



**State of Montana
DEPARTMENT OF CORRECTIONS
LESSON PLAN**

Course Title: American Indian Cultural Awareness	
Lesson Title:	
Location:	
Time: 4 hours	
Space: Classroom	
Audience: All DOC Employees	Date: March 2014
Prepared By: Rae Forseth & Harlan Trombley	No. of Students: 30

APPROVAL SIGNATURE(S)	
Training Bureau Chief Signature: \s\ Lisa M. Hunter 4/1/2014	
Legal Signature: \s\ Colleen Ambrose 4/15/14	

<i>Training Goal</i>
Develop an understanding of the Native American Culture and create an atmosphere of mutual respect between staff and offenders

<i>Performance Objectives</i>	<i>Evaluation Technique</i>
<ul style="list-style-type: none"> • List the various tribal nations in Montana and develop an understanding of their history • Recognize cultural habits of the American Indian • Understand religious ceremonies and the meaning of each religious object used in these ceremonies and belief system 	Group Discussion Check comprehension through question and answers

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<i>Equipment and Supplies Needed</i>	
Computer	Printed handouts
LCD Projector	Herbs and Plants

<i>Student Hand Out's</i>	
30	American Indian Cultural Awareness

<i>Method and Techniques</i>
Lecture PowerPoint Group Discussion

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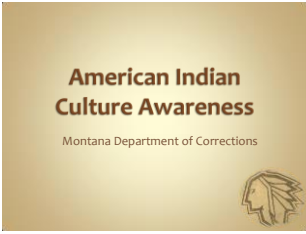

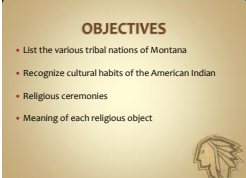

<i>Instructor's Materials</i>	
Sage	
Sweet grass	
Cedar	
Shell or a bowl (clay, pottery)	

<i>References</i>	
<i>Title</i>	<i>Author</i>
Indian Education for All	Montana Office of Public Instruction 1-2007
Manual of Native American Religious Practices in Secure Confinement	National Institute of Corrections 1994
Montana Department of Corrections data	Montana Department of Corrections
Native American Research and Historical Preservation Society	www.nativeamericanresearch.org/smudging
Native American Ceremonies and Traditions Essential Understandings Regarding Montana Indians	CEREMONIESANDTRAD.HTML Developed and Published by the Montana Office of Public Instruction 2001 Revised 2010, 2012
Spirituality, Cross Cultural Communication	Working Effectively with Tribal Governments, http://tribal.golearnportal.org
American Indian 101	Montana Office of Public Instruction
The Tribal Nations of Montana A Handbook for Legislators	Committee on Indian Affairs Published by Montana Legislative Council
Governor's Office of Indian Affairs	Jason Smith, Director of Indian Affairs
Sweat Lodge / Smudging Ceremony – This material and sacred teachings are from my own experiences, elders, and various teachers that are dedicated to preserving our sacred ways	Donnie P. Fish P.O. Box 7053 Great Falls, MT 59406 fishculturalenterprises@gmail.com
What is Historical Trauma	www.wisegeek.com/what-is-historical-trauma

<i>Comments and/or Suggestions</i>

This course is designed to assist in the understanding of the Native American Culture, their beliefs and family dynamics, as well generate conversation in regards to security issues. Be aware that some conflict may occur due to what the offender believes and what security will allow.

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<i>TITLE:</i>	
<i>Presentation Guide</i>	<i>Notes</i>
<p>In a Correctional facility, during a cell search you have an Officer come across a Native American religious item (medicine bag, or ceremonial pipe) the officer is new and has limited knowledge of the Native American culture, he or she opens the item(s) what do you think would be repercussions for the owner and for the religious item?</p> <p><u>Responses might include:</u></p> <ul style="list-style-type: none">• Anger• Resentment• Assaults <p>Realize that the staff's intention was not to offend but to ensure security. But for the American Indian Offender there may be taboos behind it for the person that carries it and this can cause traumatic mental shock.</p> <p>In the Christian faith a person relies on their bible as part of their faith and this would be like taking your bible and throwing it on ground. That is how sacred a Native American religious item is to a person who owns it.</p> <p>The person could have bad luck coming back onto them, which they have a way of manifesting it into reality.</p> <p>There can be a lot of anger from the person that may cause them to become physical or verbal towards staff and possibly other inmates in general population.</p> <p>The appropriate way to handle a religious item would be to not open it, wait until you complete your cell search, then ask the inmate to show you the item(s), this would be more respectful to the American Indian Offender.</p> <p>The purpose of the class is to provide basic information about the religious practices of the American Indian inmate so we can avoid these problems, maintain security and still be respectful of each other.</p> <p>Our goals are to help you develop an understanding of the Native American Culture and create an atmosphere of mutual respect between staff and offenders, and our objectives, how we will accomplish this is by:</p>	 <p>American Indian Culture Awareness Montana Department of Corrections</p> 
	 <p>OBJECTIVES</p> <ul style="list-style-type: none">• List the various tribal nations of Montana• Recognize cultural habits of the American Indian• Religious ceremonies• Meaning of each religious object 

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- List the various tribal nations of Montana and develop an understanding of their history.
- Recognize cultural habits of the American Indian.
- Understand religious ceremonies and the meaning of each religious object used in these ceremonies and belief system.

Large Group Discussion

So why is it important to you?

Why is it important to the Department?

Possible responses should include:

- Understanding/Acceptance
- Ensure no security violations happen

So as we begin this class we need to start at the beginning of the history for American Indians and how it impacts them today.

DEFINITION OF “INDIAN” AND “INDIAN TRIBE”

Who is an Indian?

There is no single definition of “Indian”. As a general rule; however, there are two qualifications for a person to be considered an Indian:

1. The person has some Indian blood; and
2. The person is recognized as an Indian by members of an Indian tribe or community

Federal law defines “Indian” in many different ways. The Bureau of the Census defines Indians as individuals who identify themselves as Indians. The BIA generally defines an Indian as a person who:

1. Is a member of a tribe recognized by the federal government;
2. Lives on or near a reservation; and
3. Is one-quarter or more Indian ancestry.

What is an Indian Tribe?

There is no all –purpose definition of an Indian tribe. There is a legal –political identity that is determined by federal law.

A general definition offered by William Canby, Jr., In American Indian Law, is a “group of Indians recognized as constituting a distinct and historically continuous political entity for at least some governmental purpose”. The key word in this definition is “recognized”. The most important and valuable recognition is that of the federal government.

What is Historical Trauma:

Historical trauma refers to emotional and psychological wounds lasting a lifetime and passing from one generation to another. The theory looks at modern-day psychological and physical illness stemming from past events inflicted on a racial, religious, or ethnic

DEFINITION OF “INDIAN” AND “INDIAN TRIBE”

- There is no single definition of “Indian”
- Two qualifications:
 - Indian blood
 - Recognized as a member



DEFINITION OF “INDIAN” cont.

Federal law defines “Indian” as a person who:

- Is a member of a tribe recognized by the federal government;
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WHAT IS AN INDIAN TRIBE?

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- There is a legal definition determined by federal law:
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What is Historical Trauma

- Refers to emotional and psychological wounds
- Generation to Generation
- Mistreatment
- History that affects current behavior
- Confined to Reservations
- Tend to relive the injustices



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group. Historical trauma is based on the belief that unresolved grief from abuse in the past is passed from parent to offspring and accounts for a myriad of problems in certain cultures.

One example of historical trauma studied extensively focuses on Native American populations. Historical trauma looks at the mistreatment of these people by early American settlers, missionaries, and educators and how that history affects current behavior.

Some researchers believe the retelling of stories about how these people were removed from their land and confined to remote reservations contributes to social and physical problems. Native Americans tend to relive the injustices and pass down the feelings of loss to children, experts found. One study theorized Native Americans believe suffering from past trauma is a way to honor their ancestors.

***Journey of Forgiveness Video first 20 minutes
Genocide; 1st Boarding schools, massacres, sterilization of women,
intergenerational trauma, elders sharing their stories of boarding
schools.***

Large Group Discussion

So after viewing this video what are your thoughts / feelings?
Can you now see how the impact of the past has affected the current attitude of today's American Indian?

Having the impact of this history passed from generation to generation and becoming their "new culture", it has shown that the Indian offender reflects the worst of all social conditions affecting American Society today. He or she comes from an ethnic group who have the highest:

- Suicide rate among teenagers
- Adult arrest rate
- Criminal conviction rate
- Alcohol related crimes
- Rate of assault-related crimes
- Disproportionate sentencing rate
- Inmate suicide rate in many states
- Offender recidivism rate
- Economic poverty rates on and off reservations
- High school dropout rate
- Alcohol related abuse, medical conditions, and death rates
- Single female heads-of households with minor children



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As well as having the least:

- Amount of federal and state funding for alternatives to detention on reservations and in urban areas:
- Amount of federal and state funding for juvenile and adult inmate rehabilitation programs;
- Effective legal resources available for representation
- Number of Indian personnel in state and federal jails and prisons in proportion to state and inmate populations.

Journey of Forgiveness 2nd video 6:35 start video at 25:19 ends at 31:14. Elder shares his experience at a Boarding School and how he lost his Native language.

There are 562 federally recognized tribes in the U.S.; each has their own creation stories, beliefs, customs, values and ways. Some have lost history, the old ways. Some are trying to rebuild it.

The problem we run into is that most incarcerated Indians have limited educational backgrounds, and most understand little or nothing about the Criminal Justice System.

Add to this these cultural issues:

Most Indians have a culturally developed fear of public speaking or talking to people they don't know.

Due to their ethnic background Indian inmates will mostly look down or away from authoritative people when speaking to them.

American Indians use humor or by telling stories to relieve tension and stress. This can sometimes become misconstrued or misinterpreted.

Many Indian inmates have experienced or suffered from a number of debilitating effects from:

- (FAS) Fetal Alcohol Syndrome
- (FAE) Fetal Alcohol Effect
- (RAD) Reactive Attachment Disorder
- (ADD) Attention Deficit Disorder
- (ADHD) Attention Deficit Hyperactive Disorder, and other co-occurring disorders including
- PTSD-Post Traumatic Stress Disorder
- Physical, Mental, or Sexual abuse throughout their lives.

We have one last clip and this shows the effects of these issues
Journey of Forgiveness 3rd video 4:05, start at 46:10 end at 50:15

As well as having the least:

- Amount of federal and state funding
- Amount of funding for rehabilitation programs
- Effective legal resources
- Number of Indian personnel in state and federal jails



Beliefs, Customs, Values

- Limited educational backgrounds
- Cultural issues
- Ethnic background
- humor



EXPERIENCED / SUFFER

- (FAS) Fetal Alcohol Syndrome
- (FAE) Fetal Alcohol Effect
- (RAD) Reactive Attachment Disorder
- (ADD) Attention Deficit Disorder
- (ADHD) Attention Deficit Hyperactive Disorder
- PTSD-Post Traumatic Stress Disorder



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Now take all that we have looked at so far and apply it to the criminal justice field. Do you now see the responsibility we have in providing this class?

That's an overview of the nation. Let's look closer at Montana and how it affects us.

TRIBAL NATIONS

Montana is home to seven Indian Reservations

- Blackfeet
- Crow
- Flathead
- Ft. Belknap
- Ft. Peck
- Northern Cheyenne
- Rocky Boy

The state recognizes eight tribal governments which would then include the Little Shell outside of Great Falls, which is a state recognized tribe but not federally recognized.

There are 11 tribes in Montana

- Blackfeet (Blackfeet)
- Crow (Crow)
- Salish, Kootenai & Pend d' Orielle (Flathead)
- Assiniboine & Gros Ventre (Fort Belknap)
- Assiniboine & Sioux (Fort Peck)
- Chippewa (Little Shell)
- Northern Cheyenne (Northern Cheyenne)
- Chippewa-Cree (Rocky Boy)

TRIBAL HISTORY and (how each tribe acquired their names)

Blackfeet Reservation

- The reservation headquartered in Browning is home to the Blackfeet tribe and is the third largest reservation in Montana encompassing approximately 1.5 million acres
- Of the approximately 15, 560 enrolled tribal members, there are about 7,000 living on or near the reservation. Nearly 27 percent of enrolled members are of three-fourths or greater Indian blood.
- The reservation is the largest Indian population in Montana
- There are three branches of the Blackfeet peoples-the Northern Blackfeet (Siksika), the Blood (Cardston Alberta) and the Piegan or Pikuni.
- The tribe call themselves "Niitsitapi" (nee-itsee-TAH-peh) meaning "the real people"



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- The Blackfeet Indians are commonly thought to have acquired their name because of the characteristic black color of their moccasins, possibly painted by the Indians themselves or darkened by fire ashes.
- The tribe's annual celebrations include [North American Indian Days](#) and the [Heart Butte Society Celebration](#).

Crow Reservation

- The Crow Indian Reservation, headquartered in Crow Agency, is about 75 percent of the Crow Tribe's approximately 10,000 or more enrolled members that live on or near the reservation.
- The reservation is the largest reservation in Montana encompassing approximately 2.2 million acres.
- Eighty-five percent speak Crow as their first language.
- This tribe was called "Apsaalooke," which means "children of the large-beaked bird." White men later misinterpreted the word as "crow."
- The tribe's annual celebrations include Crow Native Days in June and Crow Fair and Rodeo in July.

Flathead Reservation

- Headquartered in Pablo, the reservation is home to 65% of the 7,443 enrolled Confederated Salish and Kootenai Tribal members.
- The Flathead Reservation is ranked fourth in land base encompassing approximately 1.3 million acres.
- The Flathead Indian Reservation is home to three tribes, the Bitterroot Salish, upper Pend d' Oreille (Pondera) and Kootenai.
- The name Salish people used to describe themselves is "Sqelix" and the Kootenai call themselves "Ktunaxa".
- In July of every year, the tribe celebrates the [Arlee Pow Wow](#) and the Standing Arrow Pow Wow.

Fort Belknap Reservation

- Headquartered in Fort Belknap Agency, there are 6,693 enrolled tribal members, of whom 3,429 live on or near the reservation.
- The Fort Belknap Reservation is ranked fifth in land base with 652,000 acres.
- The reservation is home to two tribes, the Assiniboine and the Gros Ventre.
- The Assiniboine refer to themselves as "Nakoda" meaning the generous ones. The Gros Ventre call themselves "A-A-A-NI-NIN" meaning the White Clay People.
- The tribe's annual celebrations include Lodgepole Pow Wow in June, Milk River Indian Days in July and Hays Pow Wow in August.



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Fort Peck Reservation

- Headquartered in Poplar, there are an estimated 11,786 enrolled tribal members, of whom approximately 6,000 reside on or near the reservation.
- The Fort Peck Reservation is the second largest reservation in Montana covering over two million acres of land.
- Fort Peck Reservation is home to two separate Indian nations, the Assiniboine & Sioux Tribes, each composed of numerous bands.
- The Assiniboine refer to themselves as “Nakona” and the Sioux call themselves “Dakota”.
- Fort Peck Tribes annual celebrations include Red Bottom Celebration in June, Badlands Celebration in June, Fort Kipp Celebration in July, Wadopana Celebration in August and Poplar Indian Days in September.



Northern Cheyenne Reservation

- Headquartered in Lame Deer, nearly 55% of the 9,043 enrolled tribal members live on the reservation
- The Northern Cheyenne Reservation encompasses 440,000 acres of land.
- The Cheyenne Nation is comprised of ten bands, spread all over the Great Plains, from southern Colorado to the Black Hill in South Dakota
- The tribe call themselves “Tsis tsis’tas” (Tse-TSES-tas) which means “the Beautiful people”.
- The tribe’s annual celebrations include the Lame Deer 4th of July Pow Wow, Northern Cheyenne Memorial Day Celebration and Ashland Labor Day Pow Wow.



Rocky Boy Reservation

- Headquartered at Rocky Boy Agency, the reservation is home to 55% of the 6,177 enrolled Chippewa & Cree tribal members.
- The Rocky Boy Reservation encompasses approximately 122,000 acres of land.
- The name “Rocky Boy” was derived from the name of a leader of a band of Chippewa Indians. It actually meant “Stone Child,” but it was not translated correctly from the Chippewa into English, and “Rocky Boy” evolved.
- The tribe call themselves “Ne Hiyawak” which means “those who speak the same language”.



Little Shell Tribe

- Headquartered in Great Falls, enrollment total is approximately 4,500 tribal members.
- The tribe is recognized by the State of Montana, they are working toward becoming a Federally Recognized Tribe through the



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process established by the federal government.

Incarcerated Indians constitute a disproportionate percentage of the total inmate population when compared to the American Indian Population percentage within the state of Montana (10% of state population) 18% make up male inmate population and 23.4% make up female inmate population. In the youth system there is an even greater disproportionate seen.

So as you can see with this many diverse groups there will be some difference in regards to ceremonies, practices and beliefs but for today this class we want to help you with a “basic” understanding or an overview and you can take from it what you need and then apply it to your specific agency/facility.

You will also note that with all the ceremonies and practices and beliefs, there is a deep rooted connection with nature. Perhaps the most precious gift that American Indians, that practice traditional ways, have to share with others is their perspective on the interrelatedness of all creation and our deep sense of relationship to the land in particular. We are relatives from buffalos and eagles to trees and rocks, mountains and lakes.

CEREMONIES

- Smudging
- Sweat Lodge
- Sacred Circle / Medicine Wheel
- Pow Wow

THE SMUDGING CEREMONY

Needed: Sage (cleanses), sweet grass (calls in the spirits), cedar (purifies and attracts good energy) or tobacco, singly or in combination, or other herbs; a shell or natural-made bowl (clay, pottery); a feather or fan; matches; sand or fine soil.

Estimated time: 5 minutes if alone, more time if with a group.

The smudging ceremony/ritual is also known as just “smudging” by most Native Americans and non-natives. Smudging involves the burning of sacred plants or herbs. These sacred plants and herbs are viewed as medicines given to Native American people to help them in their way of life. Smudging is a ritual way of using the smoke to cleanse or purify a person, place or an object or negative energies, spirits or influences. When the plant or herb is smoldering and giving off smoke, the utilization of the smoke of the sacred plant or herb as the essence of the ritual. The belief is that the spirit or power of the plant is released through the smoke to aid the energies of the individual in whatever kind of smudging is being done.



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Smudging is a form of worship done individually or in a group setting that reinforces the bond between the human beings and the unseen powers. This is an important link between individual worship and community well-being that also is a way of giving thanks and centering oneself in the world. Smudging can be done several times a day or in a ritual format of in the morning and when preparing for sleep. Prayer is a core component of all smudging that is being performed.

Articles needed for smudging are a smudge pot, sacred plants or herbs and feather, if you are an American Indian an eagle wing is preferably used. The smudge pot should be able to handle intense heat. Some use an abalone shell, pottery, stone bowl and a metal container that you can put the plant or herb in to burn.

Smudging varies with each tribal group and how to do the smudging. Typically, once the plant or herb is burning an individual will rub the smoke over their body starting from the head and work down to the feet. How this is done depends on what plant or herb is used and if a feather or wing is used. The reason a person starts from the head to the feet is the belief that the smoke will be pushing, purifying and cleansing the body of negative energies, spirits or influences, and Mother Earth will take whatever is driven off of you. Also this process opens an individual to be blessed and to receive any healing powers to be held. Also, the words spoken, thoughts and prayers during the smudging ritual will go up to the sacred unseen powers and the unseen powers on mother earth.

When smudging an object the same concept or the smoke, pushing, purifying and cleansing is used by passing the object over the smoke four times, while the person is in prayer. For a place the process is different as an individual will smudge up first, then using a smudge bowl and a feather or wing. The person will fan the smoke in front of the place very well. As this smudging is being performed, the individual is in prayer asking the creator and spiritual being to make whatever is not good to leave.

These three plants or herbs; sweet grass, cedar, and sage are used most frequently in the smudging ritual.

Sage

There are many varieties of sage, and most have been used in smudging. Sage is used to drive out bad spirits, negative energies, feelings, or influences, and also to keep bad spirits from entering the area where a ceremony takes place. Sage is also used to purify people and places before any sacred ceremony. Studies have shown that the smoke of burning sage literally changes the ionization polarity of the

SMUDGING DESCRIPTION cont.

- Smudging varies with each tribal group
- Individual will rub the smoke over their body
- Cleansing
- Healing



SMUDGING AN OBJECT / PLACE

- Same concept
- For a place the process is different
- The Individual will smudge first
- The Individual is in prayer



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air.

Cedar

In the smudging ceremonies that are done here in Montana, Montana tribes refer to the Cedar they use as Flat Cedar harvested along the Rocky Mountain front section from Glacier National Park into Wyoming.

Cedar branches are brushed in the air to cleanse a home during the House Blessing Ceremony of many Northwest Indian nations. In the Pacific Northwest, the people burn cedar for purification in much the same way as sage – it drives out negative energy; but it also brings in good influences. The spirit of cedar is considered very ancient and wise by Pacific Northwest tribes, and old, downed cedar trees are honored with offerings and prayers. Cedar can also be used to purify, especially for negative emotions. The smoke of burning cedar is said to attract the good spirits and eliminate negative energies.

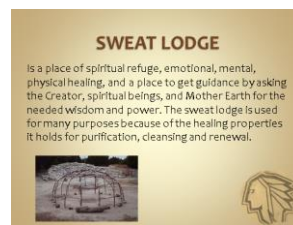
Sweetgrass

Some names for it are Seneca grass, holy grass and vanilla grass. One of the most sacred plants for the Plains Indians, sweetgrass is a tall wild grass with a reddish base and perfume-like, sweet musty odor. Plains Indians considered sweetgrass the sacred hair of Mother Earth and usually braided it together in bunches as a person's hair is braided. It grows mainly on the eastern side of the Rockies in Montana and adjacent Alberta Canada. It also shows up in some small areas of Wyoming and South Dakota.

It is usually burned by shaving little bits over hot coals or lighting the end and waving it around your body allowing the purifying smoke to get to all parts of the body. Sweetgrass brings in the good spirits and the good influences. The burning sweetgrass will send your prayers up to the Creator in the smoke. High Hollow Horn says in the "The Sacred Pipe" this smoke from the sweetgrass will rise up to you, and will spread throughout the universe.

Sweat Lodge

The Sweat Lodge is a place of spiritual refuge, emotional, mental, physical healing, and a place to get guidance by asking the Creator, spiritual beings, and Mother Earth for the needed wisdom and power. The sweat lodge is used for many purposes because of the healing properties it holds for purification, cleansing and renewal.



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A traditional sweat lodge is a low domed structure made up of slender willows, supple slender aspen, and other supple saplings, weaved and lashed together with raw hide, or rope. Although in some areas the lodge was constructed of whatever materials were at hand, from a mud roofed pit house to a cedar bark and plank lodge. The ends of the willows are set into the ground in a circle, approximately 10 feet in diameter, although there is no set size for a sweat lodge. That is determined by the location, materials available and the directions the builder is given. The willows are bent over, weaved, and lashed to form a low domed framework approximately 4 – 5 feet high at the center. The pit in the center is about 2 feet in diameter and a foot deep although some tribes have the pit by the door. The floor of the lodge may be clean swept dirt, or natural grassy turf, or may be covered with a mat of sweetgrass, soft cedar boughs, or sage leaves for comfort and cleanliness. Rugs or blankets are used too and all of these floor coverings are kept away from the central pit to prevent them from burning from the hot rocks.

The sweat lodge in former times was covered with the hides of buffalo, elk, deer, bear or moose. In this day, the animal skins have been replaced with blankets, old carpet, heavy gauge canvas sheets and tarps to retain the heat and steam. What you want to do is make the sweat lodge breathable, light proof not air tight. So it is important not to use plastic sheeting or tarps for the covering of the sweat lodge.

Typically with most tribes the door to the sweat lodge faces to the East, with some tribes the door will face south and always it depends on what directions is given to the sweat lodge leader for his lodge. The sacred fire for heating the rocks is usually in line with the door; sometimes this is not possible because of landscape so it is placed in a convenient position. Usually with most tribes when the door and fire pit align facing the East it has very significant spiritual value. Each new day for all begins in the East with the rising of the Sun, the source of life and power. While the fire heating the rocks is the symbol of all sacred ceremonial fires, one of the main spiritual elements of this universe, light of the world and the fire has a spirit of its own and must be treated with respect. With these aspects and bonds in mind spiritual humbleness and reverence will aid the healing that happens within the sweat lodge.

Some tribes have between the entrance to the lodge and the sacred fire pit an altar. This altar serves a couple purposes; one is a place to hold sacred objects (such as the sacred pipe) and to prevent participants from accidently falling into the fire as they emerge from sweat. Also, the altar is used as a place to smudge before entering the sweat lodge. This altar is a buffalo skull placed atop a small mound of dirt or post, placed about three to six paces from the entrance and five

TRADITIONAL SWEAT LODGE

- Low domed structure
- It needs to be breathable, light proof not airtight



ITEMS

- 30 or more rocks
- Wood
- Willows
- Shovel
- Pitchfork
- Dipper
- Bucket
- Water
- Canvas
- Sweetgrass
- Sacred pipe
- Tobacco
- Cedar
- Forked stick



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to 10 paces from the fire, to warn of the danger.

Reasons to Sweat, Who Can and Traditional Protocol:

The sweat lodge ceremony usually occurs before and after other major ceremonies like the “Vision Quest” for example. The aim of the ceremony is to purify one’s mind, body, spirit and heart. The sweat lodge ceremony is also available whenever it is needed by requesting one from a sweat lodge leader with certain protocol. Sweat lodge essentially translates into returning to the womb and the innocence of a baby at birth. The lodge is dark, moist, hot and safe. The darkness relates to being in the womb, our human ignorance, limited knowledge and in contrast to the creator (source of life, Light & Knowledge, and sacred power) and the spiritual world.

The sweat lodge leader has been taught for most of his/her life to conduct the sweat lodge ceremony because of the spiritual powers and sacred spiritual beings involved. A right to run a sweat lodge is passed down to certain individuals from elders or medicine people. The person that has been given this right has been instructed for many years. It is very important this is followed for the sweat lodge is very powerful and if not done right people could get hurt from individuals not achieving the rights and sacred instruction. Therefore it is wise to know a little bit about how the sweat lodge leader acquired his/her instructions.

With most tribes traditionally it was only the men who would sweat. As time has passed and with inter-tribalism teachings; the sweat lodge has evolved, these days’ women sweat also provided they are not on their moon time or menstruation already. Most of the tribes, a female on her moon is not allowed into the sweat. There are some tribes that do allow a female into the lodge on her time but I do believe there are very few. Men can sweat separately and women can sweat separately, or there can be mixed sweats where men and women both participate. The sweat lodge leader running the ceremony according to their teachings will determine this.

Observing very strict protocols during the sweat lodge ceremony are key, that is why it is best to ask the sweat lodge leader or helpers about do’s and don’ts. Men and women must both practice modesty and simplicity in their dress when they come to ceremony. Sweat lodge is not a fashion show, nor is it a place for vanity or to get a date. “This is a sacred place to pray, meditate, learn, heal and that must be the focus”. The sweat lodge has many spiritual gifts and blessings to not only cleanse, but to release anger, guilt and shame in a safe way, and it brings people together as one.

In “New Age” sweats men and women go in naked; in native traditional sweat lodges when men and women are present that

REASONS TO SWEAT, WHO CAN AND TRADITIONAL PROTOCOL

- Vision Quest
- Purify
- Sweat lodge leader
- Womb
- Spiritual world
- Gifts



SWEAT LODGE LEADER

- Taught at early age
- Elders
- Sweat lodge is considered very powerful
- Knowledge of sweat lodge leader
- The sweat lodge has evolved



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doesn't happen. It has nothing to do with being uncomfortable with our bodies; it involves respect for each other and focusing on spirituality. It is about not confusing spirituality with sexuality, and creating a safe place where all people feel comfortable. Men, women, boys and girls can all benefit from the lodges. Modesty is to be practiced in our dress, meaning that men wear shorts and bring a couple towels to cover themselves and the women wear modest dress or long skirt with a loose T-shirt and a couple of towels.

Many sweat lodges start with the participants fasting for an entire day or eating a lite meal, avoiding caffeine, alcohol and other unhealthy substances, in preparation before the sweat lodge. Most sweat lodge leaders will ask participants to be alcohol and drug free at least four days prior to entering the sweat lodge. Prior to entering the sweat the participants usually smudge at the altar with sage, sweetgrass or cedar smoke as a means toward spiritual cleanliness.

Before bringing personal sacred items do ask the sweat lodge leader what you can bring for some sweat lodge leaders have to be careful in protection of participants and themselves. For the most part items such as Eagle feathers, whistles and medicine pouches are allowed and welcomed. You should not bring anything that is not natural into the sweat lodge, such as: watches, earrings, gold, silver, and eye glasses, basically most anything that has metal in it.

What Happens:

With most tribes a sweat lodge in many traditions usually starts with the loading and offering of the sacred "pipe" in prayer, that the participants may know and speak the truth in their supplications to the Creator, Spiritual beings in the universe, Mother Earth and the spirits in each direction. With most tribes each participant may bring some type of offering such as tobacco, cloth, berries, etc... as an offering to the spiritual beings. It is also okay to bring a gift to the sweat leader for his/her work and respecting their guidance. You will be instructed on how to enter the sweat lodge by the sweat lodge leader or helpers and where to take your place in the circle sitting cross legged upright against the wall of the lodge.

When all are inside the sweat leader will start the sweat lodge with opening rituals as to what he/she is taught. It may start out with bringing in grandfather rocks for each direction and one for the creator totaling five rocks or how many the sweat leader wants. The sweat leader may ask what the participant's offerings are for or what they want prayers for. Then praying with the sacred pipe and offerings, after this is done the sweat leader may then ask for more rocks. After all the red hot rocks are in and water for splashing the rocks the sweat leader calls upon the doorkeeper to drop the flap covering the lodge opening.



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The lodge becomes dark, and at this point the lodge leader may give words of wisdom, guidance, and instructions for the round. Aglow with the luminance of the red hot stones, the ceremony begins in the lodge. The sweat leader may pray and ask everyone to do the same and sounds the drum or rattle to invoke the spiritual beings. The sweat leader then dips or splashes water onto the hot stones in the pit, producing large amounts of steam. Usually one dipper or splash for each of the four directions, or whatever direction is given to pour/splash water onto the rocks. Then the sweat leader may pray and sings the sacred songs.

A sweat is typically four sessions, called rounds and each lasting about 20 to 45 minutes. The round ends when the leader announces the opening of the door. Each round has a significant meaning for the directions; East, South, West, and North also some of the rounds are recognized for healing, and for the women of the world. The meaning of each round will vary from region to region and from tribe to tribe.

At the completion of each round, the participants may emerge, if desired, to plunge into an adjacent pool or stream if one is available, or roll in the snow if the sweat is held in the winter. In arid areas the participants roll in the sand to cool off and remove the sweat. Many participants maintain their places in the lodge until completion of the fourth round.

When inside the sweat lodge during the rounds usually, all sense of race, gender, and religion is set aside. We are in complete darkness for we are in mother earth's womb and in the creator's eyes, we are all the same, we are one. Each of us has the power of prayer to ask the creator and spiritual beings to pity our fellow sweat lodge members and everyone else. We ask for healing, and wellbeing, for the old and young, basically pray for everyone in the world.

There are many different forms of sweat ceremonies in Indian country. Each people have their own tradition and this is especially clear when it comes to the sweat lodge ceremony. Many differences, depending on the people participating, occur during each ritual. For instance, many times rounds are held in complete silence and meditation as the participants feel the need. At other less intense times, a round may be devoted to storytelling and recounting of the clan's creation stories. This is all part of spiritual and emotional healing and growth. The essential ways you approach ceremony is being respectful, sincere, humility, the ability to listen and slowdown is all integral to being in balance and harmony with the spiritual forces.

We must always walk the Red Road in a way that honors others'



LESSON PLAN

views and teachings without sacrificing our own. All of these ways are good; none is better or worse than the other. We need to unite all of the races and both of the sexes if we are going to be strong and the Sacred Hoop is to be mended. Every form of spirituality goes through change. This evolution reflects the changing needs of the community and of our environment. Anything that will not change risks isolating itself from the people. Water is life and changes everything, even the hardest stone. The change that is needed is turning towards each other instead of away from one another. If we ceremony together, we heal together, we laugh together, live and love together.

If you are invited to a sweat, the 24 hours previous to the sweat should be spent in cleansing, fasting, prayer and meditation on the intended purpose of the sweat, and you should be free from drugs and alcohol. For the greatest spiritual benefit, these conditions should be met.

Sacred Circle/Medicine Wheel

Sacred Circle-the symbol is sacred to American Indians. Prayers are offered in a circle. American Indian ceremonies are done in a circle, American Indians dance in a circle at their celebrations. Some homes originally were in a circle (teepees) the circle represents the sacred hoop of the whole world, demonstrating the unity of all creation and meaning. The circle and the four directions are often brought together in what is called the Medicine Wheel.

The Four Directions

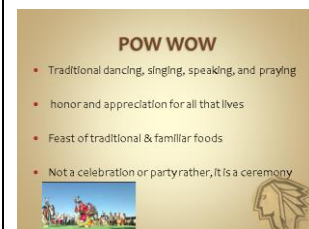
The four directions are significant

- East – (Yellow) is the location of the spirit of enlightenment, guidance and direction.
- South – (Black) is the place of the spirit of growth, particularly after winter.
- West – (Red) the doorway one goes through when leaving this world and returning to the spirit world.
- North – (White) the location of the spirit of healing and reconciliation.

Now realize that colors may vary from tribe to tribe, some will not have black listed, instead it may be blue or green.

Pow Wow

The Pow-Wow is a day of traditional dancing, singing, speaking, and praying in word, song, food, and music in honor and appreciation for all that lives *through the grace of the Creator*. A feast of traditional, familiar foods (such as fry bread, corn, pemmican, and buffalo meat) as seen as essentials for the gathering. The Pow-Wow is not a celebration or party rather, it is a ceremony.



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ARTICLES

The following objects are commonly used in group and private worship services.

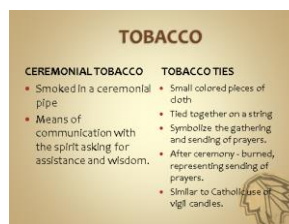
- Medicine Bags
- Sacred Herbs / Tobacco
- Sacred Pipe
- Feathers
- Hair / Headbands
- Drum
- Rattles

Medicine Bag:

Traditionally, many American Indians carry, wear, and maintain a medicine bag. The medicine bag may contain such natural objects as stones, animal parts, or herbs. It represents an extremely personal relationship between the Creator and the wearer. Usually a medicine bag is square or rectangle, made of leather, and is worn about the neck or kept in one's personal possessions. Within the Department of Corrections in custody units where inmates are permitted to wear or carry religious medallions, the measurements for the medicine bag are 2 ½" x 2 ½" w/ 24" leather lanyard (plain; no beading or adornments), and medicine bags should be considered as a medallion and be permitted. In lockdown and suicide watch cells where usually no medallions are permitted, medicine bags should be made accessible to the American Indian offender on a scheduled basis, in a safe setting, and in the same manner that other religious paraphernalia for practitioners of any faith are made available (i.e., medallions, holy books etc.). In the jail and prison setting care should be taken to ensure that the American Indian offender's spiritual beliefs related to the medicine bag are not violated. In search procedures, staff should ask the American Indian offender to open their medicine bag for visual inspection. The Chaplain should be present at all inspections. Neither the bag nor its contents should be touched by staff. Some bags are not meant to be opened and they are sewn shut while others have a drawstring, pouch opening. Look for tampering or alterations. If noted that it has been opened, the item can be confiscated as it is now being used for something other than what it was intended for. It would lose its religious / sacred classification and now be listed as contraband.

Ceremonial Tobacco

This is smoked in a ceremonial pipe as a means of communication with the spirit asking for assistance and wisdom. Medicinal tobacco leaves fried in butter promote the healing wounds. Wads of tobacco inside tooth cavities, eases rheumatism. It also soothes over excitement of the nervous system, assists in removal of secretions from any air passages, and promotes vomiting.



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Tobacco Ties:

Tobacco are small pieces of cloth (1” to 3” square) tied together on a string (1” to 2” long) containing tobacco. They symbolize the gathering and sending of prayers. They can be made in the Sweat Lodge Ceremony and in private prayers. After the ceremony they are burned, thus, representing the sending of prayers. They are similar to what the Catholic use of vigil candles.

In the secure confinement setting it is important that staff familiarize themselves with the aroma and appearance of these herbs as to not confuse them with marijuana. American Indian offenders wishing to burn these in personal worship should be informed of appropriate areas which are not smoke-free zones (including exercise cages in lockdown units); while at the same time they should be afforded privacy as to not arouse the interference of other offenders and staff.

Sacred Pipe:

The Sacred Pipe is the cornerstone of the spiritual teachings of most Native American Tribes. A high degree of reverence is given the Sacred Pipe. Security staff needs to accord the Pipe the same respect they would give to the Christian Eucharist and Bible, the Muslim Quar’an, and the Jewish Torah. In secure confinement the Pipe is used by American Indian offenders in group and individual worship.

Feathers

The eagle represents power, strength, healing and loyalty for the American Indian.

The eagle feather is considered sacred and should not be purchased for personal possession. It should only be awarded or given to another.

Within the Department of Corrections American Indian Inmates are allowed to have one 4 feather fan or 4 single (plain; no beading or adornments) and feathers are available through the Federal repository through the current process.

Long Hair:

In the vast majority of Native American cultures, the wearing of one’s hair in a long, uncut, and trimmed fashion represents a connection to the Spirit World. The hair symbolizes a path from the human form to the spirit form. The traditional hair styles which can reasonably be accommodated in secure confinement include a pony tail, two braids, one braid, and loose under a headband. You may see someone cut their hair as a sign of mourning.

SACRED PIPE

- Cornerstone of the spiritual teachings
- High degree of reverence
- Same respect as Christian Eucharist and Bible, the Muslim Qur’an, and the Jewish Torah



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LONG HAIR

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- Cut hair as a sign of mourning



LESSON PLAN

Headbands:

The headband for the American Indian has a significant role in all traditions. The headband completes and signifies the Circle for the wearer. It is believed to maintain oneness with order, conveying clear and respectful thinking. The headband may be worn every day or on special occasions.

Significantly some tribes intentionally do not wear headbands during times of war and battle because these are times of disorder.

Headband colors have universal meanings of symbolic significance; with the six primary colors being:

- Blue-Sky or deity
- Red-Power or strength
- Green-Mother Earth
- White-Purity
- Yellow-Corn pollen road
- Black-darkness or infinity

Drum

The drum is seen as the heartbeat of both the earth and American Indian Nation. It brings the American Indian people together in a Sacred Circle and reunites all in spirit and purpose. The drum is believed to reconnect the American Indian, the earth and through it, the American Indian sends forth prayers. There is often one drum used for healing sweats and a large drum for other ceremonies.

Rattles

In healing ceremonies, rattles are shaken to call the spirit of life which takes care of human beings. It may be used during the Sweat Lodge Ceremony when the elder invites the spirits of the four directions to come in and help the participants who are seeking a spiritual and physical cleansing in order to start a new life.

CULTURAL ISSUES

The culture is part of the entire being. We started this class looking at the cultural issues within corrections but now I would ask that we take a closer look at the person – not the offender. To look at the entire being.

There are several mechanisms that are practiced which are not accepted in mainstream society.

Matriarchal family dynamics

Practices specific to women this is seen as the mother being the head of house. Women were viewed as sacred, the life bringers. A

HEADBANDS

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DRUM

- Heartbeat of both the earth and Indian Nation
- Brings people together in Sacred Circle
- Reunites all in spirit and purpose



RATTLES

- Call the spirit of life which takes care of human beings
- May be used during Sweat



CULTURAL ISSUES

- Matriarchal family dynamics – Practices specific to women
- Body Language
- Direct Eye Contact
- Respect for Elders
- Family embraces whole village
- Give aways



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women's menstrual cycle is sacred and they would not participate in ceremonies during this time. A man would use the sweat to cleanse and the woman has her menstrual cycle to cleanse. This is sometimes called her "moon" time. It is thought that at this time she is closer to the universe and is most powerful.

Body language

At times this may be confusing for some. Main stream society may view the stance and demeanor as weak or shy. They tend to approach things in a more relaxed and thoughtful manner and some may see this as uncaring or not being actively involved. But for the American Indian culture it is common to watch, listen, think then act. This takes time and they need that to process the information before they have their input or involvement.

Direct eye contact

Avoiding direct eye contact was seen as a sign of respect and is considered to be less threatening or challenging. With some of the younger population – this may not hold as true today as it once did.

Respect for the wisdom of elders.

The respect for the wisdom and knowledge is highly regarded within the Native American culture. The Elders are the individuals that have learned, lived life, earned a higher status and now share their experience with others and are given the final say in important tribal matters. You may note a rise in elder abuse by gang members as this is becoming a loyalty initiation process.

Concept of the family to embrace the whole village.

Extended family ties are extremely close. It is common for individuals to view others who are not "blood relatives" as aunts, uncles, or even grandparents.

Giveaways

This is sometimes done in honor of family members that have passed away within the last year. The items are blankets, household articles of all kinds. The family members who sponsor the giveaway gather items the whole year. This is to show the person who has passed away continues to give to others. It is done at various times as a means to provide thanks, share resources with others or as a part of the celebration.

American Indian Commandments

Sacred instructions given by the Creator to Native People at the time of creation:

AMERICAN INDIAN COMMANDMENTS

- Treat the Earth and all that dwell therein with respect.
- Remain close to the Great Spirit.
- Show great respect for your fellow beings.
- Work together for the benefit of all Mankind.
- Give assistance and kindness wherever needed.
- Do what you know to be right.
- Look after the well-being of mind and body.
- Dedicate a share of your efforts to the greater good.
- Be truthful and honest at all times.
- Take full responsibility for your actions.



LESSON PLAN

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Closure

With what we have learned so far, you can now see that the Native American Indian offender has a different perspective in regards to their beliefs, families and interactions. Also remember that it varies from tribe to tribe and now from tradition to new ways. Hopefully with this awareness there is a mutual respect born and we can work together to ensure a safe environment.

