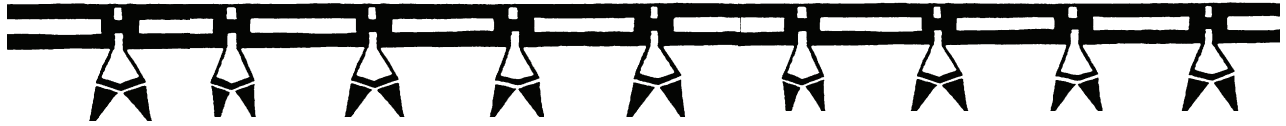


2: Team Building



Purpose:

To foster trust and cooperation and promote a sense of belonging and team spirit among Native STAND members.

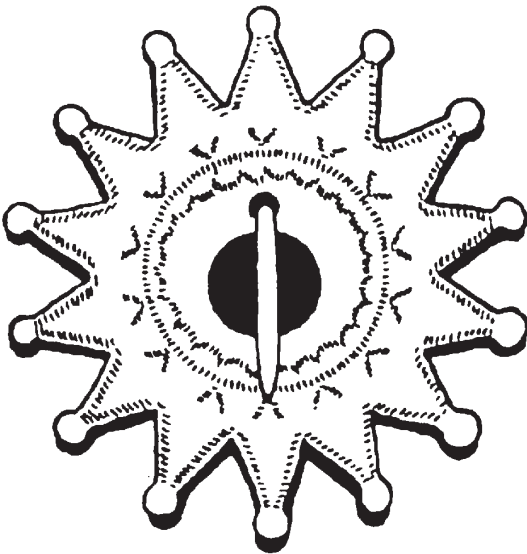
Stages of Change Process:

Getting information

Learning Objectives:

By the end of this session, Native STAND members will be able to:

1. Display an increased level of cooperation when working together.
2. Express an increased sense of trust towards each other.
3. Voice an increased sense of belonging as a Native STAND member.



Supplies/Materials:

- Cones, flags, tables, chairs, etc. for obstacle course
- Bandanas or other blindfolds
- Several old newspapers (*optional*)
- Several rolls of masking tape (*optional*)
- 1 ball of multicolored yarn

Resources/Handouts:

| | RM | PM | HO |
|----------------------------|----|----|--------------|
| Words of Wisdom | ● | | |
| Native STAND Contract | | | if/as needed |
| Native STAND Constitution | | | ● |
| Man in the Maze | ● | ● | |
| Ojibwe Dreamcatcher Legend | ● | ● | |

Preparation:

- Transcribe the items generated in Session 1 for inclusion in the Native STAND Constitution and make copies for the students
- Set up obstacle course for Activity #3
- Arrange tables for optional activity
- Display Words of Wisdom
- Read the questions in the Question Box ahead of time



1. Welcome/Overview

8-10 minutes, large group lecture, adult facilitator

- If consent forms are required, collect any outstanding forms. (If consent is required, students who do not have signed consent forms will not be allowed to stay for the session.)
- If using them, collect signed Contracts. (Have extra blank contracts available.)
- Distribute transcribed Constitution. Review and make sure everyone is in agreement. Ask them to keep this in their PM for future reference
- Answer any questions in the Question Box.
 - ◇ Get in the habit of doing this at the beginning of every session, so the students know you really do look in the box for questions and to encourage them to contribute to the box.
 - ◇ If there are no questions in the QB, you may want to “plant” a few. This can serve as a review if you want to ask something about a previous session, and it will also get the students used to the idea of the QB and hopefully more comfortable to ask their own questions.
- Explain that at the start of every session, you will share “Words of Wisdom” (WOW) with the group. These are important and meaningful sayings or quotes by many different Native American leaders from throughout Indian Country, some from hundreds of years ago, some from modern times. At the end of the session, ask a volunteer(s) to share with the group what the day’s WOW means to them personally and how they think it relates to today’s session.
- Read today’s WOW.

**If you have one hundred people who live together, and
if each one cares for the rest, there is One Mind.**

Shining Arrows, Crow, 1972

2. Team Work & Trust

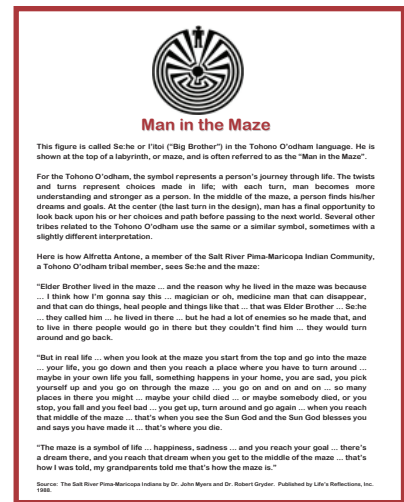
5-8 minutes, large group lecture, adult facilitator

- Introduce topic: Belonging to a team results in feeling part of something larger than you. As an effective team, you work together for the overall success of the program. The members of a team must trust one another in order to best work together and achieve their goals.
- Ask/Brainstorm: Why is it important for the members of a team to trust one another? Answers may include:
 - ◇ To rely on each other to accomplish tasks.
 - ◇ To be able to communicate freely.
 - ◇ To be open and honest with each other.
 - ◇ To trust that others will respect their confidentiality.
 - ◇ To enjoy their time working together as a team.

3. Man in the Maze

30-35 minutes, large group lecture, small group activity, large group discussion, adult and teen co-facilitators

- Direct students to Man in the Maze in the PM.
- Ask a volunteer(s) to read the Man in the Maze.



This figure is called Se:he or I'toi ("Big Brother") in the Tohono O'odham language. He is shown at the top of a labyrinth, or maze, and is often referred to as the "Man in the Maze".

For the Tohono O'odham, the symbol represents a person's journey through life. The twists and turns represent choices made in life; with each turn, man becomes more understanding and stronger as a person. In the middle of the maze, a person finds his/her dreams and goals. At the center (the last turn in the design), man has a final opportunity to look back upon his or her choices and path before passing to the next world. Several other tribes related to the Tohono O'odham use the same or a similar symbol, sometimes with a slightly different interpretation.)

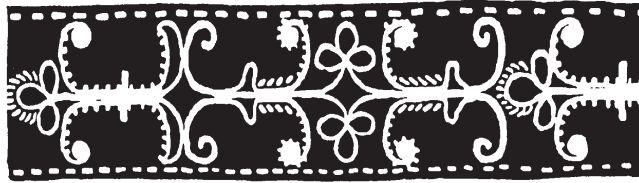
Here is how Alfretta Antone, a member of the Salt River Pima-Maricopa Indian Community, a Tohono O'odham tribal member, sees Se:he and the maze:

"Elder Brother lived in the maze ... and the reason why he lived in the maze was because ... I think how I'm gonna say this ... magician or oh, medicine man that can disappear, and that can do things, heal people and things like that ... that was Elder Brother ... Se:he ... they called him ... he lived in there ... but he had a lot of enemies so he made that, and to live in there people would go in there but they couldn't find him ... they would turn around and go back.

"But in real life ... when you look at the maze you start from the top and go into the maze ... your life, you go down and then you reach a place where you have to turn around ... maybe in your own life you fall, something happens in your home, you are sad, you pick yourself up and you go on through the maze ... you go on and on and on ... so many places in there you might ... maybe your child died ... or maybe somebody died, or you stop, you fall and you feel bad ... you get up, turn around and go again ... when you reach that middle of the maze ... that's when you see the Sun God and the Sun God blesses you and says you have made it ... that's where you die.

"The maze is a symbol of life ... happiness, sadness ... and you reach your goal ... there's a dream there, and you reach that dream when you get to the middle of the maze ... that's how I was told, my grandparents told me that's how the maze is."

Source: The Salt River Pima-Maricopa Indians by Dr. John Myers and Dr. Robert Gryder. Published by Life's Reflections, Inc. 1988.



- Tell the students that they will work in pairs to go through a simple obstacle course that will represent the Tohono O’odham labyrinth. It may include items to walk around, step over, and duck under. One of the partners will be blindfolded and the other will be providing instructions on how to maneuver the course. Each person in the pair will have the opportunity to lead and to be led.
- When you are leading your partner through the course:
 - ◇ Give clear, specific directions.
 - ◇ Don’t touch, lead by the elbow or hand, or use any other methods of communication with your partner other than giving verbal cues.
- When you are blindfolded and are being led through the course:
 - ◇ Rely on your partner to direct you through the course.
 - ◇ Use your listening skills and instincts to get you through the course.
- Divide students into pairs and distribute one bandana to each. Tell them to decide who will be blindfolded first.
- Once all teams have gone through the course once, have them switch roles. While they are transferring the bandana, have them in a place where they cannot see the course. Make several modifications to the course so that it is not identical for the other partner.
- When both partners in the pairs have completed the course, call everyone back into a large group and debrief:
 - ◇ Was that fun?
 - ◇ What feelings did you have when you were blindfolded? Were you scared, nervous, confident? Did you feel safe?
 - ◇ What feelings did you have when you were guiding your blindfolded partner? Did you feel overly protective? Not protective enough? Did you feel responsible for your partner?
 - ◇ How did the guiding partners do? Did they provide clear instructions? Were they helpful along the way?
 - ◇ What could the guiding partner have done to make you feel more comfortable or safer?
 - ◇ How did the blindfolded partners do? Did they listen to and follow instructions?
 - ◇ Could the blindfolded partners have done the obstacle course without the help of the guiding partner?
 - ◇ How does this exercise relate to the Tohono O’odham legend of the Man in the Maze and the meaning of the labyrinth?
 - ◇ Why do you think we did this activity? (Have fun, get to know each other, develop trust, etc.)
 - ◇ What is something new that you learned about your partner during this activity?
 - ◇ How do you think you would feel talking about personal things in front of each other? Any different than before the activity?

OPTIONAL: Building Bridges

If you have time during today's session—or in a later session—this is another fun team-building activity.

25-30 minutes, large group, activity, adult and teen facilitators

- Arrange tables so that teams will be able to sit near each other, but at separate tables.
- Divide students into two (or more) teams. (Mix up the groups, so students are not working with their best friends.)
- Half of each team should sit at one table and the other half at a different table nearby.
- Give each half-team a stack of several newspapers.
- Each half-team must build a portion of a newspaper bridge to connect and be joined in the middle (between the tables) to the other half of their team's bridge. Preferably, the bridges should be self-supporting (no tape allowed). (This is at the facilitator's discretion; use of masking tape is optional.)
- The facilitator must decide in advance whether the winning team will be the first one to finish or the one to build the strongest bridge. (Decide on a weight requirement for the bridge to support, such as a piece of fruit or a chocolate bar, for example.)
- Give the teams a set amount of time to build their bridge (e.g., 15-20 minutes).
- Explain to each team that both halves of the teams must work on their half of the bridge to connect in the middle. Simply making a single bridge fixed to each table with sticky tape is not allowed.
- Control the level of difficulty of the game by the distance between the tables and the number of newspapers provided.
- The secret is to build up and out, so that each side of the bridge supports the other; two horizontal halves generally collapse, unless each is extremely strong.
- Call time and announce the winning team. (Optional: have a small prize for members of the winning team.)
- Call the students back into the large group and debrief:
 - ◇ What did they learn from this experience?
 - ◇ Could either half-team have built its bridge without the help of the other half-team?
 - ◇ What helped get the job done? What made getting the job done tougher?



4. Dreamcatcher

15-20 minutes, large group, adult facilitator

- For this activity you will need a ball of multi-colored yarn. (*Note: A ball of yarn works better than an oblong skein.*)
- Have students stand in a circle. The facilitator starts with the ball of yarn. Hold the end of the yarn and tell the group one thing you learned today. Then, holding the end of the yarn, toss the ball of yarn to someone else on the other side of the circle. Each person will share the same type of information and then toss the ball of yarn to someone who hasn't had it yet. When the last person is finished, you will have a multi-colored dreamcatcher (or web) connecting each person to the other.
- Discuss the fact that as peer educators, we gain new knowledge and we increase our resources and contacts and become new friends in our circle of life.
- Ask: What happens if one person drops their piece of the web? Ask one person to drop their yarn. (The web is weakened.) What happens if even more people drop their piece of the web. Ask several other people to drop theirs. (It is even more weakened.) The strength of the web is that together we all do our small part to make the web strong. There are enough of us that we can keep the web strong if one or two people need a break, but if everyone drops their piece of the web, it is no longer strong, it falls apart.
- As peer educators, we each have to do our small part to keep the web strong. If we need a short break from time to time, the others are here to support us. But we need to make sure there are always enough people holding up the web to keep it strong.
- Close by saying something like: "As we are connected by this yarn, we are all a part of a larger circle of life."



5. Closing

3-5 minutes, large group discussion, adult facilitator

- Tell the students that the activity you just did is based on a Native American dreamcatcher. Ask if anyone knows what a dreamcatcher is and what it is used for. Explain that it is a willow hoop with a sinew web. It originated from the Ojibwe tribe in the Great Lakes region, but is used by many tribes. It is said to capture bad dreams. Point out to the students that there is an Ojibwe legend in the PM about dreamcatchers, if they want to know more about it.
- Draw the student's attention to today's WOW.
- Ask a volunteer to share what the words means to them personally and how they think the WOW relates to today's session.
- Preview next session: "Acting Out"
- Adjourn.

Ojibwe Dreamcatcher Legend

This is the way the old Ojibwe say Spider Woman helped bring Grandfather Sun back to the people. To this day, Spider Woman will build her special lodge before dawn. If you are awake at dawn—as you should be—look for her lodge and you will see how she captured the sunrise as the light sparkles on the dew which is gathered there.

Spider Woman took care of her children, the people of the land, and she continues to do so to this day. Long ago, in the ancient world of the Ojibwe Nation, the Clans were all located in one area called Turtle Island. When the Ojibwe Nation dispersed to the four corners of North America, Spider Woman had a difficult time making journeys to all those baby cradle boards, so the mothers, sisters, and grandmothers wove magical webs for the new babies using willow hoops and sinew. The shape of the circle represents how Grandfather Sun travels across the sky.

The dreamcatcher filters out the bad dreams and allows only good thoughts to enter into our minds when we are asleep. A small hoop in the center of the dreamcatcher is where the good dreams come through. With the first rays of sunlight, the bad dreams will perish.

When we see little Spider Woman, we should not fear her, but instead respect and protect her. In honor of their origin, many dreamcatchers have eight points where the web connects to the hoop (eight points for Spider Woman's eight legs). Some people place a feather in the center of the dreamcatcher, to symbolize breath or air. From the cradle board, a baby can watch the air play with the feather and be happily entertained with the blowing feather.



* Adapted from <http://www.cynaurind.com/dreamcatcher>

NOTES

