

## 24 Week Program Schedule

### Parent Group Curriculum - Synopsis of each session

Each session also will incorporate mindfulness and reinforce several words or phrases to be reinforced in each session:

- When the mind is ready teachers or teachings will appear
- When the community is ready teachers and teachings will appear
- All Anishinabe (or human beings) want to be Understood and Appreciated

#### Session One: Bezhig

##### Self-Love, Self Esteem, Self-Concept ---Knowing your Self Indian style.

Physical - Intellectual - Emotional - Spiritual aspects of Self  
Self-esteem - Grand Portage Poem  
Value Statement - "Cultural Role Models"

This session focuses on the individual and the importance of knowing one's Self - Indian Style. The concepts of self-love, self-esteem, and self-concept are integrated into the four cultural aspects of Self. It covers the need for balance and how to walk and maintain the road to cultural balance. This cultural road of living a good life is the essential foundation for beginning the task of parenting. One cannot really love others unless they know how to love the life the creator has given them.

#### Session Two: Niizh

##### The Self and Conscious/Unconscious Thinking

The Power of Good Thinking  
Good Thinking - Cultural Story by Niibaagiishick (Archie Mosay)

This session covers the power of our own thought process. How our knowledge of life has been acquired affects our daily lives. The story of an elder is used to demonstrate how our thinking can either shorten or prolong our lives. Our daily thinking of the goodness the creator has surrounded with shows us the path to living a good life-Thereby guiding our children along the same good path. This session also shows the flip side of the coin, that if we are taught to focus on the negative experiences of our lives we tend to draw upon these experiences as our main outlook on life. We tend to live our lives in the low mood range of emotions which is life draining rather than life energizing in the High Mood or natural good thinking mode.

#### Session Three: Niswi

##### Introduction to Levels of Awareness

A natural effective method of overcoming addictive and destructive behaviors is through the process of allowing our inner Self to transcend to the higher moods of knowledge. These higher levels of awareness give us the natural ability to see-feel-experience our surroundings

as they are-We don't live in a fear state or insincere state of mind that prevents us from seeing all the possibilities or alternatives that are before us. Often, we get stuck in lower levels of awareness and don't realize that we are stuck in these low moods. When we are stuck this produces a sense of insincerity and loss of control. That we have no choices in our lives. This session also focuses on high and low moods and is used with high school youth.

Session Four:           Niiwin  
*The Anishinabe Creation / Origin*  
Mishomis Book  
Grand Portage Poem

The story of the creation of the earth and how life began. How the beings inhabited the world. Through oral tradition, we learn how Anishinabe explain the great mystery of life. It is through the process of understanding where and how we came to being that we connect with our past, to understand our present and know that we part of the future through our children. The creator gave us the gift of thought - the ability to create. To fulfil our part in the name of the Manidoo.

Session Five:           Naanan  
*The Great Migration of the Anishinabe*  
Value statement - "life's Journey"

Our oral history tells us that the Anishinabe originated at the mouth of the St. Lawrence River on the East Coast of the Turtle Island. This session will cover how the Otter instructed the people in the teaching of Midewiwin, Medicine lodge. It will tell of the migis shell (cowrie) and how it guided the Anishinabe to the Great Lakes area. Part of our life Journey is to understand our past and not fear it but rather allow ourselves to Flow with our river of life and allow it to take us to our natural course in life.

Session Six:            Ingodwaaswi  
*The Ojibwa Clan System*

The clans came to the people out of the great waters to give them a system of order and government to prevent such things as intermarriage. It provides for us a sense of identity and belonging. It helps us define our lives and understand our purpose in the creation of things.

Session Seven:        Niishwaaswi  
*The History of Your Community / Reservation*  
Personal / Family Identity "The Family Tree"  
Value Statement "Maintaining Our Identity"  
Story of what "Change" is and how it can help our lives.

This session covers the history of the individual and their community. By understanding their personality history through the Genogram, the parent and children learn more about who they are and where they came from. They can come to know their grandparents, aunts, uncles, and other relatives. What kind of people they were, what they did in their lives. This session focuses on the strength of their family. What was passed down to them; they also come to understand what negative things were passed down and that it was not our fault. We come to understand that we can learn from our past and don't to repeat the same behaviors for our children. We have the power to make changes for our futures. Change is not to be feared but embraced!

Session Eight: Ishwaaswi

*The Circle of Life*

Value Statement "The Circle"

Session Statement " What you send out to your environment your  
Environment sends back to you."

The concept of circle will be covered and its importance to the lives of Anishinabe. The Circle of life begins with conception and completes the circle when we are called home to the spirit world. each of us are a gift of life from the creator. We as parents are caretakers of this life - our children. This session also covers another aspect of the circle - " What goes around comes around." This basically states that, whatever we send out into our environment, our environment sends it back to us. If we send out good thoughts and good behaviors, those same thoughts and behaviors are generally sent back to us. Hence, what goes around comes around. Likewise, if we send out bad thoughts and behaviors, they also come back to us. The old people were very careful about this concept. The fear was that it might not come back to them physically but come back on their children.

Session Nine: Zhaangaswi

*RITUALS -- The Importance of Individual - Family - Community rituals.*

Naming Ceremonies - Vision Quest - First Kill

Value statement - "Traditions"

There are many ceremonies and rituals that guide the lives of the Anishinabe. Growing up is a very critical time for all human beings. How we treat these critical experiences can help to shape healthy people. This session covers many of the individual, family, and tribal ceremonies that are part of Ojibwa people. Rituals help provide direction. They help lead to the goal of mino bimaadiziwin, which help us to be good, to be successful, to be the best we can to fulfill our part in the name of Gizhe Manido. " *Ceremony for Ojibwa people is life itself. Our life is ceremony. Everything we do is ceremony. Our life revolves around ceremony. From conception to death, morning to night, ceremony is part of every aspect of Anishinabe life.*"

Session Ten: Midaaswi

*Values*

**Value Statement - "Honor Codes"**  
**Value Clarification**

This Session looks at the system of cultural values that are an important part of Indian societies and the unique customs that identify our culture. Our values shape our personality. Our behavior is based upon our values. When our Values are consistent with our behavior we are at inner peace with our Selves. We are in balance, harmony with our selves. When our values are inconsistent with our behavior this creates a sense of inner turmoil that can result in many types of physical manifestations. We get stuck in a low mood and can't understand what is happening to our lives. When we get stuck our children get stuck. Strong Values are like the following statement "If you don't stand for something you will fall for anything." The session also has each participate do their own value clarification and look more in-depth how the cultural values effect cultural behavior. The session will also look at how community cultural values are used everyday community life.

Session Eleven: Ashi Bezhig  
Morality  
Value Statement - "Sharing Food"  
Grand Portage Poem

Morality is a set of laws that we use to govern our behaviors. This session covers how this process works and how the Anishinabe used such things as stories to teach these important laws and lessons in life. Children learn their Morals from their environment; therefore, we as parents must examine our own moral behavior if we are to ask our children to live a good life. We must strive to that highest order of life where we are one and at peace with ourselves and the creator.

Session Twelve: Ashi Niizh  
AODA Progression Charts

The Alcohol and Other Drug Abuse (AODA) Progression charts are adapted to fit Indian Culture. They cover Self, Family, Adolescent, and the Tribal Community. These charts were adapted to help parents understand the effect that AODA can have on themselves and their families and communities. The charts are adapted from the Jelneck chart of AODA Progression.

Session Thirteen Ashi Niswi  
Other AODA Issues  
Co-Dependency, Native Adult Children of Alcoholics (NACOA)  
FAS/FAE

These issues will be covered in detail, specifically how they relate to Indian Cultures. These issues will focus and describe the behaviors, feelings, thinking that are associated with LOW

mood thinking, such as dependent bonding; fear of loss; fear of separation; loss of power; emotional paralysis, and habitual behavior. Other behaviors that can have a hurtful effect on children are low self-worth, repression, controlling, poor communication, anger, and lack of trust, weak boundaries. Emphasis will be placed upon High/Natural Mood thinking.

Session Fourteen     Ashi Niiwin  
Confronting Our Addictions

The history of denial can be very strong in preventing Indian people from seeing the devastating effect AODA is having on the families and communities. This LOW Mood behavior (denial) can be countered by using our Natural High Mood states of mind. It is through this higher state of being that we can confront our addictions with success. The road to recovery is a road that already exists for everyone. In Ojibway language the Word for sickness or disease is AHCOZI. The literal meaning;" being out of balance." If we are Ahcozi we are sick or out of balance in our lives. But when we are in our Natural State of being or in high moods we are in balance with our lives and therefore not Ahcozi or in a disease or sick state of being. We can be Ahcozi in one or all our four essences - Spiritual - Intellectual - Emotional - Physical

Session Fifteen         Ashi Naanan  
Sixteen                 Ashi Ingodwaaswi  
Seventeen             Ashi Niizhiwaaswi

Self-Discipline and Discipline in the family

Value Statement - "Care for our brothers and Sisters"

Value Statement - "Respect Brothers and Sisters"

Value Statement - "Knowledge and Wisdom"

The next three sessions are designed to explore and better understand that discipline within the family is the teaching of self-control. Discipline in the family begins with self-discipline. The goal of these sessions is to provide parents with information about methods that will help one to become better disciplined. To begin, several questions will be asked; *What is Self-Discipline? Why do we need to be Self-Disciplined? What does Self-Discipline have to do with my emotions? My Spirituality? My Intellectual Capacity? My Physical aspect? What Does Self-discipline have to do with self-esteem? Can I Learn patience from being self-disciplined? And how is self-discipline important to me being a parent?* In this session there is an Indian prayer used to help Indian parents relate to self-discipline, 'Oh Great Spirit, whose voice I hear in the winds and whose breath gives life to all the world - Hear me! ..... I seek strength, not to be greater than my brother, but to fight my greatest enemy...*myself!*

Session Eighteen       Ashi Ishwaaswi  
Session Nineteen      Ashi Zhaangaswi  
Communication Within the Family  
Value Statement - "Cooperation"

## Cultural Story - "How to listen" By, Bill Sutton

These next two sessions address the need for effective communication skills in the family. These sessions are designed to explain why and how communication is important to Ojibwa Indian families. We will examine the causes for the Breakdown in communication skills within many Indian Families. (I.e. boarding Schools, Mission Schools) Traditionally, for Ojibwa people, communication was extremely important. It meant survival, knowledge, teaching, learning, good health, and long life. This session looks at the various levels of communication how they are expressed and learned through the cultural process. These four levels are: Intellectual communication, Emotional communication, Physical communication, and Spiritual communication. This process of communication is more important than ever in our ever-changing complex society.

Session Twenty	Niishtana
Session Twenty-One	Nishtana Ashi Bezhig
Session Twenty-two	Nishtana Ashi Niizh

### Conflict Resolution and Decision-making

Value Statement "Respecting Our Ways"

Value Statement "Bravery"

Using the Cultural Paradigms (Paradigm shift)

Sessions twenty and twenty-one are designed to help families explore traditional as well as contemporary methods of resolving problems and conflicts that we have in our own lives, in our families and in our communities. A very difficult task for many is taking risks. Risk taking can also be called decision-making. This skill is often missed in our youth because we are left out of family decisions or parents who think they are "protecting us" take responsibility away from us Session twenty-two examines the way become decision makers which is the key to the process of taking control of our lives. Development of a High Mood attitude is essential in conflict resolution and decision making, this process will also be discussed using parent's responses to class exercise. To help us deal with conflict and learn better decision-making skills requires a Paradigm Shift in our attitude.

Session Twenty-Three Nishtana Ashi Niswi

### Ojibwa Prophecies

There are many prophecies given to us by our ancestors. These prophecies came to them through their ability to dream and see into the future. In this session we will discuss many of the prophecies which have, until now been ignored. This session will help us understand our connection with our past as well as with the ancestors who maintained and then passed down the teachings of the Anishinaabe. The prophecies are important to the Anishinabe because they show how we are part of the creation, the great plan of Gizhe Manido. From them we learn of our existence and how it is guided by the creation.

**Session Twenty-Four Nishtana Ashi Niinin**  
**Post Assessment and Review**

**Cultural Celebration Program closure --- Feast / Celebration / Recognition**  
**Anishinabe Assgasweiwe Final Talking Circle**

**Participants will complete the post assessments at this session and review the sessions that were covered in the previous weeks. A feast, recognition ceremony and celebration are held for the purpose of giving recognition to the parents and families who have completed the family classes.**