



Native Sons and Daughters
Programs®



Tribal Members Handbook



This Handbook Belongs To:

Parent: _____

Child: _____

We belong to the _____

Tribe

In the Program Year



Foreward

Welcome!! This handbook is designed to give each family a look at some of the most important parts and information about the Native Sons and Daughters Programs™. Much of the information in this book is also contained in the larger Native Sons and Daughters Programs™ manual and other resource materials. By giving this information to each family, it shares some of the basic information, and will hopefully spawn creativity with individual members, and in the tribal groups, which are the heart of the program. Share this book together with your child.

You have chosen the Native Sons and Daughters Programs™ as a way to grow the bond between parent and child. The time given now will reap rewards later on. Someone once wrote: *“A child is not spoiled by giving them what they want, nearly as much as by giving substitutes for what they really want – attention, interest, and understanding”*. You alone as a parent make these decisions. May you as parent and child make many happy memories together as members of the Native Sons and Daughters Programs™.

Copyright © 2003, 2010, 2015 National Longhouse, Ltd. All rights reserved. International copyright secured. No part of this book may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, now known or hereafter invented, electronic, mechanical, photocopying, xerography, recording, or otherwise, without the prior written consent of National Longhouse, Ltd.



Native Sons and Daughters Programs®

Tribal Members Handbook

CONTENTS

<u>SUBJECT</u>	<u>PAGE</u>
Fill-out Forms and pages for this program year:	4-8
<ul style="list-style-type: none"> ♦ Tribe Roster (record the names of all your tribe mates) ♦ Tribe Meeting Schedule (fill in tribe meeting & activity schedule) ♦ Events Schedule (fill in schedule of program events) ♦ Council Meeting Schedule (fill in schedule of meetings) ♦ Memory Page: Attach pictures and other memories 	
The Native Sons and Daughters Program™ – A Brief Introduction	9
The Six Aims As a Foundation	9-10
The NSD Program Motto	11
Choosing Indian Names	11-12
Program Structure: The Tribes	13-16
Tribal Structure	
<ul style="list-style-type: none"> ♦ Questions and Problems ♦ Tips For Building a Strong Tribe ♦ Tribal Officers and Their Duties ♦ Duties To Involve Young Sons and Daughters 	17-18
Tribe Meetings	23-28
<ul style="list-style-type: none"> ♦ Creating a Tribe Meeting <ul style="list-style-type: none"> Invitations, Scouting Reports and Other Meeting Components ♦ Tips For a Good Meeting ♦ Attendance At Meetings ♦ Sample Tribal Meeting Procedure With Rituals ♦ An Indian Closing Prayer 	
Tribal Attire: Headbands, Program Patch, Vests and Shirts	19
The Native Sons and Daughter Programs™ Patch and Headband	20-22
Tribal and Personal Property: A Suggested List of Tribe Projects	29-30
Indian Theme, Respect and Sensitivity for the Indian Theme, Researching Tribal History	31
Awards: Patches and Other Awards	32
Awards Program: A Few Examples	33
The Parents-Only Meeting	34
General Information on Crafts	34-35
Program Support Materials Available	36
Another Memory Page (the first one will fill up fast)	37
Note page: Blank pages for important notes	38-39

Record the Names of Your Tribal Members for This Program Year

[illegible]

Tribal Meeting Schedule

Fill in Your Tribal Meeting Schedule, for This Program Year

Month	Year	Dates	Host & Location
September			
October			
November			
December			
January			
February			
March			
April			
May			
June			
July			
August			

Program Events Schedule

A Place to Fill in the Dates and Information to the Events
Sponsored by Your Program

Date	Event	Information

Council Meeting Schedule

A Place to Fill in the Information for Program Council Meetings

Date	Time	Place & Information

Memory Page

- ♦ Attach a photo of parent and child taken during this year.
- ♦ Attach ticket stubs of places you have been together and any other little thing that may serve as lasting memory.

Native Sons and Daughters Programs™

An Introduction and Brief History

The Native Sons and Daughters Programs® are the carrying on of an Indian-theme parent-child program that was started many years ago, from an idea borne out of a hunting trip taken in the early 1920's by Harold S. Keltner, then a St. Louis YMCA Director. On this hunting trip, Keltner's guide and friend, Joe Friday, an Ojibway Indian, remarked that it is the Indian father who raises his son, while the white man relinquishes this to the mother. Inspired by this campfire discussion, Keltner and Friday initiated the first tribe in 1926. The Native Sons and Daughters Programs®, independently founded in 2002, continues that tradition that began so many years ago. The Keltner and Friday families officially support the Native Sons and Daughters Programs®. Welcome. . .



The Six Aims

A Foundation for the Native Sons and Daughters Programs™

The Six Aims are exactly what the title is saying. They are a statement of Aims or goals hoped to be achieved by each parent and child. These Aims are deeply rooted in the Ojibway Indian culture, the culture of Joseph "Ahtik" Friday, co-founder of the original program. It is hoped that these Aims become ingrained into memory, to be a guide as you walk the trail of life. All members are encouraged to learn the Six Aims. The representative color for each of the Aims is also presented.

The Six Aims

1. To be clean in body and pure in heart.
2. To always be friends with my dad/mom/son/daughter.
3. To love the sacred circle of my family.
4. To be attentive while others speak.
5. To love my neighbor as myself.
6. To seek and preserve the beauty of the Great Spirit's work in forest, field, and stream.

Represented by the Color

White
Black

Red
Yellow
Blue
Green

It is a special achievement when a young son or daughter learns the Aims and can recite them from memory. Your program may choose to honor this achievement with a special patch or other symbolic award that is earned once during their time in the program.

The following is a written understanding of each of the Aims as it relates directly to the Ojibway Indian culture. This special explanation of the Aims was written by and given to the Native Sons and Daughters Programs™ by June Friday MacInnis, niece of Joe Friday, in November 2002. Such an understanding of the Aims could be used in many ways: to teach a further understanding on the traditional Indian ways of life as they so relate to our lives, to enhance a tribal ceremony, and to further enhance the bond of parent and child.

The Six Aims, **By June Friday MacInnis and Joseph “Ahtik”Friday**

Always Be Friends With Your Father/Son:

Joe's lost relationship with his father, and then his new found one with Chief White Bear was the basic foundation of that Aim. (Chief White Bear took in Joe's family when Joe's father died, when Joe was the age of 10.

Clean in Body, Pure in Heart:

Here the traditional ways of Ojibway people, with their Purification Ceremonies, the use of Sweat Lodges, and the understanding of the Medicine Wheel are involved. The cleansing and purification of self in the body and heart are proposed.

Love the Sacred Circle of Your Family:

We are all a part of the Great Circle of Life. Nothing comes between the extended family relations, as when Joe Friday and family were taken in by Chief White Bear.

Love My Neighbor As Yourself:

Being good and kind to neighbors has always been an Ojibway way among its people. They share their wealth in food, jobs, and basic needs in housing and clothing. No one would go hungry or ever be cold or unloved within the Ojibway people.

Be Attentive (Listen) While Others Speak:

Basic rule of Respect For Elders, and those who are trusted with knowledge and experience prevails with this Aim. The basic means of discipline of the children, in paying attention, not just listening stated here too. The Talking Stick was part of that tradition in the Ojibway ways.

Seek and Preserve the Beauty of the Great Spirit's Work, in Forest, Field and Stream:

Seemingly the most obvious for the Ojibway values as their territory was full of forests, fields and waterways. All were needed for survival. Reverence and thanks to God, the Creator. The Great Spirit has always been most important in giving thanks to God for what they have been given (food, clothing, and shelter) by Him.

The offer of tobacco was always left when their needs were satisfied by the gifts from the Great Spirit, as with a successful hunt, planting season, or bountiful harvest. To preserve them is thought to be giving back to the Creator what was given to us.

Knowing the origin of the Six Aims, you also need to know a little about Joe “Ahtik” Friday. When born a twin in 1888, his parents discovered two young Caribou tracks in the snow outside the wigwam the next morning. “Ahtik” meant Caribou in Ojibway. When he was 10, his father died and Chief White Bear took in his family and watched over them. He became like a second father, teaching him hunting, trapping and the ways of the woods and waterways around Bear Island, on Lake Temagami, Ontario, Canada.

Program Motto

The motto of Native Sons & Daughters Programs is...

“Pals Forever-Friends Always”

The motto of “Pals Forever-Friends Always™” carries with it a deep and special meaning. The motto captures the spirit of the special bond that parent and child will develop through their participation in Native Sons and Daughters Programs®. Special program activities are unique in ways that cannot be experienced anywhere else. Parent and child participate in them together, molding and shaping their relationship, learning about each other, learning from each other, building mutual respect, friendship and trust in one another. By traveling the special paths of Native Sons & Daughters Programs® together, parent and child build memories that will last two lifetimes and become one as “Pals Forever-Friends Always™”.

Choosing an Indian Name

Indian Names for Parent and Child

For North American Indians, the naming of their children is very special and meaningful. A name is often chosen that has special significance. It may reflect personality. Many names have their basis in nature or the spiritual. As a new member one of the first things you can do as parent and child, is carefully considering and choosing an “Indian” name. Parent and child can help each other in choosing their Indian names. Do this with honor and respect for each other. An Indian name should be chosen and carried with great pride. The name should not be chosen for humorous meanings or other which is not done with dignity. The following are examples of how to possibly choose a name:

- A part of nature found in the animals, forests, rivers, etc. that are of special meaning to parent or child.
- A reflection of the parent or child’s personality.
- Something of special significance that has occurred in the life of parent or child.
- A name that represents a wish or a goal for the future.

Allow time and thought in choosing your Indian Names, for they will be a part of both of you forever.

Once parent and child have chosen their Indian names, have a special time together, giving each other their Indian names. Talk about why you have chosen those names and what they mean to each other. This is just one of many special memories parent and child will create together.



Indian Name Examples

Big Bull	Sky Dancer
Broken Arrow	Silent One
Buckeye	Silver Star
Dark Horse	Soaring Hawk
Dancing Bear	Soaring Eagle
Dancing Wind	Strong Oak
Feather Horse	Summer-Fall-Winter-Spring
Flying Horse	Sun Catcher
Gentle Breeze	Sunflower
Grey Bear	Sunrise
Harvest Moon	Swift Water
Hissing Snake	Tall Hunter
Howling Cub	Tall Cedar
Laughing Fox	Thunder Horse
Little Bull	Warm Wind
Many Colors	White Dove
Misty Waters	White Feather
Prairie Wanderer	White Raven
Proud Father	White Wolf
Quiet Hunter	Wild Flower
Raging River	Wind Dancer
Red Snake	Winding River
Running Waters	Wise Owl
Running Bear	Wolf Paw
Running Antelope	Yellow Star
Running Brook	Young Eagle



Program Structure ♦ The Tribes

As a (new) member, you and your child will become part of a tribe. A tribe ideally consists of about (up to) eight parents and their children. Tribes generally meet at least once or twice a month for activities that are planned by that tribe. At least once per month, an official meeting is held. Each tribe will choose a name for itself. Suggested/sample tribal names will be provided by your leadership council based on the traditions of your program. Each tribe also selects a "Chief" and possibly other officers to be responsible for specific duties in leading the tribe. The details of the tribal meeting format are contained later in this handbook. The tribe unit is part of a local group of tribes, which may be called a Nation, or Longhouse. A local church, school or other civic organization may sponsor your "longhouse." Your local program has its own leadership council. Communication can be served in several ways. The chain of command relays information down to the tribes and its members. Your program may publish its own newsletter which may be mailed or distributed electronically (via email), or both. Your program is connected to the parent organization, National Longhouse, Ltd., through a statewide and possibly region-wide network of leadership. Your program council can provide more information on the exact makeup of the network in your area.

Questions & Problems:

No manual, outline or procedure is foolproof. When special situations are encountered within the tribe, it is best to modify the format so that everyone is happy and feels comfortable. Do what feels best, but always try to maintain the intentions and traditions of the program. If outside help or opinion is desired, try to discuss the topic with a program officer first as they may be most likely to offer a suggestion or possible solution.

Tips For Building A Strong Tribe

1. The Chief should be someone who strongly believes in the program.
2. The Chief seeks to know all the families of the tribe, and sees that all members are concerned for each other. Encouragement and assistance are given to all. Talents are recognized and used.
3. Have an occasional "PARENT'S ONLY" meeting to discuss business, the tribe in general and upcoming events that the tribe may be involved in. See the separate section.

4. Each meeting is carefully planned. Invitations are sent at least a week to 10 days ahead of time. See the explanation of Invitations. Phone calls are made at least three days in advance to remind the members and inform them of any details.
5. Encourage all to wear their program attire (vests, shirts, headbands, etc.) to tribe meetings and appropriate Nation events.
6. Set a meeting calendar well in advance or at the start of the program year and let nothing interfere.
7. Aside from the traditional in-home meetings once a month, do other activities in between meetings maybe once each month such as a movie, hikes, or other activities the tribe may desire. This will create more of a bond between the tribe members.
8. Participate in community service works. A great learning experience for young people is to know what is outside of their small world and to greatly benefit from it.
9. Strive to attend all program events, especially the major ones.



Tribal Officers and Their Duties

Chief:

- A parent who is the leader of the tribe.
- Responsible for seeing that the tribal activities and the tribe's participation in program events is carried out.
- Responsible to see that tribe meetings start on time. Leads the ritual parts of the meetings.
- Is the phone contact between the program chief and the tribe members.
- Informs tribe members of needed materials for a coming tribe meeting after the host parent has notified him/her. (Examples: Glue, scissors, tools, paintbrushes, etc.)
- Assigns topic for scouting reports (if used in this manner) at tribe meetings.
- Is expected to attend monthly longhouse meetings.
- Must appoint a representative if he/she is not available to attend a tribe meeting, program council meeting or program event requiring his/her presence, etc.

Wampum Bearer

- A parent who acts as treasurer and recording secretary for the tribe.
- Collects and accounts for "WAMPUM"(dues) at tribe meetings. One suggested structure for dues is \$1.00/parent and \$.50/child. The tribe decides what to do with these funds for the benefit of the tribe.

Tally Keeper

- Keeps a permanent record of all meeting details, attendance, etc. The "TALLY BOOK" becomes a permanent record of the tribe history. Great fun to read as the years go by. This role would include the child's duty of Legend Keeper (see definition).
- Completes and submits the monthly "TRIBAL REPORT" of the tribal activities. These report details may appear in the program newsletter. This report is for sharing the fun that the tribe has had together with everyone outside the tribe.

Longhouse (Council) Representative:

- A parent who acts as the tribe representative at all monthly longhouse meetings.
- Should be prepared to inform the longhouse of the tribe's position on all relevant program issues.
- Should inform the tribe (at least the chief) in a timely fashion, of all information presented at the longhouse meetings, if the chief himself was not present.
- Delivers the monthly TRIBAL REPORT to the appropriate chief at the council meetings and answers any questions concerning the contents of the report.

Term of Tribal Officers:

The term of office is at least one year and is voluntary. An officer may continue in the same position for another year, providing ALL the tribe members are in agreement and NO ONE ELSE wishes to fill the position. Rotation of officers is strongly recommended on a yearly basis to give all parents a chance to volunteer for some position in the tribe structure.

Please consider volunteering to serve as a tribal officer or possibly even further service as a council officer at some point during your time in the program. The program can only survive and grow if new volunteers step forward to assume leadership roles. You as an active member will benefit greatly from what the program gives you as parent and child. Consider giving back to the program some of your time and talents in return. The more people that are willing to give of themselves and go beyond the normal, even if only a little bit, the less of a burden it will be on those already active in the leadership of the program.

Duties to Involve the Young Sons & Daughters

Aside from the duties of the host parent and child, involving the children in the tasks of running a tribe meeting can be very beneficial to the tribe as a whole. As they grow and mature, giving each child a duty to perform at each meeting will give them a feeling of importance, help build confidence and self esteem (especially in the little and shy ones), and also help build tribal spirit.

The following is a sample list of duties that can be given to the children and the definitions. These duties can be rotated on a basis as chosen by the tribe (yearly, every 3 months, etc.). It may even be a good idea to create a badge or necklace that shows the name of their rank that they will wear as long as they hold that position. These duties can be modified and expanded as necessary to fit the makeup of the children in the tribe. Although most of these children's parts are not worked into the Sample Meeting Procedure, these duties can easily be added with a little creativity.

Young Chief:

Is usually the son or daughter of the Tribal Chief. Will assist the chief in ways such as tribal ceremony, organizing the other children, and any other jobs the chief might think of.

Drum Beater:

Different from the host child, the drum beater beats the drum to signal the start of the meeting and at the end of the meeting. Could also be put in charge of taking care of the drum, and responsible to bring it to all meetings.

Indian Runner:

Passes out materials at meetings, runs errands for the chief. Could be in charge of some tribal property.

Wampum or Dues Collector:

Usually the son or daughter of the wampum bearer, this child will collect the dues from the tribe, and can also ask what good deeds have been done to earn the wampum.

Property Keeper:

Given charge of important tribal property at meetings. Could be responsible to bring the shield, flag, etc.

Roll Taker or Tally Keeper:

Takes attendance at each meeting using the Indian names of all tribal members.

Legend Keeper:

A tribal photographer. Takes pictures at meetings and outings or nation events. Assembles the pictures into an album as a record of tribal history.

Great Spirit Caller:

Can assist in reading tribal prayers. Assist in telling stories.

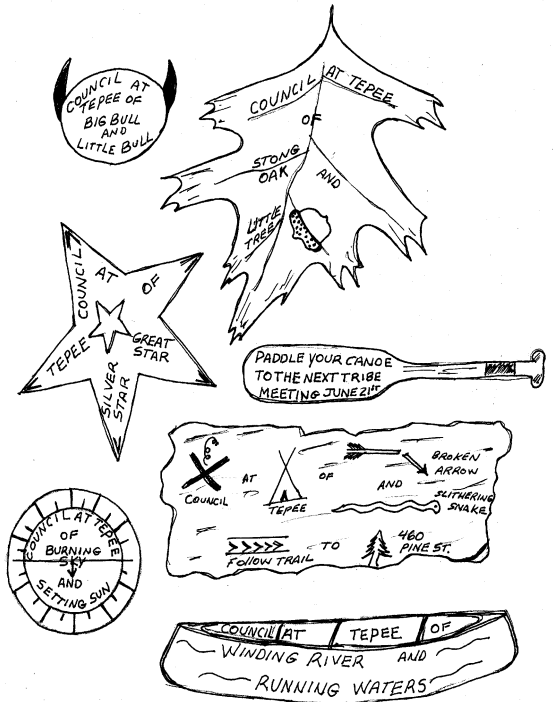
Tribe Meetings

A traditional tribe meeting is conducted at least once or twice per month. Families take turns in hosting the meetings. The meeting location can be (and is favored to be) in the homes of the host family or some pre-arranged location such as a meeting room of your local church, library, community center, etc. Size of the tribe may also dictate here. Try to have meetings year-round. A traditional tribe meeting will usually contain the following:

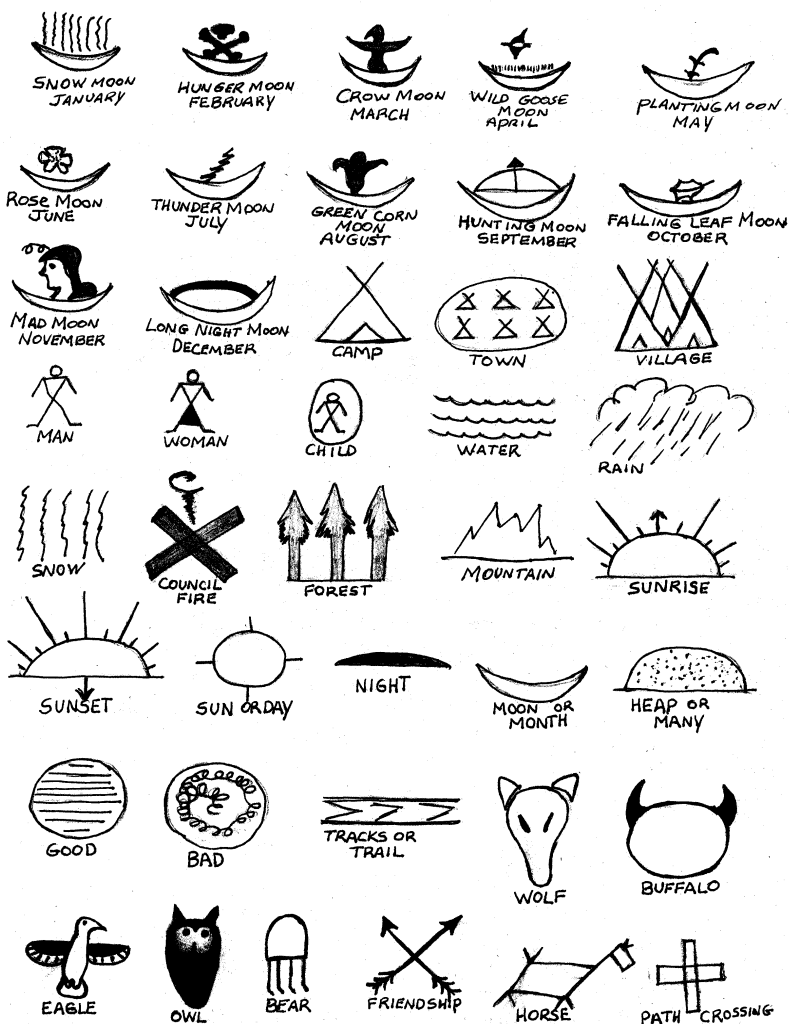
- | | |
|--------------------------------|----------------|
| ♦ Opening and closing ceremony | ♦ Story |
| ♦ Scouting Reports | ♦ Game |
| ♦ Craft Project | ♦ Refreshments |

Creating and Running a Tribe Meeting: The host family will usually be responsible to plan and provide the craft, refreshments, games, etc. These are all part of planning a meeting. The chief will officiate the meeting, then turn it over to the host family.

Invitations: Each parent and child team will be responsible for hosting at least one monthly meeting per program year. Prior to your meeting, your responsibility will be to make invitations inviting fellow tribe members to your meeting. Invitations are delivered in person, given at the previous meeting, mailed, etc. in advance with enough time for the members to prepare. The invitation is meant to be handcrafted by the parent and child together using the Indian theme or some connection to nature. Design an invitation that both you and your child can work on together. Consider that a paper tepee decorated is better than the leather one that dad or mom made alone.



When you are able to, use Indian sign language to convey as much of the invitation message as possible. Use the previous diagram of invitations, along with the brief Indian symbol diagram below to spark your creativity.

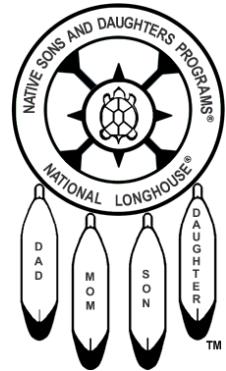


Examples of Indian Symbols

(Tribe Meetings continued on page 23)

Attire: Headbands, Patch, Vests And Shirts

Soon after joining the program, you will purchase several items. These include the official **headband** and **program patch** that symbolize the program. The headband and its symbolism gives connection to the Indian theme of the program. These symbols tell of the connection of all things important in life to the Great Spirit. The headband and patch may be presented to new members as a part of the special Induction Ceremony, depending on the traditions that have been fashioned in your local program.



The **vest**, and the wearing of patches on the vests, is also an important part of the program. A leather vest kit can be purchased and assembled so that your patches can be attached to it. Over time this vest will take on an even greater significance. It will serve as a permanent memory of all the events you have attended together as parent and child. Long after that final campfire, the vest and its patches will rekindle the memories of those times when parent and child took the time to share an experience together that will be remembered and relived over and over again. Vests can be a great project for a new tribe.

Members may also be given the opportunity to purchase **shirts** that contain the official logo of the program. Tribes then have the option to customize these shirts with tribal names and their own personal Indian names. This shows your pride in belonging to the program. Some programs may decide to create their own artwork and have custom shirts produced locally, just for that program.

The information on purchasing shirts and (or) vests should be available from the program council officers.

The Meaning of the Native Sons and Daughters® Headband

HEADBAND TRANSLATION: Except for the waves and text, the headband uses only Sioux/Ojibway pictographs as historically cataloged by the work of William Tomkins, circa 1931.



Sociability	Indian Camp	Girl, Man, Boy	Come / Call For	Discovery	Council	Direction	Great Spirit Everywhere	Day	Sky	Tree, Corn	Sun	White Hawk	Man, Woman	Rest
Camp Fire	Same Tribe	Girl, Woman, Boy		Native Sons and Daughters Programs™	Talk Together	Inspired		Night	Sea	Grass	Stars			
								Earth Lodge		Island	Moon	Fish	Antelope	

Left Side - Creation of the Program

The Great Spirit inspired and provided direction to the National Longhouse Council, who talked among themselves until they discovered the Native Sons and Daughters Programs. They invited the dad, son, & daughter. . . and the mom, son, & daughter to come join the new program with other families, so they could become a tribe, and enjoy sociability with one another, along with activities around a campfire.

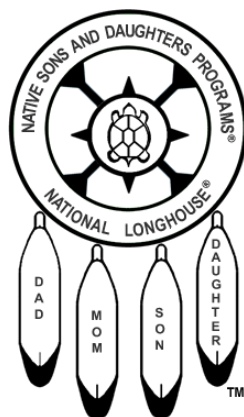
Center

The Great Spirit is the focal point of the headband. The waves radiating from the Great Spirit symbolizes His love. As with the Ojibway, the color red is used to represent Love. The waves also provide a path for the storyline and help to segregate the pictographs into sections.

Right Side - Creation of the World (Based upon Genesis)

In the beginning, the Great Spirit created the *Earth Lodge*. He commanded there be light and called it *Day* to separate it from the darkness which He call *Night*. This was the first day. He then separated the *Sea* from the air and called the heavens *Sky*. This was the second day. On he third day, He raised an *Island* from the Sea and covered it with *Grass*, *Trees* and *Corn*. On the fourth day, He placed lights in the Sky. A bright *Sun* for the Day and a dimmer *Moon* and *Stars* for the Night. On the fifth day, He placed the *Fish* in the Sea and the *White Hawk* in the Sky. On the sixth day, He provided *Antelope* and created *Man* and *Women* in His likeness to rule over what he had just created. On the seventh day, having been pleased with what He created, He rested.

The Meaning of the Native Sons and Daughters Programs® Patch



The basic design of the patch is that of an Ojibway Medicine Wheel as gifted to the National Longhouse™ by June Friday-MacInnis, niece of the great Joe Friday. The patch elements and their meaning are as follows (*from center, outwards*):

Sacred Turtle The Turtle symbolizes the bringing forth of the first land mass from the bottom of the Sea. The seven sections of the shell represent their eventual separation which formed the seven continents.

Great Spirit The Turtle sits on the Eye of the Great Spirit, who's blue color represents the Sea. The blue points of the Great Spirit symbolizes the four Spiritual Directions: **East** - the beginning of life from where the Sun rises; **South** - change from the southern winds bringing forth seasonal renewal to the Earth; **West** - the path of souls where Man must cross a body of water for his soul to enter the spirit world; **North** - completes the Circle of Life and represents strength and endurance.

Humankind The Spiritual Directions point to the four colors of Man. The Eye of the Great Spirit is watching over the four races from all directions. The green outer rim of the Medicine Wheel circles the four races of Humankind and ties them together in brotherhood.

Feathers Program members attach a feather to the Medicine Wheel. One for each member of their family, enrolled in the program.

Six Aims Each of the six colors represents one of the Six Aims.

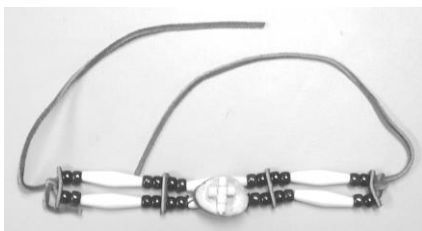
Tribe Meetings (continued)

Opening and Closing Ceremony: A suggested model script for a tribal meeting is contained later in this handbook. Be flexible and tailor it to the needs of your tribe but try not to remove the traditional and ceremonial components.

Scouting Reports: The scouting reports referred to in the meeting agenda are made by the children. Each child is given the opportunity to tell the tribe about an experience (or report on a subject) that has happened to them (assigned to them) in the last month. The tribe chief may assign a subject. Subjects can be endless such as things in nature, tribal Indian lore, athletics, animals, hobbies, family fun, favorite bible stories, vacations, etc. If the tribe prefers, the children tell of their favorite parent/child experience from the last month, such as a hike together. The children could also tell of a special personal event or happening from the last month.

Scouting reports are an important part of the tribal ritual. They develop self-confidence in the child by teaching them to stand before the group and express themselves. The parent should make sure the child is prepared before the meeting to avoid an embarrassing situation. *Scouting reports are encouraged, but not a mandatory part* of the tribe meeting. Occasionally, it may be a good idea to reward the son or daughter for their scouting reports with a bead, eagle claw, feather, etc.

Craft Project: Ideas are endless. Many with a nature or Indian theme (great for building your stock of Indian regalia), are always popular. Many seasonal crafts can be also a hit with the children. *Keep your project selection simple enough for all of the children to be able to complete with help from their parent, yet interesting enough for all of their age groups.* If the craft project will take longer than the allotted time, consider preparing part of the craft in advance of the meeting. Pre-bagging also saves time passing things out. Your craft selection will determine whether or not parents can make the craft for themselves as well. PARENTS LOVE CRAFTS TOO. See the section “General Information on Crafts” of this handbook.





Games: Chose a game that can include all the tribe members including the parents. Consider going outdoors if possible. Parent participation in the game is important. This is usually the loudest portion of the meeting.

Story: It is usually good to follow the game with a story as it allows the group to settle down and refocus. Many good Indian theme stories that also teach a lesson and possibly spark discussion are available from the support materials for the program. The N.S.D.P. manual also contains a few stories. Take a trip to your local library with your child to find stories.

Story telling and teaching the ways of the Indian, do go hand in hand. However, always remember the great words of one of the great storytellers of our modern times, Walt Disney:

*"I would rather entertain and hope they would learn,
than to teach, and hope they were entertained!"*

Other Possibilities: The tribe meeting could include a number of other appropriate activities such as talks by the chief; show-and-tells of hobbies, pets, etc.; songs; devotions.

Refreshments: Served at the end of all activities, just before closing. Limit these to a dessert or two, and some form of refreshment. Be aware if any children and/or parents have special dietary restrictions. Homemade goodies are usually a favorite. Many times, homemade deserts are fashioned around the season such as Halloween, Thanksgiving, Christmas, etc.



Tips for a Successful Meeting

- Start the meeting **ON TIME**. Do not delay the start for one or two members. This will encourage latecomers to be on time.
- Again, set a calendar for tribe meetings, usually the same day each time. Plan at least six months in advance. Assign host families in advance. Use the Tribal Meeting Schedule form in this booklet to record your meeting schedule.
- The meeting should typically run one to two hours, unless this is a special tribal outing. Adjust your time frame to suit the needs of your tribe.
- To control excess talking, or talking out of turn, especially during the ritual portions of the meeting, many tribes use a "Talking Stick," or a "Talking Feather." The only person allowed to talk while the stick is in use is the person holding the stick. Passing it around gives everyone a chance to talk uninterrupted.
- Gear the meeting towards the interests and attention levels of the children. Make sure the children feel that they are an important part. Give praise to all when possible.
- Balance the ritual with the fun and lighthearted parts of the meeting. Be careful though, not to let the crafts and games totally overrun the content of the meeting.
- Keep business discussions to a minimum, preferably before or after the meeting, if at all.



Attendance at Meetings:

As this Indian theme program is a parent & child program, the parent must attend the meeting with the child. **BE ON TIME** to tribe meetings.

A meeting schedule should be established as soon as possible and host families are aware of their meeting date. Meetings should be scheduled on the day most acceptable to all. Assigning a calendar of meetings at the start of the program year (stick to same day of week) seems to be most effective, because everyone can plan those dates well in advance.

Sample Tribal Meeting Procedure

"PARENT'S ONLY" BUSINESS SHOULD BE DISCUSSED, BEFORE THE START, AT THE CONCLUSION OF THE MEETING, OR AT A SEPARATE MEETING IF NECESSARY.

HOST PARENT: Everyone please form a circle (standing).
Welcome to the tepee (home) of (Host family's Indian names)

HOST PARENT: Drumbeater, (host child) 1 beat of the drum for each person here please.

CHIEF:
(Recites an invocation to the Great Spirit such as the following example)
(All raise their hands toward the Great Spirit)

Great Spirit, as we gather at this tribal council, we thank you for this gift of sharing between fathers/mothers and sons/daughters. We thank you for these friends, and ask of your wisdom and guidance

CHIEF: Let us recite the Pledge of Allegiance.

ALL:

I pledge allegiance to the flag, of the United States of America, and to the Republic for which it stands, one nation, under God, indivisible, with liberty, and justice for all.



ALL SIT ON FLOOR, CHILDREN IN FRONT OF THEIR PARENT

CHIEF: What are the Six Aims of the Native Sons and Daughters Programs™?

ALL: *(Chief or Host parent can lead)*

- To be clean in body and pure in heart.
- To always be a friend with my father/mother, son/daughter.
- To love the sacred circle of the family.
- To be attentive while others speak.
- To love my neighbor as myself.
- To seek and preserve the beauty of the Great Spirit's work in forest, field and stream.

CHIEF: What is the Motto of the Native Sons and Daughters Programs?

ALL: "PALS FOREVER-FRIENDS ALWAYS"™ !

CHIEF: Wampum Bearer, please call the roll, and collect the dues.

Wampum Bearer calls each person present by his or her Indian name. Each parent tells of something good (a good deed or service, etc.) they did since the last meeting. Each child tells of something good they did, or how they earned their wampum. (Wampum can be passed around.)

WAMPUM BEARER:

Chief, the wampum has been collected and was well earned.

CHIEF:

We will now have the Scouting Reports from the sons/daughters. The subject of the report is . . .

(The host children start, first reciting their Indian name, then gives their report).

(All reports have been completed).

Dads/Moms let us applaud the fine reports these young sons/daughters have given. (APPLAUSE)

I now turn the meeting over to (Indian names), our host family.

The host parent will now direct the activities for the remainder of the meeting. As previously explained, these activities will normally include a craft project that all can participate in, stories with a meaning, games that will include parent participation, and a snack. The length of time for crafts or games should be determined for scheduling purposes. If the activities are not a continuous project, make sure they can be completed within the meeting time frame. It is suggested to do the craft project first, then if the craft runs overtime, the game can be shortened or eliminated altogether. Snacks are generally served after all activities have been completed. Serving soft drinks during the meeting causes too much distraction.

(AT THIS POINT, ALL PLANNED ACTIVITIES HAVE BEEN COMPLETED)

CLOSING RITUAL

CHIEF: Is there a report from the longhouse?

The longhouse representative (or chief) will now give updates and highlights of coming program activities and items of interest to the children (i.e: campout, canoe trip).

Save business talk for Parents Only

CHIEF: Let us stand and form the Tribal Circle of Unity to close our meeting. Let us join hands as a symbol of our unity and our bond as parent and child together.

A closing ritual such as an Indian or nondenominational prayer is appropriate, or having everyone tell something special that they are thankful for. If each person speaks again, have them again recite their Indian name. This ritual is chosen and molded by each tribe. Once a ritual has been chosen that all are comfortable with, it should remain this way. The host parent or chief can start or recite the ritual.

HOST PARENT: I give thanks to all those who have attended our meeting. Travel safe on your journey home.

MEETING IS ENDED

If the tribe has a program manual in its property box, it should be given to the parent that will host the next meeting.

An Indian Closing Prayer

Prayers and Devotions can be a special part of the tribe meeting or gathering. The following is only one such prayer that can be learned individually, or as a group. This nondenominational prayer is a great way to close a tribe meeting and it is hoped that they become tradition in your local program for many years to come. Although they are intended to be silent, one person may lead a group prayer by speaking the words.

Prayer for the Great Trail

*Great Sprit, who's loving hand cares for all things,
from the highest of majestic mountains,
to the smallest of flowing streams,
look with favor on these humble ones that stand before you.
Grant that we may see the sunset of another day.
We ask of Grandfather Sky,
the wisdom to live in peace with all peoples,
and we ask of Grandmother Earth,
the wisdom to live in harmony with all things in nature.
For all these things we are truly thankful,
as you guide us along the great trail of life.*

Greg Measor, NSD volunteer, Northfield, Ohio, 2003



Tribal and Personal Property:

A Suggested List of Projects

Information on constructing these items is contained in the program manual or other available support materials. Contact a program council officer if necessary. The following are brief descriptions only.

Tribal Shield/Personal or Family Shield:

The shield is the official symbol of the tribes (or families) presence at official program gatherings, campouts, ceremonies, etc. This should be one of the first projects completed by the tribe. Show your tribe's pride. Your Tribe may decide to (or your program may encourage) a personal shield or standard for each family.



Tribal Drum:

As in the tribe meeting procedure, a drum is needed for each meeting. One parent/child can volunteer to make this.

American Flag:

A must item for meetings. A small one that will stand on its own and can be stored in the tribal property box.

Talking Stick/Feather:

A ceremonial stick/feather that is used during the ritual parts of the meeting to indicate to all that the person holding the feather is the only one who may speak at that time.



Tribal Property Box

A special box or chest made to hold all the tribal property. This is carried to each meeting. It can be specially decorated with symbols and anything else "INDIAN" that represents the tribe and its members.

Tribal Totem Pole:

To show your presence at tribe meetings, each parent/child creates and keeps a piece. The pieces are assembled together at the tribe meeting.

Vests:

A great project to start as a tribe (at one or two meetings), then finish at the home. Display your patches and show your pride in the program, while you build continuous memories. The kits usually come with instructions, patterns and lacing.

A program officer with experience can assist the group in how to get started on crafting a vest. More about this in the Attire section.

Parade Banner:

If your tribe or program participates in local parades, make a parade style banner that shows your program name/tribal names/tribe members' names and any other spirit filled stuff you can think of. Show your pride as a member of a special community civic organization.

Headdress:

We encourage each tribe to purchase a headdress kit for the tribe chief, and possibly the other tribe officers. The headdress is worn at tribe meetings and nation ceremonial gatherings. It can be purchased with tribal wampum, then passed on as the parents change officer positions, or purchased personally to become a memory for the owner.



Coup (Pronounced "Coo") Stick:

The North American Indian placed a high value on individual acts of daring and courage. Some Indian cultures recognized this in a way that each act of bravery that was witnessed by another tribe member was rewarded with an eagle feather, which was attached to his "coup stick". The more feathers a warrior had earned the higher his standing in the tribe. Your program may actively use this piece of personal regalia as a means to give awards (feathers beads, tokens, etc.) and may encourage each son or daughter to have their own "coup stick". This would be one of the first projects for a new tribe or new member at the start of the program year. The awards given are all "as determined" by your program Awards Council. This would be in addition to the normal patches that are usually awarded to all members.



A son or daughter who amasses many feathers (awards) on his or her "coup stick" should be proud of their accomplishments. They are shining example of the spirit of involvement and commitment stressed in the program. The stick will become another lasting memory of their times as program participants. Suggested instructions for creating your coup stick would be made available through your program.

Parade Torch:

Some programs may conduct ceremonial torch parades at their campout ceremonies and possibly at other selected outdoor events. Safety rules and concerns should be stressed first and foremost.

North American Indian Theme

The Indian theme of the Native Sons and Daughters Programs™ is significant, but not simply because a North American Indian provided the inspiration for them. Deeply rooted in North American Indian culture is a profound appreciation for the Creator, or Great Spirit, as well as an understanding of the independence of the forces of nature. The importance of these values is becoming increasingly accepted in modern urban society which, until recently, had failed to recognize their significance. Also ingrained in North American Indian culture are honesty, dignity, and a feeling of responsibility for the well being of others. Perhaps most important is the genuine concern among North American Indian parents to teach these ethics to their children and to guide them to an adulthood of integrity. These traits, which permeate the way of life for the North American Indian, are the essence of parenting and the foundation of this program.



Sensitivity to Indian cultures is a key element within the program. Ceremonies and rituals are performed with honor and respect to the Creator, all things in nature, key elements of Indian cultures. Ceremonies are designed to further the bond between parent and child. Feathers are worn only to honor these things. The Native Sons and Daughters Programs™ do not wish to perpetuate the stereotypes of Indian cultures that have existed for many years. *We discourage “war-whooping” and the use of any demeaning words such as “ugh,” “how,” “squaw,” “tom-tom,” and all other conduct that is not respectful and sensitive to the positive aspects of Indian cultures,* in which this program was designed to reflect and honor.

Researching Tribal History

When creating “Indian themed” property for your tribe or yourself, keep in mind that designs should honor the spirit and tradition of the Native peoples. One way to do this as a tribe is to actually research the name of your tribe. If your tribe is named after a real North American Indian tribe, see what traditions, customs, and history can be applied. The children would also enjoy learning about the people for which their tribe is named after. Again, the intent is to learn about and honor the tribe namesake. Libraries are a great source for this information.

Awards

Patches are one of the primary methods in which the program can commemorate participation in events and also serve as awards of merit or achievement. Other forms of awards may include beads, claws and feathers just to name a few. Patches may be awarded for participation in the major program events and at times as special awards. At other events such as a museum visit, if not included in the event cost, patches may be available for separate purchase. Your local program will probably have an outline of the awards program that is in place.

A few guidelines to remember awards programs:

- Awards should serve as reward for accomplishment. Handing out awards just for the sake of it reduces the meaning of the award. Each award should have some meaning. Accomplishments can be very simple such as a participation award, to something challenging that is worked towards.
- Recognition for accomplishments builds self-esteem, especially at the young ages. The ages and skill levels of those involved should be carefully considered when developing award plans. Do not overemphasize awards to be given at the expense of enjoying the experience.
- “Honor in giving”, and “honor in receiving” is a part of North American Indian culture. Try to make the presentation of awards a memorable and honorable experience.
- Awards for members can serve as important tools to encourage participation in events, whether on the tribal level or on the longhouse (nation) level.
- Awards can be structured to the individual, tribal, and leadership levels of the program.
- Remember that there is no standard format. *Creativity and flexibility are keys to success.*



Awards Programs: A Few Examples

Awards programs that honor achievement can be structured in many ways. Some programs have progressive awards structured so that each year, a different set of goals is presented. This system is geared mostly for tribes/clans that start as a fully new group in their first year, and continue as that group for the entire stay in the program.

1st example of a progressive achievement awards structure:

- 1st Year: A series of different colored feathers is earned for achieving a specific goal for each feather.
- 2nd Year: A series of different colored bear claws is earned for achieving a specific goal for each claw.
- 3rd Year: A series of different colored beads is earned for achieving a specific goal for each bead.

2nd example of a progressive achievement awards structure:

Could be used as awards for good deeds, attendance or even time spent in the program. A series of special colored/tipped feathers is earned with each part of the mapped out progression. Each feather has specific meaning or challenge to earning it. Feathers can be earned at an individual's pace or that set by the tribe. A special feather or award is usually given once the entire group has been earned/achieved. *Feathers could be replaced by beads, claws, etc., or even a combination of items along with a method for mounting, wearing or displaying them.*

Note: Some programs purposely choose not to create awards programs that can become overly competitive. Limited competition and competitive spirit can be healthy to a child's development, even healthy to the parent/child relationship. Great care must be taken that the program awards not be allowed to lose the focus for the goals of the awards system, by getting carried away with the competitive side of the system.



The Parents-Only Meeting

As was mentioned in the section on “Building A Strong Tribe,” it is a good idea and healthy for the spirit of the tribe to have an occasional “PARENT’S-ONLY” meeting to discuss business, the tribe in general, and upcoming events that the tribe may be involved. The parents meeting provides an opportunity to effectively plan and make assignments. So much valuable time can be potentially wasted at a regular tribal meeting if all of the “business” is conducted at that time. And also, there are almost always too many distractions at a regular tribe meeting to conduct effective business discussions. The parents meeting also allows the adults of the tribe more time to get to know each other better and achieve a greater level of comfort in belonging to the program.

Suggestions and Recommendations

1. Conduct monthly parent meetings or at least on some type of regular basis.
2. (Chief) Prepare an agenda and possibly mail it out in advance to allow all the parents to reflect and prepare notes if necessary.
3. If necessary, invite a council officer, elder, or other experienced person to help with planning or problem solving.
4. This could be an opportunity to invite a possible recruit (parent) to learn about the program.
5. If a separate night is difficult, take the children home, then reconvene for the parent meeting.

General Information on Crafts

Craft projects are an important part of the tribe meeting and play an important part in the life of every tribe. As parents and children participate in craft programs, they develop a sense of achievement and pride in their handiwork. Crafts afford children the opportunities to:

- Use their hands to make various items;
- Discover new areas of interest and satisfaction;
- Share activities with their parent;
- Create items that can be displayed during tribe meetings, in public, and at home;
- Become permanent memories of the times shared together between parent and child.

At the same time, parents have the chance to share their skills with other families, to work closely with their own children, and to tap some new interest or skill areas of their own.

Key Factors in Craft Programs

Select projects with great care, taking into consideration the children's age, skills, and development. Start out with simple projects with the younger children, then work up to more difficult levels as the age of the children advance and their abilities develop. Pay attention to the children's reaction to the project you have selected. The pleasure they take in doing it, and the problems they may have, will indicate whether the next project should be more challenging, more simple, or in a different category. Avoid encouraging competition among the children in making projects. Remember that these are projects for both parents and children. Emphasize parent-child teamwork. Finally, vary the types of projects from meeting to meeting.

Advance preparation is the secret to a successful craft project for your tribe meetings. The average attention span of the five to ten-year-old child is generally short. Plan projects that don't require extended concentration. For more complex projects, maybe consider dividing the work over several meetings. Here are some suggestions to help you.

- Know your craft well. Complete a sample prior to the meeting so that you know the length of time for the project.
- Have all the materials ready in advance and separate them into parts for each parent-child team. Consider pre-bagging the parts for easy and quick pass-out.
- Plan the teaching steps carefully, involving all parents and children in the process. Explain the craft project as clearly as possible and don't rush. Diagrams sometimes are helpful.
- Be alert to safety factors and group behavior so that no one gets hurt. This is particularly important when using any cutting tools or electrical equipment.
- Allow time to display the completed projects if possible, and if necessary, take steps to make sure the child can properly pack their craft to arrive home in one piece.
- Make sure that the parents and children work together. Be alert for parents who take over their child's tasks in the project, or those who sit back and allow the child to do everything.
- Expose the children to a variety of craft media: Paint, wood, paper, plastic, clay, leather, metal, plaster of Paris, and so on.
- Evaluate the craft program in terms of its success and any need for improvement.



Program Support Materials Available

The following is a list and brief description of support materials available to the Native Sons and Daughters Programs™. Your program leadership council should be able to provide any ordering information you may desire.

Title	Description
Twenty Teepee Tales	A collection of 20 Indian stories that teach a lesson and inspire discussion.
The Tales of Running Deer	Twelve more Indian stories in the same format as Twenty Teepee Tales.
Rituals and Ceremonies	A collection of ceremony examples, firelighting techniques and Indian prayers and devotions.
Help Paper Series	A collection of papers that provide help on many common program subjects and topics including Awards Programs, Firestarting, Fundraising, Nature Programs, Newsletters, Officers Help, Recruitment and Promotion, Selecting and Planning Event, Story Telling, Successful Tribes, Tribal Games and Crafts and more.
Event Planning Manual	A collection of papers on planning many of the events common (and some not so common) to NSD programs including Campouts, Hayrides, Parent/Child Dances, Pinecar Derby, Game Carnivals and more.
Native American Theme Field Trips (Great Lakes Region states of Indiana, Michigan and Ohio only)	A collection of “where-to-go” field trip suggestions for Native American historical sites, museums, festivals, etc.
Camp Recipes of the Great Lakes Region	A fun collection of all types of cooking recipes for camping, including some Native American recipes. Many are child friendly.
<i>Watch for updates to this list as support materials are constantly being developed and revised.</i>	

The American Indian

He came quietly in the dawn of history. Here, long centuries before the white man sought freedom on these shores, he built his own credo: He first believed in the rights of the individual . . . and in his great dignity. And, he believed with a passion in the freedom of all things. . . . The American Indian.

- Jaques LesStrang

Another Memory Page

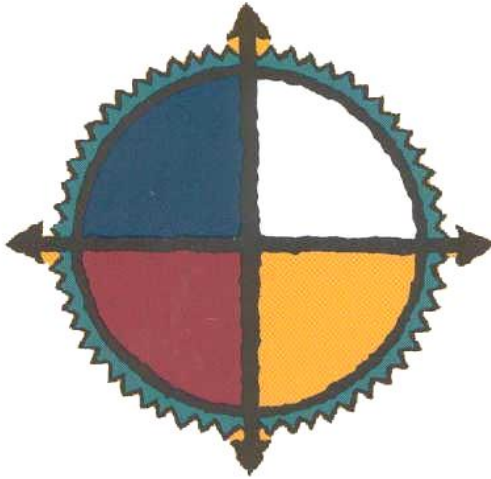
- ♦ Attach a photo of parent and child taken during this year.
- ♦ Attach ticket stubs of places you have been together and any other little things that may serve as lasting memory.

Notes: (Don't Forget To....)

Prayer to the Four Directions

Oh Great Spirit of the *East*, from where the sun always rises, lift up the hearts of the all those who might feel discouraged. Send wisdom to the hearts of all people. May each rising sun instill in them a desire to be a friend to all people.

Oh Great Spirit of the *South*, from whence come the warm breezes, make clear the minds of all people. Help them to make broad and lasting decisions for the welfare of all people.



Oh Great Spirit of the *North*, from whence comes the cold and long nights, make smooth the paths of all those who travel. May they reach the end of their journeys in good health and good spirits.

Oh Great Spirit of the *West*, where the sun always sets and where the buffalo vanishes, do not remove us from this earth until all things that should be done by us are done.