RENEWING TRADITIONS: AN ALCOHOL PREVENTION PROGRAM FOR NATIVE AMERICAN YOUTH

by

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A Master's Research Project submitted in partial fulfillment of the requirement for the degree Master of Arts

OTTAWA UNIVERSITY

July, 1998

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ABSTRACT

Renewing Traditions is a treatment program, which aims to delay or prevent alcohol use before it becomes habitual or dysfunctional. The research believes that prevention is a role that is particularly appropriate for educators.

Language is also investigated as the primary tool for learning. Also discussed is how language reflects not only psychological and cognitive purposes and contexts, but social ones as well. The activities in the treatment program promote students' language use to examine, process, discuss, read, write about and critically evaluate knowledge concerning alcohol. It requires that students be active participants and communicators, and that lessons allow for a great deal of student interaction.

Renewing Traditions explains how prevention is not a separate curriculum, but must be woven throughout children's learning experiences. At the core of this curriculum is the role of language and communicative interaction. Skill matrices and lesson outcomes show where and how this integration can be accomplished.

Models of alcohol and substance abuse prevention are analyzed and compared to the Renewing Traditions curricula. The Renewing Traditions Program incorporates the most promising research findings from the models discussed, relating these models to the specific needs and characteristics of Native American communities, parents and schools. The model presented here addresses alcohol prevention for Native American children in a holistic framework.
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CHAPTER 1
THE PROBLEM

Introduction

The purpose of the study is to design an alcohol prevention program for Native American youth.

Development Of The Problem

Alcoholism is one of this country's most serious health threats. It ranks only third to cancer and heart disease as a leading cause of death. Yet alcoholism, says researcher and therapist Robert Ackerman, (1978) "is one of the most neglected conditions in our society." The most neglected population affected by alcoholism, according to Ackerman, are children of alcoholic parents. Their neglect, says Ackerman, makes alcohol an "equal opportunity destroyer."

The Four World's Development Project (1984) notes that "alcohol abuse is widespread, and it affects millions of school children. Nearly 29 million Americans today were raised by one or more alcoholic parent. The highest incidence of parental and family alcoholism in the U.S. is among Native Americans. There is a clear association between alcoholism and all types of domestic violence. Alcoholism effects the entire family. It is a "family illness." In Native American communities where alcohol abuse is a critical, widespread problem, alcoholism is a community illness. Over half of all children raised by alcoholic parents grow up to abuse alcohol themselves. Children of Alcoholic parents face physical problems; many are physically abused, suffer birth defects from fetal alcohol syndrome, a disease that frequently causes mental retardation and behavioral instability. Children of alcoholic parents face severe emotional and behavioral problems. Hyperactivity and enuresis are common. Many children feel consumed by guilt and responsible for their families' problems. Depression and suicide are also common. Children often see parental behavior as a reflection of their own self-worth, and have
difficulty seeing themselves apart from family alcoholism. Though they may be emotionally abused at home, children rarely seek help. Children of alcoholic parents face severe social problems. Alcohol effects the quality of the world in which they live. For many, it is difficult to form trusting relationships with others. Because they take on much additional responsibility at home, they often have difficulty adjusting to a different role when they enter the classroom."

**Need for the Study**

While these are the facts about alcoholism and its effects on children, there are two more important facts of which people need to be aware, because each has important implications for how the problem is addressed. The first is straightforward: of all the institutions that impinge on the lives of children of alcoholics, schools interact with these children most often. Schools have a critical role to play in minimizing the effects of alcohol abuse on its youngest victims and in preparing Native American children for a healthy future.

The second fact is that schools alone can't solve the problem. An hour or two a week spent on alcohol awareness, Native American studies, or building self-esteem while the many other hours in school fail to meet the needs of the whole child is like putting new screens on a window while the foundation of the house is crumbling.

Addressing the problem, then, requires not only an awareness of the facts, but a committed effort on the part of schools and Native American communities to work together toward a common purpose, to change contradictory norms and lifestyles in their communities. **Renewing Traditions**, through its combination of school-based and community-based activities, aims to facilitate this unity of purpose and action. In so doing, the hope to bring to the surface and radically change "the problem communities don't talk about."
Purpose of the Study

The purpose of the study is to design an alcohol prevention program for Native American youth.

Research Question

The purpose of the study is to design an alcohol prevention program for Native American youth.
CHAPTER 2
THE LITERATURE REVIEW

Introduction

Models of alcohol and substance abuse prevention will be examined. First, school based prevention needs to be defined. One currently accepted definition involves programs that "aim at the reduction, delay, or prevention of alcohol use before it has become habitual or clearly dysfunctional" (Polich, 1984). Prevention is different from treatment, which involves attempts to eliminate or reduce alcohol abuse once it has begun. The goal in prevention programs is to prevent children from ever using and abusing alcohol.

School Based Prevention Models

Information Model: School-based prevention programs began in the 1970's, when President Nixon called for drug education at all level of schooling. One of the first kinds of prevention models - which included alcohol prevention as well as the prevention of the use of other drugs - has been called the Information Model. The assumption behind the Information Model is that children use alcohol and other drugs because they lack information on the harmful effects of these substances, or because they have ambivalent or positive attitudes toward alcohol, tobacco and other drugs. By providing information on the negative effects of these substances, this model holds, students will develop negative attitudes toward drugs and therefore will not use them. Scare tactic materials flourished as part of some programs based on this model.

Individual Deficiency Model: Later, alcohol educators and medical professionals identified specific characteristics of youthful drug users that made them especially "at risk" for drug abuse. The problem of alcohol and substance abuse was viewed as arising not "in the drug, but in the user," and the focus of prevention strategies became changing the person (Lessne, 1986). Sometimes called the Individual Deficiency Model, The Affective
Model, or the Psycho-Social Model, programs under this category aim to enhance the coping skills, self-esteem, and decision-making abilities of children believed to lack these qualities and as a result, to be at "high risk" for drug abuse.

**Public Health Model:** The Public Health Model (Kinney & Leaton, 1978), favored by many psychologists and medical professionals, looks at the individual (the drug abuser or potential abuser), as well as at the substance itself and the environment in which alcoholism occurs. Specifically, this model looks at these causes of alcohol abuse:

1. the agent, or alcohol itself, and the characteristics of alcohol that create the potential for abuse (its addictive and mood-changing qualities);
2. the host, or the individual, and the characteristics that lead some individuals to abuse alcohol, including heredity and psychological factors such as unmet emotional needs; and
3. the social-cultural environment, including the norms, expectations or unwritten cultural "rules" governing behavior.

**Social Pressures Model:** A new generation of school-based prevention programs builds on the Public Health approach. These programs are the Social Pressures Model or the Inoculation Model. Programs under these labels emphasize the outside influences that move children toward drug use, such as media advertising and the influences of families and friends who accept and use drugs (Botvin, 1986). The approach in each of these models is to make children aware of likely social pressures to use alcohol and other drugs, help them develop specific problem-solving and assertive skills to "say no," and correct misconceptions that alcohol and drug use are the "norm." By gradually exposing students to more intense pro-use social influences - through peer interactions, role playing, and social reinforcement - these programs hope to "inoculate" students against the use and abuse of drugs. Ultimately, the Social Pressures Model and similar programs expect that students who are "inoculated" will act as role models to reverse pro-use norms.
Alternatives Model: Finally, the Alternatives Model (Botvin, 1986), incorporates aspects of each of the models above, claiming that children turn to drugs for both internal and external reasons. This model attempts to provide productive alternative activities as a solution to alcohol and drug use.

Renewing Traditions Program: The Renewing Traditions program incorporates the most promising research findings from the models discussed above, relating these models to the specific needs and characteristics of Native American communities, parents and schools. The model presented here addresses alcohol prevention for Native American children in a holistic framework which targets:

- (1) all of the child's developmental potentials - physical, emotional, social, intellectual, spiritual and volitional; and
- (2) the social-cultural environment in which the child lives and learns, including family, community, the school and the broader society.

Within this holistic, whole child/whole community framework, the Renewing Traditions program rests on several assumptions for effecting change away from pro-use norms to healthy, substance-free individuals and communities. Those assumptions are that:

- (1) children, parents and educators need the information or knowledge upon which to base sound decisions;
- (2) to make those decisions, they also need the confidence, wisdom and ability that stems from a positive self-image, feelings of worth and self-esteem;
- (3) from this, children, parents and educators can interpret events and information in light of their own life experiences, taking ownership over decisions that create -
  - positive, healthy norms for individuals and their communities, and
  - alternatives to alcohol use that lead to positive, successful lives.
Thus, Renewing Traditions draws on the best research and practice from the Information Model, the Affective or Psycho-Social Model, and the Public Health, Social Pressures and Alternative Models of alcohol prevention. Successful elements from these models are directed toward meeting the needs of the whole child and his or her community, combining school-based activities with parent involvement and positive community change. This holistic model implies a dynamic change process that is:

(1) long-range,
(2) comprehensive,
(3) a genuine commitment, and
(4) a genuine collaboration between schools and communities, and between teachers, parents and Native American children.

For parents and teachers of Native American children, the words of this young student raise a familiar question - one that may disturb us - certainly one without a simple answer. What is the future parents are creating for their children? Out of a rich and varied cultural heritage, what has survived to form the identity of Native American people today, and what identity will be passed along to future generations?

There is a choice in how these questions are answered, and that is what Renewing Traditions is all about. Parents know that American society is rapidly becoming a nation of drugs. Nowhere is this more apparent than on the reservations, in our communities and in our schools. Parents also know the losses children face: loss of their cultural heritage, their languages, and their identity as descendants of generations of Native American people before them. These losses are connected to other losses, though Native American children can achieve and excel as well as other students, we nevertheless see widespread patterns of failure among Native American students in our schools.

Children learn what they are taught; they learn what they observe, feel and see modeled for them. In traditional Native American communities, generation after
generation of Native teachers helped young learners acquire what they needed to know to be successful - to survive and contribute positively to the life of the community. In so doing, children learned about themselves as individuals; they saw themselves as belonging to a larger group and as having an important place in their families and communities. Out of this, children developed a sense of themselves as valued members of a larger, fully functioning whole.

Today, the messages children receive as part of their life experiences are less clear: they see in many cases, alcohol use and abuse, the resultant family and community disorganization, and very often they see all of this as the "norm." Some children may see their parents or other relatives and friends behaving quite differently when they are drinking than when they are not. Yet children also hear that it is important for them to achieve in school, and that this will assure them of a future job and a successful life.

Children learn what they are taught. In many cases what they learn is a paradox; what they observe and what they are told may be two very different things. While this accounts in large part for the perpetuation of paradoxical norms in Native American communities, in the paradox lies great hope. People can change the ambiguous messages children receive and internalize; teachers, parents and other professionals can help Native American children develop the cognitive abilities to critically evaluate those messages and the norms they reflect. Communities can help children acquire the strength and self-confidence to resist what is damaging, thereby changing and creating new, more positive norms.

The patterns of failure Native American children face and begin to experience in school - the same patterns they see acted out by adults in their communities - can be reversed. When does the reversal begin? It starts in childhood: but raising healthy, vigorous individuals free of alcoholism, educators and parents can help structure a healthy, positive future into which new generations can grow.
The future interlocks with the past. The task is to rediscover those positive elements from the cultural legacy, using these to reshape the present, and ensure a positive future. In doing this, we must also recognize the debilitating history that Native American people have experienced as a result of Anglo-American contact and subjugation. These historical experiences, more than any other single factor, account for the loss of cultural identity and of positive traditions passed on by generations before.

Yet in the past also lie the lessons to reveal a positive future. While the debilitating history of conflict, defeat and colonization is integral to all Native American people's past, so are the traditional values that have survived despite this historical experience.

By renewing and applying these values to daily living, Native American people and children can respond positively to modern challenges and problems. In the process, individuals can develop a new vision of themselves and their communities - one that is free of alcoholism and the paradoxical norms which perpetuate it.

Four traditional concepts can help begin this learning, re-creative process. The concepts were selected for their power to synthesize many elements of the learning process. They form the core of the Renewing Traditions philosophy and of the educational goals inferred from that philosophy. They appear in each activity in the curriculum sequence. These larger learnings, which all children can develop as a result of the Renewing Traditions program, are:

- balance - between self, others, and the social-cultural environment;
- strength - arising within individuals but also reflected in strong, healthy families and resilient communities;
- cooperation - stemming from mutual respect and unity of purpose, and
- change - the transcending of negative norms to create new, positive lives and communities.
The first step in addressing the problems of alcohol abuse is to distinguish between the symptoms of those problems, and the problems' root causes. Clearly, Native American children of alcoholic parents experience many observable difficulties - absenteeism, low academic achievement, emotional, social and physical problems - all indicators of family alcoholism that are important in diagnosis and in program planning. Many programs lump these indicators together as characteristic of so-called "at risk" youth - children deemed at risk of failing in the educational and larger social system.

A more appropriate and powerful way to look at this issue is to recognize that children from alcoholic homes live in a risky social environment. It is very important to recognize that children's social environments encompass their family, their community and the society at large. This includes, especially, schools. Schools, as critical institutions in the social environment, can serve to enlarge the risks faced by children of alcoholic parents or as one force to mitigate those risks.

By addressing the problem from this perspective, communities focus the problem where it originates - not in children, but in the social context in which they live and learn. People thus avoid blaming children for the problems of which they are victims.

At the same time, this broader focus on the social environment helps one see the many interrelated forces that create and sustain family and community alcoholism. Alcoholism isn't just an individual or even just a family problem. Its cause, and its consequences extend to the very core of Native American communities, and to the conflicting expectations or norms that arise through interpersonal influences in the community context. But children will fall short if the analysis ends here and people risk the even greater danger of blaming Native American communities for a problem of which they, too, are casualties.

Alcohol and other drugs are accepted and in fact integral to our society. A substantial federal budget subsidizes the alcohol, tobacco and "legal" drug industry. We have stories
that specialize in selling legal drugs to alleviate aches, pains and other ills. We see flashed before our eyes every few minutes on television at least one persuasive scene demonstrating the benefits of these drugs or alcohol. We cannot drive for long on a highway or read through a magazine without encountering further persuasive endorsements of the attractiveness and acceptance of using these products.

Children learn what they are taught, and much of the lesson communicated by the media and federal policy supporting a powerful legal drug industry is that smoking, drinking and the use of pills are "okay" and even beneficial, attractive and approved. Alcohol researchers Jean Kinney and Gwen Leaton (1978), say that this double message reflects American social norms. They ask, "Are we trying to have our booze and drink it too?" That is, we seem to "want alcohol without the associated problems."

For Native American children and Indian communities, the media's message is doubly dangerous because of the contradictory norms and expectations regarding alcohol use. Even on "dry" reservations, Native American children frequently see damaging drinking behavior accepted; they learn attitudes and values about themselves, their family and alcohol that may ignore or accept abuse. The fact that alcohol is presented as attractive by the media in the larger society, while not a direct cause of alcohol abuse, certainly is not a force likely to eliminate the problem.

In looking at the broader social and cultural context in which alcohol abuse occurs, we must also look at history. For those Native American communities which traditionally produced beverage alcohol, its consumption was highly ritualized. With Anglo-American contact and subjugation, the social structures supporting those rituals - native religious and ceremonial life, kin relations, belief systems, and informal and formal sanctions on individual and public behavior - disintegrated. Moreover, contact and conquest removed traditional family and tribal roles, replacing interdependent family groups with economics based on individual achievement, and replacing tribal self-sufficiency and autonomy with
dependence on external agencies. Until very recently, this has meant a situation of nearly complete political and economic impotence for tribes. The individual, community and tribal disablement brought on by these overwhelming forces of conquest cannot be ignored in the analysis of the causes of alcohol abuse in Native American communities.

The problem of alcohol abuse touches many young Native American lives. Yet often teachers, parents, and especially children themselves fail to recognize the problem or its long-range consequences. Sometimes we simply don't know what to look for or where to seek help.

Previous sections outlined the facts about alcohol abuse and noted that those facts affect most deeply Native American children from alcoholic homes. We have also looked at the root causes of the problem and presented a model for addressing those causes from a whole child/whole community perspective.

Teachers, parents and communities working together toward a common purpose can use this perspective as a starting point for change. By working together, people can reveal the "real Me" - the strong, healthy, balanced "Me" - in each of us and in our children.

Teachers are the real front line experts who can begin the change process in schools. Teachers who have the facts about alcohol and alcohol abuse prevention can work with parents and children, bringing parents into the classroom or working with them in the community to reinforce school-based efforts, and to reinforce children's ability to say "no." Teachers can make a difference.

How can parents and communities help their children find the best in life? We begin with ourselves, our families, and our community. Renewing Traditions provides curricula and a theoretical and philosophical framework for prevention efforts. But efforts must extend beyond the schools, directly to families and communities as well.
The bridge from schools to families and communities involves establishing new, no-use community norms. The Renewing Traditions philosophy suggests that these norms are not really "new" - these are simply reaffirmations of traditional values in Native American communities. People can envision this process as establishing a line, or a boundary that divides acceptable from unacceptable behavior. Eventually this "line" must be codified into a community's or a tribe's social policy - a formal statement about what the community believes is socially acceptable and unacceptable. In short, the relations between Native American communities and schools must change from exclusionary to collaborative ones.

Current research and practice proves that this takes time: change is a process, not a once-and-for-all event. Such fundamental change requires time, effort, and continued commitment. Often when change is effected in one area, a ripple effect occurs; change then occurs in other areas. An example, would be implementing curricula that incorporate Native American children's home background, the school demonstrates its interest in the local community, parents become more involved in their children's schooling, and parents and teachers become advocates for further change to empower children and communities.

Human beings learn and grow from and through their parents' teachings. Educational institutions have been established so that human beings can have the right and the opportunity to continue to learn and grow from and through the teachings of adults. Since both parents and teachers have a mutual interest and concern at hand - the children - it is imperative that parents and teachers work together to ensure that children are healthy, loved, and happy in their own homes, school and communities.

Professionals can do this by ensuring that children learn and develop all their potentials in a climate conducive to positive growth. This includes recognition of the particular community and home background of the child, which is necessary to growth and development within that cultural context. By incorporating that home background into
instruction, schools and communities, together, take ownership over positive change. Together, they provide an educational experience that enriches and develops the whole child.
CHAPTER 3

METHODOLOGY

Introduction

The purpose of the study is to design an alcohol prevention program for Native American youth.

Research Design

A descriptive research design was used in the development of this project. One of the most commonly used methodologies in the study of adult education and training is descriptive research. The central focus of descriptive research is to examine facts about people, their opinions and attitudes, (Kerlinger, cited in Merriam & Simpson, 1995). The main component of the design came from activities created by the researcher for different age groups/levels and completed with Native American youths during counseling sessions. The activities were designed primarily to be integrated into a school curriculum but can also be utilized in other environments such as counseling sessions or parent and child sessions.

Source of the Data

The data gathered for this project was in the form of informal interviews with parents, teachers and youths, books, journal articles, activities for different age groups formulated by the researcher and the researchers own knowledge and experiences as a social worker and a counselor for over eight years.

Method of Analysis

Once literature was collected and notes were made, the researcher developed activities for different age levels that would increase cultural and community awareness. Research on alcohol prevention with youths was reviewed and integrated into project activities based on applicability to the Native American population. After completing activities for a period of about one year with different age youths, feedback from youths, teachers, counselors and parents was considered.
CONCLUSIONS AND RECOMMENDATIONS

Conclusions

Renewing Traditions is really about learning: learning carried out by children and learning derived from teaching new concepts and ideas. Counseling and educating professionals are all aware of the widespread use and abuse of alcohol which poses an especially serious health threat to Native American communities. Such professionals also know that communities are aware of this problem, and are searching for answers. Research tells the American population that communities alone cannot solve the problem. Communities must work with schools, families and policy makers. Renewing Traditions is a prevention program that uses and enriches the strengths of Native American communities, to mobilize them toward positive change. Such change requires redirecting the community and societal norms that sustain alcohol use, and renewing the strengths of traditional values to create new, "no-use" norms.

The first sections of Renewing Traditions establish and elaborate the program's philosophy, then discuss the extent of alcohol abuse in Native American communities. What must be done to change this, with teachers, parents and communities working together is then addressed.

When these individuals unify their efforts with those of other parents, teachers, aides and school administrators, real and lasting change can occur. The final section provides the mechanism for this change: a curriculum that brings together all those affected by alcohol use in Native American communities, in a positive learning and growing experience.

In implementing this curriculum, one will find that feelings, attitudes and beliefs about alcohol will be expressed and shared in many different ways. Dealing with this requires first examining one's own views on alcohol and its abuse.
Recommendations

Alcohol researcher Peter Bell (1998), explains there are four relationships a person can have with alcohol: "One can use it, abuse it, become dependent upon it, or be affected by someone else's use of it." In addressing these relationships in the classroom, teachers and other implementors should follow these guidelines:

1. Be honest with your feelings and attitudes about alcohol.

Most community members would accept that the goal is to prevent children from ever using or becoming dependent upon alcohol as adults. What communities do to prevent abuse and dependency, however, varies with cultures, socioeconomic conditions and our own individual beliefs. Currently, several theories of the causes of alcohol/drug abuse exist. The most commonly accepted theory is that abuse results from a genetic predisposition toward addiction that is brought out by environmental factors. Other theories state that alcohol abuse begins when a person is "dis-eased" with himself/herself, with others and the social-cultural environment. Still other theories look for causes in the combination of low self-esteem, lack of coping and refusal skills, and pro-use media or peer influences in the social-cultural environment.

How people view the causes of abuse influences their solutions for dealing with it. If communities view abuse as genetically determined, or a consequence of personal and familial deficits, then the people might seek to treat or to intervene. Treatment and intervention approaches attempt to reduce or eliminate use by individuals whose lives are impaired because of continued alcohol use.

This is not the perspective of Renewing Traditions. Renewing Traditions is a treatment program, which aims to delay or prevent alcohol use before it becomes habitual
or clearly dysfunctional. Most people believe that prevention is a role that is particularly appropriate for educators.

As teachers, the task is to help students realize their strengths, expand their cognitive abilities, develop their expressive/written languages, and acquire the coping and refusal skills to stand strong when faced with a decision on alcohol. Ultimately, we want to empower children with the strengths and personal resources to change community and tribal norms, so that a healthier, alcohol-free environment exists for future generations.

2. Language and communicative interaction

are central to all learning.

At the heart of this curriculum is the role of language and communicative interaction. Language - the primary tool for thinking and experiencing - is also the primary tool for learning. Language reflects not only psychological and cognitive purposes and contexts, but social ones as well. The activities herein promote students' language use to examine, process, discuss, read, write about and critically evaluate knowledge concerning alcohol. This requires that students be active participants and communicators, and that lessons allow for a great deal of student interaction.

This, in turn, requires that classrooms provide welcoming, nurturing environments, where sharing, confidentiality and safe disclosure are the norms. To establish such a classroom environment, these "social rules" will be helpful:

- Be positive.
- Use proactive rather than reactive statements.
- Everyone gets to share at least one idea or experience, if they want to.
- Praise and encourage others.
3. Integration with core subjects is critical to prevention.

Prevention is not a separate curriculum, but must be woven throughout children's learning experiences. Skill matrices and lesson outcomes show where and how this integration can be accomplished. Here are suggestions for getting started:

- Read the curriculum, make notes and discuss it with others.
- Review with colleagues, parents and others where this curriculum can fit or be integrated into core content areas.
- In the classroom, introduce the curriculum to parents and discuss their roles in the curriculum.
- Don't just confine parent involvement to the classroom. Make home visits, meet and talk with parents outside of class; and discuss with them both the classroom and parent reinforcement activities contained in the curriculum.
- Begin a dialogue with parents and community leaders. Indicate your support for prevention and ways the school can contribute to the prevention effort.

Remember, your role is to help students succeed in school and in life.

The usefulness and applicability of this projects use was measured by the youth's willingness to participate in and complete developed activities. As well, it's success and usefulness was measured by verbal input from teachers and administrators from reservation youth schools who were able to report it's usefulness to the schools curriculum and the Native American population it served. Verbal reports from youth's parents were also considered. The curriculum is in appendix A following this chapter.
APPENDIX A

RENEWING TRADITIONS CURRICULUM
APPENDIX A

RENEWING TRADITIONS CURRICULUM

Before starting the activities, discuss them with colleagues and other parents. Decide when and how you plan to implement the curriculum, then make a commitment. The Renewing Traditions curriculum is designed to be integrated throughout children's learning experiences, in all subject areas, as a tool for primary prevention, for "learning how to learn," and for making positive life choices.

This section contains the specific units and activities for achieving these goals. Complimentary school-based/community-based alcohol prevention curricula are presented for three age levels, and each level has a major theme or focus.

Levels, Ages and Themes
for Renewing Traditions Curriculum

<table>
<thead>
<tr>
<th>LEVEL</th>
<th>AGE</th>
<th>THEME/FOCUS</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>3-5 yrs. (preschool)</td>
<td>&quot;All About Me&quot;</td>
</tr>
<tr>
<td>2</td>
<td>6-7 yrs. (early primary)</td>
<td>&quot;I Have a Role in the Health of My Family and Community&quot;</td>
</tr>
<tr>
<td>3</td>
<td>8-10 yrs (middle primary)</td>
<td>&quot;Making Healthy Choices&quot;</td>
</tr>
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The activities introduce and reinforce the four key concepts that frame the Renewing Traditions philosophy:

- balance
- strength
- cooperation, and
• change.

These four key concepts, selected for their power to synthesize and organize many learning experiences, are treated again and again throughout the curriculum sequence, and are related to other, similar concepts. The concept of cooperation, for example, first appears in level 1 (preschool), in terms of the positive interactions of "self" ("me"), with family members, peers, and significant others. At higher levels children have the opportunity to explore this concept in terms of cooperative relationships within their community and more broadly, within their society. Throughout this expanding learning/growing experience, activities draw together other concepts related to cooperation: respect, trust, belonging, discipline, support, responsibility.

Together, these key concepts help form the main ideas for the units at each level. These ideas are powerful generalizations which children draw from the concepts:

"I am special . . ."

"I have feelings . . ."

"I have a place in the world . . ."

"I have special talents to share . . ."

"Families are important to all cultures."

"Each of us has a responsible role to play in our families and communities . . ."

"I can choose to resist pressure by others . . ."

"With others, I can create positive change . . ."

The Renewing Traditions curriculum reflects a particular theory of learning. Much of this comes from the work of educator Hilda Taba (1955), who emphasizes the importance of higher order ideas and critical thinking over rote recall. Children learn, Taba says, when they have the opportunity to discover, inquire and use what they know to solve real problems.
Taba also stresses the importance of children's social-cultural environment in learning. "Learning in school does not begin with a clean slate . . . the knowledge, ideas, values and sensitivities" acquired in children's social environments determine "what they will, can, and need to learn." Taba calls for using the child's experiences and prior knowledge to bring together all of his or her potentials: physical, mental, social, emotional, and spiritual.

The sequence of units and activities reflects these principles of learning. We begin with primary prevention: by building on children's strengths, and nourishing a sense of self-worth, we give children the foundation they need to resist alcohol use.

But children also need the experience and specific skills to resist the pressures of friends, family and the media to use alcohol. Thus, the units for each level of the Renewing Traditions curriculum include both self-esteem and refusal/resistance/resiliency activities. The two kinds of activities complement each other, and are viewed as integrated facets of prevention and learning.

Renewing Traditions places the child at the center, and activities develop all of the child's potentials: self-esteem, self-efficacy, competence and success, as well as the ability to cope, refuse alcohol, and make healthy choices. Through this process, children are empowered to take charge of their lives, and as adults, they can effect positive changes in their social-cultural environment.
REFERENCE LIST


It must be first noted that Renewing Traditions: An Alcohol Prevention Program for American Indian Youth is not designed to be used as a stand-alone curriculum. It is an concept based curriculum using inquiry as its instruction mode and is meant to be integrated into your other subject areas and to be adapted to fit the particular needs of the students in your class. The design and use of cards, which are contained in a box, is meant to easily facilitate the integration of the activities into your daily lessons. The cards may be removed from the box to be used as a part of your lesson plan and to assist you in the actual teaching of the lesson.

The curriculum box is logically organized to follow the structure of the Scope and Sequence including Main Ideas, Topics, and Grade Levels. The curriculum is structured around six Main Ideas with two or more Topics related to each Main Idea. The Main Ideas are as follows:

1. All People Are Unique Individuals (People Are Unique)
2. Healthy Individuals Lead Balanced Lives (Healthy Individuals)
3. All People Are Family Members; People Also Belong To Other Groups (All People Are Family Members)
4. Communities Are Made Up Of Many Different People (Communities: any Different People)
5. People Have a Relationship With Their Environment (Relationship With The Environment)
6. Traditions Help Define Us As A People (Traditions: Past and Present).

Each Main Idea title can be found on a white tabbed card that stands highest in the box. Behind each Main Idea card are tabbed cards with the Topics' titles. There may be several topics under each Main Idea. Behind the Topic cards are the actual activities/lessons. Each Grade Level has been assigned a color and this color remains the same for that Grade Level throughout all of the lessons. Thus it should make it easier to locate a particular Grade Level.

Color coding is as follows:

- Level 1 Pre School/Kindergarten (Level 1-PS/K) --- Salmon
- Level 2 Grade One and Two (Level 2 - G1/2) --- Tan
- Level 3 Grade Three (Level 3-G3) --- Ivory
- Level 3 Grade Four (Level 3-G4) --- Yellow
- Level 4 Grade Five (Level 3-G5) --- Buff

The section behind each tabbed Topic card consists of a Goal card for a particular Grade Level and the activity cards that support that particular Goal. The Goal card lists a Goal Statement, the Rationale for the Goal, the Objectives for that Goal and an Index of Topics to be covered under that Goal. The Activity Cards which follow have one complete activity included on the front and back sides of the card. The front side lists the name
of the activity, Instructional Notes, the Materials Needed, the Concept(s) Used in this Activity, and the Objective. The reverse side of the card contains the numbered Activity Sequence. The diagrams which follow, illustrate how each of the cards is organized.

Approximate grade level markers:
- upper elementary marker
- grade marker

Structural identifiers:
- **Main Ideas** - the powerful generalization which forms the focus of this section of the curriculum.
- **Topic** - the organizing idea around which a set of lessons are grouped.
- **Sub-topic** - the facts or cases that illustrate, explain and help to develop concepts and generalizations

All people are unique individuals
Understanding oneself
Social Control

LEVEL
3-65

GOAL:
To help students build a sense of confidence and understanding of themselves and their relationships with others.

RATIONALE:
Students must develop an understanding of the rules and expectations of their society if they are to become contributors to that society. The following activities help students acquire the knowledge, attitudes and skills necessary for successful participation in society.

OBJECTIVES:
After completing the activities of this section the students will:

1. Define the difference between rules and laws.
2. Describe three ways that rules and laws affect the lives of community members.
3. Develop a generalization that indicates an understanding of the reasons for having rules and laws that govern our behavior as members of society.

INDEX OF TOPICS:
Defining the difference between rules and laws
Understanding the role and function of laws
This part of the front of the activity card provides the same information as the goal card’s header.

This part of the front of the activity card identifies the content area and the subject of the activity.

It also provides any special instructions and other information necessary for an understanding of the teaching/learning sequence. An objective specific to this activity is also listed.

TRADITIONS HELP DEFINE US AS A PEOPLE;
TRADITIONS HELP TIE US TO THE PAST, PRESENT, AND THE FUTURE
CULTURE
Awareness of Cultural Traits

UNDERSTANDING TRADITIONAL VALUES

UNDERSTANDING VALUES

INSTRUCTIONAL NOTES: One of the major purposes of this curriculum is to help students to develop an understanding of the nature and cause of human behavior, especially their own. Certainly one of the major factors influencing our behavior is that of values, therefore, students need the opportunity to explore their values, the origins of values and how others' values relate to their own. For purposes of this curriculum, values are defined as the worth one puts on objects, behaviors, jobs and positions. Use small group instruction techniques. Invite a community elder to tell a story which is meant to teach values to the students.

MATERIALS NEEDED:

- Chalkboard
- Chalk

CONCEPTS USED IN THIS ACTIVITY:

- Culture
- Traditions
- Values

OBJECTIVE: The students will listen to a community elder and be able to infer what is valued by their community.
HEALTHY INDIVIDUALS LEAD BALANCED LIVES
INDIVIDUAL DEVELOPMENT
Growth

ACTIVITY SEQUENCE:

1. Distribute a number of beans, containers, and soil to each of the students. Divide the class into three groups. Inform the students that they are going to conduct an experiment. Each group of students should plant one or two beans in each container. Each container should be maintained exactly alike until the beans are about 1/2" tall. At that time, instruct the students to do the following. The first group should put a small amount of plant food in the container and they should maintain the container properly. The second group should overdo everything (that is, water it too much, feed it too much, give it too much light). The third group should do too little. All groups should observe the growth of the plants over a period of time, such as a month or so or until the plants show the effects of the treatment.

2. When the plants begin to show the effects of the treatment, have the students describe their conditions. Then have them draw a conclusion about the relationship between the treatment and the plants' condition. Summarize their conclusions by noting that all living things require certain conditions in order to grow and stay healthy. Too much or too little of some things are often bad. Have students identify the causes and effect as it relates to their plants. Continue to summarize the experiment by relating this to the students, noting that in many respects they are much like the plants. Have the students identify things that they need, things that they don't need and things that they can get too much of, such as sweets, which are non-nutritious foods.

3. Display pictures of unhealthy individuals who are overweight, malnourished, smokers, etc. Ask the students to state some relationships between the unhealthy person in the picture and their lifestyle. Students should be able to identify the relationship in most cases, where they can't, assist them by asking questions.