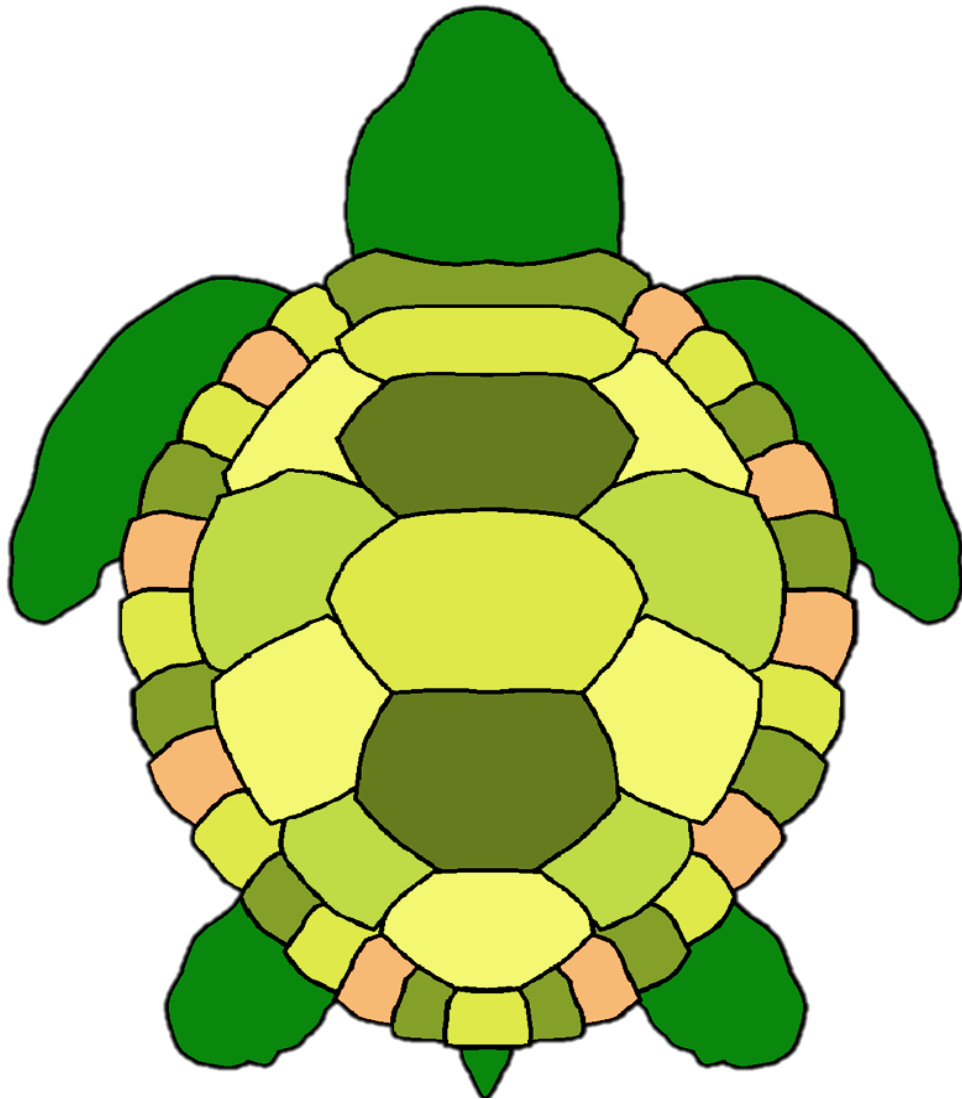


BII-ZIN-DA-DE-DAH

Listening To One Another



YOUTH PROGRAM WORKBOOK

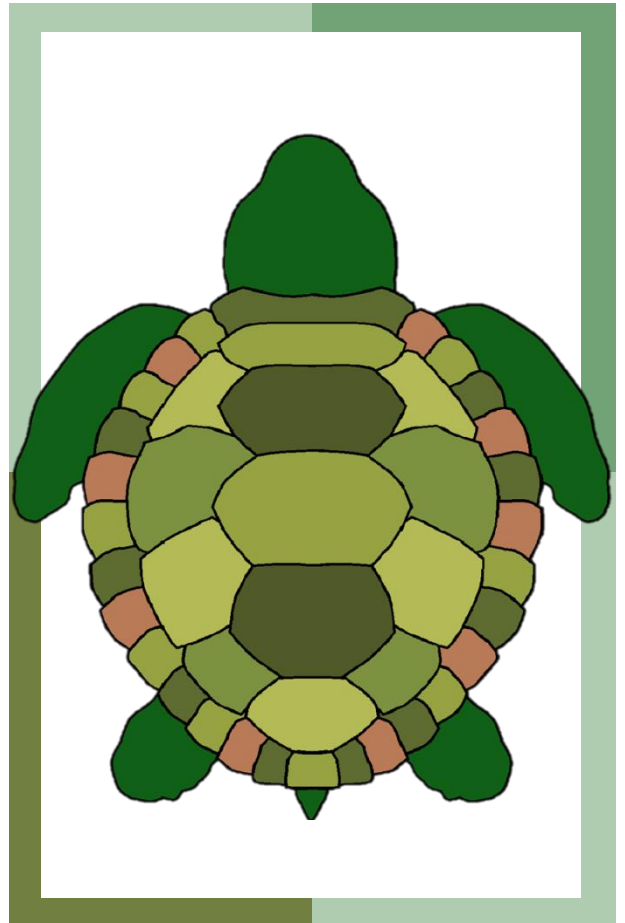
Boozhoo! We are so happy you are with us for this 14 week program!

The goal of the Bii-Zin-Da-De-Dah Prevention Program is to help Anishinabe youth and families learn about and enjoy "A Good Way of Life."

We plan to use traditional Anishinabe teachings to help us reach our goal. It is our belief that traditional culture shows us how to improve our behavior, understand our morals, appreciate our values, and enrich our knowledge.

Throughout this program we will talk about **Minobimaadiziwin "A Good Way of Life"** and what that means to Anishinabe people. We will help you discover and strengthen your sense of who you are and help you to make choices that are guided by traditional Anishinabe philosophies. We believe that we can be proud Anishinabe people and hold on to our sacred values while adapting to new ways of living.

All of our ideas are only ideas. It is up to YOU and YOUR family to decide what works for you and to make the actual changes to become stronger and healthier.



You can make the choice to be the kind of person you want to be. One family at a time, we can make our reservations a happier, healthier, and safer environment for the generations to come.

Sessions will be held _____ to _____ a.m. /p.m. beginning on _____ and ending on _____.

[DOCUMENT SUBTITLE]

USER

Disclaimer: This booklet will be utilizing Ojibwe double vowel and phonetic language systems. We recognize that there are variations in spelling from region to region. The words Anishinabe, Ojibwe, and Native American may be used interchangeably.

CAMERA PROJECT

In Session Thirteen, we will be creating scrapbooks. During the upcoming weeks we will be reminding you to take pictures that reflect each of the session's topics, which include taking pictures of yourself, your friends, and your family doing things you enjoy!

A list of all the topics are below. We hope you will take pictures of your community and environment in which you live. You can also use these as guides when you take your pictures:

Week 2:	Anishinabe History & Culture
Week 3:	Family
Week 4:	The Good Way of Life
Week 5:	Healthy Self, Healthy Relationships
Week 6:	Help-Seeking
Week 7:	Recognizing Emotions
Week 8:	Problem Solving
Week 9:	Discrimination and the Strengths of Being Anishinabe
Week 10:	Friendship, Family, & Community
Week 11:	Saying No



VERY IMPORTANT:

Make sure you take pictures for the scrapbook activity in Session Thirteen!

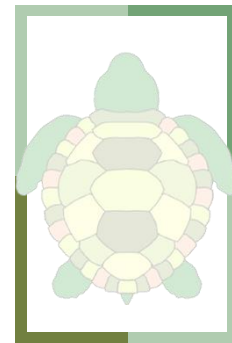
SESSION ONE: ATTRIBUTE NAME GAME

Pick an Ojibwe word that best describes you and write it with your name on the name badge!

Geesis - Sun
 Ahnung - Star
 Wabun Ahnung - Morning Star
 Ahsin - Rock
 Ishskwaᑭay - Fire
 Bawshkinaway - Smoke
 Nibi - Water
 Zahgaegun - Lake
 Minisi - Island
 Mushkodayng - Plain
 Chiwajiw - Hill
 Chinoodin - Big Wind
 Baybeemisaysi - Whirlwind
 Geezheebasun - Tornado

Animikee - Thunder
 Wawasum - Lightning
 Gimiwun - Rain
 Mushkobewun - Flood
 Mikwaniwun - Hail
 Kisinaa - Cold
 Nigwaankot - Cloudy
 Gazhagayns - Cat
 Gawg - Porcupine
 Maengun - Wolf
 Misabe Mukwa - Grizzly Bear
 Mizheekay - Turtle
 Mukwa - Bear
 Muskodayn Bishikee - Buffalo
 Nigig - Otter

Wabizhashi - Martin
 Wawashkeshshi - Deer
 Wazhushk - Muskrat
 Zhongwyzh - Mink
 Migizi - Eagle
 Ahjijawk - Crane



SESSION ONE: SEVEN SACRED VALUES

Love – Zaagidwin:

The eagle represents love because he has the strength to carry all the teachings. The eagle has the ability to fly highest and closest to the creator and also has the sight to see all the ways of being from great distances. View your inner-self from the perspective of all teachings. This is to know love and to love yourself truly. Then you will be at peace with yourself, all living things, and the creator.

Bravery – Aakwa'ode'ewin:

Bravery is represented by the bear. The mother bear has the courage and strength to face her fears and challenges while protecting her young. The bear also shows us how to live a balanced life with rest, survival, and play. Defend what you believe in and what is right for your community, family, and self. Make positive choices and have conviction in your decisions. Face your fears to allow yourself to live your life.

Wisdom – Nbwaakaawin:

The beaver represents wisdom because he uses his natural gifts wisely: altering his environment in a way that benefits his family and the other creatures around them. Use your inherent gifts wisely and live your life by them. Recognize your differences and those of others in a kind and respectful way. Continuously observe the life of all things around you. Respect your own limitations and those of your surroundings.

Truth – Debwewin:

Truth is represented by the turtle, as he was here during the creation of Earth and carries the teachings of life on his back. The turtle lives life in a slow and meticulous manner because he understands the importance of both the journey and the destination. Show honor and sincerity in all that you say and do. Understand your place in this life and apply that understanding in the way that you walk. Be true to yourself and all other things.

Respect – Mnaadendimowin:

Respect is represented by the buffalo. The buffalo gives every part of his being to sustain the human way of living, not because he is of less value, but because he respects the balance and needs of others. Do not waste and be mindful of the balance of all living things. Share and give away what you do not need. Treat others the way you would like to be treated. Do not be hurtful to yourself or others.

Honesty – Gwekwaadziwin:

Honesty is represented by the raven. He reminds us to be ourselves and not someone we are not. The raven accepts himself and knows how to use his gift. He does not seek the power, speed, or beauty of others. He uses what he has been given to survive and thrive. Be honest with yourself. Recognize and accept who you are. Accept and use the gifts you have been given. Do not seek to deceive yourself or others.

Humility – Dbaadendiziwin:

Humility is represented by the wolf. For the wolf, life is lived for his pack and the ultimate shame is to be outcast. Humility is to know you are a sacred part of creation. Live life selflessly and not selfishly. Respect your place and carry your pride with your people and praise the accomplishments of all. Do not become arrogant and self-important. Find balance within yourself and all living things.

SESSION ONE: MY FAMILY'S VALUES

Looking at the values on **Page 3**, pick two values that are important to you and your family. Discuss with your family why those two values are important and what they mean to your family.

VALUE:

What it means to my family and me:

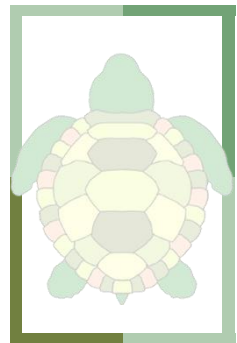
When and how does it guide our lives?

VALUE:

What it means to my family and me:

When and how does it guide our lives?

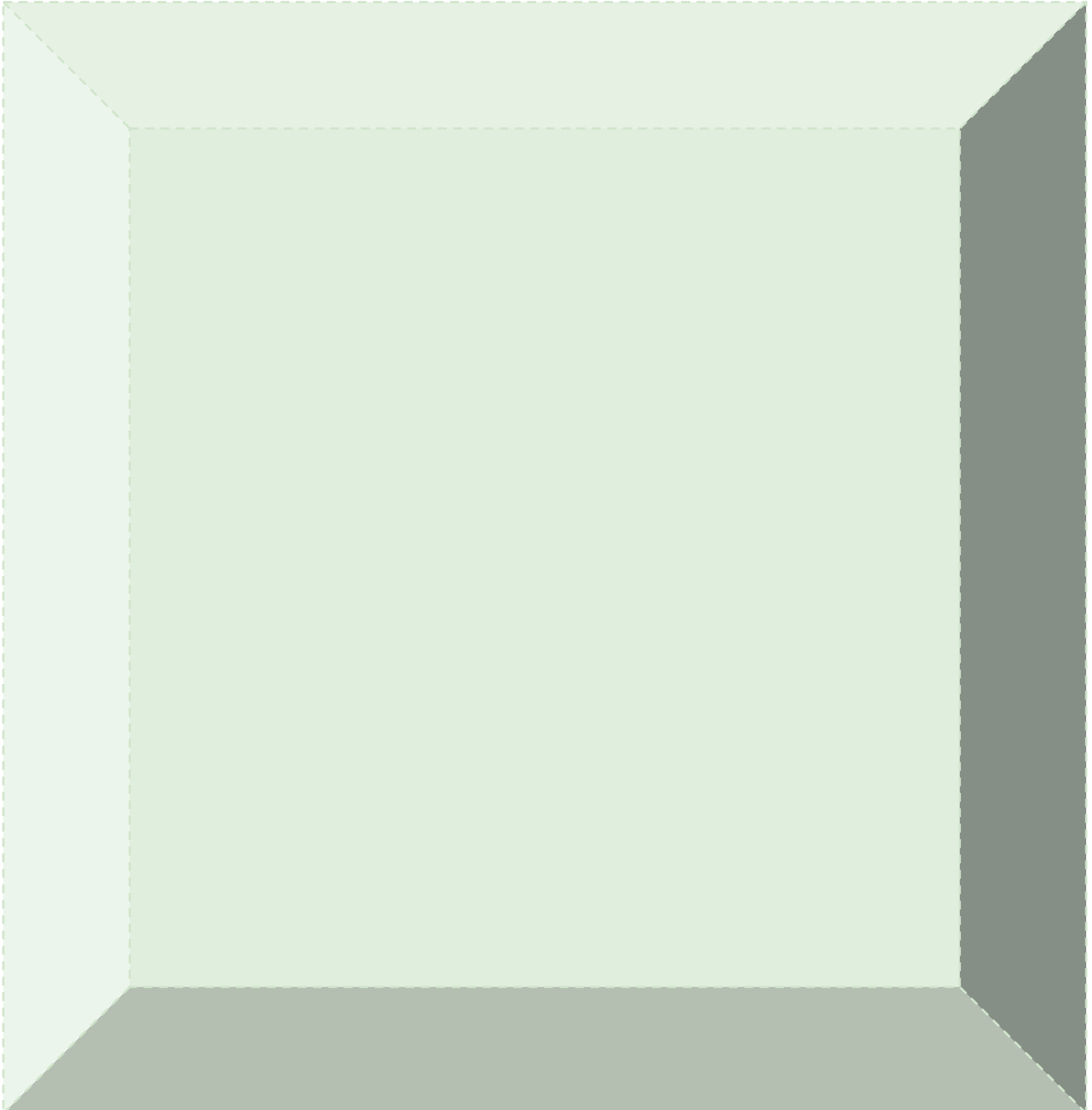
If you could pick a third value, for yourself, what would it be?



SESSION ONE TAKE HOME ACTIVITY

SACRED TREE PUZZLE AND DRAWING

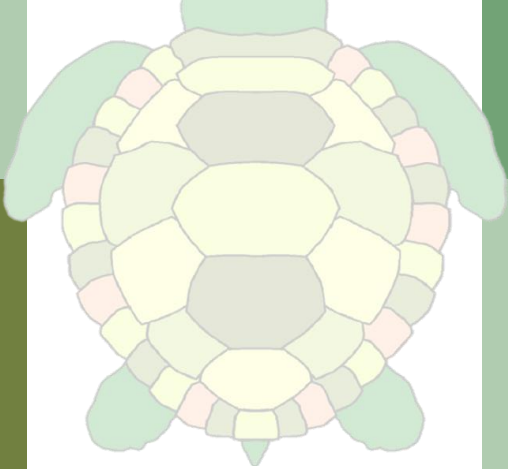
Put together the Sacred Tree Puzzle one time during the next week. After you put it together, draw your own version of the sacred tree below! Don't forget to decorate the frame too!



SESSION TWO: ANISHINABE HISTORY

1

How has the Anishinabe tradition been passed on throughout the years?



2

What is the *original way of life* of the Anishinabe people?

3

What do we call the learning process that includes meditation and prayer (sometimes called a Vision Quest)?

- a) Ricing
- b) Dancing
- c) Fasting

4

The Anishinabe recognize the importance of thinking about our actions. How many generations into the future should we consider the consequences of our actions?

- a) 7
- b) 6
- c) 12

5

How many major prophecies were given to the Anishinabe people? ____

Can you name three of these prophecies?

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

6

Where might we find the spirit of the Creator?

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

7

What are some values and feelings the Anishinabe people have about the land we live upon?

8

What is the sacred food for the Anishinabe? (Hint: the food that grows on water.)

SESSION TWO: ABOUT MYSELF

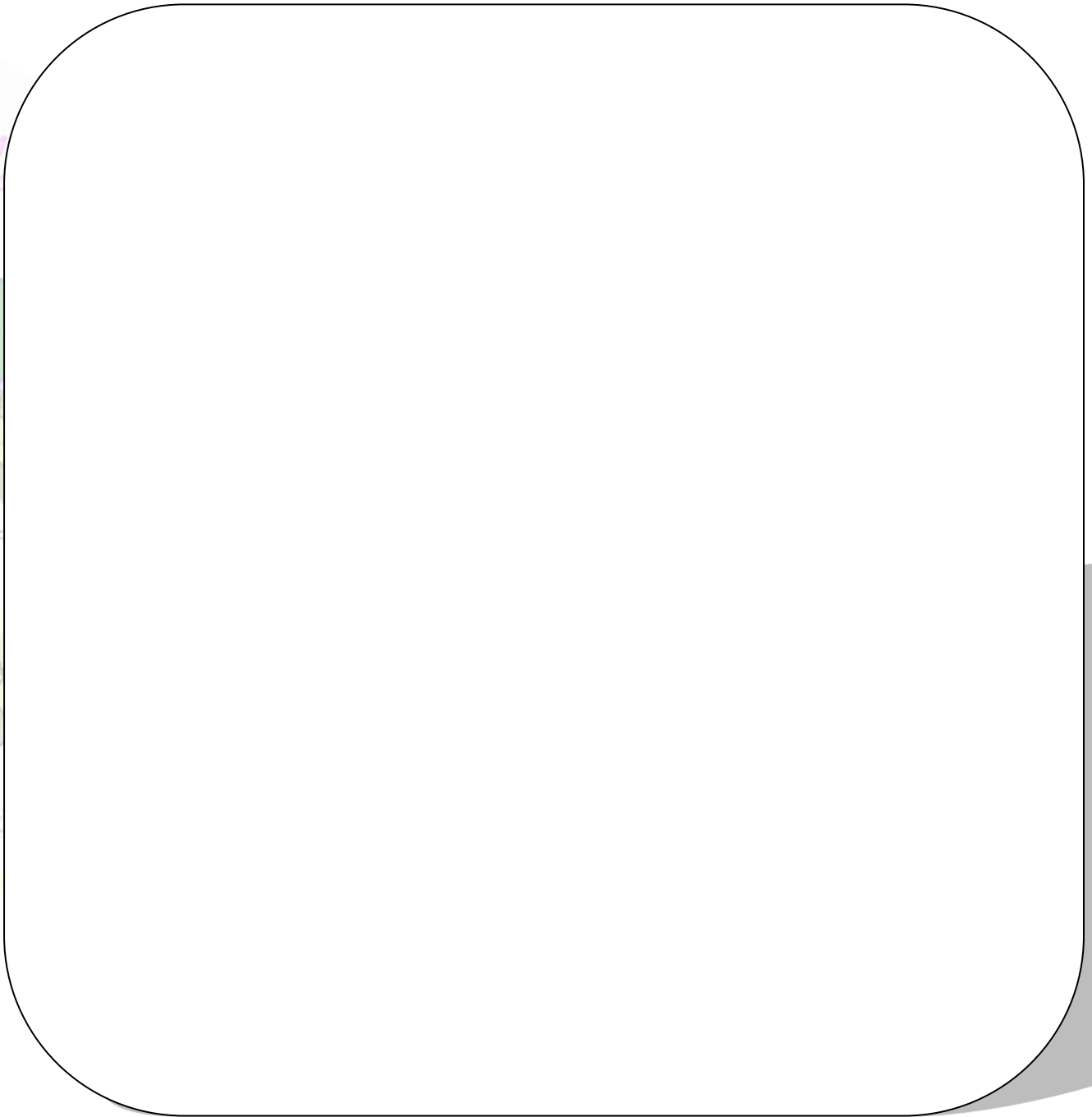
Use the space provided below to draw a picture of yourself doing something you enjoy. You may use markers, pens, pencils, or crayons for your drawing.

Age:

Nickname:

Grade:

Favorite Class:

A large, empty, rounded rectangular box with a black border, intended for a drawing. To the left of the box, there is a vertical strip of colorful, abstract patterns and shapes, including a green flower-like shape at the top and bottom, and various colored blocks and lines in the middle.

SESSION TWO: TRADITIONAL ANISHINABE FAMILY

Use the space provided below to draw your idea of a Traditional Anishinabe Family that lived 200–300 years ago.



SESSION TWO TAKE HOME ACTIVITY

TALKING CIRCLE SYMBOLS

Next week, part of our session will include family discussions conducted using a talking circle. In a talking circle, each person takes a turn speaking, according to which person holds the special symbol. Examples of these symbols might include a braid of sweet grass, a special stone, or a feather. Part of your homework is to choose a symbol to use with your family and **bring it to next week's session.**

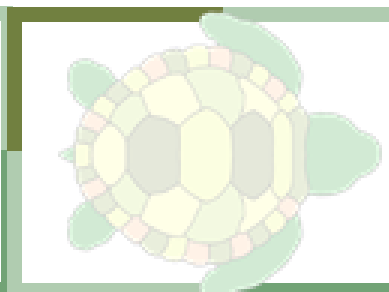
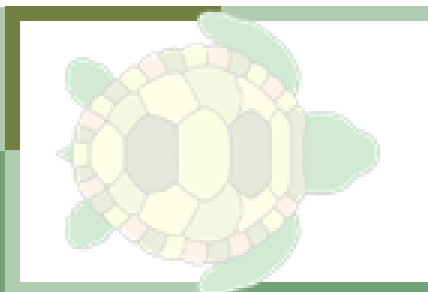
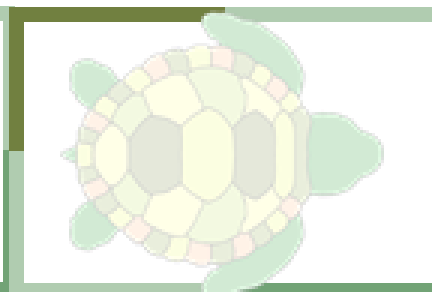
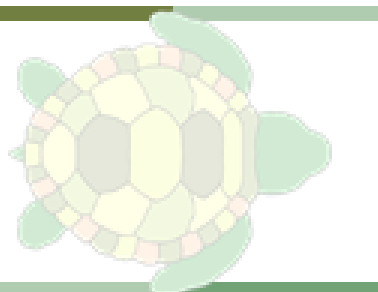
The symbol my family will use during our talking circle:



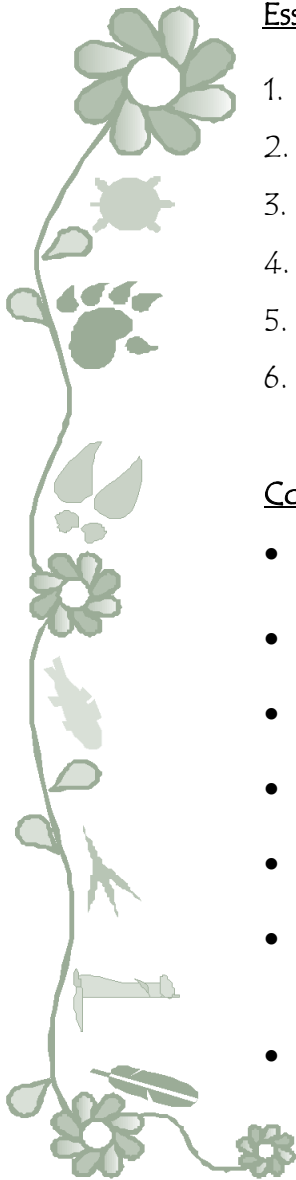
This symbol has special meaning for my family because _____.

This symbol represents _____ to my family.

We chose this symbol because _____.



SESSION THREE: TALKING CIRCLE GUIDELINES



Essential features of a Talking Circle:

1. Plan the circle together, with a fun activity afterwards.
2. Select a time that's convenient for all.
3. Create an "agenda" for topics to be addressed.
4. Choose a facilitator each week.
5. Elect a note taker each week.
6. Establish talking circle guidelines for your family.

Common guidelines of a Talking Circle are:

- Every person has an opportunity to speak.
- It is your turn to speak when you are holding the special symbol.
- Others must listen to speaker holding the symbol.
- Each person has the right to be respected.
- Everyone may share his or her thoughts and feelings about each topic.
- Family decisions are made by consensus, except some decisions are reserved for parents..
- Use one, some, or all of the four sacred plants before and/or after each talking circle.

Other Rules for Your Family:

SESSION THREE: THE TRADITIONAL ANISHINABE FAMILY



A long time ago, our family's goal was to live by Minobimaadiziwin, the good way of life. We followed many family rituals that promoted harmony and balance within our families and the world around us. Our families not only included our moms, dads, and the aabinoojii (the child) but also our grandparents, aunts, uncles, cousins, and other extended relatives. We all lived closely and formed a strong bond with each other.

From the time of conception of the aabinoojii, the entire family was affected. The female relatives helped the mother prepare for the birth and the life of her child

and the male relatives helped the father prepare. It was also believed that when the mother is pregnant, so is the father. Therefore, the father was to conduct himself as if he were carrying a child.

The aabinoojii is believed to be a gift or a loan from the creator and therefore should be treated with much love and respect. We are all gifts of the creator, Gizhe Manido. From the time of conception, the aabinoojii has a spirit and begins to learn from its parents and the people around him/her. If the aabinoojii is surrounded by love, the baby will be born happy and full of love for those around him/her.

The baby was always surrounded by family members. Even in the summer, while picking strawberries, chokecherries, gooseberries, and other types of berries; and in the fall when harvesting corn, squash, and pumpkin beans. The baby was always close by watching his/her family.

As aabinoojii got older, the boys would go with their father, uncles, and grandfathers; hunting, trapping, and fishing. Girls would always be with their mother, aunties, and grandmothers; cooking, taking care of the young children, and taking care of the camp. This was how boys and girls learned their roles as men and women.



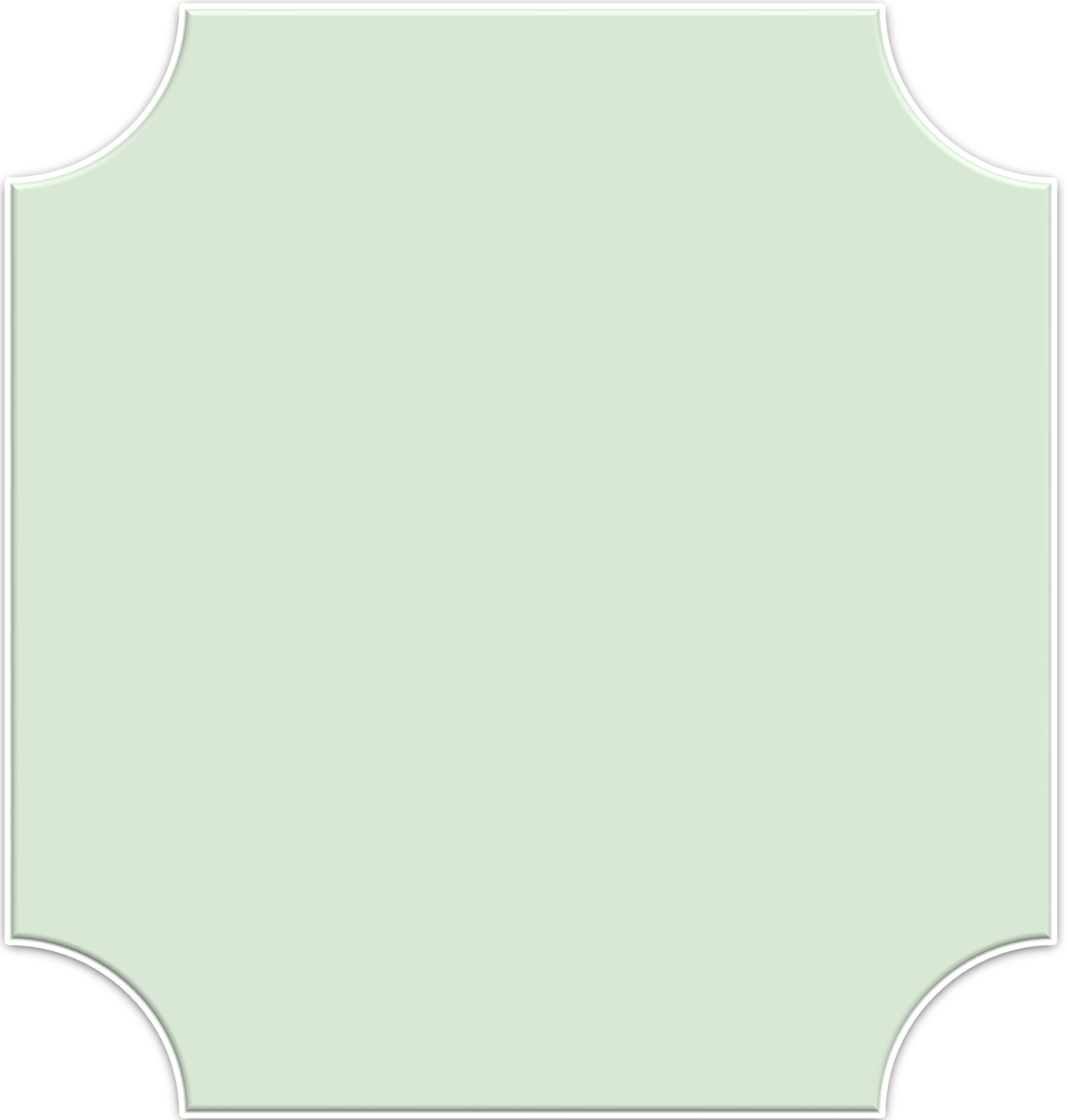
As they became adolescents, before their bodies started to change, the boys and girls would go through rituals to signify that they soon would be men and women. A young boy would go on a vision quest and when he had his first kill, usually of a deer, a feast was held in his honor. The meat from his first kill would be given to Elders and other significant people in his life. This taught him the value of giving. A girl would also go through a ritual at the time of her "first moon." This would signify that she was now a woman. (The young woman did not have to go on a vision quest because it was believed that understanding of her being came naturally at the time of her first moon.)

The young boys and girls would eventually have families of their own and the cycle of life would continue. All of the rituals and traditions that the traditional Anishinabe family followed helped them live the Minobimaadiziwin.

**Photos used with permission from the Minnesota Historical Society

SESSION THREE: FAMILY PORTRAIT

Use the space below to draw a picture of yourself with your family. You might take a minute to think about who you want to include. You may include extended family and family pets. After you draw the picture, write the names of the family members under the picture. You can also have them say something about themselves by using text balloons.



SESSION THREE TAKE HOME ACTIVITY

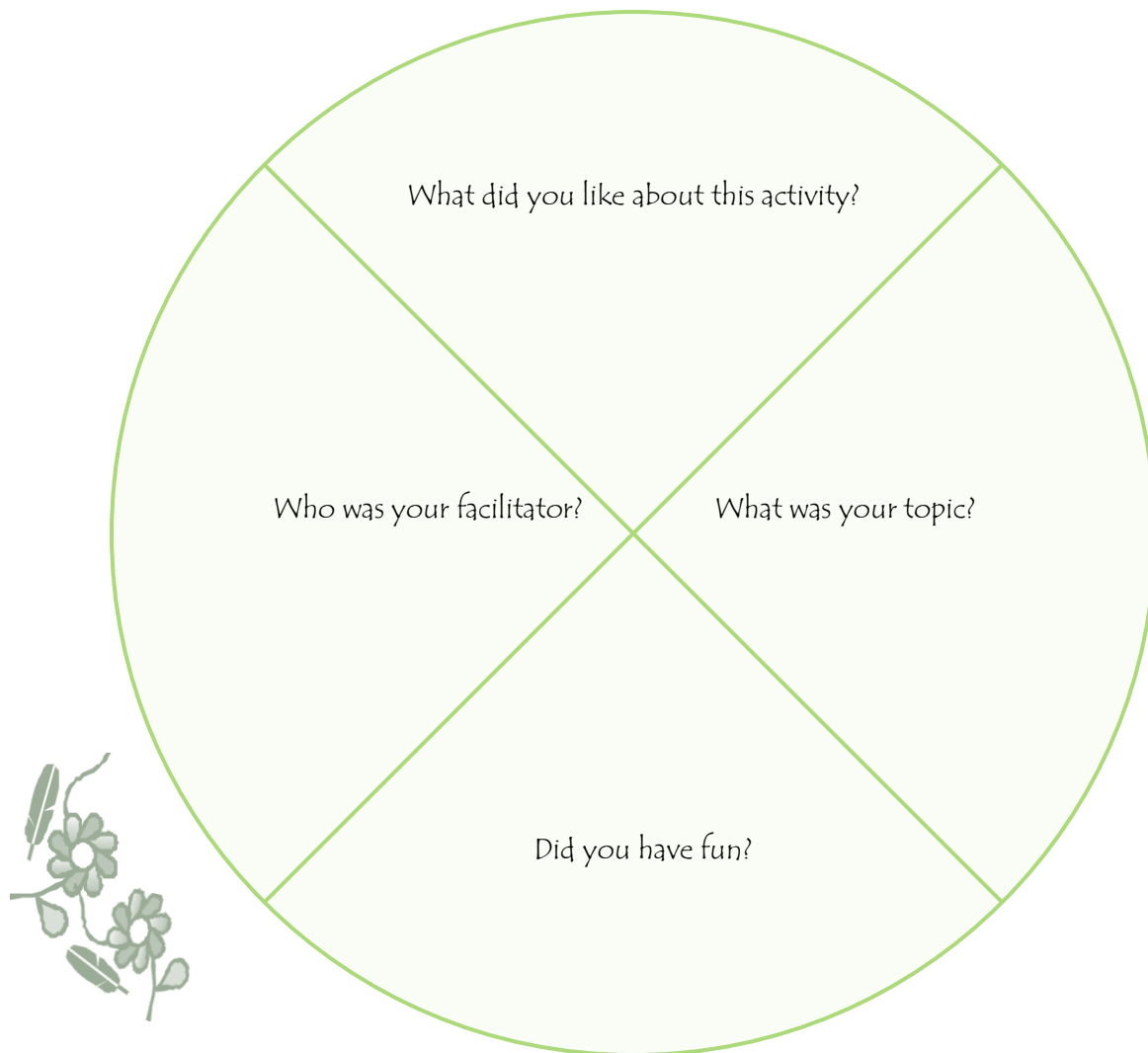
PRACTICE TALKING CIRCLE

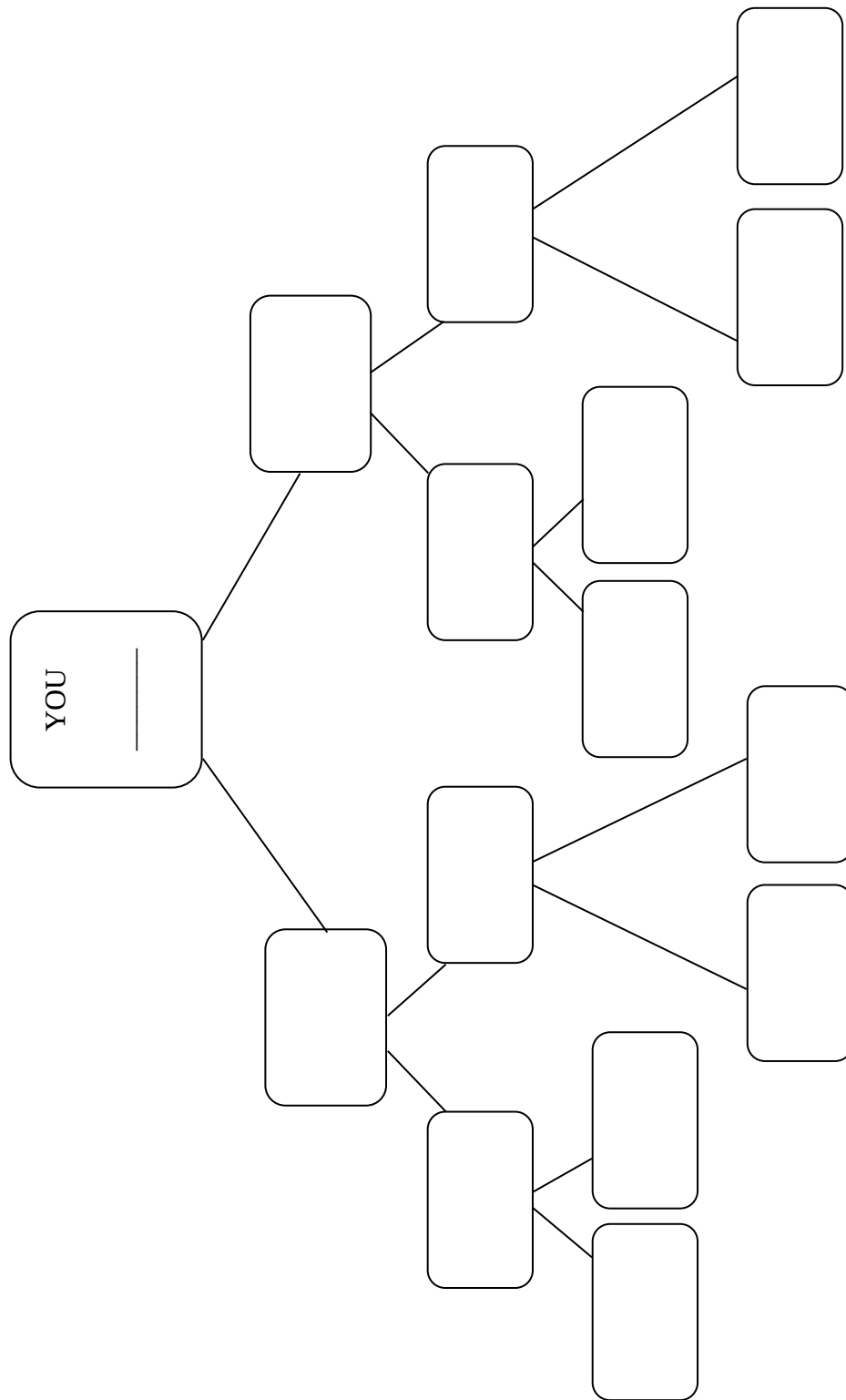
Pick a simple topic for discussion and try to observe the guidelines we have discussed:

- Use the talking circle symbol your family has selected.
- Allow everyone to have an opportunity to speak.
- Everyone listens respectfully to the person with the talking circle symbol.
- If possible, reach consensus as a family on the topic.

When did you hold the Family Talking Circle? _____

Who participated in the Talking Circle? _____





SESSION THREE TAKE HOME ACTIVITY
MY FAMILY GENOGRAM

SESSION FOUR: STAGES OF LIFE

BEZHIG (Stage one), birth to age seven:

We are spirit from the beginning. A baby, aabinoojii, comes from the creator and is entrusted to its parents for safe keeping. Shortly after birth, aabinoojii will receive a name, the one already given from above. It is a time of innocence, spontaneity, joy, and the capacity to believe in the unseen. This is a time when the child will learn of the warmth of spirit, purity, trust, hope, and the acceptance of others. Love as a child loves; a love that does not question others and does not know itself. Here courage is born and truthfulness begins.

NIIZH (Stage two), age seven to puberty:

As the child grows into the next stage of youth, many lessons will come to prepare him/her for the challenges ahead that everyone must learn about. The child begins to grow and understand responsibility. Here the youth learns the meaning of sacrifice, of sensitivity to others, and feelings of love at a different level – one that expects nothing in return. This is true in all of nature. Puberty happens in this stage. The female, ikwe, will begin her moon time as she steps into her womanhood. The male, inini, will seek his vision.

NISWI (Stage three), teenage years to early twenties:

Early adulthood starts at this stage: Here one begins to learn of one's unique purpose, to learn how to correctly use power, and to learn what the Creator would ask of them as a developing leader. It can also be a time of rebelliousness and testing, as one seeks their own way and learns from their teachers and peers. This stage of youth is very short for both male and female. The family and extended family are needed during this time for support and guidance. A community nourished with love is the best environment for strong growth.

NIWIN (Stage four), adult to age 45:

In this stage, we will experience hardships, lessons, and build strength for growing into our adult selves. Decisions are needed to choose a good way of life. These decisions take the Anishinabe through the hills and the valleys of life. This is the longest stage of life and much happens that will bring both laughter and tears. The values have been given and the choices we make are ours.

NAANAN (Stage five), midlife years:

In this stage, we begin our midlife years. We begin to serve people at a different level of responsibility and guide them with our growing wisdom. As with all the stages, this is a meaningful time in our lives. Our direct responsibilities to our children lessen and we begin to learn what the Creator would ask of us as leaders in the community.

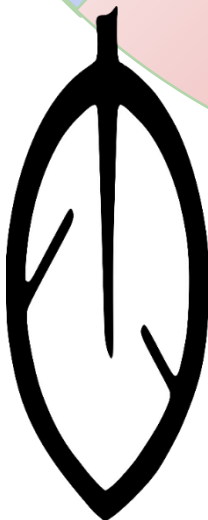
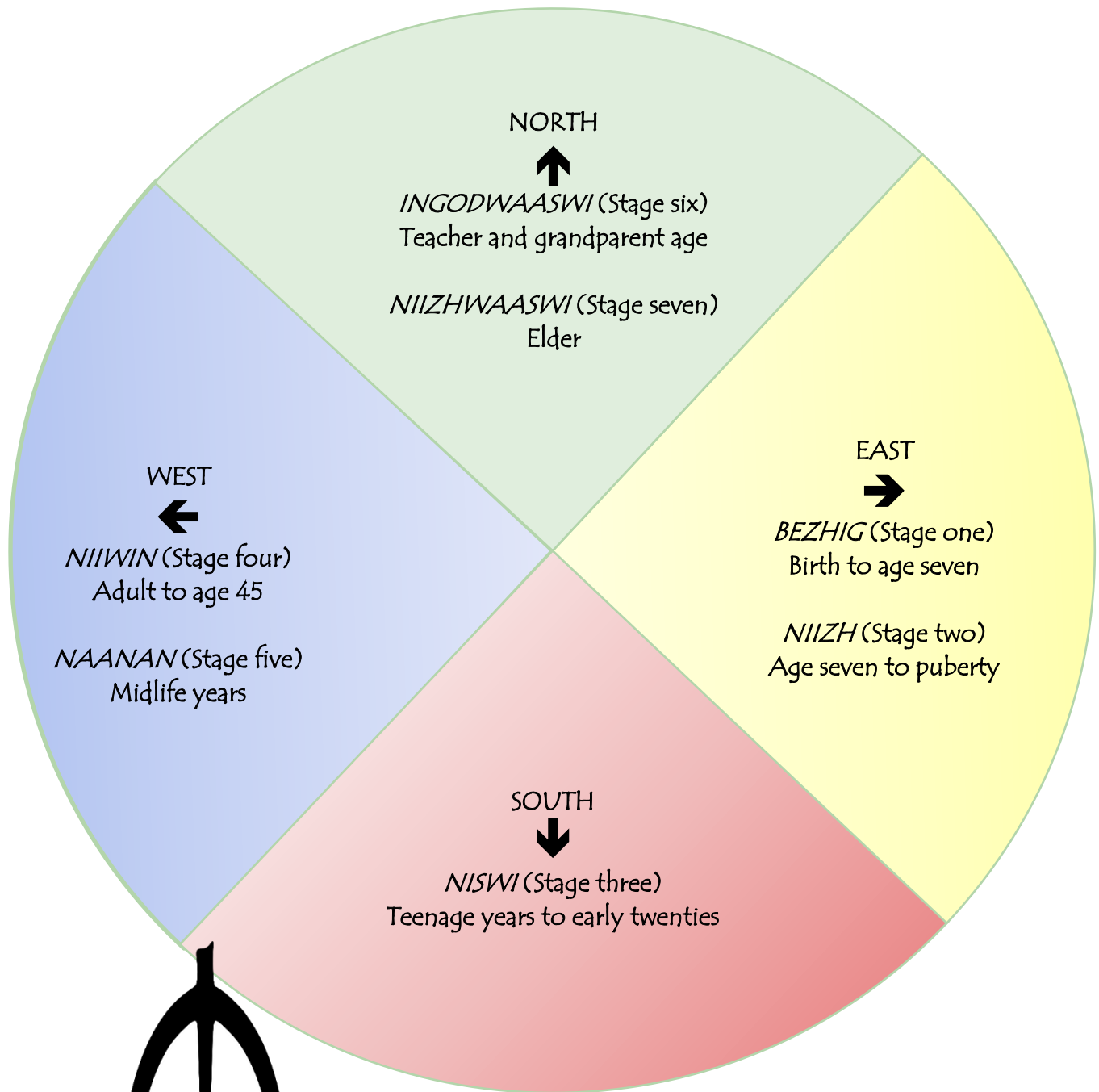
INGODWAASWI (Stage six), teacher and grandparent age:

At this stage we now move into the grandparent age. We become known as a giver and a teacher and people begin to seek us out for advice and guidance. We have been tested and won the gift of perseverance. We have learned the capacity to stick to a challenge, even though it is very hard and even painful, so we can pass this gift on.

NIIZHWAASWI (Stage seven), Elder:

The last years of your life are rich in memories and new lessons are more easily accepted. The Elder years are respected by the community and understanding has come full circle. We are now approaching completion and fulfillment. Here the traveler learns the lessons of all things that end. We have learned the capacity to finish what we have started and the tremendous importance of this to our well-being. Life is like a stem of an eagle feather. The road was broader at its beginning and as traveling continues, gradually the life-stem narrows until it disappears through the top of the eagle feather back to its Creator. The circle of life is completed.

SESSION FOUR: STAGES OF LIFE



My direction is: _____. I fit into stage _____.

The good things in my life include _____ and _____.

My favorite things are _____.

I am looking forward to _____.

SESSION FOUR: A GOOD WAY OF LIFE

How do you define "MINOBIMAADIZIWIN" or "a Good Way of Life?"

Check off the things that you've done or things that you like to do on the lists:

STAGE #1: Birth to Age Seven

- ☐ Receiving an Ojibwe name
- ☐ Rolling over for the first time
- ☐ Saying my first words
- ☐ Learning to feed myself
- ☐ Crawling for the first time
- ☐ Sitting up by myself
- ☐ Learning to ride a bike
- ☐ Singing songs
- ☐ Learning to do something new
- ☐ Being with my family
- ☐ Daydreaming
- ☐ Learning to swim
- ☐ Learning to read
- ☐ Looking for eagle feathers
- ☐ Looking at the stars or moon
- ☐ Going to a fast food restaurant
- ☐ Collecting leaves or flowers
- ☐ Drawing or painting
- ☐ Playing catch
- ☐ Going to pow-wows
- ☐ Singing to myself
- ☐ Making decorations or ornaments
- ☐ Going to the zoo, park, or carnival
- ☐ Listening to the radio

STAGE #2: Age Seven to Puberty

- ☐ Dancing at pow-wows
- ☐ Feeling good about myself
- ☐ Doing a good job completing chores
- ☐ Being a good student
- ☐ Making my family proud
- ☐ Being outdoors
- ☐ Preparing for tests at school
- ☐ Playing sports
- ☐ Reading books
- ☐ Going out for pizza
- ☐ Playing on the computer
- ☐ Saying prayers
- ☐ Fishing or spearing
- ☐ Solving problems and puzzles
- ☐ Writing stories
- ☐ Visiting with Elders
- ☐ Skipping rocks
- ☐ Listening to Elders share about old times
- ☐ Doing science projects or experiments
- ☐ Playing videogames
- ☐ Doing crafts
- ☐ Visiting with friends
- ☐ Hunting

STAGE #3: Teenage Years to Early Twenties

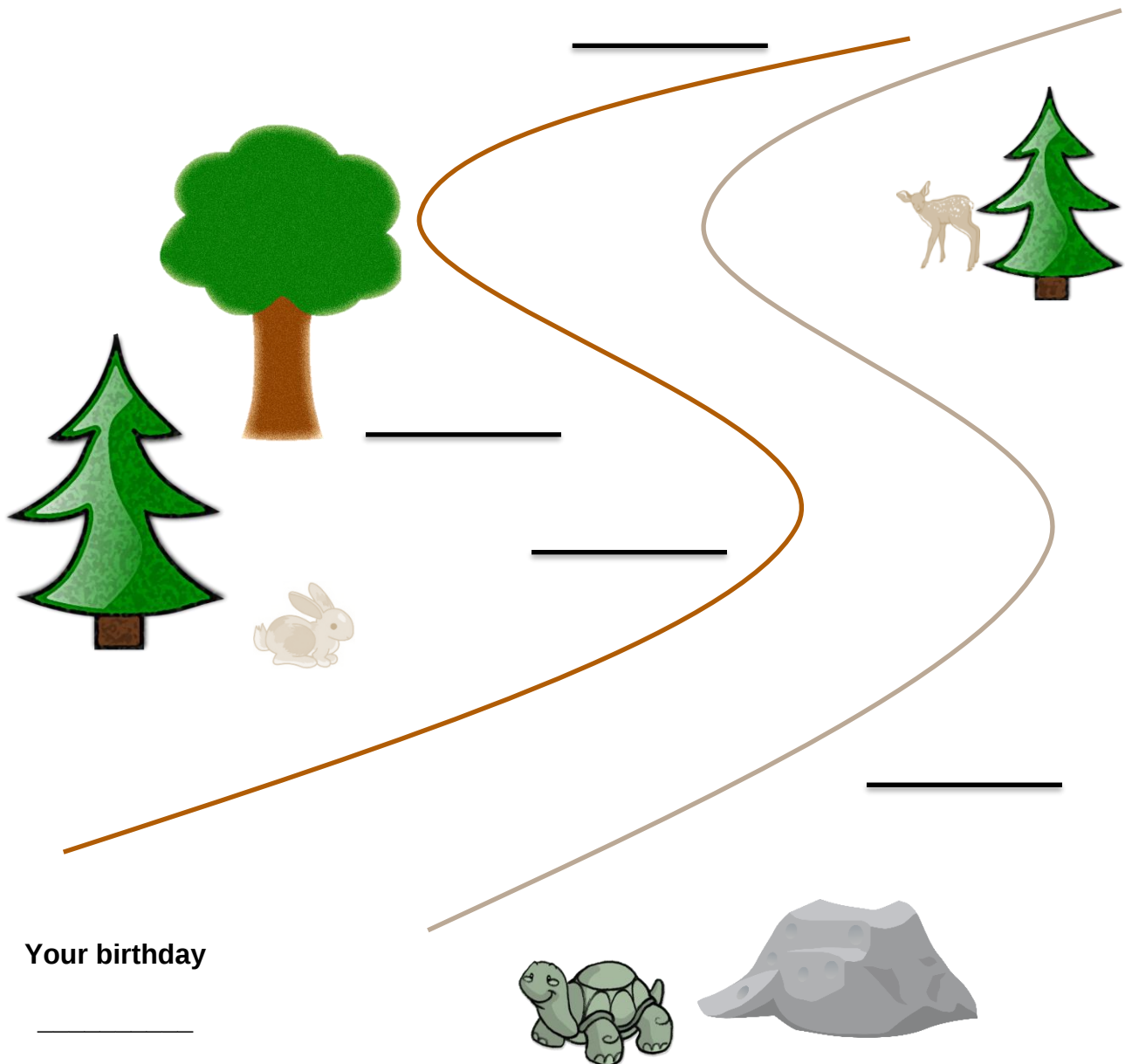
- | | | |
|--|--|--|
| ☐ Playing a musical instrument | ☐ Talking on the phone | ☐ Rock climbing |
| ☐ Combing or fixing my hair | ☐ Completing a difficult task | ☐ Learning to sing |
| ☐ Working on my pow-wow outfit | ☐ Going to the movies | ☐ Camping or hiking |
| ☐ Running, jogging, or walking | ☐ Going to the mall | ☐ Joining the military |
| ☐ Doing my makeup | ☐ Enjoying school activities | ☐ Meeting new people |
| ☐ Trying on and wearing new clothes | ☐ Being a good athlete | ☐ Writing in a diary |
| ☐ Rearranging or redecorating my room | ☐ Playing new sports | ☐ Making career plans |
| ☐ Learning to make fry bread | ☐ Learning to drum | ☐ Watching TV |
| ☐ Having an honest conversation | ☐ Graduating from school | ☐ Enjoying social media |

Looking forward to your teens and beyond, what are YOU most excited about?

SESSION FOUR: MY LIFE HISTORY TIMELINE

Use the space provided below to draw your life timeline. Start with your birth and ending with your age now. Fill in the blanks or draw some of the good things in life that you have experienced along the way.

Your age now: _____



Your birthday

SESSION FOUR TAKE HOME ACTIVITY

Four Sacred Plants

Read about the Four Sacred Plants and discuss when you would like to use the smudge kits.

Tobacco or Asemaa represents the Eastern Direction and the mind. The Anishinabe use a form of tobacco known as kinikinik, or a red willow mix. There are four traditional Tobacco uses.

Prayer: When we put sacred tobacco into our Sacred Pipes, we do not inhale the smoke. When the smoke rises, it is taking our prayers with it up to the Creator and all of our relatives who have gone on before us. When we finish with prayers, we sprinkle a small amount of tobacco on the drum. This is a way of giving back to and thanking the Creator. Tobacco can be used on a daily basis as each new day is greeted with prayers of thankfulness. Many Elders say that you are to hold it in your left hand as this is the hand closer to your heart.

Offerings: Some Elders burn tobacco before storms. It is used to pray that powerful storms won't hurt our families. To pray with tobacco in your Native language is very powerful. When tobacco is used as an offering, it is set on the ground in a nice, clean place. It means we come humbly to our creator. We proclaim our innocence. When you want to speak to the creator, we are told to make an offering of the tobacco plant. An Elder will take tobacco ties and offer them to the fire or offer it back to Mother Earth on behalf of the Sacred Circle. When taking something from the Earth, they always explain to the spirit of the plant why it is being done and offer some tobacco in return for the generosity and help of the plant which shared itself so freely.

Purification: Purification and working with a clear mind and heart are essential in asking the land to provide for people. This is keeping with the Native belief that if you do things in a good way, good things will follow. If careful attention is not established, the result will not be as good. Sometimes elders place tobacco on the water. This shows our thanks to the Creator, for the lifeblood of our Mother, the earth, that is provided to us. At this time we also acknowledge the moon who, in her 28-day cycle, cleanses the water by filtering it through the sands.

Respect: To offer someone tobacco is to ask that you and the person receiving the tobacco be of one heart, one mind, and one spirit. Tobacco is offered when you ask someone to do a ceremony for you. This signifies that you and the one doing the ceremony are of one heart, one mind, and one spirit; that you have the same purpose. Another way that tobacco is used is to bring people together in unity and to heal rifts between people. If you have a disagreement that causes ill feelings, someone has treated you badly, or if you have treated someone badly, you can bring tobacco and ask to speak to the person. Even a little tobacco can be given if you do not have money for a pouch. It is the sacredness that counts, not the amount. The person can decide to accept your tobacco or not. Some of our Elders still offer tobacco to everyone who visits them. Tobacco is given to elders when one is seeking advice. It is always good to offer tobacco when seeking knowledge or advice from an Elder or when a Pipe is present. It shows gratitude and respect for the Elder whose advice you are seeking. Tobacco is given when you appreciate a teaching from an Elder (or even a younger person) if you value what that person has told you. It is a way of showing respect and gratitude.

Cedar or Keezhik represents the Southern direction and the soul. The leaves are cleaned from the stems and separated into small pieces, which are used in many ways. When burned, Keezhik acts as a purifier, cleansing the area in which it is burned and emitting a pleasant scent. True cedar is burnt while praying to the Great Mystery in meditation and also to bless a house before moving in. Cedar was offered to the fire to smudge the lodge and people. It is also used to ward away sickness. It works both as a purifier and as a way to attract GOOD energy in your direction. Elders say if you put some in your shoes, only goodness will come your way. Many traditional women keep some cedar in their left pocket. When you breathe in the smell of cedar, you decide you're going to have courage and stamina and you're going to survive.

Sage or Sukodawabuk is used in much the same ways as Keezhik (cedar). Sukodawabuk represents the Western direction. Sage is used by the original people to make their prayers and to signal the creator of one's need for help. There are many varieties of Sage and all are effective in smudging. Smudging is a way of using the smoke from burning herbs to cleanse the body, an object, or a given area of negative influences. Many Native Americans used varieties of sage for medicinal purposes as well as religious ceremonies. The burning of Sage in smudging ceremonies is to drive out evil spirits, negative thoughts and feelings, and to keep negative entities away.

Sweet Grass or Weengush is used to cleanse the mind, body, and spirit. It is considered sacred because it is symbolic of purification. It represents the Northern direction and the body. The Elders tell us that the scent of sweet grass is pleasing to the Creator and will incline him to hear the ceremony with favor. The smoke is considered distasteful to all evil beings and thwarts their powers. This plant plays an important part in ceremonies of spiritual significance. When Weengush is used in a ceremony, each person is to fan the sweet grass smoke, first to their heart, second to their mind, third around their body, and lastly, return the smoke to their heart. The prayer said during this process is: "Great Mystery, please cleanse me of my negativity and fill me with the positive energies of love, so that as I am healed, so may I work for the healing of our Earth Mother."

Because it signifies the hair of Nokomis Akiin (Our Grandmother the Earth) it is usually braided. Each of the three sections that go into the braid have a specific meaning: mind, body, and spirit. Because the Anishinabe people live life in a very sacred manner, when taking something from the Earth, like sweet grass, they always explain to the spirit of the plant why it is being done and offer some tobacco in return for the generosity and help of the plant which shared itself so freely.

Adapted from <http://www.oocities.org/redroadcollective/SacredTobacco.html>

When did your family read about the Four Sacred Plants? _____

How did you decide to use the Smudge Kit as a family? _____

SESSION FIVE: BE A WARRIOR AGAINST BULLYING

How Can You Be a Warrior Against Bullying?

♦ NEVER JOIN IN

When we join in on bullying, even if it is just watching bullying happen without doing anything, we are only contributing to the problem. Our values are not flexible, the standards and values our Elders pass to us give no room for hate. Joining others in bullying is joining them in hate.

♦ HELP or INTERVENE

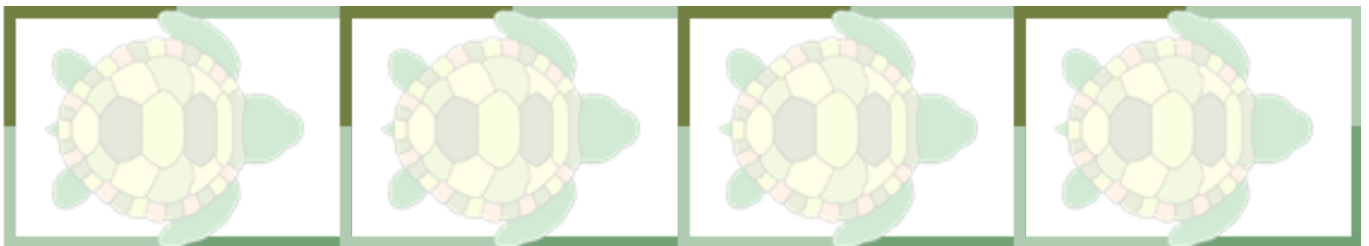
Standing up to bullies can be a hard thing to do and it requires a lot of courage. When we stand up for those that are being bullied, we strengthen those that are victims and we let other bullies know that bullying will not be tolerated in our community. As warriors, we find those that need our help and we join them in their struggles. It is our responsibility to help others.

♦ TELL an ADULT

After intervening in situations where we see bullying, it is equally important that we tell adults what happened. Adults are able to look into the issue to stop bullying from happening again in the future. Our Elders look out for our community. If we fail to tell parents and Elders of problems we see, they will not be able to provide wisdom and guidance for our people.

♦ ASK OTHERS to STAND AGAINST BULLYING

It is not cool to be a bully and it is not cool to be okay with bullying in your community. When people talk about other bullies or people being mean, let them know that you are not okay with that kind of behavior and they should not be okay with it either. To live the good life as an Anishinabe community member, we need to help others and share all that we have. Sharing what we have is not limited to food and material things, it also extends to sharing the knowledge we gain.



SESSION FIVE: CYBERBULLYING–NOT A PRETTY PICTURE

SCENARIO 1

Annie and Rose are friends and go to middle school together. Rose tells Annie that she doesn't want to hang out with her anymore. Annie is upset and angry. She uploads a silly looking photo of Rose from her cell phone that was taken at a sleepover two weeks earlier. Annie sends the photo to everyone in her contacts on her phone with a message attached: "Rose is such a --."

What's the problem? How do you think Rose felt?

What do you think the kids who received the text thought?

What could Annie do to fix her relationship with Rose? What could Rose do when she realizes that Annie has sent the picture to everyone? What could all the kids who received the text do to resolve the situation?

SCENARIO 2

Mike and Philip are friends and like to play sports together. Mike and Philip are on the same team for soccer and, although they usually win their games, one day they lose one because Mike missed the final goal. When Mike gets home from the game later that day, he sees there is a text from Philip. In the text, Phillip says that it is all Mike's fault that they lost the game and that he is a terrible soccer player. Mike, who is upset, sends an angry text back to Phil and the argument quickly gets out of hand.

What's the problem? How do you think Mike felt?

Why do you think the argument got out of hand so quickly?

SESSION FIVE: CYBERBULLYING–NOT A PRETTY PICTURE

What could Mike and Philip do to fix their relationship? What can they do in the future to make sure this doesn't happen again?

SCENARIO THREE

Over the last few weeks, Carrie has been receiving email messages from an email address she doesn't recognize. The emails keep saying, "I'm getting closer." Carrie doesn't respond to the emails, but as she keeps receiving them, she begins to feel uncomfortable and scared. Soon, she starts getting emails from the address she doesn't recognize that say, "I'm getting even closer." Carrie is scared and worried.

What's the problem? What should Carrie do? Who should she discuss the emails with?

How can Carrie protect herself from emails like this in the future?

Think about it: if you get angry and post something online, send texts, or use other technology, it gets passed around quickly and easily. Your feelings are your own and you can decide when to share them and who to share them with. Once you post them online or send them as texts, the message is no longer in your control and it bounces around for anyone to see. Meanness can multiply and the message can be misunderstood and taken out of context to make people angry or hurt their feelings.

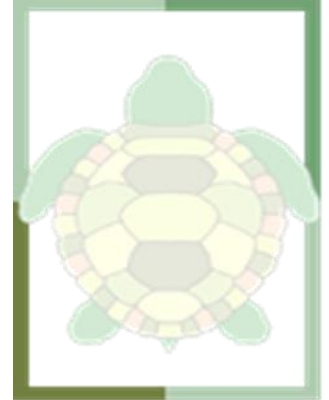
SESSION FIVE: HOW TO HELP

This is a tool that will help you recognize signs of depression in yourself or your friends. It is normal from time to time to be sad or irritable, but sometimes these feelings become very intense and you cannot handle them. On a daily basis, you may face peer pressure, stress from parents and anxiety about school. With support from family and friends, you can overcome these obstacles.

Many times someone who is depressed feels more comfortable sharing with a friend rather than an adult. It is important to listen to your friends, but also to tell a responsible adult who can help.

Signs of Depression:

- You constantly feel irritable, sad, or angry
- Nothing seems fun anymore and you just don't see the point of trying
- You feel bad about yourself
- You sleep too much or not enough
- You have frequent, unexplained headaches or other physical problems
- Anything and everything makes you cry
- You've gained or lost weight without trying to
- You just can't concentrate and your grades may be in trouble because of it
- You feel helpless and hopeless



How to help yourself:

- Ask for help if you are stressed
- Try to be with positive people
- Remember that you are not alone
- Keep your body healthy
- Eat healthy food
- Avoid alcohol and drugs
- Talk to your parents or another responsible adult

Is my friend depressed?

- Does your friend no longer want to do the things you used to love to do together?
- Has your friend started using alcohol or drugs or hanging with a bad crowd?
- Has your friend stopped going to classes and after school activities?
- Does your friend talk about being bad, stupid, or ugly?
- Does your friend make comments on Facebook or other social network sites that makes you worried about them?

Helping a Depressed Friend:

- Get your friend to talk. Let them know they can trust you and you are here to help them.
- If you see something posted on the internet, take it seriously and talk to your friend about what they have said.
- Know that your friend doesn't expect you to have the answers. Just be supportive and listen to what they have to say.
- Encourage your friend to get help. Urge your friend to go talk to a parent, teacher, or counselor. Admitting they are down might be hard, so offer to go along for support.
- Stick with your friend through the hard times. Sometimes depression makes people do things or say things that are mean, but your friend really isn't feeling like themselves. Try not to take these too personally, he or she will go back to the person you know and love.
- Remember, it is not your responsibility to "heal" them or to "make them better," but to support them and tell an adult so they can get help.

SESSION FIVE: OPENNESS CONTRACT

CHILD

If I begin to feel down or depressed, I will come and talk you. When I am stressed about school or friends, I will come to you rather than isolate myself. If I am depressed or one of my friends is depressed, I will go to an adult and ask for help. I promise to be open with the things that are going on in my life as long as you listen to me.

Child's Signature: _____

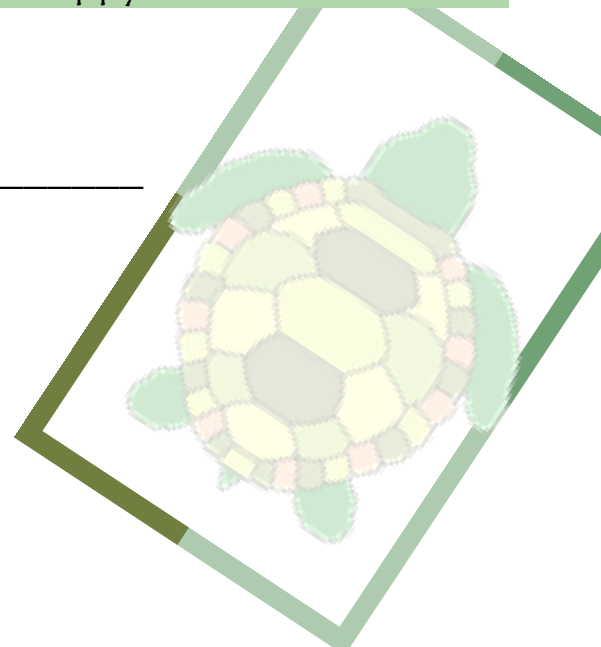
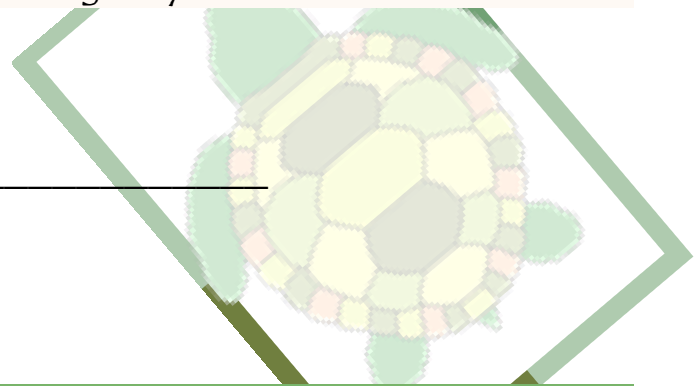
Date: _____

PARENT

If you come to me with your problems, I promise to listen and be patient. If you think you or one of your friends is depressed - I will take you seriously. I will help you in any way I can. Remember that I love you and I want you to be healthy and happy.

Parent's Signature: _____

Date: _____



SESSION FIVE TAKE HOME ACTIVITY

SEARCHING FOR WARRIORS

We have identified 4 ways to deal with bullying:

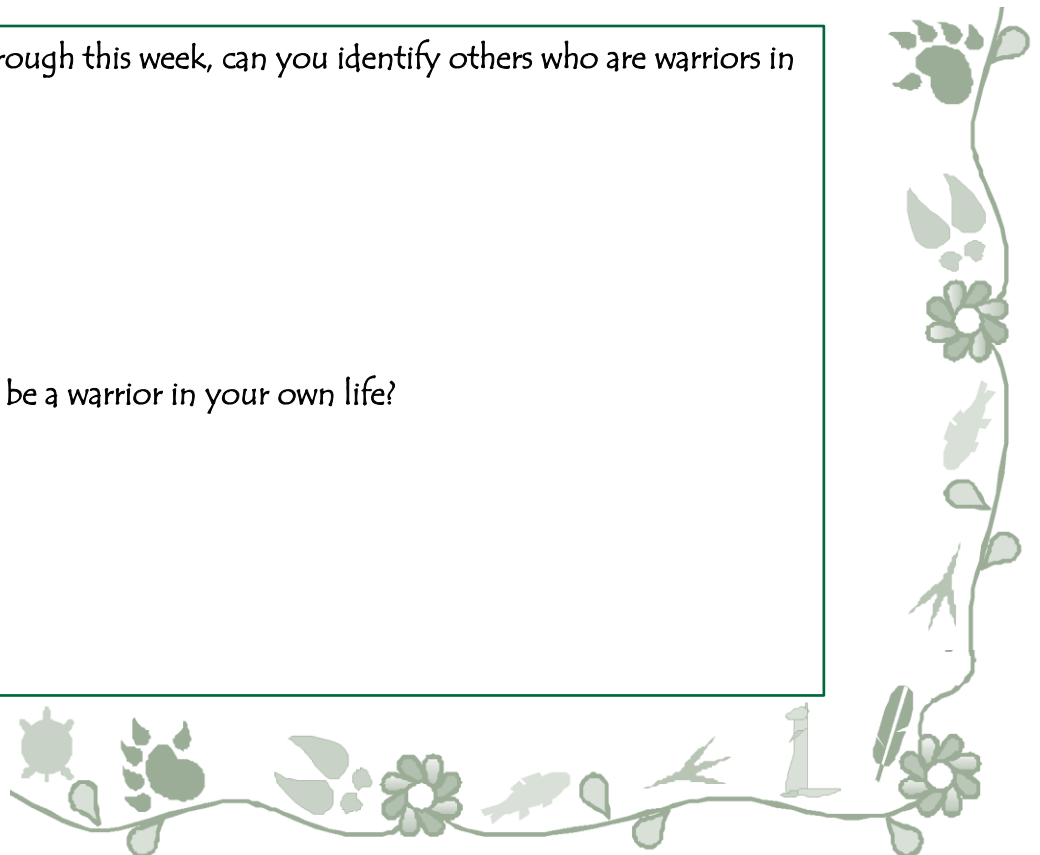
- ◊ Never Join in
- ◊ Help or Intervene
- ◊ Tell an Adult
- ◊ Ask Others to Stand Against Bullying

This week's video identified some key elements of being a warrior, like:

- having a sense of respect for yourself and others
- a belief in mutual responsibility for each other
- the importance of listening to each other
- taking a stance against bullying
- reaching out to parents and Elders for support
- avoiding kids who are bullies
- choosing friends who are involved in good activities

As you go through this week, can you identify others who are warriors in your life?

How can you be a warrior in your own life?



SESSION SIX: PUPPET SHOW SCENARIOS

2 Actors

Scenario #1: Calista notices that her friend Raineer looks worried about something and wants to see if she can help her.

Calista: "Hey Raineer. How are you? You look like you're upset or worried about something."

Raineer: "Yeah, I'm pretty upset. I just found out that Sherri is mad at me for something I didn't even do."

Calista: "Have you talked to Sherri about it? What does she think you did?"

Raineer: "No, I haven't talked to her. She thinks that I took her bracelet and she is telling everyone that I'm a thief. I swear I didn't take her bracelet. I wouldn't do that to her or to anyone."

Calista: "Well, you need to find out why she thinks that you took it and let her know that you didn't. Why don't you want to talk to her?"

Raineer: "I just hate people being mad at me."

Calista: "I know how that feels, but unless you talk to her, she might stay mad at you. How about this; I'll go with you to talk to Sherri. That might make it easier."

Raineer: "You would really do that for me? I'm sure I would feel better if you were there. Thank you so much."

Calista: "Don't worry about it. That's what friends are for! Let's go find Sherri."

SESSION SIX: PUPPET SHOW SCENARIOS

2 Actors

Scenario #2: Wes is having problems at school with the class bully, Chris. Wes doesn't want to talk to his parents about it, but knows he needs help. Wes confides in his friend, Gabe.

- Wes: "I'm really worried about Chris. He says that he's going to beat me up if I don't give him my homework to copy. I don't want to give him my homework. He shouldn't be able to cheat off me. But if I don't, I might get hurt."
- Gabe: "Have you talked to your parents about this yet? I know Chris has been giving you a lot of trouble this year."
- Wes: "No, I don't think they'll understand."
- Gabe: "Is there someone else you feel more comfortable talking to, like your grandpa or Uncle Joe?"
- Wes: "Maybe I could talk to my grandpa."
- Gabe: "Why don't we go together? We can offer him some tobacco and then he'll be sure to help you out."
- Wes: "That's a great idea. Will you go with me?"
- Gabe: "Of course. Let's stop by my house on the way, I have some tobacco we can use."
- Wes: "Thanks!"

The next day:

- Wes: "I'm really glad that we talked to my grandpa about Chris. He gave me some good advice. Gabe, thank you for helping me too! You are a great friend."
- Gabe: "No problem!"

SESSION SIX: PUPPET SHOW SCENARIOS

3 Actors

Scenario #3: A brother and sister have missed the bus home from school and need to find a ride home.

Aubrey: "Geez, you were late so we missed the bus! We are going to be in so much trouble. What is mom going to say?"

JR: "I had to talk to the teacher about a question I had on the math homework. I didn't think it would take that long."

Aubrey: "Well, what are we going to do about getting home now?"

JR: "Auntie Beth doesn't live too far from here. Let's walk to her house and see if she can give us a ride home."

Aubrey: "OK, yeah that's a good idea."

JR: "Hi, Auntie Beth."

Auntie Beth: "What are you kids doing here?"

JR: "I made us miss the bus by staying after school to talk to my teacher about a math question. So, now we don't have a ride home. Could you help us?"

Auntie Beth: "You caught me just in time. I was just getting ready to leave and I'm going in that direction. You know I'll always help you two out! You can always count on Auntie Beth! Let's go!"

SESSION SIX: PUPPET SHOW SCENARIOS

2 Actors

Scenario #4: Two boys are talking about skipping school.

Joe: "Hunter, skip class and come with me to my cousin's house."

Hunter: "I can't. My mom said I can't get in trouble at school or I'm grounded for a month!"

Joe: "Come on man, that's weak."

Hunter: "I want to go to the movies on Friday night. This cool movie is playing that I really want to see."

Joe: "Do you think they would let me go?"

Hunter: "You only need to have a parent permission slip signed."

Joe: "My mom said that I can't go anywhere if I keep skipping school, so forget that."

Hunter: "Maybe you shouldn't skip school and you'll get to go do things you like. Besides, it's boring at your cousin's house, all they do is watch TV."

Joe: "You're right. Let's go to class. Hurry! We are going to be late."

SESSION SIX: PUPPET SHOW SCENARIOS

3 Actors

Scenario #5: Vanessa and David are running around at the pow-wow and see an Elder who needs help carrying her things.

Vanessa: "Come on David, let's get money from my mom so that we can get something to eat!"

David: "OK, all that dancing made me thirsty!"

Vanessa and David come upon an Elder woman getting a lawn chair and other things out of her car and she appears to be all alone.

David: "Hey Vanessa, do you think we should help her out?"

Vanessa: "Nah, she probably has other family that will help her."

David: "I don't see anybody. Come on, she is trying to carry it all by herself."

Vanessa: "Ok, but let's hurry up."

David: "Hi. Do you need help carrying your stuff?"

Elder: "Oh yes, that would be so helpful."

Vanessa and David help her carry her stuff to a spot where she wants to sit.

Elder: "Thank you so much. You kids are so helpful. Your parents should be really proud of you. Wait a second, here is a dollar for you to split. Why don't you go get something to drink? You both look like you have been dancing hard! Thanks again!"

Vanessa: "Thank you so much! Have fun and enjoy the pow-wow."

SESSION SIX: PUPPET SHOW SCENARIOS

2 Actors

Scenario #6: Jordan and Ashley are playing at the pow-wow. One of them wants to leave the pow-wow grounds to go to the pool without asking their parents.

Jordan: "Geez, it's really hot out here. Let's go the pool!"

Ashley: "I need to ask my dad first."

Jordan: "Just come on. He won't care. It's just right over there. We won't be gone that long. He probably won't even realize you left."

Ashley: "Yeah I know, but I should really ask first. I might get in trouble. Besides, I don't have any money to get in and I don't have my swimsuit."

Jordan: "I have money and you can just swim in your tee-shirt and shorts."

Ashley: "No, I'm going to go ask my dad. Come on, you better ask your mom too. Maybe we could ask if you could spend the night with me too."

Jordan: "Ok, that sounds like fun."

Ashley and Jordan both ask their parents if they can go swimming and ask if Jordan can spend the night with Ashley. Both parents agree. They meet back up with each other and walk to the pool.

Jordan: "I'm glad that you made me ask my mom. She said it was alright for me to spend the night with you. I probably would have gotten in trouble and had to go home tonight. Thanks for your help in keeping me out of trouble!"

Ashley: "Sure, no problem. Now, what are we going to do tonight?"

SESSION SIX: PUPPET SHOW SCENARIOS

2 Actors

Scenario #7: Eating at the feast. Steph and Stacey help the Elders get their meals. The announcer says a prayer and announces that it is time to eat. Elders first!

Steph: "I'm so hungry. I can't wait to eat. Everything looks and smells really good."

Stacey: "I know, me too. But we have to wait. Elders first, remember."

Steph: "Yeah I know. I can't wait until I get old so that I can eat first."

Stacey: "Maybe we should help the Elders get their food. It's a lot for them to carry."

Steph: "Yeah, we probably should. My grandpa can't walk very well."

Stacey: "Alright you get your grandpa's and I will get Grandma Sophie's."

Steph: "Alright, then we can help the other Elders."

The two girls did just that. They served the Elders their food and by the time they were done the line had gone down and they got right in.

Steph: "That helped the time go by a lot faster, instead of having to stand in line. I'm really hungry now."

Stacey: "Yeah it did and we helped our Elders out. Good job, Steph!"

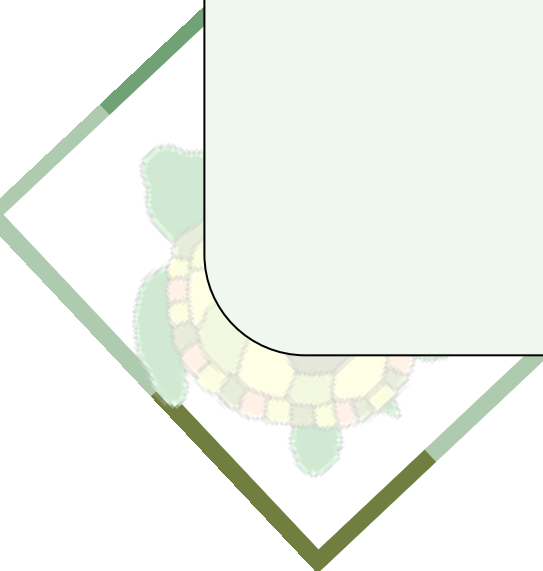
Steph: "Thanks, you too. Thanks for suggesting that!"

SESSION SIX: A HELPING HAND

Every day we encounter people and animals and plants. Some of them help us, and sometimes, we help them. Use the space provided below to write down the people, animals, and plants that you help and that help you.

I HELP:

HELPS ME:



SESSION SIX: TAKE HOME ACTIVITY

HELP-SEEKING

Part I.

Offer tobacco to an Elder for help translating the words below into Ojibwe.
Ask the Elder to sign below.

Date completed: _____

Elder: _____



Part II.

Translate the following English words into Ojibwe.

Happy: _____

Sad: _____

Hurt: _____

Scared: _____

Angry: _____

SESSION SEVEN: DESCRIBING OUR FEELINGS

Think about some of the emotions you experience: happy, afraid, disgusted, angry, and sad. How would you describe each of these feelings?

Happy:

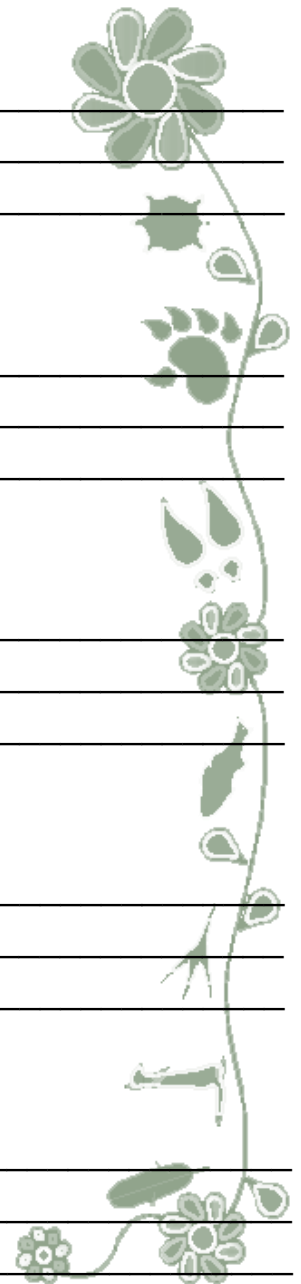
Afraid:

Disgusted:



Angry:

Sad:



SESSION SEVEN: RECOGNIZING OUR FEELINGS

We have used words to say how we feel, but have you ever thought about WHERE you FEEL your feelings? There are no right or wrong answers, everyone may experience their feelings in their own way.

Take a few minutes to think about how your feelings and emotions actually **feel in your body** to you and try to describe how you feel when you experience these feelings.

1. What does **happy** feel like in your body?
2. Where or how do you experience **fear**?
3. When you are **disgusted**, where do you feel it?
4. If you are **angry** what happens to your breathing? Where do you feel anger?
5. Where in your body do you experience **sadness**?



SESSION SEVEN: UNDERSTANDING OTHERS' FEELINGS

Draw a line connecting the word to the picture that best represents the feeling.

Happy



Afraid



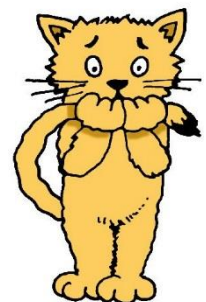
Disgusted



Angry



Sad



SESSION SEVEN: YOUTH HASSLE LOG

Each time you feel upset, fill out a hassle log.

Date: _____

☐ Morning

☐ Afternoon

☐ Evening

WHERE WERE YOU?

☐ Home

☐ School

☐ Other: _____

WHAT WERE YOU DOING?

☐ Playing

☐ Eating Lunch

☐ Other: _____

WHAT HAPPENED?

- ☐ Somebody took something of mine.
- ☐ Somebody was doing something I didn't like.
- ☐ Somebody started arguing with me.

- ☐ Somebody teased me.
- ☐ Something else (identify): _____

WHO WAS THE OTHER PERSON THAT WAS INVOLVED?

☐ Friend

☐ Teacher

☐ Parent

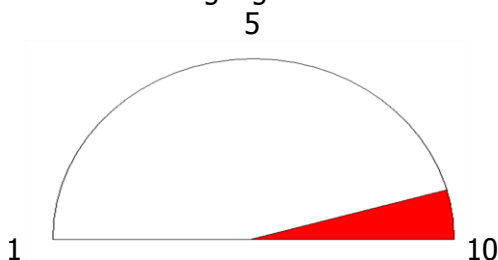
☐ Other (identify): _____

WHAT DID YOU DO?

- ☐ Ignored it
- ☐ Talked it out
- ☐ Laughed, made a joke of it
- ☐ Walked away calmly
- ☐ Told a friend or someone about it
- ☐ Broke something
- ☐ Threw something
- ☐ Cried

- ☐ Told an adult
- ☐ Ran away
- ☐ Yelled
- ☐ Used Anger Control Technique (identify): _____
- ☐ Used Coping Skill (identify): _____
- ☐ Other: _____

Draw an arrow on the emotion gauge to indicate how upset you were.



Did you feel this "hassle" was resolved? _____

SESSION SEVEN TAKE HOME ACTIVITY

FEELINGS

We have many kinds of feelings and emotions. No feeling is bad – but sometimes how we behave when we feel a strong emotion can have a positive or negative impact on our lives. What are the things that make you feel happy, afraid, disgusted, angry, and sad? On the left, write down the things that make you feel a certain way and on the right, write how you behave when you feel them.

The Event

Something that makes me happy is:

Something that makes me afraid is:

Something that makes me feel disgusted is:

Something that makes me angry is:

Something that makes me sad is:

The Result

When I feel happy I ...

When I feel afraid I ...

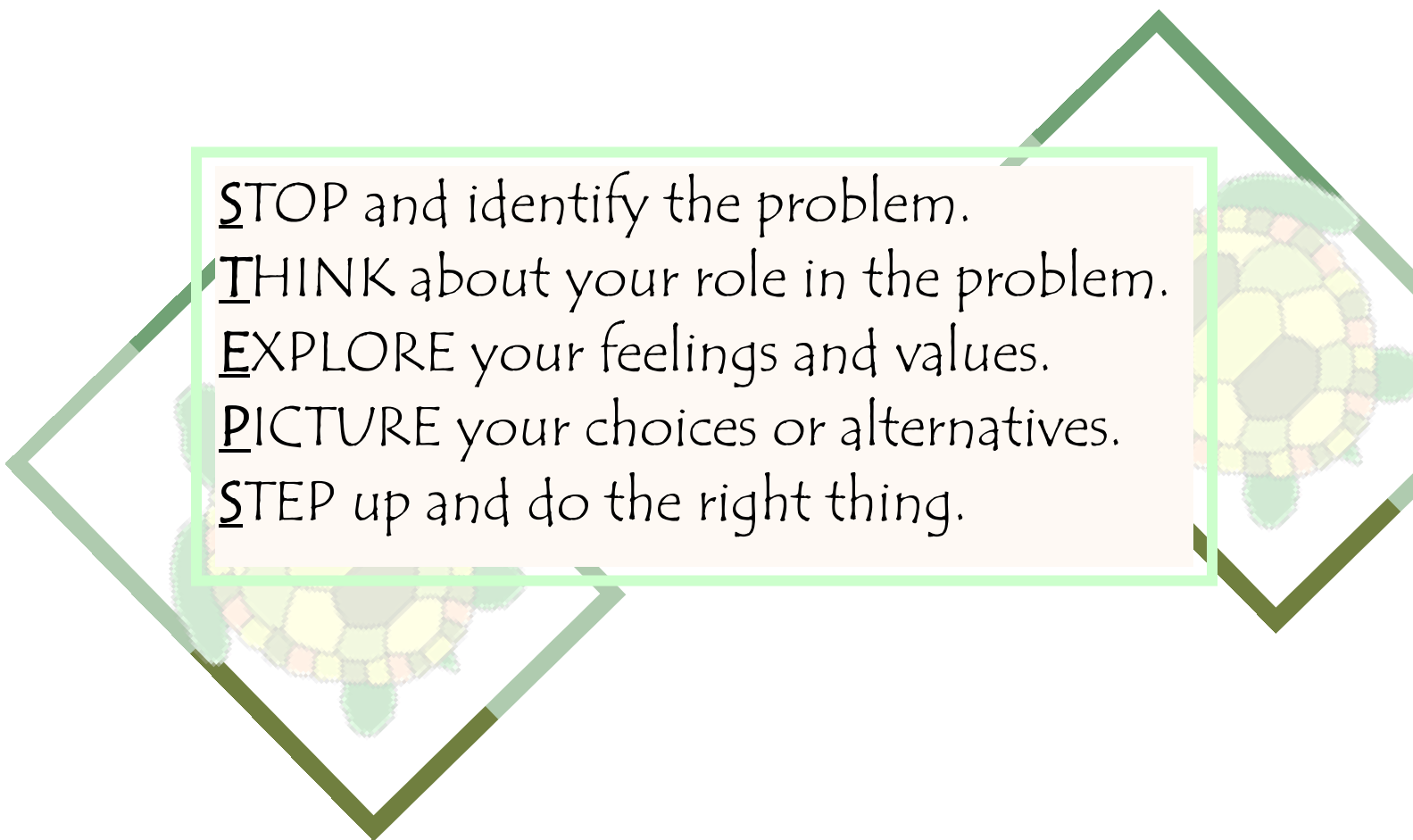
When I feel disgusted I ...

When I feel angry I ...

When I feel sad I ...



SESSION EIGHT: TAKING STEPS TO PROBLEM SOLVING



STOP and identify the problem.
THINK about your role in the problem.
EXPLORE your feelings and values.
PICTURE your choices or alternatives.
STEP up and do the right thing.

Values & Gifts:

- | | | |
|------------------|------------------|--------------------|
| 1. Honest | 6. Wise | 11. Strong-hearted |
| 2. Reliable | 7. Compassionate | 12. Patient |
| 3. Storyteller | 8. Dedicated | 13. Generous |
| 4. Good Listener | 9. Brave | 14. Courageous |
| 5. Spiritual | 10. Respectful | 15. Warrior |

SESSION EIGHT: EXAMPLE PROBLEMS

This is a list of problems that people your age may face. You might have even faced some of these problems yourself! Pick one of the problems on this list and use that problem to work through the STEPS to Problem Solving on the next page.

1. I forgot my homework at home twice this week.
2. Twice this week Mom picked me up from school 15 minutes late.
3. Several times this week Aunt Ruth promised to take me to the movies and cancelled.
4. I want to go to the basketball games. Each game costs \$2.00 to get in.
5. I want to go to the Vikings football game, but I am not doing well in school.
6. I enjoy visiting my relatives in the city. The last two times the family went on this visit I got in trouble.
7. Dad promised to teach me to skate. I have been waiting patiently for three weeks.
8. I want a new jingle dress.
9. I want to learn how to fish.

SESSION EIGHT: PROBLEM SOLVING STRATEGIES

Work through the STEPS model of problem solving to try to solve the problem that you chose from the list on the previous page.

1. STOP and Identify the Problem:

2. THINK about My Role in the Problem:

3. EXPLORE My Feelings and Values:

4. PICTURE My Choices or Alternatives:

5. STEP UP and Do the Right Thing:

SESSION EIGHT: TRADITIONAL CONFLICT RESOLUTION

When two or more people don't agree on something, this disagreement can cause negative feelings between the people. These negative feelings create what we call a conflict. We often have disagreements with our siblings, parents, friends, and relatives that create normal every day conflicts that go away quickly after someone apologizes or we get over being upset. But sometimes there are larger conflicts that occur that don't go away easily. Historically, the Anishinabe have had different ways of solving conflicts.

One way of resolving conflict was the traditional feast. When someone felt they were insulted or offended by the words or actions of another person, they would offer tobacco to the person who had offended them, prepare a feast, and invite the individual who did the offending to this feast. This was the initial attempt to resolve the conflict. If the offender accepted tobacco, he/she would arrive at feast at the arranged time.

Once at the feast, the offender would be expected to consume all the food that was placed before them, so as to not insult the host. If the offender was not aware of the arrangement, he/she might have a problem eating all that food! Often times, however, the offender knew what was going on and would invite several family members to help consume the food and also help resolve the conflict. Elders would then speak on behalf of both the offender and the offended, in order to help resolve conflict. If an agreement was reached, the conflict was resolved.

But, if the offender did not accept the tobacco and did not attend the feast, the conflict was unresolved. In this case, the individuals could take the conflict to the clan leaders who, with discussion and consensus from clan mothers, would settle the dispute.

If a dispute were outside of one's clan, an Elder or clan leader could approach the other clan leader and discuss and resolve this conflict on behalf of the two. When a decision was made by these Elders or clan leaders, about how the conflict would be ended, it was final.

Other traditional methods of resolving conflict include using tobacco, fasting, midewiwin, sweat lodge, gift giving, and consulting Elders or spiritual men/women who might speak for you. Can you think of other traditional methods of conflict resolution?

SESSION EIGHT: CONFLICT RESOLUTION

WORD FIND PUZZLE

The reading about Traditional Conflict Resolution contains these words:

ACCEPT
COMMUNITY
COMPROMISE
CONFLICT
CONSENSUS
DISCUSSION
ELDERS

FAMILY
FASTING
FEAST
FRIENDS
INVITE
LISTENING
NEGOTIATE

OFFENDED
OFFERING
RESOLVE
SPIRITUAL
SWEATLODGE
TOBACCO

See if you can find them in the word find puzzle below!

F	N	O	I	S	S	U	C	S	I	D	R	E	S	O	L	V	E
I	D	N	F	S	V	B	Q	S	R	E	D	L	E	K	G	C	C
B	F	L	Y	A	Q	X	B	S	D	N	E	I	R	F	N	N	O
Q	W	B	A	C	C	E	P	T	B	V	J	I	M	Z	I	P	N
P	Y	D	W	Y	T	W	G	T	N	A	C	U	L	C	N	G	S
N	A	A	I	G	N	I	R	E	F	F	O	K	G	N	E	C	E
V	O	C	C	A	B	O	T	K	X	W	M	R	Z	E	T	N	N
H	C	R	D	T	F	A	M	I	L	Y	P	E	C	T	S	N	S
C	M	A	V	B	O	M	I	J	E	H	R	N	O	I	I	Y	U
J	E	G	D	O	L	T	A	E	W	S	O	X	N	V	L	G	S
C	O	M	M	U	N	I	T	Y	Y	C	M	H	F	N	E	H	X
F	O	K	H	G	N	I	T	S	A	F	I	U	L	I	S	D	Z
L	R	T	E	L	B	A	D	J	R	Q	S	R	I	X	O	K	B
M	V	J	X	F	K	T	G	S	D	C	E	S	C	X	I	V	W
W	G	R	V	E	U	V	F	E	A	S	T	F	T	P	D	R	D
Z	I	E	U	Q	Y	G	D	E	T	A	I	T	O	G	E	N	O
B	B	V	O	H	A	Q	E	G	Y	D	E	D	N	E	F	F	O
H	Y	N	L	A	U	T	I	R	I	P	S	C	I	W	W	Q	W

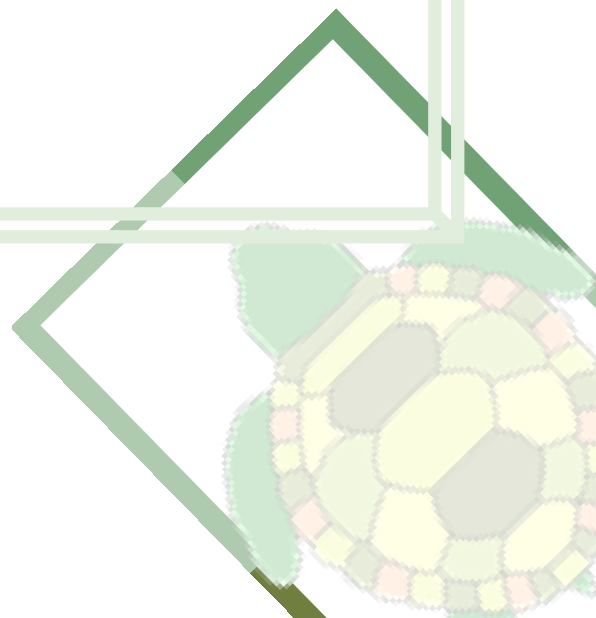
SESSION EIGHT: TAKE HOME ACTIVITY

MY HERO

My Hero Is:

This Person Is My Hero Because:

What My Hero Looks Like
(please draw a picture)



SESSION NINE: TEASING RESPONSES

1.

Tell a trusted adult.

2.

Talk to a friend about it.

3.

Laugh about it.

4.

Tease the person back.

★★★★★★★★★★

5.

Say something smart.

★★★★★★★★★★

6.

Hold your head up high with pride because you are Anishinabe.

7.

Forget about it.

8.

Do something to feel good about yourself.

9.

Don't let it bother you.

10.

Pray for the other person.

11.

Offer tobacco.

SESSION NINE: CULTURE TREE

Youth will split up into three groups. Each group will be responsible for one section of the tree: roots, trunk, or leaves.

Roots: Draw the roots of a tree and include images that represent the history and ancestors of our tribe. Use Ojibwe words to represent our language and culture. Draw pictures that represent traditional ways of life.

Trunk: Create a trunk by making the bark that protects the growth of the Anishinabe people. Include the Sacred Values and Sacred Plants and other teachings that represent the values that our tribe lives by.

Branches and Leaves: Draw branches and then use the leaves to represent the visual aspects of our tribe that everybody sees, like children and parents and Elders. Include activities like hunting and fishing, ceremonies and Ricing and Pow Wows, and other things that are important to you!

When you are done with your artwork, bring it up front and we will put the culture tree together!



SESSION NINE: FAMILY DISCRIMINATION RESPONSE PLAN

This is how we are going to protect ourselves, our families, and our communities from discrimination....

YOUTH:

When someone is being mean to me, I will...

When I see someone being treated badly, I will...

PLEDGE:



I pledge to try to never say or do anything that might hurt someone's feelings. I will be on alert for signs of discrimination and be willing to take action. I will tell a teacher, parent, or trusted adult when I learn of or witness a discriminatory situation.

Youth Signature

Date

SESSION NINE: TAKE HOME ACTIVITY

SEVEN SACRED VALUES

The Seven Sacred Values are described in their relationship to seven animals. Does one of these seem more like you than the others? If you had to pick one animal that represented characteristics that are important to you, which animal would you choose and why?



Raven – Honesty

Eagle – Love



Buffalo/Bison – Respect

Bear – Bravery

Wolf – Humility

Beaver – Wisdom

Turtle – Truth



SESSION TEN: QUALITIES OF FRIENDSHIP QUIZ

Friendship is a two way street. To make friends, you have to be a friend. The better friend you are, the more friends you are likely to have. This test lists some of the qualities of friendship. Try it and see how you score.

Answer Yes or No to the following questions with an X in the box.

YES NO

1. Are you good at keeping your word or a promise?
2. Do you find it easy to forgive and forget things that have made you mad?
3. Are you quick to apologize when you have done something wrong?
4. Are you good at keeping the friends you make?
5. Are you a good listener?
6. If you like someone very much, would your friendship be the same if he or she became unpopular?
7. Can people rely on you to keep a secret?
8. Do you offer to help out when someone needs it?
9. Do you take responsibility for your actions and own up when something is your fault?
10. Are you quick to give compliments to other people and mean them?

Count 5 points for each yes.

TOTAL: _____ X 5 =
YOUR SCORE: _____

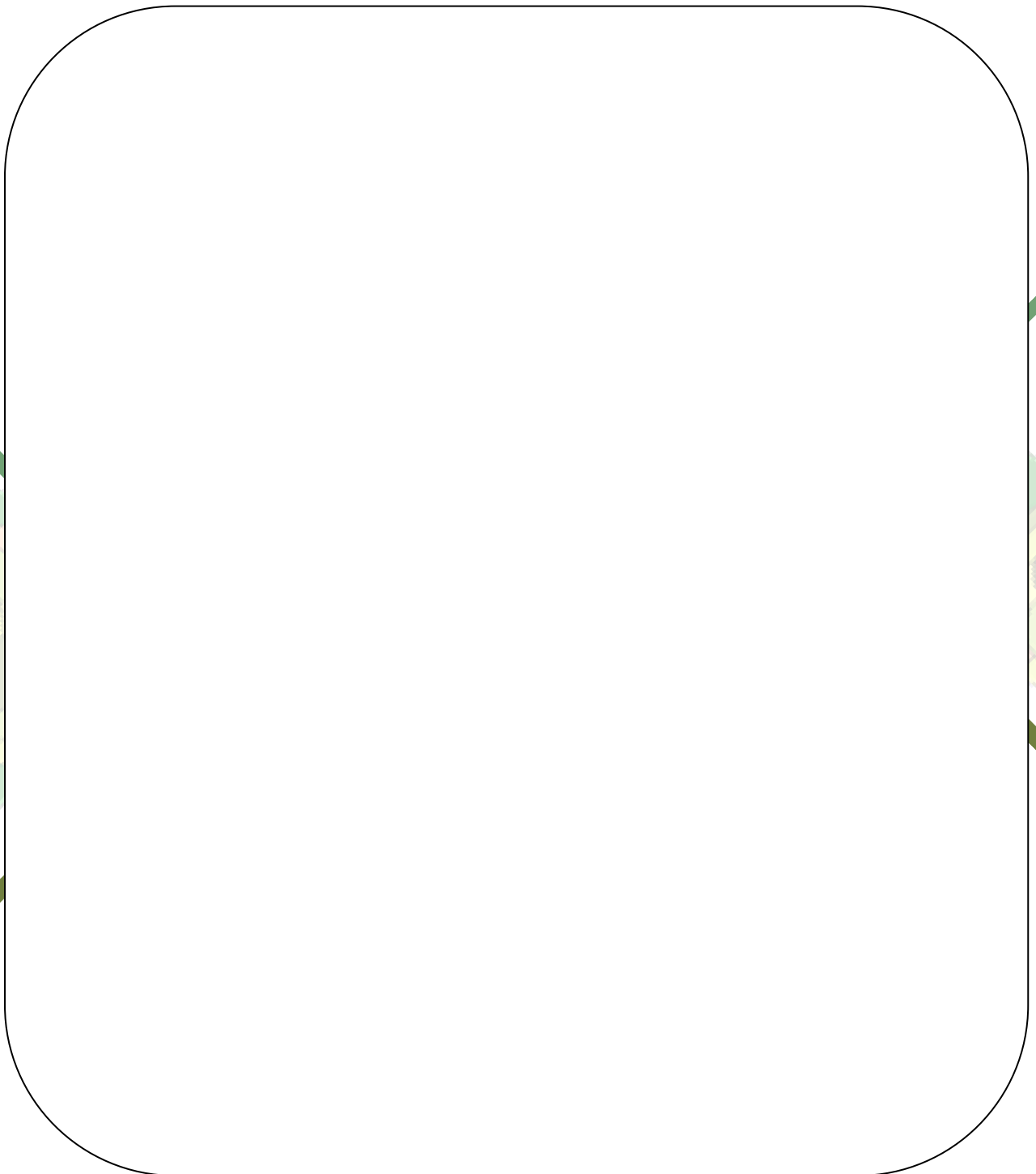
A score over 35 is good. A score of 30-35 is satisfactory.
A score of 25-30 is fair. A score under 25 is poor.

If you want to improve your score, think about the qualities that you look for in a friend.

Be the kind of friend you would like to have!

SESSION TEN: TAKE HOME ACTIVITY**MY BEST FRIEND**

Use the space provided below to draw a picture of your good friend or your best friend. Write a few words about the qualities that you admire and respect in them.

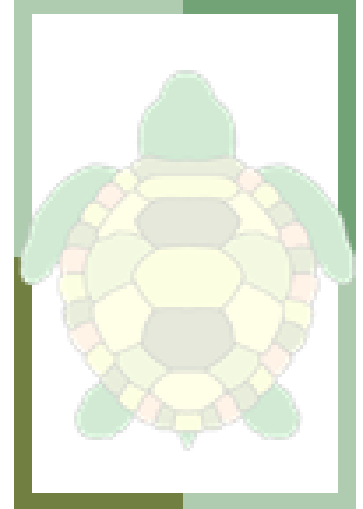
A large, empty rounded rectangle with a thin black border, intended for a drawing and handwritten text. It is flanked on both sides by a decorative green geometric pattern consisting of overlapping triangles and squares.

SESSION ELEVEN: TAKE HOME ACTIVITY

SOLVE THE MYSTERY!

Rules:

- 1) Each youth and parent team will be given 5 clues to solve the mystery.
- 2) The team will have to approach at least 2 different individuals (offering tobacco) to assist in solving the 5 mystery questions. Those sources will have to sign next to the clue they have assisted in solving.
- 3) The clues are in Ojibwe!



- You have to write your answers to the mystery on the clue sheet provided.
- Solving the mystery will encourage you to “visit” an Elder or other individual who knows Ojibwe. You will offer tobacco and ask for assistance.
- The assignment will encourage you to build social support, enforce the use of the language, and reintroduce visiting with other community members as a regular family activity. Approach the Elders in a positive, respectful, and eager manner.

SESSION ELEVEN: SOLVE THE MYSTERY CLUE SHEET

RULES:

- 1) Each youth and parent team will be given 5 phrases.
- 2) The team will have to approach at least 2 different people and offer tobacco to ask for help in answering the 5 mystery questions. The people you ask for assistance must be contacted IN PERSON. Ask them to sign next to the clue they have helped you solve.
- 3) The clues are in Ojibwe.
- 4) Spend time visiting with the people you contact for assistance.
- 5) HAVE FUN!!!

What does this mean: Gegoo aanizhiitangen? _____

Signature of person contacted: _____

What does this mean: Bizindaw ingiw Chianishinaabeg? _____

Signature of person contacted: _____

What does this mean: Ayaawag gewiidookookig? _____

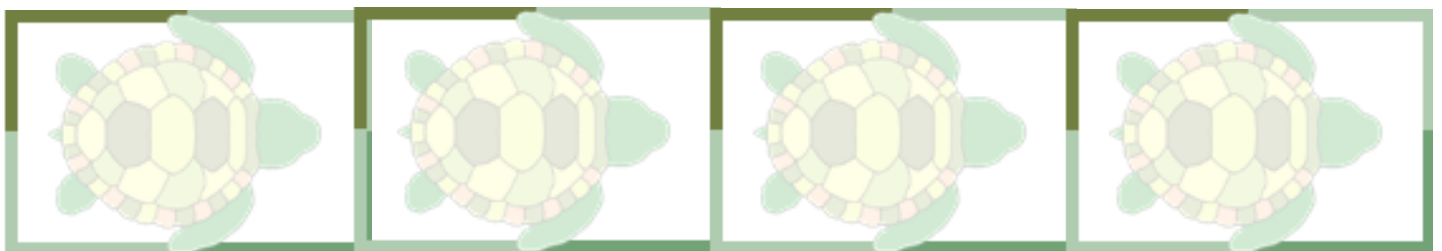
Signature of person contacted: _____

What does this mean: Zoongan gidizhitwaawininaan? _____

Signature of person contacted: _____

What does this mean: Naanaagadawendan gegoo jibwaa izhichigeyan?

Signature of person contacted: _____



SESSION TWELVE: TRUST BEHAVIORS

Trust Building Behaviors

1. Being honest, telling the truth.
2. Apologizing when you have done something wrong.
3. Being there for someone when they need you.
4. Listening to someone.
5. Doing a favor for someone.
6. When you say you are going to do something, DO IT!
7. Being open to trying new things.
8. Sticking up for a friend.
9. Being willing to compromise.
10. Accepting people's differences.

Trust Destroying Behaviors

1. Making fun of someone because they are different.
2. Lying.
3. Telling secrets behind someone's back.
4. Calling someone names and making them feel bad.
5. Not following the rules.
6. Invading someone's privacy.
7. Ignoring people's ideas.
8. Breaking a promise.
9. Pretending to care about someone or something.
10. Refusing to be accountable for your actions.

Which trust building is easy for you to do?

Which trust building is hard for you?

Which trust destroying do you struggle with not doing?

Which trust destroying is easy for you not to do?

SESSION TWELVE: PERSONAL MISSION STATEMENT

Answer the following questions the best that you can. Once you have answered all the questions, you will write a mission statement about what kind of person you want to be and what your mission is in living a good life. Of course, your mission statement may change over time.

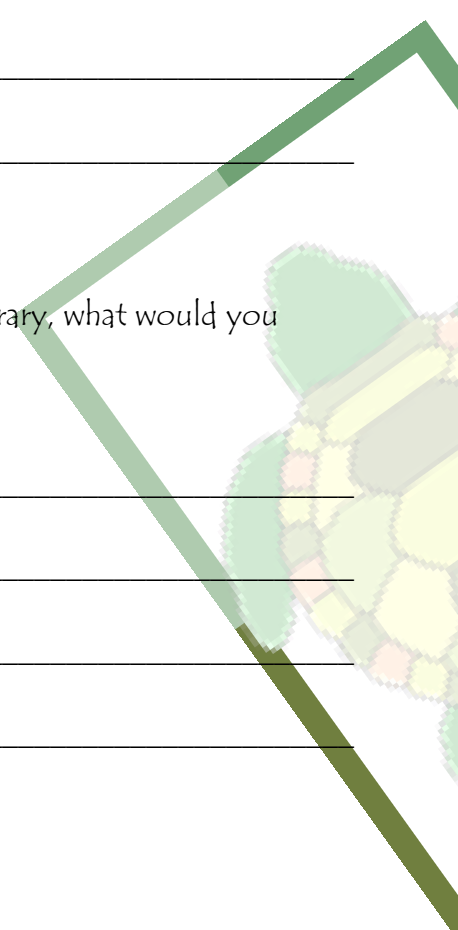
1. Who is someone you truly admire? _____

2. What are three words that you would use to describe this person and why you admire them?

a) _____ b) _____ c) _____

3. Twenty years from now, what do you hope that you will be doing?

4. What interests do you have? If you could spend a whole day in a library, what would you want to learn about?



5. What are 6 things that you love to do? For example: dancing, singing, reading, making crafts, fishing, hunting, etc.

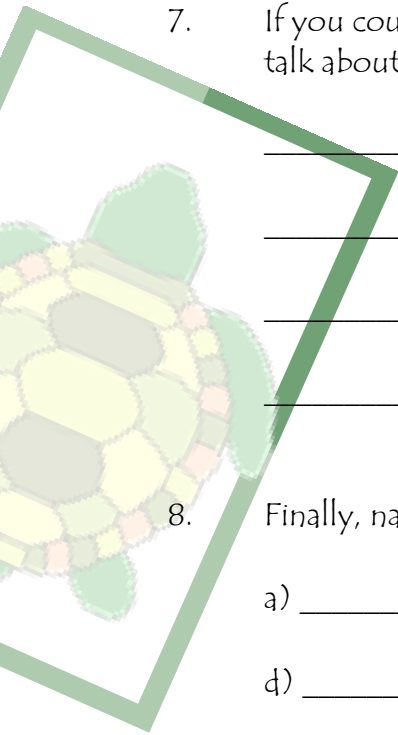
a) _____ b) _____ c) _____
d) _____ e) _____ f) _____

6. What is something that represents you and why? For example, an animal, bird, flower, or song.

7. If you could spend a day with anyone who has ever lived, who would it be? What would you talk about?

8. Finally, name 6 strengths or talents that you have.

a) _____ b) _____ c) _____
d) _____ e) _____ f) _____



SESSION TWELVE: MY PERSONAL MISSION STATEMENT

Now is time to write your personal mission statement. *The questions you have answered give you an idea of the things that matter to you and the kind of person you wish to be. We would like you to write a statement about what it means to you to be a strong Anishinabe person living "a good way of life." This statement defines your intention of who you wish to be and how you want to live your life.*

[illegible]

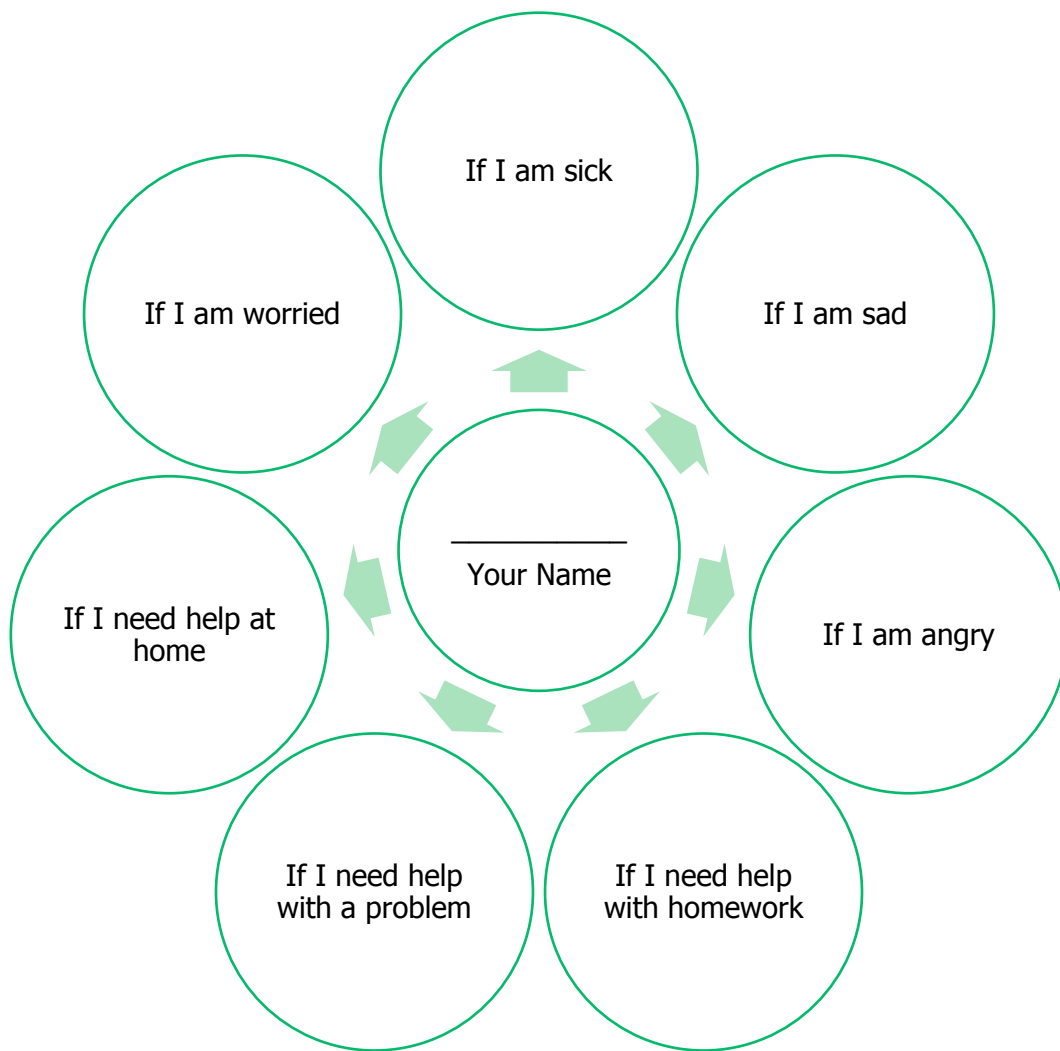
SESSION TWELVE TAKE HOME ACTIVITY

COMMUNITY SUPPORT NETWORK

Think about all the people you depend on in your life, like parents, Aunties, Elders, siblings, doctors, teachers, and counselors.

If you have trouble at school, who do you talk to? Who do you reach out to if you have a family problem or a problem with a friend? What about if you are really sad? What if you are really angry?

Put your name in the center circle and then add the names of the people in your community support network. Maybe you can even add more circles! For example: You know there is someone who can help you with a specific problem, but you need another person to introduce you or be the connecting point.



SESSION THIRTEEN: OUR GIFTS AND VALUES

Values & Gifts:

- | | | |
|------------------|------------------|--------------------|
| 1. Honest | 6. Wise | 11. Strong-Hearted |
| 2. Reliable | 7. Compassionate | 12. Patient |
| 3. Storyteller | 8. Dedicated | 13. Generous |
| 4. Good Listener | 9. Brave | 14. Courageous |
| 5. Spiritual | 10. Respectful | 15. Warrior |

Which of these values or gifts do I feel is my strength?

What does this values or gifts mean to my family and my community?

What happens to my family or my community if we lose this value?

SESSION THIRTEEN: BUILDING MY IDEAL COMMUNITY

What are the gifts and values you can bring to your family, your school, your community, the earth, and the world?



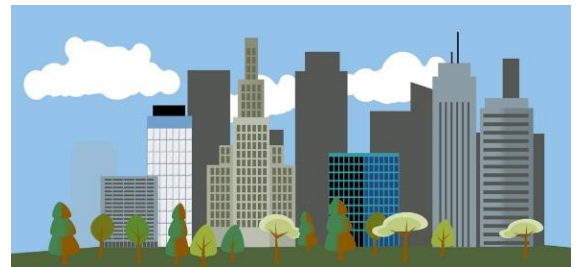
EARTH

4.



SCHOOL

2.



THE WORLD

5.



COMMUNITY

3.



FAMILY

1.

SESSION FOURTEEN: ANISHINABE BLANKET CEREMONY

As a means of bonding between parents and child, a blanket ceremony is conducted when the child begins to enter his/her change of life or rites of passage (puberty). The people say that this is a very powerful time in a child's life. Young boys' voices change. Young girls begin to follow the cycle of the moon.

The mother presents a blanket to her son at this time. From one corner of the blanket, the mother cuts off a piece which she will keep. She then tells the son, "In time you will be leaving your family to go out on your own. Throughout your lifetime you may carry this blanket to many places. But this piece will always be mine to hold. This will be an everlasting bond between us."

The father presents a blanket to his daughter at this time. A small piece is cut from one corner and is kept by the father and the same words are told to her: "In time you will be leaving your family to go out on your own. Throughout your lifetime you may carry this blanket to many places. But this piece will always be mine to hold. This will be an everlasting bond between us."

As parents, we must learn to build a strong bond with our children as they are growing up, but when they start to be young adults, we must also learn to let go. We will always want to protect and guide our children, even when they are adults, but we must also let them protect and guide themselves. This is how they will learn to be responsible and rely on themselves for the decisions that will be made.



*From the Lac du Flambeau Family Circles AODA Prevention Program, Lac du Flambeau, Wisconsin. Wording of blanket ceremony adapted from the Everlasting Bond Poem at Whitefish Bay Reserve, Whitefish Bay Ontario,

SACRED PLANTS MATCH-UP

Draw a line to connect the Ojibwe word with the English translation for each of the Four Sacred Plants

Asemaa

Sweet Grass

Keezhik

Sage

Sukodawabuk

Tobacco

Weengush

Cedar

SACRED VALUES MATCH-UP

Draw a line to connect the English & Ojibwe words with the animal that represents each of the Seven Sacred Values

Humility - Dbaadendiziwin

Wisdom - Nbwaakaawin

Truth - Debwewin

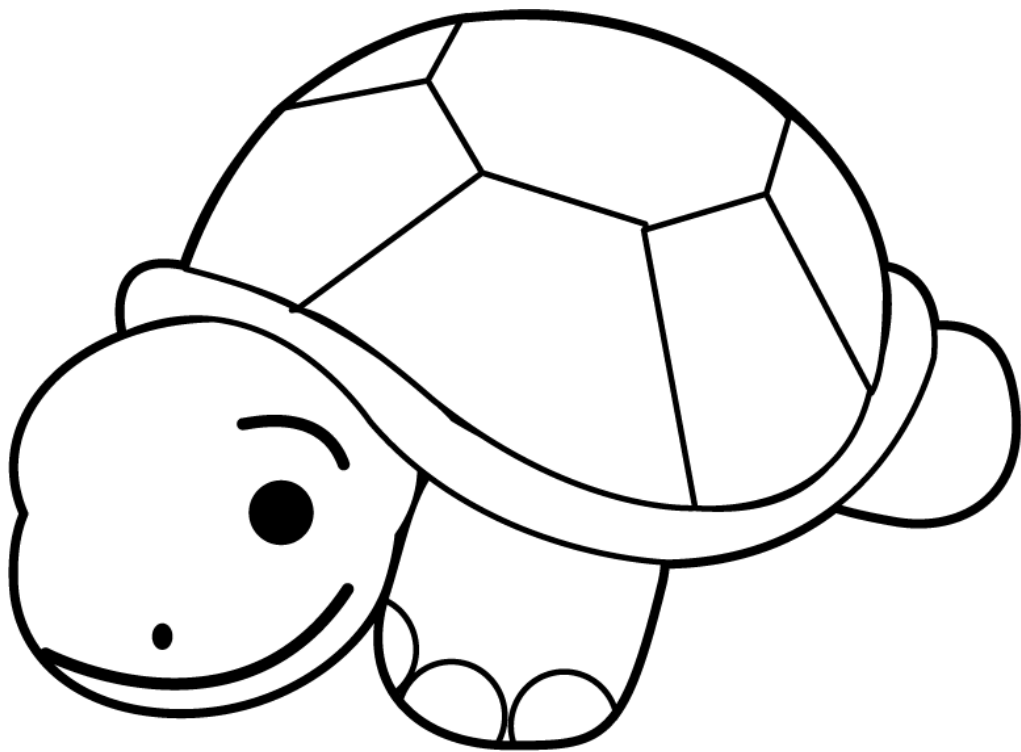
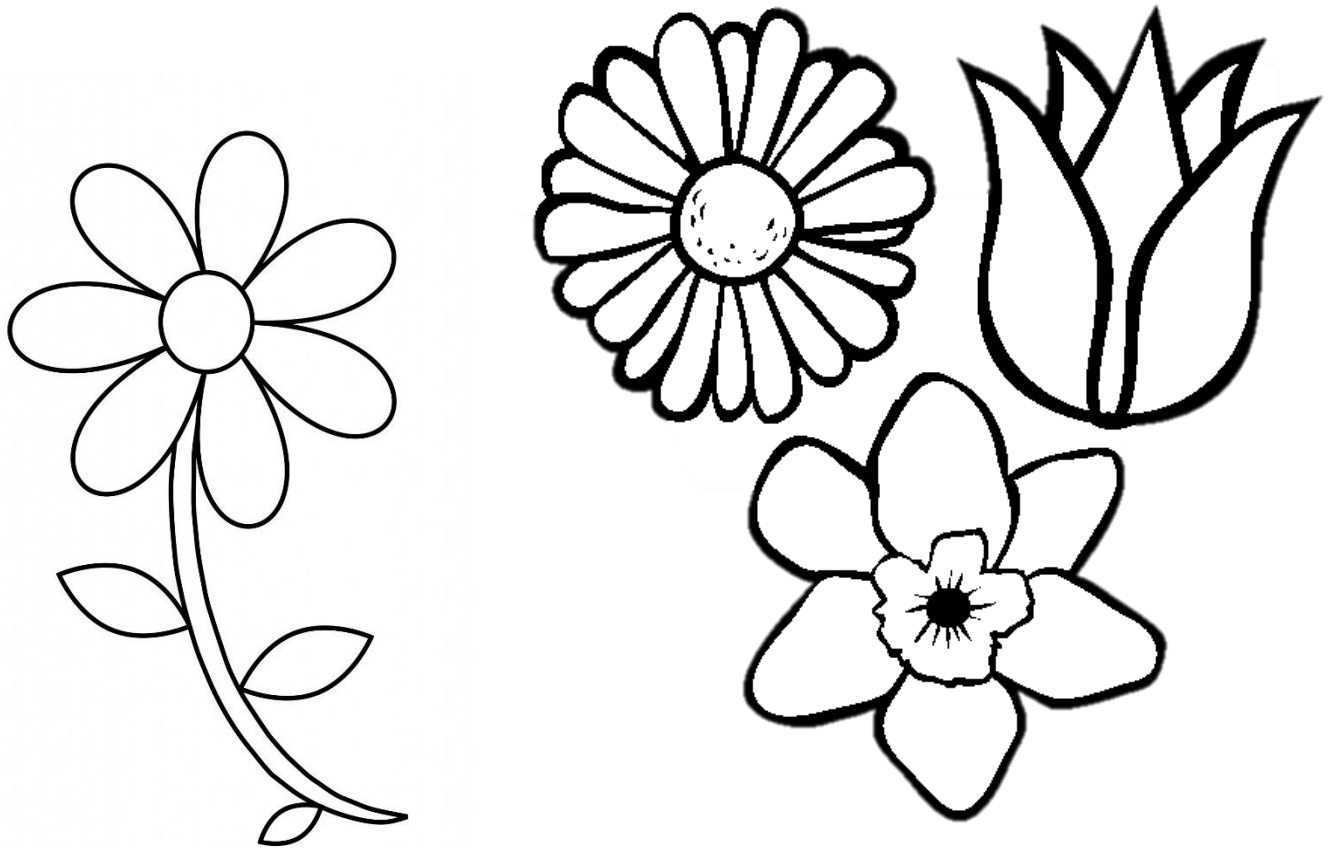
Love - Zaagidwin

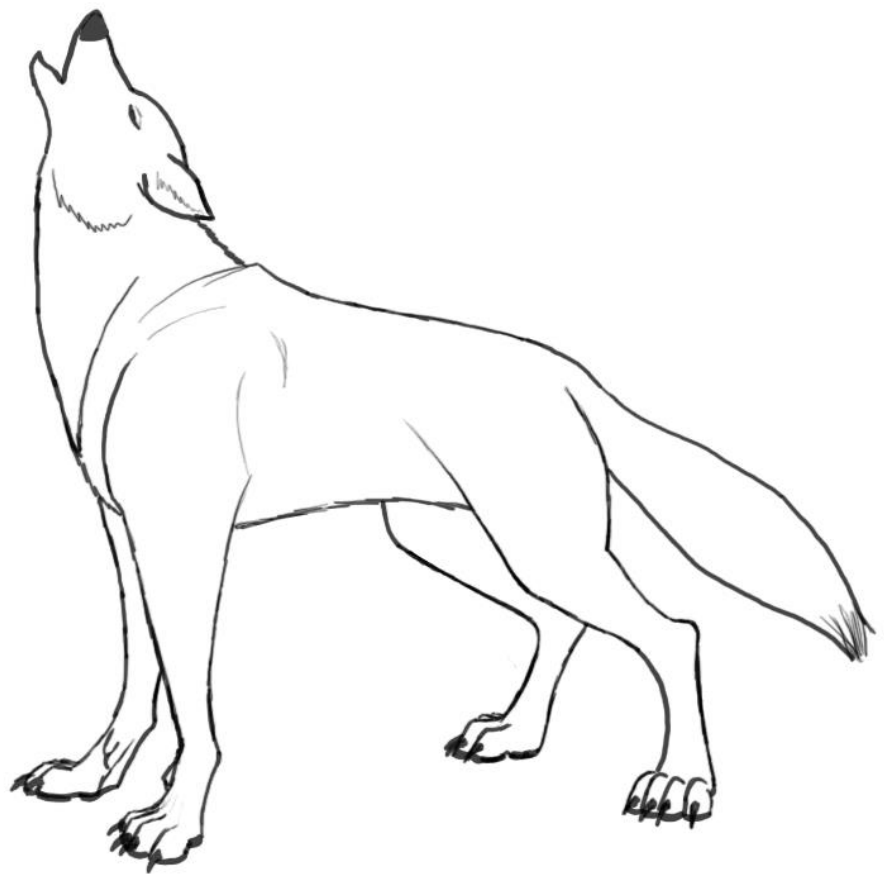
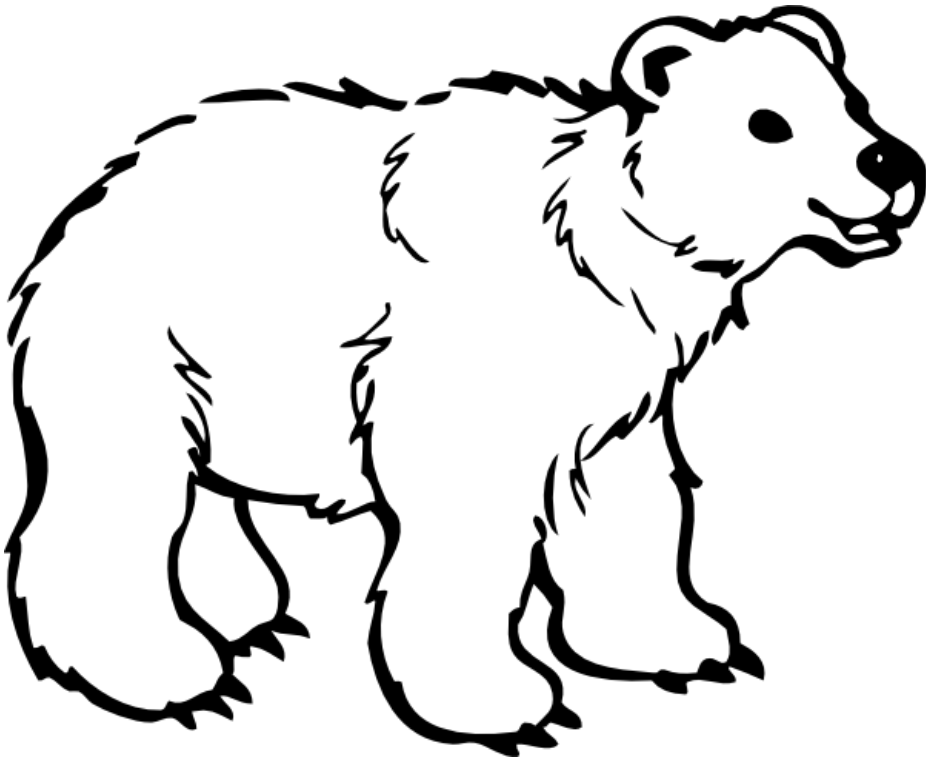
Respect - Mnaadendimowin

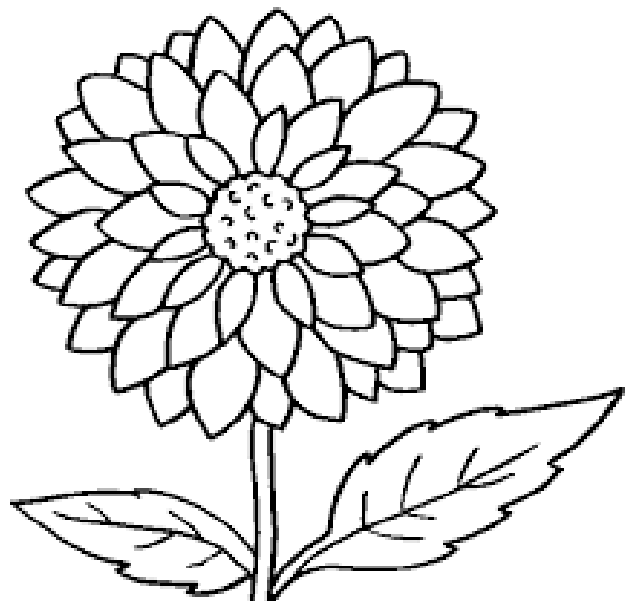
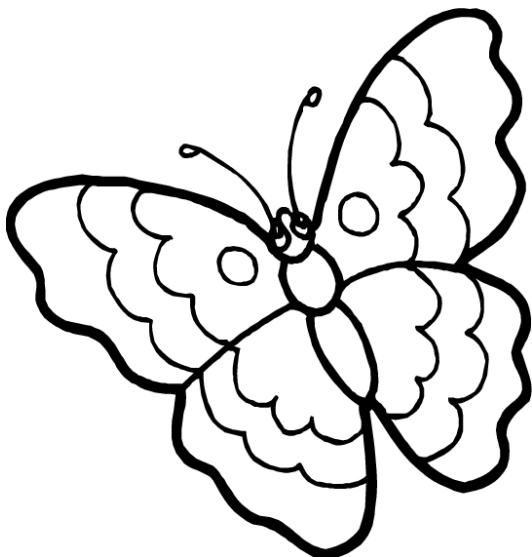
Bravery - Aakwa'ode'ewin

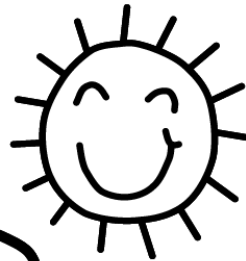
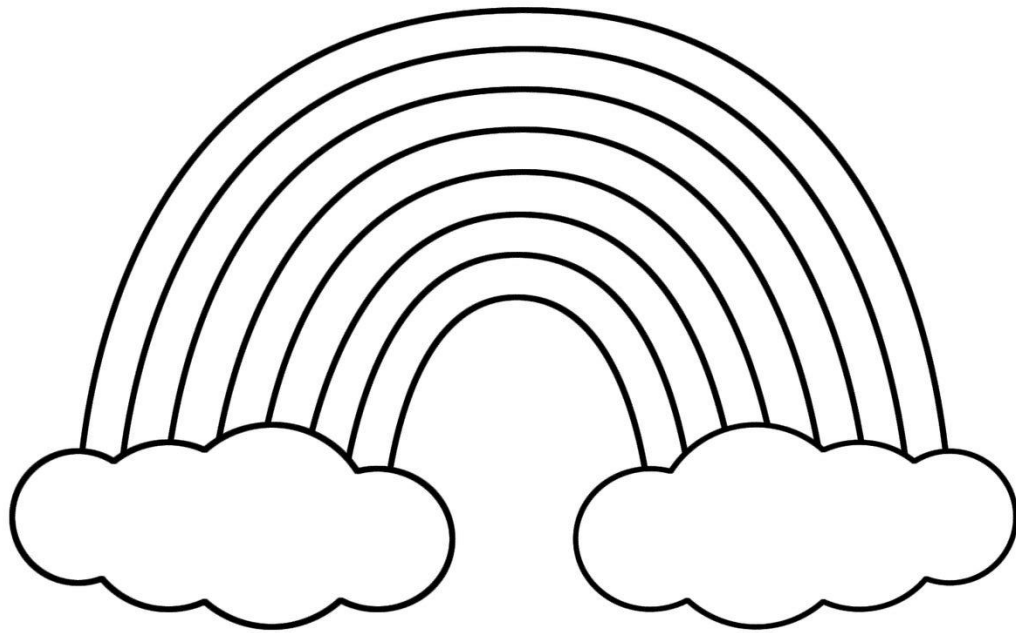
Honesty - Gwekwaadziwin

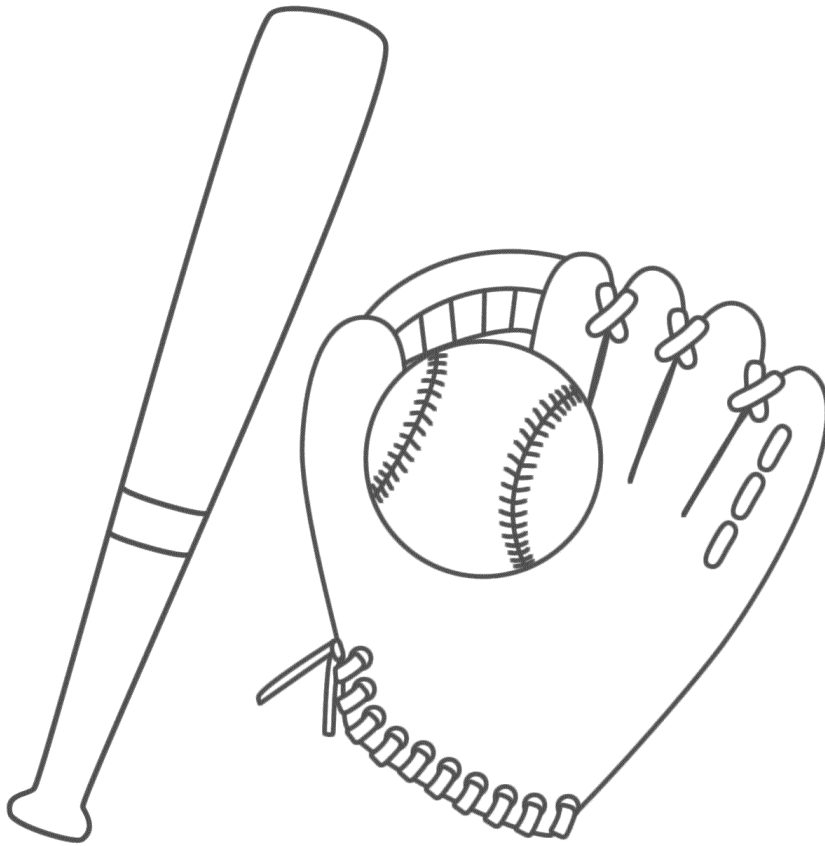


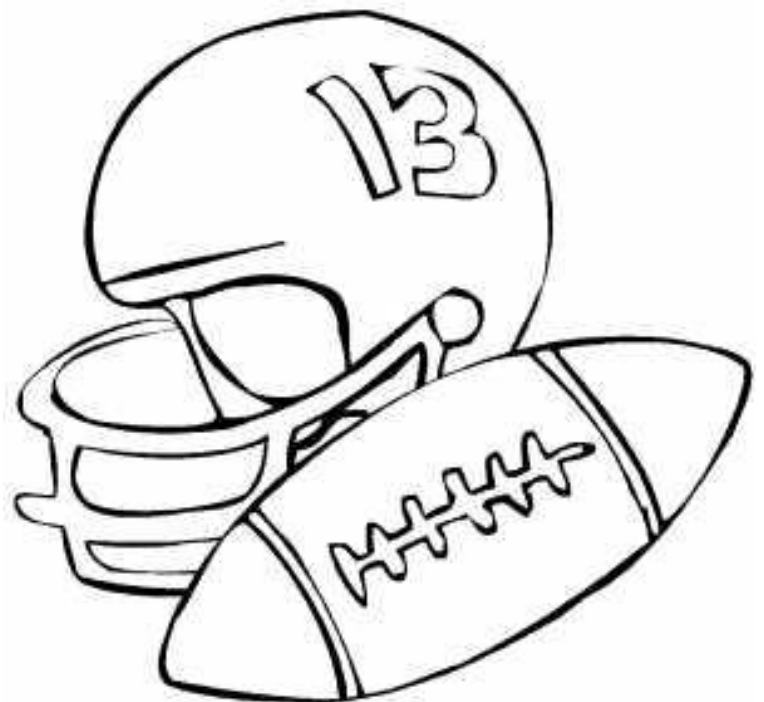












Family

History

FRIENDS

Culture

