guide the behavior of one another. Using self-talk to control your feelings and actions will reinforce the teachings of the tribe and help you to be more successful in relating to the community.

TWO HEADS ARE BETTER THAN ONE
SELF-TALK MODELING SCRIPT

Pos = Positive Self-Talker
Neg = Negative Self-Talker

Situation: The principal just caught the student in the hall, running away from the assistant principal.

Principal: Just a minute, Rodney! Where are you going?

Neg: *Oh that jerk. Tell him to get lost.*

Pos: *Hey, don't listen! That's Mr. ____. He's the principal and can get us into a lot of trouble. Shine him on.*

Rodney: Hello.

Principal: OK, Rodney, where's your pass?

Neg: *He can't do anything. Just walk on, man. Ignore him.*

Principal: Rodney, I'm talking to you! What are you doing in the hall?

Pos: *Hey, we're OK. Let's just not honk him off.*

Neg: *Hey, we're busted. Might as well go down fighting.*

Rodney: Mr. ____, sir, I'm just doing an errand for Ms. Smith. Remember, I'm her student aide.

Principal: You're her student aide 3rd period; it's 7th.

Neg: *Run. Get out of here now, man. He'll forget about it and we won't get written up for D-Hall.*

Pos: *It's not worth it. We're not in big trouble now, but we will be if we don't own up.*

Rodney: Well, actually, Mr. ____, I thought I'd beat the rush hour traffic and leave a bit early today.

Neg: *Now you've done it, man. We're busted for sure. You idiot!*

Pos: *That was great! A little humor, and you were honest. Let's see how it worked.*

Principal: (Smiling, slightly) I see. Where are you supposed to be?

Rodney: In Ms. Morgan's class.

Neg: *Tell him you lost your pass. You might get out of it.*

Pos: *We're not going to get out of it. But we might be able to lessen the pain. Keep it light.*

Principal: Look, Rodney, what can I do? You know the rules. You're in the halls during class, without a pass. You get D-Hall.

Rodney: Well, you could make an exception because I was so honest and am such a good guy.

Principal: I'll make an exception and not expel you for running away from me or giving me a hard time. You can think about how grateful you are during D-Hall this afternoon.

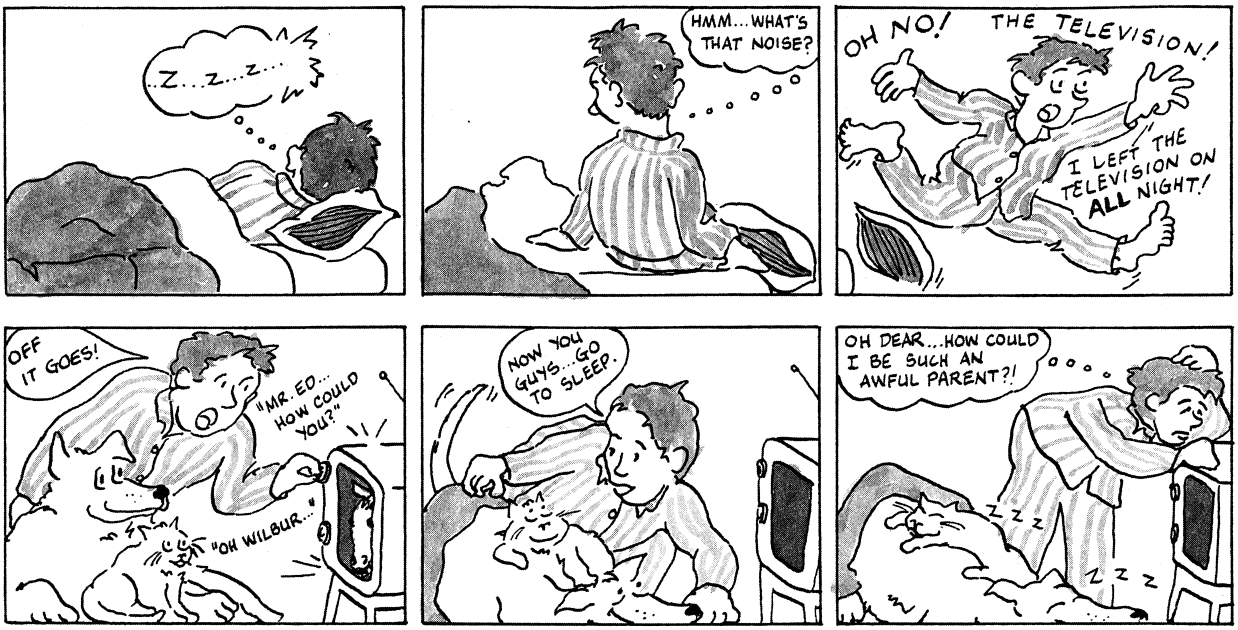
Neg: *Big Whoop. We still got D-Hall.*

Pos: *It's not so bad. It could have been worse. A lot worse.*

Rodney: Thanks, Mr. ____.

Principal: Don't mention it.

SELF-TALK EXERCISE I



Event	Thoughts	Consequences
Forgetting to turn the T.V. off.	I am an unworthy person. I am wasting electricity. I am such a klutz.	Depression, fear, and other bad feelings.

Positive Self-Talk

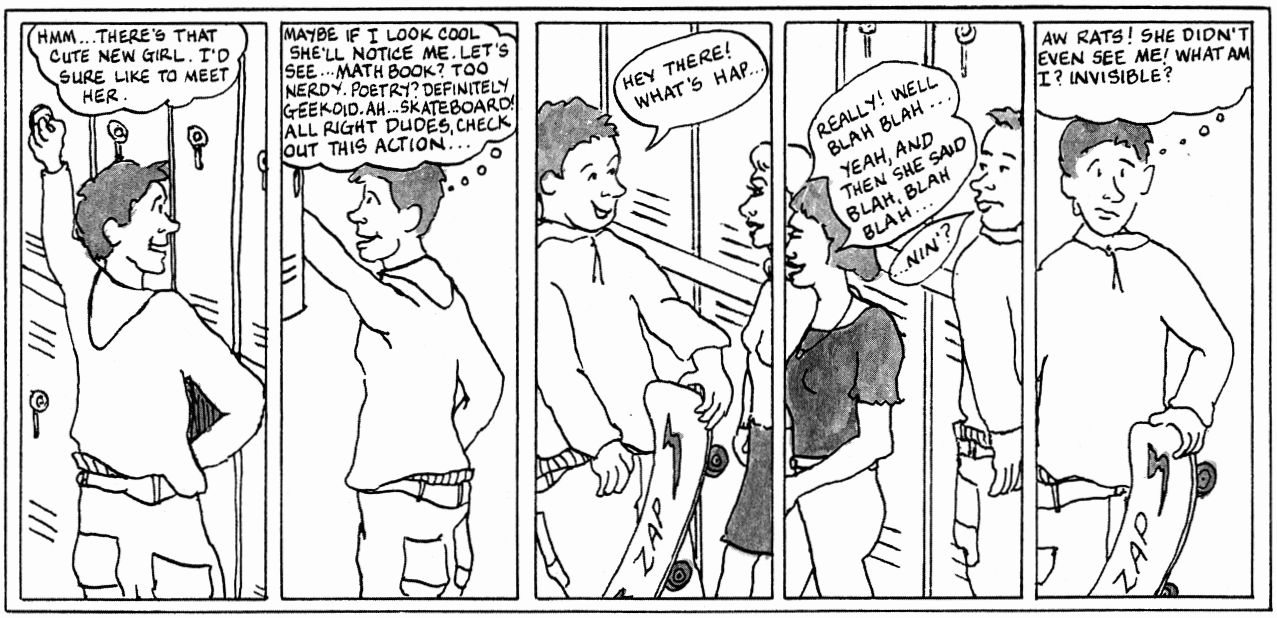
Falling asleep does not make me an unworthy person or an energy waster. The guys enjoyed watching the movies all night.

Good Feelings

Reference:

Adapted from G. Clarke, P. Lewinsohn, and H. Hops. 1990. *Leader's manual for adolescent groups: Adolescent coping with depression course*. Eugene, OR: Castalia.

SELF-TALK EXERCISE II



Event	Thoughts	Consequences
		He feels rejected.

Positive Self-Talk

Good Feelings

Reference:

Adapted from G. Clarke, P. Lewinsohn, and H. Hops. 1990. *Leader's manual for adolescent groups: Adolescent coping with depression course*. Eugene, OR: Castalia.

SELF-TALK ROLE PLAYS

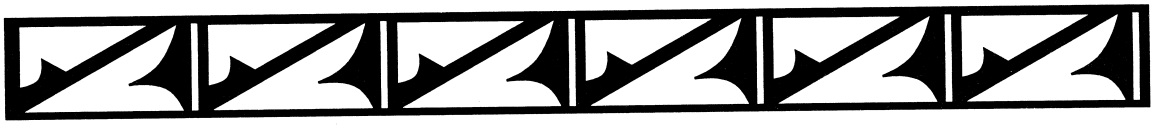
Directions: Each of the following situations may remind you of run-ins you or friends of yours have had with others. Use self-talk to decide how to handle these situations.

1. **There's this kid at school who has been on your back all term. As you are walking through the hall he runs into you. Then he shoves your shoulder and tells you to watch where you're going. You're mad.**

2. **It's the weekend and, as usual, your cousin comes to your house, drunk. You've just cleaned your truck so it looks really nice. As you put the finishing touches on, your cousin skips a rock right into the door, leaving a small scratch. He's laughing.**

3. **Your parents just told you that you can't go to a party on Friday because your aunt's sick and you are all going over to visit. Your aunt's always sick, and you've been looking forward to this party for a month.**

4. **Can you think of a situation of your own that you could use to practice self-talk? Think of something that involved an argument with another person. During the role-play, try to think of different ways the situation could be handled.**



Some Traditional Indian Cultural Mores

Indian people believe in sharing because everything belongs to everybody, just as Mother Earth belongs to all people.

As an Indian person, you should think of the tribe and extended family first before thinking of yourself.

Honor the elders as they have wisdom and life experience.

Religion is part of the universe.

It is better to be a good listener than speak rashly.

It is improper to criticize other Indian people in the presence of non-Indians.

Indian people should cherish their own language and speak it when possible.

The animals are your brothers and sisters, and respect should be given to them.

Children are the gifts of the Great Spirit, to be shared with others.

It is important to leave things in their natural state.

Dance is an expression of religion.

There are no boundaries, as all belongs to the Great Spirit.

Medicine should include natural herbs, as they are a gift of Mother Earth.

Since we all belong to Mother Earth and are her children, we should accept others (and their problems).

LESSON PLAN 2.8

Recognizing Anger

Lesson Objectives:

* Understand factors that contribute to anger.

* Learn self-talk as a constructive way of dealing with anger.

Preparation:

Prepare class sets of the "Anger Survey" and "Everett's Reality" handouts included in this lesson plan.

Suggested Time Frame: One class period.

Lesson Content:

Everyone feels angry at one time or another. Anger is normal. The way we deal with anger, though, can make a big difference in our own and others' lives. In later lessons, you will learn how to handle anger in constructive ways. But first, it's important that you learn more about what causes anger, and the different ways different people deal with it.

Many people don't display their emotions under normal conditions. But some of these same people do release their emotions—especially anger—if they've used drugs or alcohol. Unfortunately, when people are drunk or high, they often direct their anger toward the wrong people—such as family members and close friends. Sometimes, you may have found yourself yelling at your brother or sister when you were upset—not at them, but about something that happened at school. Let's see how that might happen.

Anger is a combination of three things:

1. Events that happen
2. Thoughts and feelings those events trigger
3. (Re)actions that result from those thoughts and feelings

Certain events make you angry. You get pushed in the hallway; you get a lower score on a test than you feel you deserve; you can't get tickets for a nearby rock concert. When these things happen, they *trigger* thoughts and feelings. If you get shoved in the halls, you may think, "That jerk did that because I beat him at track yesterday." When you score low on a test you may think, "That teacher gave me a raw deal." If you can't get concert tickets you may think, "I've been waiting for months to see that group. I deserved those tickets!"

Your thoughts and feelings may or may not be correct. Maybe that guy *did* mean to shove you. But maybe he didn't. Maybe that teacher *is* out to get you; but probably not. Maybe you *did* deserve those tickets, but maybe not more than someone else did. Regardless of whether you are right or not, your thoughts and feelings can lead you to *react*. When you react, you don't think about very much. You just do something—anything—because you feel that you are right and *deserve* justice.

When you react, you move in opposition to a force or influence. You respond to a stimulus. Reacting is an emotional response only. Think about the kinds of things you might do when you react. You might hit the guy who shoved you. You might swear at a teacher, or "show" her by giving up in class. Think for a moment how you might react if you didn't get concert tickets.

One alternative to *re*acting is *ACTING*. When you *act*, you consider not only the events that make you angry, but the consequences of how you respond to them. This might change both your thoughts and your actions in stressful situations. You might avoid a fight or improve your enjoyment of school. In the case of the concert tickets where there may not be much you can do, you may become more willing to accept hard luck. Any one of these three actions will make you a stronger, more capable person.

When you act (rather than react) you make a deliberate choice about your behaviors or responses. You take action based on what outcomes you want. Acting requires thought based on what's realistic. Often, acting will lead to a more positive outcome than reacting. But how can you learn to act, instead of react? It's not hard. Especially since you use the technique everyday. That technique is called *self-talk*. Sometimes you are aware of self-talk—like when you are rehearsing lines for a play or trying to remember a math formula. Other times, when you are angry for instance, you forget that you are talking to yourself. When you think "that jerk shoved me because I beat him in track," you are using self-talk. In this lesson, you will begin to learn how to control your own self-talk so that you delay acting until you THINK. This

delay, though short, can change how you see events, AND how you feel about them. This crucial delay can mean the difference between having a great day, or suffering a black eye, a failed class, or a miserable weekend.

ACTIVITIES

1. SEEING RED AND NOTICING THE SUNRISE

Information Given:

The following information introduces lesson content relevant to this activity.

Admit the feeling triggered

Notice the physical signs

Get air and breathe deeply and slowly

Engage in positive self-talk

Regroup energy for positive action

"Seeing red!" "Blowing your top!" "Pissed off!" "I've had it!""Blow your cool!" are just some of the phrases people use when they are angry. These reactions are all the result of some trigger. What makes life difficult at times is that everyone has unique triggers that make them angry, and it is very hard to know what these triggers are. In fact, many people aren't even aware of their own triggers until after they have "blown up" and possibly hurt themselves, someone they love, or just some innocent stranger. Sometimes, both students and their parents will get drunk when they are angry. This helps them ignore the emotional pain that causes anger, but it usually doesn't solve the problem. Sometimes it makes it worse. Knowing what triggers your anger is one of the key steps to being healthy and successful. Learning what these triggers are, is what you'll practice in today's lesson.

Modeling:

a. Begin the class by displaying obvious anger. Raise your voice, tighten your muscles, clench your teeth, move wildly around the room complaining about everyone and everything, get quiet and very intense and then falsely accuse an individual student for something; then blame another student for something in your life he couldn't possibly control. When the students begin to react to your rude and unfair treatment let them know that you are angry because the movie you wanted to see has moved out of town, you got a ticket from the police and you weren't even speeding, or your best friend got in a wreck with a drunk driver.

b. After you have a sufficiently stirred up the class, have them write down everything that they observed in your behavior, being very precise and detailed in their descriptions. Coach them so that all your behaviors are noted by at least some of the students. Then brainstorm with the class. Write their list of your behaviors on the board. After you have finished the list, ask the class how they felt through your performance, and then have them suggest some coping strategies.

c. Re-enact the beginning of your class and use the following anger strategies.

1. Admit to the class what you're feeling and why.

2. Notice with the class the physical signs of your anger and then release it.

3. Get air and breathe: breathing consciously relaxes you even more deeply.

4. Engage your positive self-talk out loud so that the students may hear you saying things like, "What makes me mad about the dent in my car is that it's practically brand new; but I guess I should be glad that no one got hurt and the dent isn't any bigger than it is."

5. Regroup your energy by getting more excited since you relaxed, but avoid any tightening of muscles; have focused energy and tell the students what you're going to do about your anger. Continuing the

example from "4" you might say, "Well I guess I'll just take the car to Jimmy's and get an estimate for fixing the dent and send the cost quote into the insurance company."

Behavior Rehearsal:

a. Have students get their anger surveys and fill them out on their own.

b. When they are finished, have the students divide into pairs. In these pairs, students will share their surveys, after which they will role play a new way to deal with their most difficult bout of anger.

c. Use the following instructions to help the students release anger management during the "angry event" exercise:

1. Choose an event that was emotionally "charged" for you.

2. Assign your partner to play the other person involved in the event. If more than one other person was involved, have your partner change voice or use a prop, like a hat to distinguish character.

3. Act through the event as remembered.

4. Think through how the event would go if you used positive self-talk and the anger management steps.

5. Act out the event using the new strategies.

6. Switch roles, so that your partner goes through the same steps for an emotionally charged experience he or she has had.

7. Now ask students to brainstorm constructive ways to handle anger.

Feedback:

a. Walk around the room to make sure that all the pairs are sharing their surveys. Make comments to some of the students regarding their surveys, especially if you have seen them engage in behavior they have checked or written about. For example, you may have seen a student feeling very angry

because you didn't let him or her go to the lockers. It would be worthwhile to discuss the situation and help the student think positively about having a request turned down, like "My teacher really needs me in class." If there are incidences of anger in the classroom that the students have not checked or written about, be sure to write them on the board and call the class's attention to it, and, again, show them how to think about it positively.

b. When the students are analyzing one incident of anger that is a problem area, be sure to help them find the alternative words for expressing their feelings.

c. Some students may feel that there are situations where the anger management steps presented in this lesson would not work for them. Comment on the usefulness of additional strategies they brainstormed in step 7 of the "angry event" exercise in Activity 1 of this lesson.

2. INDIAN WAYS OF DEALING WITH ANGER

Information Given:

The following information introduces lesson content relevant to this activity.

In American Indian and Alaska Native or Canadian Native societies, where so much has been taken away by the dominant society, there is much to be angry about. Wars and genocide, reservations, broken treaties, forced relocations, boarding schools, and a basic indifference to Indian values; these are just a few of the issues and events that have triggered much anger throughout Indian history. And whereas it is good to resist injustice and follow traditional Indian values, it is not good to be guided by anger.

This is not to say we must never be angry. Anger affects us all, but some people handle it better than others. For those who cannot control their anger, life becomes self-destructive and miserable. They hurt others as well as themselves. But those who overcome their anger can be at peace with themselves and take pride in their behavior toward others. Anger must be controlled, guided by thought, and channelled into positive energy so that we remain strong in the face of hardship and endure suffering with self-respect, dignity, and personal pride.

Many Indians before us have suffered far greater losses than we now experience; yet they endured so that we may live. Think of your grandparents and great-grandparents. Listen to their stories as told by your mothers, fathers, aunts, and uncles, and you will be proud of them for their survival. They also lived through struggle, hardship, anger, and pain. But those who were well-respected knew that

to give in to anger is a weakness. They learned self-control as a means of survival, and we should listen to them so as to gain from their knowledge and wisdom. For example, regarding anger and violence, Henry Old Crow of the Crow Nation advises:

> If you are a man, you should never lay a hand on a woman or do her bodily harm; your body is so much stronger than hers. And if you feel like taking something out on a person because of anger, your should channel your energy to something more useful. My grandfather on my mother's side told me that when your blood boils and you start getting mad about something, all you need is a little patience and a little self-control. If you breathe deeply four times, you will soon forget what you were cranky about. So I try to do this.

Take note of how Henry Old Crow's method of coping with anger involves a breathing exercise similar to that in Lesson 2.5, in which you learned how to recognize and reduce stress. Also, "patience" and "self-control" can be accomplished through an exercise of self-talk, as described in Lessons 2.6 and 2.7. By following these strategies, you will be able to think before you act, rather than react blindly in a fit of rage, and as with Henry Old Crow you will let your anger pass and use your energy for more constructive purposes.

In fact, the exercise of self-control itself is a source of positive energy, for through your good example you can have a favorable effect on others. This is a quality regarded highly within Indian culture. The Zuni believe that "to be a 'good Zuni' a person should not argue and fight. He should set an example for others." This reminds us of the social responsibility we have to our tribal communities. As the next generation of young adults, your present behavior influences the children who look up to you for guidance. By learning to control your anger and setting a good example for children to follow, you will be doing your part to establish a strong and positive future for your tribe. You will be a leader among your people.

Finally, if your life up to now has been guided by anger or bitterness, you must first admit any wrong you have done, then forgive yourself and follow a new direction. Indians typically pray to a Great Spirit for guidance through life and forgiveness for past misdeeds. You can be forgiven for the past if you are sincere and determined to find a better future. Everyone makes mistakes, but it is the strong-willed survivor who learns not to repeat them. You can be that person when you learn to control your anger and walk a path that leads to peace within your heart.

Modeling:

Demonstrate for the students at least two ways of expressing and dealing with anger that can be seen as part of a cultural more (norm). You can use the following examples or create others that are appropriate for the class.

Example 1. Driving on the freeway in large metropolitan area—driver waving fist and yelling at another car that has cut in front of him "You jerk! Who taught you to drive? Where did you get your license—out of a Cracker Jack box?" Or the driver can think back to a time or two when he was distracted and quickly cut in front of a car.

Example 2. Teacher in classroom—angry at students for being too loud—can yell at the students, stamp foot on floor, throw eraser across room, pound fist on desk and speak loudly and rapidly (negative expression of anger). Or the teacher can ask for "time-out," ask for a conference, count to 10, take deep breaths, or calmly leave the room until anger is under control (positive expressions of anger).

Behavior Rehearsal:

a. Have students read the handout "Everett's Reality."

b. When they are finished, have the students divide into pairs. In these pairs, students will role play a new way to deal with anger associated with a relative or significant other adult in the community.

c. Use the following instructions to help students further learn anger management:

1. Talk about the event and the emotions it evokes in you.

2. Assign your partner to play your relative or other adult involved in this kind of event.

3. Act through the similar event as you remember it.

4. Think through how the event would go if you used positive self-talk and the anger management steps instead of telling the person off or becoming silent and feeling ashamed afterwards.

5. Act out the event using new strategies.

6. Switch roles, so that your partner goes through the same steps for an emotionally charged experience he or she has had.

7. Now ask students to brainstorm constructive ways they have seen anger expressed in the community.

Feedback:

As you can see, anger can be expressed in many ways, both in a positive way and a negative one. Indian people commonly express anger by remaining calm, using deep breathing, practicing self-control, and applying rational ways of thinking about the situation. Sometimes these calm ways do not work and a person loses self-control. When that happens, the Indian person may atone for his anger by prayer offerings.

3. SANCTUARY: VISUALIZATION FOR ANGER REGULATION

Go back to lesson 2.5 and repeat activity 2, visualization and relaxation, following each of the components of the model—information given, modeling, behavior rehearsal, and feedback.

ANGER SURVEY

DIRECTIONS:

1. Fill out the survey.
2. Choose the three most difficult bouts of anger you have recalled and star them.
3. Role play one of them using the "control your ANGER" strategy.

Admit the feeling
Get air
Regroup your energy for positive action
Notice the physical signs
Engage in positive self-talk

Summarize what happened one time when you experienced each of the following EVENTS:	Person(s) Involved	What were you thinking at the time?	New positive self-talk about the event?	How will the self-talk help with any similar event that may arise in the future?
Being ignored				
Not getting what I want				
Being treated unfairly				
Being lied to				
Losing a game or a sport				

Summarize what happened one time when you experienced each of the following EVENTS:	Person(s) Involved	What were you thinking at the time?	New positive self-talk about the event?	How will the self-talk help with any similar event that may arise in the future?
Losing an object				
Getting bad grades				
Someone calling me names				
Being pressured to do something				
People not doing what they told me they'd do				
Being annoyed by someone's behavior or noise				
Not doing my best or not doing what I know was right				

EVERETT'S REALITY

Everett had seen his mother drunk many times, too many times, and each time it made him furious. The dull blank gaze of her unfocused eyes, staring into nothingness, the incomprehensible slur of her tired speech, the reek of stale alcohol and smoke coming from her breath had become all too familiar to him over the years, and now this was just another sad episode in a long line of frustrating experiences for him.

"Where've you been all night?" he bellowed almost uncontrollably, knowing the answer before he'd even asked the question. He also knew instinctively that although it was still the beginning of the month, she'd be broke by now, and it would be a long wait before the next monthly check came in.

Why? How could he concentrate on his studies and do well in school, how could he succeed and be good, while his mother lived such a crazy and destructive life? He was angry. In fact, Everett lived with anger; he grew up with it during his brief 15 years of lonely life on this earth. Anger had become his one constant companion during his lifetime.

Everett's mother looked at him bleary-eyed. She had heard his futile question but was too dead drunk to respond, so she just lay there on the sofa trying to sink into oblivion and pass out without interruption.

"Where the hell've you been?" he shouted. He was determined not to let her sleep.

"Christ, there's no food in the house, and you probably drank up the rest of the money, didn't you?" He meant to punish her harshly with his words for the suffering she put him through.

"I paid the rent," she thought innocently as she tried to doze.

"Goddamn it, why can't you straighten up for a change?" he implored the walls and ceiling as much as his mother. He didn't feel comfortable using profanity toward his mother. He knew it was wrong. But if she wouldn't show any respect to him, he wasn't going to show any

respect to her. He knew it was wrong, and it made him feel bad, but his guilt made him even angrier.

"You've been out drinking again, haven't you?" he threw in helplessly.

"Huh-uh!" she responded, trying to affect a negative innocence.

"Yes, you have," he returned bitterly.

"No, huh-uh." Her feeble denial was belied by the weight of evidence against her. She did not respond further.

Silence stole over the atmosphere, and the ringing silence only increased his rage.

Everett then railed against her uncontrollably, unloading all of the accusations that had built over the years and had become, unfortunately, all too true. He needed to let it out. It was so unfair. He tried to do well in school, to succeed and be normal, but it was next to impossible. Everything at school seemed so normal, but his home life was so confusing and chaotic, not to mention totally embarrassing. He was ashamed of his living situation. He thought insecurely that the whole world knew he was poor and that his mother was a drunk. How could it go on like this?

LESSON PLAN 2.9

Expressing Justified Anger

Lesson Objectives:

* Practice assertive ways of expressing justified anger.

* Increase communication skills.

Preparation:

Prepare a class set of the "Everett's Reality" handouts from lesson plan 2.8.

Suggested Time Frame: One to two class periods.

Lesson Content:

Human beings have the right to express anger toward other people in an appropriate way when their anger is justified. Not all anger is destructive. Some anger is used to call people's attention to negative events. For example, the American Indian Movement evolved because Indian people were angry about police brutality toward Indians living in urban areas. The Longest Walk from Alcatraz to Washington, DC, occurred because people were angry about newly occurring anti-Indian legislation and the forced mass removal of Navajo people from the Big Mountain region of Arizona.

Unfortunately, anger is often displayed in an aggressive fashion. This usually happens when the person expressing anger does not know how to communicate openly and honestly—assertively.

Assertion means standing up for personal rights, expressing thoughts, feelings, and beliefs in direct, honest, and appropriate ways. The underlying message in assertive behavior is: This is what I think. This is what I feel. This is how I see the situation. There is respect for your needs and defending your rights and for the other person's needs and rights. An attempt is made to achieve a positive and mutually satisfying solution and not to violate the other person's rights. The tone of the interaction is positive, honest, fair, considerate, direct, nondefensive, sensitive, and constructive.

Aggression means standing up for personal rights and expressing thoughts, feelings, and beliefs in dishonest and inappropriate ways, and violating the rights of the other person. One of the goals of aggression is domination and winning by forcing the

other person to lose. The tone of an aggressive response is bossy, demanding, self-centered, insensitive, and shows disregard for the other person's feelings. The response is haughty, manipulative, intimidating, negativistic, punishing, and pushy.

Nonassertion or being passive involves violating one's own rights by failing to express honest feelings, thoughts, and beliefs, and consequently permitting others to violate oneself. When you express your thoughts and feelings in such an apologetic, diffident, self-effacing manner, others can easily disregard you. It also shows a lack of respect for your own needs and a subtle lack of respect for the other person's ability to take disappointments, to shoulder some responsibility, to handle their own problems. The goal of nonassertion is to appease others and to avoid conflict at any cost. This is especially true if you do not have adequate verbal skills to handle the situation assertively or if you allow the anger to build up to high levels before you deal with it.

It is almost impossible not to feel anger at some time. Anger is a very strong emotional experience. Expressing anger assertively means insisting that your rights be recognized. Positive statements are made in a confident or persistent way. Anger can be damaging to you or a relationship if it is not expressed when it is felt. If the emotion of anger itself is threatening or the consequences of expressing anger are thought to be dangerous, anger may be turned inward. If anger is bottled up it could lead you to become depressed or to act in a non-assertive manner, to feel helpless, or even to get a headache or to develop ulcers.

The right to express anger does not mean that angry feelings should be expressed automatically. On some occasions anger is not legitimate. It may be caused not when your personal rights have been violated but when people do not conform to your expectations. For example, your parents have agreed to give you a certain weekly allowance. However, they haven't given you an allowance for two weeks because they are having some financial difficulties. They explain the situation to you and promise to pay the balance of your allowance as soon as they are able. In this case they have a genuine reason so expressing anger toward them may not be legitimate. However, if you know they have been using their money in irresponsible ways, for example, on alcohol or recreational activities, you have a right to be angry if you do not get the allowance that was promised to you. In another situation, it is possible that even though your parents did not agree to give you an allowance, you feel that since other children get an allowance from their parents, it is a right for all young people to have an allowance. This is not the case. Rights are generally based upon agreements reached by people—in this case between you and your parents.

Anger is also used to cover up other feelings like anxiety, hurt, disappointment, and fear. Sometimes people believe that they do not have the right to experience such feelings so these feelings get translated into anger. Anger may mask the expression of other emotions. For example, you are hurt and upset because your boyfriend/girlfriend chose to go to a concert with another friend instead of you. Instead of talking about how this behavior made you feel, you start picking on your boyfriend/girlfriend's appearance, or the way he or she drives a car.

Some of the misconceptions about expressing anger are:

> If people see you get angry, they will think that you are uptight, irrational, crazy, or ill tempered.
>
> If you express your anger, the other person will fall apart.
>
> If you express your anger to an elder, it will be seen as disrespectful.

When people express anger they sometimes feel guilty because of cultural teachings that discourage the expression of anger publicly. In more traditional times, anger was expressed indirectly through gossip, strenuous games, or acted out in competitive situations. Many of the common ways of expressing anger are not constructive. These may include revenge, impatience with the person who caused you to become angry, avoiding the person who caused the anger, blowing up at the person over a trivial or minor incident.

Guilt can be justified if something is done to violate moral standards or personal values. However, people often feel guilty when there is no objective reason to feel that way. This is also called inappropriate guilt. For example, when parents divorce, their children often feel responsible and thus feel guilty for somehow causing the divorce.

Sometimes people around you have the power to define a situation. For example, if you have only one parent and younger brothers and sisters, your parent may make you feel like you need to show more responsibility toward the family. You can feel that you are the only resource person available to your parent (or person in need), simply because the other person has defined the situation in that way. Your parent may ask you to babysit and present it in such a way that you feel guilty if you wanted to take some time for yourself or to spend time with your friends. It is possible that you may be the only person available but the pressure may prevent you from exploring other options.

ACTIVITIES

Information Given:

The following information introduces lesson content relevant to this activity.

So far you have learned to deal with anger by increasing your awareness of emotional and physical reactions to anger-provoking events, engaging in self-talk, and regrouping energy for action. Today we are going to talk about the positive action of assertively expressing justified anger. You will feel better after expressing your anger in an assertive manner.

Here are some tips on how to express your anger constructively:

a. Be brief and to the point. Do not belabor your point.

b. Try not to make accusations.

c. Use "I" statements to express your feelings as much as possible. For example, saying something like, "I felt very angry when you failed to give me the allowance I earned for the third week in a row."

d. Listen to the other person's point of view. If it appears that the conversation is not getting anywhere or is leading to an argument, end the conversation.

Let's go back to "Everett's Reality" from Lesson 2.8.

In the case of Everett's reality, Everett could have dealt with the situation better. He seemed to express his anger when his mother was too drunk and was not in a good frame of mind to listen or reason. Also, he expressed his anger by asking questions which masked his real feelings about the situation. In a situation like this it might be better to talk to the person concerned when they have sobered up. You should also be in a good state of mind and have your plan of action ready. Often it is better to think about the situation for a couple of hours and plan an effective strategy to let the other person know you are angry. In this way you can deal with your anger constructively and not express it at a highly emotional level.

You could start by saying something like, "There has been something bothering me for some time and I would like to talk about it." During the conversation, Everett might use statements that express his true feelings, such as:

> I feel very confused about the situation at home. It really bothers me that you choose to spend a major portion of your monthly check on alcohol when there is not enough food in the house. It makes me feel like you don't care much about me. Whether or not I get decent food to eat is not important to you. I feel very embarrassed because the whole community knows that we are poor and you drink too much. I am ashamed to bring my friends home. When you come home drunk, I feel very upset and helpless. I see that you are destroying your health and there is nothing I can do about it. You are never there for me when I need you. I feel cheated.

Asking an elder or counselor to intervene is a good idea, especially if you feel that the problem is beyond your control. You have a right to express your anger in a situation like this but care must be taken not to blame, demean or be disrespectful to the other person. Making a suggestion to seek professional help for a drinking problem is a difficult but desirable thing to do.

Modeling:

Brainstorm with the students a list of anger-provoking situations. Write some of these situations on the chalkboard. Act out the carpool Situation 1, below, with a volunteer.

Situation 1

You carpool with two other people every workday. You have to get to your classroom by eight a.m. One of the members of your carpool does not have a good record for being dependable. She has only offered to drive about once every two weeks and did not have the courtesy to call the members of your carpool on several occasions when she was not going to work. This person has also caused you to be late on several occasions. Yesterday was the final straw. Jane was the designated driver but neglected to show up. This morning you have planned on telling her how angry you felt yesterday when she did not arrive.

Jane: Good morning.

You: Hello, Jane, I am still upset about what happened yesterday. You were supposed to come and pick me up but you never showed.

Jane: I mentioned to you the other day that I was thinking about taking yesterday off.

You: I don't recall you mentioning that. Yesterday when we parted company you said, "I'll see you tomorrow."

Jane: If I didn't show up by 7:40 a.m., you should have figured out that I wasn't going to make it to work.

You: Jane, what you just said is making me even angrier. You said that you were going to see me tomorrow which led me to believe you would give me a ride, especially since it was your turn to drive the carpool. Unless I heard differently or an emergency or accident occurred, I fully expected to be picked up. *Next time I would like you to call me ahead of time, by at least 7:00 a.m., if you decide not to drive—or ride—in the car pool.*

When you finish the role play emphasize to the students how you are owning the feeling of being angry by using an "I" message. Place the formula for "I" messages on the board (below) then fit your last interchange into that formula (below).

Formula for expressing oneself:

Expressing oneself:

I feel *(state how you feel)* because/when *(behavior that caused the feeling)*. Next time I would like *(describe what you want to occur in the future)*.

Example:

I was *quite upset* because *you failed to come pick me up for work and you didn't tell me ahead of time*. Next time *please call and let me know you changed your plans*.

Behavior Rehearsal:

a. Ask students to pair off and practice giving and receiving "I" messages.

b. Ask a student to role play Situation 2 and have the class come up with appropriate responses for Situation 2. Encourage the students to use "I" responses. I felt (your feelings)... when you (other person's disturbing behavior). Next time I would like (describe what you would like to happen in the future).

Situation 2

Your parents are constantly telling you how to run your life. You have told them many times to stop doing this. Yesterday your parents really went overboard. They called your boyfriend/girlfriend's parents to discourage both of you from being together so often. You are angry, because you feel that your parents are overstepping their limits.

You: _____
_____

Parent: You never listen to what I have to say.

You: _____
_____

Parent: I know what is best for you.

You: _____
_____

Parent: You are too young and impulsive. I am not hurting anybody's feelings.

You: _____
_____

Parent: I am sorry to hear that you feel this way. I really worry about you. However, I may be overdoing it this time.

Feedback:

Create a safe environment for expressing anger appropriately. Encourage students to make statements that are direct and to the point. The statements used should also be firm but not hostile. Praise the students for coming up with "I" responses. Encourage students to discuss the impact of using "I" messages. Coach the students about being more assertive about getting their needs met. Remind them that consideration, respect or recognition must be shown for the other person. Statements should include concise explanations rather than a series of excuses.

Sarcasm, pleading or whining should not be used nor should the other person be blamed for the students' feelings.

The feedback given should be specific. Explain the difference between being assertive and being aggressive in Situation 2. Students should be told exactly what verbal or nonverbal behavior they displayed was positive. Negative feedback can be given by describing one or two behaviors that could be improved. Students should also give personal reactions or feedback to the assertive display of justified anger.

References:

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A. J. Lange and P. Jakubowski. 1976. *Responsible assertive behavior.* Champaign, IL: Research Press.

SECTION 3

How Can I Communicate with Others and Solve Problems Effectively?

3.1 Listening and Attending
3.2 Speaking About Feelings
3.3 Asking Questions
3.4 Solving Problems Using the SODA Model
3.5 Developing Coping Strategies

LESSON PLAN 3.1

Communicating Better Through Listening and Attending Skills

Lesson Objectives:

* Learn listening skills.

* Improve attending skills through extended practice.

* Experience working together to get things done.

Preparation:

Bring to class a stop watch or other timepiece to measure 2-minute intervals during the "Brick Wall" exercise.

Suggested Time Frame: One class period.

Lesson Content:

In lesson 1.3 you practiced giving and receiving information giving. In this lesson, you are going to learn to listen to unspoken messages so that you become a better listener who responds to more than just the words that others tell you.

Listening attentively is important because:

a. It helps us be sure we are hearing exactly what another person is saying, instead of focusing on what we want to say.

b. It helps the other person better understand his or her own feelings because the listener is focusing on them.

c. It sends both spoken and unspoken messages that say, "I care what you have to say; I want to hear your thoughts and feelings."

When we "listen" to the unspoken messages people send, we are attending to details that many people miss. That's why we call listening to non-verbal messages *attending skills*. We *attend* to people to let them know we care about

them, that we are really interested in what they have to say. When we use attending skills, we are watching people's *body language* (how they move, their facial gestures, posture), and their eyes (are they bright, are they looking up or down, do they look sad). We are also listening to their *tone of voice*. Does someone sound angry, even if he or she isn't using "angry" words? Does the person sound tense?

For instance, maybe you tell your friend that you made the basketball team. He says, "That's great." But his tone of voice is flat. His eyes look away slightly. If you have good attending skills, you can notice that his unspoken message doesn't match his spoken one. You might say something like, "Hey, I thought you'd be more excited. Is something wrong?" In this case, you might find out that your friend is afraid that because you're on the basketball team you will spend less time with him. Your friend might be afraid that he won't be able to make new friends. By dealing openly with his concerns, you can relieve his depression and any resulting stress on your friendship.

When we attend to people's unspoken messages, we better understand their thoughts and feelings. We can ask people about those thoughts and feelings to improve communication, to improve our relationships, and to help others cope with stress, anger, and depression.

ACTIVITIES

1. THE BRICK WALL

Information Given:

The following information introduces lesson content relevant to this activity.

Did you ever talk to your brothers and sisters when they were watching TV and feel like you were "talking to a brick wall"? Did you ever try and tell your little cousins to come in from playing just before dark and it felt like "talking to a brick wall"? Did you ever try to get a teacher to help you when he or she was writing lesson plans or correcting another paper and it felt like you were "talking to a brick wall"? No one likes being ignored, but it happens every day, even when our best friends are talking to us, because nobody ever told them how to listen. In this lesson and the next, you will practice how to become a better listener. First, however, we're going to practice what it feels like to be ignored; then gradually we're going to add more and more attending skills so that we can better understand what makes a good listener.

Modeling:

a. Select a student volunteer to demonstrate the first role play. Then role play being busy and have the student ask for some help. At first don't even respond. Then respond without looking up. Say something like, "I'm busy right now; I'll get to you in a moment."

b. Do the role play again, but this time take a minute to look up at the student when you speak to him or her. Then ask the class if they saw a difference between the two role plays. Ask the student if there were any differences in the way he or she felt in the different role plays? That way, you model good and bad attending skills and set the stage for the observations students will be making during their own role plays.

c. Do a third role play and physically face the student, mirror one or two behaviors of the student (cross legs, fold arms, etc.), look the student in the eye, but respond in an *inappropriate tone of voice* (e.g., distant, harassed, or flippant). Again ask the student to share his or her feelings in reaction to your behavior. Then ask students in the class to describe what was good, and what could be improved in your attending behavior.

d. Then do the role play a fourth time and have every attending skill—including empathetic tone of voice—perfectly modeled. Have the student describe how effective attending skills made the student feel.

Behavior Rehearsal:

a. Group the students in pairs and then have them take two minutes to brainstorm topics for conversation. This will get the students geared up for conversation and get them working together. Have them generate a list of five to ten topics to discuss.

b. (Allow two minutes for each role play.) Encourage students to follow the same sequence of events you just modeled:

Role Play 1. The listener doesn't respond at all: no eyes, no voice, etc.; then discuss how it felt.

Role Play 2. The listener responds with eyes and face only; then discuss how it felt.

Role Play 3. The listener models the speaker's body, responds with eyes and face, but the *tone* of his or her verbal response *does not match* the speaker's tone; then discuss how it felt.

Role Play 4. The listener responds as positively as possible by mirroring the speaker's body language, looking in the speaker's eyes, matching the speaker's tone in verbal responses; then discuss how it felt.

Note: Although it may seem like a waste of time, *repeating* feelings or thoughts are a way to assure the troubled person that you are listening to *exactly* what he or she is saying. It also prevents you from shifting the conversation back to yourself.

c. Next, have the speaker and listener switch roles and repeat the sequence. The topic of conversation needs to change when the speakers and listeners switch roles. If the speaker wants to change a topic from one role play to another, that's fine. Remember that it is the listening skills that are being practiced. The students are learning how to become good listeners and experience what it's like when someone isn't listening to them.

Feedback:

a. In order to maintain class discipline and facilitate behavior rehearsal, circulate around the room and make sure the pairs are trying each role play and sharing feedback. Use two- to five-minute timed sessions and adjust the time according to students' needs. Watch individual groups and help them in their feedback sessions.

b. Ask students under what conditions did "speakers" feel most ignored and unappreciated?

c. Have the class come up with a list of ways they felt better when they received the most attention from the "listener" (Role Play #4).

d. Have students think of times when their feelings have been hurt by friends, and then see if this was because the friend wasn't **attending** to them when they wanted attention or needed to talk. Ask students to share these stories.

LESSON PLAN 3.2

Speaking Concretely About Feelings

Lesson Objectives:

* Recognize the importance of using concrete language to improve communication and put problems in proper perspective.

* Practice talking concretely as a way to think more carefully.

* Become more aware of the relationship of feelings, self-talk, and speaking concretely about feelings.

Preparation:

Students will need to refer to the "Feelings Chart" and "Adjective List" handouts of Lesson 2.1. You may use word lists of your own if you prefer. Prepare overhead projection sheets of these lists for use during the lesson.

Prepare flash card packets of: Who, What, Where, When, and How words to help students memorize these Formidable Five questions.

A 15-foot string and a set of class handouts of "Say What You Mean" (included in this lesson plan) are needed for the Let's Talk activity.

Suggested Time Frame: One class period.

Lesson Content:

Let's say we're going to have a party. Everyone in the class is invited. I'm going to go to the store and buy all the drinks and food. You've given me this shopping list:

Cokes
Juice
Chips and other munchies
Dip
Paper plates
Cups

When I get to the store I look at your list. First I go to the soft drink aisle. But then I see that there is no such thing as just "cokes." There's classic coke, cherry coke, diet coke without sugar, diet coke without caffeine, cokes in a 6-pack, cokes in bottles, 6-oz cokes and 1-liter size cokes. Since your list doesn't tell me what kind of coke to get, I decide that everyone probably likes cherry coke. So I buy one 6-pack.

I figure that everyone must like juice, but what kind? Again, your list isn't very helpful, so I figure I'll get two kinds—grapefruit and prune. We can mix them together. Since that sounds like fun, I'll get a lot of it—3 gallons of each.

Now for the munchies. What I really like is popcorn. Since salt raises your blood pressure and butter has cholesterol, I'll just get the plain kind. We can wash it down with that juice I bought.

Well, by the time I get back to school, you probably won't be very happy with what I bought at the store. The party isn't looking like much fun any more. You decide you'd rather do grammar than drink prune juice—especially if it's mixed with grapefruit juice.

What are you upset about? I bought what was on the list. The problem is that what I thought about when I looked at that list and what you thought about when you wrote it are very different. Because you weren't *specific*, I had to rely only on my own experiences and preferences to determine the exact choices and amounts of each item.

In this lesson, you will learn how to talk about your own thoughts and feelings so that people will know exactly what you mean. Otherwise, others can interpret what you mean in a way you may not intend. That can lead to confusion and miscommunication.

More often, the problem with not speaking *concretely* is that when we use general language we make problems seem much bigger than they are. For instance, you'll often hear people say "I hate school." Did you ever stop to think *exactly* what that might mean? Let's look at the word "school." Well, there are a lot of parts to school. Different subjects, different teachers, schedules, sports and after-school activities, friends, and dances, to name a few. Probably people who say they hate school don't hate all of the parts that make up a school. In fact, they probably don't *hate* very many of them at all. When it comes right down to it, they may find that they may only hate math; or they might dislike (but not hate, which is a strong word) one of their teachers. Being specific about our exact feelings (e.g., "hate" versus "dislike") and what, exactly, those feelings relate to

(i.e., a subject, not everything about school) can make the problems we have seem smaller. When they are smaller, they become more manageable. We can do something about one class—we can't do anything about an entire school.

Speaking concretely, then, can give you power to change things in your life. Many students choose to give up that power because it's easier to make things seem so big that they just can't do anything about it. But that's a cop-out. You can improve those things that trouble you if you think about them carefully. In this lesson, you will begin to learn to think more carefully about things you do and feel by talking about them concretely.

ACTIVITY

LET'S TALK

Information Given:

The following information introduces lesson content relevant to this activity.

Everyone has neat stuff to say at times and it's really fab to check out their drift. What I mean is, it's really cool to sense where a dude or dudette is at. Check? Like one time I was talking to this dudette and she was telling me all this info on her new truck; like she said that it was really cool and far out; that it had really nice wheels, a great stereo, was wild for cruisin', and a nice color. I said, "Terrific! I know just what you mean!"

But guess what? I thought she meant a '59 Chevy like my Uncle Joe's, but she meant her aunt's new, red Toyota 4x4. So this lesson is all about being specific when you talk so that the people listening will know exactly what you mean, and not just kind of, you know?

Modeling:

Begin the class by talking in generalities about something that happened to you. For example, you might describe something you bought, a highlight of a sporting event you watched, or an event from your childhood. Really get into your description (just one generality on top of another), and then ask the students questions about what you said that require specific information to be answered. Let the students discover why their answers don't match yours and why they can't answer the questions you asked.

Behavior Rehearsal:

a. Have two student volunteers change one generality into a specific statement. For instance, you might write "Teachers are mean," or "Sports are fun" on the chalk board. In each case, each student is to tell a specific example of how the statement is true. One student might say that teachers are mean because they give homework; another might say that teachers are mean because they make you take tests. In each case, "mean" means something slightly different to each student.

b. Discuss how the two examples are different and similar. Point out very precise words and clarify vague or trite words. Emphasize how much more information you get from the two examples than from the generality.

c. Students practice being specific by rewriting general statements into specifics using the "Say What You Mean" worksheet. They will also practice cooperative learning by sharing their responses in groups.

d. Students practice being specific by using their adjective lists. Referring to these lists (or others you may prefer), each person in the group will fill out one possible meaning of each phrase. Students then pass the sheet around and receive another sheet from someone else in the group. They continue this until everyone has filled in all the blanks on the work sheets.

Feedback:

Emphasize again how much more information you get from specifics rather than from generalities.

SAY WHAT YOU MEAN

"Hanging out"

"Talking to someone"

"Sometimes I feel like I'm no good."

"I'm great."

"Let's party."

"I'm mad at you."

"I don't like talking in class."

"I hate taking tests."

"I feel OK."

"They don't like me."

LESSON PLAN 3.3

Asking Open Questions

Lesson Objectives:

* Review attending and responding skills.

* Identify open questions.

* Develop techniques for asking open questions.

* Practice using open questions.

Preparation:

Locate a soft foam rubber ball.

Prepare class sets of the following handouts included in this lesson plan: "Fluff-Busting" and "Identifying Open Questions."

Suggested Time Frame: Two class periods.

Lesson Content:

In the last two lessons, you learned about two different ways of using *listening* skills: 1) reflecting ideas and 2) reflecting feelings. Today, you are going to practice a third kind of active listening, **Asking Open Questions**. *Open Questions* are questions that cannot be answered by "yes" or "no." They are questions that encourage the "speaker" or "student with a problem" to respond, giving more detailed descriptions of feelings, events, or situations. These three kinds of active listening combined with *Information Giving* can make you a very effective listener. Effective listeners sensitively attend to unspoken (non-verbal) messages, as well as respond to spoken (verbal) messages.

Asking open questions is an important part of listening skills because you can help the speaker express more ideas and feelings by asking open questions. It's the difference between the open question, "Hi! How are you feeling today?" which opens up communication because the speaker will more than likely elaborate on

how she or he is feeling, and the closed question, "Are you sick?" which can be answered with a simple yes or no. When asked "How are you feeling today?" the conversation could follow something like this:

Peer helper:	Hi! How are you feeling today?
Student with problem:	Terrible.
Peer helper:	What do you mean by terrible?
Student with problem:	I'm sick.
Peer helper:	Sick, huh? Tell me how you are feeling.
Student with problem:	My head aches, my stomach is cramping, my throat is sore, and it's hard to swallow.

The "peer helper" or "listener" helped the speaker express himself better by repeating or restating a word—or words—spoken by the student with the problem. The listener also asked open questions. Remember, open questions cannot be answered by "yes" or "no." Open questions require more detailed responses.

Often unspoken messages can be understood by the way a person uses eye contact, moves his or her body or holds a body position (body language), and changes his or her *tone of voice* while talking. *Eye contact*, looking at a person directly in the eyes, is commonly seen as assertive or preferable behavior in many cultures, especially in Anglo cultures. In fact, in some cultures if a person does not use direct eye contact it is thought that that person has something to hide or is being dishonest. For non-Indians, eye contact is used when the speaker wants his message to be understood clearly by the listener. For non-Indians, avoiding eye contact is an indication of not listening, rudeness, or inferiority in the relationship.

In Indian cultures, the use of eye contact is perceived differently (often opposite to non-Indian cultures). For many Indian people, maintaining direct eye contact is an act of disrespect, hostility, or rudeness. Direct eye contact is used only under special circumstances. For many Indian or Native people, avoiding eye contact is a way of showing respect for the speaker and elders. The Zuni tribe

is an example of a tribe that views direct eye contact differently. Zuni people use eye contact in a variety of ways. Sometimes direct eye contact is considered very appropriate, especially in certain face-to-face situations. At other times, it is more appropriate for Zunis to use limited eye contact in the form of a brief glance. Sometimes it is very inappropriate for Zuni people to use direct eye contact. Direct eye contact in large group settings, within the dynamics of the Kiva setting, for example, is considered rude or disrespectful. Looking elderly people in the eye when talking with them is also disrespectful. Zunis show respect for tribal elders by using active listening and avoiding eye contact as a way to listen more intently to all the words a speaker is saying. Listening is considered more important than eye contact.

For many traditionally-raised Indian and Native people, some confusion occurs when they first have interactions with non-Indians. It is in the best interests of traditional Indian and Native people to be able to distinguish when it is culturally appropriate to use direct eye contact and to learn how to use it when necessary. It may be possible for you to become comfortable using direct eye contact with people who expect it and to use near-eye contact (looking at the person in an area close to the eyes, such as their chin or forehead) with people who do not appreciate it. When a person is four or five feet away, looking anywhere within six inches of the eyes allows the person to feel that eye contact is being made. If direct eye contact begins to make you feel nervous, do not look down at the ground or entirely away from the person. Instead, focus on the person's chin or forehead until you feel comfortable giving direct eye contact again.

Body language involves what a person is trying to express (or is feeling) without using words. Self-confidence can be expressed through body language by standing erect, with the shoulders thrown back, and both feet planted firmly on the ground. Other emotional states may be signaled by body language: depression by slumped shoulders, nervousness by using repetitive gestures, anxiety by sitting on the edge of the chair, and tension by a clenched fist and rigid stance. By looking at a person's body language *and* listening to his or her words, you, as the listener, will get a better understanding of what he or she is trying to communicate.

Tone of voice also expresses feelings much like body language. Anger is expressed by speaking louder or more sharply, fear or tension by a tight, controlled tone, and calmness by the ease or softness in the tone. Many common emotions can be recognized with body language and tone of voice.

You've learned that your friends send unspoken messages through the *eye-contact*, *body language*, and *tone of voice* they use, regardless of the actual

words that are spoken. You've also learned to pay close attention to personal thoughts and feelings your friends share, and to respond supportively. This means *reflecting* their own thoughts and emotions back to them, using the phrases "you think" and "you feel" more than the word "I." That is, remember to help your friends talk about their issues, and not simply focus on your own.

Some of the attending and responding skills you've learned go against what feels natural. That's why you have to practice them—so that they will begin to feel normal. In this lesson, you'll be learning to ask questions that help people think concretely about their thoughts and feelings. Again, this may not feel natural, at first. But keep in mind that these skills work. Using *open questions* will help friends and family members to think clearly and specifically about their thoughts and feelings. *Open questions* are also good in self-talk, because they help you break out of broad generalities that make problems appear overwhelming. When you use *open questions* in your own thoughts, you analyze problems specifically, as well as help others deal effectively with stress.

ACTIVITIES

1. "WHAT'D YA SAY?" More Precision in Talking

Information Given:

The following information introduces lesson content relevant to this activity.

Ever hear anyone say, "Oh, everything is terrible! Nothing is going right. I don't know what I'm going to do. I can't do anything!" That should sound like the kind of general, non-specific talk we discussed in the first lesson of this section.

Non-specific talk is "fluff." A person who speaks in broad generalities is not really talking about a problem or feeling; that person is just stuck in feeling down, hopeless, and helpless. The good news is that clear, specific communication can always get you unstuck. Today you are going to practice asking questions that can help focus on a problem so people can decide what action to take. You're going to become "Fluff-Busters."

Modeling:

You can use the following dialogue to model how to use **fluff-busters**:

Speaker:	I can't do *anything* right!
Active Listener:	Anything? You're sure you can't do anything?
Speaker:	Well, I can do some things right.
Active Listener:	Of course. You can do a lot of things right. Now what are you so worried about doing wrong?
Speaker:	Well, I'm worried about failing math this year. I *can't* do math.
Active Listener:	Can't? What is it about math that you find so hard to understand?
Speaker:	You know, you're right. The only part I don't understand is the last chapter. I just didn't follow what the teacher was saying this week. I guess I could ask for help during the study session, but the sessions take *too long*.
Active Listener:	Too long? Compared to what? They're just an hour, aren't they? That's not exactly a lifetime. It's an hour.
Speaker:	I'd go, but *everyone* would *make fun of me*.
Active Listener:	You are afraid that some people might make fun of you for not knowing math. How would people make fun of you?
Speaker:	Well, maybe they wouldn't. I guess I just feel so stupid when I don't get things in class.
Active Listener:	You feel stupid for not knowing math?

Speaker: Right, exactly. I feel stupid for not knowing math, so I'm afraid to go to the study sessions. When you put it that way, though, I guess I'll feel more stupid flunking that dumb class. I guess that's why they have study sessions—for dopes like me. I guess I'll go to the study session.

Behavior Rehearsal:

a. Give students five minutes to memorize the "Formidable Five" questions: Who, What, When, Where, and How. Notice "Why" is not included.

b. Next, have the students complete the "Fluff-Busting" work sheet.

c. Then have all students stand in a circle with you standing in the middle.

For approximately two minutes talk about a situation you encountered in the last week, as if you were alone.

Toss the ball to a student who is to ask a question from the Formidable Five: Who, What, When, Where, or How. Answer the question and continue to talk about the situation. Encourage the student to toss the ball to another student who asks you another question from the Formidable Five.

Then have a student come to the center of the circle and talk openly about his or her situation for about one minute. He or she tosses the ball to a student in the circle and then sits down in the center of the circle. The newly chosen student asks a Formidable Five question related to the events and thoughts associated with the situation, then talks about a situation of his or her own for about one minute. He or she tosses the ball to the next student in the circle. The action continues until all students are seated in the center of the circle. You ask the Formidable Five question to the last student who shares.

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Feedback:

a. It is most important to remind students that the way they talk to their friends now is fine and you are just giving them options to make their communication even better. These options will be most useful in serious situations, but they can be helpful everyday.

b. Remind students that "fluff-busters" are open-ended questions and are part of the "Four Parts to Active Listening." Whenever they hear "Fluff," "Bust it!" with the open questions.

c. Ask the class the following (or similar kinds of) questions:

1. What kinds of problems did students have? Encourage students to share them with the class.

2. What kinds of questions worked the best? Which were weakest? Again encourage students to share specific examples with the class.

2. **IDENTIFYING OPEN QUESTIONS**

Information Given:

The following information introduces lesson content relevant to this activity.

Summarize the information given about open questions in the content section of this lesson plan. Remind students that open questions (OQ's) encourage more communication. OQ's cannot be answered with just a "yes" or "no."

Modeling:

Demonstrate for students both open and closed questions by writing several questions on the board, some open and some closed. Then have student volunteers identify which are which. Also, have the students explain what makes the closed questions closed and then change them into open questions.

Behavior Rehearsal:

Have students complete the "Identifying Open Questions" handout and then discuss it.

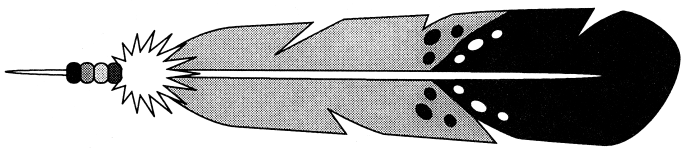
Feedback:

Find out where students have differing answers and then discuss them. Remind the students that open questions encourage conversation or sharing.

Compare the different ways that students changed the closed questions into open ones. Remind them that there are occasions when closed questions are appropriate. If you want the person to discuss his or her concerns openly, then open questions are the best.

Remind the students that "**why**" questions can also be closed since people tend to answer them with comments like "I don't know," or "Because." They also tend to feel defensive when they attempt to answer why questions.

Fluff - BUSTING



Directions : Each student will read over the following statements and decide which are Fluff and which are not. When you find Fluff, what are you going to do? "Bust it!" of course. Circle the words that need to be more specific and then write a question that will make the speaker be specific.

1. All the teachers are out to get me.

2. My whole family's always drinking.

3. I'm not good at anything.

4. I can't drive since I broke my arm.

5. I can't go to college.

6. Participating in the German exchange is too expensive, and I'll never be able to go.

7. All my friends are against me.

8. A Camaro is too expensive now, but I can buy a used Toyota truck.

9. Those students are trying to hurt me.

10. She is mean to me.



IDENTIFYING OPEN QUESTIONS

Directions:

Identify the closed and open questions in the following list by circling either Closed or Open next to the question. Then go back and rewrite any closed questions so that they become open ones.

1.	"Could you tell me a little about being a student at your high school?"	Closed Open
2.	"Do you go to your high school?"	Closed Open
3.	"How do you feel about your high school?"	Closed Open
4.	"Do you like your high school?"	Closed Open
5.	"How did you feel about taking the test?"	Closed Open
6.	"Did you go to practice today?"	Closed Open
7.	"You look a little tired; what have you been doing?"	Closed Open
8.	"Why did you do it that way?"	Closed Open
9.	"How did you feel when you did that?"	Closed Open
10.	"Do you throw things when you're mad?"	Closed Open
11.	"Can you tell me what you feel when you're embarrassed?"	Closed Open
12.	"Can you tell me what happened to make you angry?"	Closed Open
13.	"What was the most important thing that happened to you last year?"	Closed Open
14.	"Did you eat lunch today?"	Closed Open

LESSON PLAN 3.4

Problem-Solving: SODA—*Stop, Options, Decide, Act*

Lesson Objectives:

* Learn the SODA model for problem-solving.

Preparation:

Prepare class sets of "Stress Scenarios for Problem Solving," "SODA: A Problem-Solving Model," and "Connections" included in this lesson plan.

Materials needed for Activity 2: a box labelled "problems" with the student-identified problems from Activity 1 written on pieces of paper in the box; a large red STOP sign; a stop watch or one-minute timer; a box labeled "Options"; a large sign saying "DECIDE"; numerous objects from life for the OPTIONS box: paper, pencils, sponges, hats, shoes, a frying pan, leaves, plastic flowers, balloons, a bucket—whatever is at hand (the students will enjoy the exercise more if there are many objects to choose from); an open stage area for acting out charades; and a box with all the students' names written on slips of paper. The props are located in different areas of the classroom so that students will move from area to area as they act out the SODA model.

Materials needed for drawing the sociogram in Activity 3: plain paper and writing instruments—preferably of several colors.

Suggested Time Frame: Two to three class periods.

Lesson Content:

Now picture this: You're sound asleep and you start waking when your mom is pounding on your door telling you to get up and get dressed because you're already late for school—again—and she's not going to take you to school or write you a note. You get there just in time for the first bell, but you promised your friend that the two of you would meet by the gym and talk. You go there first to look for your friend, who has gone. Then you go to class, but not before the tardy bell rings. This morning the teacher is being a hard case and so you get detention, which means the coach will be angry because you'll be late to practice. And you still have to find your friend and explain. Then you look through your stuff and realize you took your mom's notebook for her class at the community college and left your homework with your notebook on the kitchen counter and

the teacher will buy that, right? Your mom will be real pleased, too. You start thinking about just ditching the rest of the day, because you've also just found out there is a math test next hour that you didn't study for and things are only going to get worse, right? Well, maybe all you need is to get a SODA.

You may want a soda to drink, but in this case we're talking about another kind of soda. SODA is a plan for problem-solving. The plan has four parts:

STOP! This means to stop and be aware of any upset feelings, stop blaming others, stop not taking responsibility for what's happening to you. Only by accepting problems that you have can you put yourself in control of them.

OPTIONS Once you have defined your specific problems you can explore the options you have, in order to solve the problems that face you.

DECIDE Once you've considered all possible alternatives, you can think of the different consequences that could possibly occur following each alternative plan. Instead of reacting recklessly (e.g., like cutting math class, getting caught, and bringing on a whole new set of problems), you can make a careful, intelligent decision that will help you, not hurt you.

ACT One mistake that many people make is that they don't follow through on their good ideas. Once you've got a plan, act on it! Then evaluate the effects of that plan.

That's the SODA model. It's easy to remember and it works. It can be difficult remembering to take the time to "think" about your problems. But it's worth it. Now that you know how to be a good listener, you can help your friends solve their problems using concrete language, active listening and responding skills, and SODA. Use your listening and responding skills to explore the feelings and ideas surrounding the problem, and get a SODA to devise a plan and *act* on it. You can solve your own and others' problems if you take the time to work them out!

NOTE TO TEACHER: The problem-solving technique of SODA is comprised of all four parts: STOP!, OPTIONS, DECIDE, and ACT. Each part needs to be emphasized as necessary for good problem-solving skills. The tendency of students is to find a quick solution and settle on the first OPTION they come up with. This may not necessarily be the best option. Students need to be reminded to take the time to DECIDE knowledgeably. This involves predicting possible

positive and negative consequences for all of the OPTIONS generated in step 2 of Activity 1. Next class session ask the class if anyone has yet ACTed on the OPTION they DECIDEd to try when solving their problem. Ask any students who have if they will share their experiences. For those whose OPTION proved to be ineffective, encourage them to try another one of the OPTIONs they had generated.

For more opportunities to practice the SODA model using videotapes developed with Navajo and Hopi students, contact the Native American Prevention Project Against AIDS and Substance Abuse, Northern Arizona University, P.O. Box 5616, Flagstaff, AZ 86011.

ACTIVITIES

1. **GET A SODA!**

Information Given:

The following information introduces lesson content relevant to this activity.

The purpose of learning to be an active listener is to get in the habit of understanding and communicating. This helps us to solve our own problems, of course, and to help our friends, too. So this lesson is about what to do when you have a problem. You know some people are so afraid of their problems that they try and hide them by getting drunk or doing drugs. But guess what? Since you know about active listening and being a fluff-buster, you can break down any problem and solve it. But you might want to get a soda first. SODA?!

Modeling:

a. Write the SODA model on the board and leave lots of room between steps. (Write only the words "stop," "options," "decide," and "act.")

b. Using a brainstorming technique, solve the problems of the student discussed in LESSON CONTENT. First, have the students list all the kid's problems. Then choose one problem on which to work and take it through each of the steps. You might choose the problem of oversleeping. Get the students to tell whether or not they ever have the problem of oversleeping. Then demonstrate how to use the SODA model to deal with the problem.

1. STOP—take note of any upset feelings that give warning to potential problems.

Stop freaking out and blaming others, and accept the problem as your own. This means that instead of doing something (talking, leaving, fighting, etc.), you pause and start *thinking* about what you're feeling and what the problem might be that causes you to feel upset.

Ask the students, "Whose problem is it?" In other words, is it the student's mom's fault that this kid is always oversleeping?

Is it the alarm clock's? Is it his dad's fault because his dad has refused to buy him a clock? Is it your fault?

2. OPTIONS—look at all possible solutions.

Write on the board all the ways students can think of to wake up on time for school. It would be good if you included feeling very positive about going to school everyday and even writing an affirmation about being happy and successful at school. For each of the options, have the students list the negative and positive consequences.

3. DECIDE—pick one solution that seems better than the others.

Explore with the students all positive and negative consequences for each option they listed in the OPTIONS step. Help them decide which option will most effectively help solve their problem; have them defend their choice.

4. ACT—solve the problem. Problems must be dealt with, not just thought about.

To emphasize the importance of the ACT stage of the SODA model, have student volunteers role-play the final decision of the class. For example, one person might act out the mother, while the other acts out the sleeper. You could have the oversleeper ask her mom for money for a new alarm clock.

You can also emphasize the ACT stage by taking them through a visualization of their following through on that decision. It is most important to remind students that no action they take is wrong. By acting, they simply get more information, even if they don't get the results they anticipated. It's possible to make a good decision with a bad outcome. Every result or outcome of an action is more information. If students don't get the results they want initially, all they have to do is get another "SODA," or go through the problem-solving model again. With more information about their problem, they can make wiser decisions as they go through the model a second time.

Behavior Rehearsal:

a. After the brainstorming session, have the class divide into groups of four.

b. During the first part of the activity, each person writes down two problems they have had in their lives. Then collect the problems and save them for later on in the exercise.

c. Next, have the students read over "Stress Scenarios for Problem-Solving." Have each group select which stress scenario they will solve and then assign each member of the group responsibility for completing one step of the SODA problem-solving model as follows:

1. The "stop" person has to pause, then tell the group how she would be feeling if the scenario were true for her. Also explain how she would stop blaming others like her parents, friends, or teachers, etc. Then she explains how and why the problem is the individual's and not someone else's.

2. The "option" person has to list at least three ways the person could handle the problem.

3. The "decide" person has to predict at least three possible positive and three possible negative consequences of each option, and then choose an option and explain the choice.

4. The "act" person has to tell the others what it would be like to actually try out the behavior.

d. Have each group share their stress scenarios and the solutions they arrived at to solve the problem.

e. Next, return to the class the problems the students wrote out at the beginning of the lesson. Have students get in groups of three so that one person can role-play having the problem, the other student can role-play being an **active listener** and helping the person with the problem to use the SODA model to solve it. The third person will be the observer. This person will observe whether or not all parts of the SODA model were covered and give that feedback to those in the role play. Students should switch roles until each group member has been the observer, the listener, and the person with the problem.

Feedback:

a. While leading the brainstorming during the OPTIONS stage of the SODA model, be positive about students' comments so they see that all answers should be taken into consideration. Try to use unconventional choices (for example, the sleeper can spend the night at school so that he won't be late the next morning). This way students see that having an open mind to explore ALL options is one of the keys to creative problem solving.

b. When the students get the problems back, see if they will share them openly with the class. Emphasize to the students that other people have had and solved difficult problems that are very similar, if not the same as theirs.

c. Circulate around the room so that you can help anyone who's stuck. Make sure the students review both the positive and negative consequences of their options.

2. **THE SODA DRAMA**

Information Given:

The following information introduces lesson content relevant to this activity.

Review the SODA model outline in the modeling section of Activity 1. Explain to students that in this lesson they will act out problem solving using the SODA model and thus become more comfortable with the problem-solving process.

Modeling:

This activity requires little modeling. You may choose to demonstrate the drama by being the first "student" to go through the SODA drama.

Behavior Rehearsal:

Draw a name or have a student draw a name from the box prepared for this lesson. The person whose name is drawn is the actor.

Ask a student to pull a "problem" from the problem box without telling the other students what the problem is.

He or she goes to the STOP sign where the stopwatch or timer is placed. The student starts the timer and stays at the STOP location one full minute. You might bring to the students' attention how long a single minute can seem. Students who are observing remain silent during this minute. Instruct the actor during this time to consider how he or she can "own" the problem, what role he or she might have in the continuation of the imaginary problem.

Have the student go to the Options box, look through the objects and choose at least three to carry to the DECIDE sign.

At the DECIDE sign, the student leaves the objects she or he does not wish to use in the charade.

Ask the student to move to the ACTION area and, through charades, demonstrate the problem to the other students and demonstrate the action she or he decided to take to solve the problem.

Ask the other students to guess what the problem was and how the student solved it.

Feedback:

When the problem and solution have been identified, ask each observing student to give one positive or negative consequence of the solution. No student may give the same response as another. All students, thus, become aware of the many possible consequences of the action.

3. EXPLORING OPTIONS THROUGH CONNECTIONS

Information Given:

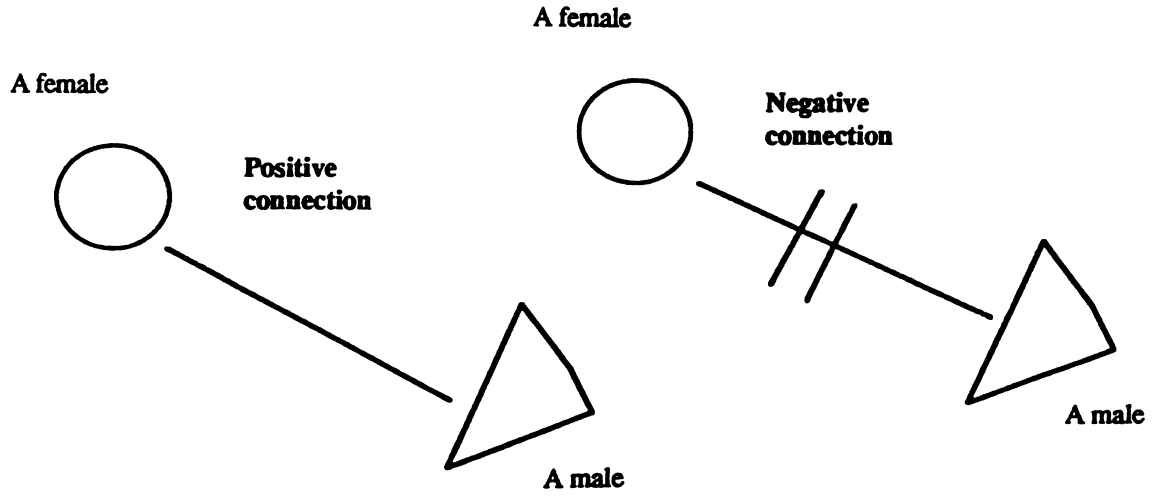
The following information introduces lesson content relevant to this additional activity.

A sociogram can help you achieve greater awareness of your life and how you are connected to the parts of your life. Through awareness of your connections with others and with nature, you are better able to make informed and appropriate choices. Life may be viewed as a puzzle with several pieces that fit together in comfortable (positive) or uncomfortable (negative) ways.

Modeling:

Discuss some positive and negative connections you might have in your spiritual family, community, environmental, and personal realms. Demonstrate drawing positive and negative connections as indicated below.

When there are negative connections, this discomfort will be indicated by line with hatch marks across it.



When dysfunction occurs in a family, everyone still tries hard to maintain the fabric of the family. They might not talk about the problem and they actually may deny that there is a problem, but everyone will still do their best to cope, to help the rest of the family cope, and to keep the family appearing on the surface like nothing has changed. There is even an unspoken rule not to talk about what's going on and not even to look at what's happening as a result of the problem. Members have to keep silent and be suspicious of outsiders or anything different.

In a dysfunctional family, communication and caring usually aren't going on. To compensate, family members choose roles that they play. These roles aren't chosen on purpose, they just tend to happen. When someone is playing a role, we have expectations about how he or she will act and what he or she will say. We know the kinds of things a person in a role will do and won't do. And that's the problem with playing a role. If you think you no longer fit the part, it can be very difficult to break out of it, because everyone has expectations of you that are hard to change.

There are five roles that children commonly play in families. What's interesting is that you'll find these roles played in schools, too. Nothing is wrong with playing a role. It becomes self-destructive when you play only a single role, so that you can't grow in different ways. The common roles young people can get stuck in within dysfunctional families are: *hero*, *rebel*, *pleaser*, *lost child*, and *clown*.

A. **The family heroes** do everything right. They get good grades, participate in sports, help out with jobs, and help with all the family chores. Being a hero becomes self-destructive when one *always* takes care of others' needs and doesn't do things that are important for oneself. Heroes work so hard because they secretly feel that they aren't good enough and if they could only be good enough, everything in the family would be all right.

B. **The rebels of the family** cause trouble. They cause so much trouble with their risky, rude, and daring behavior that they help the family by taking everyone's mind off the family issues. They seem to carry the hidden anger and resentment of the entire family. They feel very guilty about all the trouble they cause, but they continue to get into more and more serious trouble. The rebel's behavior is self-destructive because it often goes against one's own values, as well as their physical and emotional well-being.

C. **The pleasers** are just that. They always want to know how they can help the others. They are so busy pleasing everyone else that they forget what they want for themselves. Pleasers feel worthless and hope by somehow pleasing others they will be loved and accepted. Being a pleaser is self-destructive because one will accept others' values and beliefs instead of thinking about what is important to oneself.

D. **The lost child** feels lonely, left out, and worthless, like the pleaser, but doesn't reach out to others. This person will be found alone for hours in front of the TV or taking walks alone. The lost child helps the family by being one less problem. He or she is a follower, has a hard time making decisions, and is often depressed. The lost child is a self-destructive role because he or she builds no support links with others.

E. **The clowns** in the family keep everybody laughing. They will do anything to keep the family humored, because they are fighting off their own sense of fear and dread regarding the family problem or secret. They have trouble sitting quietly and are always into things. They disrupt classrooms and would rather joke around than try to learn because they secretly fear they aren't smart enough or good enough to learn anything. Always being a clown can be self-destructive because one uses humor to mask feelings of fear and depression.

In a dysfunctional family, people are so afraid of losing the fragments of love, support, and acceptance that they stop trying out new ways to relate to each other. Instead, they always have the same response to any problem that arises. For example, when a family has a fight, one person might always slam the door and drive away in a huff; another person might start cleaning up and putting things away; another person just goes and sits in front of the TV and never talks to anyone else. These are all examples of people playing roles in a dysfunctional family. Understanding these roles can help us understand our own families, but, most of all, it can give us new options in our behavior when challenges arise.

ACTIVITIES

1. WHO ARE YOU NOW?

Information Given:

The following information introduces lesson content relevant to this activity.

a. Everyone has different roles that they play in their lives. When you come to school, you play the role of a student. Some of you play this role by being very cooperative and others play this role by being rebellious. Still others are here to get good grades and others are here to meet their friends and have fun. When you visit your grandmother, you are in the role of a good, respectful grandchild. In fact, some of the most rebellious students are the most loving and attentive grandchildren. In other words, you are all experts at changing roles, which means changing the way you behave according to the situation.

We're going to investigate these roles in today's lesson so that you can better understand how a family works. You'll see that everyone plays roles in a family, a class, or among their friends. You will examine both the positive and negative aspects of each of the roles and see how damaging it is to a person when they get stuck in one of the roles.

b. You are going to examine your life in terms of the five roles—clown, hero, lost child, pleaser, and rebel—to see when you have played these parts. Understanding these roles will give you more options for how you behave so that you can be even more successful in your life.

Modeling:

a. Write the five roles on the board: clown, hero, rebel, lost child, and pleaser. Begin a brainstorming session with the students giving examples of each role. Model this behavior by telling the students when you have played those roles. Try to use examples from the class that students might remember.

b. Redistribute "The Story of David Q." handout from lesson 4.2. Ask students to identify the roles that David, his mother, his father, and his uncle were playing.

c. Write one or two student examples of each role on the board.

d. Next, write two categories on the board, Positive Result and Negative Result. Have the students brainstorm the negative and positive results associated with each role.

Behavior Rehearsal:

a. Have students provide examples of the five roles: clown, hero, rebel, lost child, and pleaser.

b. Ask students to brainstorm the positive and negative results of each role.

c. Encourage students to practice their understanding of each role by writing a description of a time when they played each of the roles on the worksheet, "Who Were You Then?" Then discuss the roles again with the entire class.

Feedback:

a. Continually emphasize the idea that each of us has probably played all of the roles at some time or another. Playing roles is necessary, and only becomes self-destructive when we get stuck in one that we feel we can't get out of.

b. Discuss the "payoff" each role provides:

1. *Clown*—attention from the family; breaks the tension

2. *Hero*—attention and pride for the family; takes care of what needs to be done, like feeding the younger children, cleaning up, etc.

3. *Rebel*—freedom and self-assertion; causes new problems and diverts family attention to himself or herself

4. *Lost child*—gets to be found (attention); creates his or her own world

5. *Pleaser*—gets love by serving others; loses self

c. Have the students notice that the common thread in all five roles is attention. Each person either is hoping to get more attention or has given up on getting attention.

2. TRYING NEW ROLES

Information Given:

The following information introduces lesson content relevant to this activity.

Roles become self-destructive when our behavior is shaped by them. When a student who is always in D-hall for fighting gets a reputation as a fighter, he can find himself in the situation of having to fight just to keep up his self-identity. Even if he doesn't want to fight, he has to because others expect it of him. When other students tease the "Great Student" for not doing homework or missing an answer, that student can begin to feel like his or her self-worth depends on being a good student. They *have* to be a good student in order to be accepted. Everyone would be surprised if the good student started a fight, or the fighter backed away from fights, and began getting A's.

In this activity, you'll have a chance to practice playing a different role just for a day. For one class, you can have permission to play a different role. Doing so, you will get an idea of what it's like to interact in a different way than you're used to acting around other people.

Modeling:

a. List a number of student roles on the board. Then have students nominate candidates for each role. For example, "Clown" will be one of the roles. The choice of class clown will probably be fairly obvious. There may be more than one clear-cut candidate. That's fine. The fewer the roles designated, the easier the lesson will be.

b. After all students have been assigned a role that they usually play, switch the role headings around. Thus, the Good Student may find herself under the heading of Class Clown; the Rebel may find himself under the heading of Good Student.

Behavior Rehearsal:

At the start of class the next day, tell the students they are to play their new roles. They should sit in different seats, according to where someone playing their role would most likely sit. They must act their role faithfully, though realistically. That is, they shouldn't over do it.

Feedback:

a. During the role-switch lesson, coach students who might be playing their role inappropriately.

b. As much as possible, interact with students as if they were the students they're role-playing.

c. Toward the end of the lesson, ask students the following questions:

1. How did it feel to play another role?

2. Were you surprised about responses you got?

3. What expectations do you think others would have toward someone who always played that role?

4. What behavior might that person have to have to fulfill those expectations?

5. In what ways might always adhering to this one role be self-destructive? In what ways might it not be?

d. Reinforce that it can be hard to switch roles, especially if you're not given permission as in this exercise. Encourage students to examine the various roles they play and think about the aspects of each that might be self-destructive.

Reference:

S. Wegscheider-Cruse. 1985. *Choice-making*. Deerfield Beach, FL: Health Communications.

THE STORY OF DAVID Q.

David Q. was a popular student in school. In his freshman year he was voted the most likely student to succeed. At that time he was a B+ student and was a star athlete on the basketball and cross country teams.

During the summer before his sophomore year, his favorite brother, age 19, was killed in a car accident. His brother had been drinking beer that was bought for him by an uncle. David Q. wasn't ready for his brother to die. It was the most painful experience that he had ever had.

That fall, David's parents were on the edge of divorce. David's father had started drinking heavily while mourning his son's death. When drinking, he was violent. In fact, the police were called so many times that the neighbors were talking about it. David's mother was tired of carrying all the responsibilities for the family. She thought that if she got a divorce she wouldn't have to deal with drinking and violence in the home.

At Christmas time, David's girlfriend Susie decided to break up with him, because David was no fun to be with any more. He seemed to be sad and depressed all the time and only wanted to sit home and watch TV. Susie wanted out of this situation and wanted to date David's best friend, Alex. On New Year's Eve, David decided to go to a party to forget his troubles. Susie was there with Alex, and this really upset him. He drank too much, started a fight, and was arrested for being under the influence of alcohol and for bad conduct. When he went to court, the judge was easy on him because this was his first offense.

Now David Q. feels helpless about everything and feels that he has no future. He is no longer doing well in school, and he didn't make the basketball and cross country teams because of his poor grades and drinking. His girlfriend is now going steady with Alex, and his parents are in the middle of a divorce battle. He sees his father now and then, but he is usually too drunk to talk or to remember when he last saw his son. David has heard that his father is now living with a woman who drinks like he does.

David has just confided in you that he has asked to borrow his mother's car on Friday night, and he has also asked his uncle to buy him some beer. He intends to get really drunk. He wants you to party with him. What do you do? Please explain your choice of action.



Who Were You Then?

Directions:

Write a short description of a time when you played each of the roles below. Discuss what you did and what the "payoff" was for you or those around you.

The Clown _____

_____

_____

_____

The Hero _____

_____

_____

The Pleaser _____

_____

_____

_____

The Lost Child _____

_____

_____

_____

The Rebel _____

_____

_____

_____

SECTION 5

Why Do People Attempt Suicide?

5.1 Understanding Grief
5.2 Problem of Indian Youth Suicide
5.3 Facts and Fiction About Suicide
5.4 Emotional and Behavioral Warning Signs of Suicide

LESSON PLAN 5.1

Understanding the Grief Process

Lesson Objectives:

* Learn the stages of the grieving process.

* Learn how to support someone who is grieving.

* Experience the value of writing for self-expression.

Preparation:

Prepare a class set of "Seattle's Speech" and "Indian Ways of Coping with Grief and Loss" included in this lesson plan.

A handout that includes "Age-Loss Line" and "Types of Losses" is provided at the end of this lesson as possible follow-up activities. Directions for how to use them are provided.

Post the "Community Resource List" from Lesson 6.2 on a permanent bulletin board positioned in an obvious place in the school hallway.

Suggested Time Frame: One to two class periods.

Lesson Content:

Whenever someone we care about dies, we feel a sense of sadness and loss. If a person we know has committed suicide, those feelings can be even stronger because we recognize the pain and hopelessness the person must have felt. The strategies you will learn for helping prevent suicide cannot guarantee that a person won't do it. You are not responsible for what another person does with his or her life, but that doesn't mean you won't be sad and maybe even hurt if that friend or family member dies.

What can you expect to feel if someone you care about dies? How can you support someone who has suffered the loss of a loved one?

When someone dies, those left behind undergo a period called *grieving*. Grieving isn't a length of time so much as it is a process. The healthy grieving process can be as short as a few days or weeks, to several months or a year. It all

depends on cultural expectations and how close one might have been to the person who died. People who study the grieving process note that there are usually three stages. These stages usually happen in a set order. If you know what the stages of the grieving process are, you can recognize yourself or others going through them.

There are three parts in the first stage: *shock*, *denial*, and *anger*. Shock is often the first emotion. Shock can last from a few minutes to a few days. It can continue until a person has actually seen the body of the dead person. When someone is in shock, they often can't move. They have a hard time thinking clearly. Their emotions are all jumbled up—the person may not be able to say how he or she feels because so many emotions are churning around at the same time.

Denial is similar to shock in that it avoids feelings, but is different because it is more controlled. A person who is in denial refuses to believe in his head what he knows to be true in his heart. A person in denial will say that it's not true that the person is dead, or will say that the person will come back, or that it's impossible, the person can't be dead. By denying someone's death, a grieving person holds back his or her emotions.

Anger is the last part of the first stage. A loved one who is angry might say, "Why did my friend have to die?" "Why did my friend leave me here all alone?" "What the hell is wrong with that person! How could she have been so stupid to do this?" Anger is an important part of the grieving process because it is the first time emotions begin to show through.

The second stage of the grieving process is the *emotional* stage. Here, all of the sadness comes pouring out. The person gets in touch with his true feelings—the ones he first denied, and later may have avoided by being angry. The feelings that come up are ones you've been learning about: sadness, depression, anxiety, despair, and hopelessness. As you'd expect, these feelings are a normal part of the grieving process, and just like other times, are only unhealthy if they go on for too long or are expressed in self-destructive ways, such as through drinking or fighting. This stage of the grieving process can go on for awhile. It often starts after the body of the dead person has been buried. Unfortunately, this is often when everyone else goes back to their day-to-day activities, so the grieving person may not feel as supported as he did during the funeral.

The third stage of the grieving process is called *renewal*. In this stage, the person begins to accept the loss of a loved one. The grieving person becomes more

directed, more involved in social activities, school or work. The person begins to resume daily routines and has a sense of optimism and hopefulness.

How can you support someone through the grieving process?

Stage 1: Shock, Denial, Anger

Be supportive by just being there. You may not have to say much. Maybe the grieving person will busy himself or herself by making funeral arrangements. This is a form of denial. Even if they don't show it, most people in shock, denial, and anger don't want to be alone, even if they say they do want to be. It is important that you stay in constant contact with those left behind. You can call the person on the telephone, but it's even better if you can be near him or her in person.

There's not much you can say at times like these. If someone is in shock, you can reassure him or her. Sometimes just a warm hug is the best you can do. If the person is in denial, you shouldn't agree with him or her that the person isn't dead. On the other hand, be understanding and recognize that the person is saying such things for protection from emotional pain. By gently reminding the grieving person that his or her loved one has died, you can help move the person into the next stage. If the person is angry, he or she may say mean things about the deceased person. You shouldn't get angry about this. The grieving person doesn't believe these things; it is simply an effort at self-protection from emotional pain. Gently reassure the grieving person that the one who's died isn't trying to hurt those left behind.

Stage 2: The Emotional Stage

This is the part of the grieving process that can hurt the most. After the funeral, after the burial, everyone goes back to their daily routine. The grieving person is no longer surrounded by friends and family. It is a time of sadness and loneliness.

The best thing you can do is to call the person up often just to visit. Let the person talk, but don't feel like you have to give advice. Just use your active listening skills to be supportive. The person may cry a lot, and this can be embarrassing for both of you. But don't let it scare you away. Just be patient, and let the person feel the sadness in a healthy way.

The emotional stage can last from a day or two, to a number of months. If the person who died had a long and particularly close relationship with the grieving person (as in a marriage of 20 years or a son or daughter), the emotional stage

can last a few months or a year. There are no set rules. This stage becomes unhealthy only when the griever becomes severely depressed or expresses sadness in self-destructive ways.

Stage 3: Renewal

At some point, the griever has to stop looking back at the history he or she had with the dead person, and turn his attentions forward to the life ahead. At this point in the grieving process, the griever doesn't focus on the sadness so much. After awhile, the grieving person will begin to realize that life does go on, and may begin to be involved in his or her regular activities.

Now is a good time to include the person in some activities—like going to a pow-wow, or inviting him or her to a party, for instance—even if you're not close friends. Sometimes, these kinds of things can be awkward. The person, who may be a friend or family member, is still sad. He or she may cry unexpectedly sometimes. This is a normal part of the process. You can be supportive simply by helping the person enjoy those things that may not have seemed so important for awhile.

We always miss people who have died. We remember them when we see familiar places or hear familiar music. Sometimes, we see a glimpse of someone who we think for a moment must be the person, until we realize that isn't possible. We can honor the memory of people who have died, as well as make ourselves feel better about their not being with us if we focus on the excellent personal qualities that we remember about them. Such memories can turn a moment of sadness into a fleeting smile and a warm feeling all over.

ACTIVITIES

1. INDIAN WAYS OF COPING WITH GRIEF AND LOSS

Information Given:

The following information introduces lesson content relevant to this activity.

The concepts of death, loss, and grieving often vary from tribe to tribe. Each tribe brings its histories, shared values, and ways of interacting with each other into how they live their lives today. As we examine the differences between tribes on the concept of death, we can honor our own unique tribal differences while understanding another tribe's way of dealing with loss.

Modeling:

Students will review how various tribes cope with loss due to the death of a close friend or relative. Explain to students how their tribe or community usually copes with loss. If possible, have a tribal/community leader speak briefly on the subject of death, loss, and grieving.

Behavior Rehearsal:

Select volunteers to read aloud "Indian Ways of Coping with Grief and Loss." Ask students to notice the differences among tribes for discussion.

Feedback:

a. Divide the class into smaller discussion groups to explore the differences among tribes on the issues of grief and loss.

b. Walk around the room and help students who are having difficulty talking about grief or loss. Encourage students to express their feelings about the tribal differences found in the readings.

c. Encourage discussion by asking some of the following questions:

1. What are some common reactions to grief and loss?

2. Which reactions would be most difficult for you to deal with?

3. Is there such a thing as "unhealthy" feelings of grief?

4. Does it help to share your grief with another person?

5. Is it important to understand loss and grief prior to the death of a close friend or relative?

d. Remind students that losses often cause pain and hurt. Grieving is a way to express feelings of loss and to say goodbye to a deceased person. This process is a natural reaction to loss, and sad feelings associated with loss are normal. Remind students that they can provide support for a grieving friend by being a good listener.

e. A good way to end this activity is with a song, poem, or brief meditation activity that expresses hope, renewal, and life. Another way to end this

activity is to read aloud "Seattle's Speech" and ask the students to reflect on the meaning of the speech and their feelings after reading it. Encourage students to share their reactions.

2. SENDING SOME LOVE

Information Given:

The following information introduces lesson content relevant to Activity 2.

Some tribes prefer not to say a deceased person's name nor dwell on thoughts about that person after a prescribed period of time following his or her death. If this is the case with your tribe, you may not wish to do the following activity.

When you are sad, it can help to let go of the feelings you have and put them on paper. The process of writing helps you focus on your sadness in constructive ways. Once you've written your feelings down, a little bit of the sadness is out of you and you might feel better. Just as "sharing" the deceased person's belongings is a way of letting go for many Indian and Native people, writing down your feelings can help you "let go" of them. It is also a way of "sharing."

In this activity, you will practice writing to express thoughts and feelings. You won't have to show what you write to anyone else. Notice how it feels to put your ideas into words.

Modeling:

Students will write a letter to a friend or loved one who has died. This letter will be structured to review the stages of grieving discussed in this lesson. As you review the outline, give some examples of appropriate things one could write. It would be most effective if you could draw examples from your own experience.

Outline for a letter to a friend or loved one who has died:

1. Write about your initial reactions to the person's death.

   How did you hear about the person's death? What did you think/feel when you first heard about it? Were you shocked, did you deny it, and were you angry? How long did this go on?

2. As time passed, how were you feeling about the person's death?

   Did you feel sad after awhile? How did you express your sadness? Whom, if anybody, did you talk with? Did certain memories or experiences you had make you especially emotional? How long did this go on?

3. How do you think and feel about the dead person now?

   What activities do you do now that remind you of the deceased person? What happy memories remind you of this person? What were his or her personal qualities that you admired or would like to have yourself? What memories of this person make you smile?

4. Write to the person thoughts, feelings, questions, or comments you'd like to express to him or her (e.g., "What is it like to be dead?" "Do you ever think of us?" "I love you," etc.).

Behavior Rehearsal:

Have students write letters to someone they know who has died. The person can be a friend or family member. If they can't think of a person they are close to, they can write about a pet they were fond of, or some community person or celebrity whom they admired. Students can write in any language they feel comfortable with, but they are to follow the outline that you provide. Students should use a letter format ("Dear ---,") and personal pronouns, such as "I" and "you." As they write, they should strive to be honest about their thoughts and feelings. Remind them that their writing will not be collected.

Feedback:

a. Circulate around the room and help those who ask for it. Make sure students remain on-task.

b. When students are finished, ask them how it felt to write their letters. *Did they feel a little sad?* Did they feel happy remembering someone they cared about? Might they do it on their own?

c. Notice students' reactions during this activity. Take note of students who might cry or act distraught. When appropriate, encourage them to talk with a counselor or trusted family member or friend about their sadness.

d. Reinforce LESSON CONTENT by reiterating the stages of grieving. Students may or may not have experienced the grieving process as it is outlined in the lesson, and that's OK. What's important is that someone who is grieving thinks about the feelings he or she has and expresses them in healthy, non-destructive ways, such as through writing.

e. Ask if anyone would like to read the letter aloud, or have you read it. Don't push anyone who really doesn't want to read his or her letter. If someone does read, thank that person for his or her honesty, and for sharing personal thoughts and feelings with the class. Ask students how it felt to hear the other person's letter.

f. Now, explain that the letter was written to help students focus on their own thoughts and feelings. They don't have to keep their letters if they don't want to. You may want to have a fire to burn the letters, as a symbolic gesture of "letting go."

g. Reinforce the lesson objectives by reminding students of the stages of grieving and reiterating that people may grieve many different ways. The only important thing is that grief over someone's death should not be prolonged or expressed in self-destructive ways.

h. Ask students to write questions they may have for the community speaker on note cards in preparation for lesson 5.2.

See also:

R. L. Hayes. 1988. Coping With Loss: A Developmental Approach to Helping Children and Youth. In J. Carlson and J. Lewis, eds., *Counseling the adolescent: Individual, family, and school interventions*. Denver, CO: Love.

C. Locust. 1985. *American Indian Beliefs Concerning Health and Unwellness*. Monograph, Native American Research and Training Center, College of Medicine. Tucson: University of Arizona.

J. J. Schmidt. 1991. Crisis Intervention: Being Prepared. In J. Schmidt, *A survival guide for the elementary/middle school counselor*, 158-189. West Nyack, NY: Center for Applied Research in Education.

SEATTLE'S SPEECH*

A speech attributed to Seattle (Seathl), a Dwamish chief, supposedly addressed in 1854 to Isaac Stevens, the Governor of Washington Territory.

> Yonder sky that has wept tears of compassion upon my people for centuries untold, and which to us appears changeless and eternal, may change. Today is fair. Tomorrow it may be overcast with clouds. My words are like the stars that never change. Whatever Seattle says the great chief at Washington can rely upon with as much certainty as he can upon the return of the sun or the seasons. The White Chief says that Big Chief at Washington sends us greetings of friendship and goodwill. That is kind of him for we know he has little need of our friendship in return. His people are many. They are like the grass that covers vast prairies. My people are few. They resemble the scattering trees on a storm-swept plain.... I will not dwell on, nor mourn over, our untimely decay, nor reproach our paleface brothers with hastening it, as we too may have been somewhat to blame....
>
> Your God is not our God. Your God loves your people and hates mine. He folds his strong and protecting arms lovingly about the paleface and leads him by the hand as a father leads his infant son...but He has forsaken His red children...if they really are His. Our God, the Great Spirit, seems also to have forsaken us. Your God makes your people strong every day. Soon they will fill the land. Our people are ebbing away like a rapidly receding tide that will never return. The white man's God cannot love our people or He would protect them. They seem to be orphans who can look nowhere for help. How then can we be brothers? We are two distinct races with separate origins and separate destinies. There is little in common between us.
>
> To us the ashes of our ancestors are sacred and their resting place is hallowed ground. You wander far from the graves of your ancestors and seemingly without regret. Your religion was written upon tablets of stone by the iron finger of your God so that you could not forget. The Red Man could never comprehend nor remember it. Our religion is the traditions of our ancestors...the dreams of our old men, given them in solemn hours of night by the Great Spirit; and the visions of our sachems; and it is written in the hearts of our people.

---

* F.W. Turner, ed. 1974. *The portable North American Indian reader*, 251-253. Kingsport, TN: The Viking Press, Inc.

Your dead cease to love you and the land of their nativity as soon as they pass the portals of the tomb and wander way beyond the stars. They are soon forgotten and never return. Our dead never forget the beautiful world that gave them being.

Day and night cannot dwell together. The Red Man has ever fled the approach of the White Man, as the morning mist flees before the morning sun. However, your proposition seems fair and I think that my people will accept it and will retire to the reservation you offer them... Then we will dwell apart in peace.... It matters little where we pass the remnant of our days. They will not be many. A few more moons; a few more winters...and not one of the descendants of the mighty hosts that once moved over this broad land or lived in happy homes, protected by the Great Spirit, will remain to mourn over the graves of a people once more powerful and hopeful than yours. But why should I mourn at the untimely fate of my people? Tribe follows tribe, and nation follows nation, like the waves of the sea. It is the order of nature, and regret is useless. Your time of decay may be distant, but it will surely come, for even the White Man whose God walked and talked with him as friend with friend, cannot be exempt from the common destiny. We may be brothers after all. We will see....

Every part of this soil is sacred in the estimation of my people. Every hillside, every valley, every plain and grove, has been hallowed by some sad or happy event in days long vanished. The very dust upon which you now stand responds more lovingly to their footsteps than to yours, because it is rich with the blood of our ancestors and our bare feet are conscious of the sympathetic touch. Even the little children who lived here and rejoiced here for a brief season will love these spirits. And when the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the streets of your cities and villages and you think them deserted, they will throng with the returning hosts that once filled and still love this beautiful land. The White Man will never be alone.

Let him be just and deal kindly with my people, for the dead are not powerless. Dead, did I say? There is no death, only a change of worlds.

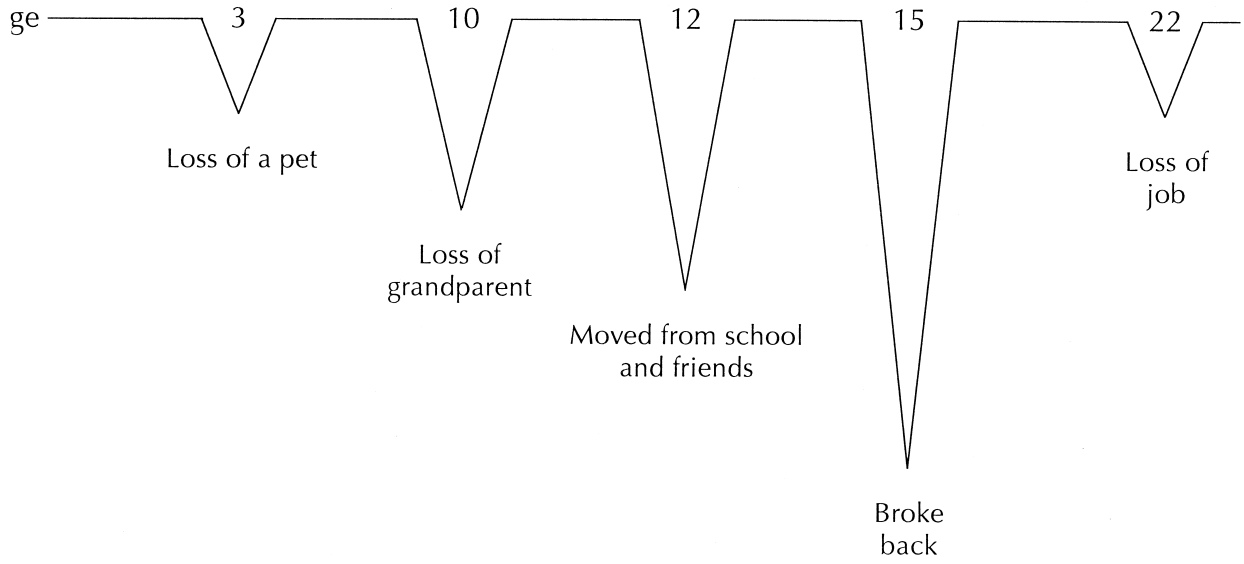
DIRECTIONS FOR FOLLOW-UP ACTIVITIES TO LESSON 5.1

AGE-LOSS LINE

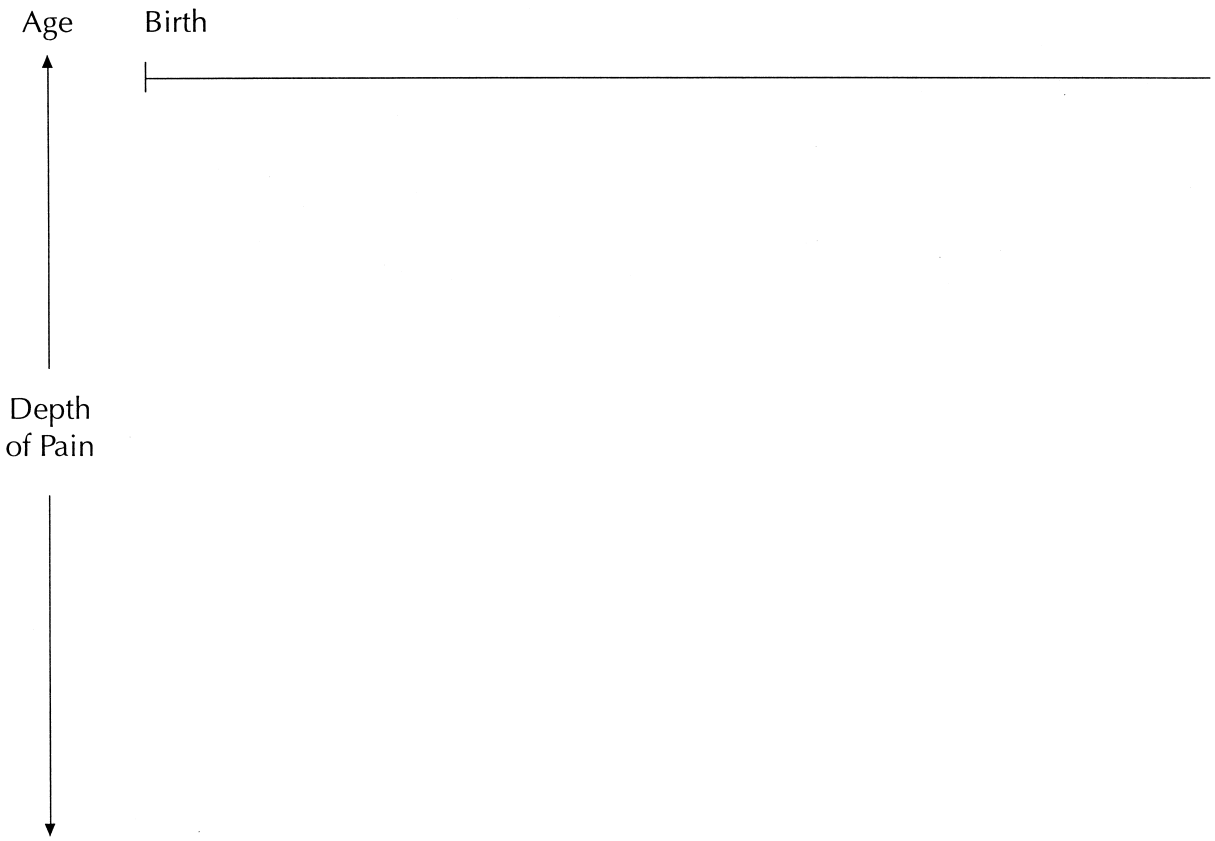
This activity can help reinforce the idea that experiencing loss and grief is a normal part of growing up. The horizontal line is the "Age Line." Dips in the line indicate times when some emotional loss or trauma occurred. The numbers in the sample (3, 10, 12, 15, 22) refer to the ages at which the person filling out the Age-Loss Line experienced the sad events.

The vertical line indicates how deeply the loss was felt. If students want, they can write in a "1" at the top and continue down to "10," thus creating a "depression scale." When they think of a loss, they can draw the dip down to how bad it felt when it first happened.

SAMPLE AGE-LOSS LINE



MY AGE-LOSS LINE



TYPES OF LOSSES

This activity can help students recall strategies for coping with grief and loss. In the "How You Felt" column, students can briefly discuss how they felt at the time of a particular loss. They can refer to feeling words discussed in Section 3. In the "Ritual That Helped" column, students can write about a religious ceremony they attended, an activity such as a hike, a hunt, or a party, or a personal service they did that might have relieved their sadness about the event that happened.

INDIAN WAYS OF COPING WITH GRIEF AND LOSS

Within American Indian society, there are many ways in which individual tribes approach the issues of grief and loss. Some tribes follow similar traditional practices in regard to death, burial, and mourning. Others follow quite different practices. There is no one way of grieving over death in Indian and Native cultures that is best or better than other ways. Each method must be accepted as valid for its own particular tribe. Nonetheless, taken collectively, these diverse traditional beliefs and practices can help us better understand how to cope with the loss of a loved one.

According to the Mescalero Apache tradition, as soon as a death occurs, the burial is arranged as quickly as possible. Thus, if a person dies in the morning, he or she is sure to be buried the same day, or anyone who dies in the evening is interred the next morning. Also, all personal property of the deceased is destroyed, for it is very dangerous if a Mescalero retains the property of his or her dead relative. Graves are never revisited, and the name of the deceased is never to be spoken directly again. In this manner, tribal members guard themselves from the ghost of the deceased, which they believe will try to draw them to the land of the dead.

By contrast, among the Hopi Indians of Arizona, much "bringing back of the dead" goes on in fantasy, dream, and even formal seance. This allows the grieving person to be able to feel, if only briefly, that the dead person is still present in the living world. In general, Hopis permit talking freely about a deceased person and mourning him or her in a relatively open, genuine way, so long as the public grieving is not excessive.

The Winnebago Indians accept death as a natural part of the cycle of life and look on it as being, not the ultimate end of existence, but rather a different kind of consciousness from that possessed in life. Death is regarded as a "stumbling," after which the deceased journeys to the spirit land and then becomes reincarnated into another life form.

Similarly, the Haida Indians of British Columbia believe in reincarnation as well. According to their tradition, after death the soul journeys for a time in an intermediated world and then returns to life reincarnated as a new-born form within the same family. Often, the pregnant mother announces the arrival of the deceased through dreams, indicating the previous personality inherent in the baby to be born. After birth, the baby may be examined for birthmarks or other physical features similar to those of the deceased.

Within Navajo tradition, a four-day mourning process follows the death of an individual, during which open discussion of the lost member is allowed. But after the four-day period, the mourner is expected to carry on his or her usual routine with no further expression of emotion concerning the loss. Further, the death of a close relative, or friend, is considered a dangerous time for the survivors because of the belief that most dead may return as ghosts and cause harm to the relatives. Therefore, rites and rituals such as the Beauty Way, Hand-Trembling, and Blessing Way chants are used to encourage normal grieving and protect against any harm.

In a related sense, witchcraft is still thought to be one of the major causes of death according to Zuni tradition. As with the Mescalero, Zuni burials take place within four days after death and the dead cease to be mentioned by name. The Zuni believe that every person carries an invisible road within them that determines the proper time for an individual's death. If death comes too soon, as in suicide or because of excessive grief, the deceased is barred from the afterworld until coming to the end of his or her appointed road.

Though there is much variation among tribes regarding death, Indians respect death as they do life. American Indian and Alaska and Canadian Native philosophies emphasize a desire to live in harmony with the universe and to recognize that all things are interconnected and interdependent. This is the balance that must be maintained to keep the world intact. The Indian or native person sees himself or herself as part of the natural order, and as such, is not so preoccupied with death but rather accepts it as the natural pattern of life. Death is something to be accepted like the changing of the seasons, and thus from death comes life. But in accepting this truism of death as the continuation of universal order, we must also honor and embrace the gift of life passed on to us through our Creator and take on the responsibility to find the meaning in life for other generations to follow.

TYPES OF LOSSES

Loss	*How You Felt*	*Ritual That Helped*
Death		
Illness		
Loss of friend		
Moving		
Divorce		
Injury		
Change school/work		
Other		

LESSON PLAN 5.2

Reviewing the Problem of Youth Suicide in the Indian Community

Lesson Objectives:

* Enhance students' ability to talk about suicide openly and appropriately.

* Help students understand why suicide prevention is important in their community.

Preparation:

Contact a leader or resource person from your community to speak in class about youth suicide in your tribe. Speakers should emphasize why it is not acceptable to take one's life. The community loss imposed on the tribe by suicide should also be addressed. If those individuals aren't available, community members who have attempted suicide could be invited to speak about their feelings of depression, anger, and helplessness that led to the suicide attempt, and, how, in retrospect, employing coping skills could have prevented the attempt. Alternatively, a panel of surviving friends or family members could be organized to address their loss, their stigma and any communication skills they might have employed to coax the deceased into seeking help. Give student notecards with their questions and concerns to the speaker(s) in advance of this class session

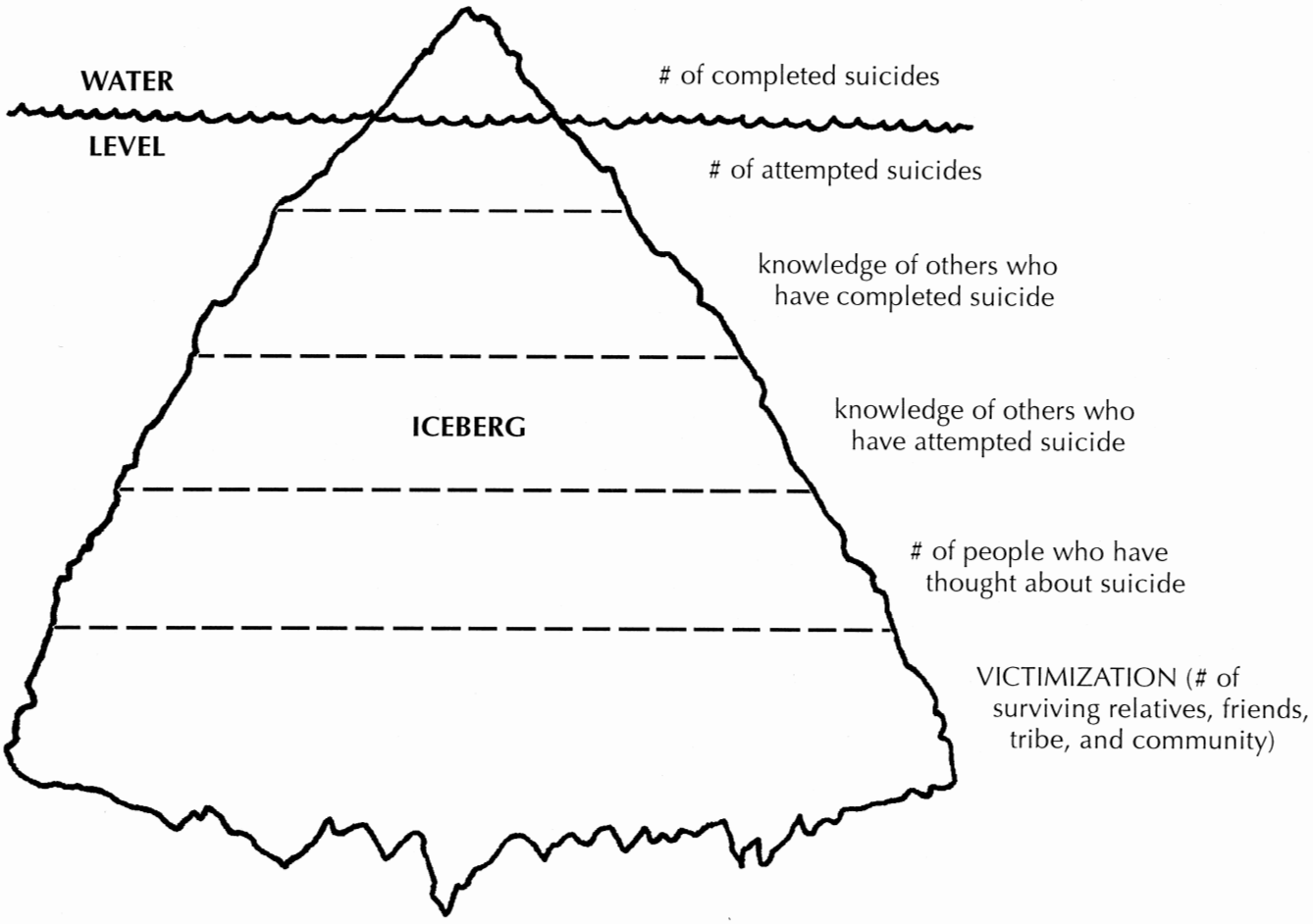
Suggested Time Frame: One to three class periods.

Lesson Content:

Suicide is what happens when a person kills himself or herself. Suicide is a serious problem for many American Indian and Alaska and Canadian Native communities; Indian and Native people have the highest suicide rate of all ethnic minority groups, including African Americans, Hispanics, Chinese and Japanese Americans. In 1980, for example, 14 of every 100,000 Indian adolescents committed suicide, compared to 13 Anglo Americans, 11 Hispanics, 8 Chinese Americans, 8 Japanese Americans, and 7 African Americans (Liu & Yu, 1985; National Center for Health Statistics, 1983; and Smith, Mercy, & Warren, 1985).

Young Indian or Native men between 15 and 24 years old are at greatest risk of suicide, especially those who are no longer in school. In fact, five times more Indian or Native men nationwide commit suicide than do women. Suicide rates vary widely from tribe to tribe. For example, about 11 of every 100,000 Navajo and 46 of every 100,000 Apache commit suicide. A consistent finding related to suicide among various tribes is the fact that young Indian or Native men between 20 and 29 years old are at greatest risk (May & Van Winkle, 1994).

One way of understanding suicide might be to visualize the image of an iceberg. Only the tip or very top of an iceberg is visible above the ocean. It looks very small when compared to the very large part of the iceberg that is not visible, hidden beneath the water. Suicide is similar to an iceberg in the way it impacts others. Except the completed suicide is obvious and out in the open for people to witness directly. Suicide attempts and associations with others who have completed or are attempting suicide are not obvious and often remain hidden beneath the surface. However, these associations with suicidal tendencies influence the way people think when they are under stress.



Tribal leaders, your teachers, and community leaders feel that this problem is so serious that they want to talk to you about it. We feel that talking with you about suicide may help prevent it from happening. Your leaders want you to understand the problem of suicide in your community. We think you are old enough and mature enough to understand that we need Indian youth to become our future leaders. By working together, we can help Indian people continue to be strong, successful, and happy with long, prosperous lives.

Remember the web exercise in Section 1? In that lesson, we learned that a tug at one point in the rope affected many people around the circle. Suicide is the same way. When someone kills himself or herself, it creates a tug at the hearts of those left behind. That tug makes the entire family, relatives, friends, and all those connected—even remotely—stop their lives and mourn. The mourning comes from our private sadness that the person who's no longer with us was suffering with a burden that could have been relieved, if only he or she could have communicated better, or reached out for the support of loved ones. It is also a community sadness; when one person commits suicide it makes those left behind feel weak. One person's suicide weakens our entire community.

In some cases, people, especially young people like yourself, feel that all the attention someone gets after committing suicide is worth it. They see the sadness of those left behind and think that the dead person feels good to know others care about him or her. But for that person, it is too late. When someone commits suicide, he or she is forever cut off from the support and love he or she could have had if he or she had found help.

References:

T. D. LaFromboise and B. Howard-Pitney. 1994. The Zuni Life Skills Development Curriculum: A Collaborative Approach to Curriculum Development. *American Indian and Alaska Native Mental Health Research, The Journal of the National Center Monograph Series*, 4:98-121.

W. Liu and E. Yu. 1985. Ethnicity and Mental Health. In J. Moore and L. Maldonado, eds., *Urban ethnicity*. Beverly Hills, CA: Sage.

P. A. May. 1990. Suicide and Suicide Attempts Among American Indians and Alaska Natives: A Bibliography. *Omega*, 21:199-214.

P. A. May and N. Van Winkle. 1994. Indian Adolescent Suicide: The Epidemiologic Picture in New Mexico. *American Indian and Alaska Native Mental Health Research, The Journal of the National Center Monograph Series*, 4:2-23.

C. J. Pine. 1981. Suicide in American Indian tradition. *White Cloud Journal*, 2(3):3-8.

ACTIVITIES

Information Given:

The following information introduces lesson content relevant to this activity.

Today's speaker will discuss what suicide is and how it affects our community. This is an important topic for all of us. We trust that you will help our speaker discuss this difficult topic by paying close attention and acting appropriately. You may know someone who has committed suicide, or you may have questions and comments about it. You will have a chance to share your questions and concerns. In fact, it is important that you listen carefully so that you can participate in the discussion afterwards.

Modeling:

If the guest speaker is not familiar with classrooms, you may want to guide him or her by asking pertinent questions or interjecting comments. Keep in mind that the object of the lesson is to help students learn to talk about suicide openly. Making sure that the speaker talks in the first person (e.g., "I," "me") about personal or professional experiences, will encourage students to do the same.

Behavior Rehearsal:

a. Have students listen carefully to the presentation.

b. At appropriate times, encourage students to contribute to the session by asking questions or interjecting relevant comments. It is important for students to ask questions directly, in complete sentences, to help them overcome shyness about the topic.

c. After the lesson, have students write a ONE MINUTE PAPER in which they relate their thoughts or questions not addressed during discussion. Students may elect to omit their names on the ONE MINUTE PAPERS.

Feedback:

a. Reward students for appropriate listening behavior, and severely chastise those who don't listen carefully. It is important that students take the topic seriously and engage in it appropriately.

b. Encourage students who formulate their comments and/or questions thoughtfully, and who ask them clearly. In addition, help students who falter as they ask questions, either by asking the student's question and having him or her repeat it, or by restating the remark for the student's (and perhaps the speaker's) benefit.

c. You may generate discussion, by asking the following questions:

1. How many students have known someone between 8 and 24 who has committed suicide? How many have known 2, 3, or more?

2. Ask students to think about it carefully, then ask volunteers to estimate the number of close family members a suicide victim has left behind (for example: mother, father, brothers, sisters, husband, wife, children).

3. How many extended family members were left behind (i.e., aunts, uncles, cousins, grandparents)?

4. Ask students to think of one personal quality that the person had which could have benefited the tribe (if necessary, refer to Lesson 1.6—Personal Qualities). Have students share these qualities (for example: warm and kind friend, future leader, lawyer, good Indian dancer, humorous, honest, etc.).

d. Collect ONE MINUTE PAPERS and address issues that arise in them either directly with the student or with the class as a whole.

COMMON QUESTIONS STUDENTS ASK ABOUT SUICIDE

Why is suicide one of the first things that comes to a person's mind when depressed?

What are some of the things to look for in a person who is thinking about suicide, especially if the person is quiet?

What would you say to a person who wants to commit suicide and has really nothing to live for?

What are some of the things I can do if I suspect that one of my friends is thinking about suicide but he or she is not willing to talk about the problem?

How can I really tell if someone is thinking about suicide, or really going to do it, when they keep denying it?

What are the things I can say to someone who is attempting to jump off a bridge or a cliff?

What should you do if a friend makes you promise not to tell anyone that he or she is thinking about committing suicide?

If a friend was planning on committing suicide and told you not to tell anyone and one day commits suicide, does this make you a killer?

How would you deal with losing the trust of your friend after telling someone that your friend wanted to commit suicide when the friend told you not to tell anyone?

What should you do if you are feeling suicidal and there is no one to talk to about it?

What do you do if you want to die but are too scared to complete the task?

Is it unusual to want to commit suicide more than once a week?

If you tried to kill yourself, but you didn't die, do you think you should still talk to someone about it?

What will happen if I attempt suicide, and someone stops me before I die? Will I be considered crazy and sent to a crazy place?

Why do Indian and Native people act negative toward each other?

Why don't people have more respect for us Indian and Native people?

Do Indian/Native people really have the highest suicide rate or are we just easy to pick out because we are a minority?

Why do American Indians and Alaska and Canadian Native people have the highest rate of committing suicide?

What are the most common ways of committing suicide among Indian people?

Can heavy metal music be linked to suicide in any way? If so, how?

Has heavy metal music ever influenced you or someone you know to attempt suicide? If so, how did you deal with it?

How long does it take for a drug or a poison to kill someone?

Do most teenagers try to kill themselves because they have problems with their parents?

Is suicide embarrassing to a family?

What should a parent/caretaker do if they found out his or her son or daughter has attempted suicide?

How can you get the message across to people that once you're gone you're gone forever?

Have you ever had an experience with suicide? If so, did it influence the way you think and feel in any way?

Have you ever tried to kill yourself?

Do you know someone who has killed himself or herself?

Would you really care if someone in this class committed suicide?

Why does it take suicide attempts by several students to show counselors at this school that there is a problem here?

Why don't people provide help when a person attempts suicide?

LESSON PLAN 5.3

Differentiating Between Fact and Fiction About Suicide

Lesson Objectives:

* Dispel misconceptions about suicide.

* Improve students' awareness about individuals at risk for suicide.

Preparation:

Put each fact and fiction from the "20 Facts and Misconceptions about Suicide" on a transparency for use with the overhead projector. Prepare class sets of the "20 Facts and Misconceptions about Suicide" and "What Are the Facts?" handouts included in this lesson plan.

Suggested Time Frame: Two to three class periods.

Lesson Content:

There are many misconceptions about suicide. So it is important that you know what the facts are. Believing that something you've heard about suicide is true, when it really isn't, could mislead you (and others). You might think that someone may not try suicide, when, in fact, they actually might.

In this lesson, you will learn 20 misconceptions and 20 important facts about suicide. Knowing both the facts and the misconceptions can make you more alert to helping a friend or family member who is so depressed that he or she may be thinking about suicide.

ACTIVITIES

1. LEARNING THE FACTS ABOUT SUICIDE

Information Given:

The following information introduces lesson content relevant to this activity.

Suicide is a permanent solution to a temporary problem. Knowing the facts about suicide can help prevent it. Thinking that a misconception about suicide is really true can lead to actions that actually may harm or hurt loved ones. You could also give bad advice or ignore important signals that can tell you if someone you know may be thinking about suicide. The most important thing to do when someone may be thinking of suicide is to be a good listener. You already know that. Now you are going to learn what to listen for and what to look for so you can see when someone is at risk for suicide even if that person doesn't talk about it. You will be even better able to respond to a friend in distress when you learn the behaviors and patterns that are common to people who are suicidal. To accomplish this, you will discuss with the class a list of common misconceptions about suicide, and then you will learn the facts.

Modeling:

Read the first misconception (fiction) and the first fact from the transparencies you have created. Or have a student, who can do so slowly and clearly, read it . Read the fiction first and ask how many people thought it was true. Then discuss with the class how that belief could make it difficult for someone to respond appropriately to a suicidal person. Then discuss the fact and how knowing the fact makes a person better able to respond. Continue this process until all 20 facts and misconceptions have been presented.

Behavior Rehearsal:

a. Have the students read the handout aloud together alternating the fiction with the facts. Discuss each statement carefully and see which fiction fooled them.

b. Tell the students to think about each fact carefully and try to remember it. Afterward, they will have the chance to test their knowledge.

Feedback:

a. Praise students who read clearly and slowly enough so that the entire class can hear and understand them. Encourage students to read who might be shy.

b. Reinforce the facts by discussing each one briefly. Address students' questions, comments, or anecdotes as they arise. At times, you may want to challenge students by asking questions about a fact, or asking students to relate one fact to another (e.g., #2 and #10).

c. Emphasize the importance of knowing the facts about suicide, and of not confusing the facts with the misconceptions.

2. **PUTTING YOUR SUICIDE FACTS TO WORK**

Information Given:

The following information introduces lesson content relevant to this activity.

a. The most important reason you're learning the facts about suicide is so you can use them. We want you to be able to recognize misconceptions about people who have committed or attempted suicide. That way you'll be better able to help others and understand more about human behavior.

b. Now, you'll practice using facts and misconceptions about suicide. I will read some *vignettes* about suicide. A vignette is a piece of a story, usually an incident or a character sketch.

Modeling:

Begin by "practicing" finding facts and misconceptions on the "What Are the Facts?" handout. Say, for instance:

> My friend Suzy says that she's not worried about her grandmother committing suicide because older people never do.

Behavior Rehearsal:

a. Have students refer to the "20 Facts and Misconceptions About Suicide" handout to locate facts and misconceptions pertinent to the example above.

b. First as a class, and then on their own, ask students to decide whether the vignette contains a fact or a misconception by looking on the "20 Facts and Misconceptions About Suicide" handout. Tell them they must be able to explain their reasoning.

Feedback:

a. Wait until *all* students have at least one fact or misconception picked from the handout before proceeding. Encourage those who finish early to continue scanning the handout. Since more than one fact and misconception can apply to the same vignette, encourage students to explain fully their reasoning. For example, if we assume Suzy is American Indian, #14 is probably the most relevant. A number of students may choose #8, which also applies and is the first one they will come to as they scan the "Facts and Misconceptions" handout.

b. Praise students who seem to be scanning the handout intently. The more students scan the handout, the more likely they are to internalize the suicide facts.

c. Encourage students to explain their answers. Invite discussion and dissent.

Repeat:

Once students have the idea, work through each of the 5 examples on the "What Are the Facts?" handout (see TEACHER COPY). This activity can be done either as a whole group or small group exercise, depending on how well students seem to manage on their own and the time constraints.

▸ 20 FACTS AND MISCONCEPTIONS ABOUT SUICIDE ◂

1. FICTION **Suicide is the only free choice that an Indian has to make.**

   FACT American Indians have the freedom to choose where and how to live. United States laws allow them to practice self-government (Indian Self-Determination Act, P. L. 95-638) and continue traditional Indian religions (American Indian Religious Freedom Act, P. L. 95-341). These freedoms come from special rights granted to American Indians through treaty obligations.

2. FICTION **People who talk about killing themselves are just threatening and aren't serious about it.**

   FACT Most people who finally commit suicide have talked about it first.

3. FICTION **The tendency toward suicide is inherited, and passed from generation to generation.**

   FACT Although some families may have more than one suicide, suicide is not passed through generations. Families that are "dysfunctional," or those that become depressed by the suicide of a family member, may experience more than one suicide. But this may not be the case and doesn't have to happen.

4. FICTION **All people who commit suicide act very depressed.**

   FACT Many people who are thinking about suicide are depressed, but some don't look it. In fact, some people seem quite happy before they attempt suicide, because they feel they will "end" all their problems by killing themselves.

5. FICTION **Suicidal people are crazy.**

   FACT Most suicidal people are very depressed and feel helpless. But MOST seem normal, like friends and family members.

6. FICTION **Once someone tries committing suicide, that person will always think about or try doing it again.**

FACT Most people who think about suicide only feel that way for a very short period of time. If people who attempt suicide are given proper help, they probably won't try to commit suicide again. Only 1 out of every 100 people who try suicide and fail actually kill themselves within one year. Only 10 out of 100 kill themselves 10 years later. *This means that if someone you care about gets help, he or she is probably going to be OK.*

7. FICTION **More poor people than rich ones commit suicide.**

FACT Suicide affects rich and poor alike. Neither group has more suicides. In fact, professional people, such as doctors, lawyers, and dentists, commit suicide as much as people in other careers do.

8. FICTION **Suicide is basically a problem for young people.**

FACT In some **cultures**, such as the Anglo-American culture, the older you are, the more likely you are to commit suicide. In fact, these people are more likely to commit suicide when they are seventy or eighty. In American Indian cultures—our culture—teenagers from 15-24 are most apt to commit suicide.

9. FICTION **If you talk about suicide with depressed friends or family, you may accidentally cause them to kill themselves.**

FACT The exact opposite is true: if you ask someone whether he or she is thinking of suicide, you can help prevent it. Talking openly with a friend or family member about suicide shows that you are willing to discuss the feelings that are most frightening to a suicidal person. Suicidal people are often relieved to discuss what has been bothering them so much or what they've been hiding.

10. FICTION **Suicidal people really want to die.**

FACT Most suicidal people haven't really decided that they want to die. They "gamble with death," and often hope that others will save them. Almost no one commits suicide without letting others know how he or she is feeling.

11. FICTION **Indian people who have committed suicide will be able to see the hurt of loved ones left behind (including those who hurt them).**

FACT Facts do not exist to know that this is true. We do know that dead people do not come back to life. People who commit suicide will never know the effect it had on others.

12. FICTION **Indian people in jail will commit suicide.**

FACT Jailed Indian people find themselves in a bad or an embarrassing situation; however, they do not always commit suicide as the result of being in prison.

13. FICTION **There is no connection between alcoholism and suicide.**

FACT Alcoholism and suicide often go hand in hand. Even people who don't normally drink will often take alcohol shortly before killing themselves. Of course, people who don't drink also commit suicide.

14. FICTION **Indian elders are not likely to commit suicide because they have close family ties and hold respect from community members.**

FACT American Indian teenagers from 18 to 24 are most likely to commit suicide; however, some Indian elders do commit suicide.

15. FICTION **Suicidal people don't see their doctors.**

FACT 75 of every 100 people who kill themselves have seen a doctor within one month before their suicide.

16. FICTION **When a depressed person improves, there is no longer any danger of suicide.**

FACT The greatest danger of suicide is during the first three months after a person recovers from a deep depression. A "miracle recovery" from one day to the next may be an important danger signal.

17. FICTION **People don't plan suicide; they just do it without warning.**

FACT Most suicidal people plan their suicide beforehand. They usually leave clues which show that they are planning to kill themselves.

18. FICTION **There are more suicides in December than in other months because many people find the Christmas season depressing.**

FACT December has the lowest suicide rate of any month.

19. FICTION **Women seldom use guns to commit suicide because they don't like to hurt their looks.**

FACT Women use guns more often than drugs to kill themselves.

20. FICTION **People are more likely to kill themselves when the moon is full.**

FACT There aren't any more suicides during a full moon than there are at any other time of the month.

• WHAT ARE THE FACTS? •

Decide whether each of the vignettes below represents FACT or FICTION about suicide. Use the "20 Facts and Misconceptions about Suicide" for help.

1. Jane P.'s father committed suicide. Her brother committed suicide two years later. Some community members say that Jane P.'s brother committed suicide because he inherited suicidal tendencies from his father.

2. Leo B. is from a rural, working-class community. The community has few job openings and no industry. He will probably commit suicide because suicide is high among poor people.

3. Susan B. is a 14-year-old girl who often exaggerates. When something happens to her more than once, she says that it happens *all* the time. Susan is talking about slashing her wrists, but people don't take her seriously. They believe she won't commit suicide because she is known to exaggerate.

4. Richard B. attempted suicide and later received counseling to help resolve his feelings of hopelessness and helplessness. He also learned various kinds of coping skills. Because he received proper help, he probably won't attempt suicide again.

5. This school has a lot of depressed students who are learning information about suicide. Because of this, more students at our school will probably commit suicide in the future.

• WHAT ARE THE FACTS? •

Decide whether each of the vignettes below represents FACT or FICTION about suicide. Use the "20 Facts and Misconceptions about Suicide" for help.

1. Jane P.'s father committed suicide. Her brother committed suicide two years later. Some community members say that Jane P.'s brother committed suicide because he inherited suicidal tendencies from his father.

   Answer: This is fiction—see #3.

2. Leo B. is from a rural, working-class community. The community has few job openings and no industry. He will probably commit suicide because suicide is high among poor people.

   Answer: This is fiction—see #7. However, Leo B. may be at risk, especially if he is a young American Indian (see #8).

3. Susan B. is a 14-year-old girl who often exaggerates. When something happens to her more than once, she says that it happens *all* the time. Susan is talking about slashing her wrists, but people don't take her seriously. They believe she won't commit suicide because she is known to exaggerate.

   Answer: This is fiction—see #2. #10 and #17 also apply.

4. Richard B. attempted suicide and later received counseling to help resolve his feelings of hopelessness and helplessness. He also learned various kinds of coping skills. Because he received proper help, he probably won't attempt suicide again.

   Answer: This is fact #6; however, also see #16.

5. This school has a lot of depressed students who are learning information about suicide. Because of this, more students at our school will probably commit suicide in the future.

   Answer: This is fiction—see #9.

LESSON PLAN 5.4

Recognizing the Emotional and Behavioral Warning Signs of Suicide

Lesson Objectives:

* Learn the difference between healthy and unhealthy emotion.

* Begin to recognize deep depression and self-destructive behavior.

* Increase students' confidence in recognizing suicidal symptoms.

Preparation:

Put each of the signs from the "Behavioral and Verbal Signs of Suicide" handout on a red flag and display the red flags throughout the classroom. Keep these up for sometime during section 5 and 6 of the curriculum. Prepare class sets of the following handouts included in this lesson plan: "Terry S. Vignette," "Jami W. Vignette," "Vignettes Worksheet," "Emotional Signs of Suicide," "Behavioral and Verbal Signs of Suicide," and "Observation Sheet."

Suggested Time Frame: One to two class periods.

Lesson Content:

We all feel angry and depressed at some time or another. In earlier lessons, you learned what causes anger and depression and how to deal with them in healthy ways. People who consider suicide have the same feelings of anger and depression we all have experienced, but much more intensely and for much greater periods of time. In the next two lessons, we will talk about the emotional and physical signs of suicide.

Often when people are angry or upset for long periods of time—weeks or months, for example—they don't always link bad habits and attitudes to being depressed. Such people don't think to themselves, "Hey, I'm really depressed, therefore I'll stop seeing my friends and I'll drink a lot more." Instead, they fall into bad habits and attitudes that only continue their depression. Because we don't always have a good perspective on our own behaviors and attitudes, we can benefit from

others' observations of us. If you learn to recognize the kinds of changes that signal deep depression, you might be able to suggest to someone you care about that they get proper help.

Feelings of anger, being put down, anxiety, and suffering all lead people to consider suicide. Of course, emotionally healthy people feel these same emotions, also. But healthy people are able to overcome these feelings in relatively short periods of time. Suicidal people can't balance these bad feelings with good ones. When everything looks so bad to them that they see no hope for a better future, they begin considering suicide.

One of the first signs that someone has lost the balance between healthy and unhealthy ways of handling emotions is that such people will engage in self-destructive behavior. *Self-destructive* means, literally, "to destroy oneself." Suicide, of course, is the ultimate self-destructive behavior. But there are others, too, such as:

- abusing alcohol and drugs
- smoking tobacco
- withdrawal from friends and family
- failing to care for yourself if you are sick or injured
- riding a motorcycle without a helmet
- taking part in drag-racing or other reckless activities
- fighting

Self-destructive behavior is sometimes linked to low self-esteem. When people are always depressed, they begin to think that they are worthless, even though that's not true. It's just that they can't see the good side of anything, including themselves. Remembering the positive qualities you have (as we discussed in Section 1) and reminding others of theirs is essential for overcoming depression and self-destructive behavior.

ACTIVITY

RECOGNIZING EMOTIONAL DEPRESSION AND SELF-DESTRUCTIVE BEHAVIOR

Information Given:

The following information introduces lesson content relevant to this activity.

When someone's feelings of anger, anxiety, suffering, or feeling put down continue for long periods of time, they become deeply depressed. When this happens, usually all four kinds of feelings get mixed together, so that everything looks and feels bad. Severe depression can cause people to over-react to events, so that their emotions seem overly severe compared to what triggered them. Often, depressed people become self-destructive and suicidal. In this lesson, we'll act out two examples of people coping with stressful events. One person, Terry S., will keep her emotional balance, while another, Jami W., will lose that balance and become severely depressed and suicidal.

Modeling:

a. Review the group task by explaining what kind of information students should look for to finish each part of the "Vignettes Worksheet."

b. Review the responsibilities of each role students will portray.

Behavior Rehearsal:

a. After reviewing the "Emotional Signs of Suicide" handout, have students divide into groups and read the "Jami W." and "Terry S." vignettes, then act out each vignette as written.

b. Ask students to identify Terry S. and Jami W.'s emotions (using the "Emotional Signs of Suicide" as a guide), and cite actual evidence from the vignettes that relate to the emotions.

c. Have people in each group take the following roles:

1. Actor—This person acts out each vignette as others follow along on their handouts.

2. Recorder—This person keeps track of the ideas the group generates.

3. Director—This person makes sure that everyone participates by contributing ideas and citing evidence.

4. Observer—This person completes the lesson's observation sheet, making sure that everyone is fulfilling the roles assigned.

d. Have students act out the Jami W. vignette a second time. This time the story is modified so that Jami uses more constructive coping skills.

Feedback:

a. Circulate through the class to make sure groups are functioning smoothly. Praise students for fulfilling their roles responsibly.

b. Encourage students in the group task, urging them to recall earlier lessons (e.g., Depression Busters, Personal Qualities) to brainstorm alternatives Jami W. could have taken.

c. When all groups are done, ask students to share what they came up with. Reward students for using the evidence in the vignettes to identify emotions. If information about the more subtle signs of suicide is not forthcoming, go over it again. Students need to know the indirect messages peers send about suicidal fantasies or plans. Some possibilities are:

Emotions Terry experienced:

rage ▸ being told he was dismissed from the team
feeling betrayed ▸ Terry thought the coach "stabbed [Terry] in the back"
hostility ▸ threw a rock at bird
resentment ▸ at math teacher for giving him a "D"
embarrassed ▸ for being "stupid" in math

humiliated ▸ in front of former track mates
sad/discouraged ▸ for not being able to letter

Terry's responses to being dismissed from the track team were normal and healthy. His actions were not out of proportion to the severity of the events that took place. They were not frequent or long-term, but they were minimally self-destructive. Terry overcame them so that he could learn and grow from the experience.

Emotions Jami experienced:

inadequacy/shame ▸ getting rejected by the art school
rage ▸ throwing art supplies in the garbage
apathy/hopelessness ▸ no longer doing school work
anguish/anger ▸ being rejected
hostility/revenge ▸ spray-painting school property
isolation/alienation ▸ no longer around old friends
sadness ▸ staring out the window/low energy
resentment ▸ resented others "bothering" her

Jami's reactions were destructive and suicidal because they were extreme in comparison to the depression-causing event. They were destructive to her school, her social and physical well-being; they were long-term, and they were manifest in many ways, and frequently.

Jami could have recognized her behavior as resulting from depression. She could have forced herself to do those things that she derived pleasure from, such as painting. She could have stayed in touch with old friends. She could have admitted to herself that she was depressed and sought counseling or support from an adult. She could have used positive self-statements about her intelligence and creative (artistic) abilities to raise her spirits and self-esteem.

d. Collect the "Vignettes Worksheets" from the recorder in each group, make comments, copy one for each group member, and return to students.

EMOTIONAL SIGNS OF SUICIDE

These feelings in suicidal people may occur in emotionally healthy people, but healthy people are able to overcome them in relatively short periods of time.

Put-down feelings:

Guilt
Embarrassment
Inadequacy, incompetence
Alienation, isolation
Shame
Humiliation
Regret

Angry emotions:

Rage
Wanting revenge
Feeling betrayed
Unfriendly
Jealousy
Displeasure

Feelings of Anxiety:

Fear, phobia
Ambiguity, uncertainty
Ambivalence
Confusion
Desperation

Feelings of Suffering:

Helplessness
Sadness
Unhappiness
Despair
Discouragement
Sorrow, grief
Apathy
Dissatisfaction
Anguish
Hopelessness





Terry S. Vignette

Terry's biggest goal in high school was to letter in track. Ever since his brother had been one of the high school's best mile runners, Terry dreamed that one day he'd star in a running event himself. He didn't think he could break many records like Derek did, but he knew that he'd earn Derek's respect if he at least got a letter.

But in April of his junior year, Terry's determination on the field started causing problems in his studies, especially in math. Finally, after mid-term grades came out, Terry's coach said that Terry could no longer race. He lost his spot on the team, as well as his chances for lettering that year—maybe at all.

The day Terry found out, he was furious. He swore at the coach for "stabbing me in the back," which made him feel even worse. Walking home, he threw a rock at a bird and almost hit it. Terry was angry at the school—his math teacher for giving him a "D," and, of course, his coach, for kicking him off the team. He was mad at Derek for being so good at everything. That night, Terry didn't eat any dinner at all, but went into his room. His family knew he was upset, but didn't know why. In the days following, Terry turned his anger inward. He was embarrassed for being stupid in math. He felt humiliated when his former track-mates asked why he wasn't at practice. He avoided them, as well as his other friends, so that he wouldn't have to talk about it.

Within a couple of weeks, Terry was still sad and discouraged about not being able to reach his goal. His friends and track-mates now knew why he was no longer on the team. But the team members still asked him to their parties, and when they won the meet against the biggest rivals, they brought Terry along to the celebration.

After about a month, Terry no longer enjoyed being involved in the track stuff. But his grades had all gone up. Since he wasn't running anymore, he found he had a lot more time to be with other people, and soon his social circle grew. By June, he had a B+ in math, and an A or B in all his other subjects. Terry decided to run for student body president the next year. He would not letter in track, but he had more friends now and liked some of the things he was doing even more than running. He still felt some regret, but in his heart, he knew that he was doing the right thing.

Jami W. Vignette

Jami had never done very well in school, but she never did poorly enough to fail, either. She got "C's" and "C-'s," which was fine with her. What she loved was art. She had won a few school contests, and even entered some city competitions in which she had done pretty well. Every day, Jami sketched a kachina figure, or Dowa Yalanne, or a special design. She liked the designs and the kachinas best, because when she focused on the careful details it seemed all her problems disappeared.

In her sophomore year, Jami's art teacher recommended that Jami apply for a scholarship at the Institute of American Indian Arts (IAIA). IAIA is in Santa Fe where many famous American Indian artists have studied and taught. If accepted, Jami would be able to focus on her drawing and painting. She would still have to take English, history, and math, but the subjects would be taught from the artistic point of view—she'd write about art, take art history, and learn about geometry through depth perception in painting.

To apply, Jami sent samples of her work, and an essay about why she wanted to go to IAIA. She was so confident about her chances that she pretty much stopped doing anything in her classes, figuring that she'd be out of this school soon enough.

Jami's anticipation made her rejection even more painful. The letter said that although she was talented and they'd like to have her, financial problems that year cut the number of people that they could accept. Certainly she could plan on attending the following year, the letter said, if she was still interested. After reading the letter, Jami snapped her pencils in half and threw her drawing pad in the garbage. She stopped doing her class work at all. Besides, she had let her grades slip so far when she thought she was



going to IAIA that there was no use in even trying. Since she'd fail anyway, Jami didn't bother going to class. In a few weeks, she was suspended for cutting.

Jami filled her time hanging out with others who didn't go to class either. She enjoyed drinking with them, and found that with their drugs she could enjoy some of the freedom she felt when she used to paint. But the alcohol and drugs couldn't shake her frustration and anger. One night, Jami snuck onto the school grounds with a can of spray paint and blackened the windows of the art teacher's class room.

Jami never saw any of her other friends anymore. When she did go to class, she felt out of place. She had no idea what the teachers were covering anymore. She'd just stare for long periods at the teacher's desk or out the window, or just lay her head on her desk and nap until the teacher sent her to the principal's office.

Within a few months, Jami saw no hope of ever getting caught up in school—and she didn't care. She couldn't see the point of doing stupid assignments that she would only get "F's" on anyway. Jami's parents tried to encourage her to do her art and regain her interest in school, but it was useless. By summer, Jami felt isolated and sad all the time. She frequently became angry, resenting others for bothering her. She had fallen into such despair that life seemed hopeless.

VIGNETTES WORKSHEET

Directions: Complete this worksheet neatly and legibly. Make sure that all group members contribute ideas.

I. Read the "Terry S. Vignette" handout and answer the following questions:

A. What emotions did Terry S. experience? Use the "Emotional Signs of Suicide" handout for help. For each emotion you list, include evidence from the "Terry S. Vignette" handout which shows that emotion.

EMOTION	**EVIDENCE**
example:	
Rage	Swore at the coach

B. Why were Terry's responses to being cut from the track team normal and healthy?



II. Read the "Jami W. Vignette" handout and answer the following questions:

A. What emotions did Jami W. experience? Follow the same directions you did for Terry S., only refer to the Jami W. vignette.

EMOTION	**EVIDENCE**

B. Why were Jami's responses to rejection self-destructive and suicidal?

C. What could Jami W. have done to pull herself out of her depression and self-destructive behavior?

OBSERVATION SHEET

Circle the word that indicates how involved each group member was during the activity.

	Amount of Involvement		
Reader	High	Medium	Low
Recorder	High	Medium	Low
Director	High	Medium	Low
Observer	High	Medium	Low

Record below ideas concerning the emotions found in the vignettes that group members brought up.

BEHAVIORAL AND VERBAL SIGNS OF SUICIDE

Certain signs tell us that someone has thoughts, wishes, and emotions that could lead to suicide. Be concerned and attentive if any of your friends show any of the following signs:

Behavioral Signs

1. **They tried to commit suicide at least once before.** Four out of five people who succeed in committing suicide have made at least one previous attempt.

2. **They suddenly cheer up, after being very depressed for a long time.** This "instant" recovery may mean they have *solved* all their problems by deciding to commit suicide.

3. **They can't get over the loss of someone,** by death, divorce, or other form of loss.

4. **They know of a lot of people in their community who have committed suicide recently.** (They start to think that suicide will solve their own problems.)

5. **They write poetry or notes about death, or do drawings with death themes.**

6. **They have unexplained changes in behavior, such as:**

   a. Crying, easily angered, and gets angry for no apparent reason.

   b. An increase in risk-taking, thrill-seeking behavior, such as driving a car or motorcycle too fast.

   c. Inactive, quiet behavior, particularly in someone who used to be friendly and outgoing.

   d. Sudden or increased use of drugs, alcohol, or solvents.



e. Becoming promiscuous.

f. Doing worse in school: getting bad grades, cutting classes, losing interest and the desire to do anything.

g. Breaking rules, ignoring curfews, or being rebellious toward authority figures such as parents, teachers and police.

h. Giving away or selling valued personal possessions.

i. Suddenly collecting alcohol, drugs, or weapons.

j. Making final preparations: putting personal affairs in order as though preparing for a long journey. Adults might write a will, or arrange for insurance.

k. Displaying anger that does not fit the situation (for example, getting mad for no good reason).

l. *Not* showing anger that fits the situation even when there may be a good reason to get mad.

m. Thinking about one thing all the time such as sex, music, or drugs.

n. Being overly emotional.

o. Inability to sleep (or sleeping too much).

p. Seeming tired all the time.

q. Running or staying away from home and friends.

r. Showing restlessness or boredom.

s. Making sudden changes in appearance (for example, no longer caring about clothes or cleanliness).

Verbal Signs

Any of the following statements (or others like them) may be a sign that the person is seriously thinking of suicide:

a. "I'm going to kill myself."

b. "I wish I were dead."

c. "My family would be better off without me."

d. "I just can't take it any longer."

e. "Life has lost meaning for me."

f. "If (such and such) happens (or doesn't happen), I'll kill myself."

g. "I'm tired of living."

h. "I don't want (prized possessions) anymore. You can have them."

i. "Life is not worth living without (loved one)."

j. "If you leave, I'll kill myself."

k. "I'm dying to have/or do such and such."



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California State Department of Education. *Youth suicide prevention school program curriculum guide*. Sacramento, CA: Author.

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SECTION 6

How Can I Help My Friends Who Are Thinking About Suicide?

6.1 Suicide Intervention with a Friend
6.2 Community Resources for Suicide Prevention
6.3 4-Step Plan for Suicide Intervention

LESSON PLAN 6.1

Evaluating What to Do and What Not to Do if a Friend Is Thinking About Suicide

Lesson Objectives:

* Learn verbal and behavioral signs of suicide.

* Learn preliminary suicide intervention strategies.

* Learn a 4-step plan for suicide intervention.

Preparation:

Prepare one set of each of the following handouts (included in this lesson plan) for the class: "Suicide Intervention Fact Sheet," "Daniel Z. Scenario," "Daniel Z. Worksheet," and "Daniel Z. Observation Sheet," and "June C. Script."

Teacher only: refer to "The 4-Step Plan" handout during this lesson.

Note to the teacher: The next three lessons focus on the most important skill taught in this curriculum—the 4-Step Plan. It is necessary to follow these lesson plans *exactly as written in the order in which they are presented*.

An excellent comic book for students on peer suicide entitled *Let's Talk About It* is available from the American Psychiatric Association, Public Affairs Department CBS, 1400 K Street, NW, Washington, DC 20005.

Suggested Time Frame: Four class periods.

Lesson Content:

In earlier lessons, you learned how to recognize the emotional and behavioral signs of suicide. In this and other lessons, you will learn what you can do to prevent a friend or loved one from attempting suicide.

By now, you know that suicide is not a joking matter and that you shouldn't joke about it, even if others do. One of the things you will be learning is to take suicide threats seriously, even from someone who makes the threat jokingly.

Another important thing to learn is never to promise secrecy as far as suicide is concerned. If someone makes you promise never to tell anyone that he or she is thinking about committing suicide, that is a promise you must *not* keep. And you must not do anything to help that person commit suicide. That means don't get him or her alcohol, don't let him or her drive, certainly don't get any weapons or tools he or she might use, and don't encourage him or her in any way.

The "Suicide Intervention Fact Sheet" covers the DO's and DON'Ts in much more detail. What's important to remember is that you can trust yourself to recognize when someone is thinking about suicide. You'll remember from earlier lessons that suicidal people often tell others of their plans. You may be the one they tell.

The other important point is that you can only help someone who is willing to be helped. No matter how good your skills are, no matter how hard you try, some people are so determined to kill themselves nothing you—or anybody—says or does will stop them. This is a sad fact of life. It means that you are not responsible for what happens after you help someone and they still kill themselves. It is good enough to be able to recognize signs of suicide, know what to do and what not to do about it, and talk as openly as you can to try to help the suicidal person. If you know someone who commits suicide, it can have a very negative effect on you. You and the people close to that person may need to get special guidance at that time.

You are now learning strategies for helping to prevent suicide. These strategies include:

a. Recognizing the danger signs of suicide

b. Trusting your judgment that a person may be suicidal and need help

c. Listening to the person's problems and encourage the person to talk about them

d. Telling your friend that he or she can recover

e. Telling others (who can help) about the person's suicide plan

f. Staying with the friend

g. Encouraging the friend to get help

h. Not promising secrecy

i. Not joking or laughing about the subject

j. Not trying to convince your friend that his or her problems are minimal

k. Not lecturing the person

l. Not acting shocked

m. Not challenging your friend to do it

n. Knowing where to go in your community for help

o. Not trying to handle the suicidal person by yourself

p. Understanding that you are not responsible if someone succeeds in killing themselves

Each of these strategies is important; however, they are a lot to remember. In this lesson, you will learn "The 4-Step Plan." The four steps of this plan are guidelines that you can follow to help someone who is seriously thinking about suicide. The four parts of the plan that you need to remember are: FEELINGS, PROBLEMS, RESOURCES, ACTION.

Here's an explanation of each step:

STEP 1: Find out what the person's FEELINGS are.

A suicidal person often feels like everything is horrible. In this step, you will ask questions to find out *exactly* what bad feelings the person has. Sometimes he or she hasn't thought carefully about what his or her true emotions are.

STEP 2: Identify the PROBLEM.

A suicidal person often has more than one problem on his or her mind, but often there is one main problem that bothers him or her most. By

asking questions you can help the person focus on what the biggest problem is.

STEP 3: Explore RESOURCES.

Once the main problem is discovered (sometimes there can be more than one), help the person think of possible ways to solve it and people who can help him or her do so. Use the "Community Resource List" for outside help. Use your imagination to explore possible alternatives.

STEP 4: Move to ACTION.

This is the most important step. Suicidal people often have low energy and feel so helpless and hopeless that they just don't want to do anything. As a friend, you must help them to ACT upon the alternatives you both have come up with.

Each of these four steps is necessary, but it is not necessary or even possible to follow them in exact order. If you remember FEELINGS, PROBLEM, RESOURCES, ACTION, you can use these ideas as a mental checklist when you are talking with someone about suicide.

ACTIVITIES

1. THE DANIEL Z. SCENARIO—SIGNS AND SYMPTOMS

Information Given:

The following information introduces lesson content relevant to this activity.

The Daniel Z. scenario is about someone who is suicidal. Daniel Z. could be like someone you know. In earlier lessons, you learned to recognize signs of suicide. Can you point them out in the Daniel Z. scenario?

A single incident or sign does not necessarily mean a person is thinking of suicide. However, it does mean the person is under stress and could need a listening friend.

Modeling:

a. After distributing the "Daniel Z. Scenario," read it aloud or have students do so. Then ask students to point out the verbal and behavioral signs of suicide that Daniel Z. exhibits. You may write the responses on the chalkboard or have a student do so.

b. Then brainstorm with the students any other signs of suicide they can think of and write the list on the board. Compare this list with the list on the handouts.

Behavior Rehearsal:

Have students act out the Daniel Z. scenario. Those students who observe should refer to "Knowledge about Depression," "Emotional Signs of Suicide," and "Behavioral and Verbal Signs of Suicide" handouts to help them discover evidence that Daniel Z. is suicidal.

Feedback:

a. Remind students that it is the evidence that unfolds over time (an increasing number of signs and symptoms) that is important.

b. Congratulate students for applying information on the handouts to the Daniel Z. story. Make sure the students' responses include the following:

1. Dan has *unpleasant feelings* about his family and a sense of *helplessness* about being in jail.

2. Dan may feel different negative emotions, like *shame* for getting caught while driving drunk; he may feel *inadequate* (not good enough) or *incompetent* (not able to do anything) because his stepfather keeps telling him he is.

3. Before going to jail, Dan *increased his risk-taking* and *began using drugs and alcohol*.

4. Dan *stayed away from home a lot* to avoid family tension.

5. Dan *said that he is going to commit suicide* and has *made preparations to do so* by asking for a rope.

c. Remind the students that taken all together these are extremely important warning signs of suicide and Dan needs to get help.

d. After a number of responses have been volunteered, ask students if they think they could help Dan, and if so, how. If not, why not? Be encouraging, and emphasize that all students are capable of helping, especially if they apply the communication skills they have already learned and the new skills they will learn today. If they use the strategies they are learning when they suspect someone is suicidal, they will get the person the help needed.

2. **Daniel Z—INTERVENTION STRATEGIES**

Information Given:

The following information introduces lesson content relevant to this activity.

In the "Suicide Intervention Fact Sheet," you will find important information about what to DO and what NOT TO DO if you think someone is thinking about committing suicide. After getting familiar with what to do, you will use Daniel as your first test case. The most important fact for you to remember, however, is that if you try to help someone like Daniel Z. and he or she attempts suicide anyway, *you are not responsible*. Some people feel so hopeless that nothing anyone says or does can help them. Nevertheless, knowing how to act correctly improves the chances that you can prevent someone from attempting to kill themselves.

Behavior Rehearsal:

Distribute the "Suicide Intervention Fact Sheet." Read through it together, perhaps having individual students read or act out different sections. (Notice that many of the responses students might have given in the earlier exercise are included in part 1 of the handout. Relating student responses to the handout will reinforce students' confidence in their own abilities, or help clear up their misconceptions.)

In groups of three, students should complete the "Daniel Z. Worksheet." Each group should have a *director*, who will make sure everyone participates; a *recorder*, to neatly and legibly complete the worksheet (using group members' ideas), and an *observer* to complete the Observation Sheet.

At the end of this lesson encourage students to keep the *Suicide Intervention Fact Sheet* in a safe and easily accessible place to help them decide what they should and shouldn't do to help a suicidal friend.

Feedback:

a. Using the "Daniel Z. Worksheet" as a discussion guide, ask students to share what they would or would not do or say to help Daniel Z. Possible responses include:

What could students say to Daniel?

1. They could believe Daniel is serious about committing suicide.

2. They could ask him to talk about why he wants to commit suicide and what his feelings are. Students should encourage Daniel to discuss as specifically as possible whether he feels angry, sad, hopeless, etc., and why.

3. Students could ask: "How are you planning to kill yourself?" "When are you going to do it?"

4. Students could **reinforce** their friendship with Daniel, and explain that they care about what happens to him.

5. Students could tell Daniel that because they are his friend, they are going to tell others about his wanting to commit suicide, even though Daniel won't like it. They may have to say that Daniel's life is more important than the **confidentiality** of their relationship.

What could students do?

1. Students could tell the director of the detention center, or a probation officer, of Daniel's request for a rope and serious intentions to kill himself.

2. Students could refuse to leave the detention center until they were assured that someone would watch Daniel closely during this critical period.

3. Students could tell Daniel's family. Even though Daniel doesn't trust or like them, their involvement will help get Daniel the attention he needs.

4. Students could encourage more of Daniel's friends to visit him more often in the detention center to help make Daniel feel cared for.

What should students NOT do?

1. Students should not get Daniel a rope.

2. Students should not joke or laugh about Daniel's talk of suicide. Neither should they appear shocked or fearful.

3. Students should not try to convince Daniel that his problems are not important enough to commit suicide over, nor should they try to argue him out of it by lecturing.

4. Students should not question Daniel's intent, or dare him to commit suicide.

b. Emphasize that talking about suicide is not always pleasant or easy, but that it is important that they be comfortable doing so, in case they have the opportunity to help someone that needs it.

3. JUNE C. SCRIPT

Information Given:

The following information introduces lesson content relevant to this activity.

a. The four steps of the 4-Step Plan include:

1. Finding out the person's FEELINGS,

2. Identifying the PROBLEM(S),

3. Exploring RESOURCES,

4. Move to ACTION.

Though it's important that all four steps are covered, it's not important that they are done in exactly that order. After reviewing the 4-Step Plan, you will read the "June C. Script," where you will see the 4-Step Plan in action.

Modeling:

a. Write the four steps of the 4-Step Plan on the chalkboard. Rehearse them with the class until they have memorized the main components:

1. Finding out FEELINGS,

2. Identifying the PROBLEM,

3. Exploring RESOURCES,

4. Move to ACTION.

b. Choose two students to read the June C. script. You may want it read twice so that students are familiar with it.

Behavior Rehearsal:

Students should be thinking about the 4-Step Plan as they read through the June C. script. They should try to see where each of the steps is being followed.

Feedback:

a. After June C. has been read, ask students if they could see themselves having a conversation like June and Maria had. Point out that it is a different kind of conversation than they usually have with friends. Maria is actually LISTENING and RESPONDING to June, as we discussed in our active listening and responding lessons in Section 3. Instead of interrupting June's concerns by talking about her own, Maria REFLECTS what June is saying (her ideas) and she also reflects her feelings. This helps June explore difficult issues. Have the students notice that Maria uses the word "you" much more than she uses the word "I." She also uses open-ended questions much more than closed-questions and avoids making statements that could sound like advice or judgments.

b. Have students point out where Maria explores June's FEELINGS.

Step 1: **Finding out what the person's FEELINGS are.**

* Maria notices differences in June's behavior and uses that observation to ask about her feelings (lines 4, 6-8, 10).

* Maria asks whether "down" is the appropriate name for the feeling June describes (line 10).

* When June says she has a general feeling of sadness (line 11), Maria helps to make June be specific about what exactly is making her sad (line 12).

  Note: Many times feelings are stacked on top of one another. For this reason, the **identifying** process goes back and forth. The helper needs to check continuously with the person being helped to be sure the emotion named is correct.

* Maria tries "sad" to try to pinpoint June's feelings about her coach (line 18).

* Maria also tries "sad" (line 36) to see if that's how June feels about her parents moving away. June uses the word "scared" (line 37), which begins to lead to the core problem.

  Reminder: Although it may seem like a waste of time, *repeating* feelings or thoughts are a way to assure the troubled person that you are listening to *exactly* what he or she is saying. It also prevents you from shifting the conversation back to yourself.

c. Have students point out where Maria helps June identify the PROBLEM.

Step 2: **Identifying the PROBLEM.**

d. Point out that FEELINGS and PROBLEMS are part of the same picture, so talking about them separately may not be possible. Also, more than one problem may be present.

* June suggests that the coach's expectations are one problem (lines 13, 16-17, 19-21).

* After June suggests that the problem is "everybody" (line 21), Maria helps pin that down. She asks "Who else?" (in line 22).

* June points out that teachers and parents are part of her problem (lines 23-25).

* Finally, what seems to be the biggest problem is uncovered—June's reaction to her parents' plan to move away (lines 33-34) and her not wanting to stay with her cousins (lines 39-40).

* There's a hint of a deeper problem in lines 42-43, where June becomes upset that no one is listening to her. A careful listener would note that June's emotion as she made that statement means that it is especially important.

* Finally, Maria's careful attempts to explore feelings and problems, as well as her excellent listening skills, lead to June's most core problem: her fear of her uncle's sexual advances (83-84, and especially line 91).

* Closely tied to the core fear about Uncle Mike's sexual advances is June's fear that if she tells someone it will ruin her family (111).

e. Have students point out where Maria and June explore RESOURCES.

Step 3: **Explore RESOURCES.**

* Maria first explores resources when she suggests that June find someone other than her cousins to live with after her parents move (line 41).

* Maria's questioning about suicide is one way of exploring resources—even though suicide is not really a "resource" (lines 48-52). Maria then moves on to explore the possibility that June tell her parents about her frustration (lines 54-62).

* Maria asks June if she can think of any resources (lines 64-65).

f. Someone considering suicide is often so depressed that they give up hope that any resource might help them. The helper may need to work extra hard to think up alternatives, as well as to convince the suicidal person that those alternatives can work.

* Another resource they consider is June's older sister (lines 67-69).

* Finally, Maria suggests talking to Uncle Hank (lines 97-99).

g. Have students point out where Maria and June move to ACTION.

Step 4: **Move to ACTION.**

* Maria pushes June to act *now* (lines 112-113).

* Maria convinces June that seeing Uncle Hank is the best alternative (lines 116-118), AND JUNE PROMISES TO GO (line 119).

h. Review the four steps of the 4-Step Plan. Have students repeat them together, aloud.

i. Have students write a one minute paper in which they discuss whether they can see themselves following the 4-Step Plan. What thoughts/ questions/concerns do they have about the June C. script?

j. Reinforce to students that while they are responsible for doing what they can for someone who is considering suicide, they are not responsible for the outcome. Some people will commit suicide no matter what kind of help they get. It is no one's fault. It is not the student's fault.

k. You can reinforce students' belief in their ability to help a potential suicide victim by writing the following statements on the chalkboard and having students repeat them aloud together.

"I have learned the warning signs of suicide."

"I know how to help myself or someone else prevent suicide."

SUICIDE INTERVENTION FACT SHEET

What to do

1. Recognize the danger signs of suicide:

    a. **Extreme Depression**: Sadness, lack of interest in work, hobbies, and friends.

    b. **Verbal Suicide Threats**: Statements such as, "I wish I were dead."

    c. **Previous Suicide Attempts**: Someone who has tried before is at a high risk of trying again.

    d. **Personality Changes, or Changes in Behavior**: It's a danger sign if someone spends too much time alone, or becomes withdrawn or aggressive. Sleeplessness and changes in appetite are also danger signs.

    e. **Making Final Plans**: It's a danger sign if someone gives favorite possessions away, makes a will, or obtains a gun or rope.

    f. **Doing Worse in School**: It's a danger sign if someone starts getting really bad grades, or cuts classes, or loses interest in school.

2. Trust your judgment that a person may be suicidal and needs help.

3. Listen to the person's problems.

    a. Pay attention to what is said; use all of your active listening skills.

    b. Encourage the person to verbalize how he or she feels.

    c. Tell the person that you care about him or her.

4. Ask direct questions to find out if your friend has a plan (even if your friend has only hinted at thinking about or planning a suicide attempt). Here are some sample questions:

    a. "Are you thinking about killing yourself?"

    b. "How do you plan on doing it?"



c. "When are you going to do it?"

Take the suicide threats seriously. Don't joke around or try to cheer your friend up. *Believe* that he or she may be suicidal and needs your help.

5. Tell your friend that, with help, he or she can recover.

6. Tell someone about the suicide plan.

   a. Share your knowledge with parents, teachers, or others who might help.

   b. Don't promise to keep your friend's intent to commit suicide a secret. Save a life, TELL SOMEONE.

7. Stay with your friend until help arrives or until you have taken your friend to get help. Don't leave a suicidal person alone.

   If your friend tells you about his or her suicidal plan over the phone, try to keep your friend on the telephone while you send someone over to get help or go to be with your friend.

8. Encourage your friend to get professional help at school or in the community. For instance, a suicidal person should seek help from a psychologist, psychiatrist, mental health center, or suicide crisis hotline. These are good sources of help during the suicidal crisis, or at any time that she or he feels that there is no way out and life is not worth living.

What NOT to do

1. Do NOT promise secrecy.

   You'll feel terrible if you are the only person who knows about the plan and your friend commits suicide. Save a life, TELL SOMEONE!!

2. Do NOT joke or laugh at a friend's talk about wanting to commit suicide.

3. Do NOT leave your friend alone if you believe the risk for suicide is high; instead, call for help. If there is no phone, take your friend with you while you get help, or find someone else for your friend to stay with while you are getting help. If you absolutely have to leave your friend alone, get your friend to promise not to do anything until you return.

4. Do NOT try to convince your friend that his or her problems are small or unimportant.

5. Do NOT try to handle the suicidal person by yourself.

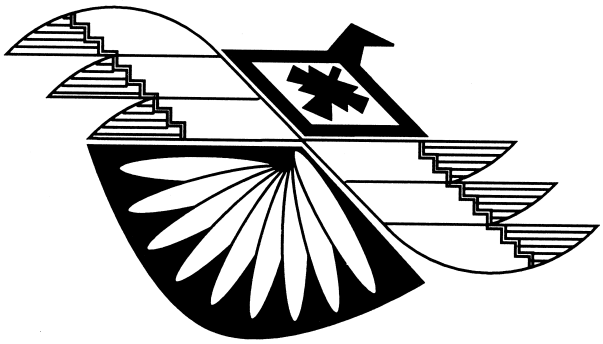
   Know your limits, and refer him or her to someone who has more expertise in suicide prevention.

6. Do NOT lecture the person on the reasons why suicide is wrong. For example, *don't say*:

   - "It will hurt your family and friends!"
   - "You have so much to live for!"
   - "Things will be better soon!"
   - "The Bible considers suicide a sin."
   - "You're just trying to get attention."

7. Do NOT act shocked. If you do, you could make the person feel guilty or crazy.

8. Do NOT challenge your friend by saying something like "Go ahead and do it."



DANIEL Z. SCENARIO

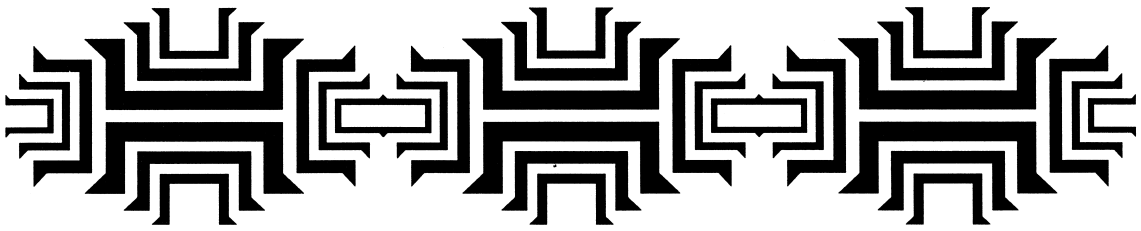
Daniel is a senior in high school. His friends and teachers like him because he is generally kind, helpful and playful. Until his eleventh grade year, he spent a lot of time after school helping teachers and coaches. He also took pictures for the school newspaper. But this year, although many people haven't noticed, he doesn't participate any more.

Daniel lives with his mother, stepfather, two sisters and a stepbrother. His father passed away from cirrhosis of the liver when Daniel was four and his sisters were aged two and three. His mother remarried when he was nine. Daniel never did like his stepfather and stepbrother, which was why he was happy to spend a lot of time at school. He often resented the time his mother spent with them. Also, the stepfather plainly favors his own son, and keeps telling Daniel that Daniel will be like his dad (implying that he, too, will be an alcoholic and die of cirrhosis of the liver).

In ninth-grade health class, Daniel's favorite teacher taught them about alcoholism. Daniel was confident he would never drink or do drugs. However, in the tenth grade, he got mixed up with the wrong crowd and began to drink and to smoke marijuana.

Two months ago, Daniel was arrested for driving while intoxicated and without a license. His stepfather persuaded his mother to let him spend the night in jail. They thought that it would teach him a lesson.

He has told you to get him a rope, and not to tell.



DANIEL Z. WORKSHEET

Directions:

Complete this worksheet using "The Daniel Z. Scenario" and the "Suicide Intervention Fact Sheet." Use the back of this page if you need more space.

Group members: _____

_____

1. What should you SAY to help Daniel Z?

2. What should you DO to help Daniel Z.?

3. What should you NOT DO to help Daniel Z?

DANIEL Z. OBSERVATION SHEET

Directions: Rate the three members in your group as to how well they participated in Activity 2: Daniel Z...INTERVENTION STRATEGIES.

		Level of Participation		
Director:	Sees that everyone participates	High	Medium	Low
Recorder:	Completes worksheet	High	Medium	Low
Observer:	Completes observation sheet	High	Medium	Low

Comments:

JUNE C. SCRIPT

Setting: The girls' locker room after practice.
Characters: June C. and her best friend, Maria J.
Plot: June is considering suicide and talks to Maria about it.

Maria: Practice was sure a drag today. She must think we never get tired, like we're some kind of Nintendo game!

June: Yeah.

Maria: What's wrong with **you**? You haven't said much all day.

June: I don't know. Just tired, I guess.

Maria: Y'know, lately you've been kind of hard to be around. Like I talk to you and don't get any answer. Sort of like I'm by myself. What did I do wrong?

June: You didn't do nothing wrong. I'm just feeling down, that's all.

Maria: You're feeling **down**? Like how?

June: Just sad, mostly.

Maria: Sad about what?

June: Everything, I guess; the coach–y'know, school, teachers, all that stuff.

Maria: The coach **is** tough. But you usually don't let her get to you **that** much. Did she do something?

June: She expects too much from me. She thinks like I've got to be the best runner in the world or there's something wrong with me.

Maria: So you're sad 'cause you can't be?

June: I don't care if I can or can't be the best runner in the school, let alone the world. It makes me mad that she's so pushy about it. Like it's the most important thing in our lives... I don't know, it's just everybody.

Maria: Who else?

June: Teachers, parents. Ms. Phillip says I'll get a "D" in her class if I don't get caught up on the homework. I lost 50 points in Moore's class last week for not turning in the stupid math assignments.

Maria: I didn't know you were having trouble in your classes. Usually you do pretty good. Your folks must be mad about your grades.

June: They don't even know yet. But it wouldn't matter. They don't even notice anymore.

Maria: Your parents are pretty strict. I remember they used to make you come right home from school to do your homework. Pretty amazing that now they don't even notice.

June: They're all wrapped up in their own problems. They're planning the move to Phoenix.

Maria: Yeah, you said something about that. But you said you'd work it so you could stay here. Are you sad 'cause they're moving away?

June: I guess so. But I'm kind of scared, too.

Maria: Scared of being away from them?

June: They want me to stay with my aunt and uncle. I hate my cousins–you know, their kids.

Maria: Can't you go somewhere else?

June: (becoming upset) Look, no one really gives a damn, OK? It's all right, OK? I've figured out what I'm gonna do. Let's drop it.

Maria: Hey, I'm your friend. Tell me what you're gonna do.

June: (pauses) Promise you won't tell.

Maria: OK, I promise.

June: I got some pills.

Maria: Pills?

June: Sleeping pills.

Maria: You mean you're gonna swallow them?

June: Uh-huh.

Maria: When?

June: I don't know. Soon.

Maria: Wow, June, that's kind of harsh. Have you told your parents how you feel about staying with your cousins?

June: I tried once. But, like I said, they just aren't into hearing about it now. This move is really on their minds. I told them I didn't like Mike and Susan–my aunt's kids–and Mom said I'd like them once I got to know them better–like things will change since the 14 years I've known them already! Right. Anyway, so now I won't have to get to know them.

Maria: Did you try telling them again? Did you try telling them how **strongly** you feel?

June: It's no use. They've decided. I can't change their minds.

Maria: Look, June, we can think of **something** to do. Do you know of anyone else you can talk to?

June: It's not that easy.

Maria: We're talking about your **life** here, June! We can think of someone to help your parents change their minds. How about your older sister–the one in college? You've always trusted her.

June: Not for this, Maria. Thanks for trying to help.

Maria: Like that's it? Goodbye, see you tomorrow? No way. Look. We've got to work this out. I know I promised not to tell, but that was before I knew what you were going to do. If you don't find someone who can help you, I will. Or, we can do it together.

June: Look, Maria. You **can't** tell. You promised!

Maria: That was before I knew.

June: Maria, (getting upset) please don't tell. I'll get in so much trouble.

Maria: You won't get in trouble. You'll get **help**. You'll tell someone how you feel and they'll convince your parents to do something.

June: I **will** get in trouble if I tell. You don't understand. You just don't know.

Maria: What don't I know? Don't know **what**, June?

June: It's my Uncle Mike. No one will believe me. I'll get in so much trouble if I say anything. Please, don't tell.

Maria: What about your uncle?

June: My uncle gets drunk. And when he's drunk, he...um, y'know, scares me.

Maria: He scares you? How?

June: Physically.

Maria: Like he's going to hurt you? Hit you?

June: Not hit me. He...um, (almost whispering) he comes on to me, y'know.

Maria: Has he ever **done** anything?

June: Yes! Once, about two weeks ago.

Maria: Wow! I didn't know that.

June: See! That's why I don't want to live with him. I know he'll try again, especially if he gets drunk.

Maria: Man, this **is** serious. There must be someone we can talk to. Hey, how about your other uncle–Uncle Hank? Isn't he pretty respected in your family?

June: Yes, but I don't know. I don't want the whole reservation to know what's going on with my life.

Maria: I can see that; but I don't think your Uncle Hank would spread any rumors about you, especially about one of his own family members. You know he doesn't hurt anyone's feelings through his actions or words. So he wouldn't tell 'cause he knows that would hurt your feelings.

June: I don't know. What if he doesn't believe me? What if he takes Uncle Mike's side?

109 110	Maria:	He'll know you're telling the truth. Besides, he probably already knows what type of person your uncle is.
111	June:	I don't know. I don't want to ruin my whole family...
112 113	Maria:	You won't ruin your whole family–you'll probably **save** it! You've got to do something now.
114 115	June:	What if it doesn't work? What if Uncle Hank tells my parents and they still don't believe me?
116 117 118	Maria:	If Uncle Hank tells your parents, they will have to believe him–because of his position in the community. (pause) You **have** to go see Uncle Hank. If you want, I'll go with you.
119	June:	Well..., OK. Maybe I should. I'll go talk with him.

4-STEP PLAN

Introduction

To prevent a suicide by a friend or relative, you need to use a plan. Counselors and other people who help prevent suicide have developed this 4-Step plan.

STEP 1

Find out about the person's FEELINGS

a. Ask questions such as: "You are not acting like yourself. Is something wrong? Can you tell me about it?"

b. Listen *carefully* to what the person says and repeat it in your own words. For example, you might say: "Do you mean that you are angry about such and such?" If the person disagrees with the way you stated it, ask him or her to correct your statement.

c. Find out if these feelings are new, and ask how the person felt before. It's important that you both agree on what your friend is feeling *right now* and what he or she felt *before*. That will help your friend realize that *feelings do not last* forever.

STEP 2

Identify the PROBLEM

a. Ask your friend what happened in *the past six weeks* that may have brought on the current feelings.

b. Find out which particular event or situation is causing the greatest "pain."

c. Say in your own words what the PROBLEM appears to be, so that you and the person agree. It helps if you and your friend can both be very specific. For example, it's better if your friend says: "My mother doesn't allow me to go to movies with my friends, and that makes me angry" -- not something vague, like: "My mother bugs me all the time."

d. Help the person separate the problem into all of its parts. For example, your friend's problem may have three parts:

   1. He or she may be angry at the mother, because of not being allowed to go to the movies.

   2. Your friend may be especially angry because he or she wishes to go to the movies with someone very special.

   3. To make it worse, your friend may not be able to find the person to explain what happened.

e. This step is completed when the person agrees that all parts of the problem have been mentioned.

STEP 3

Explore RESOURCES

a. Ask your friend what he or she has already done to try to solve the problem.

b. Say nice things about what he or she has tried.

c. Help the person identify the personal strengths and resources he or she has already. (For example, maybe your friend has managed to solve problems well in the past, or has bounced back from previous disappointments.)

d. Also talk about the *number* of problems your friend has right now. Sometimes people try to do too much, and need to be kinder to themselves.

e. Help your friend name others who may be able to help with problems. Suggest particular people such as counselors, advisors, or family members that your friend may not have mentioned. Students need to remember that in tribal societies there are always many relatives (blood, clan) and friends who will come to their aid when help is needed.

f. If your friend tries to get you to keep a secret about his or her suicidal wishes, use selective communication. In other words, let your friend know that you understand and respect your friend's need for secrecy, but at the same time, you want to help your friend explore resources. You might say, "I know you don't want your mother to know, but how about..."

g. This step is over when the person has identified resources he or she has not yet tried.

STEP 4

Move to ACTION

a. Ask: "How would you like things to be different?" When your friend answers that question, ask: "Will that take care of everything that is making you feel the way you do?" If not, help your friend think of other things that need to happen.



b. Get your friend to promise to talk to you (or to someone else who can help) quite soon. It's great if your friend can say: "I promise that I will talk to you (or a counselor, or a family member) tomorrow, and that I won't attempt suicide before then." Also, ask your friend to promise to make contact in emergencies. For example, he or she might say: "If I feel like I can't stand it tonight, I'll call you...or I'll talk to (someone)."

c. Suggest courses of action. Pick one that is most likely to work. Accompany your friend to the resource person.

d. Specify the next step. Agree what your friend will do now, and what you will do.

e. DO IT.

LESSON PLAN 6.2

Learning About Community Resources for Suicide Prevention

Lesson Objectives:

* Reinforce suicide intervention strategies.

* Alert students to community resources for suicide intervention.

Preparation:

Secure a speaker from IHS or another appropriate community agency to discuss the effect of suicide on the community, point out the resources that exist to prevent suicide, and explain what happens when these resources are contacted.

Bring a phone to class so that students can more realistically role play calling IHS for help dealing with a suicide crisis.

Prepare class copies of the "Community Resource List" (included in this lesson plan) that has already been displayed on a permanent bulletin board in the school.

Suggested Time Frame: One to two class periods.

Lesson Content:

It can be scary to think that you are the only person helping someone who's thinking about suicide. In your community, there are many professionals trained to help your friends or family members overcome the depression that often leads to suicide. In this lesson, you will receive a "Community Resource List" that will show you who these people are and how to contact them. The following descriptions will help you decide who would be the best people to contact, depending on the situation:

School Counselors: Phone No._____	If the person is in school, or if a suicide threat is made at school. (You should know that school counselors may be required by law to report to the local social service agency any physical or sexual abuse.)

Indian Health Services: Phone No._____	If the potential suicide victim is not in school or of school age, or if a suicide threat is made after or before school hours or on a weekend. Use the emergency room number if no psychologist is immediately available.
Division of Alcoholism: Phone No._____	If the person is suffering from long-term depression and is using alcohol or drugs. If the threat of suicide is not immediate but does seem possible.
Social Services: Phone No._____	If you don't know who else to call, these people can direct you. If physical or sexual abuse is involved. If the suicidal person has worked with this agency before.
Police Department: Phone No._____	If a person has swallowed pills, gotten into a car or motorcycle drunk and has expressed suicidal thoughts; has a gun illegally for the purpose of committing suicide. Any time a person is in the actual act of committing suicide. Call the Probation and Parole Department if you know the person has a parole officer or a history with one—even if you don't know who the parole officer is.
Teen Health Center: Phone No._____	If the person is at all involved with Teen Health Center activities, or if you are. Also call here if you are nervous about calling other places. They can help you contact people who will help.
The Family Medicine Person:	If the person or his or her family is traditional, or if you are, and need guidance about how to help yourself or a friend.
Churches:	If the person is Christian, even if you don't know which church he or she goes to. You can call here for guidance about how to help yourself or a friend. Church leaders are

especially helpful if you are afraid of other people finding out about your own or a friend's suicidal tendencies. It is OK to seek help from any church, even one different from the one you or the person regularly attends.

Suicide Resource People: Call any one of these people anytime for immediate advice and support for yourself or a friend. Each of them has volunteered to help students in suicidal crises.

ACTIVITIES

1. **TRIBAL SPEAKER**

Information Given:

The following information introduces lesson content relevant to this activity.

Today's speaker is a community resource person. He (or she) is going to tell you where you can go for help if you or someone you care about is suicidal. Our speaker will also talk about the importance of talking openly about suicide and having the confidence and maturity to get involved if you think someone is having a problem.

Modeling:

Ask questions of the speaker and encourage students to do so, also. It is important that students feel that community resource people are accessible if students are to call them on their own. The impressions students form during this meeting may greatly influence a future decision to contact a community resource member. Therefore, it will be important to involve students by encouraging their participation.

Behavior Rehearsal:

Students should listen attentively to the speaker. Also, they should ask questions, make comments, and share concerns about suicide and its prevention.

Feedback:

a. Praise students for participating, especially those who are normally reticent.

b. Reinforce the importance of contacting a community resource person, should it be necessary. Refer to the classroom interaction to point out that such people are helpful and friendly.

2. **GET HELP!**

Information Given:

The following information introduces lesson content relevant to this activity.

a. The most important thing to **do** when a friend is suicidal is *Get help*! The most important thing to **remember** when a friend is suicidal is *Get Help*!

b. You've been given information about community resources that are available to help anyone who is in distress or feeling suicidal. Now you're going to practice asking for help.

Modeling:

Ask a student to role-play an operator working the phone system at the IHS. Demonstrate the following pattern of asking for help:

Helper:	(Sees that a friend seems suicidal and dials the IHS telephone number.)
IHS Operator:	Hello, this is IHS.
Helper:	Hi, my name is Stacy. I'm fifteen and I'm here alone with a friend who I think is suicidal.
IHS Operator:	Can you bring your friend to the hospital, Stacy?
Helper:	Well, there is no car here.
IHS Operator:	All right, Stacy. We'll send the police to bring her up to the hospital. Can you give me directions?

Helper: We're on the last road on the south side of town. It's the third house on the right.

IHS Operator: OK, Stacy. We'll send someone out. Just stay with your friend.

Helper: Thanks, and could you tell the police not to use their siren?

IHS Operator: No siren. OK, Stacy.

Behavior Rehearsal:

a. Have the students sit in a circle. Give the "Helper" the phone and have him or her phone you as an IHS phone operator or have another student play the role of IHS phone operator.

b. Pass the phone to a new "helper." Have the "helper" select another student to be the resource person answering the phone.

c. Give each student an opportunity to be the "helper" phoning. Have variations in the scenario. For example, have one of the students role-play one of the "resource people" being called in the middle of the night.

Feedback:

a. Use side coaching throughout the exercise. Keep the students focused by saying things like, "Keep your focus, Georgeanne."

b. If a student gives an unrealistic response, ask the group whether or not it's realistic and have the student try one of the other student's suggestions.

c. Seek feedback on the following issues:

   1. What's embarrassing about this exercise?

   2. What's frightening about calling someone for help in the middle of the night?

3. Who wouldn't feel comfortable about calling the police? Why?

4. Would you call the hospital or the police if someone were in a deep sleep and possibly passed out at a party where there was beer and marijuana? Explain.

COMMUNITY RESOURCE LIST

Schools _____

Cultural Counselor _____

High School Counselor _____

_____

Middle School Counselor _____

Other _____

Indian Health Service (IHS) _____

Mental Health Services _____

Dr. _____, Psychologist _____

_____, Social Worker _____

_____, Other _____

Division of Alcoholism _____

_____, Director _____

_____, Counselor _____

Social Services _____

_____, Director _____

_____, Child Protective Services _____

Police Department _____

Probation and Parole _____

Teen Health Center _____

Medicine Person of the Family

_____ _____

_____ _____

Churches

_____ _____

_____ _____

_____ _____

SUICIDE RESOURCE PEOPLE
AVAILABLE TO MEET WITH STUDENTS IN SUICIDAL CRISES

Name	**Home Phone #**	**Available After Hours**

LESSON PLAN 6.3

Practicing the 4-Step Plan for Suicide Prevention

Lesson Objectives:

* Refine suicide intervention skills using the 4-Step Plan.

Preparation:

Students will need to refer to the following handouts included at the end of this lesson: "The 4-Step Plan Role Plays," "Role-Play Observation Sheet," and "The 4-Step Plan."

Suggested Time Frame: One to four class periods.

Lesson Content:

By now, you should know each of the four steps of the 4-Step Plan by heart. And you should have a good idea of how to find out a person's FEELINGS, identify someone's PROBLEM(S), explore RESOURCES, and move to ACTION. In this lesson, you will practice using the 4-Step Plan. The role plays you will practice don't require that you pretend you are suicidal. The problems you will pretend to have are more common ones. Nevertheless, you should be able to use the 4-Step Plan to solve them.

ACTIVITIES

1. ROLE PLAYING THE 4-STEP PLAN

Information Given:

The following information introduces lesson content relevant to this activity.

a. In this lesson, you will do a role-play exercise. Just like previous role plays in earlier sections of this curriculum, you will pretend that you are someone else. One person in your group (the "helpee") will have a problem, and another (the "helper") will use the 4-Step Plan to help them through the problem. In this case, the problem won't have to do with suicide. Nevertheless, the 4-Step Plan will still work.

b. This exercise is practice. You will have an opportunity for further practice using the 4-Step Plan for helping a friend who is suicidal when you do a role play with the school counselor during the next couple of weeks.

Modeling:

a. Explain to students that you will model a role play using the 4-Step Plan. Either you can be the helper, or you can ask for two volunteers to role play in front of the class. Choose one of the four role-play scenarios from "4-Step Plan Role Plays," and work it through, or coach the volunteers through the process. Be sure role players cover each of the steps of the 4-Step Plan. Also, be sure the helper uses REFLECTIONS and RESTATEMENTS—the listening and responding skills of Section 3.

b. Next, divide the class into groups of three. Distribute the "4-Step Plan Role Plays" and "Role-Play Observation Sheets."

Behavior Rehearsal:

a. Students are to pick a "helpee" (someone with a problem), a "helper" (someone who will help with the problem), and an observer.

b. The helpee chooses one of the role-play scenarios on the "4-Step Plan Role Plays" handout (preferably one that hasn't already been used). The helper will use the 4-Step Plan to help the helpee with his or her problem. The helper should make sure that all four steps of the 4-Step Plan are covered. Students should try especially hard to use active listening skills they have learned, such as REFLECTIONS and RESTATEMENTS.

c. The observer should take notes, as directed on the "Role-Play Observation Sheet" handout, and lead discussion after the role play.

After each role play, group members should switch roles until everyone has been a helper.

Feedback:

a. After each role play, the observer should lead a discussion on: a) whether all steps of the 4-Step Plan were covered, b) how the helpee felt during the role play, and c) ways that the helper's efforts might have improved.

b. Circulate among the groups to make sure they are on task. Make sure that students refer to "The 4-Step Plan" handout to work on specific questions related to each of the four steps. In addition, they should think creatively about possible solutions and resources. The role play should end with some sort of action.

Also, make sure helpers focus on the helpee and his or her feelings and problems. Have students monitor themselves to avoid using the word "I" too much. Helpers should encourage helpees to discover valuable insights about themselves.

c. After the role-play exercise, discuss questions, problems, comments, etc., that arose. Ask students:

1. How did it feel to use each of the four steps of the 4-Step Plan?

2. Was it uncomfortable using your listening and responding skills to help the helpee?

3. How did it feel to be the helpee? Did you appreciate the reflections and restatements the helper used?

d. Ask if all students feel fairly comfortable with the 4-Step Plan—do they think they can remember the steps and ask the necessary questions for each step? Explain to the class that each student will have the chance to practice the 4-Step Plan along with another classmate and the school counselor. To do so, they will go with a classmate to the school counselor's office. The school counselor will role play a suicidal person. One classmate will observe the role play and one will fill out the "Role-Play Observation Sheet." After the role play all three will talk about how effective the student was in using the 4-Step Plan. One at a time, all students will practice using the 4-Step Plan to help the person. That way, each and every student in the class will be ready if ever they need to help a suicidal friend.

(After this lesson, schedule each student to go to the counselor's office with a classmate to role play a suicide situation using the 4-Step Plan.)

e. Remind students again that they can only help someone who is willing to be helped. They are not responsible for what happens after they help someone and that person still kills himself or herself. No matter how good their skills are, no matter how hard they try, no matter how accurately they

follow the 4-Step Plan, if a person is determined to kill themselves, then nothing will stop them. In this case they did their best by being able to recognize the signs of suicide, knowing what to do and not do about intervening, and talking as openly as they could to try to help the suicidal person.

4-STEP PLAN ROLE PLAYS

1. Shy of Friends

You are feeling bad because your best friend has moved away. You tend to be shy and quiet, so making new friends has never been easy. Your friend was always the one who invited you to parties and to do interesting things, which you always enjoyed. Now you don't know if you'll have a social life at all. Also, you wonder if your best friend's friends liked you only because they liked your best friend. You have less confidence than ever in being able to have your own friends.

Your helper in this case is a cousin whom you like and trust.

2. Driving You Mad

You are upset because your parents won't allow you to drive, even though you're old enough to have a license. Your older brother, who was always kind of wild, was killed in an auto accident five years earlier and your parents are afraid that the same thing will happen to you. Your grades in school have always been good, and you are praised by your teachers and other adults as being "responsible." The problem is that you live far from town, and it's hard to meet with friends, unless they come all the way out to get you or you have your parents drive you. Either way it's embarrassing. Also, you'd like a job so you could have some extra cash to do things you like, but you'd need to drive to work and back, which you can't do without a license. You feel mad at your parents, even though you understand their concern. But you want to do something and just don't know what.

Your helper is your close friend, your age, who drives.

3. Split Personalities

You and your best friend can't remember a time when you haven't known each other. You've gone to the same schools and even had the same friends since you were in first grade. The problem is that now, after all this time, you both seem to be drifting apart. You are becoming interested in different kinds of things. Your friend has begun



experimenting with drugs, which scares you. For awhile, you could avoid it. But it's become clear to everyone you've hung out with that you're "chicken." They don't seem to talk with you as much or seem to want you around when they party. You are torn between wanting the closeness you've had with your best friend and social group, and still feeling comfortable with yourself. You think maybe you should try a little bit of the marijuana and other stuff they take so they will like you more. But you're afraid of getting caught or "hooked." You've been with these friends for so long that you don't have much of a social life without them. You've thought about trying to hang out with other people, but there are two problems. One, you don't want to "betray" your old friends, and two, you don't know how to go about hooking up with others, anyway.

Your helper is a cousin you've grown up with who lives in a nearby town.

4. *My Two Dads*

Your parents have been divorced for a few years, and now your mom is re-marrying. You're upset because you don't like the man who will become your stepfather. He seems cold to you, and strict. He doesn't like your father; in fact, your future stepfather has told you that he doesn't want you visiting your father because "Now that you have a family again, you won't need to go somewhere else to have a father." You're worried that you won't be able to see your dad very much anymore. Your mom always does what her new husband says, which makes you mad because you know you won't get help from her. You can't stop your mom from marrying this guy, and you don't know what you can do about seeing your father once they get married.

Your helper is your best friend.

ROLE-PLAY OBSERVATION SHEET

As role plays are going on, the observer should quickly answer each of the questions below. Respond in note form—do not write out full sentences. Afterwards, the helper, helpee, and observer should discuss the observer's notes. Change any notes so they might be more accurate, or add any points that might have been left out. *MOST IMPORTANT: Make sure that all four steps of the 4-Step Plan have been covered!!*

1. What FEELINGS does the helpee have?

2. What is/are the helpee's PROBLEM(S)?

3. What RESOURCES did the helper and helpee discuss?

4. What ACTION will the helper and helpee take?

5. On the back of this paper, write out any suggestions about how the helper might have improved his or her use of the 4-Step Plan.

6. Sign this sheet to show that your group has discussed it:

Helper: _____ Helpee: _____

Observer: _____

4-STEP PLAN

Introduction:

To help prevent a suicide by a friend or relative, you need to use a plan. Counselors and other people who help prevent suicide have developed this 4-Step Plan.

STEP 1

Find out about the person's FEELINGS

a. Ask questions such as: "You are not acting like yourself. Is something wrong? Can you tell me about it?"

b. Listen *carefully* to what the person says and repeat it in your own words. For example, you might say: "Do you mean that you are angry about such and such?" If the person disagrees with the way you stated it, ask him or her to correct your statement.

c. Find out if these feelings are new, and ask how the person felt before. It's important that you both agree on what your friend is feeling *right now* and what he or she felt *before*. That will help your friend realize that *feelings do not last forever*.

STEP 2

Identify the PROBLEM

a. Ask your friend what happened in *the past six weeks* that may have brought on the current feelings.

b. Find out which particular event or situation is causing the greatest "pain."

c. Say in your own words what the PROBLEM appears to be, so that you and the person agree. It helps if you and your friend can both be very specific. For example, it's better if your friend says: "My mother doesn't allow me to go to movies with my friends, and that makes me angry" -- not something vague, like "My mother bugs me all the time."

d. Help the person separate the problem into all of its parts. For example, your friend's problem may have three parts.

   1. He or she may be angry at the mother, because of not being allowed to go to the movies.

   2. He or she may be especially angry because of a date to go to the movies with someone very special.

   3. To make it worse, your friend may not be able to find the date to explain what happened.

e. This step is completed when the person agrees that all parts of the problem have been mentioned.

STEP 3

Explore RESOURCES

a. Ask your friend what he or she has already done to try to solve the problem.

b. Say positive things about what he or she has tried.

c. Help the person identify the personal strengths and resources he or she has already. (For example, maybe your friend has managed to solve problems well in the past, or has bounced back from previous disappointments.)

d. Also talk about the *number* of problems your friend is experiencing right now. Sometimes people try to do too much and need to be kinder to themselves.

e. Help your friend name others who may be able to help with problems. Suggest particular people such as counselors, advisors, community resource people or family members that your friend may not have mentioned.

f. If your friend tries to get you to keep a secret about his or her suicidal wishes, use selective communication. In other words, let your friend know that you understand and respect your friend's need for secrecy, but at the same time you want to help your friend explore resources. You might say, "I know you don't want your mother to know, but how about...?"

g. This step is over when the person has identified resources he or she has not yet tried.

STEP 4

Move to ACTION

a. Ask: "How would you like things to be different?" When your friend answers that question, ask: "Will that take care of everything that is making you feel the way you do?" If not, help your friend think of other things that need to happen.

b. Get your friend to promise to talk to you (or to someone else who can help) quite soon. It's great if your friend can say: "I promise that I will talk to you (or a counselor, or a family member) tomorrow, and that I won't attempt suicide before then." Also, ask your friend to promise to make contact in emergencies. For example, he or she might say: "If I feel like I can't stand it tonight, I'll call you...or I'll talk to (someone)."

c. Suggest courses of action. Pick one that is most likely to work.

d. Specify the next step. Agree what your friend will do now, and what you will do.

e. DO IT.

SECTION 7

How Can I Plan Ahead for a Great Future?

7.1 Reviewing Native American Indian History
7.2 Native American Indian Rights & Oppression
7.3 Finding Our Own Power
7.4 Making My Dream Happen
7.5 Dreaming for the Future

LESSON PLAN 7.1

Reviewing Native American Indian History

Lesson Objectives:

* Review selected aspects of the culture and history of Native American Indian people.

* Reinforce pride in Indian beliefs and accomplishments.

Preparation:

Note to teacher: Background information on each tribal group's history and treaty agreements with the U.S. and Canadian governments is beyond the scope of this curriculum. However, this information is available to you locally and should be explored before presenting Section 7. In situations where you are working with students from a variety of tribes, you might invite speakers representing those groups. However, if they are not available, encourage the speaker(s) you do invite to emphasize tribal diversity as well as to address cultural similarities among Indian and Native communities. Try to avoid generalizations about all Indian/Native people.

Someone familiar with culture and beliefs (preferably someone from your tribe) should come to class to review tribal history with students. The speaker can be briefed on material students learned in their history classes to reinforce and supplement that information.

Suggested Time Frame: One to two class periods.

Lesson Content:

In this section, we will be talking about the future. The future of American Indian and Alaska and Canadian Native people rests on your hopes and dreams. It is important that you honor the spirit of those who have come before you, so that you carry their traditions and wisdom into whatever you do and wherever you go. In this lesson, you will hear again some of your tribe's history. In the thousands of years that Indians have occupied these lands, your people have distinguished themselves by their architecture, art, religious traditions, and social connectedness. The commitment to Indian and Native values (i.e., importance of extended families, sharing with others, honoring your elders, etc.) has not been lost as Indian people become more exposed to mainstream values. Instead,

Indian people seem to be undergoing a revitalization of traditional tribal customs. They are taking pride in their heritage. The retention of your cultural roots and values helps provide you with an identity, a sense of belonging. The future of your tribe will be developed out of your hopes and dreams, as you become the tribal leaders in the future.

ACTIVITIES

1. **SPEAKER**

Information Given:

The following information introduces lesson content relevant to this activity.

Today's speaker will review some of your tribe's history that might be familiar to you. He or she will also emphasize the importance of your knowing this history. If you understand your history, you will better understand the pressures that surround you—that you live through almost daily. By understanding these pressures, you can begin to overcome them.

Modeling:

By telling the *(your tribe's)* story, the speaker will be modeling passing along *(your tribe's)* history to others. By discussing the social and political pressures that *(your tribe)* faces, the speaker can expand your awareness of forces that shape the choices you face now and the decisions you must make in the future.

Behavior Rehearsal:

Remind students that they should listen to the speaker with respect, and demonstrate their knowledge and interest when appropriate.

Feedback:

a. Thank the speaker for sharing his or her knowledge with the students, and reinforce the importance of that knowledge to the students. Afterwards, have a couple of students write a thank-you note.
b. Encourage students to ask questions or make comments when appropriate.
c. Praise students for their participation and attentiveness during the presentation.

LESSON PLAN 7.2

Examining Native American Indian Rights and Oppression

Lesson Objectives:

* Learn the value of rights and what it means not to have them.

* Learn Native American Indian rights.

* Understand the importance of standing up for Indian rights.

Preparation:

A useful supplement to this lesson is the movie *Thunderheart*. If the movie can't be shown in school, encourage students to see the movie/video on their own. The complications that arise due to the enforcement of tribal and federal laws, and differences between traditional and modern beliefs are highlighted in this movie. Review local school policies, tribal and state codes and requirements, policies, and laws. Search and seizure, confiscation of prohibited materials, and dress codes vary from state to state and in different communities. Educational case law indicates that school officials have a wider latitude and authority in handling such issues than do local police authorities when alleged violations of policies governing such issues occur on school property. Legal/procedural due process must be observed in all cases.

Prepare a class set of these handouts (included in this lesson plan): "Do You Know Your Student Rights?" and "American Indian Rights Fact Sheet."

Suggested Time Frame: Two class periods.

Lesson Content:

In the last lesson, you learned about the social, political, geographical, and religious freedoms that Indian people began to lose beginning in the early 1500s. The most severe changes took place from 1848-1912. Although that may seem like a long time ago, keep in mind that you could have a grandmother or grandfather who was alive during that time. Your father, for instance, could have fished with a relative who was alive in the late 1800s. That same relative would have seen his or her lands shrink as the federal government continued to claim

Indian land. Your grandparents' fathers or mothers would have been alive when the current reservation boundaries were drawn or Indian lands were completely taken away from some tribes. So, it has not been that long since the freedom of Native American Indian people has been limited by government treaties. Losing freedoms such as land and political rights is much like losing a relative. There is a sense of loss, of sadness, depression, and anger. All the kinds of things we've talked about all semester. These feelings are natural. Yet, if they go on too long, they become unhealthy. This is as true for an Indian/Native tribe as it is for an individual in the tribe.

In the following lessons, we will create and talk about dreams we have for Indian people that can make us strong. But first, we will recognize the freedoms that we have already. The Native American Indian is the only minority group in the United States with special legal status. The very same treaties that have limited the resources of Indian tribes also provide legal rights that cannot be taken away. The U.S. government has often tried to limit these legal rights. But because representatives from American Indian and Alaska Native communities knew these rights, they prevented many of them from being taken away. It is important that you know your legal rights and stand up for them if you feel they are threatened.

ACTIVITIES

1. STUDENT RIGHTS

Information Given:

The following information introduces lesson content relevant to this activity.

a. What are *rights*? Rights are rules or laws that promise you the freedom to do certain things. You have a legal right to have a lawyer, for instance, if you are arrested for any reason. You've probably heard that line on T.V., or (hopefully not) in real life. The right to an attorney, even if you can't afford one, is part of a set of rights having to do with being arrested and going to court. They are called the "Miranda Rights." Unfortunately for you, until you are 18 years old in this country, you don't have very many legal rights. That means that, legally, many of your freedoms can be restricted. Driving, for example, is not a legal right; your (or anyone's) freedom to drive can be taken away if a court so chooses. But a court cannot take away your right to a lawyer. You get your rights simply by asking for them—but you have to know what they are first.

b. In this exercise, you will review your rights as students. You will begin to understand the difference between freedom to do what you want to, and having to do certain things because it is required by law. The treaties that govern American Indians and Alaska Natives explain what rights and freedoms you have, versus what you must and must not do under the law.

c. You can now see from filling out the "Do You Know Your Student Rights?" survey how laws or treaties can control people's lives. As Indian people, you must know what your rights are so that you don't lose them. Your rights are guaranteed by law.

Modeling:

Ask a couple of students if they know any Indian/Native rights. Write the answers on the board, using the format "Native American Indians have the right to..." When students understand the format, brainstorm Indian/Native rights as a class. Distinguish this as only those rights guaranteed especially to Native American Indians. You may want to start another list that contains rights all Americans have under the Constitution.

Behavior Rehearsal:

Students should contribute as many Indian/Native rights as they can think of to the list. They may add anecdotes, questions, or comments as appropriate.

Feedback:

a. After students have completed the "Do You Know Your Student Rights?" survey, inform them that the answer to each question is "No." This might be a good time to distinguish between *rights* and *privileges*. For instance, though the right to learn tribal history isn't specified by law, it is taught in many schools and supported by school administrators. Being a right just means that if it weren't taught, the school would not be *legally obliged* to offer it, even if the community demanded it.

b. Emphasize how important it is for students to enforce their rights so they are not lost through neglect.

c. Refer to the "Native American Indian Rights" handout during the Indian/Native rights discussion (you may want to distribute a class set after the discussion).

d. Praise students for their knowledge of Indian/Native rights, and reinforce the importance of their knowing them.

2. VISUALIZING YOUR RIGHTS

Information Given:

The following information introduces lesson content relevant to this additional activity.

Because our rights are guaranteed, we often take them for granted. By the time we realize how important they are, they can be gone. Understanding basic treaty rights is paramount to your successful development of coping strategies in a diverse and pluralistic society. In this exercise, you will focus on specific rights that you have. You will begin to realize how important those rights are to the cultural, physical, and spiritual health of Indian/Native people. During this exercise, you will focus on rights that are most important to you.

Modeling:

Ask students to sit back and relax. When the mood is appropriate, slowly read the following visualization script pausing after each image:

☼ Select one of the rights from the list to think about for the next few minutes. Repeat what that right is to yourself. Visualize the words. Imagine someone telling you that you have that right—guaranteed by law. Hear yourself telling someone else that you have that right.

☼ Now, see yourself doing something that you normally do, or have done at least once, that relates to that right. Think carefully. Are you following a tribal rule? Are you going to the hospital? Are you hunting? Picture yourself at home doing something that you benefit from because of the right that you have. Think of some other way that you benefit from that right. See how you act. Think about friends and family members who also benefit from that right. How do you feel being able to enjoy this benefit?

Let students dwell on their imaginary scenarios for a time, then continue:

☼ Now, imagine that you no longer have the right.... Imagine how your life would change from what it was moments ago.... How would you now act? Do you have to pay every time you go to IHS? Are you not allowed to fish? Are some of your religious customs no longer legal? Think about how your life and your family's and friends' lives

are different without the right you are thinking of. How do you feel about yourself? About other people?

☼ Now imagine that you are going to make a personal plan or organize in a way to get that right back.... What would you do?.... How would you feel about yourself? Whom would you go to?

☼ Finally, imagine that you believe the following affirmation statements: I have the right to be me.... I am aware of my rights and I can stand up for myself.... I fight for my family's, community's and nation's rights.... My voice counts.... I deserve to be happy every day.... My culture is very important to me.... I am proud to be a (Native American or Canadian) Indian.

Behavior Rehearsal:

a. Have students choose one of the ten rights outlined on the "Native American Indian Fact Sheet." Tell them to focus on the rights that are guaranteed them by the U.S. government, and envision how their lives would be different without those rights.

b. When students have chosen the right they want to focus on, have them sit back, relax, and let your words stimulate their imagination.

Feedback:

a. Ask students what right they focused on and what benefits they now get from that right. Did they realize before today the benefits they got from the right they focused on? Is the right important to them?

b. Ask students how their lives might be different if they lost that right. Would their lives be better or worse? How might they feel? Do they think they could ever lose that right? Why or why not?

c. Summarize the lesson by reinforcing the importance of not taking rights for granted. It is Native American Indian rights that allow Indian/Native people to practice cultural, social, and religious traditions that make Indian/Native people strong.

Reference:

T. LaFromboise and R. LaFromboise. 1982. Critical Legal and Social Responsibilities Facing Native Americans. In L. French, ed., *Indians and criminal justice*, 21-38. Totowa, NJ: Allanheld, Osmun, & Company.

DO YOU KNOW YOUR STUDENT RIGHTS?

Directions: You might be surprised to know just how many legal rights you have as a student. Test your knowledge by checking answers to the questions below. These are questions that students often ask. However, the correct answers depend upon the tribal laws and state laws of the community in which you live and the rules of the school you attend.

Yes	No	
_____	_____	Do you have the right to prevent school authorities from searching your student locker any time?
_____	_____	Do you have the right to prevent the police from searching your car while it is in the school parking lot?
_____	_____	Do you have the right to quit school at age 16?
_____	_____	Do you have the legal right to quit school if you are under 18 years of age and both your parents decide that it's OK?
_____	_____	Do you have the right not to attend longer school days or more days of school a year if school authorities want to force you to?
_____	_____	Do you have the right to go on and off school grounds if school authorities enforce the closed-campus rule?
_____	_____	Do you have the right to attend class if a teacher wants to lock you out?
_____	_____	Do you have the right to refuse to attend special classes such as pre-natal care or substance abuse courses?
_____	_____	Do school authorities have the legal right to tell you what clothes you cannot wear at school?



_____ _____ Do you have the legal right to a hearing if you feel you have been treated unfairly at school?

_____ _____ Do you have a legal right to say your prayers at school?

_____ _____ Do you have a legal right to miss as many school days as are necessary to attend religious holidays?

_____ _____ Do you have the right to refuse to take a class in your tribe's history in school?

§ NATIVE AMERICAN INDIAN RIGHTS FACT SHEET §

Native American Indians are the only minority group with special legal rights within the United States. These rights are guaranteed by treaties. To keep these rights, Indian people have to know what they are so that they can stand up for them when they are threatened.

I. Right to an Education

§ The right to an education was well established in treaties. The United States government has a strong moral duty to educate Indian people living on tribal lands. All Native American Indian people have the right to an education. The government is responsible for making good education a reality for all Indian/Native people.

II. Right to Health Care

§ Native American Indian people who are of one-fourth or more Indian blood are entitled to free comprehensive medical care through the federal government, as outlined in treaties or congressional rules. On reservations, this health care is usually delivered by Indian Health Service hospitals and clinics. Tribes have the capability and legal mandate to contract and run their own hospitals on reservations. Some tribes have already enacted these rights. Off-reservation health care services are offered by authorized clinics. Many tribes contract with off-reservation hospitals and HMO's for specialized contract services. You have the legal right to free medical care if you qualify and are willing to travel to the specific medical centers throughout the country who have contracts with the IHS. No other minority group in the United States has this service.

§ To qualify for this service, you must have documented proof of your tribal affiliation. You must also contact the authorized agents in the medical centers and your tribe. The most important thing for you as an Indian or Native person to remember is that if you ever move or need medical services outside of your home community, be sure to contact the IHS in your home community first and get the necessary referral information from them.

III. Right to Self-Government

§ One of the main aspects of tribal freedom is the right to self-government. Tribal courts have authority over reservation affairs. Tribal courts are not the same as federal courts. On Native American Indian reservations, tribal courts rule. You have the legal right to be judged based on the laws and traditions of the reservation. No other minority group in the United States has the privilege of self-rule.

IV. Right to Jurisdiction

§ Another tribal freedom is the right to decide what rules and laws people should follow on tribal lands. In most cases this means that everyone on the reservation–including Indians *and* non-Indians–must follow the laws tribal leaders decide on. There has been one federal case, however, *Duro vs. Reina*, which questions the authority of the Navajo police to arrest a non-Navajo Indian on the Navajo reservation. The courts ruled that the Navajo tribe does not have jurisdiction over non-tribal members. This has been successfully argued at several reservations, which prompted congressional testimony from various tribal leaders. To date, no ruling has been issued to resolve this dilemma. Thus, tribal rights have pervasive effects on Indian law whether a legal offense occurs on their reservation or elsewhere. The major limitation to the freedom of self-rule is that tribally designated laws may not contradict basic freedoms guaranteed in the Bill of Rights. No other minority group in the United States has a legal system or laws that apply separately to them.

V. Right to Self-Determination

§ In 1973, the Congress officially adopted the policy of self-determination in its relations with Indian/Native peoples. This policy gives tribes the right to make most of the decisions about programs and policies for their communities, to manage their own affairs, to govern themselves, and to control their land and its resources. This policy has been supported by a series of legislative acts and court decisions that have significantly expanded the power of Native American Indians.

VI. Right to Leadership

§ The right to tribal self-government and selection of its officials, like all rights under tribal sovereignty, has been subject to Congressional change. Until 1970, the right was removed from some tribes and the power of determining who could hold a political office was placed in the hands of the President and the Secretary of the Interior. Many Indian/Native people, especially those who believe in the American Indian Movement, have expressed their wish to return to traditional forms of leadership selection. This involves doing away with the election procedure outlined by the Indian Reorganization Act. Now, more tribes than ever are allowed to choose their own leaders.

VII. Right of Exclusion

§ Many Indian people believe that they have the right to exclude anyone from the tribe or from tribal lands who is a troublemaker or who upsets the serenity of the community. For example, non-Indians have been asked to leave reservations for preaching a political or religious doctrine offensive to the tribe, its members, or the tribal government. Native American Indians who behave in a manner embarrassing to the tribe have been told to leave the tribe. Indian/Native people who live on reservations or in villages have the right to control who lives on their lands and the behavior of those people. No other group in the United States has that privilege.

VIII. Right to Determine Membership

§ A tribe has complete authority to determine questions of tribal membership. Native American Indians believe that this right is necessary for the self-preservation and purity of the tribe. One-quarter Indian blood is required for enrollment in most Native American Indian tribes.

IX. Right to Indian Preference

§ Native American Indians have priority for job positions within their own boundaries. The purpose of Indian preference is to make Indian and Native people responsible for their own economic and cultural survival. Indian people must therefore speak up when they encounter situations in which they feel that they have been discriminated against (for example, if a non-

Indian with equal skills gets higher pay than his or her Native American Indian counterpart). On/in most reservations/villages, you have the right to be hired instead of a non-Indian person to a job for which you both are equally qualified. No other minority group in the United States has such extensive rights.

X. Right to Hunt, Fish, and Trap

§ Historically, one of the traditional uses of the land by many tribes was for hunting and fishing. There have been many arguments between tribal leaders and U.S. government representatives concerned about whether tribal people had the right to hunt, fish, or trap on reservations. Some treaties only implied the right in such phrases as "This treaty sets apart certain lands for the use of the tribe," leaving the term "use" to legal interpretation. When states have tried to limit hunting and fishing, they usually don't get very far. If the treaty says the government can't interfere with hunting, fishing, and trapping, the government can't. But if the treaty doesn't say anything about it, the U.S. government can decide rules and regulations about these activities. Usually, when no one is sure what the treaty says, the courts have decided in favor of tribal rights.

LESSON PLAN 7.3

Finding Our Own Power

Lesson Objectives:

* Develop students' sense of personal power by outlining their personal rights.

* Build confidence in asserting personal rights in everyday situations.

Preparation:

Prepare a class set of the "Personal Rights" handout included in this lesson plan.

Prepare one copy of "What Right Do You Have?" (included in this lesson plan) for each group of three students.

Suggested Time Frame: One class period.

Lesson Content:

Native American Indian people have rights that are guaranteed by law. However, these rights can be taken away if you are not aware of them. You got some idea of how important rights are when you saw how few of them you have as a student. But you do have rights as a *person* which hold true even when you are in school. You should know these rights because they give you power. Power is the ability to control what happens to you. There are some things you can't control. But the most important things—how you choose to live your life—you do have the right to control.

In the last few months, you have been learning how to take control of your thoughts and feelings so that you can live healthier, happier lives. Now you know that you not only have the knowledge to do so, but you have the *right* to do so. No one can take that away from you. However, you give up that right when you engage in self-destructive behavior, express your anger in destructive ways, bow to pressure from friends to do things you really don't want to do, and don't take the time to explore your true thoughts and feelings before you act. In this lesson, you will review the rights you have. When you know your personal rights, and keep them, you have personal power.

ACTIVITIES

1. PERSONAL RIGHTS, PERSONAL POWER

Information Given:

The following information introduces lesson content relevant to this additional activity.

The "Personal Rights" handout outlines eleven rights that you have. These personal rights should seem familiar to you. You'll notice that almost all of them relate to life skills we've learned, such as:

- Saying "no" to self-destructive behaviors
- Believing in your own personal qualities and self-esteem
- Taking the time to practice self-talk
- Coping with depression, anger, and stress by expressing your feelings
- Knowing your tribal rights and protecting them when you feel they've been threatened.

In this activity, you will see how you can stick up for your personal rights everyday.

Modeling:

a. Review the "Personal Rights" handout with students. Have them read the rights together—aloud—as personal affirmations.

b. Read the following scenario aloud. Have students listen carefully and then tell you which personal rights are involved, as well as what *exactly* they might say to their friend:

> Your friend is nagging you to go to a party, but you really don't want to go. Your friend insists that if you were a *true* friend, you'd go with her to the party. You don't want to go to the party.

#3 You have the right to say no and not feel guilty.

#11 You have the right to feel good about yourself (even though your friend may say you're a bad person for not going).

Students might say: "I am your friend, and I have the right not to go to this party. No, I am not going to go."

Behavior Rehearsal:

a. Divide students into groups of three. Designate one student as the *recorder*, whose job is to write down responses. Another is the *director*, whose job is to make sure everyone participates. The third student is the *mediator*, whose job is to help the discussion in case the group is unsure which rights apply or what to say or do in a situation.

b. Students are to read the scenarios in the "What Right Do You Have?" handout, and label which rights from the "Personal Rights" handout apply. They should also address what they might say or do in each situation.

Feedback:

a. Circulate among the groups to make sure students are applying the "Personal Rights" handout information to the scenarios.

b. Encourage students to engage the issues seriously, rather than simply look for the answers. Congratulate students who have found more than one personal right applicable.

c. When groups complete the "What Right Do You Have?" handout, go through each scenario and ask students to give both personal rights that apply and what they'd say or do in each situation.

d. Encourage discussion about relevant issues, especially as they relate to earlier aspects of the curriculum (self-esteem, self-destruction, etc.). Reinforce Section 4 material by making sure that the statements students would say clearly include the word "no" where appropriate, or that their actions convey definitive messages.

e. Collect groups' "What Right Do You Have?" handouts and return them with comments.

WHAT RIGHT DO YOU HAVE?

Directions:

Read each scenario below, then decide which personal rights apply to it. Write down the number—there may be more than one. Complete the "Say and Do" section by writing down the best thing you could do or say in that situation.

1. Your teacher assigns you much more homework than usual on the very night of an important clan gathering. You know you won't be able to finish the homework, but you are afraid of getting a bad grade.

   Personal right(s): _____

   What I'd say/do: _____

_____

_____

2. Your friends are going partying tonight and asked you to come. You said you'd be there. You knew there would be a lot of beer there. You thought it would be fun. Now though, you're worried because you don't drive and you know that anyone who takes you home might be driving drunk. You don't want to risk it.

   Personal right(s): _____

   What I'd say/do: _____

_____

_____





3. A friend borrows your boom box and breaks it. You are hurt and angry.

Personal right(s): _____

What I'd say/do: _____

_____

_____

_____

4. Your parents tell you that you can't date until next year.

Personal right(s): _____

What I'd say/do: _____

_____

_____

_____

5. The vice-principal thinks that you've broken a school window. He's pretty angry, and is sure you've done it.

Personal right(s): _____

What I'd say/do: _____

_____

_____

_____

6. You've applied for a job at the tribal complex. Roger says he'd hire you, but he caught you shoplifting there two years earlier. That was true, but you learned a lesson from getting caught and haven't stolen anything since and don't plan to ever again.

Personal right(s): _____

What I'd say/do: _____

_____

_____

_____

7. You planned on running track this year. Some of your best friends are on the team. But you didn't make the team. You feel worthless.

Personal right(s): _____

What I'd say/do: _____

_____

_____

_____

8. Your boyfriend has been pressuring you to have sex. Even though you've said "no," he keeps pushing. It's making you nervous.

Personal right(s): _____

What I'd say/do: _____

_____

_____

_____

9. Some of your friends think that you must not be good with girls because they know you've never had sex. They tease and dare you.

Personal right(s): _____

What I'd say/do: _____

_____

_____

_____

10. You're in the school parking lot and get into a pushing match with a kid whose been on your case for awhile. You feel yourself getting pretty mad. You're ready to fight him, but one more suspension and you're expelled.

Personal right(s): _____

What I'd say/do: _____

_____

_____

_____

PERSONAL RIGHTS*

You have...

1. The right to act in ways that promote your dignity and self-respect as long as others' rights are not violated in the process.

2. The right to be treated with respect.

3. The right to say no and not feel guilty.

4. The right to experience and express your feelings.

5. The right to take time to slow down and think.

6. The right to change your mind.

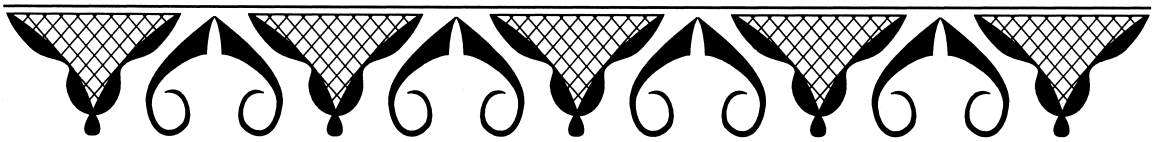
7. The right to ask for what you want.

8. The right to do less than you are humanly capable of doing.

9. The right to ask for information.

10. The right to make mistakes.

11. The right to feel good about yourself.



* From P. Jakubowski and A. J. Lange. 1978. *The assertive option: Your rights and responsibilities*, 80-91. Champaign, IL: Research Press.

LESSON PLAN 7.4*

Making My Dream Happen

Lesson Objectives:

* Learn the value of setting goals.

* Envision a hopeful future and determine some means of attaining it.

Preparation:

Prepare class sets of "Making My Dream Happen" handouts included in this lesson plan.

Select or create a story about a person who had to overcome great obstacles to accomplish a goal.

Suggested Time Frame: One to two class periods.

Lesson Content:

In many Native American Indian cultures dreams are the source of individual and community power. Dreams are necessary because they give us hope—hope for a better life. When we dream, we imagine life the way we want it to be.

Do dreams come true? They do for some people. But to have a dream come true requires work. Dreams don't just happen. You have to *make* them happen. You can make your dreams happen if you set goals and if you use your personal power to stick to them.

What are goals? Goals are where dreamers become doers. They are what you want. There are short-term goals, intermediate goals, and long-term goals. Short-term goals have to do with those things you want in the next day, week, or month. Intermediate goals have to do with things you want in the next few months or year. Long-term goals relate to things you want in your life in two years, or ten, or even longer.

People who are successful in life become that way by setting goals and sticking to them. The goals don't always happen as these people plan, but that's not important. What's important is that the people are always dreaming of ways to make their lives better. Those dreams become goals. Even when the goals don't

turn out as people first dream, working toward them always improves people's lives.

Can you think of goals you've had? Getting a good grade in a course that you really needed to work at? Making a team? Earning a certain amount of money for something you wanted? Not drinking or using drugs? Not having sex until you're married? Going to college? Each of these goals requires work and commitment to achieve. Commitment means that you will stick to your goal, even when it would be easier, or less painful, or more popular not to pursue it.

In this lesson you're going to dream, and make your dreams into goals. Then, you'll learn how to break your goals into steps so they are more manageable. For instance, you could never jump ten feet in the air to get from the first to the second level of a building. You go upstairs one step at a time. Each step gets you closer. Taking steps makes an impossible job seem do-able. It's the same with a goal. Going to college (a long-term goal), for example, may seem impossible. But breaking it into steps makes it seem easier:

SHORT-TERM GOALS

Step 1: Talk to the school counselor to find out what classes I have to take to get into college.

INTERMEDIATE RANGE GOALS

Step 2: Make sure I get into those classes and get at least a "B" in them.

Step 3: In my junior year, ask the school counselor to help me find out about colleges I want to go to. Also, get help finding out about grants and scholarships that will pay my way.

Step 4: Take the PSAT and SAT tests until I get the best score I think I can.

LONG-TERM GOALS

Step 5: In my senior year, apply to colleges I am interested in going to. Also, apply for grants I have found.

Step 6: After getting accepted to colleges, decide which one will fit me best. Then go!

Achieving your goals will take work and commitment. But you will improve your life if you pursue your dreams. By working toward goals you have, you can live a happier, healthier life.

ACTIVITIES

To set the tone for the activities to follow, ask students to write responses to each of the following statements. Break the students into pairs and ask them to share their vision statements with one another. Next, ask them to introduce their partner to the class according to the information he or she provides on the Vision Statements.

I will really feel good by next month, if I have done the following...

The things I most want to accomplish by next year are...

One of the things I want to do before I graduate from high school is...

I'll feel good by the time I am 21 if I've accomplished the following...

1. TEACHER'S SELF-SELECTED STORY

Information Given:

The following information about "The Woman in the Cream-Colored Suit" provides a model for the way you might introduce lesson content relevant to this activity.

Sticking to your goals will improve your life. Carol Sasaki is one example of someone who stuck to her goals in order to improve her life. It wasn't easy; a lot of people told her in one way or another that her goal wasn't possible. But she didn't listen to them—she dreamed about having a college education and a good job, and she worked toward making that dream come true.

For someone who dropped out of high school, had a child, and was on welfare, the goal of getting a good education and a high-paying job seemed impossible. So Carol Sasaki broke her long-term goal into smaller steps. As you read her story, think about how determined she must have been to achieve her goals, and how she was able to achieve them by breaking them into manageable steps.

Modeling:

a. Share the story you selected with the class. If it is written, you might read it aloud to the class. If the story is a little long, stop at various places and ask students questions to solidify their understanding.

b. When the story is done, ask students what they think of the main character. Do they think they could be like her? In what ways? Is she a role model?

c. Point out to students that the main character accomplished her or his goals by following smaller steps along the way. The first step, of course, was to dare to dream of something that seemed impossible to get, but if she or he worked toward it, it would improve her or his life. After emphasizing the main character's long-term goal, describe the main character's first short-term goal.

d. Students are going to work in groups of three to determine each of the steps the main character had to reach to attain his or her long-term goal.

Behavior Rehearsal:

Using the "Making My Dream Happen" handout, have each group of three find the steps that the main character of your story used to fulfill his or her long-term goal of getting a good job. If the story was presented in written form, encourage students to reread it carefully to recognize the steps.

Feedback:

a. Circulate among the groups, making sure students are on task. Encourage groups who are finding the task especially difficult. Praise those groups who have discovered the more obscure steps along the way.

b. When groups have completed their "Making My Dream Happen" handouts, discuss their findings. Praise groups that outlined a steady progression of steps to the final goals. One example might look something like this:

1. Pass high school equivalency test.

2. Get money from the welfare office for college.

3. Recuperate from exhaustion and re-enter school.

4. Get more money for college.

5. Decide how to improve lives of other women in the same situation.

6. Establish HOME.

7. Get more money for HOME so that she can continue the work.

c. Point out to students that the main character didn't envision HOME as her ideal job when she first (*note*: provide your own story line) saw the woman in the cream-colored suit at the airport carrying a briefcase. But because she was so committed to her goal, she was able to use all of her personal power to make what was important to her become her ideal job.

d. Ask students whether they think that each of the steps the main character followed were manageable. Could they see themselves working toward such a goal—or one of their own? Ask students what would be the hardest part about following such a dream? Why do they think the main character stuck to her or his goals, even when it was hard to? When do students think the main character felt that her or his goal was in reach?

2. DARING TO DREAM

Information Given:

The following information provides a model for you to introduce lesson content relevant to this activity. Develop your own introduction based upon the story you shared with the class.

Carol Sasaki worked for eight years to achieve her dream. That means that within ten years, she was able to create her dream life. In this activity, you will dream of what you'd like your life to look like in ten years. Turning dreams into reality means taking smaller, manageable steps along the way. When you envision your dream, don't think about all the reasons why it couldn't happen. Just let your imagination focus on what you would really like to see for yourself in ten years. With hard work and commitment, your dreams can come true.

Modeling:

a. You will lead students on a guided visualization of what they'd like in their lives in ten years. Tell students to sit back and relax, close their eyes, and focus on your voice. Ask them to picture what you say as clearly as they can. Then, read the following script, or some variation, giving students plenty of time to envision each part.

☼ Picture yourself on the wings of a hawk, swooping around a mountain range. You are swooping faster and faster. You feel light and relaxed, the sun shining on you. You feel warm and powerful. Everything about you is strong—you are perfect. You can hear the rush of the wind and the flapping of the hawk's wings. The ground is rushing by so fast that you can't see anything but a blur as you swoosh around and around the mountain. All you can tell is that you are circling a large mountain peak. Each time you circle, you go another year into your dream future. You circle once, twice, three times, and three years have gone by. With each year, you are working closer to your dream future. Now, still swooshing through the air, feel each year go by, with each circling:

4 5 6 7 8 9 10

☼ Now, you've flown into a white cloud. All you can see is white all around. You feel yourself slowing down. You feel yourself gliding to a stop. You are still in the cloud, but you feel the hawk land. It has set you down on the ground, ten years into your most perfect future. You are going to see yourself living your dream future. All you can see is whiteness all around. Slowly now, the cloud begins to lift, and you can begin to see around you.

☼ In your mind's eye, look down at your feet. What kind of shoes are you wearing? What do your legs look like? What are you wearing? Now, slowly look around you. You are facing north. North is your work life. What do you see? Are you in a building? Outside? What kind of work are you doing? Who do you work with? How much do you get paid? What kind of car do you drive? What color is it? How much did it cost?

☼ Now, turning to the West, you see your family life. Are you married? Do you have children? What does your husband or wife look like? Where do you live? What town? What state? What's the weather like? Who lives with you?

☼ Turn once more, and you are facing South. South is your spiritual life. What kind of person are you? What are your beliefs? Do you feel connected with your community? With Nature? What makes you happy?

☼ Finally, facing East, you see other parts of your life. What hobbies do you have? What friends do you see? Have you travelled to another country? Where? Did you go to college? What did you study? Fill in any missing pieces so that you get a full picture of your dream life in ten years.

☼ Now, tell yourself that you are happy in your dream life. You are proud that you stayed committed enough to achieve your dreams. Congratulate yourself for your effort, and thank those who helped you make your dream happen. When you are done, picture the cloud forming around you, so all you see is whiteness. The hawk picks you up, and swooshes you back. You circle around the mountain again, this time in the opposite direction. Each circle brings you closer to this year. 10, 9, 8, 7, 6, feel yourself coming back to the present time. 5, 4, 3, the hawk is slowing. 2, 1. When you are ready, open your eyes, feeling energized and excited about your future.

b. When the class is ready, ask how their trip went. Is anyone willing to share their dream future?

c. Next, students will outline steps to reaching their dream future, just as they did with the story you provided. You can model this activity, if you think it is necessary, by identifying your own dream future and mapping out steps on the chalkboard, or by reviewing the steps it took to achieve your current goals. Otherwise, refer to the "Making My Dream Happen" handout as an example of how students should complete this exercise.

Behavior Rehearsal:

Working individually, students should complete the "Making My Dream Happen" handout for the dream future they envisioned. Students should be as specific as possible about the necessary steps, without being too detailed.

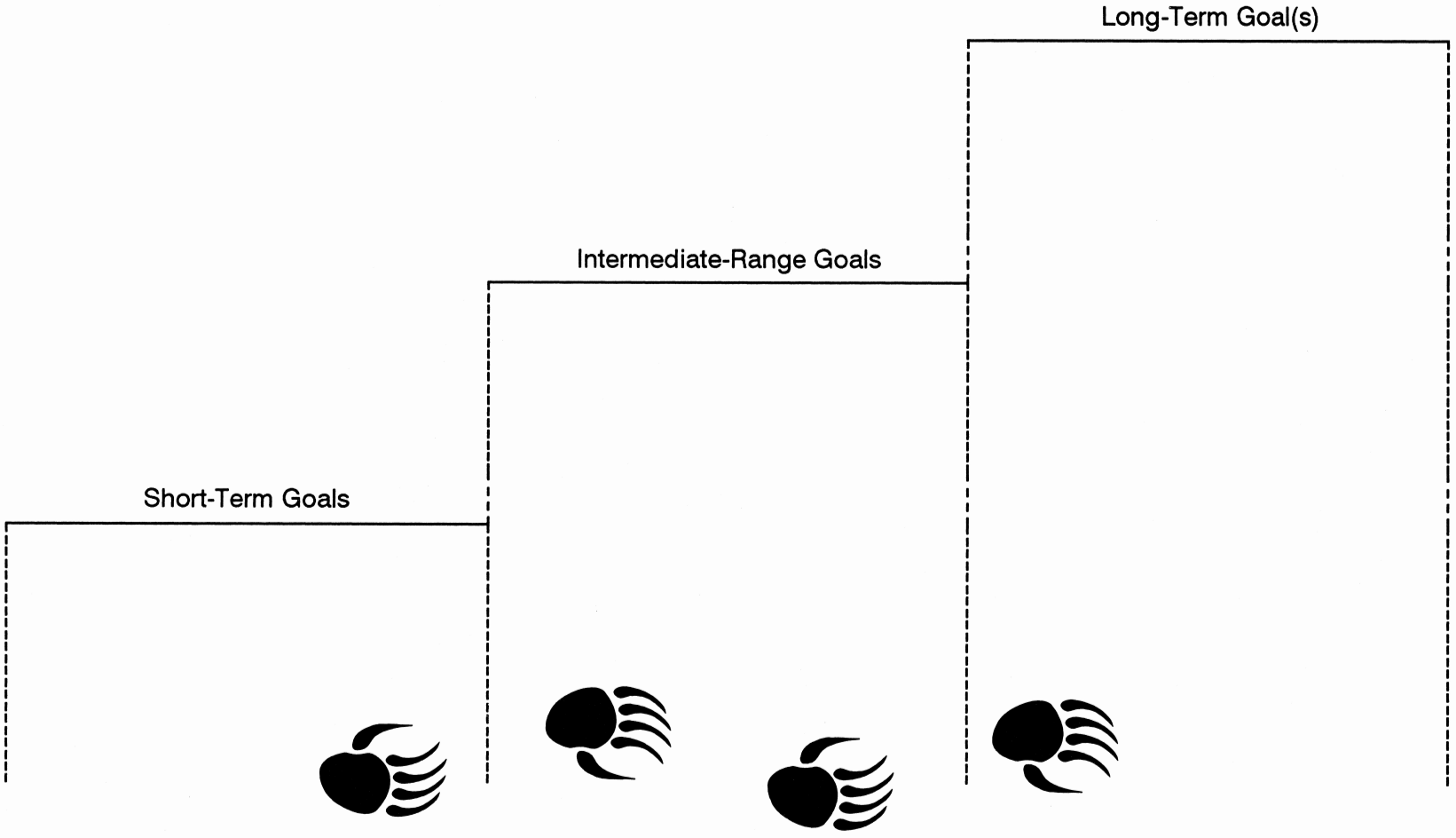
Feedback:

a. Circulate around the room, helping students specify their long-term goal and the steps they'll need to achieve it. Encourage creative and positive thinking.

b. When students are done, ask them if they could see themselves achieving their long-term goal? Reassure them that no matter how unusual or idealistic their goals may seem, work and commitment can bring them closer. Even if students don't achieve the goal they've set out to reach, the process of striving for it will improve their lives.

c. Collect students' "Making My Dream Happen" worksheets. Write comments on them, pointing out necessary steps students may have overlooked. Write encouraging and supportive comments, then return the sheets to students.

MAKING MY DREAM HAPPEN



LESSON PLAN 7.5

Dreaming for the Future

Lesson Objectives:

* Envisioning the bright, exciting future of your tribe over the next 100 years.

* Learn goal attainment skills by planning a project that relates to a 100-year vision for your tribe.

Preparation:

Provide large sheets of butcher paper or newsprint, crayons, or colored markers, enough for groups of five.

Prepare enough copies for groups of five, with extras, of "Making a Dream Come True" handouts (included in this lesson plan).

Suggested Time Frame: One or more class periods.

Lesson Content:

In the last lesson, you dreamed about the future as you want it to be. Then, you turned your dreams into goals and made a step-by-step plan to make them seem possible. You realized that even if your goals didn't turn out exactly how you planned, the work and commitment you put into achieving them would make your lives better.

Dreaming about a future and making your life better works for groups of people as well as it does for individuals. In Japan, for instance, companies don't just plan for one year or even ten years. They create 100-year plans! Corporate leaders know that unpredictable changes in their country and world economies and governments will change their plans. But they also know that making a plan is like charting a course on a map—they are more likely to have a better dream company if they believe that everything they do will be building toward a better future.

In the 1800s, most Native American Indian tribes could not have envisioned the many changes they were going to suffer by the 1900s. Since then, life has been difficult for all tribes because the traditional ways of conducting social and

economic affairs have been restricted by U.S. government laws. Still, the Native American Indian community survives, and just by being a part of it, you make it stronger.

No matter how good (or bad) life may seem, we can always imagine ways to improve our living conditions. For instance, several years ago, Zuni leaders and Stanford University researchers decided to do something about Indian/Native youth suicide. They had a **LONG-TERM VISION** of happier, healthier Indian/Native youth. The **Project Goal** became to create classes at school that would do that. The **1st Step** was for teachers, community leaders, researchers, and other professionals to talk about the idea of a Life Skills Development class that would help lower teen suicide. The **2nd Step** was to have a team of researchers from Stanford University in California begin writing lessons for the course. After writing the curriculum, the **3rd Step** was to meet with teachers, who made improvements on the course. The **4th Step** was to practice teaching the curriculum in classes. The **5th Step** was to make more changes to the program, then try teaching the class to even more students.

The next step was to have students fill out forms and surveys to help Stanford University study whether the curriculum worked. Over the years, the American Indian Life Skills Development Course will have been taught to even more students. In time, we hope that this course will help Indian and Native youth lead happier, healthier lives.

Can you imagine ways that life in your community and for Indian people could be improved? Can you imagine what improvements in community activities, government, schools, the land, medical facilities, or social services would make a better future for your tribe?

In this lesson, you will create a 100-year plan for your tribe. One hundred years is a long time. But it takes a lot of time to bring about community growth. By the end of the lesson, you will come up with the first steps necessary to build your 100-year dream. With hard work and commitment, you (and eventually your children), can make a dream happen.

ACTIVITIES

1. MAKING A DREAM

Information Given:

The following information introduces lesson content relevant to this activity.

The hard part about imagining anything 100 years into the future is that it's difficult to begin to imagine what technological, medical, or social changes will influence our lives. If someone were making a dream 100 years ago, they wouldn't have been able to imagine a car, an airplane, a computer, a cure for polio or infection, the immigration to the United States that has created huge cities and scarce resources. The easiest thing to do, then, is not to worry about all that. Fill in the gaps with your own inventions or changes. The important thing is for you to stretch your imagination so that you don't dream for less than the best life you think is possible.

After you've created a vision for your tribe's future, you'll need to get started. Think about specific ways you can begin to make your dream happen. You may decide that fixing up a field, creating a service, making a campaign, or painting a building is a good first step to your dream. By starting out with a small, manageable step, your dream will begin to seem possible.

Modeling:

a. Begin this activity by brainstorming ways that life in your community could look in 100 years. What are the houses like? How many people are there? What activities do they do together? How do they feel about living in your community? What is the school like? What is life like for tribal members who don't live here? What problems exist now that aren't there anymore?

b. Take a long time to brainstorm—the more creative, the better. When ideas begin to take shape into five or six relatively broad areas of improvement, help students see those areas and group ideas into them.

c. Explain to students that there are steps they can take now to begin to make their dreams happen. Review some possible ideas, like those suggested in "Information Given."

Behavior Rehearsal:

a. Students will form small groups. In classes where different tribes are represented, students could be grouped according to their tribe. Each group will have sheets of newsprint and crayons or different colored pens. First, students are to draw a picture of their tribal life in 100 years, using ideas from the class brainstorming session.

b. When the tribal mural is done, the group should come up with one project they could do now to begin to improve life in the community—this would be the first step to making their dream happen. One group member should write down all ideas, then the group should pick one.

c. Once a project has been chosen, the group should use the "Making a Dream Come True" handout to figure what steps would be needed to make the project actually happen.

d. When both the mural and the project planning are complete, students will share their group's work in short presentations to the class.

Feedback:

a. Circulate among the groups to make sure they are on task. Since this activity may span more than one class period, it will be especially important that students are well-directed.

b. Help students determine projects that are manageable without being simplistic. Offer suggestions for steps to their project goal that they might not consider.

c. Encourage presenters to speak clearly when showing their work to the class. Praise students for especially creative murals. Ask group members how they decided upon the project they picked. How does the project relate to their long-term dream? How long might it take to complete the project? Ask the class what steps group members need to consider in order to complete the project. Are any steps unnecessary?

d. After the lesson, post the murals around the classroom. Collect the completed "Making a Dream Come True" handouts, make supportive and directive comments on them, and return them to group members.

2. MY THOUGHT JOURNAL

Information Given:

The following information introduces lesson content relevant to this activity.

In order to achieve all the wonderful ideas and goals you envision, it is important to train your mind to think positively, to know that you can achieve your ideas. But sometimes our habits of expecting the worst are so strong that even when we want to think positively, we still have negative thoughts and feelings. Noticing how our minds work will get us in touch with a deeper level of feeling. To do this, you will keep a "Thought Journal." It will be slightly different than an ordinary journal because you will write almost "automatically" and then you will go back and see the kinds of thought patterns that are in your mind.

Modeling:

Using the board, model writing automatically for two minutes. You don't even have to tell the students what you are doing. Just start writing as if you were writing automatically in a diary, but avoid the "words."

When you have finished writing, you will probably have everyone's attention. Then start circling any thought or idea that is negative or somehow makes something wrong. Example: "The students are too noisy in the back of the room."

Next clear a space where you can write the opposite. Example: It's okay for the students to be noisy in the back of the room."

Next create a reason to be grateful for each idea you circled. Example: "I am grateful that the students in the back of the room are noisy because they are probably learning something and are happy."

Behavior Rehearsal:

a. Write down all your thoughts for five to ten minutes—every thought you remember long enough to write. Don't censor anything, chase elusive thoughts, or pursue lines of reasoning. Simply let your mind flow onto the paper.

b. Read over it a few times and circle any phrase, thought, or idea that "makes something wrong," that is, circle any idea that indicates you are

thinking something is "not okay," "bad," or "wrong." Example: This room is too noisy.

c. On a separate page, one thought at a time, list the positive opposite for each idea you circled. Use the form: It's okay for _____ to _____. Example: It's okay for *this room* to *be too noisy*.

d. On another page, again one thought at a time, develop a gratitude context for each idea you circled. Use simple logic and the form: I'm grateful for _____ because _____. Example: I'm grateful *this room is too noisy* because *it's helping me learn to concentrate*.

Feedback:

a. Do it mechanically. It is not necessary to believe what you write or to feel feelings of gratitude. Just write down any context in which you see a logical basis for gratitude.

b. Look for the value in the situation, experience or whatever you are making wrong. When you look, you always find some value.

c. Pretend that you personally ordered whatever you are making wrong to be exactly the way it is, and then write down the reasons you wanted it that way.

d. Notice you are having certain feelings in your body. Assume you planned it exactly this way, and write down why you would do that. At the very least, you could be grateful for your ability to feel. Enthusiastically exaggerate the feeling it gives you to tense up your body to defend yourself against whatever you are making wrong. At this point, whatever you are experiencing may even be funny.

e. Whatever is wrong is *not infinitely bad*. You could be grateful that it's as good as it is.

A NOTE TO TEACHERS

This is the last lesson in the Life Skills Development curriculum. The final lesson could also be set aside for celebrating completion of the life skills program. Students could be given certificates at a small awards ceremony or community dinner. A blessing from a spiritual leader or elder at this event where parents, community leaders, and concerned community members are present would further enhance respect for life and its many celebrations.

If there is genuine enthusiasm for the projects students have outlined, you might consider making arrangements for weekly meetings to implement them. Friday morning meetings could be set to organize students to complete one or more projects.

Additionally, if students want to meet regularly to practice further the life skills they have learned, or to participate in related activities, or even to implement the short- and intermediate-range goals they outlined in the previous lessons, the weekly morning meetings might be set up for this purpose. Peer counseling or support groups might be formed based on the principles of the Life Skills Development Curriculum. Some schools have created life-skills clubs for after-school programs. After an activity the events are processed from a life-skills perspective (for example, disputes are handled using the SODA problem-solving model).

A NOTE ABOUT EVALUATION

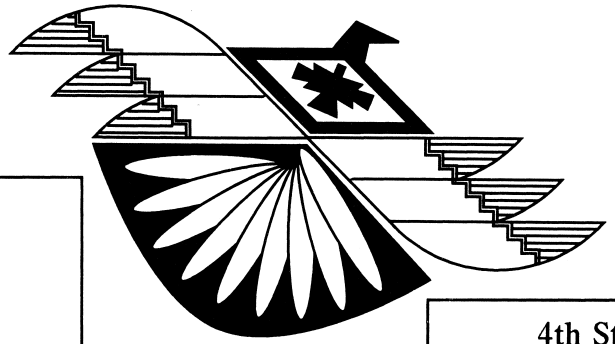
A knowledge test covering selected content from each of the seven sections of the curriculum was created by teachers who have used this curriculum before. This evaluation tool is provided at the end of this lesson.

An extensive, multi-method evaluation using student self-report, behavioral observation, and peer ratings was conducted to evaluate the Zuni version of the American Indian Life Skills Development Curriculum (LaFromboise and Howard-Pitney, 1995). Students who participated in the curriculum for one academic year were less hopeless, experienced less suicidal ideation, and were more confident that they could use the anger management skills taught in the program than those who did not participate in the curriculum. These curriculum students were also found to have better problem-solving and suicide intervention skills than their peers who did not participate in the curriculum.

Reference:

T. LaFromboise and B. Howard-Pitney. 1995. The Zuni Life Skills Development Curriculum: Description and Evaluation of a Suicide Prevention Program. *Journal of Counseling Psychology*, 42:479-486.

MAKING A DREAM COME TRUE



Long-Term Vision:

Project Goals:

4th Step:

resources:

3rd Step:

resources:

2nd Step:

resources:

1st Step:

KNOWLEDGE TEST

Directions: Read the following statements carefully. Then decide if the statement is true or false. Mark (T) for true, and (F) for false next to the number of each item.

___ 1. Each of us has the power to improve ourselves.

___ 2. We call feelings we have about our self-worth, *self-esteem*.

___ 3. People we observe who inspire us to do our best are *role models*.

___ 4. Social behaviors refer to ways people *act*, especially when they're with other people.

___ 5. Stereotypes are usually fair judgments of people.

___ 6. Our spiritual beliefs influence how we relate to nature.

___ 7. There is no one way of grieving over death in Native American Indian societies that is best or better than other ways.

___ 8. Thoughts and feelings are the same thing.

___ 9. Reflecting means to mirror feelings.

___ 10. Being sad can be a natural reaction to an isolated event.

___ 11. Giving advice is better than giving information when listening to others' concerns.

___ 12. Positive self-talk is important when dealing with stress.

___ 13. Wishful thinking is one of the best problem-solving methods.

___ 14. In the emotional stage of the grieving process all sadness comes pouring out.

___ 15. Depression is always long-lasting.

___ 16. If you talk about suicide with depressed friends or family, you may accidentally cause them to kill themselves.

___ 17. Usually suicidal people tell others of their suicide plans.

___ 18. Women seldom use guns to commit suicide because they don't like to hurt their looks.

___ 19. All people who commit suicide act very depressed.

___ 20. If a friend tells you about his or her suicide plan over the phone, you should hang up and go to be with your friend.

___ 21. Understanding your cultural roots gives you a sense of belonging.

___ 22. Native American Indians are the only minority group in this country with a special legal status.

___ 23. Native American Indian tribes can't give preferential treatment to an Indian/Native person when hiring.

___ 24. Only long-term goals are important.

___ 25. Tribes do not have the right to self-govern.

Directions: Read the following statements carefully. Then circle the letter representing the correct answer.

Example:

1. We learn the most when:

   A. We're happy.
   B. We're relaxed.
   C. We feel comfortable around the people we're with.
   (D.) All of the above.

You could mark: 1. A, B, C, or D

Since the correct answer is (D) you should put a circle around the D, as above.

26. Our emotions

   A. Change as our actions change.
   B. Are not just our own business.
   C. Influence our actions.
   D. All of the above.

27. Which of the following statements is true about depression?

   A. Depression is impossible to cure.
   B. Once a person experiences depression he or she never recovers from it.
   C. Most people get over depression and learn new things about themselves during the experience.
   D. None of the above.

28. Depression is

A. A period of happy and gay moods.
B. Something that people enjoy.
C. A feeling of sadness that lasts for more than two weeks.
D. Any bad or upsetting feeling.

29. All of the following were listed as traditional Native American Indian culture mores EXCEPT

A. Honor the elders as they have wisdom and life experience.
B. One should speak before listening.
C. Indian/Native people should cherish their own language and speak it when possible.
D. Religion is part of the universe.

30. Active listening happens when you

A. Ask open questions.
B. Show genuine interest in the speaker
C. Listen without making judgments
D. All of the above.

31. _____ is an example of self-destructive behavior.

A. Getting angry.
B. Crying.
C. Abusing alcohol and other drugs.
D. None of the above.

32. _____ can be an emotional sign of suicide if not overcome in a relatively short period of time.

A. Depression.
B. Relief.
C. Hopefulness.
D. None of the above.

33. Which step in the 4-Step Plan is the most important?

A. Identify the problem.
B. Explore the resources.
C. Move to action.
D. Identify the person's feelings.

34. _____ is similar to shock in that it avoids feelings, but different because it is more controlled. A person experiencing _____ refuses to believe that someone is dead.

A. Denial.
B. Renewal.
C. Anger.
D. Grieving.

35. If you suspect that one of your friends is thinking about suicide you should

A. Ask direct questions to find out the plan.
B. Ignore the suspicion.
C. Think that the other person is trying to fool you.
D. None of the above.

Answer Key (Final Test)

1. T
2. T
3. T
4. T
5. F
6. T
7. T
8. F
9. T
10. T
11. F
12. T
13. F
14. T
15. F
16. F
17. T
18. F
19. F
20. F
21. T
22. T
23. F
24. F
25. F
26. D
27. C
28. C
29. B
30. D
31. C
32. A
33. C
34. A
35. A

GLOSSARY

1.1	modeling	courteous	behavior rehearsal
	feedback	active listening	
	circulate	concerted	
1.2	heterogeneously	cooperatively	personal boundaries
	social interdependence	non-verbal behavior	brainstorming
	designated	interconnectedness	
1.3	attending skills	unspoken messages	reverence
1.5	identifies	diagram	candid
	analogy	values	affiliation
	clan	tone	
	dignified	fasting	
1.6	atmosphere	confidentiality	self-concept
	agility	unconditional positive	
	regard	collage	
1.7	molecules	stereotyping	supernatural
	impact	hindered	
	concentration	accurate	
2.1	non-verbal cues	expressions	contorting
	proficiency	incidents	
	sculptor	emotional states	
	<u>from Adjective List</u>		
	agonized	ambivalent	apathetic
	astounded	awed	condemned
	contented	ecstatic	enchanted
	envious	exasperated	flustered
	gullible	immortal	infatuated
	keen	lecherous	melancholy

	persecuted	**petrified**	**prim**
	quarrelsome	**remorseful**	**reverent**
	skeptical	**solemn**	**tentative**
	vital	**vulnerable**	
	from Feelings Chart		
	elated	**jubilant**	**humiliated**
	incensed	**amorous**	**ardent**
	tormented	**afflicted**	**forlorn**
	aggravated	**riled**	**serene**
	glum	**nettled**	**timid**
2.2	**anecdotes**	**reluctance**	**mores**
	depression	**emulate**	**manic-depressive**
	bipolar depression	**introspection**	
	clinical depression	**typographical**	
2.3	**isolated**	**prone**	**cures**
	alienating	**inherited tendencies**	**vignette**
	brain chemistry	**scribes**	**social status**
	philosophy	**worry sickness**	
	disorientation	**psychologically**	
2.4	**episodes**	**avert**	**traumatic**
	physiology	**testimonial**	**formulated**
	disassociation	**posture**	**depicted**
2.5	**stress**	**visualization**	**paralyzed**
	regret	**kinesthetic**	**fasting**
	contentment	**reprimand**	**auditory**
	sanctuary	**utilizing**	**poise**
	composure	**improvise**	**purification**
2.6	**self-talk**	**alleviated**	

2.7	triad	role play	speculate
2.8	trigger	deliberate	bout
	genocide	belied	stimulus
	relocation	prop	
	oblivion	futile	
3.2	vague	trite	formidable
3.3	reflecting	elaborate	
	open questions	closed questions	
	assertive	Anglo	
	hostility	repetitive	
3.4	affirmation	acquaintance	scenario
	confrontation	unconventional	charade
3.5	exaggerate	blemishes	inadequacy
	probation	aspirations	parenting
	humiliation	co-dependency	
4.1	self-destructive behavior	pursue	satanism
	dysfunctional	circulate	raving
	breeds	severe	affected
	retaliate	sexuality	feud
4.2	substance abuse	belligerent	susceptible
	equivocal	persuade	
	abrasive	addictive	
4.3	accompanying	sexual disease	abstinence
	celibacy	harmonious	sexuality
	debased	contradictory	intercourse
	genetic	imposition	hormonal
	sterility	homosexual	heterosexual
	predisposition	bisexual	sexual orientation
	acculturation	misconceptions	

	sex drive	**fetus**	
4.4	**distorted**	**cope**	
	mourning	**compensate**	
5.1	**gesture**	**renewal**	**glimpse**
	reproach	**solemn**	**sachems**
	portals	**remnant**	**throng**
5.2	**retrospect**	**coax**	**pertinent**
	interjecting	**chastise**	**falter**
5.3	**dispel**	**dissent**	**dysfunctional**
	apt	**rights**	
5.4	**proportion**	**kachina**	**promiscuous**
6.1	**cirrhosis**	**intervention**	**prevention**
6.3	**restatements**	**monitor**	
7.1	**revitalization**	**retention**	
7.2	**exclusion**	**sovereignty**	**self-determination**
	mandate	**doctrine**	**self-government**
	Constitution	**jurisdiction**	**treaty**
	pervasive	**pluralistic**	**envision**
	power	**designate**	
7.3	**violated**		
7.4	**equivalency**	**recuperate**	

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