

Youth Training Manual

The Sacred Circle of Tobacco (TSCOT)

The Combined Coalition of Urban Indian Health

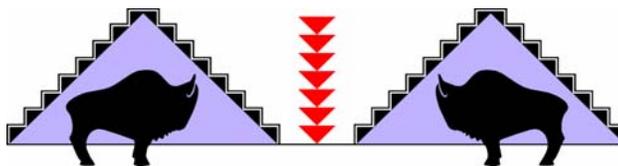
Missoula Indian Center
Helena Indian Alliance
Great Falls Indian Family Health Clinic

You have noticed that everything an Indian does is in a circle, and that is because the power of the world always works in circles, and everything tries to be round...

The sky is round, and I have heard that the Earth is round like a ball, and so are all the stars. The wind, in its greatest power, whirls. Birds make their nest in circles, for theirs is the same religion as ours...

Even the seasons form a great circle in there, and always come back again to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves.

- Black Elk - Oglala Sioux, 1863-1950





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Welcome to TSCOT!

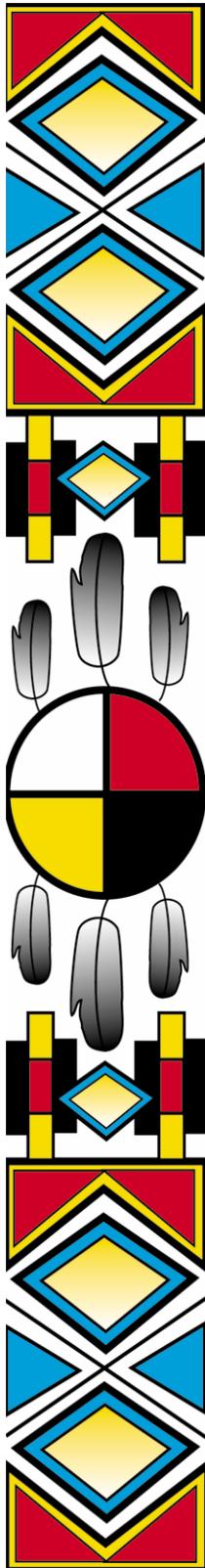
WELCOME!

The TSCOT *Youth Training Workshop* offers a fun experience for Native American teens to learn and practice a number of important life skills, while making new friends, developing greater self-confidence, and providing opportunities for personal creativity to shine! All of this happens in a safe and supportive environment, while learning about one of the most important issues facing the modern day Native teens – the danger of commercial tobacco use.

Through their participation in the TSCOT program, youth will learn about the spiritual and cultural significance of the tobacco plant to Native peoples. The program encourages teens to develop their own unique and personal relationship to the TSCOT message – creating respectful, informative and healthy messages to share with friends, younger students and community members through presentations, skits, music, the written word, and many other methods.

Some of the things teens will learn and practice while attending a TSCOT *Youth Training Workshop* include:

- ❖ Meet other teens and become part of a group.
- ❖ Learn about the history of tobacco and its special relevance to Native cultures.
- ❖ Learn and practice teaching, organization and leadership skills.
- ❖ Develop *Action & Lesson Plans* to guide the delivery of a unique TSCOT message that is *they create*.
- ❖ Learn to reach out to other youth, the school, and the community.



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- ❖ Plan and conduct a community education project focused on a tobacco prevention and education issue.
- ❖ Gain important skills as a teacher and advocate.
- ❖ Have FUN!

Along the journey as a TSCOT participant, adult leaders are present to help teens develop a personal awareness of the traditional use of the sacred tobacco plant. These adults believe in youth, and in the TSCOT message, knowing that it will lead to young Native Americans with expanded knowledge of the traditional respect, relationship, and uses of tobacco among Native peoples. The message delivered through this project focuses on the medicinal and traditional use of tobacco; emphasizing what we call... *The Sacred Circle of Tobacco*.

Project Mission and Goals

The primary mission of The Sacred Circle of Tobacco (TSCOT) program is to reinforce the traditional uses of tobacco by Native people through educating Indian youth of the spiritual and cultural significance of the tobacco plant.

The goals of the project are to:

- 1) Educate Indian youth to better understand and identify the positive aspects of keeping tobacco sacred - adopting a culturally specific and spiritual relationship to the tobacco plant, and a greater sense of pride in their Native culture.
- 2) Train Indian youth as teachers/advocates - developing skills so they in turn can teach others, sharing the unique aspects of traditional use of tobacco.



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Our hope is that through telling tobacco origin stories and teaching the traditions and spirituality surrounding Native uses of the tobacco plant, that we may experience a reduction in the numbers of Indian youth who abuse tobacco, while increasing the numbers who practice and have knowledge of traditional tobacco use.

Using tobacco as a focus, the TSCOT training challenges teens to take charge of their **personal power**, developing and practicing important skills that can be used with other important issues and situations in their lives. Here are a few more reasons teens become involved in the TSCOT program:

Personal Growth

Improved Social Life - The TSCOT program provides opportunity to be with friends, or make friends, by sharing individual views and working together towards a common mission. Teens meet youth from other schools, neighborhoods, cities, etc...

Sense of Adventure - TSCOT provides a challenge for many teens, yet helps ensure short-term success.

Acquired Skills- Teens are presented opportunities to speak in front of groups, lead group discussions, create skits, write songs, design posters, written materials, develop videos, etc... all of which provide an avenue for learning, practicing and developing new skills. These experiences can fulfill school community service requirements and help young job seekers and college-bound youth by providing them with increased employable skills.

Develop & Exercise Leadership - Teens are prepared to be successful at influencing their peers, younger kids, their parents, teachers, policy makers and the press. This promotes and demonstrates leadership qualities and improved personal power.



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Sheer Fun! - It's no secret that teens have a LOT of FUN participating in a TSCOT program! Teens are provided a fun, safe and supportive environment to share their interests and explore new opportunities and friendships. And, the best part is adult leaders are there to promote teens, not act as their boss!

Community Contribution

Helping Others - TSCOT is aimed at preventing young people from beginning and continuing the negative, lifelong cycle of abusing tobacco. Through sharing the Sacred Circle of Tobacco message, they help re-frame and promote a healthier lifestyle.

Community Problem Solving - Through TSCOT, teens help re-shape & change community attitudes through communicating an important message about traditional tobacco use, discouraging young people and adults from abusing tobacco.

Real World Experience - Teens test their ideas and talents before a real audience in elementary and middle school classrooms, youth groups, community organizations, etc...

Dispel Negative Stereotypes - By taking positive actions themselves, teens demonstrate how young people can make important contributions to a community.



Background

At present, there are approximately 2 million American Indians and Alaska Natives living in the United States. Smoking rates among this population vary by region and tribe, but the current average rate among these populations is 43 percent, nearly twice the national average. Smoking rates tend to be the highest in the Alaska and North Plains regions of the U.S., with rates of approximately 45 percent.

Tobacco use increases a person's risk for heart disease, cancer and stroke - all of which are leading causes of death among American Indians and Alaska Natives. Tobacco use also complicates and increases the severity of symptoms of diabetes, a chronic disease that has become much more prevalent and burdensome among American Indians and Alaska Natives.

Project Overview

The Great Falls Indian Family Health Clinic, the Helena Indian Alliance, and the Missoula Indian Center have formed a coalition called the Combined Coalition for Urban Indian Health (CCUIH) to focus greater attention and resources towards reducing health risks among Indian people in Montana. A primary focus of the CCUIH is to reduce the addictive use of commercial tobacco among Indian adults and youth in Montana. One strategy adopted by the CCUIH is the sharing of Native origin stories – tracing Native cultural roots back through history, and extending the cultural relevance of the sacred tobacco plant from past generations to future generations as a means of bringing life back to Native peoples.



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Training Agenda

The TSCOT *Youth Training Workshop* is a one-day event offering Native teens an opportunity to discover and reflect upon their historical and cultural relationship to the sacred tobacco plant.

After learning and discussing some of the unique aspects of sacred-cultural tobacco use with other students, teens spend some time in self-exploration, discovering some of their personal (and often-times) hidden talents. This is an important part of the workshop, as it helps teens develop their own unique perspective towards the sacred-cultural use of tobacco and promotes development of a personal “style” to use when they begin to make decisions as to how they will communicate the TSCOT message to other youth and adults in the community.

Once teens have spent time learning and experiencing some of their unique personal qualities, they learn techniques for reaching out and making a difference in the lives of other youth and adults in schools, community groups and other settings.

Finally, youth develop *Action & Lesson Plans* to use to guide their activity after the workshop. These written plans include the signing of a **Traditional Tobacco Pledge**, the use of a “toolkit” of prepared youth activities and resources, and development of a unique approach to delivering a prepared message. If time allows, the teens practice delivering their prepared messages to the group. Before teens leave, they schedule a follow-up meeting with their working group and adult advisor.



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TSCOT Training Agenda

8:00	Registration
8:30	Welcome & Introductions Group Ice-Breaker Activity
9:00	What is TSCOT?
9:15	Early Uses of Tobacco - <i>Native Tobacco Origin Stories</i> <i>Cultural Uses of Tobacco</i>
9:45	BREAK
10:00	Keep Tobacco Sacred Presentation
10:45	My Culture, My Life, My Decision Group Discussion: What Tobacco Use Means to Me
11:30	LUNCH
12:15	Understanding My Personal Qualities Color-Personality Exercise
1:00	Developing Lesson & Action Plans
1:30	BREAK
1:45	Developing Lesson & Action Plans
2:30	Reaching Out, Making a Difference How to Approach Schools, Community Groups & Other Teens w/TSCOT Message
2:45	Wrap-Up Scheduling of Follow-Up Meeting
3:00	Evaluation of Workshop
3:15	Close



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The Sacred Circle of Tobacco

What is the *Sacred Circle of Tobacco*?

To Native peoples in Montana and across North America, the symbol of the circle was of enormous spiritual and cultural significance. The whole of life could be thought of as a circle; the cycle of the seasons, the path of the sun and stars, even the path of life from the helplessness of a newly born child to the helplessness of an old man or woman; these could not be escaped by any living thing. As an aid to wisdom and understanding, no parallel to the circle could be found.

The *FOUR Phases* of the *Sacred Circle of Tobacco*

Phase ONE: Tobacco Origin Stories - Our Past History

For Native people, the first phase in the story of the Sacred Circle of Tobacco starts long ago - thousands of years before Indians came into contact with Europeans. Stories of tobacco's origins are as varied as the Tribes that used tobacco, but these stories all have a single common theme: Tobacco is sacred and ought to be used with respect. Anthropological evidence bears out the seriousness in which Native peoples viewed their Tribe's particular tobacco origin stories. There were rituals involving every aspect of tobacco's use from its planting and harvest to the manner in which it was stored, smoked and offered.

"So it is that the relationship of Native peoples to the sacred plant tobacco has also followed the path of a circle."



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Phase TWO: *Suppression of Indian Culture*

Sadly, the traditional respect that Native peoples had for tobacco has been diminished and degraded in the years since Indians came into contact with Europeans. European Americans viewed tobacco as a crop that could be sold for money and placed little spiritual value in it, and their views of and uses for tobacco soon gained the same prominence in the New World as their numerical superiority. Over time, the tobacco itself was changed into a far more dangerous substance when tobacco manufacturers began to add hundreds of dangerous chemicals to the tobacco to preserve it and make it more addictive.

This second phase in the Sacred Circle of Tobacco was a sad and tragic one. As Indian peoples were offered land deals and other treaties with the United States government, they were subjected to the damaging attempts of the government to absorb Indian peoples into the broader culture. The tactics used, including the use of Christian religion to replace Indian spiritual beliefs, are known today by the term, assimilation. These attempts at assimilation, which lasted well into the twentieth century, were all founded on the idea that European culture was superior to Indian. This belief affected all aspects of Indian peoples' lives, including the use of tobacco. Tobacco was never denied to Indian peoples during this time, however. In fact, its use was widespread among non-Indian people living in

“Indian peoples never wholly forgot their cultures, nor did all Native peoples forget their teachings regarding the proper use of tobacco.”



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the Americas. As these broad-based government assimilation programs went into effect, the idea that tobacco was a commercial product to be sold and enjoyed for its addictive properties largely replaced its ceremonial use by Indian peoples. But, Indian people never wholly forgot their cultures, nor did all Native peoples forget their teachings regarding the proper use of tobacco.

Phase THREE: Today

The third phase of the Sacred Circle of Tobacco is largely focused on modern events. Beginning in the late fifties and continuing to today, there has been a re-birth of Native cultures across the Americas. Today, traditions long forgotten or unused by Indian peoples are being honored again. Naturally, tobacco, which was and is a major figure in most Native ceremonies, has begun to be used correctly again. Even non-Indian peoples have begun to realize that tobacco cannot be used freely without consequences. Scientists from around the world have shown that tobacco abuse (commercial tobacco use) can have disastrous health consequences. Many people have stopped smoking or using other forms of tobacco, and that is good. However, for many reasons, many Native peoples cannot quit using tobacco altogether. It is a crucial phase within the Sacred Circle of Tobacco that Native peoples find themselves. They must educate others about the negative health consequences of tobacco abuse, while at the same time, attempt to bring the Sacred Circle of Tobacco back to its origins. This important work will be guided through the fourth phase of the Sacred Circle of Tobacco.



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Phase FOUR: Tomorrow, the Future

The fourth phase of the Sacred Circle of Tobacco is the realization by large numbers of Native peoples that tobacco is sacred, that it is used sparingly and in a traditional manner, and that tobacco is no longer commercially used by Native peoples.

In reflecting upon the future, Native peoples must ask the question as to where we would like our future to travel? There is a prophecy that says, ***“that a time will come and they will remember the original instructions and find strength in the way of the circle.”***

In the reflections of our Native ancestors, we acknowledge that all things revolve in a Sacred Circle. This training manual is a vision; a vision with hopes to restore the knowledge of the sacred traditional use of tobacco among Native American youth and all human kind.

“...everything on earth has a purpose, every disease an herb to cure it, and person a mission. This is the Indian theory of existence.”



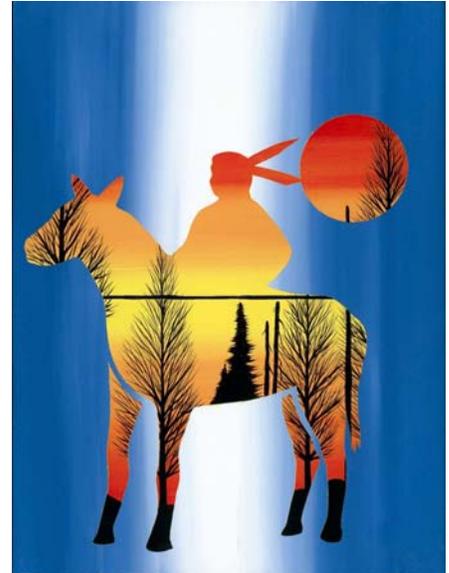


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TRADITIONAL VALUES TO COMBAT THE ABUSE OF TOBACCO

“There is an order in life that encircles the man, the woman and the child, everlasting and pure. Silently within the man speaks the love and respect for life. It is echoed in the woman, it is witnessed by the child. This is my heaven, this is my home”

- **Chief Dan George, Co-Salish Tribe**



--**WISDOM:** Informing yourself correctly about Tobacco, to protect yourself and those you care about.

--**GENEROSITY:** Sharing what you have learned about Tobacco with others is the best way to stop the abuse of tobacco in Indian country.

--**COURAGE:** Having the strength to stand up against peer pressure and the courage to say no to tobacco abuse.

--**ACCEPTANCE:** Accepting others for the way they are in sickness and in health.

--**RESPECT:** To insure future generations, respect your feelings, body, values, your life, and the decision of others.

Early Uses of Tobacco

Native Tobacco Origin Stories

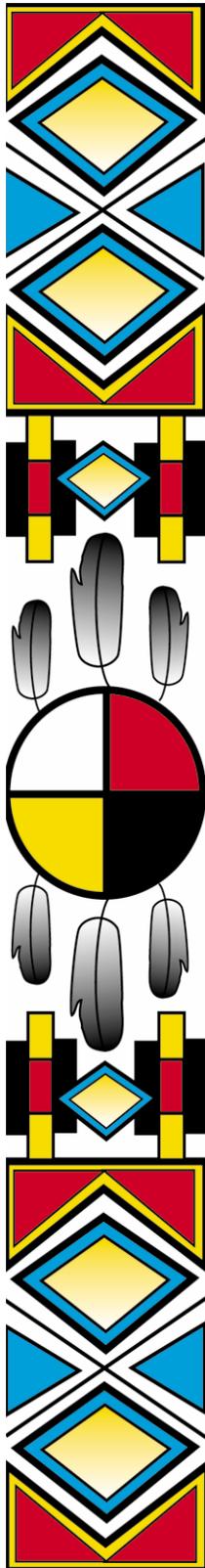
STORY #1 – EARLY USES OF TOBACCO

Indian people have used tobacco for thousands of years. There are numerous origin stories about where tobacco came from and how tobacco was given to the Native people as a sacred gift to be used with respect. Many of these stories were told orally, rather than being in the written word, and most origin stories vary by Tribes.

Tobacco has been used for many generations as offerings to the spirits, for planting, for gathering food, for healings, and for ceremonies. Tobacco is medicine. In 1597, Botanist John Gerard wrote that tobacco induced vision and that tobacco cured kidney pain, toothaches, worms, ulcers, scabies, burns, and gunshot wounds, and was used as a snake-bite antidote and its oil cured deafness. The Native people used tobacco sparingly and ceremonially.

The extreme northwestern corner of Montana has been known as the "Tobacco Plains" for more than a century. The name "Tobacco Plains" came from the tobacco that was planted by the Kootenai in the Tobacco Valley. The Kootenai live in Canada (Alberta and British Columbia) and in Idaho and western Montana.

"A Navajo herbalist explained tobacco as Diyin, a Holy Person. Use it with respect, and it rewards you. Use it in the wrong way, and it kills you."



Early Uses of Tobacco

Native Tobacco Origin Stories

STORY #2 – GIVING VOICE TO BEAR

by David Rockwell

In the Winnebago Bear Dance, dancers circled like bears around a mound of earth called *ma'warup'uru'*, which represented a bear den. The four sides represented the den entrances. The center of the mound was said to be the home of the bear.

Dance leaders put tobacco and red feathers in the center and at each of the four entrance points. As they moved around the mound, the dancers stretched out their arms, growled, and huffed like bears. They took tobacco from the den and ate it. The sick people for whom the dance was performed also took tobacco from the den, chewed it, and asked to live.



Early Uses of Tobacco

Native Tobacco Origin Stories

STORY #3 – NA-WAK'-O-SIS

The story of Tobacco By: James Willard Schults
Told by Takes-Gun-Ahead

In that long ago time when the earth was young, and people had not long been made, a man threw some weeds upon a fire and found that the odor, the smoke from their burning, was very pleasant. That night he had a vision and learned that this plant was strong medicine; that, when smoked in a pip, which his vision explained to him how to make, it would be the right thing with which to offer prayers to the gods. He also taught the man the prayer; and told him how to plant the weeds, from the seeds on their tops, so that he could always have plenty of it.

This man was very much pleased with what he had learned. He went to his three brother medicine men and told them all about it, and the four of them formed a society of themselves and no others, for the raising of the weed and its proper uses. But they were very stingy with this weed, which they named na-wak'-o-sis, and would only now and then give the people a leaf of it, although they raised large numbers of the stalks in every summer time.

A young man named Lone Bull was very anxious to become a member of this medicine society, but because he had no medicines and knew not the rites of it, he was told that he could not join it.



STORY #3 – NA-WAK’-O-SIS, continued...

The story of Tobacco By: James Willard Schults
Told by Takes-Gun-Ahead

At that time the camp of the people was close under Chief Mountain. He left it, with his woman and his pack dogs, and moved up to the river running out of the Inside Lakes, and there set up his lodge. Said he then to his woman; ‘I have come up here to get medicines; in some way to find things that will enable me to become a raiser of na-wak’-o-sis. If I can do that, I shall be of great help to the people. Now, then, I am going to hunt and collect all the medicine skins I can find, and you stay at home, take care of the lodge, gather wood, cook what neat we need. I shall bring in plenty of fat meat along with the skins.’

The man went hunting every day, and the woman remained at home. One day, when the man was gone, she thought she heard singing; beautiful singing; but look where she would she could see no singers. She spoke to the man about it when he came home that evening, and make him feel uneasy: ‘If you hear it again, look about more carefully,’ he told her.

She heard it the next day, and this time located it, right under the lodge. She went out to the bank of the river and looked at the bank; there, under the water, were beaver holes in it, and beaver cuttings upon the sandy bottom and by that she knew that the lodge had been set up above a bank beaver’s home, and the beavers were the singers. She went back to the lodge lied down and put her ear to the ground, and could then hear them plainly and was pleased. Their singing was so good that it was all that she could do to stop listening to them and begin cooking the evening meal.

When Lone Bull came home that night she told him what she had learned but he could hear nothing, although he put his ear close to the ground nor could he hear

STORY #3 – NA-WAK’-O-SIS, continued...

The story of Tobacco By: James Willard Schults
Told by Takes-Gun-Ahead

the singing the next evening, nor the next, although his woman could hear it plainly. So now the woman got her knife and cut a round hole in the round, and Lone Bull laid his head in it and could then hear the singing. He told her to make the hole deeper; larger. She did so, and cut clear through the ground, and looking down he could see the beavers sitting in their home, singing beautiful songs, and dancing strange and beautiful dances in time to them. ‘Younger brothers, have pity on me!’ he cried. ‘Oh, my young brothers teach me you medicine!’ They looked up and saw him, and one answered: ‘Close the hole that you have made, because the light disturbs us, and we will soon be with you’

They soon came in through the door way, four fine-looking men beautifully dressed. They had changed themselves from beavers to men. They took seats, and then one of them said to Lone Bull: ‘Elder brother’ what is it that you want of us? How can we help you?

Lone Bull told them what it was: his great desire to obtain na-wak’-o-sis and grow it for the people. We have that plant; like us it is from the water, a water medicine’ the beaver man told him; ‘but before you can use it you have much to do, much to learn. You have to learn all our songs and prayers and dances and different ceremonies, and gather for the ceremonies a skin of every animal and bird that is of the water, one of each except the beavers, and of them there must be two. You know these animals and birds: otter, mink, muskrat; different kinds of ducks; the fish hawk, and all the other birds that get their food from the life of the water. Why? Because there are two great life-givers of this world: the sun, which gives heat, and water, that makes growth, and in our ceremonies the skins of these different animals are symbols of the water.

STORY #3 – NA-WAK’-O-SIS, continued...

The story of Tobacco By: James Willard Schults
Told by Takes-Gun-Ahead

‘I shall collect them all, so teach me everything,’ Lone Bull told them. And they began that very night.

Day after day Lone Bull hunted the animals and birds, brought in their skins for his woman to cure, and night after night the beavers taught him their medicine, all the sacred prayers and dances and ceremonies of it. And at last he knew them all thoroughly.

Then, one night, the beaver chief handed him some stalks of naw-wak’-o-sis, the top stems all covered with little round seeds. ‘These,’ said he, ‘are the children of the big-leaved plants; put them into the ground and they will grow and make other plants that bear children. And now, I must tell you just how to plant: Gather a great, long, wide pile of old dry logs, dry brush and weeds, and set it afire. The heat from it will burn the ground, burn the sod, and make everything soft under it. Then, when the place has cooled, gather from around badger holes, squirrel holes, and wherever you can find it, plenty of the brown earth they have thrown out, and mix it with the burned black earth, so that it will not pack hard around the seeds, and keep them from coming up into the sunlight.

After you have taken all the seeds from the stems, you must put them in a sack and not touch them again with your hands. With an antelope horn you will make row after row of little holes all across the burned ground and only a hand apart, and with a buffalo horn spoon drop a seed into each hole. Then that is done, and it will require a long time, you and yours are to dance along each row of seed, singing the sacred songs, your feet lightly pressing down the ground over the seed.

STORY #3 – NA-WAK’-O-SIS, continued...

The story of Tobacco By: James Willard Schults
Told by Takes-Gun-Ahead

At the end of a row you must step across to the next row, and dance backward on that one, and forward on the next, and so on until the last row has been pressed down, and all your songs have been sung. Then you can go away from the place for a time. Return after one moon has passed, and you will find that the young plants have grown above the ground. Watch them, that insects do not destroy them. Give them water if the rains fail you. They will grow all summer, and fade with the ripening of the choke-cherries. Cut them then, care well for them, and you and your people will have a plenty for you winter smokes and ceremonies. There! I have told you all!’

It was planting-time then. Lone Bull move right up to the foot of the lower one of the Inside lakes, and did everything that he had been told to do, his wife helping him in every way. People hunting from down Chief Mountain way came and saw his growing plants, and went home and told about them. The four medicine men just laughed. ‘Ha!’ They cried. ‘He has no na-wak’-o-sis! He wanted to join us and we would not let him into our society. He but plants some useless weed.’

But later on, just as their planting was getting ripe, a terrible hailstorm came along and destroyed it all; every leaf was cut into fine pieces! Then they cried from grief! Then they said among themselves: ‘Na-wak’-o-sis we must have or our medicines will be without power. It may be that this Lone Bull really has the true plants: let us go up and see them.’ They went, all the people with them, and saw that he had the sacred plants. The hailstorm had come nowhere near his place.

STORY #3 – NA-WAK’-O-SIS, continued...

The story of Tobacco By: James Willard Schults
Told by Takes-Gun-Ahead

Said they to him then: ‘You have a big planting, and we will help you gather it, and you and we four will use it. You shall join us.’ “Lone Bull laughed long before he answered: ‘I need no help from you. You shall each have a little of my planting for your own use, and you shall pay me well for it.

The rest, excepting what I need, I shall give to the people, and hereafter they will always have all that they need of the plants.

And as he said that he would do, so he did, and the people gave him great praise and honor for it all, and he lived to great age. Kyi! Why not? He had the beaver - the water medicine! It is a powerful medicine to this day!

Early Uses of Tobacco

Native Tobacco Origin Stories

STORY #4 – THE SEVENTH FIRE

Neesh-wa-swi ish-ko-day-dawn'
The People of the Seventh Fire

More than 1,000 years ago my people, the Anishinabeg, lived along the shores of the Atlantic Ocean. There were so many and they were so powerful that it is said that one could stand at the top of the highest mountain, look in all directions, and not see to the ends of the nation. They traveled the waterways by canoe and in winter they traveled with dog sled. Their life was full of abundance and beauty. The Anishinabeg developed their natural heritage of wisdom and power through dreams and the way of the circle. They followed the path of the spirit, walking in balance, in harmony with all beings. They communicated with the animals and fish that provided them with food. Trees and plants told them of their medicines. They knew the magic and mystery of the spirals. Using this knowledge, some of them traveled great distances with ease. Even today, some of the Hopi people of the Southwest desert in the USA still remember the stories of my people appearing in their underground chambers. They would speak with the Hopi People, do ceremony with them, and then disappear through the walls of the kiva.

My people had no need for police, laws, courts, judges, or prisons. It is the way of the circle to help each other and for each to contribute their talents and skills for the well-being of the community.



Native Tobacco Origin Stories

STORY #4 – THE SEVENTH FIRE, continued...

Neesh-wa-swi ish-ko-day-dawn'
The People of the Seventh Fire

The best hunters and fishers would share the hunt. The women gathered food together and shared it with everyone. They lived by the Original Instructions to love, honor, and respect all beings in the circle of life. This was given to all people at the beginning of the Creation. It's written in our hearts.

The Prophecy of the Seven Fires

Then seven prophets appeared to the people. The First Prophet told the people that in the time of the First fire they would leave their homes by the sea and follow the sign of the megis. They were to journey west into strange lands in search of an island in the shape of a turtle. This island will be linked to the purification of the earth. Such an island will be found at the beginning and at the end of their journey. Along the way they would find a river connecting two large sweet water seas. This river would be narrow and deep as though a knife had cut through the land. They would stop seven times to create villages but they would know that their journey was complete when they found food growing on the water. If they did not leave, there would be much suffering and they would be destroyed. And they would be pursued and attacked by other nations along the way so they must be strong and ready to defend themselves.

The second Prophet told them they could recognize the Second Fire because while they were camped by a sweet water sea they would lose their directions and that the dreams of a little boy would point the way back to the true path, the stepping stones to their future.

The Third Prophet said that in the Third Fire the Anishinabe would find the path to the lands prepared for them and they would continue their journey west to the place where food grows upon the water.

Native Tobacco Origin Stories

STORY #4 – THE SEVENTH FIRE, continued...

Neesh-wa-swi ish-ko-day-dawn'
The People of the Seventh Fire

The Fourth Prophet was two who came as one. The first told them to expect a race of people who had light skin. The future of the Anishinabeg would be known by the face the light-skinned people would wear. If they come in brotherhood there would be a time of wonderful change. New knowledge would be joined with the old knowledge and the two peoples would join to make a mighty nation. Two other nations would join to make four and they would become the mightiest nation of all. If they brought only their knowledge and their good-will they would be like brothers.

The second being of the Fourth Prophet warned the light-skinned race might wear the face of death that would almost look the same as the face of brotherhood. "If they come carrying a weapon and if they seem to be suffering, beware. Behind this face is greed. You shall recognize the face of death if the rivers are poisoned and the fish are unfit to eat." The Fifth Prophet said that in the time of the Fifth fire there will be a struggle between the way of the mind of the light-skinned people and the natural path of spirit of the many nations of natural people. "As this fire loses its heat here will come among the people those who promise great joy and salvation, if the people accept this promise and abandon the old ways, the struggle will continue for many generations. This promise is false and it will nearly destroy those who accept it."

The Sixth Prophet told them that in the time of Sixth Fire it would be clear that the promise will take their children away from the teachings of the elders. The elders will lose their purpose in life and may will become sick and die. Many people will be out of balance and the cup of life will become the cup of grief."

Native Tobacco Origin Stories

STORY #4 – THE SEVENTH FIRE, continued...

Neesh-wa-swi ish-ko-day-dawn'
The People of the Seventh Fire

The Seventh Prophet was younger than the others who had come and here was a glowing light from his eyes. He said that there would come a time when the waters had been so poisoned that the animals and plants that lived there would fall sick and begin to die. Much of the forests and prairies would be gone so the air would begin to lose the power of life. The way of the mind brought to the red, black, and yellow nation by the white nation would bring danger to the whole earth. In this time there will be a new people who will emerge from the clouds of illusion. They will retrace their steps to find the treasures that had been left by the trail. The stories that had been lost will be returned to them. They will remember the Original Instructions and find strength in the way of the circle. Their search will take them to the elders and the new people will ask for guidance. But many of the elders will have walked the Path of the Souls to the Star Web. Many elders will have forgotten their wisdom and they will not be able to help. Some of the elders will point in the wrong direction and others will remain silent because of their gear. Some of the elders will be silent because no one has asked them for their wisdom.

If the New People will find trust in the way of all things, in the circle, they will no longer need the selfish voice of the ego and they can begin to trust their inner voice. Wisdom will be once again be found in dreams of the night and of the day. The sacred fire will once again be lit. The Light-skinned People will be given a choice between two paths. If they choose the right path the Seventh Fire will light the Eighth Fire and final fire of brotherhood and sisterhood. If they choose the wrong path, remaining on the path of the mind, then the destruction they brought with them will come back to destroy them. The people of the earth will experience much suffering and death.

Cultural Uses of Tobacco



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Native Spirituality & Tobacco

SMUDGING – “Sweeping the Smoke”

As told by Sean Culloty

As I started to write this article, I was reminded of a poster I had seen. On it was a solitary and noble Native American Indian looking out over the Great Planes of America. At the bottom of the poster was a prophecy of the Cree tribe. It read:

*Only after the last tree has been cut down;
Only after the last river has been polluted;
Only after the last fish has been caught;
Only then will you find that money cannot be eaten.*

People are waking up to the reality of that prophecy, consciously making the effort to 'walk in beauty and live in balance'. Native American spirituality is, amongst other things, about living in harmony with each other, as well as Mother Earth. Smudging is an aspect of Native American spirituality, so I will endeavor to put things into context.

The spirituality practiced by the Native American peoples was not a religious tradition in the way we might perceive Christianity - a set of dogmas demanding faith. Nor was it a moral code of rules demanding obedience. The Old Ways of the Native Americans were away, like flowing with Tao is a way for Taoists, or living one's Dharma is a way for Buddhists. They were paths to harmony with life, and ways to live from this centre of balance. It was the immediate experience of nature that formed me root of the People's spirituality, rather than theoretical beliefs.

Cultural Uses of Tobacco

Native Spirituality & Tobacco, continued...
"SMUDGING - Sweeping the Smoke"

The Native American Peoples held the view that spoken words have power. Power, like strong medicine, that blesses the giver and the receiver when shared. Thus there were no holy scriptures, no stone tablets handed down from on high, because Great Spirit revealed itself in the miracles of natural life and the visions of the people.

Whilst there were medicine people women as well as men - with highly developed spiritual gifts, they were not like a clergy, passing on second hand inspiration to a passive following. Each member of the tribe was encouraged, and sometimes required, to nurture their own direct link with the unseen world through their relationship with nature in sacred ceremonies and through vision quests. All Native American rituals served as opportunities to bring the participants into harmony with themselves, their tribe and with all of life. Sacred rituals, smudging and sweat lodges all purify, the participants by reaffirming for them their interconnectedness with each other and with their world. As I heard it said in a recent men's group, 'We are one'.

Plants to Purify

When the Great Spirit created the world, and the four kingdoms - mineral, plant, animal and human – it gifted all of the creatures with unique powers or 'medicine'. From watching the animals interact with plants, the early peoples learned which plants were safe to eat, and which had sacred gifts to help the people live in balance and to cure their ills which were an imbalance. Four of the plant people were found to hold special gifts for the two-legged people: these are tobacco, sage, sweetgrass and cedar. While tobacco is not an element of smudging, I will shed some light on it.

Cultural Uses of Tobacco

Native Spirituality & Tobacco, continued...
"SMUDGING - Sweeping the Smoke"

Tobacco was smoked in the peace pipe during council meetings for its calming effects. It was used for cleansing and healing, and to connect people with the spirit world. Like any strong medicine, like a double-edged sword, tobacco becomes a poison and causes illness when habitually abused and treated without proper respect.

Sage, a powerful medicine, is burned as a protection against malevolent energies. It is used to establish a sacred boundary at the beginning of rituals and ceremonies. Sage is a purifier, an element of smudging that has the power to draw away the negative energies that afflict the aura, the body and the soul. It is also a powerful herbal remedy, useful in treating a host of physical disorders.

Sweetgrass is a reed-like plant that grows in marshlands. Its leaves are braided together to remind us of Mother Earth. It is sometimes bound up with sage in smudge sticks, or burnt by lighting the end of the braid and waving it through the air. The Lakota people use it to call the good spirits for blessing, and to send prayers to Great Spirit on the rising smoke. Sweetgrass is believed to carry within it the deep wisdom of the Earth.

Cedar is of the same spiritual family as sage and sweetgrass, although milder than the former and stronger than the latter. It is combined with them sometimes in smudge sticks, or may be burnt on its own to clear the air after illness. The fruit and leaves can be boiled and the mixture taken internally as a herbal remedy for coughs.

Cultural Uses of Tobacco

Native Spirituality & Tobacco, continued...
"SMUDGING - Sweeping the Smoke"

Smudging

I have mentioned smudge sticks which are bundles of the sacred plants bound together using cotton thread. The loose plants can also be burned over charcoal embers in a ceramic bowl, seashell, or incense burner set aside for that specific purpose. If you plan to use a seashell, line the bottom with an inch or so of loose sand or gravel so that the heat does not crack the shell, or burn your hands when handling it.

Smudging, or 'sweeping smoke,' is a simple but powerful purification method, often used before ritual. Sage is a traditional choice of herb to use and it is the strongest cleansing herb. Break tip the leaves with your hands. With any prayers that you feel appropriate, place it into a pot or shell. Burn the herbs until they give off clouds of smoke. Remember that strong medicine is not always pleasant. The negative energies that cling to you may try and convince you that the smudging is offensive or noxious. Sweep the smoke from the smouldering herbs with a medicine feather or your hand. If you use a smudge stick, you can sweep the smoke by waving the stick itself. Bathe yourself, or the person you are working with, in the purifying smoke. Smoke rises, so start from the bottom of the body and work up to the head. When you reach the top, flick the feather or your hand, dispersing any negative energy that may have been dislodged from the person's aura. Make sure you smudge the back and front of the person. Trust your intuition; you may feel that their heart, hands or loins may benefit from extra smudging. In this way, you can also purify and sanctify objects, animals and places. It is the interaction between the herbs you choose, the particular feather you use, and the intent within you that makes the ceremony special.

Cultural Uses of Tobacco



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SWEATING – “The Sweat Lodge Ceremony”

As told by Erwin Bartlett

Many times I have been asked what the sweat lodge ceremony is all about. I have been asked by non-Natives as well as Native Americans who have never attended a sweat lodge ceremony. For the most part, the questions asked are simple. There are exceptions, though, for those who seek an in-depth knowledge concerning just about every aspect of the ceremony. It is for these people that I have decided to write about the *Inipi*, or “sweat lodge ceremony” and share with you a portion of my knowledge concerning this most sacred of all ceremonies.

The word *Inipi* is a Lakota Sioux word that means life, place of life, or womb. It is said by elders of the Great Oceti Sakowin (Seven Council Fire Nations of the Lakota: A.K.A.: Sioux Nation) that the Inipi was given to people of North America more than ten-thousand years ago. Today, the Inipi Ceremony remains the foremost important ceremony of most indigenous peoples. For the Lakota People, it precedes all ceremonies and is often referred to by some as the First Ceremony of the People.

The Inipi Ceremony is a cleansing ceremony intended to give those who participate a newness of soul, spirit and body. A ceremony of purification, it is also intended to teach patience, strength and forbearance, as well as longsuffering, but perhaps more than the virtues listed above, it is to make us vulnerable to what in my language is referred to as *skan taku skan skan*, “the Spirit that Moves” or what is referred to in my language as *Winiya*, “The Life Force,” or *Wakan Tanka*, “The Great Spirit.”

As a Native person, I was taught by my grandfather that by attending this ceremony, I would learn to walk in the spirit of life rather than in the spirit of flesh and death; that I could communicate with the Creator directly; and that so long as my prayers were not sent for purposes of lust or greed, they would be answered.

I was also taught that to use drugs or alcohol and attend the Inipi Ceremony would bring me harm. For those who attend the Inipi, they must be willing to forsake the Black Road and become a new man or woman.

Cultural Uses of Tobacco

Native Spirituality & Tobacco, continued... “Sweating – The Sweat Lodge Ceremony”

We call this the *Red Road*, or the *Beauty Road*. When we walk the Black Road, we are slowly drained of life, our spirit becomes silent and death follows quickly on our heels. When we make a conscious decision to walk in the spirit (The Red Road or Beauty Road) our life is changed and the Great Spirit fills us with a greater portion of life than we have previously experienced.

One of the misconceptions people often have concerning the Inipi Ceremony is that it is a sauna. However, I want to assure you that the Inipi is not a sauna. It is much more, and is not intended for your relaxation. On the contrary, the Inipi is a trying ordeal, and although it is not intended to be an exercise of endurance, it is not intended to be easy, either.

When people make the choice to attend an Inipi Ceremony, they must be willing to suffer and be prepared to give all of their strength, prayers and songs to the Creator. It is the only way they can expect to receive a blessing and benefit from the experience. It is said by the Old Ones that the purer a man becomes, the closer to the Creator he is. This is one of the first rules taught to those who choose to walk the Red Road, and it is also the first basic tenant of the Inipi Ceremony. It is the starting point on the spirit trail, a way of life for those who choose it, or, as I like to say, if the Spirit chooses you.

It has been my experience that many come to attend the Inipi. Some come out of curiosity, some seek spiritual enlightenment, or some to rule in or rule out the spiritual significance it might give them. Whatever the reason, it is usually an unforgettable experience.

The Inipi is built with red willows. These willows represent the Tree People. The willows are all placed in a circle in little holes that have been blessed. The willows are bent and joined together by hemp or sinew to form a dome-shaped circle. This becomes symbolic of our mother's womb. Through this we remember our birth, as well as keeping our focus on the fact that like a circle, The Creator has no end and no beginning, and neither do we if we live a good life.

A fire pit is dug and formed in a circle. It is connected to a small kiva, or round pit, that lies in the center of the Inipi. The fire is symbolic of Wakan Tanka, the Great Spirit. Without fire there would be no life; without the Creator, there would be no life.

The Inipi is covered with blankets and tarpaulin (in the old days skins were used). Then someone will go inside and bless the circle and also make sure that there is no light coming inside. Everything should be dark; one should not even be able to see his hand if it were held an inch in front of his face. When all of these things are built and prepared, we are ready to begin the Inipi Ceremony.

When the Inipi is finished and blessed, the fire is built, and the Great Spirit is invited through prayer and song. Lava rocks are placed in the center of the fire to be heated until they are

Cultural Uses of Tobacco

Native Spirituality & Tobacco, continued... “Sweating – The Sweat Lodge Ceremony”

red hot. These represent the indestructible life of our spirit, and soul. They also represent the life blood emanating from the heart of our planet which we call *Unci Maka*, or “Mother Earth.” Usually 28 rocks are used.

When the rocks are hot, the leader will announce to participants to prepare themselves to enter. Before entering, each individual is blessed and prayed over. On entering into the Inipi we are asked to crawl on our hands and knees. This is to remind us of our relatives the four-legged animals who give their lives in order to sustain our own. The act of crawling into the womb is also symbolic of our submission to the Great Spirit, an act of humbleness and humility.

Once we are all inside, the ceremony leader will ask the fire keeper to bring in seven hot rocks. Each of these rocks represents an element of the spirit and earth. The first rock represents the Great Spirit; the second, Mother Earth; the third, the people and all life that exists on the face of our planet. The fourth, fifth, sixth and seventh rocks represent the four directions: East, South, West and North.

Once all the rocks are inside, the lodge door is shut and all is dark inside, with no visible light other than the glowing rocks in the center. The leader will announce to all participants that the first door, or round, has begun and will invoke the spirit of the Creator to come inside. Then the leader will open with a prayer, or song. He or she will pass his or her prayer to the next participant, clockwise until all have prayed, thus completing the circle. As the participants are praying, the person running the Inipi Ceremony will put water on the hot rocks. The steam emanating from the hot rocks represent the breath of the Great Spirit washing over all living creatures, giving life to every living thing, washing us clean inside and out making us pure.

Every ceremony is different depending on who is running it and the level of spiritual maturity that person has attained. Sometimes, the Spirit dictates the actions, so you can always expect something different. Typically, there are four rounds (doors). This means that the door to the Inipi will be opened four times to allow the fire keeper to bring in more hot rocks and to give the participants time to cool down and drink water.

Four rounds represent the four cardinal directions, the four seasons. Four also represents the six-stages of our lives: birth, early childhood, adolescence, adulthood, old age, and death. Everything involved in the Inipi Ceremony is sacred, and its spiritual meaning is connected to almost every aspect of creation.

To expound on all of these aspects of the Ceremony would take an entire book. Nevertheless, I hope that what I have written gives the reader a basic idea of what the Inipi Ceremony is about. Until we meet again, I wish you well on your journey. Mitakuye Oyasin: All my Relations, walk in beauty.

Cultural Uses of Tobacco



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TALKING with ELDERS -

Sometimes when young people try and talk with elders about making a healthy lifestyle change, they are not listened to because of their younger position in life. To safeguard this from happening, often sharing a story about a person of a similar age to the elder can work. Sharing a story about an elder that has been impacted by the negative effects of commercial tobacco, and/or by the healing effects of native tobacco when used in a traditional manner are stories that take the “age factor” out of the scenario.

Can you think of a story that you have heard that could be used in this type of situation?

Sample Story

(Youth):

Grandma, I want to share a story with you about a friend of mine. I met an elder named Rose at the last pow-wow. She is from the Yurok tribe and she has lived on the reservation her entire life. She follows all of her tribe’s traditions and teaches the youth how to weave. She seemed ill while we were talking: she coughed constantly and was always out of breath. When I asked her why she was so sick, she said it was because she has smoked cigarettes for 40 years. And, a few years ago her doctor told her she had lung cancer. Grandma, I know you smoke. I love you and need you in my life-so please, quit smoking.

Source: Taken from NTT 2001.

Teen Teaching – Preparation

Preparing Yourself to Teach Others About Tobacco

This section of the TSCOT Youth Manual presents the following materials to help integrate the information learned thus far and to begin preparing as a “Teen Teacher” or advocate for traditional tobacco use, and non-use of commercial tobacco.

Your Workshop Instructor will direct the use of the following materials:

- ❖ Native Teens & Tobacco - Word Search Exercise
- ❖ Testing Your Knowledge- Discussion Exercise
- ❖ The Traditional Tobacco Pledge
- ❖ Assessing Your Colors - Exercise
- ❖ Action PLAN – Form 1
- ❖ Presentation PLAN – Form 2
- ❖ Presentation OUTLINE – Form 3
- ❖ Presentation MATERIALS LIST – Form 4
- ❖ Team Meeting WORKSHEET – Form 5
- ❖ Presentation RECORD SHEET – Form 6
- ❖ Sample TSCOT Promotional Letters for Outreach



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Teen Teaching - Preparation

Native Teens & Tobacco – WORD SEARCH EXERCISE

Preparing for Success!

Find the following words in the WORD SEARCH below:

TELL	Tell others what you have learned
TOBACCO ABUSE	Prevent tobacco abuse
PREVENTION	Work for prevention of addiction to commercial tobacco
RESPECT	Respect traditional uses of tobacco
PRAYER	One traditional use of tobacco is prayer
CEREMONY	Another traditional use of tobacco is in ceremony
SELF ESTEEM	Keep your self esteem positive
HELP	Ask for help if you abuse commercial tobacco
EXERCISE	Exercise daily
TRADITION	Respect tradition
TEACH	Teach others to respect tribal ways
POW WOW	Don't give away commercial tobacco at Pow Wows
SOURCE	Don't be a source of commercial tobacco for other people
TRIBE	Respect your tribe
ELDER	Ask your elders about traditions
GIFT	Use other things (not commercial tobacco) as traditional gifts
ASK	Ask others not to give young people commercial tobacco
YOUTH	Youth are the hope for the future
SPORTS	Don't use boredom as an excuse to smoke – play sports!
INDUSTRY	Don't support the tobacco industry

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

Teen Teaching - Preparation

Testing Your Knowledge – Discussion Exercise Preparing for Success!

Directions: Please read through the following questions and work with your group, or independently, to answer each question based upon the discussions and presentations heard during the first part of the Workshop.

1. Name THREE ways in which tribes use tobacco in a sacred way.
2. ETS is the smoke that comes from (Please provide TWO answers).
3. ETS can cause these illnesses (list at least THREE).
4. Commercial tobacco abuse is the same as traditional tobacco use.
True False
5. If you try to quit once and fail, you shouldn't try again, because it's not normal to fail.
True False
6. List THREE suggestions to help someone quit smoking or chewing tobacco.

Traditional Tobacco Pledge

I, _____, pledge to respect the culture of my ancestors and my relations by not using Commercial Tobacco products, such as cigarettes or chewing tobacco in ways that my people traditionally use Native Tobacco.

I also pledge to protect myself for the dangers of Commercial Tobacco abuse and Environmental Tobacco Smoke, and by doing that I will be protecting the future of my people.

Date: _____

Witness: _____

Teen Teaching - Preparation

**Assessing Your Colors - Exercise
Developing My Teaching Style**

DIRECTIONS: Think of yourself as you most naturally are. Set aside what others think you "should" be like, the demands of school, your family, your role in life. Just focus on yourself as you feel today, right now. Fill in the blanks in each set below.

In each set: Place a four (4) by the words that describe you best. Put a three (3) by the words that describe you second best. Put a two (2) by the words that describe you third best. Put a one (1) by the words that seem the least like you.

- | | |
|---|--|
| <p>1. a. ___ solid, steady, careful
b. ___ felling, sympathetic
c. ___ cool, clever, independent
d. ___ lively, witty, energetic</p> <p>2. a. ___ reasonable, moral, hard-working
b. ___ sensitive, sincere, caring
c. ___ logical, abstract, rational
d. ___ skillful, playful, fun-loving</p> <p>3. a. ___ dependable, faithful, devoted
b. ___ close, personal, involved
c. ___ curious, scientific, thoughtful
d. ___ daring, energetic, brave</p> <p>4. a. ___ reliable, organized, serious
b. ___ peaceful, harmonious, warm
c. ___ impatient, perfectionist, heady
d. ___ here-and-now, impulsive, active</p> <p>5. a. ___ consistent, structured, planned
b. ___ meaningful, spiritual, inspired
c. ___ analyzing, testing, model-making
d. ___ high-impact, persuasive, generous</p> | <p>6. a. ___ sane, faithful, supportive
b. ___ poetic, musical artistic
c. ___ theoretical, studious, principled
d. ___ performing, playing, creating</p> <p>7. a. ___ commit, follow-through, persist
b. ___ communicate, encourage, nurture
c. ___ inform, discuss, question
d. ___ energize, compete, engage</p> <p>8. a. ___ conserve, maintain, protect
b. ___ inspire, understand, appreciate
c. ___ design, invent, construct
d. ___ promote, excite, activate</p> <p>9. a. ___ value, honor, provide
b. ___ share, connect, express
c. ___ respect, stimulate, dialogue
d. ___ touch, pleasure, surprise</p> <p>10. a. ___ traditional, loyal, conservative
b. ___ belonging, involved, cooperative
c. ___ skeptical, nonconforming, fair
d. ___ free, independent, rebellious</p> |
|---|--|

COLORS TOTALS:

Total the "a"s Enter total next to Gold below
Total the "b"s Enter total next to Blue below

Total the "c"s Enter total next to Green below
Total the "d"s Enter total next to Orange below

GOLD _____

BLUE _____

GREEN _____

ORANGE _____

These four numbers give an idea about the relative strength of the different colors in your personal rainbow of temperament. You may find two or more colors to be roughly equal in importance to you. Or you may find that you are very strong in one color. The table on the other side gives a summary of the characteristics of the four colors. Adjust your assessment as you learn. You are the best judge of your own personal style. Others may point out certain things about you that you haven't noticed, but you will still know best.

Teen Teaching - *Preparation*, continued...

**Assessing Your Colors - Exercise
Developing My Teaching Style**

COLORS QUALITIES				
Personal Traits	GOLD	BLUE	GREEN	ORANGE
Basic Need:	Order	Authenticity	Rationality	Freedom
Strongest Values:	Service and responsibility	Honesty and empathy	Objectivity	Action
Key Experiences:	Judgment	Emotion	Logic	Sensation
Learning Style:	Concrete, organized, practical	Enthusiastic, cooperative, participatory	Independent, data-based, analytical	Hands-on, skill-based, physically active
Greatest Joys:	Job well done, elegant, process, real service	Spiritual insight, deep intimacy, love	Wisdom, discovery, innovation	Skill in action, excitement, victory
Troubled By:	Disorder, instability, lack of responsibility	Disharmony, dishonesty, lack of feeling	Illogic, injustice, too much sentiment	Authority and regulations
Encouraged By:	Recognition of contribution	Appreciation and support	Affirmation of intelligence	Freedom and respect
In Groups:	Organization, commitment, follow-through	Process, inspiration, cooperation	Analysis, ingenuity, independence	Physical skill, creative energy, playfulness
On the Job:	Stability and organization	Support and enthusiasm	Ingenuity, pragmatism	Energy and innovation
Seeks in Relationships:	Seriousness, responsibility	Meaning and intimacy	Autonomy, respect	Sensuality, excitement

Teen Teaching - Preparation

Action PLAN – Form 1

Preparing for Success!

Directions: Use the outline below to work on your own **Action Plan** for reaching out to and teaching others about the traditional uses of tobacco and how looking at tobacco in this way can help reduce the use of, and addiction to commercially produced tobacco products.

I. Our town/school/organization:

II. Our challenge:

III. Our goal:

IV. First things we'll do:

V. News media we need to contact:

VI. Resources we'll need:

VII. In what ways will we teach others – to achieve our goal:

VIII. Date for first planning meeting:

IX. Others stuff we need to do:

Teen Teaching - *Preparation*

Presentation PLAN - Form 2

Preparing for Success!

Directions: Use the outline below to work on your own ***Presentation Plan*** for reaching out to and teaching others about the traditional uses of tobacco and how looking at tobacco in this way can help reduce the use of, and addiction to commercially produced tobacco products.

What is the purpose or goal of your presentation?:

Choose the methods you will use in your presentation:

List the materials you will need:

Decide who will be responsible for each part of the presentation:

What information and resources will you need?:

Identify your audience:

How much time will you have?:

Get information on the room size and arrangement:

Find out what your audience already knows about traditional uses of tobacco:

Identify your next steps:

Teen Teaching - Preparation

Presentation OUTLINE - Form 3

Preparing for Success!

Directions: Use the form below to develop an **OUTLINE** for your presentation to teach others about the traditional uses of tobacco.

TITLE - Make it short and snappy:

INTRODUCTION - Grab the audience's attention:

BODY - Tell your audience the three main points to be covered.

Main point #1: Reinforce with examples, stories, illustrations and statistics.

Main point #2: Reinforce with examples, stories, illustrations and statistics.

Main point #3: Reinforce with examples, stories, illustrations and statistics.

SUMMARY: Summarize the main points.

CONCLUSION: Close presentation and call them to action or leave them inspired.

Teen Teaching - Preparation

Presentation MATERIALS LIST - Form 4

Preparing for Success!

Directions: Use the ***MATERIALS LIST*** to help make sure you have all the things you need to do your presentation and to have success!

General Materials List

- ❖ 2 – easels w/flip charts
- ❖ Colored markers
- ❖ Posters
- ❖ Transparencies (if using an overhead projector)
- ❖ Music tapes or CD's
- ❖ Masking tape
- ❖ Pushpins
- ❖ Name tags
- ❖ Paper and pens
- ❖ Copies of the agenda
- ❖ Signs with rules and responsibilities of the workshop
- ❖ Laptop computer and LCD projector (optional: if using a PowerPoint)
- ❖ Handouts of the TSCOT presentation
- ❖ Youth activities
- ❖ Action planning worksheets
- ❖ Evaluation forms
- ❖ Other items (list here):

Teen Teaching - Preparation

Team Meeting WORKSHEET - Form 5

Preparing for Success!

Directions: Use the **WORKSHEET** below to help plan and record notes from the Team meetings you hold to plan upcoming presentations.

Date: _____ Time: _____

Location: _____

Attendance – Who is present at the meeting:

Agenda - In the meeting we plan to...

Follow up tasks:

Materials needed:

Other notes:

Next meeting date: _____ Time: _____ Location: _____

Teen Teaching - Preparation

Presentation RECORD SHEET - Form 6

Preparing for Success!

Directions: Use the form below to record information related to your upcoming presentation.

Date of initial contact:

Name of school/youth organization:

Location/address for presentation:

Date of presentation:

Time of presentation:

Contact Person:

Phone:

Best time to call:

Grade level/age of audience:

Teacher/leader's name:

Number of children in class/group:

Number reached:

Materials needed:

Directions to location:

Don't forget:

Team members participating:

Thank you sent: yes no

Evaluation completed and sent in: yes no

Teen Teaching - Preparation

SAMPLE LETTER #1 – Elementary Schools/Youth Groups

Preparing for Success!

(DATE)

Dear (Name of teacher/youth leader):

We are pleased that your (school/organization name) is participating in *The Sacred Circle of Tobacco* abuse prevention program.

Our teen leaders are looking forward to their presentation for your (class or group). These young people have worked hard to create a tobacco abuse prevention presentation that will appeal to your (students/members). You'll find the teens well-informed about the traditional use of tobacco, and enthusiastic about the opportunity to make a difference.

The members of our TSCOT team along with their adult sponsor, (name if you have it) will visit your (class/school/organization) on:

(Day and Date; Class period time)

The presentation will last approximately 45 minutes.

(Add anything else you want the teachers to know about your specific program or any needs that the teens might have to complete their presentation.)

On the day of the presentation, the teen leader or sponsor will give you a feedback form to complete. Please take a few minutes to complete the form. Your evaluation of the program and the teens' presentation are vital to the success of the program.

Thank you for your time and participation in this important project to prevent tobacco abuse. If you have any questions or comments, please feel free to call me at (phone number).

Sincerely

(Name, title, address, phone #)

Teen Teaching - Preparation

SAMPLE LETTER #2 – High Schools/Organizations

Preparing for Success!

(DATE)

Dear (Name of youth leader, teacher, or organization sponsor):

We are pleased that your (school, organization) is interested in *The Sacred Circle of Tobacco (TSCOT) Program*. Someone from our Program would be happy to assist you in recruiting youth to participate in the TSCOT Program. We have information available about the youth roles as leaders and advocates, the TSCOT program, and the TSCOT training workshop.

We appreciate your interest and commitment to our Program and are excited about teaming up with you to make the workshop a worthwhile and positive experience for each participant. Participating youth will learn not only what to teach about the traditional uses of tobacco, but also *how* to teach it. After the training, they'll be fully prepared to show other youth how to be an advocate for a tobacco abuse free society.

Please provide us with a list of youth who will be attending the workshop at least one week before the scheduled date. If more youth sign up than can be accommodated, we'll form a waiting list. I will send reminder notices of the TSCOT training workshop date, time, and location for you to give the youth just before it is held. It is important for participants to arrive on time and stay for the entire training.

NOTE- Add anything else here that the teacher/youth leaders need to know about your specific Program, such as transportation arrangements, permission slips, and so forth. The training workshop for your (school/organization) will be held:

Day and Date
Start time - Ending time
Location of Training

Thank you for your time and participation in this important Program to prevent tobacco abuse. If you have any questions or comments, please feel free to call me at (phone).

Sincerely,

(Name, title, address, and phone number)

Teen Teaching - Delivery



TSCOT
Youth
Training
Manual

INSTRUCTIONAL ACTIVITY #1 Traditional Uses of Tobacco

Purpose:

- ❖ To enhance knowledge regarding the sacred use of tobacco by Native people.
- ❖ To relate to Native American youth that tobacco abuse is not traditional use.
- ❖ To explain the medical use, ceremonial use, and offering of tobacco in prayer.

Description: Two students who have completed the training session will take turns explaining four topics:

1. Botanist, John Gerard, wrote that tobacco induced vision, he also said that tobacco cured kidney pain, toothache, worms, ulcers, scabies, burns and gunshot wounds. It was also a snakebite antidote and its oil cured deafness. It was also noted that Native People used tobacco SPARINGLY and CEREMONIALLY.
2. Tobacco as a Sacred Offering.
 - Ceremonial use of tobacco
 - Pipe Ceremony
 - Sweat Lodge
 - Sun Dance
 - Offering of Prayers
 - Tobacco as a Spiritual gift with conditions of use
3. Important Activities
 - Rallying forces for warfare
 - Trading goods
 - Ritual dancing
 - Medical ceremonies
 - Discuss war and peace
 - Negotiate a bride
 - Settling disputes over land
4. The Winnebago Bear Dance, which uses tobacco in this ceremony to induce healing. Place card of process will be available.

Time: 10-15 minutes

Materials: Place cards that would come from the training session.

Teen Teaching - Delivery

INSTRUCTIONAL ACTIVITY #2 Traditional Uses of Tobacco (SKIT)

Cast of Characters: Native youth, native elder (can use two Native youth and one tribal elder, or two elders and two native youth).

Native Youth: Why is Tobacco Sacred to the Native People?

Elder: It was a spiritual gift given to the people to be used with respect. Use it with respect and it rewards you. Use it the wrong way, it kills you. (Navajo place card available in the room)

Native Youth: I once read an article by Botanist, John Gerard, who said that Native people used tobacco to induce vision, he also said that tobacco cured kidney pain, toothaches, worms, ulcers, scabies, bums, and gunshot wounds. It was also a snake bite antidote and its oil cured deafness. It was also noted that Native people used tobacco SPARINGLY and CEREMONIALLY. (Place card in room)

Elder: This is true, but you cannot use today's commercial tobacco in this manner. Tobacco companies have added many new chemicals to tobacco that disrupts the healing abilities of the original tobacco used by native people. Also, today tobacco is used for recreation and for profit.

Native Youth: How was tobacco used as a sacred offering?

Elder: Tobacco was offered in the pipes. It was the smoke of the tobacco that carried our prayers to the creator. When praying with tobacco it was important that the person spoke honestly, and with respect so the tobacco would know their needs. Tobacco was taken into the sweat lodges for prayer request. Tobacco was first to be offered when a native person wished to participate in the Sun Dance.



Teen Teaching - Activities

INSTRUCTIONAL ACTIVITY #2, continued... Traditional Uses of Tobacco (SKIT)

Elders, continued When animals or plants were being taken for food, tobacco was offered for the life that was taken. Native People spoke to tobacco, telling tobacco of their needs, and then they would offer tobacco to the fire. (Place cards in room)

Native Youth: My Grandmother told me that tobacco was also used in important activities such as:

- Rally forces to warfare
- Trading goods
- Ritual dancing
- Medical ceremonies
- Discuss war and peace
- Negotiate a bride
- Settling land disputes

(Place cards in room)

Elders: You spoke of the Ritual Dancing, in the Winnebago Bear Dance, dancers circle like bears around a mound of earth called ma'warup'uru', which represent a bear den. The four sides represented the den entrances. The center of the mound was said to be the home of the bear. Dance leaders put tobacco and red feathers in the center and at each of the four entrance points. As they moved around the dancers stretched out their arms, growled and huffed like bears. They took tobacco from the den and ate it. The sick people for whom the dance was performed also took tobacco from the den, chewed it, and asked to live.

Elders: These are some of the reasons why Native people consider tobacco as sacred. The way tobacco was used varies from tribe to tribe but all considered tobacco to be holy, and each used tobacco with respect.

- End -

Time: 10-15 minutes

Materials: Place cards that come with training manual.

Teen Teaching - Delivery



TSCOT
Youth
Training
Manual

INSTRUCTIONAL ACTIVITY #3 Traditional Uses of Tobacco

Purpose:

- To enhance knowledge regarding the sacred use of tobacco by Native people.
- To relate to Native American Youth that tobacco abuse is not traditional use.
- To explain the medical use, ceremonial use, and offering of tobacco in prayer.

Description: Two students who have completed the training session will take turns explaining four topics:

1st student: Will ask the participants if they have knowledge of how native people used tobacco as a medicine. After discussion with the class he/she will hold up place card with Botanist, John Gerard's statement and read it to the class. At this point the student will stress the fact that tobacco should not be used in this manner today. The reason being is because of the added chemicals from tobacco companies.

2nd student: Will ask the class if anyone has knowledge of how tobacco was used as a sacred offering. After discussion with the class he/she will hold up place card and talk about each event relating to the use of tobacco as an offering.

1st student: Ask the class if they have knowledge of any activities where tobacco was used. (Should give example of an activity, such as government gatherings). After class discussion student will hold up place card and discuss the activities on place card.

2nd student: Will ask the class if they have any knowledge of tobacco being used in a ceremony. After discussion student will hold up the place card about the Winnebago Bear dance and read it to the class. The student should again reinforce the fact that today's commercial tobacco can not be used in this manner.

Closing: TOBACCO ABUSE IS NOT TRADITIONAL USE.

Materials: Place cards will be provided in training packet.

Time: 10-15 minutes.

Teen Teaching - Delivery

INSTRUCTIONAL ACTIVITY #4 **Traditional Tobacco Use In Your Future**

Purpose:

- To help students figure out ways to use traditional tobacco in a safe place and way.
- To help students discern between traditional use and abuse, by learning their local laws pertaining to tobacco use.
- To help students come up with ideas of places where they could safely (with out fear of being ticketed with MIP) practice traditional use of tobacco.

Description: Have the student draw, design collage were they would like to practice this tradition. Then have the students contact local law enforcement to present the traditional facts and discuss this with them, and where would be the best place for students to practice these Traditions.

Materials: Paper, pens, markers, magazines, glue, scissors, poster board. Phone book or telephone number for local law enforcement.





INSTRUCTIONAL ACTIVITY #5 Traditional Types of Tobacco

Purpose:

- To enhance the knowledge of the types of tobacco used by native people.
- Educate the youth on what the plants actually looks like.
- Explain that some of the plants also had medicinal uses also.

(It would be specified that not all tribes use the same types of plants usually the one indigenous to their area)

Description: Students would have pressed plants and flash cards on the different plants that are indigenous to Montana on hand to drill each other with or develop a game/activity.

- 1) This will familiarize them with the plants and prepare them to find them on field trips.
- 2) Help them become comfortable with the use of traditional plants.
- 3) Help teach them to respect plants.



INSTRUCTIONAL ACTIVITY #6 **Early Cigarette Ads & Suppression**

Purpose:

- To educate students of the early tobacco ads and how they encouraged suppression.
- How early tobacco ads commercialize tobacco use.
- To see how early tobacco ads were used to encourage commercial tobacco use for almost every occasion.
- To show how early tobacco ads were even endorsed by health care professionals, sports, cartoons, hero's of the time, recommended for good health and Native American motif (negatively).

Description: Two to four students would have flash cards and explain how tobacco ads portrayed the goodness of tobacco using different messages.

Such as: "Doctor recommended"

Or "purest and finest on the market - they contain no drug or chemical of any kind...", and how it encouraged the use of tobacco.

Time: 10-15 minutes

Materials: Laminated flash cards, and hand written notes to help Explain the cards and how suppression and how tobacco companies commercialized tobacco.



ICE BREAKER ACTIVITIES

Opening Your Presentation

Ice-breaker activities are used to “warm-up” your audience, energizing them and getting them comfortable with talking to you and in a group. Here are a few popular ice-breaker activities for your use when delivering your presentations.

1. TITLE: WILLOW IN THE WIND

Process: Form a small circle of 8-10 participants, standing shoulder to shoulder, with hands held at chest height, palms forward. One foot should be slightly behind the other for better balance. A volunteer stands in the middle, feet together and body straight but relaxed. The volunteer sways side to side while the members of the circle give soft pushes with their hands.

2. TITLE: INTERVIEW

Process: A volunteer stands in front of the group as other participants ask questions about the individual. For example “What is the best news you can get?” Be creative. The person has the option to pass a question. After the person has been interviewed he has the option to ask the same questions he was asked.

3. TITLE: ONE ON ONE

Process: Individuals mingle for 3 minutes, getting to know everything they can about each other. When the 3 minutes is up, volunteers stand and point out an individual he spoke with and tell the group everything he knows about that person from their discussion. That person must then point out another participant and follow the same procedure.

4. TITLE: CREATIVE NAME TAGS

Process: List interest, hobbies, self profile or cut out pictures from magazines of who you are.

5. TITLE: FEELS GOOD

Process: Each group member has a pen, paper, and a safety pin. Members of the group talk to one another and write on the individual's paper one thing they like about that person. The participants pin the paper to the front on their shirt.

6. TITLE: STORY TIME

Process: Facilitator starts a story by saying half a sentence. It then goes in a circle, each person adding on to the story. It could be one word or a whole sentence. After the story is done, try going around one word at a time with a new story.

Teen Teaching - Delivery

PRESENTATION TIPS

Practice Makes Perfect!

Becoming a good presenter takes practice...lots of practice! But, it is important to know that you cannot get the practice you need without standing in front of a group and delivering your message. Yes, presenting in front of a group is stressful, but if you plan ahead, know your material, and be yourself, you will do a wonderful job!

In this section, we provide a number of important tips and ideas for preparing yourself and for use in your group presentations, including the following:

- ✓ Vocal skills
- ✓ Rehearsing your presentation
- ✓ Elements of a good introduction
- ✓ Using visual aids
- ✓ Taking questions from your audience
- ✓ Using humor
- ✓ An appearance checklist
- ✓ Overcoming nervousness
- ✓ Positive affirmations and self-talk



Teen Teaching - *Delivery*

PRESENTATION TIPS - #1

Practice Makes Perfect!

VOCAL SKILLS...

Tips and Techniques

❖ **Listen effectively!**

Listening effectively does not just mean waiting until it is your turn to speak. It involves specific skills. If you people interrupt you, try holding up an index finger, or your hand, to signal "stop - I'm not finished yet." If you intend to interrupt, try letting the other person finish before you interject. Try to encourage the other person without acting impatient. Simply nod, say "I see," or offer other positive listening words.

❖ **Use appropriate language and descriptive words.**

Avoid using any objectionable or inappropriate words that may offend even one person in your audience. Keep vocabulary at an eight-grade level. As George Orwell said, "Never use a long word when a short one will do."

❖ **Project your voice accordingly (i.e., up and down).**

Mumbling or talking too softly conveys that what you have to say isn't important for the audience to hear. Avoid sighing, or releasing your air, before speaking. Let the air behind your words project your voice.

❖ **Vary your voice and pace of speech.**

A monotonous voice is boring? Your voice is a reflection of what is going on inside of you and in your life. Vary your pace so that the listener can absorb what you are saying.

❖ **Vary your vocal pitch and inflection.**

People tend to prefer a lower pitched voice and associate lower tones come across with more maturity, authority, and credibility. Drop vocal inflections at the ends of statements.

❖ **Enunciate!**

Practice your precision as a speaker and develop your ability to enunciate well by practicing tongue twisters. Listen to radio and television announcers with a careful ear for clarity and emphasis.

VOCAL SKILLS...

Tips and Techniques, continued

(1) Peter Piper picked a peck of pickled peppers.
Did Peter Piper pick peck of pickled peppers?
If Peter Piper picked a peck of pickled peppers,
Where's the peck of pickled peppers Peter piper picked?

(2) All I want is a proper cup of coffee
Made in a proper copper coffee pot.
You can believe it or not,
But I just want a cup of coffee
In a proper coffee pot.
Tin coffee pots
Or iron coffee pots
Are of no use to me. If I can't have
A proper cup of coffee
In a proper copper coffee pot,
I'll have a cup of tea!

(3) If neither he sells seashells,
Nor she sell seashells,
Who shall sell seashells?
Shall seashells be sold?

- ❖ **Eliminate filler words - "uh," "urn," "and," etc.**
When you begin to speak, rather than saying "uh" (as some people do before almost every phrase or when giving their name and phone number), simply pause. You will sound more articulate and powerful.
- ❖ **Use descriptive words and build your vocabulary.**
Can you use more descriptive and creative expressions? Brush up on the basics to help you feel more confident - grammar classes, cassettes, books.
- ❖ **Project your voice.**
Use more air as you speak. Breathe from your diaphragm to increase your intensity and volume. Slow down, especially when using a microphone. The larger the room to which you are speaking, the longer it will take for your voice to travel.
- ❖ **Vary your voice and diction.**
When you speak from your diaphragm, you are in your natural pitch. Be conscious of nasality and enunciation.

Teen Teaching - Delivery

PRESENTATION TIPS - #2

Practice Makes Perfect!

Tips for Rehearsing...

Tips and Techniques

- ❖ How much practice is enough?
- ❖ Use notes sparingly.
- ❖ Use microphones properly.
- ❖ Rehearse, rehearse, rehearse!

How much practice is enough? For most presentations a minimum of seven full rehearsals is adequate. That may sound like a lot, but the time devoted to rehearsal will make a difference in your level of confidence. Know your program inside and out! Know your main points, examples, anecdotes, illustrations, and stories.

Teen Teaching - *Delivery*

PRESENTATION TIPS - #3

Practice Makes Perfect!

Elements of a Good Introduction...

Tips and Techniques

A Good Introduction Accomplishes the Following:

1. Gains the audience's attention by telling something of interest about the speaker.
2. Tells the audience why the speaker is qualified to speak by giving the speaker's credentials.
3. States the topic of the program and the amount of time for the speaker if the time frame is not obvious or known to the audience.
4. State the title, if the presentation or speech has a title and the speaker wants it known to the group.
5. Asks the audience to join you in welcoming the speaker. Save the speaker's name for last, as it is the signal for applause.

Teen Teaching - Delivery

PRESENTATION TIPS - #4

Practice Makes Perfect!

Using Visual Aids...

Tips and Techniques

Since most people are visual learners (we remember only 10 percent of what we hear and over 50 percent of what we see and hear), you can help an audience retain information with visual aids. You are your most important visual aid, so remember to keep your image consistent with your message.

Checklist

Once you've organized your presentation, use these ideas to polish your presentation with visual aids and supplementary materials. Remember, visual supports enhance your presentation up to 50 percent.

Create effective visual aids.

- ❖ Make certain that your image does not detract from your message.
- ❖ Avoid distracting visuals, such as pens, notes, papers, books, and other crutches.
- ❖ Use simple images and bright colors.
- ❖ Use readable lettering that is visible by the entire audience.
- ❖ Use phrases or main points, not complete sentences; do not exceed six points.
- ❖ Make notes on the margins of flip charts, on the frame of transparencies, or on Post-it notes on transparencies.

Use visuals effectively.

- ❖ Test the equipment. Verify that visuals are right side up and the projected image is in focus. Carry an extra projector bulb.
- ❖ Turn off the projector when pausing significantly between visuals.
- ❖ Always face your audience.
- ❖ Cue and control information displayed. Avoid pointers.
- ❖ Hold any print materials (book, magazine, picture) still until the audience has had time to look.

Create professional handouts.

- ❖ Check and recheck for accurate and complete information.
- ❖ Make sure content is grammatically correct.
- ❖ Write in an active, direct, friendly style.
- ❖ Use a consistent format for multiple pages/
- ❖ Clearly label diagrams and charts.
- ❖ Provide sufficient white space for note taking.
- ❖ Distribute handouts prior to your opening remarks.

Teen Teaching - Delivery

PRESENTATION TIPS - #5

Practice Makes Perfect!

Taking Questions from the Audience...

Tips and Techniques

There will be times when you must follow up your presentation with a question-and-answer session. Here are some tips:

- Be enthusiastic.
- Repeat the question.
- Keep your answer brief.
- Don't bluff your way through.
- Give a brief response to an antagonistic question.
- Thank people for their questions and interest.
- Let your audience know you will answer questions after the presentation.
- Have people in audience who will ask questions.
- Offer an answer to a question that has not yet been asked.
- Let your body language reinforce that you are eager to answer questions.
- Save a short statement to close your question-and-answer session.
- Be available after your presentation.

Teen Teaching - *Delivery*

PRESENTATION TIPS - #6

Practice Makes Perfect!

Using Humor...

Tips and Techniques

Use appropriate humor whenever possible.

Use humor in almost every presentation you give, unless it would be completely inappropriate.

Collect appropriate jokes and stories.

Keep a file of jokes and get into the habit of recording and filing jokes and stories when you hear or read them. Appropriate humor means material and humor that will not offend others. Never use racial, ethnic, or blatantly sexual material. If your material will offend just one person, it is better not to use it.

Personalize jokes and stories.

Humor should be aimed at yourself - it almost always works better than the type of humor that puts others down. Personalized stories usually endear a speaker to the audience. People like to relate to others and know they are human.

Deliver humor crisply; avoid apologies, explanations, or excuses.

The most successful humor is conveyed using the fewest words possible. Avoid undermining your humor or jokes by interjecting comments such as, "I'm terrible at telling jokes," or "I hope you haven't heard this one."

Practice humor on the job.

Evidence is strong that both individual and group productivity, plus employee health, improve when humor is part of the work situation.

Teen Teaching - *Delivery*

PRESENTATION TIPS - #7

Practice Makes Perfect!

Appearance Checklist...

Tips and Techniques

Appearance Checklist

Check the items you might want to change and then take this list to your closet, your hairdresser, and your favorite shops. Assemble a few outfits that would be suitable for making a presentation.

Accessories

- ❖ Wear jewelry that is simple, not distracting or noisy.
- ❖ Anchor scarves and pocket-handkerchiefs.
- ❖ Wear a belt for a finished look.
- ❖ Carry a quality leather handbag, binder, or attache' case that is not too large.
- ❖ Wear conservative ties.
- ❖ Wear quality, conservative socks or stockings.
- ❖ If wearing a hat, don't let it distract from your face.

Clothing

- ❖ Select appropriate clothes; Select styles appropriate for your age..
- ❖ Wear a jacket for power and authority.
- ❖ Select solid-colored garments.
- ❖ Wear accent colors that enhance your appearance.
- ❖ Wear your hemline at the knee or below.
- ❖ Try not to look "ruffled."

Cosmetics

- ❖ Use makeup moderately. Go to a makeup artist or attend a class on color, products, and application.
- ❖ Have your nails manicured; avoid excessive lengths and bright nail polish.
- ❖ Do not drum your nails on a table or lectern; it's distracting.

Hair

- ❖ Wear a hairstyle that is neat and not trendy.
- ❖ Avoid a hairstyle that falls forward into your face or long bangs.

Color

- ❖ Wear colors that make you feel good and ones that people compliment you for wearing.
- ❖ Wear darker colors for a more powerful look.
- ❖ Match a bright-colored blouse or shirt with a contrasting suit.
- ❖ Select a color that supports the message you want to convey.
- ❖ Repeat an accent color somewhere else in your outfit.

<u>Color</u>	<u>Tone</u>
Teal Green	Open communication
Bright yellow	Learning
Red	Energy
Orange	Agitation
Pink or Blue	Calming, trusting

Teen Teaching - *Delivery*

PRESENTATION TIPS - #8

Practice Makes Perfect!

Overcoming Nervousness...

Tips and Techniques

Speak on a familiar topic. Know your subject as thoroughly as possible. Do the research necessary to make you confident that you know what you're talking about.

Know your audience. Find out what its members expect to hear from you. Check out their interests, occupations, age, and general knowledge of your subject area.

Organize. A good talk should have an introduction, body, and conclusion. It should have a simple point, a purpose the audience clearly understands.

Practice. Prepare an outline and deliver the talk out loud three or four times in private. Use a tape recorder and listen to the playback with as much objectivity as possible.

Make a conscious effort to relax. The height of tension comes just before you're supposed to start. Take deep breaths, which help by increasing your supply of oxygen.

Establish eye contact. Look at your audience before you speak. This will draw its attention to you. Pick one person and deliver several words or phrases to him or her.

Be enthusiastic. Usually the most important element in any successful talk is the speaker's enthusiasm, a quality that reflects other desirable qualities – believability and sincerity, among others.

Be brief. A good speaker knows when to quit. Be aware of your time limit and stick to it.

Don't be too critical of yourself after the event. Many veteran speakers half-jokingly claim that there are three speeches involved in any address: the one you thought you were going to give, the one you actually gave, and the one you delivered so brilliantly to yourself on the way home.

Affirmative Self-Talk...

Tips and Techniques

Examples of affirmative self-talk:

- ❖ I am going to do well today.
- ❖ The audience wants to hear what I have to say.
- ❖ I am calm and relaxed.
- ❖ With each breath I take, I feel calmer and more assured.
- ❖ I open my talk with humor to help myself and the audience relax and to enjoy the information.
- ❖ I prepare for each presentation.
- ❖ I practice my speech, looking for ways to improve it.
- ❖ I project myself with power, and I develop my vocal skills.
- ❖ I move deliberately, using my body to reinforce my message.
- ❖ I don't mind making mistakes as I learn to speak more effectively.
- ❖ I learn from my errors and become more polished and professional.
- ❖ I accept feedback from others with poise and openness.
- ❖ I evaluate myself after each presentation, determining which areas need improvement.



Additional Resources

Some Selected Resources

The following represent a few resources you may want to check out on the Internet and in the local library. Consider adding additional resources to this list and to your binder!

Website Bibliography

www.Tobacco.org/History/Tobacco_History.html

Latest tobacco headlines, news briefs, quotes, and old cigarette ads, links, tobacco time line and history.

www.ihawaii.net

Stoney Native American Lore has 150 different stories, from many different tribes; they are: origin, creation and other Native American stories.

www.donaldevans.com/donaldevans

Origin of the sweat lodge, and other Native stories and Red Road spirituality

www.kstrom.net/isk/fod/plants.html

Traditional herbal and plant knowledge, great connections to plant Data bases.

www.csd1.tamu.edu/FLORA/gallery/gallery_query.htm

Great site to find visual pictures or drawings of plants, must have the scientific name of plant.

www.alternative-medicine.com/herb

Great site to find definitions and pictures of plants and extensive facts on herbology.

Article Bibliography

2001 July-August, Lawrence Shorty, Reclaiming the Sacred Plant; Well Nations Magazine.

1997 Sept-Oct-Nov.; The Plant People, Sprit Talk News, Volume 3 Issue 5. Date (unknown), Author (unknown). Sacred ways, sacred plant and the Circle of Life, received from Native American Plant Cooperative P.O. Box 36749, Albuquerque, NM 87176.

