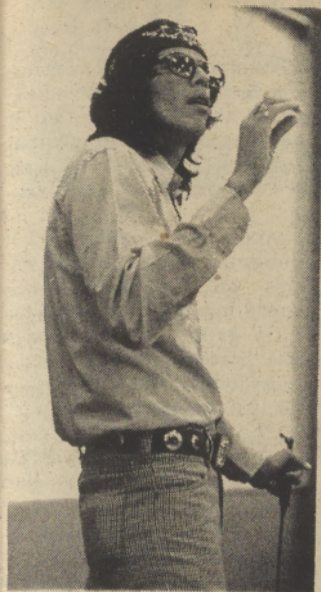


# David Grant Is . . .



by Cynthia D. Stowell  
(The Oregon Indian Commission on Alcohol and Drug Abuse asked David Grant, Sioux-Chippewa Cree educator, to present his "Indian Is . . ." seminar to a group of 55 workers and clients involved in Indian alcoholism programs statewide. The Warm Springs Alcohol and Drug Abuse Program hosted the seminar at Kah-Nee-Ta June 27-29, 1976. The following is a personal account of the experience.)

David Grant touched a few people at Kah-Nee-Ta last week: he made a gift of himself to a group of alcoholics, counselors, administrators . . . and a skeptical reporter. Perhaps we had little more in common than our curiosity when we gathered for the 2½ day "Indian Is . . ." seminar, but now we have David Grant and a vision.

I feel compelled to share what was truly a personal experience — hearing and talking with David Grant. I cannot speak for the fifty other participants except to say that the meeting room grew to be a brighter and more hopeful place as people tentatively accepted the tools that David offered. Many of us arrived with the worldliness of adults but we left with the optimism of newborns.

David Grant himself claims to be only five years old. That is how long he has been out of the penitentiary, that "physical prison" that had confined him for most of his life. He might still be there if he hadn't popped the bars of his mental prison, escaping the "I can't's" and the poor self-image that condemned him to the career of a "habitual criminal." With the aid of mean-

ingful human contacts, practical principles for living, and his Lakota beliefs, David made the upward climb which enables him today to share his self-awareness with Indians and others nationwide. He may feel like a youngster in the real world of freedom, but he brings with him 32 years of hard experience. His hope and his trail of pain are his gifts.

## Learning to talk with yourself.

David explains at the outset that his seminar is not intended to "shape you up" but rather to give you tools to use to make your life what you want it to be. To help you "work with yourself." His lecture format is a personal dialogue between him and each individual but most importantly it sparks communication



within oneself. David lives his words as he speaks them and expects a similar effort from participants as they listen.

David offers, always in the context of his own life and those close to him, a theoretical structure to explain the development of attitudes, self-image and behavior. When you're just beginning to believe that your behavior might be locked into a "comfort zone" of imprinted and accepted values, David shocks you with the news that you alone are accountable for and in control of your sub-conscious reality. And your fledgling wings stretch as he suggests methods of positively affirming that which you believe is possible for yourself through the creative use of your imagination.

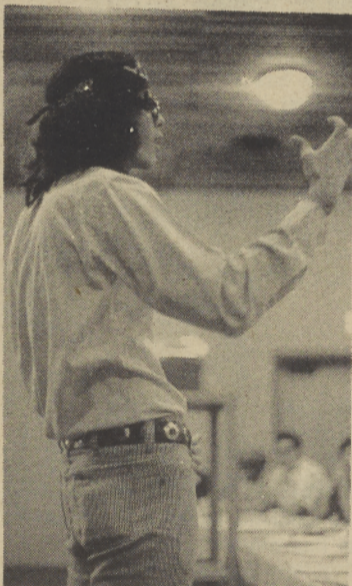
Two days of diagrams, personal life examples, and challenges become very real and alive when the participants are asked on the third morning to

set a goal and move toward achieving it by employing the tools David has given: a sound knowledge of some psychological processes and the positive techniques of visualizing and affirming a "quality" life for yourself. Workbook assignments have encouraged the individual to open up to himself and the morning workshop is a climax of clear and positive "self-talk."

What is the power of this seminar experience? Ostensibly it is an intellectual confrontation with oneself. It is a fresh look at some basic principles of mind and behavior and a challenge to each individual to realize one's potential by affirming a positive self-image.

But concepts alone do not produce the crescendo of awareness and excitement that builds through the 2½ days. There is another power to work and it is obvious when you watch the participants respond to David's presence. The seminar is David Grant. And David Grant is a powerful person.

The seminar is alive with his positive example. His life, his family, his work, all of which he shares with you intimately, exemplify the use of his principles. His worn stack of 3x5 cards on which are printed dozens of personal affirmative statements are always close at hand. Every word is a sincere expression of himself: he nods in affirmation, he pauses to reflect, he shouts excitedly, he is overcome with emotion. "When I talk about these things I can feel something racing up and down me," David says. He



continually marvels at the truth he has found for himself, and inspires others to look for themselves.

And yet he's been through the worst of it. His life of trouble and anger is inseparable from his present awareness. Simple statements about potential and motivation take on real meaning when David offers his life as a lesson. He speaks of the "hot ball of hate" that lives within him and his anger about how life was treating him. He tells of truancy, assault, larceny, training schools, foster homes . . . prisons. He lets you taste his former bitterness. You are always aware of where he's been — and where you have been — as he speaks.

David introduces you to the wealth of people and experiences that have stimulated him. He has learned well what they have had to teach and he has drawn meaning from life's common events. He in turn offers his sensitivity to others by lecturing — but also by listening and understanding.

He exudes the the peacefulness you might expect from someone who is in tune with his vision of himself. It is a blend of pride and humility that create both contentment and the knowledge that he can be more, do better.

David Grant is an Indian. He speaks to Indians and they listen, because of a common bond. And yet his is, more importantly, human; all people can profit by his wisdom. His

traditional Lakota view of a harmonious world is an integral part of his positive vision. But David is refreshingly free of moralizing and his seminar principles are compatible with anyone's religious beliefs or life goals.

David has strength and effectiveness as a teacher. The information he offers has impact not only because he is genuine but also because he has style. His personal magnetism, his flair for the dramatic, his use of striking visual examples, and his manipulation of the atmosphere give incredible energy to his presentation.

He is confident that his seminar is useful and inspirational. And his "positive expectancy" that it will continue to improve and continue to benefit people infects you. You can't help but let his positiveness spur you to enthusiasm.

David Grant is powerful. He thrusts you into a new territory of responsibility and freedom but you don't feel abandoned — because you have learned to listen to and rely on yourself. And that is your power.

For more information about the seminar, contact:  
Indian Is . . . Seminars  
David Grant, Director  
P.O. Box 4302  
Spokane, Wa. 99202

## Mount Jefferson and The Great Flood

(Note: This story was taken from "Indian Legends of the Pacific Northwest" by Ella E. Clark.)

Like the Hebrews, Babylonians, Greeks, Norsemen, and other peoples of the Old World, many Indian tribes of North and South America had traditions of the deluge. The Indians of the Pacific Northwest told several flood stories, the highest peak in the area being the Ararat.

This flood tradition about Mount Jefferson, the second highest peak in Oregon, was told by John S. Coie, Assistant Professor Emeritus, the State College of Washington. He had heard it years ago from Portland resident who had spent much time among some Indians of Oregon.

A great flood covered the land. Then the waters flowed away, and the land became dry again. A second time a flood covered the land, and second time the waters went away. Afraid that another and greater flood might come, the people cut the biggest cedar they could find and made the biggest canoe any of them had ever seen.

When they saw the flood coming the third time, they chose the bravest and finest of their young men and the fairest and choicest of their maidens. They put the young people in the canoe, with enough food for them for many days. Then a flood bigger and deeper than any before swallowed all the land and the people.

For many days and many nights rain fell, and the canoe floated over the water.

A second time the dark clouds opened, and they saw blue sky. But again the dark clouds closed. When the clouds opened a third time, the people saw dry land. The man paddled the canoe toward it.

This time the clouds stayed open. The rain stopped. The flood waters went down, and the canoe rested on the top of the peak now called Mount Jefferson. When the valleys were dry again, the two people left the canoe and made their new home at the foot of the mountain. All the Indians are their grandchildren and their grandchildren's children. You can still see the big canoe near the top of Mount Jefferson, for it was turned to rock.

(Continued from Page 4)

term. Housing for Winter and Spring term 1977 will be found at the off-campus training sites.

Cut-off Date Sept. 6, 1976.

If you have questions, please call.

### Abstract

Title: Oregon Teacher Intern Program.

Submitted by: School of Education, Oregon State University, Corvallis, Oregon.

In response to the need for: 1. More teachers who understand the interrelationship of culture, personality development, and learning, es-

pecially as these factors apply to Indian children in the public school classroom.

2. More teachers who possess the intergroup skills to foster intergroup understanding in the classroom and between the child, the school, and the home.

3. More professional Indian educators in the public school system of Oregon.

Goals: 1. In a 10-month period, to train and certificate as teachers 10 adults who can work effectively with young people, and especially Indian students, throughout Oregon's

public schools.

2. Simultaneously, to bring more Indian adults into professional education positions where they are needed.

3. To demonstrate that the two goals above can be accomplished effectively on a statewide basis utilizing a competency-based approach consisting of classroom instruction and academically-supported teaching practicum experience coordinated and administered through a university teacher education structure.

Procedures: 1. To provide interns, in cooperative with

local education agencies, with intensive education instruction during the fall academic quarter and with practicum teaching the last two quarters of the regular school year.

2. To support interns in the winter-spring practicum experience with seminar and reading-and-conference instruction relevant to their teacher training course objectives.

3. To assist interns in gaining state certification and job placement upon completion of the program.

Time schedule: July 1, 1976 through June 30, 1977.