

# THE SACRED CIRCLE OF TOBACCO

2ND EDITION



TRADITIONAL TOBACCO TRAINING MANUAL

# Acknowledgements

The original iteration of *The Sacred Circle of Tobacco* was sponsored by The Montana Department of Public Health and Human Services as well as the Centers for Disease Control and Prevention in the early 2000's and was originally developed, designed, and published by a key group of individuals in Montana representing these organizations: Montana Tobacco Use Prevention Program, Combined Coalition for Urban Indian Health (was comprised of Great Falls Indian Family Health Clinic, the Helena Indian Alliance, and the Missoula Indian Center), as well as the University of Montana Missoula. The following Individuals were instrumental in developing the original resource: Vicky Augare (Blackfeet/Cree), Nyleta Belgarde (Ojibwe), Daniel Fox (Lakota/Arikira), Kathy Reddies (Assiniboine/Sioux), Danny Vollin (Salish), and Cary Youpee (Sioux/Assiniboine).

In 2017, a small group sought to reinvigorate and redesign this resource for adapted use with youth today for the 2<sup>nd</sup> Edition. We have attempted to weave in technology as a key resource, as well as include more engagement activities for a more interactive experience for the youth participants. In our tailoring efforts for this manual, we aimed for use both in reservation and urban community settings, as well as including some key tobacco teachings and approaches that have been honed since the original publication of this manual.

With work spanning for over a year, this committee worked together from across the nation to redevelop this useful manual. Each of member represented local, regional, and national partners, and all played a significant role in this project. These key individuals were: CoCo Villaluz (Hidatsa/Assiniboine/Chamorro), Lori New Breast (Pikuni), Alberta Becenti (Navajo), Joe Law (Klamath/Siletz/Northern Cheyenne), Suzanne Nash (Ojibwe), Jacquie Arpan (Oglala Lakota), and Joshua Hudson (Ojibwe). Many thanks to the [National Native Network](#), [Clearway Minnesota](#), the [Indigenous Peoples Task Force](#), and [Indian Health Service](#) for allowing staff to edit and re-define this manual. Special thanks to the Mille Lacs Band of Ojibwe and Colleen McKinney for the donation and permission to use the artwork created by Jeremy Fields and Missy Whiteman, which was included on the cover of this manual.

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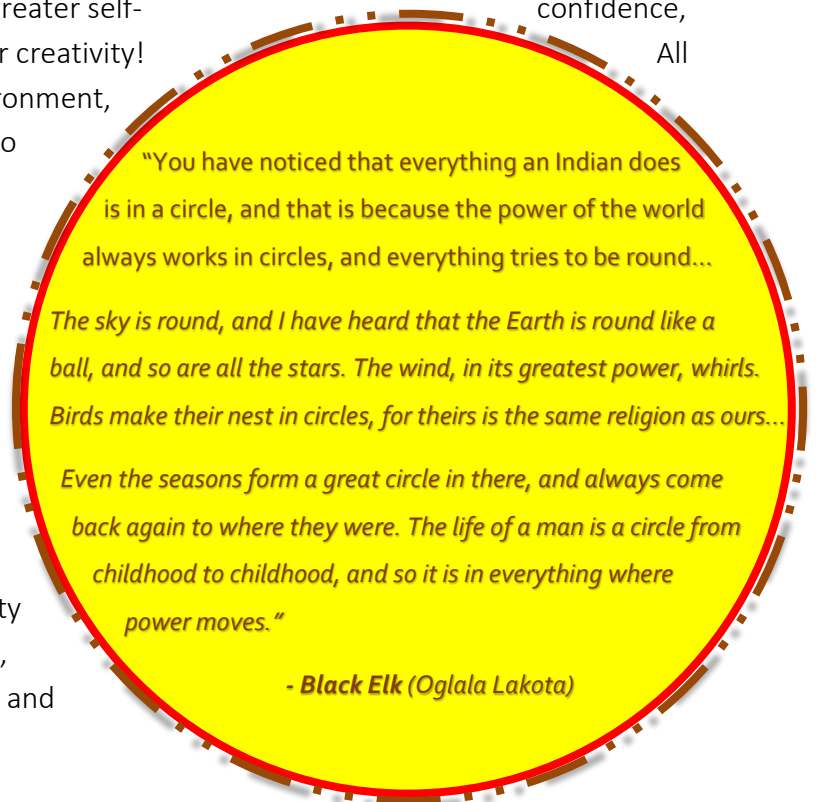
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*Within each module, there are several lessons and activities, which are outlined at the beginning of the modules.*

# Introduction

The Sacred Circle Of Tobacco (TSCOT) youth manual offers a fun experience for American Indian/Alaska Native (AI/AN) teens to improve lifeways by learning and practicing important life skills, while making new friends, developing greater self-confidence, and providing opportunities to celebrate their creativity! All of this happens in a safe and supportive environment, while learning about AI/AN traditional tobacco use.

Through their participation in the Sacred Circle of Tobacco experience, youth will learn about the spiritual and cultural significance of tobacco to AI/AN peoples. The manual 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 facilitation, data collection, presentations, skits, music, the written word, and many other methods.



Some of the things the youth will learn and practice while being a participant in the TSCOT experience include:

- Meeting other teens and gain a sense of belonging.
- Learning about the history of tobacco, and its special relevance to AI/AN cultures.
- Learning and practice teaching, organizational, and leadership skills.
- Developing youth-led *Action & Lesson Plans* to guide the delivery of a unique message.
- Learning to reach out to their peers, schools, leaders, and communities.
- Planning and conducting a community education project focused on commercial tobacco use prevention.
- Gain important skills as a leader and an advocate.
- Having FUN!

## *How to use the manual?*

This manual is intended to be used by adult trainers, mentors and facilitators to engage youth in taking lead roles to increase awareness of the traditional use of sacred tobacco. In some communities, the youth may have experience in planning and implementing projects and feel confident in using the manual in recruiting and training their peers without a formal training. The adult mentors would be available to support the youth and provide guidance when called necessary. *It is important that the adult mentor do not take over the project, but to remain in a supportive and guiding role.*

Adult mentors/facilitators should keep these in mind when working with youth:

- Help establish accountability around meeting time(s)
- Reserve the room and provide supplies for meetings
- Identify cultural resources and speakers on traditional tobacco
- Connect with key partners in the community

### **Recruitment**

The best approach to recruit youth is to go to the schools, youth organizations, Boys and Girls Clubs, community events/gatherings, pow-wows, and sporting events. It is also helpful to identify additional adult mentors to help with the project. To uphold and maintain integrity, it is important that the adult mentors are not using commercial tobacco.

### **Preparing for the Training**

The TSCOT Manual offers 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 tobacco use with their peers, the youth will spend some time in self-exploration, discovering some of their personal hidden talents. This is an important part of the manual, as it helps teens recognize their own unique perspective towards the sacred and traditional 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’ll 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, the youth will 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. The youth can practice delivering their prepared messages to the group, and will schedule a follow-up meeting with their working group and adult advisor.

# *Project Vision and Mission*

The primary mission of The Sacred Circle of Tobacco (TSCOT) is to reinforce the traditional uses of tobacco by AI/AN people through educating youth of the spiritual and cultural significance of tobacco.

The goals of the project are to:

- Educate youth to understand and identify the positive aspects of keeping tobacco sacred - adopting a culturally specific and spiritual relationship to tobacco, and a greater sense of pride in traditional lifeways.
- Develop youth as leaders and advocates – developing skills so they in turn can teach others, sharing the unique aspects of traditional uses of tobacco.

Our hope is that through telling tobacco origin stories and teaching the traditions and spirituality surrounding AI/AN uses of sacred tobacco, while increasing the numbers who practice and have knowledge of traditional tobacco use, we will experience a reduction in the numbers of youth who use commercial tobacco products,.

Using tobacco as a focus, the TSCOT experience supports their strengths, by developing and practicing skills that can be used throughout their lifeways. Here are a few more reasons to become involved in the TSCOT:

## **Personal Growth**

The TSCOT manual will promote an array of opportunities to develop social skills, help others and learn about their culture.

**Social:** Provide an opportunity to be with friends and make new friends by sharing views and working together towards a common mission.

**Opportunity:** Provide space and time for teens to enrich their creativity and leadership skills.

**Skill Development:** Promote engagement in public speaking, lead group discussions, create skits, write songs, design posters, social media and media development – all of which provide an avenue for learning, practicing and developing new skills.

**Leadership Development:** Participants create positive changes within their peers, parents, communities, and leaders.

**Help Others:** The Sacred Circle of Tobacco helps promote health through cultural values and teachings.

# Background

There are approximately 5.2 million American Indians and Alaska Natives (AI/AN) people living in the United States (2010 Census). Smoking rates among AI/AN vary by region and tribe. While smoking use has declined among the general U.S. adult population to 15.1%, however, smoking rate continues to remain high among AI/AN adults at 43.8% (CDC, SAMHSA; 2013)

<https://www.cdc.gov/tobacco/disparities/american-indians/index.htm>

Health effects of commercial tobacco use:

- Commercial tobacco use (smoking, chewing, e-cigarettes) increases a person's risk for heart disease, cancer, diabetes and stroke - all of which are leading causes of death among American Indians and Alaska Natives.
- Commercial tobacco use also complicates and increases the severity of symptoms of diabetes and HIV/AIDS (Human Immunodeficiency Virus/Acquired Immunodeficiency Syndrome).
- Exposure to secondhand smoke is harmful. Secondhand smoke is smoke coming from burning tobacco products such as cigarettes, cigars or pipe. It is also smoke that is exhaled, or breathe out, by the person smoking.
- Third-hand smoke is residual nicotine and other chemicals that are left on indoor surfaces (curtain, carpet, table etc.) by tobacco smoke. People are exposed to these chemicals by touching contaminated surfaces.

*Suggested exercise* – Beginning your data journey: find youth tobacco use information about your community: (See resource page)

[https://www.ihs.gov/telebehavioral/includes/themes/newihstheme/display\\_objects/documents/slides/othertopics/aiaintobacco\\_091615.pdf](https://www.ihs.gov/telebehavioral/includes/themes/newihstheme/display_objects/documents/slides/othertopics/aiaintobacco_091615.pdf)

<https://www.cdc.gov/healthyyouth/data/yrbs/index.htm>

# Training Agenda

The Sacred Circle of Tobacco is an experience to be offered to AI/AN teens as an opportunity to discover and reflect upon their historical and cultural relationship to sacred tobacco.

After learning and discussing some of the unique aspects of sacred tobacco use with other students, teens will spend some time in self-exploration and discovering some of their personal talents. This is an important part of the experience, as it helps teens develop their own unique perspective towards the sacred use of tobacco and promotes development of interpersonal communication skills.

This manual can be broken up in any manner that is appropriate and useful for the context of gathering the youth. It can be used over one whole day, or broken up into a series of gatherings. It would be most effective over several meetings, but could be completed in one day if some of the activities are distributed ahead of time to the participants (ex. Caregiver interview).

## Sample Agenda

(for a day-long session)

8:00 a.m.	Registration
8:30 a.m.	Welcome & Introduction Ice Breaker Activity
9:00 a.m.	Introduction/Background
9:30 a.m.	Module 1: Getting Started
10:00 a.m.	Break
10:15 a.m.	Module 2: Sacred Circle of Tobacco
11:15 a.m.	Module 3: Early Uses of Tobacco
12:00 p.m.	Lunch
1:00 p.m.	Module 4: Cultural Use of Tobacco
1:45 p.m.	Module 5: Getting Ready for Teen Teaching
2:45 p.m.	Break
3:00 p.m.	Developing Lessons and Action Plans Reaching Out to Make a Difference
4:00 p.m.	Reporting Back
4:15 p.m.	Evaluation
4:30 p.m.	Close



# Module 1: Getting Started

**Overview:** This session encourages youth to introduce themselves, share information that best describes them, and assess their current knowledge on tobacco.

**Learning Objectives:** By the end of this session, the participants will be able to:

- Identify and share information that best describes them.
- Assess their knowledge on tobacco.

**Supplies:** Markers, flip chart, tape and papers or cards.

## Activities/Preparation:

Activity/Time	Preparation
Activity 1: Introduction and Energizer 15-30 Minutes	Write each of the words in large letters (using a marker) on a paper (using half a sheet).
Activity 2: Setting Ground Rules 5 minutes	Write in large letters "Our Ground Rules" on the flip chart.
Activity 3: What do you know about tobacco? 15-20 minutes	Write the following statements on the chalk board or on a flip chart: in large letters write "Agree (Take 2 steps forward)", "Disagree (stay where you are) and "Don't Know (take 1 step back).
Activity 4: The Truth About Tobacco 10 Minutes	Read and prepare materials ( <i>if applicable</i> )

**Teaching:** Today, we will be learning about sacred tobacco use among many Tribes, the stories of the origin of tobacco, the cultural use of tobacco, and to raise awareness of the harms of commercial tobacco use. First we would like to get to know each other by participating in an Introduction and some energizers.

## Activity 1: Introduction and Energizers

**Preparation:** Write each of the words in large letters using a marker on a half-pieces of paper. (It may be useful to duplicate for larger groups, so that everyone can select multiple traits)

Caring	Persistent	Respectful	Spiritual	Positive	Grateful
Hopeful	Helpful	Happy	Dependable	Doer	Artistic
Team Player	Talker	Listener	Athletic	Leader	Kind
Creative	Serious	Reliable	Innovative	Thoughtful	Courteous
Considerate	Careful	Brave	Calm	Friendly	Polite
Easy Going	Funny	Fearless	Humorous	Hard Working	Compassionate
Honest	Cheerful	Tidy	Optimistic	Ambitious	Charming

**Time:** 10 – 15 minutes, depending on number of youth.

### Instructions:

- Ask the youth to form one big circle.
- Spread the cards inside the circle with the words facing up.
- Ask the youth to walk about and take a minute to select two to four cards that describes them (depending on the number of participants) and return to the circle
- Start off by introducing yourself by stating your name, where you are from, show cards that you had selected and explain why.
- Ask for a volunteer to begin the introduction by stating their name, where they are from, and why they selected the three cards.
- Then continue in a clockwise direction until all the participants have introduced themselves.
- Have the youth go back to their seats.

## Activity 2: Setting Ground Rules

### Setting Ground Rules

It is important to create a safe environment to share ideas, to learn and to have a positive fun experience. By creating the Ground Rules within the group itself creates shared responsibility and promotes a greater sense of buy-in.

*“What are some ground rules that we agree to? I will write all of your ideas on the flip chart. To get us started, I suggest that we are respectful of each other.”*

*“Do these all seem doable? Do we agree with all of these?”*

Review each of the ground rules and ask the participants if they can agree to respect these ground rules. Encourage conversation about suggested rules.

Tape the Ground Rules in the room to remind the participants at each session.

## Activity 3: What Do You Know About Tobacco?

**Overview:** The activity could be used as a pretest to assess the current knowledge of tobacco within the group.

**Time:** 10 – 15 minutes.

**Instructions:**

- Tell the participant to form one line facing in one direction. Tell the students that you will be reading them statements about tobacco. Point to the flip chart or chalk board and ask them to follow the instructions.
- For every statement that is read, each participant will do one of these:
  - *If you agree with this statement take two steps forward.*
  - *If you disagree with this statement stay where you are.*
  - *If you don't know take one step back.*

**Read the statements aloud, occasionally reminding the participants of the response guidelines.**

*Sacred tobacco is used for prayers, ceremonies, and medicinal purposes.*

*Breathing in secondhand smoke is not harmful.*

*E-cigarettes, vaping, and Juuling aren't addictive like regular cigarettes.*

*Chewing tobacco is harmful to your health.*

*Third-hand smoke is harmful to your health.*

*Tobacco companies are targeting youth with their ads.*

*Commercial tobacco products contains nicotine which is an addictive substance.*

*I know where to go to get help for a person who wants to quit tobacco?*

**Take note of where the participants are, and have them return to their seats. Talk with them about the questions and the responses, and provide space and time for youth to discuss this exercise.**

*Adaptation:* There are various ways to use technology to allow for quick polling. If you think that live-time technological tallying could be more engaging for the youth, feel free to look into this option as well. Do an online search for 'free text message polling' and see what options may work for you.

## Activity 4: Teaching the Truth about Commercial Tobacco

Some of these items can be printed on note cards that could be read aloud by some of the participants, they could be pre-written on an easel and displayed, short video clips could be found and shown detailing these points, or an interactive presentation could be assembled and shown. The options are endless, and there are plenty of other statistics and information points not included here – do some additional research and think of engaging ways to share this information.

*There are over 5.2 million American Indians and Alaska Natives (AI/AN) people living in the United States. (U.S. Census Bureau, 2010). Smoking rates among AI/AN vary by region and tribe. While smoking use has declined among the general U.S. adult population to 15.1% (CDC, 2015), however; smoking rate continues to remain high among AI/AN adults at 43.8% (SAMHSA, 2013).*

Health effects of commercial tobacco use:

- Commercial tobacco use (smoking, chewing, e-cigarettes) increases a person's risk for heart disease, cancer, diabetes and stroke - all of which are leading causes of death among American Indians and Alaska Natives.
- Commercial tobacco use also complicates and increases the severity of symptoms of diabetes and HIV/AIDS (Human Immunodeficiency Virus/Acquired Immunodeficiency Syndrome).
- Cigarettes contains more than 7000 chemicals. The harmful chemicals in cigarette smoke can damage nearly every organ in the body (FDA).
- Most vaping liquids, e-cigarettes, and Juuls have nicotine, which is the addictive chemical in commercial tobacco. Some of the devices administer more potent nicotine doses than smoking a cigarette.
- Exposure to secondhand smoke is harmful. Secondhand smoke is smoke coming from burning tobacco products such as cigarettes, cigars or pipe. It is also smoke that is exhaled (breathed out) by someone smoking.
- Exposure to third-hand smoke is also harmful. Third-hand smoke is residual nicotine and other chemicals that are left on surfaces (clothing, curtains, carpet, walls, and furniture) by commercial tobacco smoke. People are exposed to these chemicals by touching contaminated surfaces. A person who steps outside to smoke cigarettes may have residues on their clothing and expose others who touches or hugs them.

**Take home message:** *There is no safe level of exposure to secondhand or third-hand smoke.*

### RESOURCES AND REFERENCES

1. U.S. Census Bureau, 2010. <https://www.census.gov/prod/cen2010/briefs/c2010br-10.pdf>
2. Centers for Disease Control and Prevention, 2015.
3. Centers for Disease Control and Prevention, 2013. <https://www.cdc.gov/tobacco/disparities/american-indians/index.htm>

# *Module 2:*

## *The Sacred Circle of Tobacco*

**Overview:** This session describes how American Indian people used sacred tobacco and learn about origins of tobacco stories.

**Learning Objectives:** By the end of this session, the participants will be able to:

- Describe how sacred tobacco was used by American Indian tribes.
- Identify the harms of using commercial tobacco.
- Understand spiritual values to honor tobacco.
- Learn how to relax using a Guided Visualization activity.

**Supplies:** Yoga mats or towels, CD player with speakers, flute or soft music CD, and pencils.

Activity/Time	Preparation
Activity 1: What is the Sacred Circle of Tobacco & Tobacco Origin Stories 20 minutes	Read the Tobacco Origin Stories – Our Teachings.
Activity 2: Values Worksheet 10 minutes	Make copies of the Values Worksheet.
Activity 3: Meditation – Guided Visualization 20 minutes	Set out the yoga mats or towels for this activity. Plug in the CD flyer and insert the CD (flute or soft music).
Activity 4: Take Home Activity	Make copies of the Parent(s)/Caregiver Interview Sheet

# *Activity 1: What is the Sacred Circle of Tobacco?*

To AI/AN people across North America, the circle historically and presently maintains enormous spiritual and cultural significance. A life path can be thought of as a circle; the cycle of the seasons, the path of the sun, moon, and stars, and even the growth from a newly born child to that of an elder.

## ***Tobacco Origin Stories - Our Teachings***

The Sacred Circle of Tobacco starts long ago with our ancestors, the first carriers of sacred tobacco. Stories of tobacco's origins are as varied as the Tribes that use tobacco, but these stories all have a single common theme: The relationship with Traditional Tobacco is sacred and only to be used with respect. There are ceremonies involved in every aspect of tobacco's use – from carrying the seeds to the growing, gathering, and trading. Traditional tobacco protocols honor the ceremonial, spiritual, and cultural uses of tobacco.

## ***Cultural Disruption***

Respect for traditional tobacco has not changed since contact with Europeans. Starting in the year 1492, Europeans viewed tobacco as a crop that could be sold for money and manipulated into a dangerous chemical substance. Tobacco manufacturers began to add thousands of dangerous chemicals to commercialized tobacco to preserve it, make it more addictive, and to make larger profits. Commercial tobacco use has resulted in disease, suffering, and death for our families.

## **Small group discussion:**

Get into groups of 2 or 3 people and discuss the following questions.

- 1). How do you think tobacco companies target youth?
- 2). How do you think we should increase awareness of the sacred use of tobacco?
- 3). How can we encourage our community to support commercial tobacco-free spaces?

## ***Today***

Traditional tobacco teachings are being reclaimed and shared generously. Globally, many people have started to realize that commercial tobacco cannot be used freely without consequences. Scientists, researchers, and health advocates from around the world have shown that commercial tobacco use leads to harmful health consequences. Many people have successfully stopped using commercial tobacco. However, too many good people still struggle to quit using commercial tobacco altogether, because nicotine is a very addictive substance.

### **Discussion questions:**

1. Have you ever used tobacco in a traditional or ceremonial way?
2. How do you think we can reclaim sacred tobacco?
3. Why is tobacco important?

### ***The Next Generation***

Moving forward, our generation and those yet to come, will hear the tobacco origin teachings, and keep tobacco sacred through traditional tobacco lifeways. Commercial tobacco will no longer be used by anyone. [#KeepTobaccoSacred](#)

In the reflections of our ancestors, we acknowledge that all things revolve in a Sacred Circle. This manual is a vision to continue to share the knowledge of the traditional use of tobacco among AI/AN youth, and all human kind.

## ***Activity 2. Defining values and traits:***

**Please take 10 minutes to read the definitions and answer each of the questions.**

*(Other values can be interchanged in this exercise, or others added, if this exercise is done aloud in place of the worksheet that follows.)*

### **Definitions:**

1. **RESPECT:** Honoring feelings, values, bodies, lives, and the decision of ourselves and others. Respect for everything in the universe.
  - a. *Write down at least 3 examples of showing respect.*
2. **GENEROSITY:** Being kind, generous, and willingness to give and share. Sharing what you have learned about traditional tobacco with others is the best way to stop the abuse of tobacco in Indian country.
  - a. *Write down at least 2 examples of showing generosity.*
3. **COURAGE:** Having the strength to stand up against peer pressure and the courage to say no to tobacco abuse. To try hard every day and to ask for help.
  - a. *A friend has dropped by your house. As you are both playing video games, they pull out an e-cigarette and offer for you to smoke it. How would you handle the situation?*
  - b. *Your friend says that smoking an e-cigarette or vaping is safe. What do you say to your friend?*
4. **ACCEPTANCE:** Not judging others for the way they are in sickness and in health. Have a vision for the future to guide you.

-What is one time that you felt accepted by someone or a group of people? What did that feel like for you?

## Values Worksheet

Please take 10 minutes to read the definitions and answer each of the questions.

- RESPECT:** Honoring feelings, values, bodies, lives, and the decision of ourselves and others. Reverence for everything in the universe.  
*-Write down at least 3 examples of showing respect.*
  
- GENEROSITY:** Being kind, generous, and willingness to give and share. Sharing what you have learned about traditional tobacco with others is the best way to stop the abuse of tobacco in Indian country.  
*-Write down at least 2 examples of showing generosity.*
  
- COURAGE:** Having the strength to stand up against peer pressure and the courage to say no to tobacco abuse. To try hard every day and to ask for help.  
*-A friend has dropped by your house. As you are both playing video games, he/she pulled out an e-cigarette and offered to smoke it together. How would you handle the situation?*  
  
*-Your friend says that using an e-cigarette is safe. What are you going to tell your friend?*
  
- ACCEPTANCE:** Not judging others for the way they are in sickness and in health. Have a vision for the future to guide you.  
*-What is one time that you felt accepted by someone or a group of people? What did that feel like for you?*



## *Activity 3: Guided Visualization*

Tell the participants to pick up a yoga mat or towel and find a spot on the floor, lie down in a comfortable position, and close their eyes.

*Read the following aloud:*

With your eyes closed, please relax your whole body. Squeeze your toes, release and relax. Feel your feet, ankle, knees and legs relax. Take a deep breath and slowly breathe out. Now, tighten your buttocks, release, and relax. Again, take a deep breath and slowly breathe out. Keeping your body relax, tighten the muscles in both hands, then release and relax. You will feel your hands, arms, and shoulders relaxing. Take a deep breath and slowly breathe out. Now, tighten your jaw, then release and relax. Take a deep breath and slowly breathe out. You will feel your whole body relaxed.

Now, imagine that you are laying on the beach. You are fully relaxed and you can hear the waves of water washing to shore. The nice cool water touches the sole of your feet. You feel the nice cool breeze and totally relax. Now, journey back to when you were a young child. Journey back to a time that you first noticed tobacco. Look around the room and notice who was there with you. Look at each of their faces. What do you hear? Is their laughter, singing, music, or any other noise. Notice how tobacco is being used? Do you notice if it was sacred tobacco or commercial tobacco being used. What do you remember about the tobacco? Can you smell it the tobacco? What do you notice about the smell? Notice how the tobacco is being used? Now, you are going to journey back to the room. Remember everything you observed, what you saw, who was there, what you smelled. Now, slowly open your eyes, get up, and go back to the table.

### **Discussion and Questions:**

1. Write down or draw an image of what you remembered about your journey when you first noticed tobacco.
2. What did you hear, smell, and who was there with you?

## *Activity 4: Parent(s)/Caregiver Interview Sheet*

Make copies of the Interview Sheet on the following page and distribute to the youth. Encourage them to interview their parents, grandparents, mentors, and/or caregivers.



# Module 3:

## Origins of Tobacco

**Overview:** This session describes the early uses of tobacco among American Indians.

**Learning Objectives:** By the end of this session, the participants will be able to:

- Describe how sacred tobacco was used by American Indian tribes.
- Identify the harms of using commercial tobacco.
- Understand spiritual values to honor tobacco.

**Supplies:** Flip chart and markers.

Activity/Time	Preparation
Activity 1: What is the Sacred Circle of Tobacco Origin Stories: <i>Na-wak'-o-sis</i> and <i>Niizhwaaswi Ishkode</i> (The people of the seventh fire). 20 minutes	Read the two tobacco origin stories and engage the youth in the discussion questions.

### Teaching: *American Indian Tobacco Origin Stories-*

American 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 AI people as a sacred gift. Many of these stories are told orally, rather than being written down, and most origin stories vary by Tribe.

American Indian people used tobacco sparingly and ceremonially. Traditional tobacco is a medicine that has been used for many generations as offerings to the creator, as a form of sacred intention, and for gathering food and materials. Tobacco is medicine.

Tobacco used in a traditionally and culturally centered manner serves as a tangible form of connection to and relationships between the environment, culture, community, and self.

## ***Native Tobacco Origin Stories: Na-wak'-o-sis***

*By James Willard Schults, as 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 pipe, 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 plants, 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 plants and its proper uses. But they were very stingy with this plants, 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.

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 meat 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; she looked and could see no singers. She spoke to the man about it when he came home that evening, and made 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, 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 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 ground, 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 your 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'

Four fine-looking men beautifully dressed soon entered the doorway. 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.

'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. When 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.

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 chokecherries. Cut them then, care well for them, and you and your people will have a plenty for your 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 naw-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: 'Naw-wak'-o-sis we must have our medicines or we 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.

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, except 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!

**Discussion and Questions:**

- 1) What did you learn from this story?
- 2) How does this story relate to your tribe's tobacco origin story?

**Read the next Story.**

## ***Tobacco Origin Stories: Niizhwaaswi Ishkode***

*(The people of the seventh fire)*

More than 1,000 years ago, the Anishinaabeg 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. Their life was full of abundance and beauty. The Anishinaabeg 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. It is the way of the circle to help each other and for each to contribute their talents and skills.

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***

Of the Seven Prophets of the Anishinaabeg, the Third Prophet said that in the Third Fire the Anishinaabe 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.

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 Anishinaabeg would be known by the face that 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."

The Seventh Prophet was younger than the others who had come and there was a glowing light from his eyes. He said 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 and 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 fear. 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.

*One of the key components to re-connecting with one another is to rely on our sacred medicines: sage, cedar, sweetgrass, and tobacco. Tobacco is a key medicine for connection of people to the land, to each other, and to the spiritual world. Through traditional practices, tobacco helps to keep us grounded and connected to one another, which will help to ignite the 8<sup>th</sup> fire.*

### **Discussion and Questions:**

1. How important do you feel tobacco is to fulfilling the 7<sup>th</sup> prophecy and lighting the 8<sup>th</sup> fire?
2. What are some ways that you feel tobacco helps form connection?

# Module 4:

## Cultural Uses of Tobacco

**Overview:** This session describes how some tribes use tobacco for spiritual purposes.

**Learning Objectives:** By the end of this session, the participants will be able to:

- Describe how some Tribes used tobacco for spiritual purposes.
- Identify three types of traditional tobacco used for spiritual purposes.
- Understand the purpose of a sweat lodge.

**Supplies:** Markers and papers or cards, flip chart, tape

Activity/Time	Preparation
Activity 1: Tobacco Ties	Prepare 2-3" squares of fabric, yarn, and traditional tobacco to tie tobacco ties with the youth
Activity 2: Spirituality and Tobacco Story Activity 3: Plants to Purify Activity 4: Sweat Lodge 30-45 minutes	Read each of the stories ahead of time and review the discussion questions.

## Activity 1: Tobacco Ties

Using the 2-3 inch square of fabric, place a few pinches of traditional tobacco into the center of the fabric. Lift up the corners to touch, and wrap yarn around the small bundle of medicine wrapped in fabric and tie a bow to keep the medicine inside of the fabric.



This is an easy way to transport and gift traditional tobacco as a mode of spiritual connection as means of asking for something, thanking someone, offering prayer, or connecting with the natural world. This is an easy project for the youth to complete while discussing some of the stories that are a part of the subsequent activities.

## Activity 2: Spirituality and Tobacco

### ***Spirituality, Tobacco, and Interconnection***

*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 this prophecy, consciously making the effort to 'walk in beauty and live in balance'. Native spirituality is, among other things, about living in harmony within and among creation, as well as Mother Earth.

The spirituality and practices that are practiced by AI/AN peoples are not guideposts for living, not a set of scriptures or a dogma demanding faith and obedience. They are paths to harmony with life, and ways to live from this center of balance. It was the immediate experience of nature that formed the root of the People's spirituality, rather than theoretical beliefs.

AI/AN people hold the view that spoken words have power, like strong medicine, that can bless the giver and the receiver when shared. Thus, there were no holy scriptures, no stone tablets handed down from on high - because the Great Spirit revealed itself in the miracles of natural life and the visions of the people.

There are medicine people, both women and men, with highly developed spiritual gifts. 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 AI/AN ceremonies serve as opportunities to bring the participants into harmony with themselves, their tribe, and with all of life. Smudging, sacred ceremonies, and sweat lodges all purify the people by reaffirming for them their interconnectedness with each other and with their world.

### **Questions for Discussion:**

- 1). What do you think about this explanation?
- 2). What did you see, hear, and what did you feel?

## *Activity 2: Plants to Purify*

When the Great Spirit created the world 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. Four plants were found to hold special gifts for the two-legged people: tobacco, sage, sweet grass and cedar.

Tobacco was smoked in the sacred pipe during council meetings as a means of prayer, healing, and a connection with the spirit world. Like any strong medicine, tobacco becomes a poison and causes illness when habitually abused and treated without proper respect.

Sage is burned to establish a sacred boundary at the beginning of gatherings and ceremonies. Sage is a purifier, an element of smudging that has the power to draw away the negative energies. It is also a powerful herbal remedy in treating a host of physical disorders.

Sweet grass is a plant that is regarded as the hair of mother earth, whose leaves are braided together as a form of respect. It is sometimes bound up with sage in smudge sticks, 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. Sweet grass is believed to carry within it the deep wisdom of the Earth.

Cedar is sometimes combined with sweet grass and sage while smudging, or may be burned on its own to clear and purify the air. The fruit and leaves can be made into tea and taken internally as an herbal remedy for illness.

## ***Smudging***

Smudge sticks are bundles of sacred plants bound together using 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 so that the heat does not crack the shell, or burn your hands when handling it.

Smudging is a simple but powerful purification method, often used before meetings or ceremonies. Sage, sweet grass, cedar, and many other sacred medicine are used to prepare and cleanse for important lifeways; greeting each day, preparing for ceremony, praying, loss of loved one, gratitude for life and many other special uses. Prepare the smudge with your hands. With any prayers that you feel appropriate, place it into a bowl or shell. Burn the herbs until they give off clouds of smoke. Brush or sweep the smoke over yourself. In this way, you can also purify objects, animals and places. It is the interaction between the medicines you choose and the intent within you that makes the ceremony special.

### **Questions for Discussion:**

1. What are some things that stood out for you about smudging?
2. Are you aware of the type of plants, herbs or medicines used for ceremonial purposes in your community?

## ***Activity 3: Sweat Lodge***

The sweat lodge is an important ceremony in many tribes, and has a name in many different languages. The word *Inipi* is a Lakota word for the sweat lodge that means life, place of life, or womb. Today, the Sweat Lodge Ceremony remains the one of the foremost important ceremonies of most indigenous peoples. Sweat lodges are used by tribes all across Indian Country, and each have specific teachings and histories.

The sweat lodge ceremony is a cleansing ceremony intended to give those who participate a newness of soul, spirit, and health. As a ceremony of purification, it is also intended to teach patience and strength, but perhaps more than the virtues listed above, it is to make us vulnerable.

Some AI/AN elders teach that by attending this ceremony, people learn to walk in the spirit of life rather than in the spirit of flesh and death; that people can communicate with the Creator directly, and that as long as the prayers were not sent for purposes of lust or greed, that they would be answered. It is also taught that to use drugs or alcohol and attend a sweat lodge ceremony would bring harm. For those who attend the sweat lodge, they must be willing to forsake the 'Black Road' and become a new man or woman. When people walk the Black Road, they are slowly drained of life, their spirit becomes silent, and death follows quickly on their heels.

When people make a conscious decision to walk in the way of the spirit, 'The Red Road', our life is changed and the Great Spirit fills us with a greater portion of life than we have previously experienced.

When people make the choice to attend a sweat lodge ceremony, they must be willing 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 sweat lodge ceremony. It is the starting point on the spirit trail, a way of life for those who choose it.

### **Questions for Discussion:**

1. What did you know about the use of a sweat lodge?
2. What did you learn about the sweat lodge?

## ***Activity 4: Talking about commercial tobacco with adults you care about***

Sometimes when young people try and talk with adults and elders about making a healthy lifestyle change, they are not listened to because of their younger position in life. To safeguard this from happening, sharing a story about a person of a similar age to the adult or 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 AI/AN 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?

*\*Using role playing among group members can help develop the skills and vocabulary for addressing commercial tobacco use with adults that the participants are about.*

# Module 5:

## Preparing for Peer Teaching

**Overview:** This section 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.

**Learning Objectives:** By the end of this session, the participants will be able to:

- How to use all the materials to engage youth in activities and discussion.
- Learn how to use the action and planning templates.
- Identify tips and techniques to prepare for a presentation.

**Supplies:** Markers and papers or cards, flip chart, tape

Activity/Time	Preparation
Multiple Activities	Make copies of the activities for the participants to utilize during the group session(s)

The following materials are in this guide and are available for use:

- AI/AN Teens & Tobacco Word Search
- Testing Your Knowledge- Discussion Exercise
- Traditional Tobacco Pledge
- Action Planning Worksheet
- Presentation Planning Worksheet
- Presentation Outline Worksheet
- Presentation Preparation Guide Sheet
- Presentation Record Sheet
- Youth Engagement Activities

*These are all resources that can be used as is, or modified for the benefit of your program. Things like the Traditional Tobacco Pledge can be powerful when used, but designing a pledge form could be an activity for the youth as well.*

# AI/AN Youth Tobacco Tools

**ASK** – Ask others to avoid commercial tobacco

**CEREMONY**– Use traditional tobacco in ceremony

**ELDER**– Ask elders about our traditions

**EXERCISE**– Be active every day for your health

**GIFT**– Use traditional tobacco as a gift

**HELP**– Ask for help if you abuse commercial tobacco

**INDUSTRY**– Don't support the Commercial Tobacco Industry

**POWWOW**– Don't use commercial tobacco at powwows

**PRAYER**– use only sacred and traditional tobacco for prayer

**PREVENTION**– Work to help prevent addiction to commercial tobacco

**RESPECT** – Only using traditional tobacco is respectful

**SELF ESTEEM**– Keep your self-esteem positive!

**SOURCE**– Don't be a source for commercial tobacco for other people

**SPORTS**– Don't use boredom as an excuse to smoke – play sports!

**TEACH**– Teach others about traditional tobacco in a respectful way

**TELL**– Tell others what you've learned

**TOBACCO ABUSE**– Prevent tobacco abuse

**TRADITION**– Respect and honor our traditions

**TRIBE**– Honor your tribe

**YOUTH**– Youth are our present and future! Honor yourself!

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



## Testing Your Knowledge Discussion Exercise

Directions: Please read through the following questions and work 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. What is secondhand smoke?
3. Name THREE illnesses caused by secondhand smoke exposure:
4. Commercial tobacco abuse is the same as traditional tobacco use.  
True False
5. If you try to quit smoking once and fail, you shouldn't try again.  
True False
6. List THREE suggestions to help someone quit using commercial tobacco products:  
*(Including cigarettes, chewing tobacco, e-cigarettes, vape, etc.)*

# 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 did not traditionally use tobacco.

I also pledge to protect myself from the dangers of commercial tobacco abuse and secondhand smoke as best as I can, and by doing so, I will be protecting my future and the future of my people.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

## ***Taking Action Planning Worksheet***

Use the outline below to *plan* how you and your team would like to share knowledge and wisdom of sacred tobacco to improve health and prevent commercial tobacco use in our community.

Community of action: (school, reservation, village, etc.)
Our challenge(s):
Our goal(s):
First things we will do:
News and media we need to contact:
Resources we will need:
In what ways will we teach others (to achieve our goals):
Date and location for our next planning meeting:
Other things we need to do:

### ***Presentation Planning Worksheet***

As a part of the Action Plan, it's important to *Plan Presentations* to spread awareness, wisdom, and knowledge. Use the outline to think through what the presentations will be like.

What is the purpose of your presentation?
How will you present the information?
What materials will you need?
Who is responsible for what? (visual design, information gathering, etc.)
What information and resources will you need?
Who will your audience be?
How long will the presentation be?
What is the venue like? (room size, room arrangement, etc.)
Do you have any other needs or next steps?

### ***Presentation Outline Worksheet***

After planning the presentations, *Presentation Preparation* is just as important to plan out what exactly will be inside of the presentation

<b>Title</b> - it should be short, catchy, and informative:
<b>Introduction</b> - grab the audience's attention:
<b>Main Point #1</b> – Reinforce with examples, stories, activities, illustrations, and/or statistics
<b>Main Point #2</b> – Reinforce with examples, stories, activities, illustrations, and/or statistics
<b>Main Point #3</b> – Reinforce with examples, stories, activities, illustrations, and/or statistics
<b>Summarize</b> – remind them what all was covered, and why it's important
<b>Conclusion/Closing Thoughts</b> – give a final note by calling them to action or inspiring them

## ***Presentation Preparation Guide Sheet***

In the preparation for the presentation, use the list below to take note of what materials may be needed during the presentation.

**Easel:** including paper or flip charts

**Posters**

**Colored Markers**

**Music**

**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**

**Group Activities:** Icebreakers, Team Building

**Action planning worksheets**

**Evaluation forms**

**Other items:**

**Presentation Record Sheet**

Use the sheet below to take notes during a team meeting to plan upcoming presentations.

Date:	Time:
Location:	
Attendance:	
Agenda: (what we plan to do)	
Follow Up Tasks:	
Materials Needed:	
Other Notes:	

# *Youth Engagement Activity 1*

## **Learning Objectives:**

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

**Time:** 10-15 minutes

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

**Instruction:** Two students who have completed the training session will take turns explaining the topics below:

### 1. 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

### 2. Important Activities

- Rallying forces for warfare
- Trading goods
- Ritual dancing
- Medicinal ceremonies
- Discuss war and peace
- Marriage
- Settling disputes over land



## *Youth Engagement Activity 2*

### **Learning Objectives:**

- To help students figure out ways to use traditional tobacco in a safe place.
- 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 (without fear of being ticketed with minor in possession) practice traditional use of tobacco.

**Time:** 30 minutes

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

**Instruction:** Have the student draw out or design a collage where 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.

**\*Adaptation:** If there is a good working relationship with the police force within your community, this could be good. Otherwise, you could work with the youth to research laws relating to minor in possession charges for tobacco, and research the American Indian Religious Freedom Act of 1978. It may also be beneficial to work with the youth to practice how to verbalize the differentiation of traditional and commercial tobacco.

## Youth Engagement Activity 3

### Learning Objectives:

- To educate students of the early tobacco ads and how they exploited our culture.
- 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, heroes of the time, recommended for good health and AI/AN American motif (negatively).
- Learn to utilize the tobacco industry documents library that contain millions of pages of documents created by tobacco companies about their advertising, marketing, manufacturing and more. <https://www.industrydocumentslibrary.ucsf.edu/tobacco/>

**Materials:** Note Cards, Poster Board, Social Media and hand written notes to help Explain the cards and how the tobacco industry misappropriated American Indian culture for their marketing.

**Instruction:** Two to four students utilize the artistic mediums (note cards, poster board, video) and explain how tobacco ads portrayed American Indians.

Electronic cigarettes – “no tobacco smoke, only vapor, many flavors available.”

"100% Addictive Free Natural Tobacco”

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**

## 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. WILLOW IN THE WIND**

Instruction: 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. INTERVIEW**

Instruction: 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. ONE ON ONE**

Instruction: 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. CREATIVE NAME TAGS**

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

#### **5. 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. 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.

## Presentation Tips and Techniques

Practice Makes Perfect!

Becoming a good presenter takes practice! It is important to plan ahead, know your material, and you will do a wonderful job!

In this section, we provide a number of important tips and ideas for preparing for your group presentations.

Tips include:

- 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

### **Vocal Skills**

- Listen effectively!  
Listening effectively does not just mean waiting until it is your turn to speak. It involves specific skills. If 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 inappropriate words that may offend even one person in your audience. Keep it simple, clear, and use language that your audience will understand.
- Project your voice accordingly (i.e., up and down).  
Speak in a clear loud voice. Ask the people in the back if they can hear you.
- Vary your voice and pace of speech.  
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.
- Eliminate filler words - "uh," "um," "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.

### **Voice Projection**

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.
- Use notes sparingly.
- Use visual aids, graphs, pictures, or tables to get your point across.
- 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 material inside and out! Know your main points, examples, anecdotes, illustrations, and stories.*

### **Elements of a Good Introduction**

A Good Introduction Accomplishes the Following:

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

### **Using Visual Aids**

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 that are consistent with your message.

Once you've organized your presentation, use these ideas to polish your presentation with visual aids and supplementary materials. Create effective visual aids.

- Make certain that your image does not detract from your message.
- 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,

**Use visuals effectively.**

- Test the equipment. Make sure it is in focus.
- Always face your audience.
- Cue and control information displayed.
- Avoid using laser pointers.
- Hold any print materials 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.

**Taking Questions from the Audience**

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. *If you don't know the answer, tell them you will get back to them with an answer at a later time.*
- 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 the 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.

### **Using Humor**

Use appropriate humor whenever possible. Use humor in almost every presentation you give, unless it would be completely inappropriate. 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. A good rule of thumb is that if you wouldn't say your joke to a room full of respected elders, don't use it in a presentation.

- Collect appropriate jokes and stories.
- 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.

### **Dressing for success**

Choose an outfit that you feel would be suitable for making a presentation. Self-expression is important and it is important to weigh out what clothing makes you feel comfortable and what is professional. Since the presentation is about the sacred use of traditional tobacco, wearing traditional clothing may be appropriate to convey the importance of traditional practices and beliefs, if this is something that you are comfortable doing.

#### **Clothing Choices:**

- Select clothes that are appropriate for your age.
- Make sure your clothes are not wrinkled.
- Wear a blazer or jacket if possible, to look more confident.
- Wear accent colors that enhance your appearance.
- Wear your hemline at the knee or below.

### **Cosmetics**

- Use makeup moderately. Go to a makeup artist or attend a class on color, products, and application.

### **Hair**

- Wear a hairstyle that is not distracting or cumbersome.
- Avoid a hairstyle that falls forward into your face or long bangs.

### **Colors**

- Wear colors that make you feel good and ones that people compliment you for wearing.
- Match a bright-colored blouse or shirt with a contrasting suit.
- Repeat an accent color somewhere else in your outfit.

### **Overcoming Nervousness**

- **Speak on a familiar topic.** Know your subject as thoroughly as possible. Do the research necessary to increase your own confidence 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.** Take deep breaths and breathe slowly. 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.

### **Positive Affirmations**

Affirmations are positive statements that can help you to challenge and overcome negative thoughts. One of the techniques to overcome negative thoughts is to use positive self-talk. Below are tips and techniques for positive self-talk.

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 can use humor to help myself and the audience relax and to enjoy the information.
- I am prepared for my presentation.
- I have practiced my speech, I am confident in what I have to share.
- I am confident.
- I am worthy.
- My body language shows confidence in my abilities
- It is ok to make 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 openness.
- I evaluate myself after each presentation, determining which areas need improvement.

## 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!

[California Rural Indian Health Board](http://www.crihb.org) provides advocacy, funding, training, technical assistance, coordination, fund raising, education, and development to promote early unity and formulate common policy on Indian health issues to the Indian people of California. [www.crihb.org](http://www.crihb.org)

[Campaign for Tobacco-Free Kids](http://www.ctfk.org) is a leading advocacy organization working to reduce tobacco use and its deadly consequences in the U.S. and around the world. The website contains advocacy tools, campaigns, youth initiatives, media, press releases, blogs, and how to get involved. [www.ctfk.org](http://www.ctfk.org)

[ClearWay Minnesota](http://clearwaymn.org/diversity/american-indian-projects/) supports Minnesota's American Indian advocates in their work to advance smoke-free policies on Tribal lands. Through the Tribal Tobacco Education and Policy Initiative, Clearway provides funds to five Minnesota reservations to advance smoke-free policies. <http://clearwaymn.org/diversity/american-indian-projects/>

[Indian Health Service](https://www.ihs.gov/HPDP/tobaccoprevention/) Health Promotion/Disease Prevention website contains tobacco prevention materials, archived webinars, and information on the health effects of tobacco use. <https://www.ihs.gov/HPDP/tobaccoprevention/>

[Indigenous Peoples Task Force](http://www.indigenouspeoplestf.org/) focuses on a return to first medicines program to honor tobacco as a sacred. The website contains culturally specific smoking prevention and cessation program for Native American youth/young adults, policies, brochures, and informational videos. [www.indigenouspeoplestf.org/](http://www.indigenouspeoplestf.org/)

[Great Plains Tribal Chairmen's Health Board](#) provides key advocacy for its constituents in order for them to have access to the highest quality, most

comprehensive and up-to-date health resources available in the areas of research, education, assistance, prevention and outreach. [www.crihb.org](http://www.crihb.org)

[Great Lakes Inter-Tribal Epidemiology Center](#) provides a compiled tobacco stories, teachings, traditional tobacco history, protocols, and health impacts of commercial tobacco use. The title of the publication is *Walking Toward the Sacred: Our Great Lakes Tobacco Story*.

[National Native Network](#) is a public health resource that serves to decrease commercial tobacco use and cancer health disparities among American Indian and Alaska Native across North American. The website contains information on traditional tobacco, latest news and events, how to get involve, and archived webinars. [www.keepitsacred.org](http://www.keepitsacred.org)

[Rocky Mountain Tribal Leader's Council](#) is dedicated to improving health, economic development and education for Tribes and their members through a variety of programs, policy recommendations, and Tribal Leader meetings. The website contains resources, collaborative initiatives and projects. [www.rmtlc.org](http://www.rmtlc.org)

[Truth Initiative](#) is America's largest non-profit public health organization dedicated to making tobacco use a thing of the past. The website contains latest research on tobacco, advocacy, counter-marketing campaign, youth engagement, and innovations. [www.truthinitiative.org](http://www.truthinitiative.org)

## **PUBLICATIONS**

1. G. Boudreau, C. Hernandez, D. Hoffer, K.S. Preuss, L. Tibbietts-Barto, N.T. Villaluz, S. Scott. Why the World Will Never Be Tobacco-Free: Reframing "Tobacco Control" Into a Traditional Tobacco Movement. *American Journal of Public Health*. 2016 Jul;106(7):1188-95. doi: 10.2105/AJPH.2016.303125. Epub 2016 Apr 14. ([PubMed](#)),

2. D,Silva, O’Gara, Villaluz. 2018. Tobacco Misappropriation of American Indian culture and traditional tobacco. Tobacco Control Journal. <http://tobaccocontrol.bmj.com/content/early/2018/03/01/tobaccocontrol-2017-053950>
3. White Paper on Tax Revenue Sharing Agreements. [https://drive.google.com/file/d/13xiM6iFJKIEQHPS\\_1zZrWfhHCu0VdaGj/view?usp=sharing](https://drive.google.com/file/d/13xiM6iFJKIEQHPS_1zZrWfhHCu0VdaGj/view?usp=sharing)

**Films, audio recordings, YouTube, and video series:**

1. Blackfoot Digital Library, University of Lethbridge: (Tobacco) <https://www.blackfootdigitallibrary.com>
2. Clearway Minnesota: Reclaiming Sacred Tobacco documentary video can be found at: <http://clearwaymn.org/diversity/american-indian-projects/>
  - Traditional Tobacco and Promoting Health <https://www.youtube.com/watch?v=PsbVfgienAw>
  - Casinos and Secondhand Smoke [https://www.youtube.com/watch?v=Pd01-t\\_ydIk](https://www.youtube.com/watch?v=Pd01-t_ydIk)
  - Native Elder Speaks On Traditional Use of Tobacco <https://www.youtube.com/watch?v=U3N8C7PGN88>
  - Beishgo Asehmaa/Tobacco First <https://www.youtube.com/watch?v=Mj3vIA2MlkU>
  - Tobacco industry misappropriation of American Indian culture and traditional tobacco: [https://www.youtube.com/watch?v=yGS0H-d\\_P3c](https://www.youtube.com/watch?v=yGS0H-d_P3c)