

PART II: THE CIRCLE OF COURAGE

They had what the world has lost. They have it now. . . . Be it for now or a hundred years from now, or a thousand — so long as the race of humanity shall survive — the Indian keeps his gift for us all.

John Collier⁷

The Indians of the Americas

When professionals are told they are expected to build positive cultures in schools and child-care agencies, they are often perplexed. Even anthropologists who study cultures were never taught how to manufacture them. What could constitute the core of shared values, the unifying theme of such a culture? When we ask our college students to list what they believe to be the pre-eminent values in contemporary society, the prominent mainstay is "success" as defined by wealth, power and materialistic hedonism. Clearly we will have to look somewhere else if we are to find a value base appropriate for youth at risk.

Traditional Native American child-rearing philosophies provide a powerful alternative in education and youth development. These approaches challenge both the European cultural heritage of child pedagogy and the narrow perspectives of many current psychological theories. Refined over 15,000 years of civilization and preserved in oral traditions, this knowledge is little known outside the two hundred tribal languages that cradle the Native Indian cultures of North America.

Indians were conquered by militarily and technologically superior European invaders who saw them as primitive peoples who had much to learn but little to offer to a modern society. In reality, Native peoples possessed profound child psychology wisdom which might well have been adopted by the immigrants to North America. Instead, missionaries and educators set out to "civilize" their young "savages" with an unquestioned belief in the superiority of Western approaches to child care. Typically, children

were removed from families and placed in militaristic schools. Forbidden to use their own language under penalty of severe whippings, their supposedly inferior Indian identity was deliberately stripped away.¹⁵ Generations of such cultural intrusion have left deep scars of alienation on Indian children and families.

Native American philosophies of child management represent what is perhaps the most effective system of positive discipline ever developed. These approaches emerged from cultures where the central purpose of life was the education and empowerment of children. Modern child development research is only now reaching the point where this holistic approach can be understood, validated and replicated.

Fostering self esteem is a primary goal in socializing normal children as well as in specialized work with children and adolescents at risk. Without a sense of self worth, a young person from any cultural or family background is vulnerable to a host of social, psychological and learning problems.¹⁶ In his definitive work on self concept in childhood, Stanley Coopersmith⁹ observed that four basic components of self esteem are significance, competence, power and virtue:

Significance is found in the acceptance, attention and affection of others. To lack significance is to be rejected, ignored and not to belong.

Competence develops as one masters the environment. Success brings innate satisfaction and a sense of efficacy while chronic failure stifles motivation.

Power is shown in the ability to control one's behavior and gain the respect of others. Those lacking power feel helpless and without influence.

Virtue is worthiness judged by values of one's culture and of significant others. Without feelings of worthiness, life is not spiritually fulfilling.

Traditional Native educational practices addressed each of these four bases of self esteem: (1) significance was nurtured in a cultural milieu that celebrated the universal need for belonging, (2) competence was insured by guaranteed opportunities for mastery, (3) power was fostered by encouraging the expression of independence, and (4) virtue was reflected in the pre-eminent value of generosity.

The number four has sacred meaning to Native people who see the person as standing in a circle surrounded by the four directions. Lakota Sioux artist George Bluebird has portrayed this philosophy of child development in the medicine wheel in the art accompanying the text. We propose belonging, mastery, independence and generosity as the central values — the unifying theme — of positive cultures for education and youth work pro-

grams. We believe the philosophy embodied in this circle of courage is not only a cultural belonging of Native peoples, but a cultural birthright for all the world's children.

The Spirit of Belonging

Be related, somehow, to every one you know.

Ella Deloria¹⁰

In traditional Native society, it was the duty of all adults to serve as teachers for younger persons. Child rearing was not just the province of biological parents but children were nurtured within a larger circle of significant others. From the earliest days of life, the child experienced a network of caring adults. Standing Bear³⁵ observed that each child belonged both to a certain family and to the band; wherever it strayed, it was at home, for all claimed relationship.

The days of my infancy and childhood were spent in surroundings of love and care. In manner, gentleness was my mother's outstanding characteristic. Never did she, nor any of my caretakers, ever speak crossly to me or scold me for failures or shortcomings.

Kinship in tribal settings was not strictly a matter of biological relationships, but rather a learned way of viewing those who shared a community of residence. The ultimate test of kinship was behavior, not blood: you belonged if you acted like you belonged.³⁷ Children were trained to see themselves as related to virtually all with whom they had regular contact. They honored valid kinship bonds, and relationships were manufactured for persons still left out so that everyone would feel included in the great ring of relatives.

Treating others as related was a powerful social value that transformed human relationships. Drawing them into one's circle motivated one to show respect and concern, and live with a minimum of friction and a maximum of good will.¹⁰ To this day one of the similarities among various Indian peoples is a quiet, soft-spoken manner of dealing with others which results from a world view that all belong to one another and should be treated accordingly.⁴

The sense of belonging extended to nature as well. Animals, plants, people, and streams all were interdependent. From childhood, children were taught through stories that if this harmony was upset, tragedies could result. All are related, and one's actions impinge on the natural environment. Maintaining balanced ecological relationships is a way of ensuring balance in one's own life.¹

Recent research by Red Bird and Mohatt²⁹ shows that belonging to a community (Tiyospaye) continues to be the most significant factor in Sioux identity. This belonging is expressed by vibrant cross-generational relationships such as grandparents sharing stories and legends with children. Community leaders are not isolated but regularly visit Tiyospaye residents and provide counsel when problems arise. The presence of a strong sense of belonging makes young people more receptive to guidance from other community members. Native youth have learned to listen and reflect on advice from concerned adults who approach them in a caring manner. Gilliland¹⁶ concludes that peer group controls are also highly effective with Native youth; if a youngster is not responsive to group influence, this is a sure sign that the person does not feel he or she belongs.

The theologian Martin Marty²⁶ observes that contemporary civilization is threatened by a loss of the sense of community that characterizes tribal peoples. One Indian summed it up long ago, "You are each a one man tribe." Fortunately, authorities in many disciplines are recognizing this problem. Attention is being given to social support networks of friends, neighborhood and relatives which can provide enduring patterns of nurturance.³⁹ There is growing concern about cross-generational alienation and the need to involve elders in child rearing.⁵ Educators are seeking to rekindle a sense of shared community and employ cooperative strategies of learning.^{18 33}

The pioneering American psychiatrist, Dr. Karl Menninger²⁷ observes that today's children are desperately pursuing "artificial belongings" because this need is not being fulfilled by families, schools, and neighborhoods. For many troubled children, belonging will only be found in relationships with adults who recognize, in the words of Menninger, that "living with and loving other human beings who return that love is the most strengthening and salubrious emotional experience in the world."

The Spirit of Mastery

Father gave me my first pony and also my first lesson in riding. The pony was a very gentle one and I was so small that he tied me in place on the pony's back. In time I sat on my horse by myself and then I rode by father's side. That was real achievement, for I was very small indeed.

Standing Bear

In addition to biological and interpersonal needs, children and adults strive for mastery of their environments. Robert White⁴⁰ referred to this need as competence motivation. Related concepts of achievement motivation and self actualization are prominent in psychological literature. When the child's need to be competent is satisfied, motivation for further achievement is enhanced; deprived of opportunities for success, young people express their frustration through troubled behavior or by retreating in helplessness and inferiority.

The goal of Native education was to develop cognitive, physical, social and spiritual competence. One of the first lessons a child learned was self control and self restraint in the presence of parents and other adults.²⁴ Children were taught that wisdom came from listening to and observing elders. Ceremonies and oral legends transmitted ideals to the younger generation. Stories were not only used to entertain but to teach theories of behavior and ways of perceiving the world. Such lessons became more meaningful with repetition; the more one listened, the more was revealed.¹ Stories facilitated storing and remembering information and functioned as a higher order mental process that ordered human existence.³⁰

Competence was also cultivated by games and creative play which simulated adult responsibility. Dolls and puppies taught girls nurturing behaviors while boys were given miniature bows and arrows in preparation for the hunting role.²⁴ For older boys, team games promised rowdy excitement while fostering toughness and courage. Girls' games were less combative and fun was expressed through contests of skill or chance. Children learned to make articles of utility and adornment, and art was an integral part of everything they created.²¹ The learning that came from such activities was effortless, since the motivation towards competency and group involvement provided powerful intrinsic reinforcers.

While play was encouraged, this was balanced by an emphasis on work as well.

From the earliest years parents
nourished the mastery of responsibility:
I was asked to do little errands and my
pride in doing them developed. Mother
would say, "Son, bring in some wood." I
would get what I was able to carry, and if
it were but one stick, Mother would in some
way show her pleasure.³⁵

Older children were given responsibility caring for younger children. Deloria¹⁰ describes a grandmother tending an infant asleep in a blanket on the ground. She had to leave so called her own five-year-old son from his play and instructed him, "Cinks (son), stay here until I come back and take care of him. He is your little son, so do not leave him alone." Her tone was earnest, as if in conversation with an adult. "See that he is not stepped on, he is so tiny — and scare the flies for him." Some time later he was still on the job. While his eyes wistfully followed his playmates nearby, he stuck to his post. He had already learned that a father does not desert his son.

Success and mastery produced social recognition as well as inner satisfaction. Native children were taught to generously acknowledge the achievements of others, but a person who received honor must always accept this without arrogance. Someone more skilled than oneself was seen as a model, not a competitor:

There was always one, or a few in every band, who swam the best, who shot the truest arrow, or who ran the fastest, and I at once set their accomplishment as the mark for me to attain. In spite of all this striving, there was no sense of rivalry. We never disliked the boy who did better than the others. On the contrary, we praised him. All through our society, the individual who excelled was praised and honored.³⁵

The simple wisdom of Native culture was that since all need to feel competent, all must be encouraged in their competency. Striving was for attainment of a personal goal, not being superior to one's opponent. Just as one felt ownership in the success of others, one also learned to share personal achievements with others. Success became a possession of the many, not of the privileged few.

The Spirit of Independence

We are not free. We do not make choices. Our choices are made for us.

Clyde Warrior³⁸

The evolution of North American culture has placed young people in a powerless situation, in which they have no meaningful role in society¹⁴. Persons without a sense of autonomy come to see themselves as pawns in a world where others control their destiny. Children who lack a sense of power over their own behavior and their environment are developmental casualties whose disorders are variously labelled as learned helplessness, absence of an internal locus of control, and lack of intrinsic motivation. Such young persons are scarred by alienation and school failure, and often seek alternate sources of power through chemicals or membership in a youth counterculture. While some children are deprived of autonomy, others are pushed toward premature independence.¹³ The Native view is that autonomy must be balanced by continuing social controls: As opposed to contemporary white culture's pressure on children to become independent, assertive, and competitive at an early age, the child must first have opportunities to be dependent, learn to respect and value elders, and be taught through explanation for desired behavior.²⁴

Traditional Native culture placed a high value on individual freedom. Survival outside of the camp circle depended upon making independent judgments, so training in self management began in early childhood. Making one's decisions fostered motivation to attain a given goal and responsibility for failure or success. The person answered to self-imposed goals and not to demands imposed by others.⁴ In contrast to "obedience" models of discipline, Native child rearing is strongly influenced by the principle of guidance without interference. Elders teach values and provide models, but the child is given increasing opportunities to learn to make choices without coercion.

The purpose of any external discipline is to build internal discipline. This view is grounded in a respect for the right of all persons to control their own destiny and the belief that children will respond to positive nurturance but cannot be made responsible by imposing one's own will on them. Even when it might be easier for the adult to "take over," adults will respect children enough to allow them to work things out in their own manner. This process was described by Maslow²² who studied how Blackfoot Indians were taught personal autonomy and responsibility:

I can remember . . . a toddler trying to open a door to a cabin. He could not make it. This was a big, heavy door, and he was shoving and shoving. Well, Americans would get up and open the door for him. The Blackfoot Indians sat for half an hour while that baby struggled with that door, until he was able to get it open himself. He had to grunt and sweat, and then everyone praised him because he was able to do it himself.

Maslow concluded that Blackfoot Indians respect the child more than Americans did. Throughout his life, Maslow would remain a staunch advocate of this firm yet loving approach to building confident, emotionally secure youth.

Native elders believed that if children are to be taught responsibility, they must be approached with maturity and dignity. In the nineteenth century, Elijah Haines²⁰ observed that Indians "are fond of their children and treat them with the greatest respect and consideration. They rarely punish them in any way and no children seem happier." The main strategy of behavior control was kindly lecturing which began as soon as the child was able to communicate. Blue Whirlwind relates: "We never struck our children for we loved them. Rather we talked to them gently, but never harshly. If they were doing something wrong, we asked them to stop."²¹ Such gentleness did not imply permissiveness as a Pegian elder explains:

My parents really pushed and disciplined us as we were growing up. They were very clear as to what our responsibilities were and what they expected from us. If we failed to meet our responsibilities, we were thoroughly lectured on what we were doing wrong.¹⁹

Trieschman³⁶ once noted that talking with children is the principal way child care workers package their efforts to help children. In this regard, the frequency with which lecturing is mentioned in early accounts is intriguing. Clearly this was not a lecture of the pedantic or preaching variety, although the adult was obviously in charge, and the youth was listening. Instead, unacceptable behavior was met with explanations of how others would be hurt or disappointed by such actions or how persons who acted in cruel or cowardly ways would not have friends.

Standing Bear³⁵ portrays an approach to rewards and punishments that challenges many contemporary theories of child management. Children were never offered prizes or rewards for doing something well. The achievement itself was the appropriate reward and to put anything above this was to plant unhealthy ideas in the minds of children and make them weak. Likewise, harsh punishment was seen as destructive.

To strike or punish a young person was an unthinkable brutality. Such an ugly thing as force with anger back of it was unknown to me, for it was never exhibited in my presence.

In place of rewards and punishments were modeling, group influence, discussion, and positive expectations. Standing Bear does not recall his father saying "You have to do this," but instead he would often say something like "Son, some day when you are a man you will do this."

The conflict between such traditional child-rearing strategies and prevailing approaches is probably strongest on the issue of autonomy for children. For example, when elders become involved in Indian schools, some professional staff may see them as "permissive" grandparents who lack a clear philosophy of discipline. In reality, the elders may be advocating a potent alternative approach which is only now beginning to be understood by contemporary behavioral experts.

In his exposition of control theory, Glasser¹⁷ argues strongly for innovations in child management which allow youth to exert power over their lives. His premise is that discipline never really succeeds if it does not recognize the universal need of all persons to be free, to be in control of themselves, and to be able to influence others. Hoffman²³ cites child development research showing that management by power assertion causes children to perceive moral standards as externally imposed. Often they resist such control or only respond when under the threat of external sanctions. Such studies support an alternative management strategy of "inductive discipline." This involves communicating to children the effect of their behavior on others while fostering empathy and responsibility.

Growth toward independence does not mean that a young person no longer has a need for nurturance. As Maier²⁵ puts it, "Children's ability to separate and manage on their own is anchored in the degree of security of their attachments." Many who work with adolescents confuse these needs by disengaging from dependency relationships while perpetuating behavioral dependence. Native child care philosophy recognized the necessity of harmonizing apparently conflicting needs, by blending autonomy with belonging.

The Spirit of Generosity

Grandma said when you come on something good, first thing to do is share it with whoever you can find; that way, the good spreads out where no telling it will go.

Little Tree⁶

Children in Native cultures often sat in a circle while an older person talked to them of what was ahead as they became adults and what they should do to live good lives.¹¹ A recurrent message was that the highest virtue was to be generous and unselfish. Long before he could participate in the hunt, a boy would look forward to that day when he would bring home his first game and give it to persons in need.² Training in altruism began in earliest childhood. When a mother would share food with the needy, she would give portions to her children so they could experience the satisfaction of giving.³⁵

Children were instructed to always share generously without holding back. Eastman¹² tells of his grandmother teaching him to give away what he cherished most, his puppy, so that he would become strong and courageous. Giving was a part of many ceremonies, such as a marriage or a memorial to a loved one. People engaged in gift-giving upon the least provocation; children brought food to their elder's tipis and women made useful and artistic presents for orphans and widows. Prestige was accorded those who gave unreservedly, while those with nothing to give were pitied. To accumulate property for its own sake was disgraceful.²¹

Unlike communal societies where property was owned collectively, individual ownership prevailed in Native cultures; however, property was not acquired for conspicuous consumption but to be better able to help others. Things were less important than people, and the test of one's right values was to be able to give anything without the pulse quickening. Those not observing these customs were seen as suspicious characters whose values were based on selfishness.¹⁰ While generosity served to redistribute wealth, giving had more than an economic rationale. Core values of sharing and community responsibility were deeply ingrained in the community.¹ Giving was not confined to property, but rather permeated all aspects of Native culture.

Bryde⁴ observes that one does not have to live long among the Indian people today to realize that the value of generosity and sharing is still very much alive:

A high-school boy will spend his last coins in buying a pack of cigarettes, walk into a crowded recreation room, take one cigarette for himself and pass out the rest to the eager hands around him. . . . Another high-school boy will receive a new coat in the mail and wear it proudly to the next school dance. For the next three months the same coat will appear on cousins and friends at the weekly dances, and it may be several months before the original owner wears his new coat again.

Bryde concludes that the modern Indian has the ability to be content without driving for status through material possessions and to measure others by intrinsic worth rather than external appearance.

Members of the dominant culture who define success in terms of personal wealth and possessions are usually unable to view positively the Native values of simplicity, generosity and nonmaterialism. Yet, this value system has enabled an oppressed people to survive generations of great economic and personal hardships, and has made life more meaningful. Giving was the delight of the Indians: "The greatest brave was he who could part with his cherished belongings and at the same time sing songs of joy and praise."³⁵

Native culture shares with Western democracy the fundamental tenet of responsibility for the welfare of all others in the community. Conrad and Hedin⁸ call for a return to the spirit of service among contemporary youth to counter the attitude of "looking out for number one" that is rampant today. They note that nearly all recent reports on the status of American education recommend more opportunities for student community service in the curriculum. Brendtro and Ness³ demonstrate that troubled young people increase their sense of self-worth as they become committed to the positive value of caring for others. Elkind¹³ suggests that helping others improves self esteem, and increased self esteem allows young people to "de-center" and contribute to others. Finally, the pioneer of stress psychology, Hans Selye³² concludes that altruism is the ultimate resource for coping with life's conflicts, for in reaching out to help another, one breaks free from preoccupation with the self.

The power of caring in Native cultures is summarized in a story shared with us by Eddie Belleroy, a Cree elder from Alberta, Canada. In a conversation with his aging grandfather, he posed the question, "Grandfather, what is the purpose of life?" After a long time in thought, the old man looked up and said, "Grandson, children are the purpose of life. We were once children and someone cared for us, and now it is our time to care."

Mending the Broken Circle

The circle is a sacred symbol of life . . . Individual parts within the circle connect with every other; and what happens to one, or what one part does, affects all within the circle.

Virginia Driving Hawk Sneve³⁴

In *The Education of Little Tree*, a young Cherokee boy, proudly declared "me and grandpa thought Indian."³⁶ To think in the Indian way means to look beneath the surface to see deeper relationships and explain them with clarity and simplicity. Thinking Indian also means to search for harmony among seemingly antagonistic elements, thereby avoiding the pitfall of oversimplified polarization.

Simplicity in communication is a virtue, but there is little that is simple about behavior. The same problem — for example aggression — may stem from different causes. The same unmet need may lead to opposite behaviors — deprived of love, one child may pursue it the more while another draws away. The youth who asserts "I don't give a damn about anybody" may really be saying "I am unlovable." To make sense out of such paradoxes, one cannot just "observe behavior." One must learn to "decode behavior" in order to discover its meaning.

Thus far we have spoken of both courage and discouragement. Now we will "think Indian" and tie these seeming opposites together. Without belonging, mastery, independence and generosity there can be no courage but only discouragement. DISCOURAGEMENT IS COURAGE DENIED. When the circle of courage is broken, the lives of children are no longer in harmony and balance.

Discouraged children show their conflict and despair in obvious ways, or they disguise their real feelings with acts of pseudo-courage. The effective teacher or therapist or youth worker learns to read beneath these behaviors. For example, a child's behavior may be labelled as "aggression." But to deal effectively with this angry person one may need to answer questions like these:

- Is this revenge by a child who feels rejection?
- Is this frustration in response to failure?
- Is this rebellion to counter powerlessness?
- Is this exploitation in pursuit of selfish goals?

One cannot mend the circle of courage without understanding where it is broken. In the following listings we highlight some characteristics of children whose discouragement reflects the denial of belonging, mastery, independence and generosity.



Normal
Attached
Loving
Friendly
Intimate
Gregarious
Cooperative
Trusting

Distorted
Gang Loyalty
Craves Affection
Craves Acceptance
Promiscuous
Clinging
Cult Vulnerable
Overly Dependent

Absent
Unattached
Guarded
Rejected
Lonely
Aloof
Isolated
Distrustful

Some youth who feel rejected are struggling to find artificial, distorted belongings through behavior such as attention seeking or running with gangs. Others have abandoned the pursuit and are reluctant to form human attachments. In either case, their unmet needs can be addressed by corrective relationships of trust and intimacy.



Normal
Achiever
Successful
Creative
Problem-Solver
Motivated
Persistent
Competent

Distorted
Overachiever
Arrogant
Risk Seeker
Cheater
Workaholic
Perseverative
Delinquent Skill

Absent
Nonachiever
Failure Oriented
Avoids Risks
Fears Challenges
Unmotivated
Gives Up Easily
Inadequate

Frustrated in their attempts to achieve, children may seek to prove their competence in distorted ways, such as skill in delinquent activity. Others have learned to retreat from difficult challenges by giving up in futility. The remedy for these problems is involvement in an environment with abundant opportunities for meaningful achievement.



Normal
Autonomous
Confident
Assertive
Responsible
Inner Control
Self-Discipline
Leadership

Distorted
Dictatorial
Reckless/Macho
Bullies Others
Sexual Prowess
Manipulative
Rebellious
Defies Authority

Absent
Submissive
Lacks Confidence
Inferiority
Irresponsible
Helplessness
Undisciplined
Easily Led

Fighting against feelings of powerlessness, some youth assert themselves in rebellious and aggressive ways. Those who believe they are too weak or impotent to manage their own lives become pawns of others. These young people need opportunities to develop the skills and the confidence to assert positive leadership and self discipline.



Normal
Altruistic
Caring
Sharing
Loyal
Emphathic
Pro-Social
Supportive

Distorted
Noblesse Oblige
Overinvolved
Plays Martyr
Co-Dependency
Overinvolvement
Servitude
Bondage

Absent
Selfish
Affectionless
Narcissisctic
Disloyal
Hardened
Anti-Social
Exploitative

Without opportunities to give to others, young people do not develop as caring persons. Some may be involved in pseudo- altruistic helping or they may be locked in servitude to someone who uses them. Others plunge into life-styles of hedonism and narcissism. The antidote for this malaise is to experience the joys that accrue from helping others.

When courage has been denied, people lose that sense of harmony with self and others that Karl Menninger²⁸ once called "the vital balance." This harmony can only be created or reclaimed in environments which embody the core values represented by the circle of courage. The child's need for belonging is nourished without neglecting the corresponding need for autonomy. The youth is taught to make independent decisions and to respect the wisdom and advice of adults. Achievement and mastery empower acts of greater service. The circle of courage is whole. The Indian spiritual leader moves his hand in the sign for "all," a horizontal circle at the level of the heart, and declares, "All things are one: the rock, the cloud, the tree, the buffalo, the man."³¹

A Better Way

Pioneer educator and anthropologist Ella Deloria blended the best elements of Native American culture with American life. Growing up on a reservation in the 1890's, she acquired the traditions and values of her Sioux ancestors. She lived and studied in New York, earning a degree in ethnology from Columbia University, and beginning a life-long working partnership with Frank Boaz and Margaret Meade. This urban New Yorker maintained close contact with her traditional people, recording their way of life. Interspersed with her teaching career, she published ethnological studies explaining Native wholeness and harmony in human relationships. In this example, a young murderer is brought before the victim's community to be sentenced by Sioux wisdom:

The angry relatives debated the kind of punishment fitting the crime while the wise elder listened. After a good while he began to speak. Skillfully, he began by going along with them.

"My brothers and Cousins, my Sons and Nephews, we have been caused to weep without shame . . . No wonder we are enraged, for our pride and honor have been grossly violated. Why shouldn't we go out, then, and give the murderer what he deserves?"

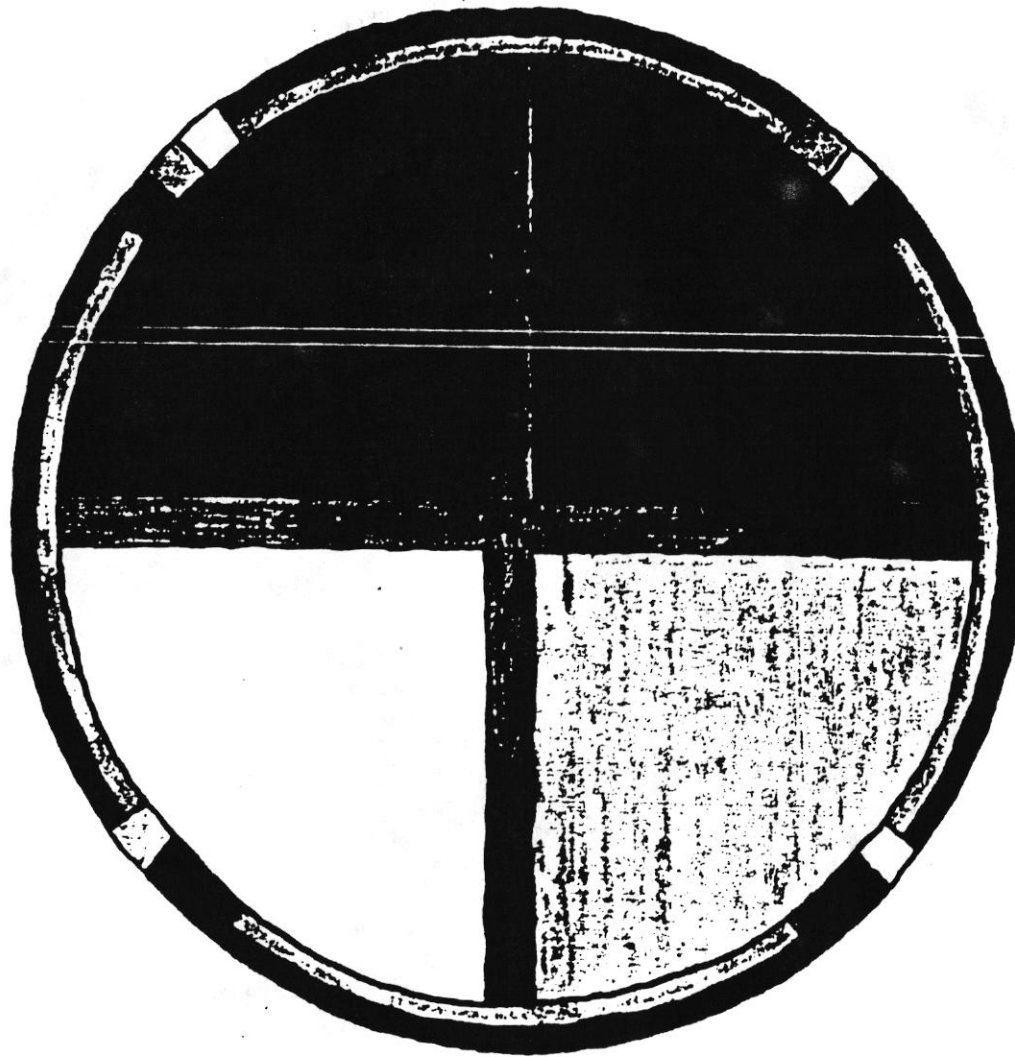
Then, after an ominous pause, he suddenly shifted . . . "And yet, my Kinsmen, there is a better way!"

Slowly and clearly he explained the better way. It was also the hard way, but the only certain way to put out the fire in their hearts and in the murderer's.

"Each of you bring to me the thing you prize the most. These things shall be a token of our intention. We shall give them to the murderer who has hurt us, and he shall thereby become a relative in place of him who is gone . . . And from now on, he shall be one of us, and our endless concern shall be to regard him as though he were truly our loved one come back to us."

GENEROSITY

INDEPENDENCE



BELONGING

MASTERY

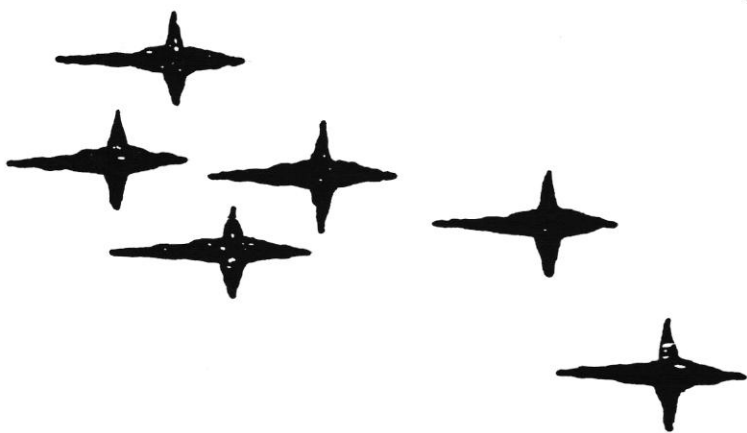
BELONGING



MASTERY



INDEPENDENCE



GENEROSITY



The slayer was brought to the council not knowing what his fate was going to be . . . but the council's speaker offered him the sacred pipe saying, "Smoke now with these your new relatives, for they have chosen to take you to themselves in place of one who is not here. It is their heart's wish that you shall become one of them; you shall go out and come in without fear. Be confident that their love and compassion which were his are now yours forever." And during that speech, tears trickled down the murderer's face. He had been trapped by loving kinship . . . and you can be sure that he made an even better relative than many who are related by blood, because he had been bought at such a price.¹⁰

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