

Bay Area Black United Fund



Community Healing Circle: For African-American Men and Adolescents on Probation



This project was funded by the Innovation Grants Program through the Prop 63 Mental Health Services Act



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Our Story

The Healing Circle was a social experiment. It integrated cognitive behavioral therapy with meditation or “quiet sitting” as a way of fostering greater self-awareness and healing oneself from past trauma; viewed as an innovative approach to mental health services. The project drafted an initial curriculum design incorporating the two modalities, and “tested” it with a group of young African-American men on probation. Informed by “lessons learned” from their training experience, the curriculum was then revised for submission to Behavioral Health Care Services (BHCS).

Healing Circle participants were representative of young men living independent lives that are quietly battling physical survival in their communities [i.e. higher rates of homelessness than acknowledged; encountering potential acts of violence; food insecurity, and more]. Given this reality for so many of these young men, it is proposed that the healing circle be re-directed to accommodate incarcerated men whose basic needs are minimally provided for rather than remain with young males “on the outside” and on probation.

The project produced a short documentary entitled *The Healing Circle* that follows the young men-in-training and project staff throughout the course of this pilot program. The film includes interviews; vignettes from the project's kick-off retreat and other training sessions; conversations with institutional partner representatives, and follows several participants in their community. You can request the electronic link to view this well-made film for a more in-depth examination of this program.

Sincerely,
Woody Carter, PhD.
Project Director



INNOVATION GRANTS ROUND TWO
Course Development Outline – Sept. 2013

LEARNING QUESTION #3 - CURRICULUM TEMPLATE

How might the practice-based evidence, evidence based practices and community-defined strategies of trauma-informed care for African American BHCS clients/consumers and families address the African American community’s historical trauma and trauma related to social issues, like stigma, discrimination, violence and poverty?

One or more of the following age-groups should be specifically addressed:

- a. Children
- b. Youth/Transition Age Youth
- c. Adults
- d. Older Adults

BHCS Desired Outcome: Development of an age-based provider training curriculum designed to increase BHCS capacity and expertise on trauma informed care for BHCS African American clients/consumers and families that has been ‘field tested’ and evaluated by BHCS clients/consumers, family members and County and contracted community-based providers.

<p>Course Title:</p> <p align="center">THE MEN’S HEALING CIRCLE</p>	<p>Total Length of Time:</p> <p>Meditation Training: 1,620 hours/18 Session</p> <p>Psychotherapeutic: 1,500 hours/20 Sessions</p>
<p>Course Purpose:</p> <p>1. <i>(BHCS Desired Outcome):</i> Teach an age-based, culturally-informed provider training course on trauma informed care for BHCS African American clients/consumers and families.</p>	
<p>Learning Objectives:</p> <p>1. Learn practice-based evidence, evidence based practices and community-defined strategies of trauma-informed care for BHCS African American clients/ consumers and their families.</p> <p>2. Learn how to address the African American community’s historical trauma and trauma related to social issues, like stigma, discrimination, violence and poverty for BHCS African American clients/ consumers and their families.</p>	
<p>Key Concepts to be Taught:</p> <p><u>Psychotherapeutic Component</u> – [Refer to enclosed “Current Needs Theory and Its Direct Correlation with Anger or Pleasure – Appendices HC-C1]</p> <p><u>Mindfulness Component</u> – The purpose of mindfulness, “quiet sitting,” or meditation practices</p>	

presented in the mindfulness curriculum is to introduce participants to an experientially-based approach to strengthening one’s commitment to self by fostering growth in self-awareness, and a way to healing oneself of past trauma. [Refer to enclosed “The Men’s Healing Circle: An Introduction to Mindfulness,” for a detailed narrative on mindfulness training.]

Target Audience:

African-American Transition Age Males (Ages 18 – 25 years old) on probation with the Alameda County Probation Department

TRAINING OUTLINE

Module/Section & estimated length of time	Specific Content – Focus Area (a brief description of each module is at the beginning of each lesson plan)	Relate to Objectives	Methodology
(30 minutes) (60 minutes)	Mindfulness Training: - Deep Relaxation Exercise * - Introduction to Meditation Training	[Refer to each Lesson Plan for module objectives]	Large and small group discussion, physical relaxation exercises, mindfulness practice
1 (90 minutes)	First Simple Truth		
2 (90 minutes)	Second Simple Truth (Part 1)		
3A (120 minutes)	The History Within Us (Part 1)		
3B (120 Minutes)	The History Within Us (Part 2)		
4 (90 minutes)	Second Simple Truth (Part 2)		
5 (90 minutes)	Third Simple Truth		
6 (90 minutes)	Fourth Simple Truth & Introduction to “Quiet Sitting”		
7 (90 minutes)	Walking Meditation (Part 1) [Review Quiet Sitting]		
8	Walking Meditation (Part 2)		

(90 minutes)			
9 (90 minutes)	Walking Meditation (Part 3)		
10 (90 minutes)	The Value of Mindfulness [Review Quiet Sitting]		
11 – 18 (60 minutes ea.)	Mindfulness Practice		
For use at trainer’s discretion (30 minutes)	* Deep Relaxation Exercise can be added or used as a partial substitute for a module at any time.		
(60 Minutes)	Psychotherapeutic Support Group: Introduction to Cognitive-Behavior Therapy (CBT)		
75 minutes	Definition of a Man	Refer to “Learning Objectives” 1 – 8 [Lesson Plan appendix HC-A]	Group CBT style discussions and role playing
2 sessions (75 minutes ea.)	Current Needs Theory and its Direct Correlation with Anger and Pleasure		
2 sessions (75 minutes ea.)	Four Dimensions of Power		
2- 3 sessions (75 minutes ea.)	Crisis Intervention/Resolution		
2 sessions (75 minutes ea.)	Understanding the Body, Mind, Spirit Connection		
1 session (75 minutes)	Impulse Control/Slow Your Roll		
1 session (75 minutes)	Coping with Loss, Grief and Sorrow		
1 session (75 minutes)	Compromise vs. Sell-Out		
1 session (75 minutes)	Forgiveness and How to Forgive the Unforgivable		
1 session (75 minutes)	Dealing with Feelings of Intimidation		
2 session (75 minutes ea.)	Learning to be Bi-Lingual/Bi-Cultural		
2 sessions (75 minutes ea.)	How to Build Meaningful Relationships		

<p>Other Learning Tools to be developed (web page; video clips; CD or DVD, etc.):</p> <p>A film documentary [approx. 40 minutes] on the Men’s Healing Circle project is in the process of being completed, and will be submitted along with the submission of the curriculum and other materials by September 30th, 2013.</p>
<p>Activities Details (small group activities, exercises, case studies, etc.):</p>
<p>Outreach, Marketing and Communication Details:</p> <p>The Alameda County Probation Department identified and recruited participants for the Men’s Healing Circle’s initial training project.</p>
<p>Resources (manuals, reading lists, recommended movies list, etc.):</p> <p><u>For Cognitive-Behavior Group Therapy</u> Lesson Plan Appendices: Learning Objectives [HC-A]; The Definition of a Man {HC-B}; Current Needs Theory And Its Direct Correlation With Anger Or Pleasure [HC-C1]; Needs List [HC-C2]; The Dimensions of Power [HC-D]</p> <p>Pre- and Post CBT Survey Instrument: group participation survey to measure general well-being.</p> <p><u>For Mindfulness Training</u> Book: Osel Tendzin, Buddha In The Palm of Your Hand, Shambala, Boston & New York, 1987.</p> <p>Online Article: K. Sri Dhammananda Maha Thera, “Is There An Eternal Soul?” http://www.budsas.org/ebud/whatbudbeliev/115.htm</p> <p>Online Article: “the Benefits of Walking Meditation,” by Sayadaw U. Silananda © 1996 – 2013, http://www.accesstoinsight.org/lib/authors/silananda/bl137.html</p>
<p>Other Information</p>
<p>Materials and Equipment Required:</p> <p><u>For Mindfulness Training</u> Audio-visual projector and computer to screen videos; chalk or white board; participant journal/notebooks and pens; participant yoga mats;</p> <p>Video: “From Birth to Death Commercial” [54 sec.]; by Graeme Newell, https://www.youtube.com/watch?v=XyDMqdzPKb8</p> <p>Interview with Will Smith entitled, “Will Smith on Life, Purpose, Fear and Focus: Don’t “Settle,” [9:56 minutes] Producer: EntrepreneurFormula, https://www.youtube.com/watch?v=XFBKc4nAp98</p> <p>“AONS: Ep. 11 – Bloods, Crips, Drug Dealers, This ones 4 U!! ,” [10.52 minutes] Producer: NoahSife, https://www.youtube.com/watch?v=oSMW48WuRZc</p>

Documentary on DVD: "Daddy Hunger: A Message of Redemption, Hope and Love," [2007] by Ray Upchurch, at www.DaddyHunger.com

Other Pre-Training Preparations:

Lessons Learned from Probationers' Group Process Summary: Men's Healing Circle's Six-Months Training [Sept. 19, 2012 – Feb. 28, 2013]

Final Evaluation Report: Men's Healing Circle Alameda County Probation Dept., by Shawn A. Ginwright Ph.D. [an assessment of the initial Men's Healing Circle Project]

Trainer may wish to administer a pre- and post – survey instrument consisting of 66 short answer questions to determine participant well-being both before and answer CBT [Refer to resource: "Men's Healing Circle Assessment Scales."]

Additional Notes:

Your Contact Information:

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Craig L. Adams, PhD, Clinical Therapist; email: cnaadams@comcast.net

Please add handout items, brochures, or other items to this template.

LESSONS LEARNED FROM PROBATIONERS' GROUP PROCESS
Men's Healing Circle's Six-Months Training
Sept. 19, 2012 – Feb. 28, 2013

Craig L. Adams, Ph.D.

- 1) Most participating group members were barely able to legitimately find adequate food and shelter on a daily basis (basic survival needs) while we were thinking they were ready to be elevated to a higher emotional and spiritual level.
- 2) A captive (incarcerated) subject pool not having to deal daily with a community crisis-oriented, survivalist lifestyle, would have been more available and receptive candidates for the meditation portion of the project. Contained participants have nothing but time to reflect on their life choices and consequences and probably would have more readily received the options of a) learning spiritually calming techniques, and b) taking advantage of an opportunity to mentally escape their current predicament.
- 3) Perhaps, due to high probationer assignment numbers, Alameda County's Probation Department has minimal contact or supervisory clout concerning the monitoring or influencing the behavior of the individuals released from jail and placed on probation.
- 4) The majority of the participative probationers had extreme anger toward, not only their absent fathers, but also toward their ineffective mothers (we might have been working with the adult children who were born to mothers dependent on crack cocaine).
- 5) Not having had the opportunity of developing a healthy, dependable, caring relationship with either parent, most of the probationers became surprisingly infuriated over the concept that they should care about the conditions or concerns of others and that others might sincerely care about them.
- 6) The emotional survival process of systematically reducing their empathic responses to the incessant barrage of trauma involving their immediate families and community was a bit greater than anticipated, but the participants did demonstrate signs of being "healable" over the six months of healing circle involvement.
- 7) The slow but consistently growth of the role as "father figure" proved to be an inevitable, but healthy and necessary, mantle placed upon the shoulders of the program leaders.

- 8) Each probationer would have benefitted from a personal mentor/accountability partner assigned from the beginning of the program. Structure, self-discipline and impulse control would have been enhanced with such an assignment.

- 9) The extremely positive impact of combining the initial retreat with that of the multi-generational Elders" Group was monumental in expediting the cohesion of the Probationers' Group. An entire weekend of being totally surrounded by mature African-American men who attempted to wrest nothing physical or material from the probationers, but instead, only provided wisdom, encouragement and opportunity, appeared to reopen portals of hope in the probationers that had been for too long closed or blocked.

THE MEN’S HEALING CIRCLE:
Introduction to Mindfulness Training for African-American Men

Woody Carter, PhD

Cultural Responsiveness

The purpose of introducing African-American young men to “quiet sitting” or mindfulness practices is to provide them with “mind tools” to both calm the mind and examine one’s inner life, governing not only their way of being in the world, but also the lens through which they perceive and interact with the world around them. And through this practice, help them discover inner resources for self-healing from personal and historical trauma, and mollify the toxicity [institutional racism and on-going oppression] of living in a white supremacist culture without allowing it to destroy them.

As far back as 1996 [and perhaps even earlier] mental health researchers recognized that African-Americans, in contrast to white Americans, hold different views about mental health problems and their treatment. One key research finding recognized that African-Americans rate spiritual factors as more important in the cause and treatment of mental difficulties than did whites.¹ However, mental health workers with little or no affinity to African-American cultural are least prepared to appreciate and interpret the personal and historical trauma suffered by African-Americans in spiritual terms [not to be confused with religious dogma and beliefs]. Perhaps, for this reason alone traditional mental health services are less effective when serving African-Americans consumers and their families.

So what is spirituality? While there are many definitions for the use of the term, the meaning that best fits our work describes spirituality as personal growth towards wholeness; learning what it means to be a human being. Spirituality here is understood in dynamic terms as part of a total process of integration, growth, development and fulfillment of one’s potential in relation to others, to the ultimate purpose of life, and to the Ultimate; a person is always in a process of becoming, of moving backward or forward.² This interpretation of spirituality mirrors over 2,500 years of Buddhist philosophy and mindfulness practices, and offers traditional mental health services and the African-American consumers this system serves an optional or complimentary approach to the treatment of less severe mental disorders effecting this target population.

Nexus between Mindfulness and Psychotherapy

“It is a paradox of therapy that although impermanence [*or change*] is one of the fundamental laws of the universe, most people do not want change. They hold fast to their ideas of themselves, to their interpretations of how things are, to their grievances, their anxieties, their identities, and their pain. . . . The Buddha framed it somewhat differently Transformation

¹ Peter E. Millet et al. “Black Americans’ and White Americans’ View of the Etiology and Treatment of Mental Health Problems.” Community Mental Health Journal. Vol.32, June 1996.

² Archie Smith, Jr. “The Meaning of Spirituality: In the Preparation for life: An Empirical Approach.” Encounter. 40 (1979). 380 – 381.

happens, he taught, when suffering is known and clinging abandoned. This can happen through therapy as well as through meditation; it can even happen spontaneously without either one.”³

There is a thread that connects the worlds of therapy and meditation that has been pioneered by psychoanalysts such as D.W. Winnicott and Michal Eigen. Both of them recognized that there is a fundamental or primary aloneness to human nature that is paradoxically dependent upon an environmental background or sense of unlimited benevolent support. Eigen called this support “a boundless unknown” which provides “a basis for a sense of emergent trust and faith. If [we] cannot trust the environment to uphold our beings, we live in jeopardy. . . . This sense of background support is what a successful therapist makes possible. Its emergence helps make the inevitable changes of life more tolerable, allowing suffering to be acknowledged and clinging observed with something akin to humor. Meditation, too, can bring this sense of boundless unknown support into awareness” as well.

“The model for this process comes from the study of infants and their caregivers. A baby needs the mother or father to be present but not overly interfering so that it can settle into its own mind and body. Knowing that the parent is around, the child can relax. This relaxation permits the child to develop an internal life in which the mind begins a lifelong process of getting to know itself.” But what if this process is interrupted and remains unknown to children [*or to young adults*], for example, growing-up in unhealthy living environments; in children of African descent traumatized, not only by the historical legacy of growing-up black in white supremacist America, but also in living with the unpredictable and sporadic impact of violence as a community disease? The growing personality is affected. “Therapists often find themselves resurrecting this sense of background support for patients whose sense of primary aloneness was wounded [*through experiencing trauma*] for one reason or another. Buddhist meditation plays on this same theme. By creating a sense of background support through the calming and stilling of the mind, meditation makes possible the compassionate conditions that allow clinging to be released.”

Mindfulness Curriculum Format

The following “quiet sitting,” mindfulness curriculum consists of a total of eighteen [18] lessons plans – eight are 60 minutes in length [sessions 11 – 18]; nine are 90 minute in length [sessions 1 – 2 and 4 – 10], and two are 120 minutes in length [sessions 3A – 3B]. It is recommended that session 3A/3B, “The History Within Us,” be presented together as part of a day-long retreat along with the “Deep Relaxation Exercise.” [This exercise may also be conducted at any time during the program series to help reduce anxiety and stress amongst participants.] The meditation curriculum, if presented along with the cognitive-behavior therapy group sessions developed by Dr. Craig Adams, Ph.D., should precede group therapy when possible to support the creation of a “safe space” – encouraging participants to remove their persona usually shown the outside world, and share thoughts and feelings from a more authentic place. A total of three hours per training period – including two 15 minute breaks - should be allotted

³ This quote and others in this section are from an article written by Mark Epstein, MD, entitled “What Changes? Psychotherapy, Buddhism, and a sense of boundless support,” published in The Buddhist Review: tricycle, (Fall 2013), p. 59-61.

participants if both components [meditation and group counseling] are offered consecutively. Each curriculum design, however, can stand alone as separate and independent training program.

Each lesson has stated learning objectives to be achieved by working through six lesson segments that include: 1) *warm-ups* – a short activity to focus participants’ attention into group interaction or to review a previous lesson; 2) *introduction* – an activity to focus participants’ attention on the new lesson; 3) *presentation* – providing key concepts, skills, and information participants need to successfully meet the lesson’s objectives; 4) *practice* – providing activities that enable participants to practice using in appropriate context the skills, concepts, and information presented; 5) *evaluation* – assess how well participants have achieved the lesson objectives, and 6) *application extension* - providing activities that require participants to apply the learning beyond the session and connect it to their own lives. While the first four segments are in all lessons, some sessions may not include an immediate evaluation or application extension activity. Resource materials such as video, film clips and hand-outs augment some warm-ups, introduction or presentation activities to help participants relate the concepts or information presented to their own lives and cultural experience.

Mindfulness Participants

This training was originally presented as a compliment to the cognitive-behavior therapy group sessions with mixed results, demonstrating that quiet sitting was a difficulty practice for many African-American Transitional Age males [ages 18 – 25] on probation under the supervision of the Alameda County Probation Department. While the aim of this training remains the same – to present a curriculum to support African-American male healing from trauma and to foster emotionally strong, whole and healthy young men - the initial curriculum design has been revised and strengthened [i.e. walking meditation training was added for those participants who find “quiet sitting” unattainable], informed by the initial training experience with this target population. It is also recommended that the target audience for meditation training be re-directed to accommodate incarcerated TAY whose basic needs are minimally provided for rather than remain with young males “on the outside” and on probation. Training young men prior to their release will provide them with stress reduction and “coping skills” they can put into practice and utilize at their discretion. This training is also suitable for more mature incarcerated men [30 years old and older] who have more life experience to inform their quiet sitting and/or walking meditation practice.

Mindfulness Facilitator

The challenge of motivating African-American young men to engage in quiet sitting and walking meditation is daunting, because for most of them it is outside their life experience and challenges their culturally-rooted worldview. In considering such a practice, they will need to recognize on their own the benefits of meditation; experience for themselves the potentiality inherent in meditation as a healing balm for internalized trauma and, most of all, see its’

relevance to African-American experience. In order to maximize a participant's openness to such an experientially-based process the facilitator must be prepared to share snapshots of their own life experience in a way that is authentic and advances participants' understanding of the value of meditation. Participants will want to know why and how the facilitator developed such a practice. They will challenge the facilitator to demonstrate why they [participants] should take-up such a discipline. If participants learn to respect the facilitator and feel that he cares about their wellbeing, they may begin to appreciate the concepts, skills, and information he shares with them.

Some of them may also begin to relate to the facilitator as a father figure. Such an relationship [on the facilitator's part] is not encouraged to foster participant dependency, but to enable participants to identify with the life experience of the facilitator and, thereby, recognize meditation as both a self-healing process and "survival tool" to affirm and advance their lives in a relatively unsupportive or hostile environment. It would be improbable for a male trainer with no understanding of or affinity to African-American cultural experience, or even a female trainer of African descent, to establish the rapport necessary to build such a mutual relationship with participants.

The Mindfulness Sessions

The purpose of both quiet sitting and walking meditation practices is to introduce participants to an experientially-based approach to strengthening ones' commitment to self by fostering growth in self-awareness, and a way of healing oneself of past trauma. The training draws on Tibetan Buddhist philosophy and practice, and African-American cultural experience to address the needs of incarcerated African-American men.⁴

It identifies archetypal wounds – i.e. shame, abandonment, and betrayal - suffered by the absence of fathers in the lives of African-American young men, and provides participants with mind exercises and "mind tools" to release the deprivation scripts and patterns passed down from one generation to the next; trains one's biology to experience and accept joy expressed as taking pleasure in doing the simple things in life; nurturing healthy relationships with others; learning how to love oneself and others; substituting disempowering modes of behavior for empowering actions, etc.

⁴ A supplemental list of relevant books and selected essays has been included with this curriculum as a resource to expand the trainer's knowledge of Tibetan Buddhist philosophy and meditation practice, and the transmission of life negating narratives or scripts in African-American culture experience.

Program area:	Adult Basic Ed.
Other program area:	Men's Healing Circle
Brief description:	A 20 - 30 minute deep relaxation and floor exercise to reduce stress and anxiety. It can be facilitated anytime as a warm-up exercise or to re-focus the group, when necessary, after discussions.
Number of sessions:	N/A
Time required for each lesson:	30 minutes
Setting:	Classroom
Instructional level:	01

•OBJECTIVES

Lesson goal based on student need:	Participants need to learn at will how to relax both physically and mentally to reduce stress and anxiety.
The student will be able to:	Carry-out a deep relaxation and physical exercise routine to reduce stress and anxiety within 20 - 30 minutes.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
Yoga floor mats	A yoga floor mat for each participant would be ideal.
Text pages:	
Notes to the teacher:	

•WARM-UP/REVIEW

Duration:	minutes
Activity:	

•INTRODUCTION

Duration:	5 minutes
Teacher Notes:	Trainer requests participants to give this deep relaxation exercise their full attention; have them lay on their backs on a mat or the floor, their eyes closed with their legs stretched out in front of them and close together; the palms of their hands turned up. Given them time to settle into this position [perhaps 5 minutes] before beginning the exercise. There should be no talking during this exercise.
Activities:	Trainer explains to participants that they will be asked to tighten and then release, first, the whole body and then body parts. When asked, participants will slowly tighten or squeeze the muscles in the area named together; hold that tightness for a given count, and then quickly release the muscles in that area.

•PRESENTATION

Duration:	30 minutes
Skills that will be presented:	Listening, Presentation & Practice Together

Steps of the presentation:

Trainer facilitates with the group a deep relaxation exercise: * Participants are asked to lay on the floor on their backs with their palms turned up and close to their sides. They should be relaxed. * Trainer instructs participants to gradually tighten their whole body from a count of 1 to 5 so their entire bodies are rigid and tight when the Trainer says "begin." * Trainer has participants hold this tight body position for about 5 seconds before saying release. [Participants stay relaxed for 30 seconds to 1 minute before then next instruction is given.] * Trainer instructs participants that they will slowly tighten and then release a body part as he/she names that body part. Trainer speaks relaxed and slowly allowing for at least a 10 - 15 second rest between naming a body part, starting with the toes and working-up to the top of the head. * Trainer begins: "toes - tighten and release; both feet - tighten the muscles in the feet and release; calves - tighten and release; thighs - tighten and release; buttocks [lifting it up off the floor] - tighten and release; fingers and palms of hands [making a fist] - tighten and release; forearms - tighten and release; biceps - tighten and release; stomach - taking a breath into the stomach extend it out as far as it will go . . . hold . . . release; taking a breath into the chest area extend it out as far as it will go . . . hold . . . release; both sides of the neck - tighten and release; throat area - tighten and release; back of neck - tighten and release; squeeze-up the face pushing up towards the nose - tighten and release; close your eyes and squeeze them tight and release; squeeze your forehead and release. * [Participants stay in a relaxed position for approx 1 minute or so] Trainer then instructs participants to take in a breath as they tighten and make rigid their entire body. Then, Trainer says "release" after approx. 5 seconds and participants return to relaxation pose. * Trainer says, "Now your whole body is fully relaxed and all of your weight is being held up by the floor." [Participants are allowed to lay quietly in this relaxation pose for at least 5 minutes] * At the end of this exercise, Trainer asks participants to gently open their eyes when they are ready, and sit upright.

•PRACTICE

Duration: minutes

Grouping:

Activity type:

Activity description:

•EVALUATION

Duration: minutes

Objective (from Step 2): Carry-out a deep relaxation and physical exercise routine to reduce stress and anxiety within 20 - 30 minutes.

Types of assessments:

Description:

Student reflection activity:

•APPLICATION/EXTENSION

Teacher notes:

Activities:

Program area:	Adult Secondary Ed./GED
Other program area:	Men's Healing Circle
Brief description:	This first module in this series provides an overview on the origins of Buddhism, and presents the first and second simple [noble] truths that the Buddha taught.
Number of sessions:	1
Time required for each lesson:	90
Setting:	Classroom
Instructional level:	01

•OBJECTIVES

Lesson goal based on student need:	Participants need to become aware of the Buddhist perspective on the art of living, and determine the extent to which such a perspective adequately informs their own life experience.
The student will be able to:	By the end of this session, participants will know the origin of Buddhists teachings, and understand Buddha's first simple[noble]truth - that suffering is the nature of existence - and how this truth relates to their own life experience.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
* Video: "Life is Short" [54 seconds] * CD - excerpts from the film, "The Buddha: The Story of Siddhartha," a film by David Grubin.	* "Life is Short," is screened to introduce the Buddha's motivation for beginning his spiritual quest. * Screen selected excerpts from "The Buddha" video [approx. 5 min.] to highlight periods in the Buddha's life.
Text pages:	
Notes to the teacher:	The book, [Osel Tendzin, "Buddha In The Palm of Your Hand," Shambhala, Boston & London, 1987] is for Trainers, only, and provides an introduction to Buddhism, covering Buddhism's basic principals and a skill set to support the development of a "quiet sitting" practice.

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Trainer asks: If you were a young prince in your 20's who had everything you could possibly desire, but who rarely left your palaces, what would you have? Do you think you would get bored with this lifestyle? [And solicits responses from participants.]

•INTRODUCTION

Duration:	15 minutes
Teacher Notes:	The purpose of this modules is for participants to understand the origin of Buddhist teachings [starting with the life of Buddha] and how these teachings have been passed down through the ages from teacher to student and now to them, and to introduce Buddha's first two Simple [Noble]Truths - 1) that suffering is the nature of existence. Participants are challenged [in the following practice session] to examine the degree to which Buddha's first Simple Truth relates to their own life experience.
Activities:	* Trainer introduces the "Life is Short" video [54 seconds] Buddhism begins with a man; his name was Siddhartha Gautama; born into a wealthy royal family in 562 BC [Ask participants was does BC mean?] in what is now called Nepal, near the Indian border; he was a prince. * When he was in his twenties [20's] discontent settled over him; legend has it that this discontent was triggered by "Four Passing Sights." * In 54 seconds this video touches upon these Four Passing Sights. Trainer challenges participants to identify what Siddhartha saw that brought about his discontent. {Might need to screen video more than once for the group.}

•PRESENTATION

Duration:	25 minutes
Skills that will be presented:	Listening, Speaking, Writing, Critical Thinking, small group sharing and discussion
Steps of the presentation:	* After the screening, trainer facilitates an open discussion to encourage participants' to identify what was seen in the "Life is Short" video that caused Siddhartha's discontent as way of identifying Buddha's first Simple Truths.
Step 2:	* After the screening, Trainer solicits responses from participants on what might have Siddhartha seen that triggered his discontent with his life as a prince, and lists their answers on the chalk/white board.
Step 3:	* Trainer continues story about Buddha's early life: Legend has it that when Siddhartha was born, his father summoned fortune tellers to find out what the future held for the heir to his throne. All agreed that the baby was unusual - if he grew up and remained in the world, he would become a great ruler and unify all of India; if he turned his back on the world, he would not become a world conqueror but a world redeemer - a savior; a great holy man. * In response to these prophecies, the king [Siddhartha's father] spared no effort to keep his son attached to the world - Siddhartha had three palaces and at his disposal a 40,000 dancing girls; etc. * The King gave strict orders that his son should see no ugliness and be shielded from contact with sickness; people suffering from old age; and death. Even when he left the palace, an advance guard had to be sent out before hand to make sure that these sites would not be seen along Siddhartha's route.
Step 4:	* Legend has it that Siddhartha saw "Four Passing Sights" that ultimately changed his life: One day, an old man was overlooked along his riding route, and Siddhartha saw him - an old man with broken teeth and gray hair, bent over and walking with a cane. * One second ride - even with a strengthened guard - Siddhartha encountered a body racked with disease, lying by the roadside dying; On a third journey, the Prince encountered for the first time along the road a corpse. * And on a fourth ride outside the palace, Siddhartha saw a monk with a shaven head, wearing a brown-orange colored robe, and a bowl in the monk's hand that was used for begging for food when the monk was hungry. Siddhartha learned on that day of the life of one [the monk] who withdraws from the world.
Step 5:	* Legend has it that it was these experiences that lead to Siddhartha's discontent - that his royal life as a prince with its material pleasures could not/did not ward off the body's inescapable involvement with disease, old age, and death. Pleasures of the flesh no longer pleased him. He was overcome with a dissatisfaction with life. * And at the age of 29 years of age, Siddhartha left his wealth, his wife and very young son, to voluntarily become homeless; to become a monk and forsake the world.

•PRACTICE

Duration:	30 minutes
Grouping:	Small group
Activity type:	Role play
Activity description:	* Trainer breaks participants into smaller groups of 2 - 3 people, and asks the groups to discuss 1) whether they can or cannot identify with Prince Siddhartha's discontent and how he responded to what he felt; 2) Does Siddhartha's discontent have any meaning for your life? * Reconvene whole group and call on participants to share the results of their discussions.
Duration:	15 minutes
Grouping:	Whole group
Activity type:	Role play
Activity description:	Trainer summarizes/states Buddha's First Noble [Simple] Truth that "suffering [discomfort] - i.e. birth, sickness, old age, and death - is the nature of existing.

•EVALUATION

Duration:	5 minutes
Objective (from Step 2):	By the end of this session, participants will know the origin of Buddhism's teachings, and understand Buddha's first simple[noble]truth - that suffering is the nature of existence - and how this truth relates to their own life experience.
Types of assessments:	In practice session
Description:	Trainer will measure the extent to which participants understand Buddhism's first simple truth by listening to how well they are able to recognize this first simple truth in their own lives.
Student reflection activity:	In closing this module, Trainer asks the group to think about whether this first simple truth is universal among all beings [not just human beings] and how they might provide evidence to support their point of view.

•APPLICATION/EXTENSION

Teacher notes:

Activities:

Program area:	Adult Basic Ed.
Other program area:	Men's Healing Circle
Brief description:	This second module in this four-part series examines Buddhism's second simple [Noble] truth - that the cause of suffering is craving to maintain a self, ego.
Number of sessions:	1
Time required for each lesson:	90
Setting:	Classroom
Instructional level:	01

•OBJECTIVES

Lesson goal based on student need:	Participants need to become aware of the Buddhist perspective on the art of living, and determine the extent to which such a perspective adequately informs their own life experience.
The student will be able to:	By the end of this session, participants will understand Buddha's second simple [Noble] truth - that the cause of suffering is craving to maintain a self, an ego.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
* Re-screen video "Life is Short" * Screen interview with Will Smith * "Bloods, Crips, Drug Dealer; This Ones for u!!" video [10 min, 51 sec.] * Screen film segment with a gang member.	"Life is Short" video is used in the presentation segment to visually demonstrate that human beings are always in transition. The two interviews - one with Will Smith and one with fictional gang member are used in the practice segment to challenge participants to determine which of the three "fuels" or emotions - passion, aggression, and ignorance - drives each interviewee's life.
Text pages:	
Notes to the teacher:	

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Trainer reviews the first simple truth with the group by asking the group whether they think this first simple truth - that suffering is the nature of existence - is universal among all living and non-living things [not just human beings]? [Trainer encourages participants to site evidence to support their point of view.]

•INTRODUCTION

Duration:	20 minutes
Teacher Notes:	
Activities:	* Trainer divides participants into pairs, and asks members in the pair to share with one another their most earliest memory as a child. * Whole group is reconvened and Trainer asks some participants to share with the larger group their partners earliest childhood memory. [The assumption is that no one will recall the moment of their birth.] * Trainer asks the group, "How many of you know the exact moment that you will pass away or die? [The Trainer should make it clear that we don't recall the moment of our birth nor are we able to know the moment of our death.]

•PRESENTATION

Duration:	30 minutes
Skills that will be presented:	Listening, Speaking, Critical Thinking

Steps of the presentation:	* Trainer screens, again, "Life is Short" and says to the group, "So we generally have no recollection of being born and do not know when we will die. What does this tell us about human life? [Trainer solicits participant responses and writes them on chalk/white board.]
Step 2:	* Trainer: "Although change or impermanence is one of the fundamental laws of the universe, most people do not want to change. We hold fast to our ideas about ourselves, to our interpretations of how things are in the world, to our grievances, our fears and anxieties, our sense of identity, and our own pain." * There is nothing permanent in life . . . we are always changing . . . we remain in this perpetual process of transition. * It is the same for our thoughts and emotions. They,too,are always changing. * Since nothing in life is permanent, we are left with a sense of groundlessness . . . there is nothing that is permanent. * We are confused because we base our relationship with the world and the people in it on the idea of ourselves as a permanent being . . . a permanent self or an ego. * But there is no permanent self or ego - we are born; we grow old, and we die so what we are left with is our struggle to survive. * We hope that we will continue to survive, and we fear that we won't. Hope and fear play off each other all the time and create what we know as everyday life.
Step 3:	Trainer: We as human beings hope to achieve ultimate, everlasting security,and this keeps us continually pre-occupied. This preoccupation is fueled by what the Buddhist tradition refers to as the three [3] poisons: passion or desire, aggression, and ignorance.

•PRACTICE	
Duration:	5 minutes
Grouping:	Whole group
Activity type:	Research
Activity description:	Trainer: These confused emotions are the basic energy for the self or ego: Passion [or desire] - If we think that something will help us survive, we try to attract or hold or possess it; Aggression - If we think that something threatens our survival, we try to repel or intimidate or destroy it; Ignorance - If we feel indifferent, lazy or dull, that is ignorance.
Duration:	25 minutes
Grouping:	Whole group
Activity type:	Discussion
Activity description:	[Trainer solicits participant responses after each screening] * Trainer introduces Will Smith interview by asking participants to watch and listen to Will Smith's responses to interviewer's questions. Which of the three energies - passion, aggression, or ignorance - is the basic "fuel" that drives Will's life? * Trainer introduces the film clip with the fictional gang member, and asks participants to watch and listen to the gang member. Which of the three energies - passion, aggression, or ignorance - is the basic "fuel" that drives his [the gang member's] life?

•EVALUATION	
Duration:	15 minutes
Objective (from Step 2):	By the end of this session, participants will understand Buddha's second simple [Noble] truth - that the cause of suffering is craving to maintain a self, an ego.
Types of assessments:	Critical Thinking
Description:	
Student reflection activity:	Trainer: These three "poisons" - passion, aggression, ignorance - build until their energies produce different styles of being in the world causing us to think that we are a permanent self or ego; causing us to become pre-occupied with our own hallucinatory world . . . the stories that we tell ourselves . . . that shape how we see the world . . . how we be in the world, and in doing so we nurture the illusion that we have a permanent self, and ego. Trainer's question to participants: Do you think what Buddhism refers to as the three poisons - passion [desire], aggression and ignorance - ; Do you think these emotional energies ultimately lead to suffering? [Trainer solicits responses from participants]

•APPLICATION/EXTENSION	
Teacher notes:	
Activities:	

Program area:	Adult Basic Ed.
Other program area:	Men's Healing Circle
Brief description:	Participants examine their own feelings about the absence of fathers in the lives of African-American boys and young men.
Number of sessions:	2
Time required for each lesson:	120 min./120 min.
Setting:	Classroom
Instructional level:	01,02

•OBJECTIVES

Lesson goal based on student need:	Participants are encouraged to explore their own feelings about growing-up with or without a father, and how their presence or absence has impacted their lives.
The student will be able to:	Understand the relevance of James Baldwin's quote to their own lives: "History does not refer merely, or even principally, to the past. On the contrary, the great force of history comes from the fact that we carry it within us, are unconsciously controlled by it in many ways, and history is literally present in all that we do."
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
Film: "Daddy Hunger" by Ray Upchurch [approx. 45 minutes] "info@daddyhunger.com"	This video will be screened prior to an open discussion on fatherhood and the absence of fathers in the lives of African-American boys.
Text pages:	
Notes to the teacher:	For a further examination of James Baldwin's quote about the force of history on the lives of Black folk, read "Theology for a Violent Age," by Woody Carter, Ph.D., Iuniverse, Inc., Bloomington, DE., 2010, Preface and Chapter 1.

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Trainer: In the last session, I said to you that, * "although change or impermanence is one of the fundamental laws of the universe, most people do not want to change. We hold fast to our ideas about ourselves, to our interpretations of how things are in the world, to our grievances, our fears and anxieties, our sense of identity, and our own pain." * There is nothing permanent in life . . . we are always changing . . . we remain in this perpetual process of transition. * It is the same for our thoughts and emotions. They,too,are always changing. * Trainer asks: How does this "fundamental law of the universe" find expression in your own life? [Trainer solicits responses from participants to interpret this law in more personal terms]

•INTRODUCTION

Duration:	10 minutes
Teacher Notes:	Trainer: Let's look at just one aspect of our lives and see how we relate to the idea that "we hold fast to our ideas about ourselves, to our interpretations of how things are in the world, to our grievances, our fears and anxieties, our sense of identity, and our own pain."
Activities:	Trainer: We're going to watch a short video called "Daddy Hunger," by a first time filmmaker named Ray Upchurch. His desire for knowing who is absent father was and why his father left him were so strong that he chose to make a film about his journey to find his father. After the video, we will have a discussion about the film and absent fathers.

•PRESENTATION

45 minutes

Skills that will be presented:

Steps of the presentation: "Daddy Hunger" [approx. 45 minutes] is screened.

•PRACTICE

Duration: 45 minutes

Grouping: Whole group

Activity type: Role play

Activity description: Trainer facilitates an open discuss with participants about the film and topic, presenting open ended questions to help focus the conversation: * What did you think about the film? {What did you like about the film? What didn't you like about the film? [explain your answer]} * What was the significance of the slave master beating to death the slave in the film? Why did the film maker choose to add that scene to the search for his own father? * Many of the incarcerated men in the film did not grow-up with their fathers or have a positive relationship with their fathers. What kind of impact do you think the absence of fathers had on their lives?

Duration: 45 minutes

Grouping: Whole group

Activity type: Role play

Activity description: [This segment could be presented in a follow-up (additional) session after screening "Daddy Hunger," and completing the open discussion about the film. If an additional session is necessary, Trainer revisits the story line of "Daddy Hunger" with participants, and presents any key statements made by participants about the film. * At least 45 - 60 minutes is needed for this segment of the discussion that focuses on participants' relationship with their own fathers.] Trainer facilitates the discussion with participants, focusing on the following key questions: * Did you grow-up with your father in the house, and what was your relationship like with your father? * What did you learn from your father growing-up? * Would you want the same kind of relationship that you had with your father to define your relationship with your own children? * How would your relationship with your own children be different? * What is a father?

Duration: 30 minutes

Grouping: Whole group

Activity type:

Activity description: Trainer may wish to facilitate the deep relaxation floor exercise after completing the discussion with participants about their relationship with their own fathers which may be emotionally charged. [Refer to session #10 for more details about this exercise.]

•EVALUATION

Duration: 30 minutes

Objective (from Step 2): Understand the relevance of James Baldwin's quote to their own lives: "History does not refer merely, or even principally, to the past. On the contrary, the great force of history comes from the fact that we carry it within us, are unconsciously controlled by it in many ways, and history is literally present in all that we do."

Types of assessments: Observation, Critical Thinking

Description: [The following activity should be conducted after the second discussion(3B)regarding participants' personal relationship with their fathers] * Trainer presents/revisits James Baldwin's quote [session objective] with participants: "History does not refer merely, or even principally, to the past. On the contrary, the great force of history comes from the fact that we carry it within us, are unconsciously controlled by it in many ways, and history is literally present in all that we do."

Student reflection activity: Trainer: * In thinking about the film, "Daddy Hunger" and our discussions about fathers, do you think James Baldwin's statement about the history we carry within us makes any sense now? * Are there any commonalities between James Baldwin's quote and the idea that "we hold fast to our ideas about ourselves, to our interpretations of how things are in the world, to our grievances, our fears and anxieties, our sense of identity, and our own pain?" * Can we change the pattern of fatherhood that we inherited from our fathers - and their fathers before them? Can we re-define for ourselves what it means to be a father?

•APPLICATION/EXTENSION

Teacher notes:

Activities: This project was funded by the Innovation Grants Program through the Prop 63 Mental Health Services Act

Program area:	Adult Basic Ed.
Other program area:	Men's Healing Circle
Brief description:	This session provides an in-depth understanding of the Buddha's second Noble Truth - the cause of suffering - is in examining the cause and effect of one's actions.
Number of sessions:	1
Time required for each lesson:	90 minutes
Setting:	Classroom
Instructional level:	01

•OBJECTIVES

Lesson goal based on student need:	Participants need to become aware of the Buddhist perspective on the art of living, and determine the extent to which such a perspective adequately informs their own life experience.
The student will be able to:	Understanding the law of cause and effect or karma.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
* small lips of paper and pencils	Needed in an exercise to introduce this lesson's topic - understanding the law of cause and effect, or karma.
Text pages:	
Notes to the teacher:	

•WARM-UP/REVIEW

Duration:	10 minutes
Activity:	Trainers asks participants how many of them do physical exercises or work out while they are incarcerated? How many times a week? [Trainer solicits their responses] And when you have a strenuous work out, how do you feel afterwards? How about the next day? [The assumption is that participants will respond by saying that their bodies feel good or that they feel sore the next day. Trainer points out that they have just demonstrated the law of cause and effect.]

•INTRODUCTION

Duration:	20 minutes
Teacher Notes:	Trainer facilitates an exercise demonstrating to participants how the law of cause and effect or karma has impacted their lives - namely, causing them to be incarcerated.
Activities:	* Trainer hands out 3 slips of paper and a pencil to participant. * Trainer says to participants: "Think back to the day and the moment right before you committed the offense that landed you in jail. I want you to write on one slip of paper how much time lapsed between the time you first thought about committing the offence and when you actually committing the offence? What was the time gate between the thought and the action? Was the gap in seconds, minutes, hours, or days? Write that number on one slip of paper with time unit - i.e. seconds, minutes, etc. [Participants names are not to be written on submitted slips of paper.] * Trainer collects the slips of paper, and writes on chalk/white board the number with time unit [seconds, minutes, hours, etc.] from each slip in a column and totals the adds up all the numbers to arrive at a total number and time unit. * On the second slip of paper, Trainer asks participants to write down the number of days, months, or years they wee sentenced by the court, and collects these papers [reminding them not to write their name on their paper]. * Trainer writes these number and time units on chalk/white board in a second column and totals these numbers so the two columns of numbers are side-by-side.

•PRESENTATION

Duration:	15 minutes
Skills that will be presented:	Listening, Speaking, Critical Thinking,
Steps of the presentation:	* Referring to the two columns of numbers with time units on the chalk/white board, Trainer asks participants what do these numbers mean? [Trainer solicits response from participants. The assumption is that the total gap in time between "thinking" about doing the offense is significantly less than the total number of time to be served by all participants as a result of being found guilty of the offense and serving time.] * Trainer asks which column represents the cause and which column represents the effect? [The assumption, here, is that participants will recognize that their incarceration is a reaction to a chain of actions that began with a thought to consider committing an offense; committing the offense which led to getting caught and being sentenced by a court and the result of serving time.] This chain of "willful actions in the past" demonstrates the law of cause and effect. This is your karma.

•PRACTICE

Duration:	10 minutes
Grouping:	Whole group
Activity type:	Research
Activity description:	* Trainer: The natural law of cause and effect is very important. Why? [solicits responses from participants] * Trainer: "If we cannot help others or be good human beings ourselves, the Buddha said at least do no harm to others. The reason why the Buddha said do no harm to others is that if we harm others, the harm or pain will backfire and have a negative effect upon us as well. This is the natural law of cause and effect. Another way of expressing this law is to recognize that "where there is an action there is always equal and opposite reaction" -- i.e. If we kill one person we will gain ten or more new enemies. The more violence we engage in, the more our enemies and suffering will increase. Without compassion [empathy or caring for others] there will be almost no end to violence and suffering." * Trainer asks participants to think about the chain of actions that led them to incarceration. Remind them that their willful actions in the past led to their present incarceration.
Duration:	20 minutes
Grouping:	Whole group
Activity type:	Role play
Activity description:	* Trainer asks participants to think about three past actions [thinking is an action]that led to their incarceration. Write the three actions down in their proper order on your third slip of paper. [Trainer stresses that each key action should be stated in one to three words. {No names should be written on the slip of paper}] * Trainer collects participants' slips of paper and at random picks several slips to read out loud to the group. [The assumption, here, is that participants will understand that a chain of events - willful actions - led to their incarceration]

•EVALUATION

Duration:	15 minutes
Objective (from Step 2):	Understanding the law of cause and effect or karma.
Types of assessments:	Oral Quiz, Journal Entry,
Description:	Trainer presents three questions to participants for their critical thinking, and their response at the next session.
Student reflection activity:	Questions related to deepening participants' understand of their own karma [the law of cause and effect]: 1) Do you know what was the "initial" action on your part that lead to your current incarceration? [Remind them that thinking is an action.] 2) Could this "chain of willful actions" that lead to your incarceration have been avoided? If so, how could it have been avoided? 3) What do you think will influence your future willful actions after you are released from incarceration?

•APPLICATION/EXTENSION

	Outside classroom
Teacher notes:	
Activities:	Trainer asks participants to write the three evaluation questions down in their journals to come up with answers to be presented at the next training session. [There are no right or wrong answers]

Program area:	Adult Basic Ed.
Other program area:	Men's Healing Circle
Brief description:	This session explores the Buddha's third simple truth that declares that there is an end to suffering - when suffering is known and clinging [to attachments] is abandoned.
Number of sessions:	1
Time required for each lesson:	2 hours
Setting:	Classroom
Instructional level:	01

•OBJECTIVES

Lesson goal based on student need:	Participants need to become aware of the Buddhist perspective on the art of living, and determine the extent to which such a perspective adequately informs their own life experience.
The student will be able to:	Understand Buddha's third simple truth - that there is an end to suffering [by strengthening ones adaptability to change; ending our struggle and confusion in clinging to self or ego].
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
Text pages:	Article: What Buddhists Believe: Is There A Soul?
Notes to the teacher:	The above article is for the Trainer, only, to review prior to the second session so they are prepared to share with the group the challenge that refutes the Buddhists no-self concept.

•WARM-UP/REVIEW

Duration:	30 minutes
Activity:	* Trainer: What does the term mean "willful act . . . willful actions"? [Assumption is that with discussion, participants will mutually agree on the following definitions: a deliberate act; an action driven by our own will; we can choose to or not choose to act.] * Trainer divides participants into smaller groups of 2 - 3 participants, and asks participants in each group to share their responses with one another to the following three questions. [Purpose: To determine the extent to which participants are able to apply the law of cause and effect or karma to their own life experience] * In ending small group discussions, Trainer asks participant to respond to each of the above questions by a show of hands, only: 1) Do you know what was the "initial" action on your part that lead to your current incarceration? [Remind them that thinking is an action.] 2) Could this "chain of willful action" that led to your incarceration have been avoided? If so, how could it have been avoided? 3) What do you think will influence your future willful actions after you are released from incarceration? * Trainer [as a follow-up to warm-up questions discussion]: In thinking about your responses to the three questions about willful actions, did anyone come to the conclusion that your incarceration was result of know thought of your own? That there were no chain of actions on your part that led to your current circumstances? [Trainer asks these participants to explain how they arrived at such a conclusion.] [Assumption is that most participants will recognize that their present circumstances are the result of their actions in the past; their future circumstances will depend on their willful actions in the present - thereby, demonstrating their understanding of the law of cause and effect.] * [If there is/are participant(s) that believe that there past actions did not lead to their present circumstance, Trainer asks them: "How did you end up here? What brought you here?"]

•INTRODUCTION

Duration:	45 minutes
Teacher Notes:	Trainer: This session is to review Buddha's first 3 Simple [Noble] Truths, and to ensure that participants are able to interpret these three truths in the context of their own life experience and the life experience of others

Activities: * Participants remain in their smaller groups of 2 -3 participants, but choose a different spokes person from the previous exercise. * Trainer writes key words from the past three sessions on a chalk/white board - suffering; self or ego; survival of the fittest; hope and fear; karma; three poisons; willful actions. * Trainer asks each group to be prepared to define or explain the meaning of only 2 of the words or phrases written on the chalk/white board when the larger group reconvenes. [Trainer asks each group to identify which two words/phrases their group plans to discuss and present to the larger group prior to beginning the exercise - insuring that all the above words/phrases are addressed.]

•PRESENTATION

Duration: 45 minutes

Skills that will be presented: Listening, Speaking, Critical Thinking,

Steps of the presentation: * Trainer calls on each small group spokes person to, first, identify the words or phrases they are going discuss prior to their presentation. [After spokes person's brief presentation on each word or phrase, Trainer asks if other members of the group would like to add or change anything presented by their spokes person's remarks?]

Step 2: * Trainer re-enforces key concept learned in discussions of the Buddha's first 3 Simple Truths in their own summary statement: "Karma is the simple law of cause and effect. Karma is motivated by confusion - that is, by belief in a self or ego. Karma begins with the ignorance of clinging to a self or ego [one's own private fulfillment; one's own self importance]. Attempting to maintain a self creates a continual chain of willful actions based on impulse and expressed through body, speech, and mind. Our present circumstances are the result of willful actions in the past; our future circumstances depend on our willful actions in the present."

•PRACTICE

Duration: 15 minutes

Grouping: Whole group

Activity type: Research

Activity description: * Trainer: Recognizing now the impact that karma [the law of cause and effect] plays in our lives . . . that our present circumstances are the result of willful actions in the past; that our future circumstances depend on willful actions in the present, how much of a challenge is it for us to insure that our present willful actions do not lead us back to the same circumstance, here, or possibly lead us into a worse circumstance? [Trainer solicits responses from participants.] * Trainer states Buddha's 4th simple truth: There is a path that leads to the end or cessation of struggle and confusion, and the attainment of enlightenment [meaning, to see things clearly; to be awake]; that cuts this chain reaction of impulsive willful actions. This is the subject of our next session.

•EVALUATION

Duration: 15 minutes

Objective (from Step 2): Understand Buddha's third simple truth - that there is an end to suffering [by strengthening ones adaptability to change; ending our struggle and confusion in clinging to self or ego].

Types of assessments: Participant Questions & Responses

Description: The evaluation/review is an open discussion [facilitated by the Trainer] where participant's ask questions and other participants are invited to respond. The Trainer only responds when participant responses to questions asked are incomplete or inadequate.

Student reflection activity:

•APPLICATION/EXTENSION

Teacher notes:

Activities:

Program area:	Adult Basic Ed.
Other program area:	Men's Healing Circle
Brief description:	The session presents the Buddha's Fourth Simple [Noble] Truth, and introduces participants to the practice of quiet sitting.
Number of sessions:	1
Time required for each lesson:	90 minutes
Setting:	Classroom
Instructional level:	01

•OBJECTIVES

Lesson goal based on student need:	Participants need to become aware of the Buddhist perspective on the art of living, and determine the extent to which such a perspective adequately informs their own life experience.
The student will be able to:	Articulate Buddha's 4th Simple Truth - that there is a path that leads to the end of struggle and to seeing things clearly through quiet sitting or meditation.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
Text pages:	
Notes to the teacher:	

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	* Trainer asks participants to stand without moving, close their eyes, and imagine that they are at the center of a busy intersection with traffic coming from all directions. Trainer asks them to imagine there are no stoplights or traffic cops - just oncoming traffic. * Trainer asks participants to imagine the sounds at the intersection: running motors, screeching brakes, screams and shouts from people on the sidewalks and in cafes, etc. * Trainer asks them to visualize the intersection: people moving back and forth; the rushing traffic coming toward them from all directions, etc. * Trainer asks participants how they feel standing in the intersection [normal responses include - I am afraid, confused, paralyzed, etc.] "What will you do?" [and waits for answers from participants] "Do you know which way is north? [pointing out that compasses are useless here in the intersection - implying your material possessions and your knowledge of how to use such an instrument will not help you here in the intersection.] "How will you negotiate this traffic here in the intersection?" [responses from participants]

•INTRODUCTION

Duration:	15 minutes
Teacher Notes:	Trainer explains that the experience of standing at the intersection in the traffic exercise is a metaphor for life - living is like standing in an intersection; life events and experiences are coming at you from all directions; you are struggling to survive.
Activities:	* Trainer asks participants to stand, again, without moving and with their eyes close. Instead of imagining you are in traffic you are at an intersection in your own life where people, places, and events are coming at you from all sides. Some of the people coming at you are family and friends; others are strangers who may or may not want something from you. * Things happen while you are standing at the intersection of your life that trigger joy and hope [like buying your first brand new car or holding your first child in your arms] and at other moments there is fear [i.e. a response to worrying about finding a place to stay; eating your next meal; finding a job, etc.] * Watch your thoughts [participants are asked to not try to control their thoughts] while standing at the intersection. [The assumption is that participant thoughts and emotions are constantly changing.]

•PRESENTATION

Duration:	30 minutes
Skills that will be presented:	Listening, Quiet Sitting Instruction
Steps of the presentation:	* Trainer: The exercise we just completed - standing at the intersection of your life - relates to the Buddha's 4th Simple Truth - that there is a path that leads to the end of struggle and enables you to see things clearly. And central to that path is the practice of quiet sitting or meditation.
Step 2:	Trainer introduces participants to a quiet sitting skill set by facilitating their first group meditation: * Relax and take a comfortable posture in your seat, upright but not rigid - sitting with your head, shoulders, and spine vertically aligned but without tension. The posture expresses your wakefulness - you are not asleep or dreaming. * Rest your hands comfortably on your thighs with palms down. Your eyes are open with your gaze directly slightly downward. Do not have a fixed stare at one point or blur everything into a fuzzy haze, but gently take in the immediate environment in front of you
Step 3:	* Become aware of your breathing going out; feel your physical breath going out - not just a mental picture of your breath. * Your breath goes to the end of its journey and dissolves into space. When your breath dissolves into space, there is a gap, and that is followed by the inbreath. The inbreath is not emphasized. * Breath; out; dissolve; gap. This is the process we are working with. There is no one watching the breath; become one with the breath. [The reason we work with the out breath is because it has a natural sense of expansion . . . of letting go. There is simply breath going out . . . dissolving, and gap. In this practice you will find your own way.
Step 4:	* According to traditional instructions, when a thought arises, label it "thinking." Labeling thinking is merely a reminder to return to the breath. It is not said out loud. [When we label "thinking," the thought process is cut, on the spot, and in doing so we automatically come right back to the breath. Bodily sensations are also labeled "thinking."
Step 5:	* After giving these instructions, Trainer encourages participants to sit for a short meditation of 5 to 8 minutes.

•PRACTICE

Duration:	15 minutes
Grouping:	Whole group
Activity type:	Role play
Activity description:	* Trainer facilitates a discussion with participants, asking them to share what their experience was like in the first group meditation practice. [The purpose of the Trainer, here, is to address any concerns about how to properly use the quiet-sitting techniques presented to the group].

•EVALUATION

Duration:	15 minutes
Objective (from Step 2):	Articulate Buddha's 4th Simple Truth - that there is a path that leads to the end of struggle and to seeing things clearly through quiet sitting or meditation.
Types of assessments:	Oral Quiz,
Description:	The practice discussion serves as the evaluation component in this lesson in that it provides the Trainer and opportunity to gauge the extent to which participants understood and are able to put into practice the quiet sitting techniques presented in the lesson.
Student reflection activity:	* After each meditation practice, Trainer encourages participants to share their observations about their practice IN group discussion. Examples of open-ended questions to begin conversation might be [there are no wrong answers]: 1) Was today's meditation experience different from your previous experiences with meditation? How were they different? 2) Have you had any breakthroughs as a result of your practice? 3) What challenges you in strengthening your practice?

•APPLICATION/EXTENSION

	Outside classroom
Teacher notes:	* Trainer instructs participants to make an effort to practice their quiet sitting techniques on a daily basis for a short period [15 minutes] in the early morning and for another short period [15 minutes] in the evening. * Trainer: "Don't beat yourself up or get discouraged if you think you did something wrong or if you miss a meditation period. Be gentle with yourself and do the best you can. You will find your own way. Your best teacher will be yourself. * You are encouraged to meditate as a group if that's convenient for you. You will find support in quiet sitting, together. Perhaps, one or two of you can find a location [a space], and a time for your practice. Someone can also keep the time so you initially limit your group meditation to 15 minutes for now. [Trainer responds to any questions from participants about these instructions.]

Activities:

The primary activity in the next 4 - 5 training sessions is the group practice of quiet sitting; the repetition of Parts 2 - 5 in the presentation section of this training module.

Program area:	Adult Basic Ed.
Other program area:	Men's Healing Circle
Brief description:	This session presents instructions for the development of a walking meditation in two out of the four distinct stages.
Number of sessions:	1st/4
Time required for each lesson:	60 minutes
Setting:	Classroom
Instructional level:	01

•OBJECTIVES

Lesson goal based on student need:	Participants will learn a complimentary or alternative meditation practice to integrate with or take the place of quiet sitting [sitting meditation] called "a walking meditation."
The student will be able to:	Learn a "walking meditation" practice as an alternative to or serve as a complimentary practice to sitting meditation.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
Text pages:	
Notes to the teacher:	"The Benefits of Walking Meditation," by Sayadaw U Silananda, Access to Insight, 7 June 2010, http://accesstoinsight.org/lib/authors/silananda/bl137.html is for the Trainer's use, only, and is not meant for distribution to participants.

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Trainer facilitates a 15 minute quiet sitting meditation practice [refer to "Fourth Simple Truth" lesson's meditation exercise.

•INTRODUCTION

Duration:	10 minutes
Teacher Notes:	Trainer will instruct participants in how to practice walking meditation in two [2] incremental stages with a practice session after the introduction of each stage. This session is on the first stage, only.
Activities:	* Trainer has participants form a single line - one participant behind the other - and walk in single file in a circle around the periphery of the room in silence; then has them stop and face the center of the room. * Trainer: "What does the word "mindfulness" mean?" [Solicits responses from participants. While some participants may come up with the definition, "to be thoughtful or mindful," Trainer defines the work "mindful" as associated with the Buddhist practice of meditation or quiet sitting as "to be engaged in moment to moment awareness of a present event or remembering to be aware of something; an activity of the mind. So to be "mindful or to practice mindfulness is to be engaged in any of the above activities of the mind.

•PRESENTATION

Duration:	10 minutes
Skills that will be presented:	Listening, Walking

Steps of the presentation:	* Trainer: "Meditation or mindfulness can be practice in other ways than just quiet sitting. One can practice mindfulness when standing or when lying down, and in walking. Today, I will teach you how to be mindful while walking." [Trainer tells participants that a walking meditation can be used to complement their quiet sitting practice or used as an alternative for those participants who may find a sitting meditation challenging at times. A walking meditation, however, should not be thought of as a permanent substitute for the practice of sitting quietly, but may be helpful in the development of sitting meditation.]
Step 2:	* Trainer asks participants to be be mindful of only one thing during walking meditation: to be mindful of the act of stepping while you make a note silently in your mind, "stepping, stepping, stepping," or you can silently say to yourself "left, right, left, right." You may walk at a slower speed than normal during this practice. [Trainer demonstrate. Trainer walks slowly around the inner space of the circle saying quietly "stepping, stepping, stepping," with each step forward - reminding participants that they should only say this word "stepping" to themselves, silently in their mind.] * Trainer: When you find your mind wandering from be mindful of your stepping, gently bring your mind back to paying attention to your foot step say "stepping" silently with each ste
•PRACTICE	
Duration:	10 minutes
Grouping:	Whole group
Activity type:	
Activity description:	* Trainer instructs participants to walk silently in single file clockwise [or counter clockwise] around in a circle for 10 minutes being mindful of each step taken by saying "stepping" or "left or right" with each step.
Duration:	20 minutes
Grouping:	Whole group
Activity type:	Role play
Activity description:	* Participants take their seats to share with one another their experience with walking meditation. * Trainer: What was your experience like in walking meditation? [solicit participant responses] Was is more challenging that sitting meditation? [solicit participant responses] What was different about walking meditation as compared to sitting meditation? [solicit participant responses]
•EVALUATION	
Duration:	0 minutes
Objective (from Step 2):	Learn a "walking meditation" practice as an alternative to or serve as a complimentary practice to sitting meditation.
Types of assessments:	No Evaluation Needed
Description:	
Student reflection activity:	
•APPLICATION/EXTENSION	
	Outside classroom
Teacher notes:	* Trainer tells participants to practice as an alternative walking meditation for 15 minutes, twice a day, if quiet sitting [sitting meditation] remains challenging, or use walking meditation to complement their sitting meditation practice when they fell like it.
Activities:	

Program area:	Adult Basic Ed.
Other program area:	Men's Healing Circle
Brief description:	This session presents instructions for the development of a walking meditation in two distinct stages.
Number of sessions:	1
Time required for each lesson:	75 minutes
Setting:	Classroom
Instructional level:	01

•OBJECTIVES

Lesson goal based on student need:	Participants will learn a complimentary or alternative meditation practice to integrate with or take the place of quiet sitting [sitting meditation] called "a walking meditation."
The student will be able to:	Learn a "walking meditation" practice as an alternative to or serve as a complimentary practice to sitting meditation.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
Text pages:	
Notes to the teacher:	

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Trainer facilitates a 15 minute quiet sitting meditation practice [refer to "Fourth Simple Truth" lesson's meditation exercise.

•INTRODUCTION

Duration:	15 minutes
Teacher Notes:	Trainer will instruct participants in how to practice walking meditation in two [2] incremental stages with a practice session after the introduction of each stage. This session is on the second stage of the practice.
Activities:	* Trainer has participants form a single line - one participant behind the other - and walk in single file in a circle around the periphery of the room in silence. * Trainer reviews last session and instructs participants to walk slow enough to be able to say quietly to themselves the word "stepping" each time they take a step. When you find your mind wandering from be mindful of your stepping, gently bring your mind back - by saying to yourself, "thinking" - and, again, pay attention to your foot step say "stepping" silently with each step. [Exercise approx. 5 minutes] * Participants remain in a single-file line around the periphery of the room, but are asked to turn towards the center of the circle. * Trainer explains that when participants are asked to resume their walking around the periphery of the room, they need to be mindful of two [2] stages; i). stepping, and ii). putting down the foot while making the mental note "stepping, putting down; stepping, putting down" with each foot step.

•PRESENTATION

Duration:	10 minutes
Skills that will be presented:	Listening, Following instructions
Steps of the presentation:	* Trainer demonstrates the two [2] stage exercise by walking around the inner circle and saying out loud, "stepping, putting down" with each step. Asks participants if they have any questions before starting the exercise [Trainer responds to questions]

•PRACTICE

Duration:	15 minutes
Grouping:	Whole group
Activity type:	
Activity description:	* Trainer: Reminds participants when they begin to walk to not say "stepping, putting down" out loud but to themselves. When you find your mind wandering, gently bring your mind back to paying attention to each footstep say "stepping, putting down" silently with each step. [a 5 - 10 minutes exercise for participants; optional - could strike a small metal bowl with wooden mallet to indicate when to start and when to end the exercise]

•EVALUATION

Duration:	20 minutes
Objective (from Step 2):	Learn a "walking meditation" practice as an alternative to or serve as a complimentary practice to sitting meditation.
Types of assessments:	check in
Description:	* Trainer: At the end of participant reflections on the activity, Trainer explains that although they pay close attention and slow down, they may not see all the movements and stages clearly. The stages may not yet be well-defined in the mind, and walking may seem like one continuous movement. As their concentration grows stronger, participants will observe more and more clearly the different stages in one step.
Student reflection activity:	* Trainer asks participants to share their two [2] stage walking meditation experience with the group leading with open-ended questions: i). Was this walking meditation challenging or easy for you? ii). How was it different than just the stepping meditation we did earlier? iii). Did any one of you find it boring? Why? [Trainer listens to the group without providing any additional instruction. If participants found the exercise boring then their minds were not committed or fully focused on "doing" their walking meditation.

•APPLICATION/EXTENSION

	Outside classroom
Teacher notes:	Trainer: Although we will not add anymore stages to practicing our walking meditation - beyond stepping and putting down our foot with each step - we could add two [2] more stages to this walking meditation?
Activities:	[Trainer asks participants to if anyone might know what those two additional stages might be? * Trainer reviews the first 2 stages - stepping and putting down the foot, and then challenges participants to discover for themselves what the last two stages might be in practicing walking meditation before the next training session. [Trainer asks participants if there is anyone in the group that would like to take this challenge on? Optional: Trainer may wish to come up with a prize for those who successfully are able to identify the last two [2] remaining stages to each step.]

Program area:	Adult Basic Ed.
Other program area:	Men's Healing Circle
Brief description:	This session presents instructions for the development of a walking meditation in two out of the four distinct stages.
Number of sessions:	1
Time required for each lesson:	90 minutes
Setting:	Classroom
Instructional level:	02

•OBJECTIVES

Lesson goal based on student need:	Participants will learn a complimentary or alternative meditation practice to integrate with or take the place of quiet sitting [sitting meditation] called "a walking meditation."
The student will be able to:	understand that along with the movement of the foot in walking meditation, there is also the noting mind, the awareness of the movement.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
Text pages:	
Notes to the teacher:	

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Trainer facilitates a 15 minute quiet sitting meditation practice [refer to "Fourth Simple Truth" lesson's meditation exercise.

•INTRODUCTION

Duration:	30 minutes
Teacher Notes:	* Trainer: Reminds participants that although they pay close attention and slow down, they may not see all the movements and stages clearly. The stages may not yet be well-defined in the mind, and walking may seem like one continuous movement. As their concentration grows stronger, participants will observe more and more clearly that there are four [4] stages to very one step.
Activities:	* Trainer reviews walking meditation in 2 stages with participants; has them line up in single file and walk around the periphery of the room walking slow enough to be mindful of two [2] stages in walking: i). stepping, and ii). putting down the foot while making the mental note "stepping, putting down; stepping, putting down" with each foot step. * Trainer: At the end of the last training [Walking Meditation 2] I said to you there were actually 4 stages in walking meditation. The first two we know - stepping and putting down. Has anyone come up with the last 2 stages in the walking meditation? * [Trainer breaks participants up into smaller groups of 3 or 4 participants; asks each group to identify their spokesperson, and gives each group 10 minutes to figure out what the last two remaining stages my be. * Whole group comes together and Trainer solicits responses from each group to the above question.[The assumption is that participants will identify all 4 stages in taking a step; in walking meditation - which are i) lifting the foot; ii) moving foot forward; iii) putting it down; and iv) touching or pressing the ground - "lifting, moving forward, putting down, pressing the ground"]

•PRESENTATION

Duration:	This project was funded by the Innovation Grants Program through the Prop 63 Mental Health Services Act 20 minutes
Skills that will be presented:	Listening,

Steps of the presentation:	* Trainer brings to the attention three discoveries that participants become aware of with continued practice of walking meditation and paying close attention to each movement: 1) Participants come to realize that there is also the noting mind, the awareness of the movement. With the moving foot, there are also the moments of awareness of each movement. 2) That there is pairing of mind [the awareness]and matter [the foot] at every moment of observation, that is, if they pay close attention; 3) Participants become aware of the role intention plays in effecting each movement. That is, with continued practice, participants recognize that there is a cause for every movement - conforming to the law of cause and effect; the relationship of cause and effect.
Step 2:	Trainer: * Each of the four stages in walking meditation are movements that in turn simply arise and disappear, arise and disappear. There is also the connection between mind and matter, which also arise and disappear with observing each stage of stepping.
Step 3:	* When you [participants] understand that mind and matter arising and disappearing at every moment, then you understand the impermanence of the processes of lifting the foot, and understand the impermanence of the awareness of that lifting - of coming into being and disappearing. * When that sequence disappears, it gives way to pushing the foot forward [matter] and the awareness of pushing the foot forward [mind]. * If our meditation is powerful enough to enable us to see the arising and disappearing of phenomena, then we can decide for ourselves that the phenomena observed are impermanent; that the body is impermanent; that our awareness is impermanent, our thoughts and feelings are impermanent, our awareness is impermanent, they are always changing.
Step 4:	* When we understand the impermanence of things and, therefore, the unsatisfactory nature of things [because we cannot have mastery over these things and make them permanent]. Things arise and disappear according to natural law - meaning the non-self nature of things; that no entity, no soul, no power has mastery over the impermanent nature of things - and we suffer, because we want . . .we desire . . . we crave permanency.

•PRACTICE

Duration: 10 minutes

Grouping: Individual

Activity type:

Activity description: Trainer: [Instructs participants to sit in a chair with their backs against the back of the seat and their feet flat on the floor in front of them.] * Trainer reviews the four discoveries presented during his/her presentation while asking participants to observe each of the movements [stages] of walking by simulating the four foot movements while sitting in their seat. Trainer asks participants to focus on the right foot and following his/her instructions: * Lifting - participants lift their right foot, keeping their right heel on the ground; * Moving forward - participants move the right foot forward, keeping the sole off the ground; * Putting down - participants place their right heel back on the ground, keeping the sole of their foot off the ground. * Pressing the ground - participants press their sole to the floor, so the whole right foot is on the ground. * Trainer: Did everyone experience the four stages of taking a step? [Assumption,here, is that all participants will recognize the four stages in taking one step by completing the exercise.]

Duration: 10 minutes

Grouping: Individual

Activity type:

Activity description: Trainer repeats the above exercise now with the left foot: This time,however, Trainer asks participants to say in their mind the name of each movement of the left foot as Trainer calls them: * Lifting - participants lift their left foot, keeping their left heel on the floor; * Moving forward - participants move the left foot forward, keeping the sole off the floor; * Putting down - participants place their left heel back on the floor, keeping the sole of their foot off the floor. * Pressing the ground - participants press their sole to the floor, so the whole left foot is on the ground. * Trainer: Did everyone experience the four stages of taking a step? [Assumption,here, is that all participants will recognize the four stages in taking one step by completing the exercise.]

Duration: 5 minutes

Grouping: Individual

Activity type:

Activity description: Trainer: Asks participants to repeat the above exercise, first with the right foot and then with the left foot, naming each of the four stages - lifting, moving forward, putting down, pressing to the ground - in their mind as they go through the movement of each stage.

•EVALUATION

Duration: 20 minutes

Objective (from Step 2): This project was funded by the National Endowment for the Humanities. **understand that along with the movement of the foot in walking meditation, there is also the noting mind, the awareness of the movement.**

Types of assessments:	Oral Quiz, Critical Thinking
Description:	A oral review of the discoveries made in the Trainer's presentation with reference to the participants' practice exercise.
Student reflection activity:	Trainer: If you were paying close attention, you may be able to answer the the following three questions [solicits their responses from participants]: 1) How many of you were able to be aware of each movement as you were doing it? [Assumption: i) Participants come to realize that there is also the noting mind, the awareness of the movement. With the moving foot, there are also the moments of awareness of each movement; ii) That there is pairing of mind [the awareness]and matter [the foot] at every moment of observation, that is, if they pay close attention] 2) What must happen before you are able to move your foot? [Assumption: Participants become aware of the role intention plays in effecting each movement. That is, with continued practice, participants recognize that there is a cause for every movement - conforming to the law of cause and effect; the relationship of cause and effect.] 3. In order for each stage [each of the four movements in each step] to start what must happen to the previous stage? [Assumption: Each of the four stages in walking meditation are movements that in turn simply arise and disappear, arise and disappear, etc.; mind [the awareness] and matter [the specific movement of the foot], arise and disappear at every movement of observation.
•APPLICATION/EXTENSION	
	Inside classroom
Teacher notes:	* Trainer: Given what you [participants] have learned about Buddha's 4 simple truths, quiet sitting and walking meditation, can anyone [participant] tell us what is the purpose of meditation? Trainer: The questions is posed: What is the purpose of . . . the importance of a sitting meditation or walking meditation? What does the practice do?
Activities:	* Trainer writes the question on the chalk/white board, and asks participants to write it down in their journals. * Trainer asks participants to come up with responses to the question to be discussed at the next training session.

Program area:	Adult Basic Ed.
Other program area:	Men's Healing Circle
Brief description:	Participants are given a choice of doing "quiet Sitting" or a walking meditation practice followed by group discussion.
Number of sessions:	8
Time required for each lesson:	60 minutes
Setting:	Classroom
Instructional level:	02

•OBJECTIVES

Lesson goal based on student need:	to develop a routine meditation practice - based on either "quiet sitting" or walking meditation or a combination of both.
The student will be able to:	participate in a group meditation practice on a routine basis.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
Text pages:	
Notes to the teacher:	

•WARM-UP/REVIEW

Duration:	30 minutes
Activity:	<p>Trainer facilitates with the group a deep relaxation exercise: * Participants are asked to lay on the floor on their backs with their palms turned up and close to their sides. They should be relaxed. * Trainer instructs participants to gradually tighten their whole body from a count of 1 to 5 so their entire bodies are rigid and tight when the Trainer says "begin." * Trainer has participants hold this tight body position for about 5 seconds before saying release. [Participants stay relaxed for 30 seconds to 1 minute before then next instruction is given.] * Trainer instructs participants that they will slowly tighten and then release a body part as he/she names that body part. Trainer speaks relaxed and slowly allowing for at least a 10 - 15 second rest between naming a body part, starting with the toes and working-up to the top of the head. * Trainer begins: "toes - tighten and release; both feet - tighten the muscles in the feet and release; calves - tighten and release; thighs - tighten and release; buttocks [lifting it up off the floor] - tighten and release; fingers and palms of hands [making a fist] - tighten and release; forearms - tighten and release; biceps - tighten and release; stomach - taking a breath into the stomach extend it out as far as it will go . . . hold . . . release; taking a breath into the chest area extend it out as far as it will go . . . hold . . . release; both sides of the neck - tighten and release; throat area - tighten and release; back of neck - tighten and release; squeeze-up the face pushing up towards the nose - tighten and release; close your eyes and squeeze them tight and release; squeeze your forehead and release. * [Participants stay in a relaxed position for approx 1 minute or so] Trainer then instructs participants to take in a breath as they tighten and make rigid their entire body. Then, Trainer says "release" after approx. 5 seconds and participants return to relaxation pose. * Trainer says, "Now your whole body is fully relaxed and all of your weight is being held up by the floor." [Participants are allowed to lay quietly in this relaxation pose for at least 5 minutes] * At the end of this exercise, Trainer asks participants to gently open their eyes when they are ready, and sit upright.</p>

•INTRODUCTION

Duration:	minutes
Teacher Notes:	
Activities:	This project was funded by the Innovation Grants Program through the Prop 63 Mental Health Services Act

•PRESENTATION**Duration:** minutes**Skills that will be presented:****Steps of the presentation:****•PRACTICE****Duration:** 15 minutes**Grouping:** Small group**Activity type:****Activity description:** * Participants are given the option of choosing to do quiet sitting or a walking meditation for 15 minutes. [Each group practices concurrently] * Trainer reviews with each group meditation techniques associated with both meditation disciplines [refer to "Walking Meditation - Part 3" and "Value of Meditation" lesson plan, under "practice," for quiet sitting for detailed instructions on each meditation practice]**Duration:** 15 minutes**Grouping:** Small group**Activity type:****Activity description:** * Some participants practice a Walking meditation - i) "stepping" and 2) "putting down the foot" - for participants who wish to meditated in this way; challenge them to become aware of the four stages in walking - 1) lifting, 2) moving forward, 3) putting down, 4) pressing to the ground.**Duration:** 15 minutes**Grouping:** Small group**Activity type:****Activity description:** * Some participants practice quiet sitting.**Duration:** 30 minutes**Grouping:** Whole group**Activity type:** Role play**Activity description:** Participant discussion on their observations about their meditation practice, and question and answer session.**•EVALUATION****Duration:** minutes**Objective (from Step 2):** participate in a group meditation practice on a routine basis.**Types of assessments:****Description:****Student reflection activity:****•APPLICATION/EXTENSION****Teacher notes:****Activities:**

INTRODUCTION TO THE HEALING CIRCLE COGNITIVE-BEHAVIORAL PSYCHOTHERAPY GROUP PROCESS

Psychotherapeutic Format

The psychotherapeutic portion of the Healing Circle is conducted in a traditional cognitive-behavior therapy (CBT) group format. However, specific topics that are relevant to the African-American probationer population are introduced at the beginning of each scheduled session which will guide the participants toward the leaders' desired outcome. It is not intended that the group be run as a structured class; the group's didactic character only surfaces as the group is guided toward various themes representing areas where psychological growth is needed in the lives of the participants. Consequently, the group content to be covered cannot be written up in a regular "lesson plan" format for the benefit of therapists in training to systematically emulate. Very few classroom "materials" are required as the discussion themes include areas of life regularly experienced by the participants. Fortunately, most clinicians trained with a cognitive-behavioral orientation will already understand how to facilitate such a psychotherapeutic group.

Eight therapeutic treatment objectives are identified as relevant to the psychological growth of the inner-city, African-American, male, probationer population (See Appendix HC-A). In accordance with most psychotherapy treatment plans, an attempt is made to incorporate every treatment objective into each of the sessions conducted. The relevance of the session themes to the personal lives of the participants facilitates the knitting of all eight treatment objectives into each session.

Healing Circle Participants

The Healing Circle participants represent a group of individuals who live independent lives and tend to be quietly battling physical survival in their communities (i.e., higher rates of homelessness than acknowledged, encountering potential acts of violence daily, seeking food, etc.). The Healing Circle facilitator(s) need also to remain aware of the extreme variance in literacy skills amongst the participants.

Because regular voluntary participation in any structured program (i.e., school, self-help groups, organized team sports, religious services, etc.) combined with the participants' propensity toward flexibility and impulsiveness will make their consistent attendance for the Healing Circle sessions a low priority, a reward system will need to be implemented to enhance the regular participation of the African-American probationers. Money has proven to be one of this populations' stronger motivators in combination with an opportunity to reduce their time on probation. In addition to the reward system, to increase Healing Circle group attendance, a captive audience of participants might be considered (operate the program with individuals who remain incarcerated) or diligent probation officers will need to be assigned to the participant to hold the probationers accountable.

Healing Circle Facilitators

The difficulty in training facilitators (clinicians) to lead Healing Circle groups does not lie in the intellectual capabilities of the facilitators, but rather in the racial, ethnic and cultural make-up of the Healing Circle participants (young African-American males on probation within the U.S. criminal justice system). It has long been proven that the necessary clinician traits for conducting effective psychotherapy are “genuineness, empathy, and warmth”. The problem in the United States of America (including Alameda County) is that, due to their extended history of being oppressed and a lifetime of unfair double standards, many African-Americans (esp. young male, inner-city, African-Americans) have only correlated “genuineness, empathy, and warmth” with people who look like them and who have personally experienced being Black (and male) in the U.S.A. Subsequently, to facilitate the establishment of the Healing Circle leader(s), it is imperative that the leader(s) be of African-American descent, the lead facilitator be male, and he/they be knowledgeable and personally familiar with the general African-American culture and with inner-city street life in particular. It has proven irritating to most clients of African-American descent who participate in any psychotherapeutic related activity and have to regularly break their train of thought to explain phrases, jargon, traditions or cultural nuances.

Training non-African-American clinicians to conduct therapy related groups as African-Americans would be no easier than training female clinicians to be males... and should this country’s historic failure to get significant numbers of African-American males to take advantage of the mental health services made available not be proof enough to convince those in denial of the above-stated fact, then simply accept this seasoned clinician’s opinion as your guiding source.

Meeting the Health Circle treatment objectives for this project will prove consistently difficult, if not dangerous, for a non-African-American male to attempt. For the sake of all involved in the process, issues of self-destructive anger will be, at best, minimally touched upon by a group facilitator who literally represents the oppressor (white male). Group facilitators of other ethnicities might have a lightly better chance unless/until challenged as later arrivals to this county but viewed as historically having been provided a competitive edge over the African-American male when competing for jobs or promotion opportunities. Attempts to focus on the participants’ talents and strengths will be interpreted as insincere and naïve due to experiential ignorance.

Dealing with the African-American’s learned self-hatred and its correlation with self- and community-destruction would be superficially touched upon, though it is one of the primary personal issues that must be painfully examined and extracted from the traumatized psyches of the participants. As a comical example, this clinician would love to be a fly on the wall as a “well-trained” non-African-American clinician broached, and then, challenged the use of the word “nigga” and examined the word’s negative derivation within the African-American population.

Finally an inevitable transference process occurs, whereby the African-American probationers begin to relate to the facilitators as the fathers who have been absent in most of their lives. The original anger, cynicism, and fear of trusting significantly changes as African-American men consistently present as dependable and available facilitators.

Conducting Healing Circle Cognitive-Behavioral Psychotherapy Group Sessions

The Healing Circle Psychotherapy Group is a painful, but highly effective treatment modality for the cognitive restructuring of problematic African-American males. The psychotherapy group sessions occur weekly for twenty consecutive weeks (accommodating holidays) and each session lasts for 75 minutes. It is recommended that the number of participants be between five (5) and ten (10). Larger numbers of individuals participating in each session transforms the group into a primarily classroom type, didactic process rather than an introspective/experiential process. Each session begins with each participant checking in to tell how their week went and their state of mind at the start of the session. The learning/discussion topic is then introduced, discussed, and “pushed” into being personalized by each Healing Circle member. Each session is then closed with each participant’s checking out; stating how they feel at that time (sometimes only one descriptive word is allowed to be used) and how they intend to implement or practice in the upcoming week what was discussed during that session.

The first three lesson topics: 1) “The Definition of a Man,” 2) “Current Needs Theory and its Direct Correlation with Anger or Pleasure,” and, 3) “Four Dimensions of Power” begin the psychotherapy group series of lessons/themes. These three themes of cognitive restructuring set the foundation for all of the remaining sessions with the hope that the participants will have fully grasped them by the final session, “How to Build Meaningful Relationships.” Facilitators are to anticipate unexpected breaks in the weekly progression of planned discussion themes to be discussed as the participants will occasionally arrive for the group in crisis. The “Crisis Intervention/Resolution” session is to be implemented at this time. A back-up clinician might also remain “on hold” to be available to facilitate the group when the primary clinician finds himself unable to attend a group session during the twenty week run. This project’s back-up clinician was a psychologist with an extensive history of employment within the California State Prison system. This substitute clinician made himself available for questions from the participants concerning the prison system, and more importantly, offered his observations as to specifically which attitudes, behaviors and beliefs tended to be highly correlated with prison stays.

Some of the lessons/themes might also be condensed to provide time for employment development and career planning. African-American males have always fallen within the top unemployment rankings in this country (a major part of the historical and racial oppression mentioned early). Ergo, it is imperative that employment preparation, job placement and career planning be primary ingredients in any sincere formula to deter recidivism in the African-American male probation population.

Cognitive-Behavioral Group Learning/Discussion Lesson Plan Modules

- The Definition of a Man
- Current Needs Theory and Its Direct Correlation with Anger or Pleasure
- Four Dimensions of Power
- Crisis Intervention/Resolution
- Understand the Body, Mind, Spirit Connection
- Impulse Control/Slow Your Roll
- Coping with Loss, Grief and Sorrow
- Compromise vs. Sell-Out
- Forgiveness and How to Forgive the Unforgivable
- Dealing with Feelings of Intimidation
- Learning to be Bi-Lingual/Bi-Cultural
- How to Build Meaningful Relationships

Program area:	Adult Basic Ed.
Brief description:	Participants will learn the definition (purpose) of a man, (see Appendix HC-B).
Number of sessions:	1
Time required for each lesson:	75 minutes
Setting:	Classroom
Instructional level:	02

•OBJECTIVES

Lesson goal based on student need:	Objectives 1,2,3,4,5,6,7,8 (see appendix HC-A).
The student will be able to:	The student will be able to begin re-evaluating and redefining his role as a man.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
See appendix HC-B for general overview of expectations of participants' progress in this session.	
Text pages:	
Notes to the teacher:	Be prepared for the cultural challenges to a healthy definition of the purpose of a man.

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Explain group format (check-in, introduction of topic, discussion of the topic, and closure which includes utilizing or attempting to implement what was learned before returning for next session).

•INTRODUCTION

Duration:	5 minutes
Teacher Notes:	None
Activities:	Listening to the topic to be discussed this session.

•PRESENTATION

Duration:	45 minutes
Skills that will be presented:	Listening, Critical Thinking, Cognitive Behavioral Therapy
Steps of the presentation:	Open discussion of topic, subtly pulling quieter participants into conversations. Participants will learn to listen to opinions different from one's own (foundation work for upcoming sessions).

•PRACTICE

Duration:	minutes
Grouping:	Whole group
Activity type:	Role play
Activity description:	The duration of this activity occurs in conjunction with presentation. Cognitive-Behavioral Therapy (CBT)

•EVALUATION

Duration:	indef minutes
Objective (from Step 2):	The student will be able to begin re-evaluating and redefining his role as a man.
Types of assessments:	Observation, Survey,
Description:	Pre- and post-CBT group participation surveys to measure general well-being (See Dr. Ginwright's report).
Student reflection activity:	Final 10 minutes of closeout gives participants an opportunity to voice how they hope to implement lesson in upcoming week.

•APPLICATION/EXTENSION

	Inside classroom / Outside classroom
Teacher notes:	Each participant's willingness to apply CBT topics to life can be journaled by trainer, if desired.
Activities:	Change in behavior, language, and expectations of participants can be acknowledged each session.

Program area:	Adult Basic Ed.
Brief description:	Participants will identify their individual cluster of high needs and how the satisfaction or rejection of these needs determine their emotional and behavioral responses,(see appendices HC-C1 and HC-C2).
Number of sessions:	2
Time required for each lesson:	75
Setting:	Classroom
Instructional level:	02

•OBJECTIVES

Lesson goal based on student need:	Objectives 1,2,3,4,5,6,7,8 (see Appendix HC-A)
The student will be able to:	Begin understanding what irritates and what pleases them and why they choose to behaviorally respond as they do.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
See Appendix HC-C1 for general overview of how every human being responds to their needs when satisfied or denied. See Appendix HC-A2 for Needs List.	
Text pages:	
Notes to the teacher:	Participants will learn how to read and predict behaviors of others. Emphasize the positive manipulation of others; warn against the negative.

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Check-in allowing each member to state how their week went, how they currently are, and how they were able to recognize and/or apply previous week's session to their lives.

•INTRODUCTION

Duration:	5 minutes
Teacher Notes:	None
Activities:	Listening to the topic to be discussed this session.

•PRESENTATION

Duration:	45 minutes
Skills that will be presented:	Listening, Critical Thinking,
Steps of the presentation:	Participants will learn to cognitively identify their needs that trigger their emotions and behavior as well as using the emotions and behaviors of others to determine their needs. Open discussion of topic, subtly pulling quieter participants into conversations.

•PRACTICE

Duration:	This project was funded by the Innovation Grants Program through the Prop 63 Mental Health Services Act minutes
Grouping:	Whole group

Activity type:	Role play
Activity description:	CBT group session and completion of "Needs List" (See Appendix HC-E).
•EVALUATION	
Duration:	indef minutes
Objective (from Step 2):	Begin understanding what irritates and what pleases them and why they choose to behaviorally respond as they do.
Types of assessments:	Observation, Survey,
Description:	Pre- and post-CBT group participation surveys to measure general well-being (See Dr. Ginwright's report).
Student reflection activity:	Final 10 minutes of close-out gives participants an opportunity to voice how they hope to implement lesson in upcoming week.
•APPLICATION/EXTENSION	
	Inside classroom / Outside classroom
Teacher notes:	Each participant's willingness to apply CBT topics to life can be journaled by trainer, if desired.
Activities:	Change in behavior, language, and expectations of participants can be acknowledged each session.

Program area:	Adult Basic Ed.
Brief description:	Participants will learn the Four Dimensions of Power and begin to grasp the concept of never responding to an aggressor in the same dimension of attack, but rather to respond in the next higher dimension, (see appendix HC-D).
Number of sessions:	2
Time required for each lesson:	75
Setting:	Classroom
Instructional level:	02

•OBJECTIVES

Lesson goal based on student need:	Objectives 1,2,3,4,5,6,7,8 (See Appendix HC-A)
The student will be able to:	Identify the Four Dimensions of Power and apply them in a beneficial way as they face life's challenges.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
See Appendix HC-D for general overview of expectations of participants' progress in this session.	
Text pages:	
Notes to the teacher:	Be prepared to demonstrate how the leader is applying what is being taught.

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Check-in allowing each member to state how their week went, how they currently are, and how they were able to recognize and/or apply previous week's session to their lives.

•INTRODUCTION

Duration:	5 minutes
Teacher Notes:	None.
Activities:	Listening to the topic to be discussed this session.

•PRESENTATION

Duration:	45 minutes
Skills that will be presented:	Listening, Critical Thinking,
Steps of the presentation:	Participants will learn how to shift their responses to the provocations of others so as to not surrender their power. Open discussion of topic, subtly pulling quieter participants into conversations.

•PRACTICE

Duration:	minutes
Grouping:	Whole group
Activity type:	Role play
Activity description:	Cognitive-Behavioral Therapy (CBT)group process.

•EVALUATION

Duration:	indef minutes
Objective (from Step 2):	Identify the Four Dimensions of Power and apply them in a beneficial way as they face life's challenges.
Types of assessments:	Observation, Survey,
Description:	Pre- and post-CBT group participation surveys to measure general well-being. (See Dr. Ginwright's report).
Student reflection activity:	Final 10 minutes of close-out gives participants an opportunity to voice how they hope to implement lesson in upcoming week.

•APPLICATION/EXTENSION

	Inside classroom / Outside classroom
Teacher notes:	Each participant's willingness to apply CBT topics to life can be journaled by trainer, if desired.
Activities:	Change in behavior, language, and expectations of participants can be acknowledged each session.

Program area:	Adult Basic Ed.
Brief description:	The scheduled topics will occasionally be postponed for a week due to the fact that one or more of the participants will reveal an issue during "check-in" that will take priority on the group agenda (i.e., death in a member's family, a brush with the law, etc.).
Number of sessions:	2+
Time required for each lesson:	75 minutes
Setting:	Classroom
Instructional level:	02

•OBJECTIVES

Lesson goal based on student need:	Objectives 1,2,3,4,5,6,7,8 (see appendix HC-A).
The student will be able to:	Learn that their personal lives are of higher priority than any set lesson plans. Consequently, the total support of the group will shift toward processing and assisting a participant who arrives for the group while in crisis.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
No materials used.	
Text pages:	
Notes to the teacher:	It will become increasingly evident that the group has become family and that the trainer(s) is/are Dad.

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Check-in allowing each member to state how their week went, how they currently are, and how they were able to recognize and/or apply the previous week's session to their lives.

•INTRODUCTION

Duration:	5 minutes
Teacher Notes:	Remain extremely flexible during these crisis sessions.
Activities:	Cognitive Behavioral Therapy (CBT).

•PRESENTATION

Duration:	45 minutes
Skills that will be presented:	Listening, Critical Thinking,
Steps of the presentation:	Active demonstration of "you are your brother's keeper". Open discussion of crisis allowing participant to be the primary focus to the degree needed/allowed.

•PRACTICE

Duration:	minutes
Grouping:	Whole group
Activity type:	Research
Activity description:	Occurs in conjunction with presentation; CBT session; be flexible and expect work to be needed beyond the CBT session.

•EVALUATION

Duration:	indef minutes
Objective (from Step 2):	Learn that their personal lives are of higher priority than any set lesson plans. Consequently, the total support of the group will shift toward processing and assisting a participant who arrives for the group while in crisis.
Types of assessments:	Observation, Survey,
Description:	See Appendix HC-A; Pre-and post-CBT group presentation surveys to measure general well-being (see Dr. Ginwright's report).
Student reflection activity:	Final 10 minutes of closeout gives participants an opportunity to voice how they hope to implement this lesson in the upcoming week.

•APPLICATION/EXTENSION

	Inside classroom / Outside classroom
Teacher notes:	Each participant's willingness to apply CBT topics to life can be journaled by trainer, if desired.
Activities:	Change in behavior, language, and expectations of participants can be acknowledged each session.

Program area:	Adult Basic Ed.
Brief description:	Participants will become more aware of the impact on all three entities of their being (body, mind, and spirit) as they interact with their environments.
Number of sessions:	2
Time required for each lesson:	75
Setting:	Classroom
Instructional level:	02

•OBJECTIVES

Lesson goal based on student need:	Objectives 2,3,4,5,6,7,8 (See Appendix HC-A).
The student will be able to:	Recognize and appreciate the body, mind, and spirit interconnectedness.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
No materials used.	
Text pages:	
Notes to the teacher:	For participants having difficulty with concept of spirituality, have examples ready that have been described as intuition, having a hunch or feeling of danger not physically perceived, etc.

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Check-in allowing each member to state how their week went, how they currently are, and how they were able to recognize and/or apply previous week's session to their lives.

•INTRODUCTION

Duration:	5 minutes
Teacher Notes:	For participants having difficulty with concept of spirituality, have examples ready that have been described as intuition, having a hunch or feeling of danger not physically perceived, etc.
Activities:	Listening to the topic to be discussed this session.

•PRESENTATION

Duration:	45 minutes
Skills that will be presented:	Listening, Critical Thinking,
Steps of the presentation:	Participants will learn how past choices might not have been optimally healthy for them, but they will be able to cognitively change past and present choices to produce maximum physical, mental and spiritual healthiness.

•PRACTICE

Duration:	indef minutes
Grouping:	Whole group
Activity type:	Role play
Activity description:	Occurs in conjunction with presentation. Cognitive Behavioral Therapy (CBT) group process.

•EVALUATION

Duration:	minutes
Objective (from Step 2):	Recognize and appreciate the body, mind, and spirit interconnectedness.
Types of assessments:	Observation, Survey,
Description:	Pre- and post-CBT group participation surveys to measure general well-being (see Dr. Ginwright's report).
Student reflection activity:	Final 10 minutes of close-out gives participants an opportunity to voice how they hope to implement this lesson in the upcoming week.

•APPLICATION/EXTENSION

	Inside classroom / Outside classroom
Teacher notes:	Each participant's willingness to apply CBT topics to life can be journaled by trainer, if desired.
Activities:	Change in behavior, language, and expectations of participants can be acknowledged each session.

Program area:	Adult Basic Ed.
Brief description:	Participants will learn to diminish their proclivity to quickly respond to the emotional data they have received, but instead use more sensory information and measure their behavioral choices' future impact upon themselves and others.
Number of sessions:	1
Time required for each lesson:	75
Setting:	Classroom
Instructional level:	02

•OBJECTIVES

Lesson goal based on student need:	Objectives 1,2,3,4,5,6,7,8
The student will be able to:	Be more mindful of present physical, psychological, and spiritual circumstances before making decisions; be more mindful of their decisions' impact upon the physical, psychological and spiritual well-being of others.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
No materials used.	
Text pages:	
Notes to the teacher:	Once significant people are identified in participant's life, use this information to make participant slow down and re-evaluate their decisions' impact upon others, i.e., "would you want your daughter to marry a man like you?".

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Check-in allowing each member to state how their week went, how they currently are, and how they were able to recognize and/or apply the previous week's session to their lives.

•INTRODUCTION

Duration:	5 minutes
Teacher Notes:	Be certain the process of making the participants think of their physical, psychological and spiritual impact upon others be done in a non-judgmental manner.
Activities:	Listening to the topic to be discussed this session.

•PRESENTATION

Duration:	45 minutes
Skills that will be presented:	Listening, Critical Thinking,
Steps of the presentation:	Participants will learn to temporarily "step back" rather than "leap forward" when in an emotionally charged situation, allowing cognitions and mindfulness to be incorporated into their final behavioral decisions. Open discussion of the topic, subtly pulling quieter participants into conversations. Various scenarios might have to be creatively presented to prime the discussion well.

•PRACTICE

Duration:	minutes
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Grouping:	Whole group
Activity type:	Role play
Activity description:	Cognitive Behavioral Therapy (CBT) group process.
•EVALUATION	
Duration:	minutes
Objective (from Step 2):	Be more mindful of present physical, psychological, and spiritual circumstances before making decisions; be more mindful of their decisions' impact upon the physical, psychological and spiritual well-being of others.
Types of assessments:	Observation, Survey,
Description:	Pre-and post-Cognitive Behavioral Therapy (CBT) group presentation surveys to measure general well-being (see Dr. Ginwright's report).
Student reflection activity:	Final 10 minutes of close-out gives participants an opportunity to voice how they hope to implement this lesson in the upcoming week.
•APPLICATION/EXTENSION	
	Inside classroom / Outside classroom
Teacher notes:	Each participant's willingness to apply CBT topics to life can be journaled by trainer, if desired.
Activities:	Change in behavior, language, and expectations of participants can be acknowledged each session.

Program area:	Adult Basic Ed.
Brief description:	Because of the incessant violence in the communities from which the participants were selected in combination with their belief that to express feelings of pain is a weakness, an opportunity to examine and work through the pain will be provided.
Number of sessions:	1
Time required for each lesson:	75
Setting:	Classroom
Instructional level:	02

•OBJECTIVES

Lesson goal based on student need:	Objectives 1,2,3,4,5,6,7,8 See Appendix HC-A.
The student will be able to:	Begin process of owning, examining, and resolving past experiences of denied and/or unresolved grief and bereavement.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
No materials used.	
Text pages:	
Notes to the teacher:	This can be the most affect-driven and potentially volatile session in the series.

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Check-in allowing each member to state how their week went, how they currently are, and how they were able to recognize and/or apply previous week's session to their lives.

•INTRODUCTION

Duration:	5 minutes
Teacher Notes:	Expect a lot of transference from pain of absent fathers and negligent/absent mothers.
Activities:	Listening to the topic to be discussed this session.

•PRESENTATION

Duration:	45 minutes
Skills that will be presented:	Listening, Critical Thinking,
Steps of the presentation:	Participants will be better able to verbally express grief rather than deny and act out. Open discussion of topic, subtly pulling quieter participants into conversations.

•PRACTICE

Duration:	minutes
Grouping:	Whole group
Activity type:	Role play
Activity description:	Cognitive Behavioral Therapy (CBT) group process.

•EVALUATION

Duration:	minutes
Objective (from Step 2):	Begin process of owning, examining, and resolving past experiences of denied and/or unresolved grief and bereavement.
Types of assessments:	Observation, Survey,
Description:	Pre- and post-CBT group participation surveys to measure general well-being (see Dr. Ginwright's report).
Student reflection activity:	Final 10 minutes of close-out gives participants an opportunity to voice how they hope to implement this lesson in the upcoming week.

•APPLICATION/EXTENSION

	Inside classroom / Outside classroom
Teacher notes:	Each participant's willingness to apply CBT topics to life can be journaled by trainer, if desired.
Activities:	Change in behavior, language, and expectations of participants can be acknowledged each session.

Program area:	Adult Basic Ed.
Brief description:	Participants will re-evaluate their purpose as a man to assist them in deciphering the difference between surrendering to win for the sake of others vs. winning for self to the detriment of others.
Number of sessions:	1
Time required for each lesson:	75
Setting:	Classroom
Instructional level:	02

•OBJECTIVES

Lesson goal based on student need:	Objectives 1,2,3,4,5,6,7,8 (See appendix HC-A).
The student will be able to:	1) Recognize how their past decisions to selfishly satisfy their own needs or the not-too-well thought out needs of their community support systems might not have been in the best interest of the participant nor those support systems; 2) define a "sell-out" as anyone who is willing to cheat or sacrifice their own identified people for personal gain; 3) learn that cooperation overrides competitiveness from an African perspective; 4) learn that in many personal situations, men win by surrendering.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
No materials used.	
Text pages:	
Notes to the teacher:	Anticipate initial confusion and resistance as the capitalist and Euro-centric competitive philosophies of success are challenged.

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Check-in allowing each member to state how their week went, how they currently are, and how they were able to recognize and/or apply the previous week's session to their lives.

•INTRODUCTION

Duration:	5 minutes
Teacher Notes:	Self-preservation for survival will be difficult for participants to exchange for village-preservation to thrive.
Activities:	Listening to the topic to be discussed this session.

•PRESENTATION

Duration:	45 minutes
Skills that will be presented:	Listening, Critical Thinking,
Steps of the presentation:	Participants will recognize their propensity to gel and look out for one another as a group, identify the trainers as father-figures looking out for their well-being and become more cognizant of their positive and/or negative impact upon their community. Open discussion of the topic, subtly pulling quieter participants into conversations.

•PRACTICE

Duration:	minutes
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This project was funded by the Innovation Grants Program through the Prop 63 Mental Health Services Act

Grouping:	Whole group
Activity type:	Role play
Activity description:	Occurs in conjunction with presentation. Cognitive Behavioral Therapy (CBT) group process.
•EVALUATION	
Duration:	minutes
Objective (from Step 2):	1) Recognize how their past decisions to selfishly satisfy their own needs or the not-too-well thought out needs of their community support systems might not have been in the best interest of the participant nor those support systems; 2) define a "sell-out" as anyone who is willing to cheat or sacrifice their own identified people for personal gain; 3) learn that cooperation overrides competitiveness from an African perspective; 4) learn that in many personal situations, men win by surrendering.
Types of assessments:	Observation, Survey,
Description:	Pre- and post-CBT group presentation surveys to measure general well-being (see Dr. Ginwright's report).
Student reflection activity:	Final 10 minutes of close-out gives participants an opportunity to voice how they hope to implement this lesson in the upcoming week.
•APPLICATION/EXTENSION	
	Inside classroom / Outside classroom
Teacher notes:	Each participant's willingness to apply CBT topics to life can be journaled by trainer, if desired.
Activities:	Change in behavior, language, and expectations of participants can be acknowledged each session.

Program area:	Adult Basic Ed.
Brief description:	Participants will learn the principles of how to forgive those who have caused hurt and pain as well as how to assist others in forgiving them when the participants have caused the pain.
Number of sessions:	1
Time required for each lesson:	75 minutes
Setting:	Classroom
Instructional level:	02

•OBJECTIVES

Lesson goal based on student need:	Objectives 1,2,3,4,5,6,7,8 (See appendix HC-A).
The student will be able to:	Alter belief patterns concerning seeking vengeance versus forgiveness; eventually the participants will move into the prospect of overcoming violence, betrayal and/or personal violation.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
No material used.	
Text pages:	
Notes to the teacher:	This can be the second most affect-driven, and potentially, volatile session in the series.

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Check-in allowing each member to state how their week went, how they currently are, and how they were able to recognize and/or apply the previous week's session to their lives.

•INTRODUCTION

Duration:	5 minutes
Teacher Notes:	Expect a lot of affect (anger, fear, anxiety) from the prospect of being vulnerable through the forgiveness process. Emphasize the fact that directly seeking forgiveness should only occur when physically safe.
Activities:	Listening to the topic to be discussed this session.

•PRESENTATION

Duration:	45 minutes
Skills that will be presented:	Listening, Critical Thinking,
Steps of the presentation:	Participants will learn how to facilitate being forgiven by others they have wronged and proven techniques to assist the participants' forgiveness of those who have wronged them. Open discussion of the topic, subtly pulling quieter participants into conversations.

•PRACTICE

Duration:	minutes
Grouping:	Whole group
Activity type:	Role play
Activity description:	Cognitive Behavioral Therapy (CBT) group process.

•EVALUATION

Duration:	minutes
Objective (from Step 2):	Alter belief patterns concerning seeking vengeance versus forgiveness; eventually the participants will move into the prospect of overcoming violence, betrayal and/or personal violation.
Types of assessments:	Observation, Survey,
Description:	Pre- and post-CBT group participation surveys to measure general well-being (see Dr. Ginwright's report).
Student reflection activity:	Final 10 minutes of close-out gives participants an opportunity to voice how they hope to implement this lesson in the upcoming week.

•APPLICATION/EXTENSION

	Inside classroom / Outside classroom
Teacher notes:	Each participant's willingness to apply CBT topics to life can be journaled by trainer, if desired.
Activities:	Change in behavior, language, and expectations of participants can be acknowledged each session.

Program area:	Adult Basic Ed.
Brief description:	Participants will examine how their behavior choices are impacted when they feel intimidated and how they impact the behavior of others when they present in an intimidating manner.
Number of sessions:	1
Time required for each lesson:	75 minutes
Setting:	Classroom
Instructional level:	02

•OBJECTIVES

Lesson goal based on student need:	Objectives 1,2,3,4,5,6,7,8 (See appendix HC-A).
The student will be able to:	Examine where and how they have been short-changed due to feelings of intimidation or inadequacy. They will also become aware of how their intimidating appearances will not always be of benefit to them, esp. outside of the hardcore neighborhood.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
No materials used.	
Text pages:	
Notes to the teacher:	Be challenging without being judgmental. First examine strengths and benefits of past experiences of feeling intimidated and appearing intimidating. Then challenge participants with a better response in each situation (feeling intimidated/feeling intimidating).

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Check-in allowing each member to state how their week went, how they currently are, and how they were able to recognize and/or apply the previous week's session to their lives.

•INTRODUCTION

Duration:	5 minutes
Teacher Notes:	Be prepared with known scenarios of intimidation to combat participants' denial of being intimidated (e.g., applying for college for the first time, approaching a female one really cares about, being placed in a cell housing multiple past enemies, etc.).
Activities:	Listening to the topic to be discussed this session.

•PRESENTATION

Duration:	45 minutes
Skills that will be presented:	Listening, Critical Thinking,
Steps of the presentation:	Participants will learn to diminish the frequency of allowing feelings of intimidation to prevent them from continuing on a positive path. They will also be made aware of how their intimidating appearances can enhance the closing of potential doors of opportunity. Open discussion of the topic, subtly pulling quieter participants into conversation.

•PRACTICE

Duration:	This project was funded by the Innovation Grants Program through the Prop 63 Mental Health Services Act minutes
Grouping:	Whole group

Activity type:	Role play
Activity description:	Occurs in conjunction with presentation. Cognitive Behavioral Therapy (CBT) group process.
•EVALUATION	
Duration:	minutes
Objective (from Step 2):	Examine where and how they have been short-changed due to feelings of intimidation or inadequacy. They will also become aware of how their intimidating appearances will not always be of benefit to them, esp. outside of the hardcore neighborhood.
Types of assessments:	Observation, Survey,
Description:	Pre- and post-CBT group presentation surveys to measure general well-being (see Dr. Ginwright's report).
Student reflection activity:	Final 10 minutes of close-out gives participants an opportunity to voice how they hope to implement this lesson in the upcoming week.
•APPLICATION/EXTENSION	
	Inside classroom / Outside classroom
Teacher notes:	Each participant's willingness to apply CBT topics to life can be journaled by trainer, if desired.
Activities:	Change behavior, language, and expectations of participants can be acknowledged each session.

Program area:	Adult Basic Ed.
Brief description:	Participants will learn how to accept and reflect the style of communication and cultural values of those from whom they need service, assistance, or acceptance.
Number of sessions:	2
Time required for each lesson:	75 minutes
Setting:	Classroom
Instructional level:	02

•OBJECTIVES

Lesson goal based on student need:	Objectives 1,2,3,4,5,6,7,8 (SEE appendix HC-A).
The student will be able to:	Learn that it is imperative to be able to speak and present in a manner that reflects and comforts the dominant standard English-speaking, European-American population. Participants will be taught how to alter, not eliminate, the "player's game".
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
No materials used.	
Text pages:	
Notes to the teacher:	Be thoroughly in touch with the inner-city, African-American culture and ever-changing vocabulary. Multiple questions of clarification and understanding for items considered mundane by participants inhibits their willingness to delve deeply into personal issues.

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Check-in allowing each member to state how their week went, how they currently are, and how they were able to recognize and/or apply the previous week's session to their lives.

•INTRODUCTION

Duration:	5 minutes
Teacher Notes:	Be non-judgmental while reviewing the general European-American population's interpretation of "Ebonics", hip-hop attire, direct conversation and eye contact, sagging, and "bravado" when demonstrated by African-American males in various settings.
Activities:	Listening to the topic to be discussed this session.

•PRESENTATION

Duration:	45 minutes
Skills that will be presented:	Listening, Speaking, Critical Thinking,
Steps of the presentation:	Participants will learn how to perceive the world and themselves from the eyes of the dominant culture. They will then logically determine when it is better to transform and accommodate the needs of the dominant culture and when it is better to have the dominant culture choose to accommodate the participant's culture and language style. Open discussion of the topic, subtly pulling quieter participants into conversations.

•PRACTICE

Duration:	minutes
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Grouping:	Whole group
Activity type:	Role play
Activity description:	Occurs in conjunction with presentation. Cognitive Behavioral Therapy (CBT) group process.
•EVALUATION	
Duration:	minutes
Objective (from Step 2):	Learn that it is imperative to be able to speak and present in a manner that reflects and comforts the dominant standard English-speaking, European-American population. Participants will be taught how to alter, not eliminate, the "player's game".
Types of assessments:	Observation, Survey,
Description:	Pre- and post-CBT group presentation surveys to measure general well-being (see Dr. Ginwright's report).
Student reflection activity:	Final 10 minutes of close-out gives participants an opportunity to voice how they hope to implement this lesson in the upcoming week.
•APPLICATION/EXTENSION	
	Inside classroom / Outside classroom
Teacher notes:	Each participant's willingness to apply CBT topics to life can be journaled by trainer, if desired.
Activities:	Change in behavior, language, and expectations of participants can be acknowledged each session.

Program area:	Adult Basic Ed.
Brief description:	Participants will utilize all of the previous lessons to develop the skills, behaviors and attitudes necessary to construct healthy relationships.
Number of sessions:	2
Time required for each lesson:	75
Setting:	Classroom
Instructional level:	02

•OBJECTIVES

Lesson goal based on student need:	Objectives 1,2,3,4,5,6,7,8 (See appendix HC-A).
The student will be able to:	Culminate all of the previous lessons and begin to acknowledge their healthy manhood, better respect females (as mother, mate, and daughter figures), recognize their fears and anger sources, identify their needs and those of others, and avoid power struggles as they start building better relationships.
CASAS Competencies:	None selected
SCANS Competencies:	None selected

•RESOURCES

List of items:	Describe how each item is used in the lesson:
No materials used.	
Text pages:	
Notes to the teacher:	It will be imperative that the trainers will have shared enough of their own personal failures through their own relationship struggles that the participants will by now recognize the powerful growth potential from allowing oneself to take the risks of vulnerability.

•WARM-UP/REVIEW

Duration:	15 minutes
Activity:	Check-in allowing each member to state how their week went, how they currently are, and how they were able to recognize and/or apply the previous week's session to their lives.

•INTRODUCTION

Duration:	5 minutes
Teacher Notes:	Be firmly challenging and corrective when negative or disparaging comments are made against females or males who are regularly willing to sacrifice for others.
Activities:	Listening to the topic to be discussed this session.

•PRESENTATION

Duration:	45 minutes
Skills that will be presented:	Listening, Critical Thinking,
Steps of the presentation:	Personal self-knowledge and interpersonal strength development as methods of relationship building.

•PRACTICE

Duration:	minutes
Grouping:	Whole group
Activity type:	Role play

Activity description: Occurs in conjunction with presentation. Cognitive Behavioral Therapy (CBT) group process.

•EVALUATION

Duration:	minutes
Objective (from Step 2):	Culminate all of the previous lessons and begin to acknowledge their healthy manhood, better respect females (as mother, mate, and daughter figures), recognize their fears and anger sources, identify their needs and those of others, and avoid power struggles as they start building better relationships.
Types of assessments:	Observation, Survey,
Description:	Pre- and post-CBT group presentation surveys to measure general well-being (see Dr. Ginwright's report).
Student reflection activity:	Final 10 minutes of close-out gives participants an opportunity to voice how they hope to implement this lesson in the upcoming week and then for the rest of their lives.

•APPLICATION/EXTENSION

	Inside classroom / Outside classroom
Teacher notes:	Each participant's willingness to apply CBT topics to life can be journaled by trainer, if desired.
Activities:	Change in behavior, language, and expectations of participants can be acknowledged each session.

CURRENT NEEDS THEORY AND ITS DIRECT CORRELATION WITH ANGER OR PLEASURE

Participants will be taught how every human behavior and every non-substance or chemical induced emotion is nothing more complicated than an attempt to satisfy a personal need and the internal response to that need being satisfied or denied. Each participant will then be provided an opportunity to develop a hierarchy of their needs and recognize where their “hot buttons” for anger exist. Finally, the participants will learn through cognitive restructuring how to alter their behavioral responses to the anger-provoking unmet needs and choose behavioral responses to satisfy the needs without surrendering their power.

Significant Points Pertaining to Needs:

- Every chosen human behavior occurs to satisfy a need (we are selfish creatures).
- When needs are stepped on or denied, anger and/or anxiety is the usual emotional response.
- When needs are stroked or accommodated, comfort and/or pleasure is the emotional response.
- As a result of our birth order, our early developmental environments and our significant early life experiences, each of us has placed our needs in order of importance (hierarchy) to us for our survival.
- By pre-adolescence, one’s order or hierarchy of needs has been established and will minimally be altered for the rest of one’s life.
- Needs have no value and are neither good nor bad, so they are not to be judged.
- The behaviors chosen (free will) to satisfy the needs can be positive or negative, but the behaviors learned to satisfy the needs can be changed.
- To love someone in a way that can be felt or recognized by that person, the one who loves must be willing (eager) to sacrifice (die in self), their needs to ensure the needs of the loved one are satisfied.

FOUR DIMENSIONS OF POWER

Because males are frequently attracted to power, the participants will be introduced to four dimensions of power (physical, intellectual, emotional/psychological, spiritual) and taught how the efficacy of each dimension increases. Once the concept is comprehended, the participants will learn that nobody can take their power, but that it is inadvertently given away. Participants will then, through the sharing of past life choices, learn how they have surrendered their power, or more frequently, selected a dimension of power to deal with a life situation that proved too low in efficacy to successfully manage the situations at hand. This theme will run throughout the training sessions as the cognitive and behavioral processes are modified.

Scenarios are described and the participants can then learn to create a response at each of the four increasingly powerful dimensions of power.

(Ex. While rolling a newly purchased 10-speed bicycle out of a department store toward the parking lot, the theft alarm system is activated at the door and a rotund security guard accusingly yells, “Stop thief”!)

- **Physical Power:** Jump on the bike and ride away as quickly as possible because any police contact while being “Black and on probation” constitutes grounds for probation violation (discriminatory laws make it of minimal importance as to whether or not the African-American male is innocent).
- **Intellectual Power:** Stop and explain to the security guard that the bicycle was purchased, a sales receipt is possessed and the alarm system must be faulty.
- **Psychological/Emotional Power:** Stop, commend the accusatory security guard for being on top of his job, then politely ask what the security guard needs to feel comfortable allowing the bicycle owner to go on his way.
- **Spiritual Power:** Stop, not challenge the authority of the security guard, and totally surrender the situation to God or one’s “higher power” (learning the battle is not theirs).

LEARNING OBJECTIVES

- 1) Decrease anger built up in African-American males over realization that the national, state and city social and political structure has been systematically developed to place them in a disadvantageous position in their fight to legitimately survive.
- 2) Provide African-American males positive behavioral responses to replace traditional negative (self-destructive and community-destructive) behaviors when frustrations and anger do surface.
- 3) Learn how to increase participants' awareness of the gifts, talents and strengths they already possess and provide tangible/practical scenarios in which the participants can alter their thought processes in learning how to utilize these attributes to their benefit and to the benefit of their community.
- 4) Raise the expectations of the participants from viewing their lives as a battle to survive to viewing themselves as individuals who can positively thrive.
- 5) Learn how to decrease the overall impulsiveness of the participants through increased mindfulness, increased introspection, and cognitive restructuring.
- 6) By increasing one's own ability to recognize and receive empathy, improve the ability to empathize within each participant.
- 7) Slowly expose and begin to extinguish the 2013 version of African-American self-hatred and the humiliation of one's "Blackness" which fosters its expression through self-destruction and the destruction of those who represent "Blackness".
- 8) Reduce recidivism.

NEEDS LIST

PHYSICAL NEEDS

- To be touched, held, and kissed
- Frequent sexual release
- Exercise regularly
- For certain foods (i.e. chocoholic)
- For special sleep pattern
- Personal physical space
- To be close to someone
- To be alone
- Avoid physical confrontation
- Health/nutrition
- Other

SPIRITUAL NEEDS

- Regular church attendance
- Religious fellowship
- Bible study (always growing)
- Helping and serving others
- To be right with God (aligned with His will)
- Prayer/meditation
- Praise/worship
- Yoga, Tai Chi, etc.
- Other

PSYCHOLOGICAL/EMOTIONAL NEEDS

- To know you are loved
- To be accepted/liked by others
- For peace and tranquility in the home
- To avoid conflict/confrontation
- To be encouraged/emotionally supported/affirmed
- To know that your mate will always be with you (emotionally)
- To be involved socially
- To be connected with family
- Trust/honesty
- Financial stability (bills paid right away)
- Financial security (investments for tomorrow)
- To have control of you immediate environment
- To own your home
- To have your own space (psychologically)
- Autonomy/independence
- To be directed or instructed by someone
- To communicate
- To be respected
- To be in charge of activities/events
- To be intellectually stimulated
- To always grow, progress, improve
- To be productive
- To have opinions considered in all decisions
- For privacy (personal business not exposed)
- To present well publicly (dress, speech, clean vehicle, etc.)
- For cleanliness
- To be needed
- To be right

- To avoid pain
- For attention
- To be understood/heard/listened to
- To be pampered
- To know your children are safe and alright
- To compete/win
- For justice/fairness
- To be desired
- To excel
- For order/organization
- To avoid being taken advantage of
- Excitement/adrenaline rushes
- To avoid indebtedness
- For flexibility/spontaneity
- For consistency/stability
- To be made to feel special
- Be acknowledged/recognized
- Achieve/accomplish
- Be informed
- Be appreciated
- Know you are your mate's priority
- For reciprocity
- For people not to hurt
- Be challenged
- Be complimented
- Other

THE DEFINITION OF A MAN

The initial session examines the participants' definition of a man and begins to determine which perceived traits are healthy or unhealthy for the individual, the family and the community. The baseline understanding is that a primary role of a man is:

“To be willing to die (self-sacrifice) for the survival of the species.”

The young, inner-city African-American males will be challenged to alter their willingness to die from a predominantly physical perspective to a psychological/emotional perspective. Through the direct challenges of any unhealthy perspectives and replacing them with healthy ones, the participants will learn to alter their already programmed willingness to physically die for their own people to an awareness and willingness to sacrifice their pride, egos, desires, and emotional safety for the psychological/emotional well-being and health of their families and their community.

Facilitators have to be confident enough to challenge the unhealthy thought processes of the participants while not appearing judgmental. Incessant role modeling of healthy African-American male experiences will be necessary on the part of the facilitators while inevitably taking on the mantle of the frequently absent healthy African-American father figure.