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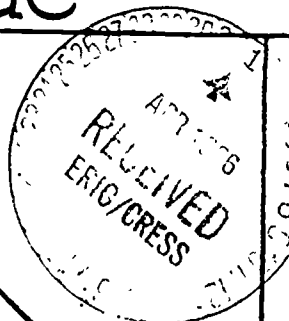
**ABSTRACT**

Adapted for Indian tribes of the southwest, this leader's guide outlines a training program designed to help Indian people act effectively as the primary sex educators of their children. The guide focuses on ways to help small groups understand attitudes, values, and facts about sexuality and acquire parenting skills such as communicating with children, clarifying one's own values, and reassuring children about the normalcy of their growth and change. Material is organized under three group training sessions with a detailed sequence of activities and suggestions for leaders included for each session. Session 1 covers establishing a comfortable climate for the group and introducing the topic and the participants. Session 2 focuses on learning to talk about sex. Activities include small group discussion, films, and communication games for speaker-listener pairs. Session 3 explores the child's view of sexual issues and the value of touch in Indian culture. Additional information includes discussion of the changes made in adapting the program for Indian cultures, evaluation forms for participants, and self-evaluation questionnaires for leaders. The bibliography includes titles of 8 books, articles, and films used in the training program and 37 additional books and audiovisual resources. (JHZ)

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# Family TALKS For Native Americans The Leader's Guide

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LISTENING TO AND TALKING WITH INDIAN CHILDREN ABOUT SEXUALITY



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NOTE

The Leader's Guide has been written to complement hands-on training. Please refer to pages 1-4 for detailed explanations of the program.

Because of funding issues, the number of training groups that can be held is limited. Contact any of the people below for further information.

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Family TALKS for Native Americans  
 The Leader's Guide  
 Revised Edition  
 February, 1986

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The first edition of Family TALKS for Native Americans has been adapted with the Indian tribes of the southwestern United States in mind. The adaptation will be expanded to include other Indian tribes as the authors become familiar with the cultures.

This adaptation was produced with the help of staff and materials from the Indian Health Service, the Five Sandoval Indian Pueblos, Inc. (Title X Program), and the Indian Children's Program (a joint project of the Indian Health Service and the Bureau of Indian Affairs).

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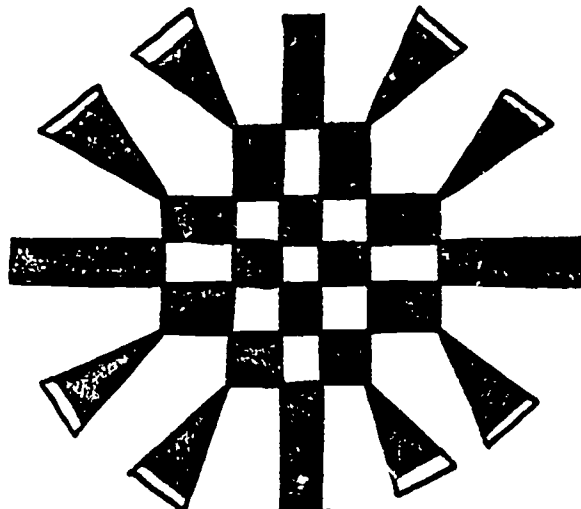


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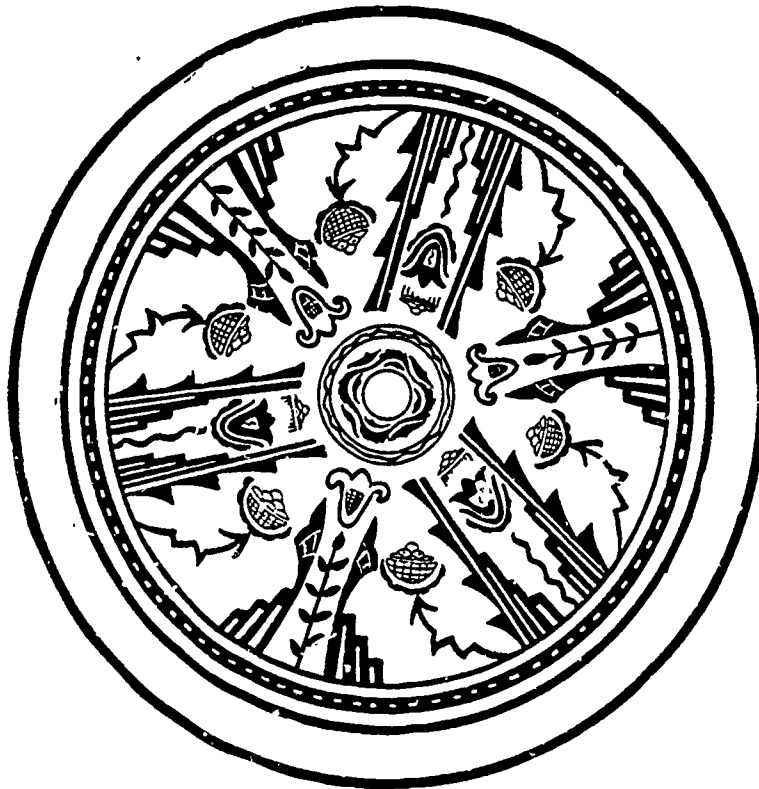
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## INTRODUCTION FOR LEADERS

### Program Description

Family TALKS for Native Americans is a training program designed to help Indian people who are raising children act effectively as the primary sex educators of their children. The program focuses on the following:

the families of children who are elementary-school age or younger;

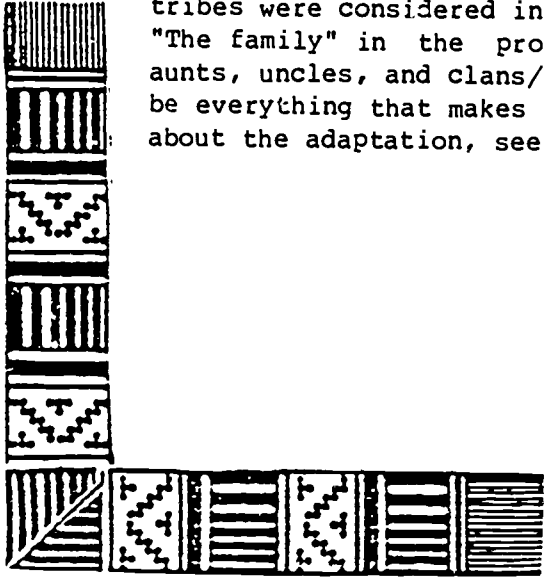
sexuality (an example where parenting is difficult for many families and where attitudes and values interact strongly with facts); and

parenting skills such as communicating with children, clarifying one's own knowledge and values, and reassuring children about the normalcy of their growth and change.

The original Family TALKS Program, from which the present program has grown, was developed in rural Idaho through the Adolescent Health Center of Community Health Clinics, Inc., Nampa, Idaho. The program grew from an increasing awareness by parents and several volunteer groups that the role of the family is critical in determining healthy attitudes about sexuality and children.

An assumption behind Family TALKS is that children are the responsibility of the persons raising them. Another idea is that children learn what they live. For example, a home in which there is love and acceptance may provide a sound base for healthy growth and development. The attitudes and behavior of family members towards each other and towards the child as an individual affect his development. A third assumption is that healthy attitudes toward sexuality begin early in a child's life.

Family TALKS was adapted to enable Indian people to take advantage of the training offered. Cultural values and traditions of Native American tribes were considered in the program format and content. The concept of "The family" in the program includes children, parents, grandparents, aunts, uncles, and clans/kinship systems. "Sexuality" is considered to be everything that makes a person male or female. (For more information about the adaptation, see Appendix A.)





## Goals

What can be done to help children feel good about themselves and their own sexuality as they move through life? Family TALKS for Native Americans can help adults:

- realize that children's attitudes about sexuality begin in the early years
- understand that the children's expressions of their own sexuality will change as they grow
- become more aware of children's feelings about themselves
- promote positive self-images in children
- respond in positive ways to children's curiosity about sexuality
- reassure children about their normal growth and development
- communicate with children about their family's sexual values
- recognize that children's attitudes toward sexuality may be influenced by outside sources (TV, music, books, magazines, their friends, and other adults)
- teach children to understand the difference between touching that is nurturing and healthy and touching that is harmful.

## Methods

The Family TALKS program is carried out by training families directly or by training leaders for future Family TALKS groups.

### TRAINING FAMILIES

Participants are trained in groups of 8 to 14. A participant may be any adult who is raising a child. "Family" as used in the program includes single-parent, nuclear, and extended families, dorm staff, and others who feel responsible for a child's attitudes and values as well as his factual learning. When possible, all child-rearing partners should attend all sessions.

The Leaders are two or more people (co-leaders) who are raising children and have been specifically trained to lead a Family TALKS group.

### Training Families (Continued)

Setting and Materials. The Leaders have been trained in a specific and detailed curriculum but also in the need for flexibility. The training materials include guided discussions, slides, films, and experiential exercises. The site of the training needs to be convenient to the participants.

Timing is determined by the needs of the particular group. The program is designed to take approximately 8 hours and can usually be divided most beneficially into four two-hour sessions.

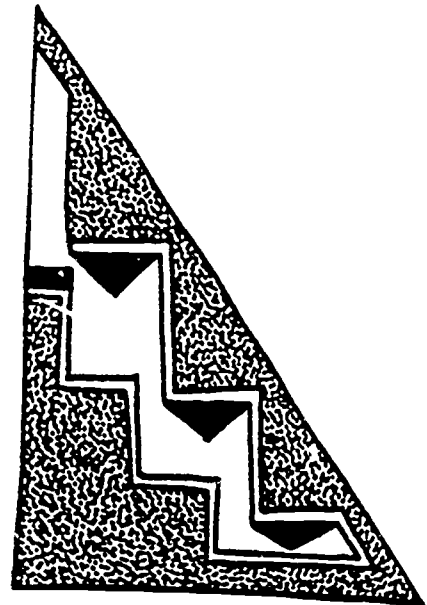
### Training Future Leaders of Groups

Participants may be any adults intimately involved with child-rearing who wish to act as co-leaders of a Family TALKS group. They will be trained in groups of 8 to 14. The two people who plan to work together should both attend all sessions.

The Leaders are two or more people (co-leaders) prepared to train potential leaders of Family TALKS groups.

Materials and Setting. A "Leader's Guide" for the specific curriculum is provided and is discussed in depth with suggestions for implementation. The site can be anywhere convenient and comfortable for the group.

Timing may vary to suit the needs of the particular group. The timing which is generally most convenient is a 2 and 1/2 days workshop from 9am to 3pm with a small amount of homework.



### The Leader's Guide

The guide is written as a resource for the leaders of future Family TALKS groups. It is not intended as a substitute for direct training but as a supplement to sessions in which future leaders are working. As such, all parts either are suggestions of techniques and materials that may be effective or are reports of format and content that have been used successfully.

Leaders are urged to adapt all aspects of the Family TALKS program to suit the situation and people who are being trained. Some specific items that were adapted in this Guide are outlined in Appendix A.

The present Table of Contents is one way of dividing the content of Family TALKS to train leaders. Two other possible agendas follow. In each, the emphasis of the training was different and changed to fit the needs of the particular group. How long a particular activity took, as well as whether it was used at all, depended on how the individuals who formed the group reacted to the general subject matter.

Examples of possible Agendas for training Trainers

AGENDA A

Group being trained: professional/paraprofessional health education and social service workers (already familiar with leading groups in general)

Special focus of training: Adolescent pregnancy

Session 1:

Introduction of the Topic

Guidelines and Setting the Climate

Introductions of participants

"What I Believe about Sexuality" (as an introduction to a discussion of values)

"An Indian Family May Talk about Sex"

Introduction of Homework: "How are Babies Created"

Slides: "How to Talk about Sex without Completely Freaking out:" (Based on an earlier version of the book listed in Appendix B by Berenstein and Berenstein.)

Session 2:

Sexual Myths and Facts

Housekeeping

1. Accumulate ideas and questions about adolescent pregnancy. List on blackboard as they come up.
2. Describe today's agenda and modify it as desired to fit group needs.
3. Repeat Guidelines in form to suit this group.
4. Introduce new members of group.
5. Summarize content of first session.
6. Repeat homework assignment.

Dear Diary

Am I Normal?

"The First Time I Ever Learned . . . ."

Session 3:

About Sexual Language

The Touch Film

"The Value of Touch (Indian Way)"

Talking to Children about Touching

Housekeeping

1. What would the group like to cover in the last session?
2. What should the timing be?

Session 4

A Child's View of the Facts of Life

Housekeeping

1. Discuss whatever is needed
2. About Adolescence

Define "maturity" and "parent-too-soon" from various perspectives.

Characteristics that affect learning

3. What Leads to Adolescent Pregnancy?

Show See What the Future will Bring (Video tape prepared by New Futures School Board, 2120 Louisiana Boulevard, N.E., Albuquerque, New Mexico 87110)

In your Community?

Family TALKS as Prevention

Taking Family TALKS home

Evaluation of Workshop

## Agenda B

Group Being Trained: people with varied backgrounds (very traditional/non-traditional; agricultural/urban; "just a parent"/long-time professional)

Special Focus of Training: becoming comfortable with talking with and listening to children about sexuality.

### Session 1

Introduction of Participants

"Did you Get your Message Across?" (Exercise from "About Sexual Language")

Guidelines

"The Value of Touch (Indian Way)"

Presenting the Homework for both nights:

"What I Believe about Sexuality."

"How are Babies Created?"

### Session 2:

Introduction of the Topic

Guidelines and introductions of new participants (repeat in form to suit group)

Sexual Myths and Facts

About Sexual Language

Discussion about Communication

Comfortable and Uncomfortable Words

"Ar. Indian Family May Talk about Sex"

Am I Normal

### Session 3:

"The First Time I Ever Learned . . ."

Dear Diary

How are issues of puberty handled?

Reminder about Homework, "How Are Babies Created?"

Slides: "How to Talk about Sex without Completely Freaking out" (Based on an earlier version of the book by Berenstein and Berenstein listed in Appendix B.)

Session 4:

A Child's View of the Facts of Life

The TOUCH Film

About the Family TALKS Programs

What type of group is it?

What kind of leaders does it have?

Who comes?

How can it be adapted for a better fit?

Co-facilitating

Pros and cons

Getting to know your co-leader

Taking Family TALKS home

Keeping the group running smoothly

"Guidelines"

"Setting the Climate"

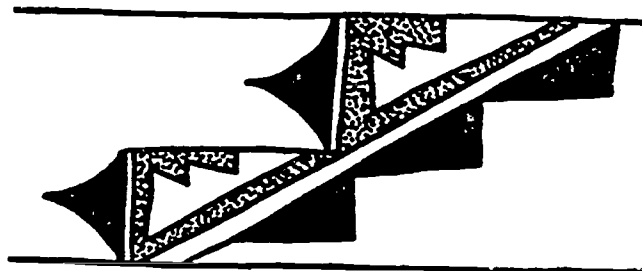
How do you get a group?

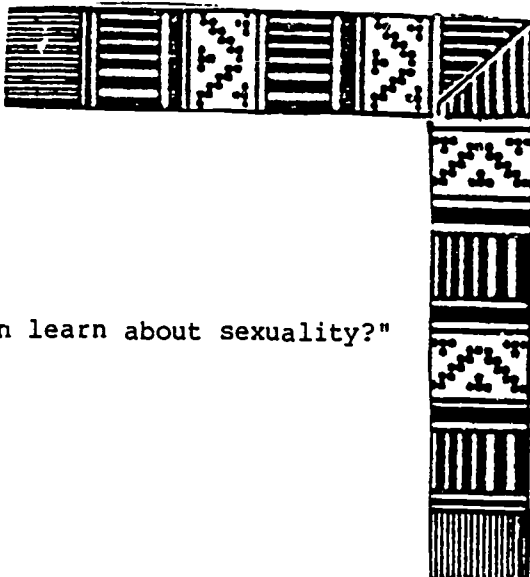
Recruiting, promoting

Support material, time, people

Creative Changes

Evaluation





MATERIALS AND ACTIVITIES OF SESSION 1

Sequence of Activities

Introduction of the Topic: "Why help our children learn about sexuality?"

Guidelines

Introduction of the Participants

Break and Refreshments

"An Indian Family May Talk About Sex"

"What I Believe About Sexuality . . ."

Before You Begin

1. Set up the slide projector. Plan what you will use as a screen and how you will dim the light.
2. Arrange the room to promote a comfortable and sharing atmosphere for the participants. We suggest a central table with chairs around it. Have available pencils, plain sheets of paper, and Family TALKS Family and Leader's Guides, and nametags.
3. Set up a refreshment table.
4. Set up a place for people to sign in. Have nametags and a copy of the Participants Roster (see sample on the next page).

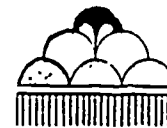


Family TALKS for Native Americans

PARTICIPANTS ROSTER

LOCATION	DATE				
NAME	STREET OR P.O. BOX	CITY	STATE	ZIP	PHONE #
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					
10.					
11.					
12.					
13.					
14.					
15.					





### Setting the Climate

You, as a leader, are a very important person. The people who come to Family TALKS for Native Americans will be curious and perhaps a little nervous. Remember that you, too, are concerned about your children. This is the most important quality that you share with the group.

You may wonder what qualities contribute to a successful learning experience. Listed below are several words which describe a comfortable learning climate.

*OPEN*  
*Informal*  
*Mutually Respectful*  
*Relaxed*  
*Trusting*  
*Supportive*  
*Warm*  
*Active*

Some questions and comments about the group climate are listed below.

#### How large should the groups be?

The size that works best is no smaller than 8 and no larger than 14. Too small a group fosters a great sense of intimacy. Too large a group often does not feel "safe" for sharing.

#### Where should the groups be held?

Any place convenient. It probably is best if it is not at the home of a leader because of possible interruptions.

#### How should the room be set up?

If you are using audiovisual equipment, make sure that you can darken the room. Also be sure that there are comfortable places to sit and that there is a table (to hide behind).

#### What about babysitting?

It is better for the adult family members to attend without their children. It is desirable to have child-rearing partners present. Do not let the fathers use their need to babysit as a way out. Find others who will volunteer to care for the children. Often one or the other of a couple will say during introductions that he/she has come to Family TALKS because "my partner dragged me". Make it positive by pointing out that it is a real gift to attend at your partner's request when you really do not want to come.

Should we use nametags? What about introductions and a list of names?

Even if the people in the group know each other, the leader may not know them. Nametags, therefore, can be useful. Be aware, however, that people in some tribes may not wish to share their names as such for it is against certain traditions.

You may use a "participants roster" such as the one found near the beginning of this Session. The people attending often want copies so that they can remain in touch with each other.

Should there be refreshments?

People attending these workshops need creature comforts, including mingling and breaks. Members of the group can start bringing the refreshments themselves after the first session.

Having refreshments can also be difficult. The time could be used by a person to withdraw from the group. The withdrawal could be very negative or it might be necessary but positive. Refreshments might provide a legitimate way for a participant to "take a break" if he feels he must. Remember that Family TALKs is a voluntary program meant to decrease anxiety about sexual issues.

What if people can't attend all sessions?

Not attending all is more disruptive to the person than to the group.

What if someone wants to come "just to watch"?

Do not allow this. It is important for people to feel comfortable, to respect each other, and to participate. Having media-takers or strangers present is not conducive to that.

What other considerations are important in establishing a comfortable climate?

Some are confidentiality, humor, and scheduling. Should the group be composed of the same general kind of people (such as similar educational levels)?

Be flexible and creative with time for Family TALKS. Consider different schedules. Recommend a team to share evaluations, concerns, etc.

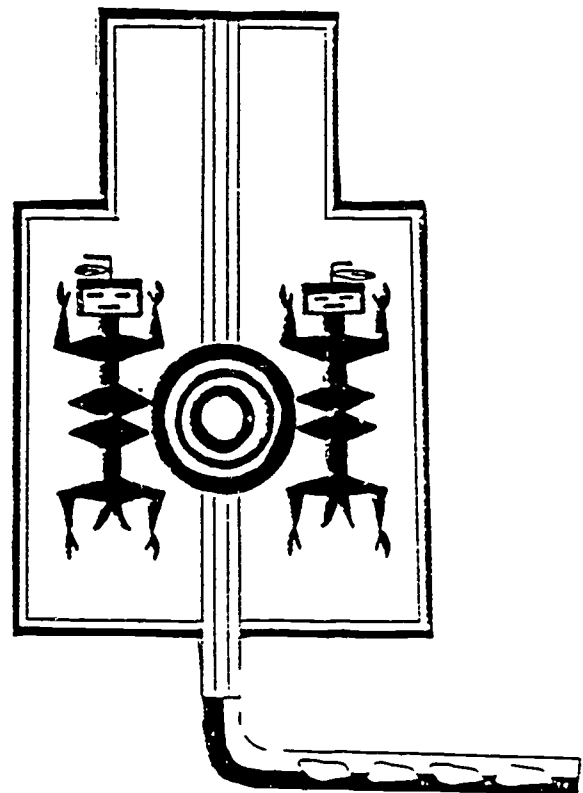
You, as a Family TALKS leader, are a model for the others in the group. You have responsibility for permission, power and protection of the small group.

You also need to recognize certain things that can happen, such as overreaction or overdisclosure by a group member (noteable agitation and being emotional -- this is a usual reaction to triggering some memories). Do not get personally involved in reactions. You are not

- a therapist as such
- an expert in family dynamics and problems
- a problem solver for families with problems
- a child psychologist;

You are equipped to co-lead some basic education for families that can help them function more effectively as the primary sexuality educators of their children.

After every exercise, it sometimes helps the group to reflect and draw conclusions. You might say: "Based on this exercise, what did you learn that is applicable to kids?" or simply list "Do's and Don'ts" on the flip chart or board.



Introduction of the Family TALKS topic

"Why Help our Children learn about Sexuality?"

Note: This text could be illustrated by slides, especially slides which show scenes familiar to the participants.

Topic: Sexuality begins before birth and is a big part of life.

"Even before being born, while still inside our mother, each of us is already male or female. As soon as the baby enters this world, people start treating it as a boy or a girl. So we learn early. Our attitudes toward being female or male are formed early.

In the Family TALKS program, 'sexuality' is everything that makes a person male or female. That is a very big part of our lives."

Topic: The awareness of the ways we are male or female and how to act in accordance with the role changes as we grow.

"By the time we are in preschool, we already know that a girl may wear a dress but that it's not OK for a boy.

We all take pride in our appearance, but what we think is good in how we look changes as we get older.

We usually act in ways that are acceptable for our sex (our gender) - boys one way and girls another. (More and more, society's expectations are changing so that there is now less of a line between sex roles than before).

Knowing we are a boy or girl and that we should act accordingly begins long before (earlier in life's circle) the body can function to produce a baby or before we are interested in 'sex.'

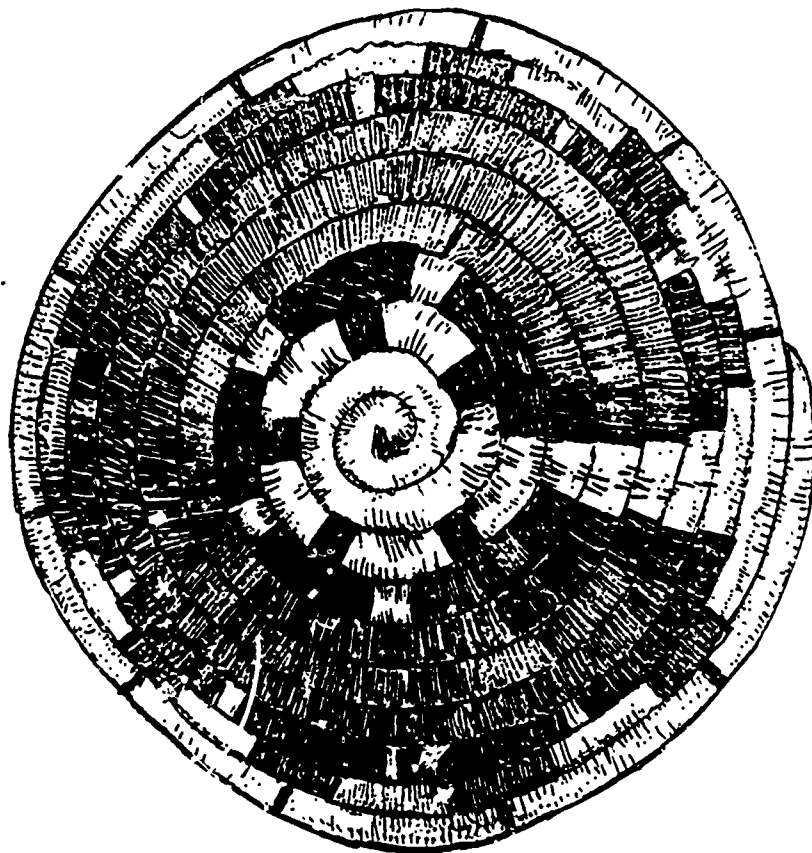
Topic: What adults do now can affect their children later.

"The children we are raising are our responsibility.

We love them and help them as babies and young people but what we do now (or don't do now) can also make a difference later. Family TALKS is about what we - as people raising children - can do to make a good difference and how to do it.

Some of these are things we can do all along as our children grow. As when our children are no longer babies but can imitate what we do - like shearing sheep or learning the ways of other parts of society in preschool.

Healthy attitudes toward sexuality (everything that makes you male or female) begin early in a child's life. The attitudes and behavior of family members toward each other and toward a child as an individual can affect a great deal his or her later development (how a child grows and changes)."



## GUIDELINES

As you begin the program of Family TALKS for Native Americans, discuss the following issues with the participants. Note that these apply in this group but also in the family. In the Family TALKS groups, they help formally establish the protection and power present.

Share ONLY what YOU choose to share. YOU have a right to your privacy and to feel comfortable.

Share adults' rights as well as the rights of children. For instance, adults in the family may not wish to share everything with the children.

In the groups, a participant may want to share something but choose not to do so. Having a box with 3 x 5 cards available during each session and allowing a few minutes at the end of each session to go through these is a way to meet that need without involving personal disclosure.

ALL questions are WELCOME but there won't always be an answer.

For example, you may have to find out the answer to the question somewhere else. It is all right not to answer things immediately IF that is not a put-off. For instance, parents may set aside a later time to talk and so do not have to answer questions on the spot.

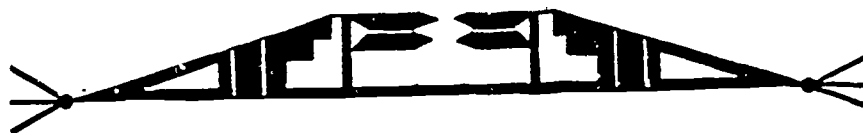
ALL feelings can be expressed and will be accepted. The differences within the group can be a positive experience for everyone.

Since sexuality is such a personal issue, it is very important to encourage respect for any feeling. Family TALKS does not provide a sure way of understanding our own sexuality. It provides one method for thinking about and evaluating our feelings.

Consider making a distinction between teasing and humor. Teasing always has an object. The "object" does not necessarily appreciate it.

Comments and feelings shared by group members should stay WITHIN the group. In a family, this can be both good and bad. The good is the same in any group: privacy and intimacy. The BAD involves the line between privacy and the need to protect something that is hurtful, such as child abuse.

Leaders should do everything possible to take with them stories learned from one group and use them to communicate with another group. Take the ideas but do not share who said them. NO TAPE RECORDERS.



Introductions of the Participants

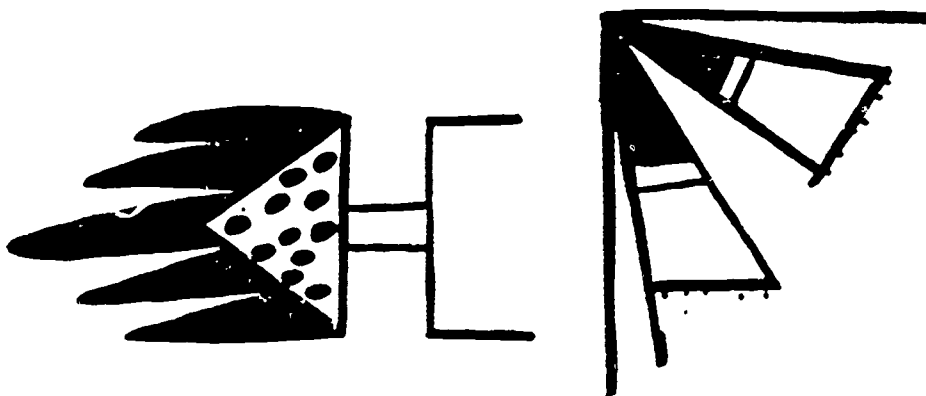
Pair members of the group (including co-leaders). Ask them to find out from each other the answers to the questions which follow (3-5 minutes for each person). Then people will introduce their partners to the group and report their comments and answer to the questions. You may wish to write the questions where people can refer to them.

Answer:

- a. What is a name we can call you (include your clan if important to you)?
- b. What do you do with children (include both family and paid or volunteer work roles)?
- c. 1 of these 4 questions:

What is your earliest memory of

- something that made you a boy or a girl?
- playing at being a grown-up?
- being in charge of a child?
- answering a child's question about why boys and girls are different?





"An Indian Family May Talk About Sex"

This presentation deals with the question, "How can we help our children learn about sexuality?" You can use it with slides you produce of scenes familiar to the participants or copy the slides we use.

Suggestions for discussion of SLIDE PRESENTATION

Topic: Some things about sexuality have always been taught. There are many ways of teaching.

Slide 1:

Title slide

"We are all male and female - in different amounts, perhaps. We act this difference all the time but often we don't talk about it. (Some of the action is the stuff we call 'sex'). In many Native American cultures, sexuality is usually not discussed. Many sexual learnings are left unsaid. They are to be understood (or just assumed) as you mature or as things happen."

Slide 2

Teenage girl with little boy, helping him zip his fly

"Somehow most of us learn a lot about sexuality, probably because male and female bodies, feelings, and ways to behave have existed a long time. However, MANAGING those bodies, feelings and roles does not come automatically to children."

Slide 3:

Mother and daughter, looking at growing things

"These things have to be learned. But how? One solution: Some little boys without sisters are very curious about what little female bodies look like. Yet it shocks some preschool moms when the boys lift a skirt or two. Another solution is told by a man now grown and wise to the world about how, even though he had sisters, he was still curious. He always let the girls climb trees ahead of him so he could look up. Other solutions to how things are learned are given in various traditions that don't involve outright talking about sexuality."

Slide 4:  
Wedding Basket

"One tradition - that of the Navajo - contains the Kinalda. This tradition also contains the wedding basket with the pattern of life's circle. The Kinalda is a ceremony that happens when the young girl moves around life's circle to womanhood. The males in her family as well as the females help her understand her new role."

Slide 5:  
Landscape

"The teaching of another culture - in Oklahoma - is by taking a boy to sweat lodge and telling him of the male and female inside each of us. Of how Father Sky and Mother Earth meet in harmony for the universe."

Slide 6:  
Old kiva

"Among the pueblos, many things are taught through the way people's lives are set up. For instance, some male groups exclude women from kivas at times. These events teach only masculine ways."

Slide 7:  
Beehive Oven

"There are also times when women function in their own groups to talk about woman's ways and what she does.

You don't have to talk about things to learn them! But talking has its uses. You don't have to know things ahead of time. But knowing some things and having patterns to fall back on may make "the time" easier.

In many ways, this is a workshop to give you time to explore these statements and to explore how you feel about the whole subject. Afterall, you are an adult who is raising children and those children need to know what life consists of."

Topic: It is important for children to know fully about sexuality. But that is difficult.

Slide 8:  
Family

"We value our families. We take pride in our children. We see our children as most important."

Slide 9:  
Children in  
buffalo dance

"Everything is to be done to raise the small girl or boy to have a good, beautiful life."

Slide 10:  
Woman helping  
children with their  
dress

"We have members of our extended families to offer advice in their teaching and learning of life."

Slide 11:  
Grandmother and  
grandson

"They teach many things, but to some, especially our elderly ones, the subject of sexuality may be offensive. Yet - learning about sexuality is learning about a large part of life. Many people feel that too much has been kept hush-hush due to misunderstandings, embarrassment, and the unknown."

Topic: Talking and listening can be powerful tools

Slide 12:

Powwow circle

"Teaching through talking with children and listening to them is not necessarily easy but is a strong and powerful way of teaching and sometimes a shorter way than the waiting and watching. Storytelling is a traditional method of conveying information to children.

If it is our responsibility to be the main sex educators of our children, then we must work for their growth. For instance,

Slide 13:  
Mother across  
table from children

"The mother's role in the family often puts her as the major communicator and teacher in the family. Talking and listening are very possible."

Slide 14:  
Girl on father's lap

"The father's role has often been to have no knowledge of a woman's sexuality and to have fears in talking to the children about sex. But fathers can and do care for children and their fears and needs."

Slide 15:  
Little boy protected  
by kneeling father

"If all of us start early to talk about body parts and the easier things,

Slide 16:

Father and older boy

then it will most likely be possible later to talk about the changes that come with a body's maturation."

Slide 17:

Baby in bath tub

"A child in the bathtub may ask, "Mommy, what's this?" It could be his nose, his eyes, his penis, his legs - All parts of him deserve a name. All parts are important to the child who is learning even if we adults think of those parts as sexual.

And so learning can begin naturally through listening to children and talking with them."



Homework: What I Believe About Sexuality

Ask the participants to complete "What I Believe about Sexuality." Note that this is general preparation for them and will not be discussed unless they choose to bring up one of the issues.

Suggest that people may find it interesting to first answer some of the questions in terms of "I believe" and then in terms of "I feel." Beliefs can be different from feelings. Feelings can undermine belief systems and control actions. Families sometimes have to wrestle with whether they hold a value or a prejudice. Then they must communicate this to their children.



WHAT I BELIEVE ABOUT SEXUALITY

Below are several situations about which you may have strong beliefs. Share your beliefs with other family members if you wish. Are your beliefs about these situations similar? Are these beliefs ones you would like your children to have?

- 1. My five-year-old boy often runs around our house without clothes when it is hot and sometimes runs outside.

I believe:

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- 2. My friend has been seeing a man whom she probably will marry. My nine-year-old daughter told me that my friend's daughter told her that this man spends many nights there.

I believe:

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- 3. My twelve-year-old son asked me yesterday, "What's a queer?"

I believe:

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- 4. My three-year-old daughter sometimes "plays with herself."

I believe:

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- 5. Last night I found a picture of a naked woman under my eight-year-old son's bed.

I believe.

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MATERIALS AND ACTIVITIES OF SESSION 2

Sequence of Activities

Sexual Myths and Facts  
 About Sexual Language:  
   Discussion about Communication  
   Exercise: "Did you get your Message Across?"  
   Comfortable and Uncomfortable Words  
 Film: "Dear Diary"  
 Break and Refreshments  
 The First Time I Ever Learned . . .  
 Film: "Am I Normal?"  
 Homework: "How Are Babies Created?"

Before You Begin

1. Set up the film projector, thread film, adjust focus and sound. Plan what you will use as a screen and how you will dim the light.
2. Set up table and chairs. Have extra pencils on hand. Have a place to write: flipcharts or chalkboard. Have markers.
3. Set up the refreshment table, etc. (Recall Setting the Climate, in Session 1.)
4. Prepare materials for Sexual Myths and Facts Exercise and for "Did you get your Message Across?"
5. Have copies of the agenda for the day if the training plan is different from the sequence of the Leader's Guide.

Housekeeping

At the start of the session, discuss with the participants any issues that affect them during the training. Examples follow.

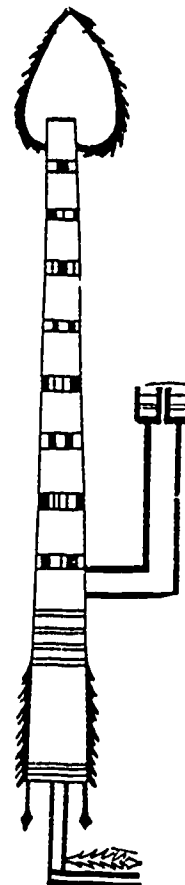
1. Today's agenda: describe what you had planned and ask whether there needs to be modification, such as in the timing of breaks.
2. Repeat and discuss Guidelines in a form to help this particular group be able to use them effectively.
3. Introduce members new to the group and summarize what has happened so far.

SEXUAL MYTHS AND FACTS

Exercise\*

1. Form groups with 4-6 people in each.
2. Give each group:
  - a. three envelopes (one marked "true," another marked "false," another "undecided") and
  - b. a set of Sexual Myths and Facts cards. (Make a set by putting one myth/fact from the following pages on each card.)
3. Each group distributes the cards equally to its members.
4. Within each group, people take turns reading a myth/fact statement to the group. The group decides whether the statement is myth or fact, putting each statement in the "true," "false," or "undecided" envelope. This procedure is continued until all group members have had a turn and there are no more cards in the stack.
5. Ask each group to read their "myth" statements. Discuss the answers. Point out that some of the statements are value choices and thus have no "correct" answers.
6. Collect the "undecided" envelopes. Read the statements aloud and give the answers and explanations from the sexual myths and facts discussion sheets.

\*Adapted from A Decision-Making Approach to Sex Education



## About the Myths/Facts

### 1. Doing IT is the best kind of love-making

To say that IT ("Sex") is the best kind of love-making is a value judgment. For some people intercourse is the only kind of sex that is enjoyable or acceptable while others find other kinds of sexual activity acceptable and pleasurable. Some people believe that there is nothing morally or physically wrong with any form of sex play so long as both partners agree. The legal codes in the United States outlaw many kinds of sexual activity other than heterosexual intercourse between married people. The majority of adults in the United States engage in sexual practices that are technically illegal, but these codes are rarely enforced.

### 2. When a person masturbates a lot, it can cause harm to the body or cause emotional problems.

Masturbation (touching or stimulating your genitals, turning yourself on, pleasuring yourself) is part of the normal process of growing up sexually. In adulthood as well as childhood, masturbation is a common way of sexual exploration and tension release. Masturbation is not physically harmful. It does not weaken your mind or body, cause warts or hair to fall out, etc. If masturbation becomes compulsive or a habit you cannot control, then it becomes a problem which should be discussed with a health professional. Masturbation in itself is not harmful although guilt feelings about it may cause inner conflict.

### 3. Someone attracted to a person of the same sex is homosexual.

Most people are attracted to people of the same sex, but that does not mean that they have to act on those feelings. Many men and women have homosexual thoughts occasionally; some even have homosexual experiences. This does not mean that they are homosexual. Homosexuals are people who prefer to have sexual contacts only with persons of their own sex.

### 4. Once you reach a certain point, you have to go all the way.

There are many ways to deal with strong and healthy sexual urges without having sexual intercourse. Kissing, masturbation, thinking and dreaming about sex, talking about it with a close friend, reading about it, etc., are alternatives to intercourse.

### 5. Girls who are virgins can't use tampons.

The hymen (membrane which partly closes the vaginal opening) is an elastic membrane with a hole in it, which is large enough for menstrual blood to pass through. Most hymens will easily permit the passage of a tampon.



## Myths/Facts

### 6. Women are usually raped by strangers.

Rape is forced sexual intercourse without consent or violent sexual aggression. Over 50% of reported rapes are by men known to the women (an acquaintance, date, friend or relative). Many more unreported rapes are thought to be in this category. Half of the rapes occur in the victim's home.

### 7. Alcohol and marijuana are sexual stimulants (they turn you on sexually).

These have exactly the opposite effect. Alcohol and marijuana may increase desire and reduce inhibitions (make you feel freer), but they decrease the flow of blood to the genital area and can decrease sexual performance by making it difficult to maintain an erection or to experience an orgasm.

### 8. Most teenagers have intercourse by the time they are 16.

Some recent research indicates that in some communities 50% of females and 70% of males have had sexual intercourse by age 19. A large percentage of teens have also chosen not to have sexual intercourse.

### 9. A large penis is more likely to satisfy a woman.

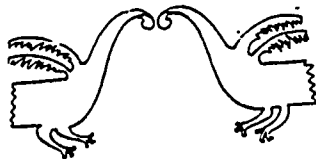
Penis size has no relationship to a man's ability to satisfy a woman sexually.

### 10. Peeing and/or douching right after sex will prevent pregnancy.

Sperm travel up the vaginal canal and into the uterus in a matter of seconds, so douching will not get all the sperm and might wash as many sperm up toward the uterus as out of the vagina.

### 11. You can't get pregnant the first time you have sex.

It is possible to get pregnant any time you have sex (the first time, last time or 1000th) if there is an egg in the woman's fallopian tubes when she and her male partner have intercourse.



## ABOUT SEXUAL LANGUAGE

### Discussion About Communication\*

Communication is getting across a message that both the sender and receiver understand.

We communicate in three ways. One way is verbal--giving meaning through the words we choose to use. Another is vocal--the pitch, volume, rate of delivery, and quality of the voice carry important information. We also communicate through our nonverbal behavior, such as looking down, holding our hands, and hugging our children.

Problems arise when people do not use the same communication systems. It is difficult to talk about sexual issues in any language, and even more so when there is a language translation. English, like most languages, does not have a precise language system for talking about sexual issues. We tend to use four other language systems to communicate about sexuality. Each of the four language systems has specific advantages and disadvantages. None is entirely suitable for communicating about sexuality in all circumstances. Let us take a look at the four language systems.

One is child language. When we are very young, we learn there are certain terms our families prefer to use with us. These are terms of affection (my child, baby, little one, etc.), terms to describe a body part (tummy, wee wee, bottom, etc.) and terms that refer rather evasively to certain body functions (number 1, tinkle, poo-poo, caca, etc.). Not all families use such words, but many do. These words are usually spoken in a higher, gentler, softer tone of voice than a normal adult conversational tone.

Another is street language. As we are growing up, we usually learn that there is a language which can show that we are part of an "in" group and that we have some knowledge of sex. The words used are power-laden terms that show that we have power. They are used to impress (fuck, shit, etc.). Street language has a rough, often loud vocal style.

By the time we are adults, we have learned how to use euphemisms--talking about sex without using any explicit terms. We discuss "making love," "going to the restroom," and "that time of the month." We use a bland conversational tone as we camouflage the message with terms more comfortable to us.

Finally, in school and from books, we learn medical-scientific language. This language provides concrete, technical words for sexual issues. Such language is often presented by professionals and parents as the "correct" language. Medical-scientific language is usually spoken in a bland, reserved voice.

Many people are not comfortable discussing sexual issues. When we talk about sexual issues, we often use a language system with which we are comfortable. This language system may not suit the person with whom we are communicating. An example would be using medical-scientific explanations of childbirth with a young child.

How can we communicate about sexuality effectively with our children and with each other? Here are some guidelines to consider.

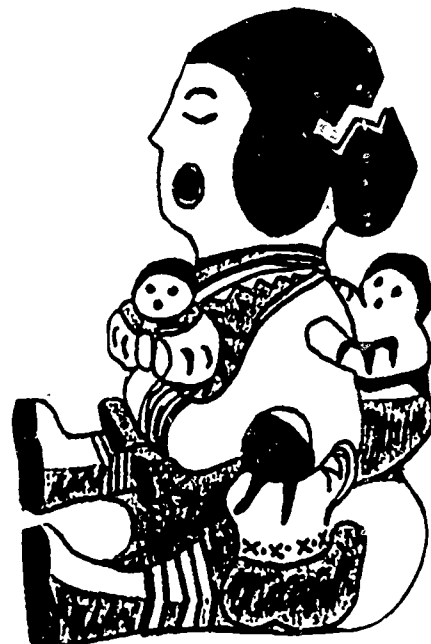
A sense of humor is invaluable. Because there are really not any set rules governing sexual discussions, there are always some uncertainties and unexpected responses.

Words sometimes get in the way of what a person is trying to say. Remember that "people, not words, have meaning." If you are talking, use a language system which is comfortable for both you and the listener. If you are the listener, try not to overreact to words that embarrass you.

What language systems can the other person use? As an adult, be alert to the language choices your children are making. Also, be aware of your own language choices--as you are a model for your children.

Negotiate language choices. If a particular term makes you feel more comfortable than another, state your preferences.

\*Adapted from "Learning to Talk About Sex," by Paul Cashman, originally printed in SIECUS Report, Septemeber, 1980, Vol. IX, No. 1.



Exercise: "Did You Get Your Message Across?"

This exercise gives a way to demonstrate the importance of listening.

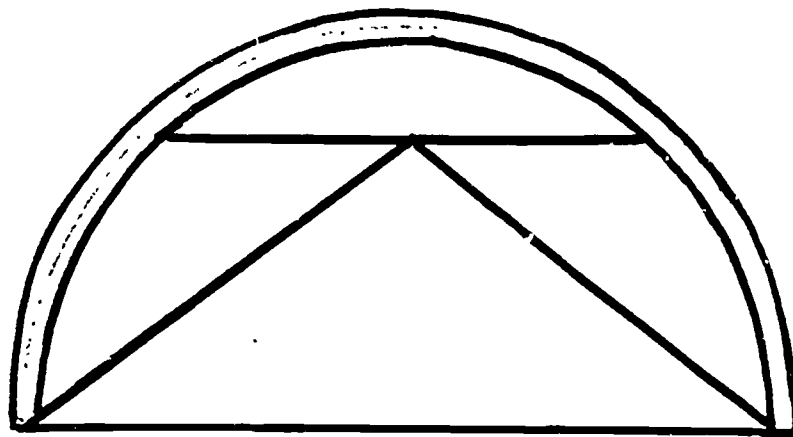
Directions

1. Have the group form pairs. Each couple should sit back to back.
2. Have each couple decide which person will be the sender and which will be the receiver.
3. Give the receiver a blank piece of paper. Give the sender a drawing (copies made from the next page of the Leader's Guide).
4. Be sure neither person can see the other's page.
5. Allow five minutes for the next part of the exercise. Ask the receiver to draw the picture described. The receiver should not speak to the sender or use any non-verbal communication during this portion of the exercise.
6. For the next part of the exercise, ask the senders to describe the drawing again for five minutes. The receivers should turn their papers over and draw the picture described. Again, the senders and receivers should not look at each others papers. This time, tell the receivers they may ask the senders questions about the drawing they are describing.
7. When the time is up, ask the couples to share their drawing with each other for a few minutes. Then discuss with the group some of the issues involved in this exercise.

Suggested Questions

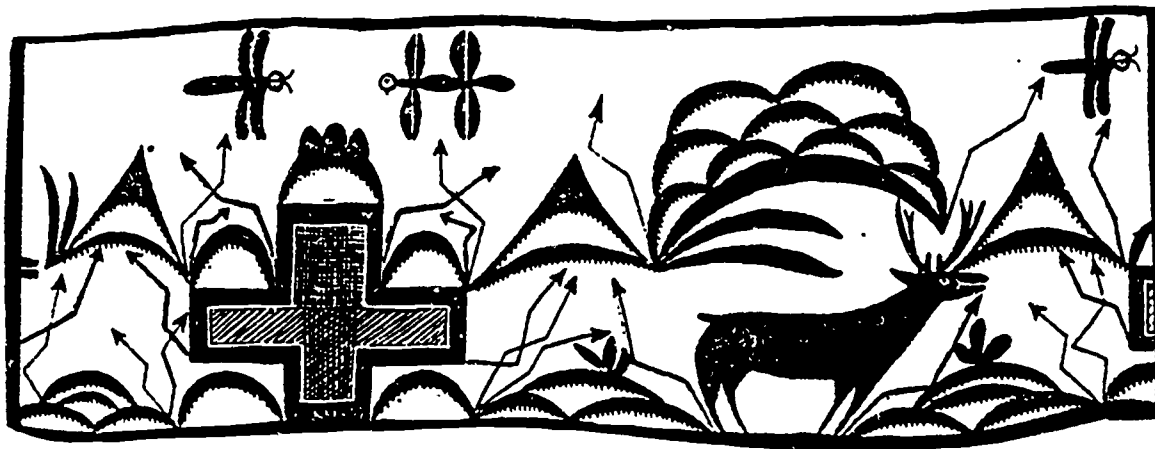
To the Receiver: How did you feel during the first part of the exercise compared to the second part when you could ask questions? Which was easier for you? Why?

To the Sender: How did you feel during the first part of the exercise compared to the second part when you were asked questions? Which was easier for you? Why?



### Points to Make

1. This exercise may create some of the same feelings parents and children have when they talk about sexuality.
2. Most people, when doing this exercise, find that they use a different language system from the one used by their partners. This difference exists among family members as well.
3. When responding to a child's questions, parents may want to ask "What do you think?" before they respond.
4. By beginning a conversation about sexuality with a child, adults are letting the child know it is okay to talk about sexuality in the home.



COMFORTABLE AND UNCOMFORTABLE WORDS

We learn to use words that we are comfortable and familiar with when we must talk about sex. Here are some examples of child sexual language:

For both "penis" and "vagina": Peepee, weewee, Ding Doo-doo, Jobby, Groin, Privates.

For "penis": Tinkler, Diddly-do, Kiki, Hose, Prick, Cucumber, Dick, Peter, A Long One, Bird, Pecker, Boy Toppy.

For "Vagina": Hole, Muffin, Slit, Lilly, Venus, Two Buns, Crotch, Crutch, Cunt, Pussy, Girl Toppy.

What about the sexual words that we hear that may sound dirty or are embarrassing to us? If we do not have a clear understanding as to their meaning, we may receive and pass on misinformation about sexuality to our children and others.

Which of the following words feel comfortable or uncomfortable to you? Which words would you use when communicating with your children about sex? Are there other words you would use?

Medical-Scientific Definition

Common Words Usage

- |  |                               |
|--|-------------------------------|
| 1. <u>Sexual intercourse</u> - connection between penis and vagina.  | "doing it"<br>"you know"      |
| 2. <u>Penis</u> - the male organ of copulation and of urinary excretion.   | "a thing"<br>"cock"<br>"dick" |
| 3. <u>Erection of the penis</u> - tissues in the penis become "hard" when they become engorged with blood.   | "Hard on"                     |
| 4. <u>Orgasm</u> - the point of greatest response to sexual excitement, marked normally by ejaculation of semen in the male and by the release of tumescence in the erectile organs of both sexes. | "coming"<br>"climax"          |
| 5. <u>Ejaculation</u> - in males, a sudden release of semen.   | "climax"<br>"jacking off"     |
| 6. <u>Semen and Sperm</u> - Semen is the ejaculate of the male. Sperm are the generative elements of the semen.  | "come"<br>"jelly"             |

- |  |  |
|--|--|
| 7. <u>Scrotum</u> - the male pouch which contains the testes.  | "balls"<br>"nuts"  |
| 8. <u>Vagina</u> - the canal in the female extending from the vulva to the cervix.   | "cunt"<br>"pussy"<br>"birth canal"<br>"a hole"                   |
| 9. <u>Hymen</u> - the membranous fold which partially or entirely occludes the external opening of the vagina.   | "cherry"   |
| 10. <u>Uterus</u> - the hollow muscular organ in females in which the fertilized ovum normally becomes embedded and in which the developing embryo/fetus is nourished.                       | "something inside"<br>"mother's one"<br>"womb"<br>"baby's house" |
| 11. <u>Ovulation and ovum (ova)</u> - an ovum is the generative element of the female. Ovulation is the release of the ovum from the ovary which occurs about two weeks before menstruation. | "egg"  |
| 12. <u>Menstruation</u> - the monthly discharge of blood from the uterus, about two weeks after ovulation.   | "blood"<br>"time of the month"<br>"my grandmother"               |
| 13. <u>Douching</u> - a stream of water directed into the vagina to clean it.  | "washing out"  |
| 14. <u>Heterosexual</u> - persons of the opposite sex that are sexually attracted to each other.   | "straight"   |
| 15. <u>Homosexual</u> - person of the same sex that are sexually attracted to each other.  | "queer"<br>"fagit"<br>"Les"                                      |
| 16. <u>Rape</u> - a forced sexual intercourse.   | "dirty sex"<br>"attacked sex"<br>"forced sex"                    |
| 17. <u>Masturbation</u> - self manipulation of the genitals.   | "playing with yourself"<br>"beating off"                         |
| 18. <u>Nocturnal Emissions</u> - the emission of semen, often accompanying erotic dreams.  | "wet dreams"<br>"night sweats"<br>"wetting"                      |





FILM PRESENTATION

"Dear Diary"

THE FIRST TIME I EVER LEARNED...

Have participants take a few minutes to answer the questions on the following page. Then ask the group to discuss the statements.

This exercise helps us all remember how we learned about sex and how we felt at the time. Many people remember some very humorous stories that involved them or friends. It also helps us:

- understand our children's attempts to learn about sexuality;
- realize that children are always learning about sex in many different ways;
- understand the role our own families had in helping us learn about sex;
- anticipate questions that children might ask.

FILM PRESENTATION

"Am I Normal?"

HOMEWORK EXERCISE

"How are babies created?"

One way to start a conversation about sexuality with children is to ask them a question. Ask the participants to ask each of their children the question, "How are Babies created?" The group members should bring their children's responses with them to share at the next session.

THE FIRST TIME I EVER LEARNED . . .

1. The way I learned about having periods was:

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2. The first time I heard a "dirty word" was when:

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3. When I first became aware that men and women "did something" together, I thought:

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4. My first memory of pregnancy was:

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5. The first time I remember either of my parents talking to me about sex was:

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6. When I finally learned what DOING IT actually was, I thought:

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7. The first time I heard about "wet dreams" was:

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MATERIALS AND ACTIVITIES OF SESSION 3

## Sequence of Activities

A Child's View of the Facts of Life  
 The TOUCH Film  
 Break and Refreshments  
 The Value of Touch (Indian Way)  
 Talking to Children about Touching

## Before you Begin

1. Set up the slide and film projector. Plan for a screen.
2. Set up the table and chairs. Have extra pencils. Have a place to write: flipcharts or chalkboard, and something to write with.
3. Set up refreshment table, etc. (Recall Setting the Climate, Session 1).
4. Have copies of the agenda for the day if the training plan is different from the sequence of the Leader's Guide.

## Housekeeping

At the start of the session, discuss with the participants any issues that affect them during the training. Examples follow:

1. the day's agenda
2. summaries of what happened so far
3. plans for the final session.

ABOUT A CHILD'S VIEW OF THE FACTS OF LIFE

A child's development of sexual thinking parallels the development of thinking in other areas. Families are often surprised at the way their carefully worded explanations about sexuality come back to them from their children. For instance, if mothers bring back babies from hospitals, then babies can be bought or ordered from hospitals.

Have parents tell you the responses their children had to the homework question, "How are babies created?" Write the responses on a board or flipchart. As a group, decide what level of understanding each child had about the question. Use the following page for the discussion. Remember that there are no correct or incorrect responses. These are only general guidelines to help parents understand what their own children's level of understanding might be.

Points to Make

Children do have sexual experiences and do learn about sexual issues all through childhood.

Children tune out what they cannot understand.

Lightness and humor usually help when talking to children about sexuality.

The home is most often listed by children as their major source of sexual information. Children model and learn what they live. They learn whether love is conditional or not. We may be speaking of eggs or sperm, but when we are present ("here") for our children and speak to them with love, they learn there is a lot more going on than biochemical reactions.



A CHILD'S VIEW OF THE FACTS OF LIFE\*

or

How are Babies Made?

- I. The Geographer - babies have always existed (ages 3-7 years)
- "To get a baby, go to the store and buy a duck."  
 "You go to the baby store and get a baby."  
 "You get babies from tummies."
- II. The Manufacturer - babies must be built (ages 4-8 years)
- "Mommy and Daddy make the baby, put it in the tummy and then it goes quietly out."  
 "The Daddy plants the seed like flowers, I think, except you don't need dirt. He sticks it in the vagina. I think the baby falls out of the seed and just cracks open."
- III. The Agriculturalists - realization that their explanations are lacking by adult standards (ages 5-10 years)
- "I never really go around to how people have babies because I have loads of other things to do."  
 ". . . 'cause it's nasty, sort of . . . well, it's not nasty but it's hard to tell you."
- IV. The Reporters - concerned about accuracy, authority--that's the way I learned it (ages 7-12 years)
- "If you want a baby, you have to be married 'cause the father and mother each have half the egg."  
 "Well, the seeds meet the other seeds, then they make a baby. The seeds from the mother meet the other seeds from the man. And then it forms a baby . . . it just works, I don't know how."
- V. The Minaturists - think about WHY sperm and ovum must unit to form new life (10 years and up)
- "Well, the man has a sperm in him that's real tiny and it has to go into the lady. Then the sperm grows into a baby."  
 "The sperm can't grow with no egg. It doesn't have the baby. It's the egg that would have the baby in it."
- VI. The Realists - appreciation that genetic materials are transformed into something unique (a baby) when they unite (15 years and up).
- "Well, first of all, it's a relationship between two people. And so they decide they want to have a new person in their lives."

\*Adapted from The Flight of the Stork by Anne Bernstein and Children's Sexual Thinking by Ronald and Juliette Goldman. Copied from Family TALKS: Parent's Guide.

Film Presentation

The Touch Film with Dr. Jessie Potter



"The Value of Touch (Indian Way)"

Note: The text may be accompanied by slides - either ones you have with scenes familiar to the participants or ones you copy from US.

Suggestions for Discussion of SLIDE PRESENTATION

Slide 1:

"The Value of Touch--  
Indian Way"

In this slide presentation, we have tried to capture some ways of healthy touch. To touch in good ways has always been important among (Indian) people, but we haven't realized that its value should be taught to each of us as part of our own sexuality.

Slide 2:

Mother nursing baby

In the beginning of a new life, the baby needs to be touched within the first 24 hours of life or she or he will not grow well. A mother's first gentle touch may be given right after birth when the baby is held to her breast. The beauty in this first bonding flows through the warmth of the nurturing fluid from mother to child.

Slide 3 and 4:

(Mother comforting child)  
(Mother and child hugging)

Touch is a basic human need. (Indian) people have always touched. (Our) words and feelings may not have been spoken but have been understood in (our) minds and hearts. Here the mother comforts and loves her child without words.

Slide 5:

Children of various ages

There is natural, easy, and good touching in many families.

Slide 6:

Young kids standing close together

Kids like touch. They always make contact.

Slide 7:

Mother and daughter  
holding toad

There's good touch in learning -- as in this mother teaching her daughter, answering her question of "What's this?"

(Our Indian) medicine people have touched to heal. The healing touch is so vital for our health. Well-being which is physical, mental, and spiritual is important for normal development.

Slide 8:

Father touching son's  
shoulder

Father-to-son touch is sometimes subtle but is great for growth.

Slide 9:

Older and younger  
girls playing

The playful, caring touch is feeling security and love -- as in a child's play.

Slide 10:

Young boy and girl arm  
on shoulders

Here is an older girl-to-boy touch. From the independent toddler to early school-age kids, touch is acceptable and done easily boy to girl, and

Slide 11:

Buddies

Boy to boy, buddy to buddy.

Slide 12:

Older girl and boy

Here is an older girl-to-boy touch. Opposite sexes start growing apart and scared to touch. Touch is different for the two -- girls can touch more easily. See her hand on his shoulder. Boys don't give much response but stand and hold back.

Slide 13:

Woman comforting boy

Here is touch from a teen to a young person -- the comforting touch saying "it'll be okay."

Slide 14:

Boy and girl shaking  
hands

Now to the opposite sex, one safe form of touch is only a brief "giving skin" -- the new handshake.

Slide 15:

Girl with hand on  
another girl's shoulder

Among adolescents, girl to girl, touch is acceptable. Hanging on -- that closeness is good. Male to male cannot be close. Only a "right-on" clap on the back or a handshake are okay.

Slide 16:

Teenage girls on hood  
of car

The new touch is done in friendship for  
greetings and approval.

Slide 17:

Teenage girl on car  
with adult

Here is touch between adult and youth -- and  
youth shyness shows respect through the  
handshake. This form of Indian touch is seen  
daily. The handshake -- to those you meet --  
and to relatives, friends, elders, etc.  
displays awareness and respect of the person.

Slide 18 and 19:

(Children hugging)  
(Father and son)

The embrace is another form of (Indian) touch  
used to acknowledge and show warm respect.  
The embrace may be as close as a hug or just  
a hand on the shoulder.  
Most of our age groups give some type of  
embrace including the touch of protection -  
security for the child to explore the world  
from the safety of his father's arm.

Slide 20:

Father to daughter kiss

The fond kiss is a healthy form of touch. As  
fondness from father to daughter, OR

Slide 21:

Kiss: aunt and nephew

from aunt to nephew. It says simply "I love  
you, care for you." The caring love that all  
humans need.

Slide 22:

Kiss: Adults

Here is the sweet kiss of a mother to a  
father. Our children need to see this great,  
caring love between parents. This is the  
good, healthy touching.

Slide 23:

Grandmother and young  
child

For our very young to experience good touch  
daily is growth. It is vital for mental,  
physical and spiritual well-being and will  
help them live to the age of the wise elderly.

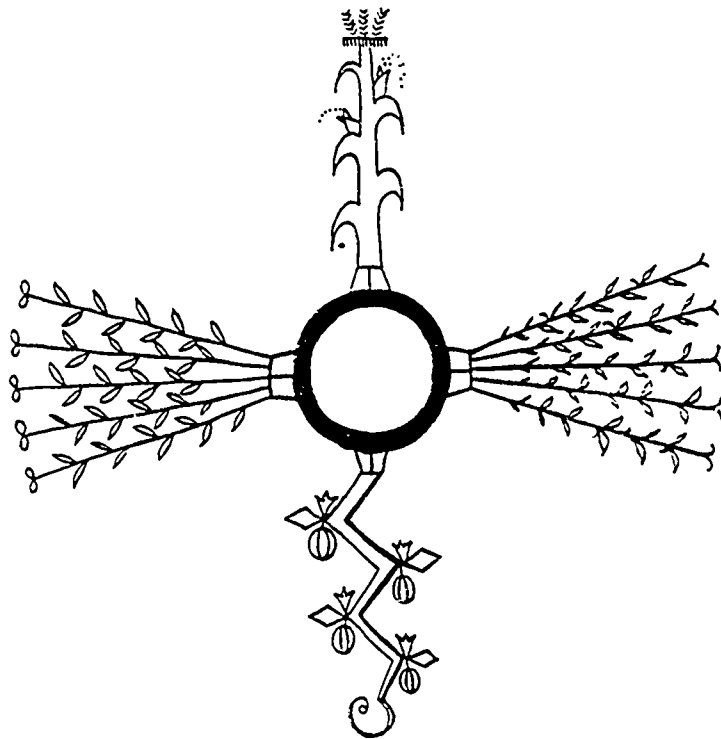
It's sad in our cultures today that each day  
passes with many people - adults, children,  
the elderly - never receiving that skin  
contact. It seems that touch is vitally  
important for healthy human growth and  
development of all ages every single day.



Slide 23 (continued):  
Grandmother and young  
child

In our lives, touch is needed for (our Indian) survival. Our children need to be touched and not be afraid to give it. They learn from parents and other adults that healthy touch is a warm experience of life.

For optimal or even normal growth, a child needs to be touched. It is said: 4 hugs a day for normal growth; 8 for above average growth; 12 for enormous growth and development.



### TALKING TO CHILDREN ABOUT TOUCHING

There is a need these days to know about bad touch. Before that, one needs to know about good touch, touch that is healthy and important to development. That is the kind of touch we have discussed so far.

#### What Are The Chances That A Child Will Be Sexually Assaulted?

Chances are that we all know someone who has been a victim, even if we are not aware of it.

Both boys and girls are sexually victimized, though girls more often than boys.

Young children, even preschoolers, are sexually assaulted.

The numbers of sexual assaults vary from study to study but all are overwhelmingly high.

In Indian communities, sexual assault cases are beginning to be reported. No statistics are currently available.

The sexual offender maintains the SECRECY of the sexual assault by bribing or threatening the child.

In the United States, at least one in four females is sexually assaulted before reaching the age of thirteen.

Ten percent of reported sexual assault victims are boys.

At least ten percent of children who are sexually assaulted are under five years of age.

There are more children between eight and twelve reporting sexual assault than teenagers.

Eighty to ninety percent of the sexual offenders are known or related to the victim.

## How Can Families Help?

Countless opportunities exist in the home for sexuality education.

Be aware of your child's age and level of development when teaching about sexuality.

Affirm your child's feelings and offer support when your child feels uncomfortable about touching.

Secrecy can make a child feel special. Tell your child to report to you if someone asks them to keep a secret about touching them.

The difference between good and bad touching may be confusing to a child. You can help your child distinguish between the two. You can play "what if" games with your child and incorporate questions regarding touching. "What if someone touched you in one of your private parts - what would you do?"

These days there are many resources on Sexual Abuse. Some ideas and places to contact are listed below.

### I. Agencies to contact when help is needed.

Local Social Services Office

- Tribal Social Services
- City/County Social Services

Local Hospital Social Services Office

Local Juvenile Probation Office

Local Police Department

(Many police departments have trained officers and are directly involved in child protection team activities.)

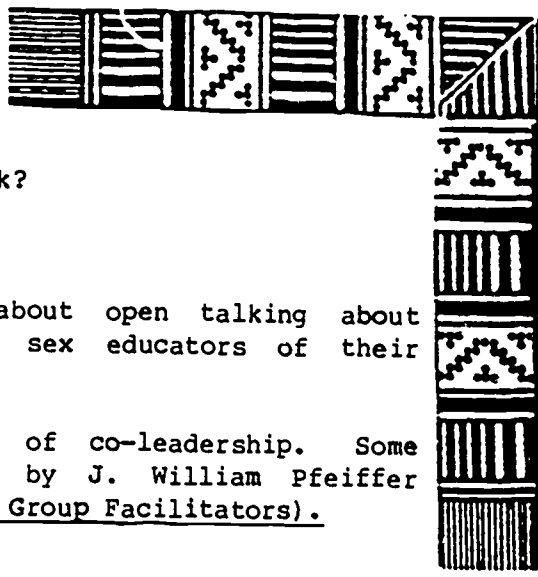
Local District Attorney's Office

Many states have toll free numbers that can be called to report a child in need of help. Call the 1-800 information for the State Department of Human Services or the Department of Economic Security. Some states vary the department names that include services to children, youth and families. In New Mexico this number is 1-800-432-6217.

### II. Sources of Information.

The number of sources of information is increasing rapidly. Some books and films are listed in the bibliography. More can probably be found by calling your local rape crisis center, library, etc.





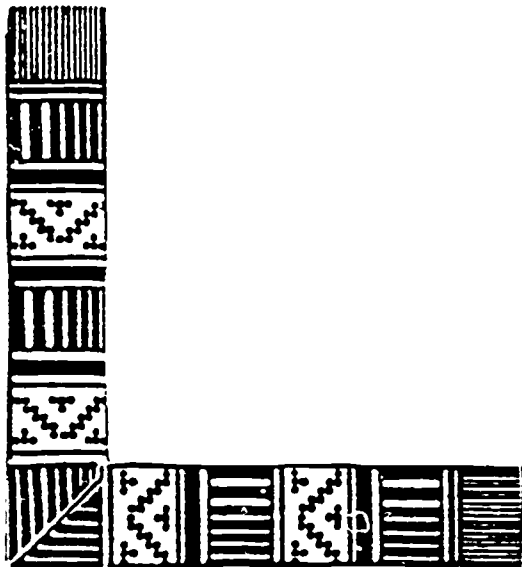
MORE FOR LEADERS

Why Does Family TALKS Work?

In this general discussion, bring up points about open talking about sexuality, encouraging parents to be the main sex educators of their children, etc.

Also discuss the advantages and disadvantages of co-leadership. Some points to bring up follow (see "Co-Facilitating" by J. William Pfeiffer and John E. Jones in the 1975 Annual Handbook for Group Facilitators).

Advantages of Co-Facilitation

1. Complementing each other's style  
e.g., group - dynamic vs. intra-individual
  2. Complementing each other's mood
  3. Off-setting personal biases in content and pacing
  4. Providing different models for the participants, e.g.,  
non-Indian/Indian, male/female, traditional parent/dorm staff
  5. Allowing for a difference in focus - e.g. in highly emotional situations, one leader can be involved directly with the group while the other tends the group itself and its reactions
  6. Supporting personal development and professional growth of leaders
  7. Reducing dependency on facilitators by participants
- 

### Disadvantages of co-facilitation

1. Working at cross purposes
2. Needing extra energy to maintain the relationship with each other as well as with the group
3. Acting unawaresly as threat and competition to each other or being seen as colluding against the group
4. "Overtraining" the group
5. Having mutual blind spots and being misleading models
6. Having different intervention rhythms

### Some ways to avoid some dangers

- share with each other orientations and experiences in similar kinds of situations
- solicit feedback from each other as well as from the group on the effectiveness of their co-facilitation
- watch each other's pacing as well as how that matches the group needs.
- look at each intervention consciously and know reasons for that behavior
- put aside time after every session to talk with each other about what was happening in the group and what and how things should happen next



CO-LEADERSHIP INVENTORY

Ask the participants to complete this form (allow 10 minutes) and then share their feelings with a member of the group they might work with in the future (allow another 10 minutes).

Personal Motivation: Complete the following sentence:

I am involved in Family TALKS training because \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Expectations: I expect the following things to happen in the groups which we will be leading:

1. \_\_\_\_\_  
\_\_\_\_\_
2. \_\_\_\_\_  
\_\_\_\_\_
3. \_\_\_\_\_  
\_\_\_\_\_

The best thing that could happen would be \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

The worst thing that could happen would be \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Intervention Style: The following might be my responses in the type of groups with which we are going to be working: (groups of 8-14 parents of young children)

1. When starting the group I usually...
2. When someone talks too much, I usually...
3. When the group is silent, I usually...
4. When an individual is silent for a long period of time, I usually...
5. When someone comes late, I usually...
6. When someone introduces outside information about family or friends, I usually ...
7. When someone asks me or the group for advice about a personal problem, I usually...
8. When there is conflict in the group, I usually...
9. When there is a group attack on one individual, I usually...
10. When someone shares very intimate personal history or feelings, I usually...
11. If I need to intervene in a group like this, I usually do it quickly/slowly...
12. The thing that makes me most uncomfortable in groups like this is...



### Taking Family TALKS Home

Here are some issues to consider. Discuss them in the group and encourage creative answers and solutions. Look again at Setting the Climate in Session 1.

Could I be a leader?

How do I deal with groups (co-leader inventory)?

Who could be a co-leader with me? Is there a possible co-leader here?

How would Family TALKS fit with what I am already doing? With what others are already doing?

What kind of reactions could I expect from the community?

What would happen if I did Family TALKS and things went well?

What would happen if I did Family TALKS and things went poorly?

Who might give me a hard time? how?

What kind of support would I need for it to be successful?

financial

Tribal

personal

Do I need permission? Whose?

Do any of the materials need to be changed if they are going to work here?

How and where do I gather materials?

Who would I ask to participate?

Where could we have it?

Should children attend or do we need volunteer babysitters?





E V A L U A T I O N

Ask the participants to complete this form before they leave. The leaders need the information and feedback in order to improve.

FAMILY TALKS FOR NATIVE AMERICANS

1. At which session were you the most comfortable? \_\_\_\_\_

Why? \_\_\_\_\_

When were you the most UNcomfortable? \_\_\_\_\_

Why? \_\_\_\_\_

2. Which exercise, discussion, or information did you enjoy the most? \_\_\_\_\_

Why? \_\_\_\_\_

Which exercise, discussion, or information did you enjoy the least? \_\_\_\_\_

Why? \_\_\_\_\_

3. From which did you learn the most? \_\_\_\_\_

Why? \_\_\_\_\_

From which did you learn the least? \_\_\_\_\_

\_\_\_\_\_

Why? \_\_\_\_\_

\_\_\_\_\_

4. This version of Family TALKS exists so that it can be useful to Native American groups. What suggestions do you have for further changes?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

What bothered you? \_\_\_\_\_

\_\_\_\_\_

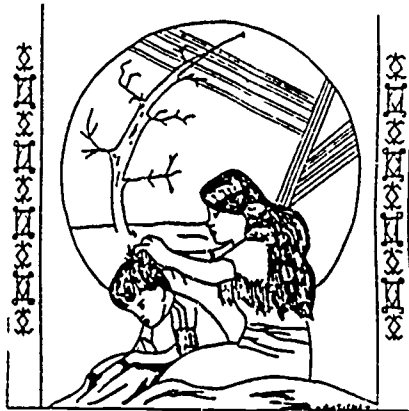
\_\_\_\_\_

What did you like especially? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_





CERTIFICATE

Present each participant with a form like this one.

Family TALKS for Native Americans

Listening to and Talking with Indian Children about Sexuality

---

CERTIFICATE OF COMPLETION

This certifies that

---

has completed the Training of Trainers program for Family TALKS for Native Americans. The participant is now qualified to Co-lead Family TALKS groups for family training.

\_\_\_\_\_

Month                      Day                      Year

\_\_\_\_\_

Co-Leader

\_\_\_\_\_

Co-Leader

\_\_\_\_\_

Co-Leader

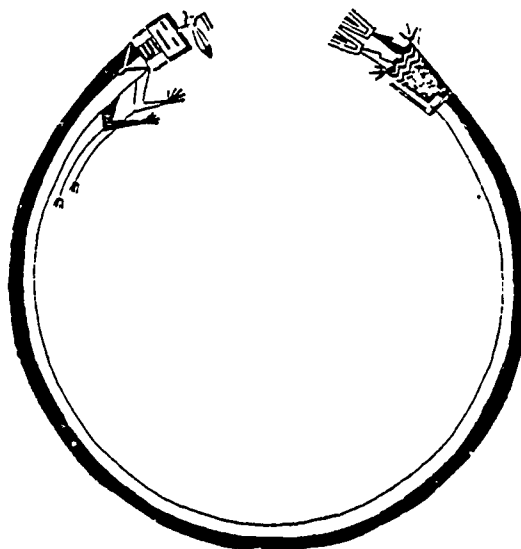
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## APPENDIX

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## APPENDIX A

## Comments on Adaptation

The overall message of Family TALKS - how to help your children learn about sexuality - seems to us to be important for all groups of people. Contrasted to the ways of many Native Americans, however, the original Family TALKS is typically "Anglo" in form and content. We have made additions, substitutions and other modification in the original program to make its spirit and message more acceptable and useful to Indian people.

The major changes are described briefly below to help leaders understand our adaptation. We welcome ideas for further changes, recognizing that there are many different as well as similar ways among the various Native American tribes. We recognize also that, independent of their tribe, individuals vary greatly in how much they accept and think in ways similar to the overall American culture.

- I. Emphasis on concepts, values and traditions used by Indian people in the Southwest.

<u>SUBJECT</u>	<u>CHANGE</u>	<u>EXAMPLE</u>
Time	Do not assume that time must be seen as a linear sequence.	Substitute: "growth and change" for "development"  Add: "Life's Circle"
	Why: You don't need a straight-line concept to emphasize:	
	1. a continuity of earlier and later events in a lifetime and	
	2. an effect of one's current interactions with a child on <u>later</u> events.	

Comments on Adaptation continued

<u>SUBJECT</u>	<u>CHANGE</u>	<u>EXAMPLE</u>
Primary Educator	Put greater emphasis on importance of <u>many</u> forms of child rearing.  <u>Why:</u> In addition to nuclear families, extended families and clan relationships are important in the education of many Indian children.	<u>Substitute:</u> "Family" for for "Parent"
Respecting and valuing children	Advocate <u>active</u> child-rearing roles. Adults are mediators between the child's world and his experience, especially about sexuality.  <u>Why:</u> Children are valued highly but an individual child and his destiny do not <u>belong</u> to the family. He is a gift.	Doing a Family TALKS program
Childhood	Advocate for the importance of early life in learning.  <u>Why:</u> Societal orientation is toward the significance of adulthood. Children are taught to accept and not question.	Add: "Listening to" and "talking <u>with</u> " children
Talking about sexuality	Place greater emphasis on the fact that sex and sexuality <u>may</u> be discussed.  <u>Why:</u> Sexual education has often been left to chance. Nonetheless, a basic value has always been that the small boy or girl should be raised to have a good and beautiful life.	<u>Add:</u> Slide Presentation: "An Indian <u>May</u> Talk about Sex"

<u>SUBJECT</u>	<u>CHANGE</u>	<u>EXAMPLE</u>
Touching	Put greater emphasis on nurturing touch.  <u>Why:</u> To touch in many ways is traditional but, today, few people feel comfortable touching.	<u>Add:</u> Slide Presentation: "The Value of Touch-- Indian Way"
Spirit	Allow room for spiritual belief.  <u>Why:</u> The traditional emphasis has been that people are made up of mind, body, and spirit.	<u>Substitute:</u> "How are babies <u>created</u> " for "How are babies <u>made</u> "
Humor	Recognize and use more humor in the presentation and discussion.  <u>Why:</u> Humor and teasing have several functions among Indian people and do not necessarily indicate "laughing at or "taking it too lightly".	<u>Add:</u> recommendations and comments about the use of humor in the group.

## II. Changes in Communication Forms

<u>SUBJECT</u>	<u>CHANGE</u>	<u>EXAMPLE</u>
Style	a) Talk "around the subject" rather than "to the point".	Introduction
	b) Use what one talks about easily.	<u>Substitute:</u> Shape of design in communication exercise.
	c) Change format from lecture style to game, etc.	Sexuality Myths and Facts
Vocabulary	Make words more understandable by:	
	a) using every day speech	<u>Substitute:</u> "Doing It" for "Sexual Intercourse"

<u>SUBJECT</u>	<u>CHANGE</u>	<u>EXAMPLE</u>
	b) providing definitions	<u>Add:</u> Comfortable and Uncomfortable words"
	c) clarifying, simplifying	"Sexuality" vs. "Sex"
About translation	Recognize additional difficulties, such as meanings that cannot be conveyed, when languages in addition to English are used.	<u>Add:</u> Information in section about sexual language
Pacing	Rearrange sequence of activities to allow more in-group time for topics participants are apt to find especially "heavy".	<u>Exclude:</u> Homework in preparation for Sexual Myths and Facts
Atmosphere	a) Use various tribal pictures, designs, symbols, quotations.	<u>Add:</u> Illustrations, etc. throughout that are not offensive.
	b) Use familiar experiences	<u>Substitute:</u> type of experiences in "What I believe about Sexuality"
Time Frame	Adjust to suit particular group.	<u>Substitute:</u> Flexible time system for doing Family TALKS



## APPENDIX B

Bibliography for Family TALKS for Native Americans1. Books, Articles and Films used in the Program

Bernstein, Anne. The Flight of the Stork.  
New York: Delacorte Press, 1978.

Cashman, Paul. "Learning to Talk about Sex".  
Siecus Report IX (1), 1980.

Goldman, Ronald and Goldman, Juliette. Children's Sexual Thinking.  
Boston: Routledge and Kegan Paul, 1982.

Office for Family Planning

(Bureau of Community Health Services, Health Services Administration,  
Public Health Services, U.S. Department of Health and Human Services).  
A Decision-Making Approach to Sex Education, 1979.

Peach, Ellen and Reese, David. Family TALKS.  
Nampa, Idaho: Community Health Clinics, Inc., 1982.

Potter, Jessie. "The Touch Film". Chicago:  
Sterling Productions, Inc.

Williams, Rosalie. Film "Dear Diary".  
Wayne, N.J.: New Day Film, Inc.

Willia: Rosalie and Zorabedian, Tom. Film "Am I NORMAL?"  
Wayne, N.J.: New Day Film, Inc.

2. Additional Selected Books

For Adults:

Berenstein, Stan and Berenstein, Jan. How to Talk to your Children  
about Sex without Making a Complete Fool of Yourself. Ballantine  
Books, 1970.

Calderone, Mary and Ramsey, James, Talking with Your Child about Sex.  
Random House, 1982.

Calderone, Mary and Johnson, Eric. The Family Book About Sexuality.  
Bantam Books, 1983.

## For Adults (Continued:)

- Pogrebin, Letty Cottin. Growing Up Free: Raising Your Kids in the 80's. Bantam Books, 1981.
- Sgroi, Suzanne, M.D. Handbook of Clinical Intervention in Child Abuse. Lexington, Mass: Lexington Books, 1981.
- Drake, Terrance and Marvia. Teaching Your Child about Sex. Deseret Book, 1983.
- Fairchild, Betty and Hayward, Nancy. Now That You Know: What Every Parent Should Know About Homosexuality. Harcourt, Brace & Jovanich, 1979.
- Adams, Caren and Fay, Jennifer. No More Secrets. Impact Publishers, 1981.
- Goldman, Ronald and Juliette. Routledge & Kegan Paul. Readiness for Sex Education. 1984.
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- Roberts, Elizabeth J. Childhood Sexual Learning. Ballinger Publishing, 1980.
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- National Council of Churches. A Compilation of Protestant Denominational Statements on Family and Sexuality. 3rd ed., 1982.
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- Faith and Sexuality: A Spectrum of Personal Convictions Contributing to the Discussion of Human Sexuality in the United Church of Canada, 1981.
- Koehler, George E. Guide to the Study Document on Human Sexuality. Discipleship Resources, 1983.
- Hanigan, James P. What Are They Saying About Sexual Morality? Paulist Press, 1982.

## For Young Children:

Gordon, Sol and Judith. Did the Sun Shine Before You Were Born?  
Ed-U-Press, 1977.

Sheffield, Margaret. Where Do Babies Come From?  
Alfred A. Knopf, 1979.

Waxman, Stephanie. What is a Girl? What is a Boy?  
Peace Press, 1976.

Nilsson, Lennart. How Was I Born? Delacorte Press, 1975.

Dragonwagon, Crescent. Wind Rose. Harper & Row, 1976.

## About Prevention of Sexual Abuse:

Wachter, Oralee. No More Secrets for Me. Little, Brown, 1983.

Dayee, Francis. Private Zone. Chas. Franklin Press, 1982.

Krause, Elaine. Speak Up, Say No! Krause House, 1983.

Hindman, Jan. A Very Touching Book. McClure-Hindman Books, 1983.

## For Pre-Teens:

Betancourt, Jeanne. Am I Normal? Avon Books, 1983.

Betancourt, Jeanne. Dear Diary. Avon Books, 1983.

## For Early Teens:

LeShan, Eda. You and Your Feelings. MacMillan Publishing, 1975.

Pomeroy, W. B. Girls and Sex. Del Books, 1981.

Pomeroy, W. B. Boys and Sex. Del Books, 1981.

Bell, Ruth. Changing Bodies, Changing Lives. Random House, 1980.

### 3. Additional Selected Audiovisual Resources

#### Acquaintance Rape Prevention

A film series and curriculum. For nine minutes, sound, color, 16 mm film and accompanying teacher's guides and student fact sheets.

These materials are designed to be used during a five-hour program which includes discussion and activities. The films depict situations in which adolescents are vulnerable to sexual assault. The films help young people identify situations, communication patterns and sex-role patterns that may lead to sexual assault. The program is designed to prevent acquaintance rape by providing models of assertive behavior and allowing students to develop effective communication skills. (ODN Productions)

#### The Date

20 minutes, sound, color 16 mm film for junior high-adult audiences.

This film depicts many of the conflicts, social pressures, and emotional issues that adolescents face as they begin dating and developing relationships. The difficulty that one teenaged couple had in communicating their hopes, needs and fears is depicted in the film while they are on a date. This film is designed to encourage discussion about what boys want from girls, what girls want from boys and how peers influence expectations. (The Little Red Filmhouse)

#### The Gentle Art of Saying No

3 - 13-1/2 minute filmstrips, color, sound presentations and teacher's guide.

The series presents assertiveness training designed for teenagers. Teenagers often find themselves especially vulnerable to a certain steady pressure to do things they don't want to do. Part 1 of the series establishes the need for assertiveness training, the rationale for its practice, and its goal of increased self-respect. Part 2 includes situations especially charged for teenagers; assertiveness with a member of the opposite sex, with a peer group, and with an adult authority. This part spotlights specific techniques for achieving assertiveness. Part 3 elaborates techniques for assertiveness such as firmness, nonapologetic statements, and control of nonverbal behavior. The slide presentations allow "practice points" during each part. (Sunburst)

Teenage Sex: How to Set Limits

3 - filmstrips, color, sound presentations and teacher's guide.

This series is especially designed for adolescents who need guidance in resisting pressure to be sexually active. Adapts principles of assertiveness training to general and specific sexual situations. Affirms every person's right to act in ways that he or she finds morally acceptable and emotionally comfortable. Stops at key points in the program to give students opportunities to role-play situations using assertiveness techniques. (Sunburst)

When, Jenny, When?

25 minute, sound, color, 16 mm film for high school-adult audiences.

Jenny has difficulty liking herself. She can feel good about herself only when "turning on" boys. Brad is in the running to be captain of the football team. Only one thing stands in his way--the suspicion that he is not fully a "man". When challenged, he agrees to prove it. In the back of a van, after a rock concert, Jenny and Brad are set up with each other. The results are explosive. Jenny is forced to look at what she has been doing to herself and what she has allowed other people to do to her. Brad is equally unhappy with himself. Together they come to a new appreciation of themselves, of each other, and of the beauty of their sexuality. (Paulist Productions)

SUNBURST COMMUNICATIONS  
Room LE858  
39 Washington Avenue  
Pleasantville, NY 10570

ODN PRODUCTIONS, INC.  
74 Varick, Room 304  
New York, NY 10013

THE LITTLE RED FILMHOUSE  
666 N. Robertson Blvd.  
Los Angeles, CA 90069

PAULIST PRODUCTIONS  
17575 Pacific Coast Hwy.  
Pacific Palisades, CA 90272

THERE SHALL BE HAPPINESS BEFORE US  
THERE SHALL BE HAPPINESS BEHIND US  
THERE SHALL BE HAPPINESS ABOVE US  
THERE SHALL BE HAPPINESS BELOW US  
THERE SHALL BE HAPPINESS ALL AROUND US  
WORDS OF HAPPINESS SHALL EXTEND FROM OUR MOUTHS  
FOR WE ARE THE ESSENCE OF LIFE  
THE SOURCE OF HAPPINESS  
ALL IS FINISHED IN BEAUTY  
ALL IS FINISHED IN BEAUTY  
ALL IS FINISHED IN BEAUTY  
ALL IS FINISHED IN BEAUTY

Conclusion of Navajo healing ceremony

