



7th Generation

NATIONAL TRIBAL MENTORING PROGRAM



Kinship Mentoring Framework
Group Session Facilitator's Guide



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Seventh Generation National Tribal Mentoring Program: Kinship Mentoring Framework Group Session Facilitator's Guide



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Introduction

The Kinship Mentoring Framework Group Session Facilitator’s Guide reflects the lessons learned during the Seventh Generation National Tribal Mentoring Program, a project that used culturally specific mentoring to guide court-involved and at-risk American Indian and Alaska youth (ages 10–17) toward healthy lifestyle choices.

Youth who participated in this program were given the opportunity to choose a mentor from their families or communities. These mentors were trained to incorporate tribal history, culture, and values into a relationship that nurtured a strong sense of cultural identity and pride to help youth make positive life choices.

Cultural heritage, however, involves more than a relationship between an adult and a young person—it also involves relationships among individuals within a community as well as a relationship between individuals and their community’s history and culture. Thus, in addition to their one-on-one mentoring relationships, mentors and youth met once a month for a group session that included tribal elders and was also open to members of the youth’s family.

This Framework’s guide was developed to assist facilitators in creating 12 group mentoring sessions (called “moons”) appropriate to a specific tribe and its culture. It is a companion piece to the *Seventh Generation National Tribal Mentoring Program Mentor Handbook*, which provides guidance on the Seventh Generation approach to one-on-one mentoring.

Background

The vision of the Seventh Generation Kinship Framework is to build lasting relationships between tribal youth and caring adult mentors in the following ways:



- **Connect them through one-on-one mentoring and the group cultural activities described in this guide**
- **Enhance the cultural identities of tribal youth by integrating cultural values and practices into all group mentoring activities**
- **Decrease youth involvement with law enforcement and the courts by guiding them toward healthy lifestyle choices**

The Seventh Generation approach to mentoring was inspired by the Maza Tiopa Mentoring Program, which created a mentoring program for children of incarcerated parents. The Maza Tiopa Mentoring Program was based on the traditional culture and kinship relations of the Lakota people. The Seventh Generation project expanded this model so that any American Indian or Alaska Native tribe or community could create a similar mentoring program, reflecting their culture, kinship relations, values, and history.

The Maza Tiopa Mentoring Program was a project of Wakanyeja Pawicayapi Inc., a nonprofit located in Porcupine, South Dakota, on the Pine Ridge Reservation. The Seventh Generation National Tribal Mentoring Program was funded by the Office of Juvenile Justice and Delinquency Prevention, Office of Justice Programs, United States Department of Justice.

Healing Historical Trauma

The terms *American Indian* and *Alaska Native* used in this publication cannot begin to reflect the diversity of cultures represented by descendants of the native peoples of this continent. Tribes and communities have their own unique names, histories, languages, cultures, and spiritual beliefs. But one thing that many tribes and communities have in common is the experience of historical trauma. *Historical trauma* is the term used to describe collective tragedies and large-scale social disruptions that are so profound that their impact is felt for generations.

Most American Indian and Alaska Native communities have experienced tribal relocations—either by the forced relocation of tribes to geographic locations far from their ancestral homelands or by restrictions limiting the use of land for hunting, fishing, worship, and other traditional purposes. Tribal relocations and land-use restrictions are not ancient history; they continued through the 1970s as some government policies encouraged native peoples to leave their traditional homelands (or the reservations to which their ancestors had been relocated) for urban areas.

Another major source of historical trauma was the Indian boarding school movement, which removed children from their families and tribes and placed them in boarding schools. Once there, the children were forced to repress their language and culture as an attempt to promote their assimilation into the dominant European-based culture.

The devastation caused by tribal relocations and the boarding school movement disrupted kinship and community structures along with the economic base of tribal life, and it has continued into the present generation. The ongoing effects of these historical traumas on American Indian and Alaska Native cultures and economies contribute to a wide range of risk factors for negative behaviors, including delinquency, substance abuse, and mental health issues.

The kinship mentoring model is designed to enhance skills and attitudes that can reduce the impact of historical trauma. It teaches youth to look to their traditional values and kinship relations to help them overcome adversity and develop the positive skills and attitudes they need to succeed as individuals and as members of their tribes and cultures. Much of this learning is rooted in the relationship established between a youth and a mentor. What is unique about the kinship mentoring model is the use of group sessions to reconnect youth with their families, communities, and heritage, all of which will help heal the damage that historical trauma has inflicted on young people as well as the families and communities of which they are a part. This strategy reflects both the centrality of culture and community in Native American and Alaska Native life as well as the latest science on the role that social connectedness plays in protecting people from a host of emotional and cognitive ills. It is designed not merely to heal young people but also the families and the communities of which they are a part.

How to Use this Guide

The Kinship framework facilitator's guide outlines 12 group mentoring sessions and a closing ceremony, all designed to provide tribal youth with an increased understanding of their identity and a stronger connection to their tribal homelands and the communities in which they live. The sessions include the following:

- Session 1. Our Stories
- Session 2. Creation Stories
- Session 3. Kinship and the Natural World
- Session 4. Traditional Kinship Roles
- Session 5. Contemporary Kinship Roles
- Session 6. Kinship and Community
- Session 7. Kinship Responsibilities
- Session 8. Kinship Ceremonies
- Session 9. Kinship among Nonnative Peoples
- Session 10. Kinship in the Digital Age
- Session 11. Sustaining Kinship
- Session 12. Reflecting on Our Experience
- Closing Ceremony

These sessions were designed with specific goals in mind:

- To take place once a month – However, this schedule may be altered to reflect local seasonal activities and needs. Each session takes about 2 hours, which includes 30 minutes devoted to the opening and closing of the session and 90 minutes for activities. The time may also vary depending on the number of participants.
- To be gender-specific – Each session is to be held with groups of all male mentee-mentor pairs or all female mentee-mentor pairs. Parents and other family members of the participating youth are also encouraged to attend and participate as are tribal elders.
- To be conducted in English – Using English as the primary language avoids stigmatizing or alienating youth who may not be fluent in their native language. However, the language used in the sessions may be tailored to the language competencies and preferences of the participants.

The sessions were purposely written to be general in nature. This allows them to be adapted for the culture and circumstances of the community in which they will be held. The team adapting the sessions should include the following individuals:

- People familiar with the culture, tradition, and circumstances of the tribe for which the sessions are being adapted (e.g. tribal leaders, elders, religious leaders)
- People who work with tribal youth, especially at-risk youth (e.g. guidance counselors, teachers, youth workers)

- People with some experience in mentoring, youth development, or training who can provide ideas about instructional design and activities to complement the culture knowledge provided by the other two groups (e.g. youth development workers, trainers who work with juvenile justice, educational, or human service agencies)

Although the facilitator leads each session, the inclusion of an elder or member of the tribe who is knowledgeable about the subject matter of a particular session will be invaluable. However, the facilitator should brief this person on the purpose and guidelines of the session (e.g. mutual respect for everyone's views even if they disagree).

“Session 12. Reflecting on Our Experience” focuses on the importance of the program experience to the participants. The facilitator may want to take notes after each of the first 11 sessions to help remember some of the important moments or learnings from these sessions to review during Session 12.

The program's closing ceremony, which is the final session, does not follow the format of the first 12 sessions. Guidance on this session is included at the end of the guide.

Each session includes the following components:

- Opening ceremony and introductions
- Activities
- Closing ceremony

Opening Ceremony and Introductions



The opening ceremony should be appropriate for the youths' tribal culture. It should also set the tone that the sessions are important and will help support a healthy future for the youth as well as the tribe and community they represent. But the opening ceremony should not be somber. It needs to engage, rather than intimidate, the youth.

The same opening ceremony should be used for each session. This will remind the participants that each session is part of a series and that all of the sessions contribute to the ultimate goal. Elders who have created or participated in ceremonies for other youth-oriented occasions may be able to help the facilitator create an opening ceremony for the group mentoring sessions.

Introductions follow the opening ceremony:

- All of the mentees in the session introduce themselves. Provide some guidance on how to do this. For example, each youth might state his or her name and a personal interest or activity: "My name is John, and I play basketball" or "My name is Mary, and I am a shawl-dancer."
- Mentors and family members introduce themselves in relation to the mentees: "My name is Henry, and I am John's mentor" or "My name is Abigail, and I am Mary's aunt."
- Facilitators and elders can identify themselves by function: "My name is Emily. I work for the Tribal Youth Council, and I am here to help run these sessions" or "My name is Fred, and I am here to talk to you about our tribe's traditions."

Activities



The activity component of the session takes about 90 minutes. The actual time will vary depending on the number of youth participating. It is essential to leave enough time to complete the activity, as youth need to understand the importance of completing what they start. It is also important not to make each session so long that it becomes boring or burdensome to either the youth or adult participants.

Each session has one or more activities, and some also include reflection and enrichment activities. For sessions with reflection or enrichment activities, the schedule will need to be adjusted to allow time for the additional components (i.e. the activity needs to be shortened or the total time for the session lengthened).

The facilitator and/or an elder explains the activity and its purpose. It may be helpful for an elder to provide a cultural context for the activity. The introductory comments will flow directly into the activity. Although there may be questions from the youth or other participants, it is best to discuss these issues during the activity itself.

Activities are interactive and should involve both youth and adult participants. However, it is important that the activity focus on the youth and their participation and that the adults do not “take over” the activity. It is also important that the adults model respect for one another and the youth during the activities.

Reflections are comments by a facilitator or elder or a discussion among participants to prompt further thinking about a session topic. Facilitators should feel free to include reflections based upon issues raised during the activities. Reflections should provide the youth with guidance on how to think more deeply about the issues explored in the session. Care should be taken not to raise new issues that may confuse the youth. Do not “undo” any of the progress made in the session.

Enrichment activities are suggestions for activities that youth can accomplish on their own after the session. Some of these include discussions with their families or elders. Enrichment activities are entirely optional. They should be presented as learning opportunities, not as homework. Some mentor-mentee pairs (or youth and family members who attend the sessions) may want to engage in these enrichment activities. Others may not.

Closing 10 minutes

Each session ends with a brief ceremonial closing to provide a sense that the group has finished what it started and so that participants—and especially the youth—leave feeling that they, collectively, have met their goals and accomplished something important. The closing should be upbeat but still reflect the importance of the session.

Session 1. Our Stories

Learning Objectives

In this session, youth learn about:

- The importance of storytelling and its role in creating tribal relationships

Opening and Introductions 20 minutes

Activity 90 minutes

Introductory comments:

An elder shares a story or several short stories that reflect the importance of stories in tribal or clan traditions. Do not use creation stories in this session, as they will be the focus of the next session. The elder and facilitator discuss the cultural importance of storytelling and the ways in which stories can be told: by telling a story, dancing, singing, or creating a picture or craft. The facilitator points out that many of the activities in these group mentoring sessions will involve stories.

Activity:

Ask the youth and mentors to work in small groups and develop a performance, skit, song, craft (such as drawings), or dance to dramatize a story of their own. If possible, the story should come from a youth although in some cases it may come from a mentor. These stories will be presented to the larger group. Before the presentations, the elder or facilitator should talk about how it is important to be respectful when a story is being told, sung, or danced.

Reflection:

After the stories are told, lead a discussion on the lessons found in each story. Following are some prompts for this discussion:

- What is the lesson of this story?
- Have you heard other stories with the same lesson?
- Do you think it is good to have several stories that teach the same lesson?

Closing 10 minutes

Session 2. Creation Stories

Learning Objectives

In this session, youth learn about:

- Creation stories
- The role of creation stories in the tribe's culture and how it is reflected in kinship
- How elders preserve and interpret creation stories

Opening and Introductions



Activity



Introductory comments:

The facilitator or an elder:

- Explains that there can be different versions of the same creation story and that the participants may know a different story than the one that is going to be told. There is no single "right" version.
- Tells the tribe's or people's creation story. Tobacco or wood smoke or items such as dolls or natural materials may be used if such practices are called for by the storytelling tradition of the tribe's heritage.
- Talks about how the creation story has been passed down through the generations and the importance of the creation story to the tribe's culture and kinship structure.

Activity:

Choose one of the following activities. Tell participants that they may use a different version of the creation story if the one they learned from their family or clan differs from the creation story told in the Introduction.

- Illustrate the creation story by drawing the events on large sheets of paper.
- Act out the creation story in a play or skit. (For a large group, the facilitator can split participants into smaller groups, and they can act out different scenes of the story.)
- Ask youth to imagine what they might have seen when creation was happening. Ask them to draw what they imagine on a piece of paper and explain it to the group.

Reflection:

Ask the youth:

- To share something they learned from the creation story
- If they have any questions about the creation story
- Who in their family or community could they turn to if they wanted to learn more about the creation story

Enrichment activity:

Suggest that youths and their mentors learn more about the creation story. For example, they could ask relatives, elders, a tribal historian, or spiritual leaders. Or they could do research at the library or on the Internet.

Closing  10 minutes

Session 3. Kinship and the Natural World

Learning Objectives

In this session, youth learn about:

- The historical and cultural relationship between the tribe and its natural environment and geography
- The importance of being respectful of the land and having an appreciation for its resources
- What it means to be connected to the earth and what it means to live in harmony with the natural world
- How the individual's relationship with the earth and the natural world is a form of kinship

Opening and Introductions



Activity



1. In a talking circle, have youth engage in a round-robin sharing of what they wish to know about tribal connections to the natural world. Record these questions on large sheets of paper.
2. Ask an elder, with your help as needed, to use some of these questions to share his or her knowledge about the tribe's historical relationships to the environment and the tribe's cultural beliefs about the connection Native People have with Mother Earth. The elder can share a story, sing songs, or use items that reflect these relationships.
3. Following the talking circle, have participants go into natural areas on tribal lands and gather things that represent nature. If this is not possible, ask youth ahead of time to bring an item to the session or have them draw an item during the session. These items (or drawings) can be used to trigger a group discussion on the relationship between the tribe and its members and nature—and how these relationships are a type of kinship.

Reflection:

End the session with a short story, historical tribal event, or personal experience that emphasizes the importance of being respectful to the world and its inhabitants, including plants, animals, water, air, and all living beings, seen and unseen.

Closing



Session 4. Traditional Kinship Roles

Learning Objectives

In this session, youth learn about:

- Traditional kinship roles in their community
- The relation of these kinship roles to the cultural history of their tribe

Opening and Introductions 20 minutes

Activity 90 minutes

Introductory comments:

The facilitator, an elder, or a tribal historian briefly discusses traditional kinship roles in the tribe or culture—that is, kinship roles before the influence of European culture. Topics could include:

- The traditional family and the roles in the family (e.g., the obligations and responsibilities of being a mother or father, sister or brother, aunt or uncle)
- Traditional tribal leadership
- Traditional religious and ceremonial leadership
- Traditional marriage
- Traditional kinship traditions about the ownership and inheritance of property

Activity:

Gather the participants in a talking circle and discuss traditional kinship roles. Following are some questions to prompt discussion:

- Have you heard stories from your parents, grandparents, or elders about how kinship roles were different when they were young?
- Do your parents, other relatives, or other older people you know sometimes complain about the ways you behave and compare it to the way people used to behave “in the old days” or “when they were young?” If so, what are some things they complain about that do not seem like such a big deal to you?

Reflection:

Remind the participants that kinship roles change over time and discuss why that might happen. Explain that the next session will focus on contemporary kinship roles.

Closing 10 minutes

Session 5. Contemporary Kinship Roles

Learning Objectives

In this session, youth learn about:

- Contemporary kinship roles
- What it means to be a good relative

Opening and Introductions 20 minutes

Activity 90 minutes

Part 1:

Have participants work as a group and make a list of types of relatives (i.e., parents, grandparents, brothers-in-law, cousins, etc.). Discuss what it means to be a good relative. Discuss how different kinship roles have different responsibilities. For example, how is being a good father different from being a good brother or a good cousin?

Part 2:

Have participants role-play being a good relative. You can use or modify these scenarios, create your own scenarios, or ask the participants to come up with their own scenarios.

Sample role-play scenarios:

- Lily's younger brother tells her that he is being bullied at school. What should Lily do to be a good relative?
- Frank's family is going to the pow-wow. Frank knows that his cousin would like to go too, but his father is working that day and can't take him. What should Frank do to be a good relative?
- When Samantha visits her cousin Jane, she notices that Jane's father is often drunk. He yells and threatens Jane with punishment for no apparent reason. What should Samantha do to be a good relative?

Closing 10 minutes

Session 6. Kinship and Community

Learning Objectives

In this session, youth learn about:

- Traditional and contemporary forms of tribal government
- The contemporary roles of bands, clans, and societies

Opening and Introductions 20 minutes

Activity 90 minutes

Introductory comments:

The facilitator and/or an elder briefly explains the following concepts and why they are important in understanding kinship:

- Biological family
- Extended family
- Adopted family
- Ceremonial family
- Nation
- Tribe
- Clan
- Band
- Society

Activity:

Gather the participants in a talking circle. Ask the youth if they can name the clan to which they belong. If so, can they identify the roles and responsibilities of belonging to that clan? Remember that the importance and prominence of clans in tribal life has changed over time. Youth should not be made to feel bad if they cannot name their clan or if clan membership is not an important part of their family's traditions.

Closing 10 minutes

Session 7. Kinship Responsibilities

This session focuses on the specific responsibilities that come with kinship roles (i.e., responsibility specific to that role, such as naming a baby, rather than more generic, like being a good relative or good person).

Learning Objectives

In this session, youth learn about:

- The responsibilities that are attached to specific kinship roles
- How these responsibilities bind members of families, clans, and the tribe to one another

Opening and Introductions 20 minutes

Activity 90 minutes

Introductory comments:

The facilitator or an elder talks about how specific kinship roles entail specific responsibilities and give examples. He or she can tell the stories of how these specific responsibilities arose.

Activity 1:

Gather participants in a talking circle and discuss the importance of kinship responsibilities. Here are some prompts you can use for this discussion:

- What are some examples of specific kinship responsibilities?
- What are the benefits of these responsibilities for everyone involved as well as the tribe and the culture?
- What would happen if no one had responsibilities for their kin?
- Can you think of any kinship relations that do not come with specific responsibilities?

Activity 2:

Ask participants to role-play specific people:

- People in specific kinship relations who are exercising their responsibilities
- Someone resisting the exercise of a kinship responsibility
- Someone explaining why kinship relations that involve responsibility are important to individual tribal members as well as the entire tribe and the culture

Closing 10 minutes

Session 8. Kinship Ceremonies

Learning Objectives

In this session, youth learn about:

- The significance of ceremonies in American Indian and Alaska Native cultures
- The commitment implied when a person goes through a ceremony
- How ceremonies support and impact kinship and other tribal and community relationships

Opening and Introductions



Activity



Introductory comments:

The facilitator reminds participants about the roles of ceremonies in American Indian and Alaska Native cultures and gives examples of some ceremonies that are important to tribal members:

- Birth ceremonies
- Naming ceremonies
- Coming-of-age ceremonies
- Solstice, equinox, and four seasons ceremonies
- Making-of-relatives ceremonies

He or she reminds participants that ceremonies are formal occasions. Each occurs on a specific occasion or at a specific time of the year, involves specific participants with particular roles, and includes specific rituals.

Activity:

Gather the participants in a talking circle. Ask them to think about how specific ceremonies reflect or strengthen kinship relationships. For example:

- Do people who participate in ceremonies have specific roles based on their kinship?
- Do any ceremonies strengthen kinship relationships?
- Do any ceremonies remind people of their kinship roles or responsibilities?

Closing



Session 9.

Kinship among Nonnative Peoples

Learning Objectives

In this session, youth learn about:

- How American Indian and Alaska Native kinship differs from and is similar to that of other cultural groups living in the United States.

Opening and Introductions 20 minutes

Activity 90 minutes

Introductory comments:

The facilitator explains that there are differences between traditional Native American and Alaska Native kinship systems and Western European kinship systems. And just like there are differences among kinship of different American Indian and Alaska Native tribes and communities, there are differences among different groups of people who migrated to North America. America is becoming increasingly diverse and includes migrants from all over the world. And kinship systems in the United States, like those of American Indian tribes and Alaska Native communities, change over time.

Activity 1:

Gather the participants in a talking circle. Ask them to think about groups among nonnative peoples that might be similar to clans, bands, societies, and tribes. How are these organizations similar to the roles of different types of kinship in American Indian and Alaska Native cultures? How are they different?

Prompt:

For people of other ethnic heritages, some of the social functions of clans, bands, and societies might be performed by fraternal organizations, such as the Elks or Shriners; religious organizations, such as the Ladies Auxiliary; or ethnic organizations, such as Greek-American Clubs.

Activity 2:

Have participants role-play the act of explaining tribal kinship roles to people who are not of American Indian or Alaska Native heritage.

Enrichment activity:

Suggest that youth ask their parents, other relatives, or elders if they have ever had to explain their kinship roles to others and, if so, how they did that. Ask if they have met people of other heritages who told them about their culture's kinship roles.

Closing 10 minutes

Session 10. Kinship in the Digital Age

Learning Objectives

In this session, youth learn about:

- How digital technology and social media affect kinship relations
- How to act responsibly and appropriately online

Opening and Introductions 20 minutes

Activity 90 minutes

Activity:

Gather the participants in a talking circle to discuss the following:

- How have digital technologies, such as e-mail and social media, helped strengthen kinship among American Indians and Alaska Natives? Prompt: Is it easier to keep in touch with relatives who live at a distance?
- How can youth use digital technology in ways that support and do not threaten their kinship relations? Prompt: Are there things that young people shouldn't post online because they might hurt, upset, or frighten their parents or other relatives?

Reflection:

Talk about the fact that anything a young person posts online may stay there forever. It's important to think about this. Here are some prompts:

- Do you really want a photograph of yourself doing something stupid when you are 18 to be seen by a potential employer when you are 28?
- Do you want your little brother or sister to be able to read something mean you said about them online?
- You could set some rules for yourself, such as "If I wouldn't say it in person, I don't say it online."

Enrichment activity:

Suggest that youth talk to their parents or other relatives about the digital world. Some questions they could ask:

- Is there anything that you don't understand about social media or digital technology that you'd like me to explain?
- Do you have any concerns about what I'm doing in the digital world? (e.g., they may be concerned that youth are communicating with people who may be a bad influence.)

Closing 10 minutes

Session 11. Sustaining Kinship

Learning Objectives

In this session, youth learn about:

- The challenges of preserving their tribe's kinship culture in the future
- How they can help preserve this culture

Opening and Introductions 20 minutes

Activity 90 minutes

Activity:

Gather the participants in a talking circle to discuss these questions:

- Why it is important for the tribe and tribal members to preserve their kinship culture? What benefits will this have for the tribe as a whole as well as for individuals and families?
- What are the challenges of preserving kinship culture? What might threaten their culture? (Examples might include exposure to Anglo culture and kinship on television and other forms of popular culture or the problem of connecting with other tribal members or kin who live in cities and/or far from other members of their tribe or kin.)
- How can adults help preserve kinship culture for future generations?
- What would the youth like adults to do to help them preserve kinship culture?
- Can youth help preserve their kinship culture?
- Can youth help younger members of the tribe understand the importance of kinship?

Closing 10 minutes

Session 12. Reflecting on Our Experience

Learning Objectives

In this session, youth learn about:

- What they have learned during these sessions
- How what they have learned will affect their lives

Opening and Introductions



Activity



Introductory comments:

The facilitator explains that the group is nearing the end of their journey. Although there will be one session after this one, it will be a ceremony. This will be the last session in the usual format. Today, they are going to reflect on some of the important lessons they have learned during this experience.

Activity:

Gather the participants in a talking circle to discuss what the participants felt was important to them about the group sessions. Although it is important to ensure that the youth dominate the discussion, having mentors or other adult participants talk about what they have learned can be helpful. Knowing that the adults also learned from these sessions can, in fact, empower the youth.

You may want to revisit some of the important moments or learnings that you noted during the first 11 sessions. You might want to ask some of these questions during this discussion.

“We’ve discussed a lot of different things over the past year. Were any of these especially important or interesting to you? If so, why?”

Prompts:

- In one of our first sessions, we discussed creation stories? Do you remember this? Was it important to you?
- In another session, we discussed kinship to the natural world? Can we learn how to be a good person and a good relative from the natural world?
- In other sessions, we talked about traditional kinship roles, contemporary kinship roles, and how kinship is changing in the digital world? Have you thought about the way that you practice kinship and how this will affect our people in the future?

- In what ways do you think your new understanding of kinship will change your life? Do you think it will change the way you treat other people or expect other people to treat you?
- Is mentorship a form of kinship? If so, why? Do mentors and youth have responsibilities to one another in this type of kinship?

Closing  10 minutes

Closing Ceremony

The format of the final session will be a ceremony. Plan this ceremony with elders from your tribe. There may be a ceremony that you can use or adapt for this purpose.

The purpose of the ceremony is to give everyone who was involved—youth, mentors, elders, family—a sense of closure and accomplishment. It should recognize the contribution that everyone has made to this process, including the youth, mentors, elders, family members, the facilitator, and any individuals who helped the youth in their enrichment activities. It would be fitting if the ceremony could reflect some of the elements of the sessions themselves: stories, kinship relations, etc. But above all, the ceremony should emphasize that the conclusion does not just represent the end of the group sessions. It is also a beginning of new relationships for the youth with their kin, families, and culture that will help them and their tribe in future years.

