



Takoja Niwiciyape: Giving Life to the Grandchildren

DAKOTA FAMILY WAY OF LIFE ALCOHOL PREVENTION PROGRAM



PROGRAM OVERVIEW & BACKGROUND

Takoja Niwiciyape: Giving Life to the Grandchildren, a “Dakota Family Way of Life” alcohol prevention program, was originally designed to provide youth (ages 8-10 years old), parents, and extended family with skills, tools, and resources to prevent and delay the onset of alcohol use and abuse. These skills and resources include learning and applying Lakota values, understanding cultural/ tribal history, exploring the meaning of *wicozani - A Good Way of Life* - and gaining an appreciation for the strengths and resources available from family (immediate and extended) and community “relatives.” Youth and parents learn about appropriate forms of help seeking, dealing with anger and discrimination, forgiveness, problem solving, positive friendships, and refusal skills. Supportive skills are learned and explored in separate youth and parent breakout segments following the family segment. As youth and parents work together on the skills and activities in this program, family ties are strengthened and positive family behaviors ensue. Each session concludes with reminders, program homework assignments, and a volunteer prayer. Each session also has tribal stories associated with the values and lessons being taught. Please see page 8 of this document for a glimpse at some of the American Indian stories shared with youth (and sometimes families) who participate.

Funding for the development of this program has come from the National Institute of Alcohol Abuse and Alcoholism. Takoja Niwiciyape was developed through collaboration with three Cultural Consultant Boards (tribal members from Crow Creek, Lower Brule, and Sisseton Wahpeton reservations) and Joseph White (Institute for Research and Evaluation, formerly with the University of Nebraska-Lincoln). The Twelve Oyate Values, as described in Joseph Marshall’s “The Lakota Way,” are integrated throughout the program. With permission, the Dakota Family Way of Life program adapted activities and information from the Positive Indian Parenting program (National Indian Child Welfare Association), the Strengthening Families Program (Karol L. Kumpfer, Ph.D.), and the Bii-Zin-Da-De-Dah prevention program (developed for the Anishinabe).

Following is a brief overview of each session’s topic and activities, the Oyate value theme, and the focus for parent and youth breakout sessions. We currently provide the Dakota term and pronunciation for the session topic and Oyate value. We recommend that facilitators work closely with local Elders and Native speakers who can help provide important insight into the conceptual meaning, proper pronunciation, and variations on Dakota, Lakota, and/or Nakota dialects. We also provide a list of the children’s books used along with the foundational Lakota Way book. Finally, we provide a brief summary of each of the twelve Oyate values. This overview will be helpful in gaining a broad perspective of what Takoja Niwiciyape is all about.

SESSION OVERVIEWS

SESSION ONE:

WOTAPI WAKAN [Woh'dah-pee Wah-kan'] – Offering a Sacred Meal to All (Welcome Feast):

This first week provides an introduction to the program, facilitators, and Twelve Oyate Values that will be studied more in-depth over the course of the fourteen week program. What follows is an explanation of the activities in each segment of this week's session.

Family Session: Families are welcomed to the program by an opening feast which introduces them to facilitators and provides an overview of program activities. A discussion on prayer and its usefulness and history in everyday Dakota/Lakota life takes place before the meal is served, along with an explanation of the importance of the Sacred Meal. While eating, families watch a welcome video telling them more about the program. Finally, families review the Twelve Oyate Values that are the foundation to the program.

Youth Breakout: During their breakout segment, youth create a behavior guide that serves as the rules of behavior for each session. Youth also hear a traditional story (*The Legend of the White Buffalo Woman*), and play an Oyate Value problem solving game to familiarize them with the twelve values and begin learning how to incorporate them to everyday situations.

Parent Breakout: Parents focus on learning about traditional parenting practices. They complete a "Parenting Experiences" worksheet to get them thinking about where they learned to parent, what values are most important to them, and how their methods of parenting are influenced by the Dakota culture.

At the conclusion of this session, families gather for group pictures.

SESSION TWO:

EHANNA OYATE IAPI [Eh-ha'nah Oh-ya'teh Ee-ah'pee] - People Speak About The Past (Tribal History): This session focuses on the tribal history of the Dakota/Lakota/Nakota people. The Oyate Value for this session is Truth.

Family Session: Families explore the history of Winter Counts by watching a brief video and then creating their own Winter Count of their family history. Afterwards, a respected community elder shares tribal stories and discusses traditional Dakota gender roles.

Youth Breakout: In the breakout segment, youth finish their Winter Counts and share stories with one another. A facilitator shares "*The Lakota Creation Story*" and "*Thirteen Moons on Turtle's Back*", both of which emphasize truth and history. Finally, youth split into two groups by gender to discuss traditional gender roles and how they can be adapted to their current life circumstances.

Parent Breakout: This segment focuses solely on praise in traditional parenting. Parents are encouraged to brainstorm new ways of praising their children's positive behavior.

SESSION THREE:

WICOZANI [Wee-cho'zah-nee] - A Good Way of Life: Participants discuss stories of people who have chosen a healthy life style (*wicozani*) and those who have strayed from the "good path" but came back through the help of family and community. The Oyate Value of Wisdom is the theme of this week as it is necessary for a good way of life.

Family Session: Youth are given “A Good Way of Life Handout” and parents are given a “Stages of Life” handout. Families work together to identify traits of a Good Life in each stage of the lifecycle.

Youth Breakout: Youth complete a Dakota language worksheet that includes terms related to Wicozani and the life cycle. They also participate in a Fancy Shawl Relay and hear a traditional story about “*The Woman Who Gossiped.*”

Parent Breakout: Parents learn traditional child development and nurturing practices, such as wrapping, using a cradleboard, shawl carrying, and singing and storytelling. A more in-depth discussion of the “lessons of the cradleboard” also transpires as parents are encouraged to test the effectiveness of the traditional practices.

SESSION FOUR:

FROM TIWAHE TO TIYOSPAYE [*Tee-wah'heh to Tee-yosh'pah-yeh*] - **My Immediate and Extended Family:** This session emphasizes cultural and family strengths (including traditional and contemporary views). The Oyate Value for this session is Respect.

Family Session: Families discuss traditional Dakota family structure and the roles each individual plays while creating family trees to diagram these relationships. This session also introduces families to an effective method of communicating called a “Family Council Group” or “Calling RAP”. This technique is used to resolve problems as a family in a healthy way.

Youth Breakout: In this breakout, youth learn about Indian Naming customs and share their Indian Names with one another. Youth continue working on their family trees by adding color, pictures, traditional kinship names, and more relatives as they remember them.

Parent Breakout: Parents complete a “Skills for Living” worksheet that asks what values parents want to teach their children and how they might go about doing this. The rest of this session is spent learning about harmony in child rearing and asks parents to brainstorm reasonable expectations for the age-related behavior of their children.

SESSION FIVE:

OMAKIYA [*Oh'mah-key-yah'*] - **Help Me:** This session focuses on the “help-seeking” and “help-giving” of a good way of life using a variety of traditional and spiritual ways. Related to the notion of true giving are the concepts of gratitude and compassion. Therefore, Compassion is the Oyate Value for this session.

Family Session: A discussion of help-seeking starts off this session and leads into a discussion on volunteering and help-giving. Families are asked to share ways in which they can help others on the reservation and are then encouraged to set aside time to volunteer as a family on a regular basis.

Youth Breakout: Youth role-play different ways of asking an elder for help, and then play a game that allows for further practice with help-seeking and offering compassion when someone needs help. Youth also hear a traditional story about “*The Star People*” and discuss how it illustrates compassion.

Parent Breakout: Parents discuss how to teach compassion to their children at home. Facilitators encourage parents to include their children when completing yard work, taking a meal to someone who is ill, or offering to help out an elder around the house since volunteering together is the best way to teach compassion.

SESSION SIX:

TAKU SICAYA [*Dah-koo' She-chah'yah*] - **When Bad Things Happen (Discrimination):** This session focuses on what happens when we are treated badly or with prejudice. *Taku Sicaya* refers to someone who has bad will or intent. *Tawacin sica* [*Tah-wah'chin She-chah'*] is a related term that means “sickness of the mind, a mind that is out of context, or people who do bad things.” Participants will learn that this sickness--this being out of context-- refers to dysfunctional families as well as systems within society. They will learn that bad things happen to good people. This session's Oyate Value is Bravery and underscores the need to be brave in dealing with discrimination and prejudice.

Family Session: Families discuss discrimination and how to properly respond by taking the “higher ground.” They will develop their own unique discrimination response plan to be utilized whenever they face discrimination.

Youth Breakout: Related to the family session, youth complete a worksheet that helps them identify discriminatory behaviors and how they can respond. They then role-play their responses and are critiqued by facilitators before they hear a traditional story of bravery titled “*A Boy Called Slow.*”

Parent Breakout: Parents learn ways to discuss hate and violence with their children by exploring real-life examples of discrimination. They are encouraged to communicate with their children and use the discrimination response plans they created during the family segment.

SESSION SEVEN:

WOCANZE [*Who'chan-zeh*] - **Being Mad or Angry (Anger Management):** This session explores reasons for conflict, angry emotions, and how we handle anger. The Oyate Value for this session is Humility.

Family Session: Families play a game that helps them learn effective ways to deal with anger and they then complete a problem solving worksheet to assist them as they work through conflict.

Youth Breakout: Youth learn how to recognize anger and how to use self-calming relaxation techniques when they do become angry. They create “Feeling Puppets” used to role-play appropriate responses to anger-related scenarios. They also learn about humility through the book “*The Story of No Moccasins.*”

Parent Breakout: Parents explore anger at a deeper level, discussing humility as an appropriate response to anger. They also learn about maintaining harmony in the home even in the midst of conflict.

Because of the sensitive nature of this week's session topic, professional counselors are available to assist those who need immediate help.

SESSION EIGHT:

ONSIMADA [*Oon'she-mah-dah*] - **Have Pity on Me (Forgiveness):** This session provides additional support for resolving anger and hurt emotions. The Oyate Value for this session is Sacrifice.

Family Session: In this segment, families discuss traditional grieving methods and the five stages of the grieving process. At the end of this session, families participate in a powerful “Burning of ‘I Cant’s’” ceremony that teaches the importance of forgiveness.

Youth Breakout: Youth learn about speaking up for themselves when they are wronged, and also explore emotions and how to recognize them through a “Feeling Charades” activity. Two traditional stories, one about “*Two Wolves*” and one about “*Crazy Horse*”, are also read.

Parent Breakout: Parents discuss traditional and contemporary discipline (including conscious discipline) and explore their choices in parenting.

SESSION NINE:

WOWAPIYA [Woh'wah-pee-yah] – Fix Something in a Strong Way (Problem Solving): This concept refers to making something better, to fix or improve upon something, or even to heal. This session adds to the previous two by emphasizing culturally-specific and modern problem solving and conflict resolution skills. The Oyate Value for this session is Fortitude.

Family Session: Families begin with a discussion about conflict resolution skills and how to listen from the heart when determining how to resolve conflict. The value of education is also presented to families as one form of problem solving taught by respected tribal leaders from the past.

Youth Breakout: Youth play an Oyate Values Problem Solving Game to practice the skills discussed during the family segment. They also hear the story of “*The Old Woman’s Dog*”, which illustrates Fortitude.

Parent Breakout: Parents are taught how to learn valuable lessons about life and relationships from Mother Nature. They are encouraged to observe animals, plants, and the weather to learn more about responding to different situations.

SESSION TEN:

HECUNSNI [Heh'choon-shnee] - That’s Not The Way (Refusal Skills & Monitoring): *Hecunsni* is a command meaning “Don’t do that”, suggesting that others in the community don’t do things that way. This session focuses on different ways to say “No” and its Oyate Value is Perseverance, a needed value for successful communication.

Family Session: Families learn basic communication skills and tips for being effective speakers and listeners. They also learn about and participate in family talking circles to practice communicating effectively.

Youth Breakout: This segment introduces youth to appropriate and effective refusal skills through a “No Means No” role play and a “Peer Pressure Party” skit. They also hear “*The Story of the Giants*” which teaches Perseverance, this week’s Oyate Value.

Parent Breakout: Parents learn how to integrate traditional and modern behavioral management skills into their parenting practices. They complete a “logical outcomes” chart that allows them to brainstorm appropriate consequences for specific actions or inactions of their youth.

SESSION ELEVEN:

KODA KICIYAPI [Koh-dah' Kchee'yah-pee] - To Make a New Kind of Friend (Peer Communication): This session provides skills and activities for responding to peer pressure through identifying good friends, being a good friend, and building strong, positive, and trusting relationships. The Dakota terms for friends are gendered. *Koda* is the term for boys and *marshke* is the term for girls. The Oyate Value for this session is Honor.

Family Session: The family segment begins with a general discussion about the qualities of a good friend. A “Town Hall” type meeting ensues when parents and youth group together and

ask questions of each other (through the facilitators) about how to find supportive friendships and how to make other life decisions.

Youth Breakout: Youth complete friendship quizzes about what they think are the most important traits of a friend. They also participate in a good friend/bad friend role reversal and discuss what it means to honor a friend.

Parent Breakout: Parents discuss factors that put youth at risk for alcohol and substance use and talk about how to help youth overcome and work through those risks in part by finding good friends. Parents also learn ways to help youth develop feelings of self-worth.

SESSION TWELVE:

WOTAKUYE [Woh'dah-koo-yeh] - Relatives (Building Social Support within Extended Family):

This session focuses on promoting enhanced family communication with a youth's *tiyospaye* (extended family) and includes a discussion of how those roles have changed to fit current life circumstances. Families are encouraged to invite at least one extended family member to this session. The Oyate Value for this session is Love.

Family Session: This segment includes a discussion of traditional extended family roles and the meaning behind each family member's Indian name. Families are also introduced to the concept of a "Family Night" and are encouraged to have one on a regular basis.

Youth Breakout: The extended family members of each youth accompany them to the breakout segment where they tell a traditional story about their family. Each family group then creates a pictorial representation of the story and presents it to the whole group.

Parent Breakout: Parents discuss the stages of traditional Dakota life and learn about traditional storytelling. Parents are encouraged to practice storytelling to their children at home.

SESSION THIRTEEN:

HUNKAGAPI [Hoon-kah'gha-pee] - Making Relatives (Building Social Support within

Community): As a compliment to last week's *tiyospaye* session, families this week learn about multiple sources of support from within their community. This session draws on help-seeking skills previously learned, but includes situations not generally considered crisis settings. The Oyate Value for this session is Generosity and suggests that there are many ways adults and youth can make the community a better place to live.

Family Session: Families participate in a Community-Based Town Meeting in which representatives from a variety of community services, organizations, and businesses share ways families can support others in their community. Families also begin making a scrapbook to help them remember what they learned during the "*Takoja Niwiciyape: Giving Life to the Grandchildren*" program.

Youth Breakout: Youth participate in a "trust walk" with community representatives, emphasizing their availability and willingness to help during difficult times. The representatives then leave to visit with parents and the youth make community collages illustrating places of support when challenges arise.

Parent Breakout: Parents learn about Hunkagapi and making relatives. They then participate in a question and answer session with the community representatives and receive a hotline handout that contains contact information for community representatives and other relevant resources.

SESSION FOURTEEN:

MITAKUYE OYASIN [*Mee-tah'koo-yay O-yah'seen*] - **We Are All Related (Celebration Feast):** This session begins with a feast and focuses on honoring families for completing the 14-week prevention program. This *wopida* includes participant's *tiyospaye*, friends, support systems within the community, and program staff.

Family Sessions: During the meal, families watch a slide show of pictures and information gathered over the course of the program. Each participant then writes their own personal mission statement based on what they have learned from the program, followed by a special talk from a tribal leader. Families are invited to follow through with the commitments made on their mission statements and are encouraged to regularly review what they learned.

Youth Breakout: Youth complete a "My Family Values" activity which helps them apply each Oyate Value to their personal and family life. They then revisit the traditional story of "*The Legend of the White Buffalo Woman*."

Parents Breakout: Parents briefly review parenting topics covered throughout the program and participate in parental goal setting to incorporate those concepts into their personal and family lives after the program.

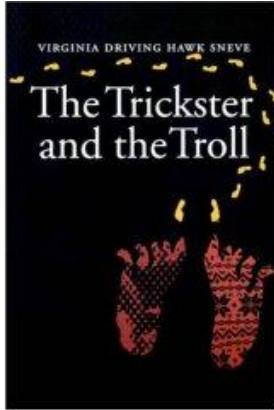
At the conclusion of the breakout segments, parents and youth complete a post test. Families are then honored and recognized for participation in, commitment to, and completion of the program through gifts and program certificates.

FOLLOW-UP:

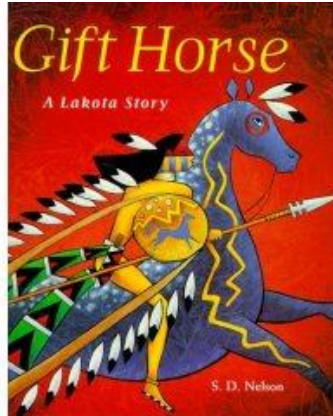
Upon completion, families are invited to schedule a monthly follow-up meeting where they can gather and review concepts they have been working on from the program, seek support, and renew friendships. Program staff and facilitators may be available to assist with setting up these follow-up sessions. Additionally, families are asked to complete a follow-up survey one year after completing the program.

STORY BOOKS:

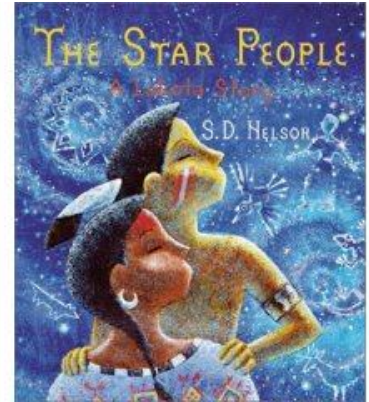
Each session has at least one story associated with it. Most sessions have an entire story book associated with the Lakota/Dakota Oyate Value being presented during that session. A book cover preview of the books selected for this program is provided on the following page.



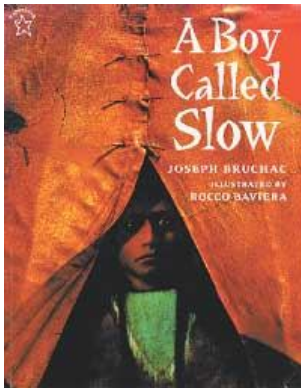
The Trickster and the Troll



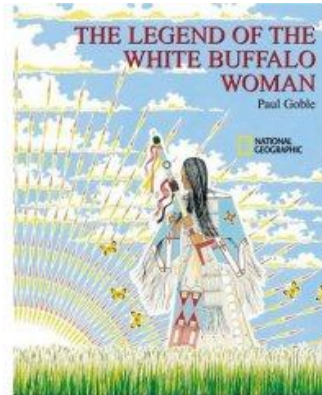
Gift Horse:
A Lakota Story



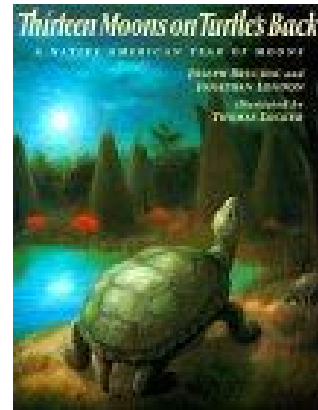
The Star People:
A Lakota Story



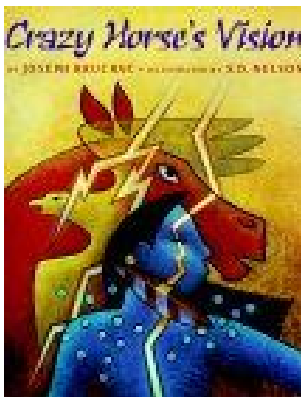
A Boy Called Slow



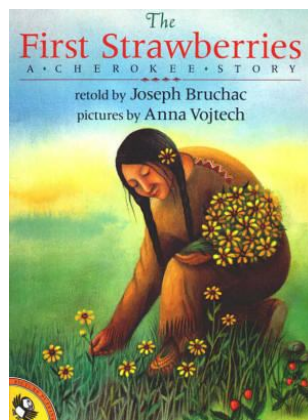
The Legend of the White
Buffalo Woman



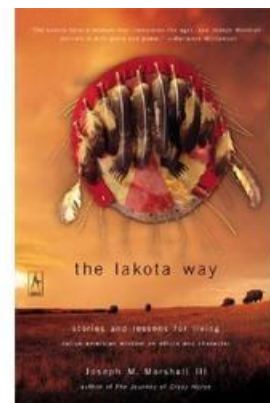
Thirteen Moons on
Turtle's Back



Crazy Horse's Vision



The First Strawberries:
A Cherokee Story



The Lakota Way:
Stories & Lessons for Living
Joseph Marshall III



TWELVE OYATE VALUES



We will focus on twelve important values that Dakota people hold as the primary rules for personal behavior between relatives and other groups of people. In the past when our people lived in the camp circle we used these values as the framework for our law. Today we have tribal, state and federal laws and jails to enforce behavior between people in general. But there are no laws that tell us how to treat the different kinds of relatives we have or even that there are special behaviors for respect relatives, joking relatives, etc. Some of the time we don't know if a person is a respect, avoidance, joking, hakata, or owazila relative, and what makes that person which kind of relative. These relatives and the behavior that is appropriate for each will be discussed throughout the program. The following is a quote from the Ella Deloria text, *Dakota Way of Life* (pp 15 – 16), written out of information gathered from elders of our nation, all three dialects, during many years of Deloria's life and written as a text in the early 1940s.

“It is within recent times, as the young people become more fluent in English than Dakota that the old culture suffers from a slackening of the correct kinship observances which the mere utterance of kinship terms formerly promoted. When such terms are substituted for by English proper names, the old rules of attitude and conduct are dimmed and in time forgotten. As the language goes, so go the old courtesies, inevitably. Thus, in little ways, a disintegration of the old culture sets in, not entirely but partly due to an unconscious disregard for Dakota kinship terms and the proper conduct each kind demands. For example, the precise demands of the avoidance rule for child-and parent-in-law, or the restrictions on the joking sanction for keeping it within the limits of good taste, can be made more plain in the present tense. And yet that is not quite right. The fact is that today many young folk pay scant attention to kinship's dictates—if indeed they are aware of them—and treat even formal relatives familiarly, or make jokes about any kind of relative in the flippant tone permissible only in the brother- and sister-in-law situation. Then again, there are still those, among even the moderns*, who religiously observe the old rules in all their dealings, because they were trained by conservative parents to respect the values inherent in the gracious old ways.” (*moderns here refers to people in the late 1930s, early 1940s.)

Each of the values show us “The Lakota Way” and teaches us “how” to live in a good way—to make mistakes, forgive mistakes, and protect our children. These Dakota words can not be translated using one English word because the full meaning in Dakota is about many activities and thoughts that **describe** how a person is to be or to act.

“The three words--Dakota, Lakota, and Nakota--have the same meaning, “an alliance of friends.” They represent geographic as well as linguistic distinctions...A cornerstone of Lakota culture can be summed up in the words family and kinship. Family is the backbone, the foundation of our culture. We are given substance, nurtured, and sustained by family. Kinship goes beyond family and is the connection we feel to the world at large and everything in it.” (“The Lakota Way” Joseph Marshall III, pp. 206, 210)

TRUTH: That which is real, the way the world is...

“The truth is sometimes painful, but without it there is only illusion...The truth is we Lakota still walk the face of the Earth. The truth is that we survived traumatic change and are wiser and stronger because of it. The illusion is that we were defeated by stronger, better, more moral people with more God-given rights than we had. The truth is we were overwhelmed by numbers: more people with more guns needing more and more of what we had. The illusion is that we are a conquered people. The truth is that we are survivors; we took on the worst that our “conquerors” could throw at us and we are still standing. The illusion is that we are a part of the past-something to be studied, analyzed, measured, dissected, and ultimately judged. The truth is we are still a viable culture with traditions, customs, and values that have stood the severest tests.” (*“The Lakota Way” Joseph Marshall III, p. 121*)

WISDOM: To understand what is right and true, to use knowledge wisely...

A Grandfather to his Grandson on being wise: “I learned all I could, and so I know many things. I know about trails, about winters, and about eager boys who think they know something. Everything I know came from the Earth and everything on it, in it, beneath it, and above it. Also I have lived a long life...That is knowledge. Being wise, having wisdom, is knowing what to do with what you know, when to do it, and how to do it. Or, sometimes, a person must know enough to do nothing.” (*“The Lakota Way” Joseph Marshall III, pp. 201-202*)

RESPECT: To be considerate, to hold in high esteem...

“Respect is a close relative to tolerance, and both go a long way to prevent and alleviate the negative interactions between and among people. . . .Respect for all forms of life, unfortunately, is not a common value in many cultures today. It is easier to respect someone stronger, faster, smarter, or richer. Likewise, it is easy to respect someone who is as much like us in every way possible. Respecting someone with different beliefs, different dress, or different customs, or something entirely different from us is not easy.” (*“The Lakota Way” Joseph Marshall III, pp 44, 48*)

COMPASSION: To care, to sympathize...

“The ability feel compassion is to understand need. . . . Compassion is often the only remedy when something assaults our bodies and minds and causes our spirits to slip into darkness. No one is immune from affliction, and often enough we find ourselves unable to bear it alone...The physical act of “taking their hands” in the moment of grief, despair, or need is the outward manifestation of compassion. Often no words are-or need to be-spoken to coincide with that simple act because it speaks volumes. It says, “I’ve been there.” (*“The Lakota Way” Joseph Marshall III, pp. 133-135*)

BRAVERY: Having or showing courage...

“Being brave is having or displaying courage during hardship, being strong in the face of pain. If you don’t think you know how to be brave, look around; you’ll find someone who does know. Follow him or her. If you follow long enough, you’ll learn to have courage, or the courage within you will rise to the top. When that happens, turn around, and don’t be surprised if someone is following you.” (*“The Lakota Way” Joseph Marshall III, pp. 157-158*)

HUMILITY: To be humble, modest, unpretentious...

“Humility may be the most difficult virtue to learn and maintain.... of all the virtues, humility is the one that life will teach us if we don’t learn it of our own accord....Humility can provide clarity where arrogance makes a cloud.... A humble person rarely stumbles, the old ones say, because such a person walks with their face toward the Earth and can see the path ahead. On the other hand, the arrogant man who walks with his head high...will stumble often because he is more concerned with the moment than what lays ahead.” (*“The Lakota Way” Joseph Marshall, III, pp. 12-19*)

SACRIFICE: To give oneself, an offering...

“Life demands much from us. We are all called upon to make sacrifices for ourselves and more often for others. And sacrifice comes in many forms ...Sacrifice comes in all sizes and for every reason under the sun, and there are times when we can be unaware that someone has made one for us or because of us. Tough and extraordinary circumstances will always bring extraordinary individuals to the top of their acts of selfless courage and sacrifice...The gift of self is the most meaningful gift anyone can give.” (*“The Lakota Way” Joseph Marshall III, pp. 105-106, 108*)

FORTITUDE: Strength of heart and mind...

“We all want to be strong all of the time; we want to enter the race at our best; we want to be swift and graceful and embody all the attributes the world seems to reward most. But in the real world we are not all strong; we are not all swift; and we can’t face every circumstance with every attribute or resource we should. But whatever we have or don’t have, whatever we are or aren’t, no matter how tired or disillusioned we are, there is still a need to be met-an objective to be reached, a dream to be realized. Chances are we won’t reach our objective in one giant step. Success is rarely the result of one fell swoop, but more often the culmination of many, many small victories...Fortitude comes to your rescue when suddenly you’re faced with the unexpected. It is, I believe, quiet persistence, the ability to take one step at a time and make the best possible use of your attributes, which may include quick wit, quiet confidence, a deep faith, or simple endurance, among others.” (*“The Lakota Way” Joseph Marshall III, pp. 174-175, 177*)

PERSEVERANCE: To persist, to strive in spite of difficulties...

“Perseverance rises from the spirit-rather like a sleeping giant-when we’ve reached our physical limits or we’ve collided with a barrier that tells us we can’t or shouldn’t...You can’t truly succeed without perseverance...as my grandfather would often say, life isn’t worth living unless you are forced to defend it now and then. Therefore you haven’t truly tasted success unless you’ve picked yourself up after failure has knocked you down, as many times as it takes, until you accomplish what you’ve set out to do.” (*“The Lakota Way” Joseph Marshall III, pp. 30, 35-36*)

HONOR: To have integrity, to have an honest and upright character...

“Honor is probably the most difficult virtue to uphold because it requires that one first be honest with oneself. If you can overlook or live with your own dishonor, then it’s a simple matter to think that the rest of the world can also.” (*“The Lakota Way” Joseph Marshall III, p. 73*)

LOVE: To place and hold in ones heart...

“The world works best in balance. To every action there is an opposite and equal reaction, so the scientists say, a dry unemotional promise that suggests a dynamic truth...In balance and symmetry is beauty and strength. There are many ways to describe it, to give it an image, but I prefer most the story of the bow and arrow...If a bow is seen alone, one wonders where the arrow is. The same is true of the arrow because one without the other is not balance...One cannot fulfill its purpose without the other...My maternal grandparents raised me....They taught me about life not so much by telling me how to live it, but by showing me. I can think of no other couple, except for my paternal grandparents, who treated each other with more respect, respect firmly rooted in unconditional love.”
(*“The Lakota Way” Joseph Marshall, III, pp. 88-89*)

GENEROSITY: To give, to share, to have a heart...

“Generosity...is a timeless virtue that lives in the heart. Indeed, the literal translation of the Lakota word for generosity, canteyuke, means “has a heart”...Generosity has its rewards. The lack of it has consequences...Generosity is a good thing to have for we are all travelers together on this Earth.”
(*“The Lakota Way” Joseph Marshall III, pp. 189, 193-194*)

“Life goes on, it continues to cycle. The sun comes up in the morning and with it comes new opportunity, new hope. No matter what kind of mess I’ve made of the day before, no matter what victories I’ve celebrated, each new day is a chance to set the record straight, atone for a mistake, achieve another victory, and take another step on my journey. Each new day is an inikagapi, a chance to be renewed and reborn-another opportunity to be a part of the circle that is life, knowing that it is a journey, not a race, and that one doesn’t travel it alone.” (*“The Lakota Way” Joseph Marshall III, p.229*)