



Standing Rock Wawokiya Teacher and OSEU Training

Dr. Scott Simpson and Sharla Steever

August 6-8, 2018

Day 1

9:00 AM – Gather at the Sitting Bull College Science & Technology Center Room 120/121

- Opening Prayer
- Introductions
- How the *National Board 5 Core Propositions*® and the *Center for Courage and Renewal*® Touchstones will guide our work together

9:30 AM – A Look at the “Phases of First Year Teaching,” the “Mobius Strip,” and the CCR Touchstones

- New Teacher Center “Phases of First Year Teaching” article
 - Remember our first years of teaching...
 - Small group interaction around the article
 - Preparing ourselves to be ready to support another teacher starting out
 - Listening to Parker Palmer share about the “Mobius Strip”
 - Soul & Role, the “undivided” life <https://youtu.be/GJnJkfORzb0>
- A look at the CCR Touchstones
 - How do the Touchstones help us create safe, brave, and a good learning space?
 - A deep look at the Touchstones and the Woose Sakowin together
 - Listening to Joseph Marshall III share about resiliency
 - Resiliency, diversity with Joseph Marshall III <http://www.wolakotaproject.org/oseu-two/oseu-two-interview-with-joseph-marshall-iii/>

11:30 AM – Break for Lunch

12:30 PM - Gather at the Sitting Bull College Science & Technology Center Room 120/121

- Mentoring vs. Induction
 - What mentoring is and isn’t...
 - A look at the research
 - How the NB 5 Core Propositions give us the standard of practice we strive for...

1:30 PM – Identifying Goals of Quality Mentoring:

https://docs.google.com/document/d/1rH4tPRB7GW687EMgfrUjmUK2SrhLMQ3pnMbek_aFU6I/edit

- Increasing Teacher Retention
- Professional Development (5 Core Propositions)
- Support Including “Personal” as well as “Professional”

- Relational Trust Building
- Promoting Community & Family Connections
- Cultural Responsive Approaches & Incorporating the OSEU
- Growing Teacher Leaders

3:00 PM – Closing

Day 2

9:00 AM – Gather at the Sitting Bull College Science & Technology Center Room 120/121

- Opening Prayer
- Reflections from Day 1

9:30 AM – Exploring the theme of “Abundance and Scarcity”

- Open with Parker Palmer’s “Summer Essay”
- Engage with questions: See Handout
- Finding what we need within our community
 - Sharing resources to use with our mentees

11:30 – Break for Lunch

12:30 PM - Gather at the Sitting Bull College Science & Technology Center Room 120/121

- How do we balance our lives both professionally and personally?
 - Engaging with the poem, “Fire”
 - How might the metaphor of “fire” help us to be strong mentors as well as to encourage our mentees?
- Taking time to prepare resources for the coming year of mentoring. Laying out a schedule and topics to cover.

3:00 – Closing

Day 3

9:00 AM – Gather at the Sitting Bull College Science & Technology Center Room 120/121

- Opening Prayer
- Reflections from Day 2

9:30 AM – Taking a look at the Oceti Sakowin Essential Understandings

- Brief overview of the WoLakota Project webpage – www.wolakotaproject.org
- Look through the resources that have been developed
- Shift into “Thematic Connections around the OSEU”
 - Use the prezzi and handout on the WoLakota Project website to guide conversations
 - Work on making other connections to themes within the OSEU

11:30 AM – Break for Lunch

12:30 PM - Gather at the Sitting Bull College Science & Technology Center Room 120/121

- Begin conversations around applying the OSEU within the context of mentoring

- How can the OSEU support the mentoring relationships with new teachers?
- Creating a plan.

2:45 PM – Final reflections of the training and closing

PHASES OF FIRST-YEAR TEACHING

August 17, 2011

By Ellen Moir

Articles

This article was originally written for publication in the newsletter for the California New Teacher Project, published by the California Department of Education (CDE), 1990.

First-year teaching is a difficult challenge. Equally challenging is figuring out ways to support and assist beginning teachers as they enter the profession. Since 1988 the Santa Cruz New Teacher Project has been working to support the efforts of new teachers. After supporting nearly 1,500 new teachers, a number of developmental phases have been noted. While not every new teacher goes through this exact sequence, these phases are very useful in helping everyone involved — administrators, other support personnel, and teacher education faculty—in the process of supporting new teachers. These teachers move through several phases from anticipation, to survival, to disillusionment, to rejuvenation, to reflection; then back to anticipation. Here's a look at the stages through which new teachers move during that crucial first year. New teacher quotations are taken from journal entries and end-of-the-year program evaluations.

ANTICIPATION PHASE

The anticipation phase begins during the student teaching portion of preservice preparation. The closer student teachers get to completing their assignment, the more excited and anxious they become about their first teaching position. They tend to romanticize the role of the teacher and the position. New teachers enter with a tremendous commitment to making a difference and a somewhat idealistic view of how to accomplish their goals. *“I was elated to get the job but terrified about going from the simulated experience of student teaching to being the person completely in charge.”* This feeling of excitement carries new teachers through the first few weeks of school.

SURVIVAL PHASE

The first month of school is very overwhelming for new teachers. They are learning a lot and at a very rapid pace. Beginning teachers are instantly bombarded with a variety of problems and situations they had not anticipated. Despite teacher preparation programs, new teachers are caught off guard by the realities of teaching. *“I thought I'd be busy, something like student teaching, but this is crazy. I'm feeling like I'm constantly running. It's hard to focus on other aspects of my life.”*

During the survival phase, most new teachers struggle to keep their heads above water. They become very focused and consumed with the day-to-day routine of teaching. There is little time to stop and reflect on their experiences. It is not uncommon for new teachers to spend up to seventy hours a week on schoolwork.

Particularly overwhelming is the constant need to develop curriculum. Veteran teachers routinely reuse excellent lessons and units from the past. New teachers, still uncertain of what will really work, must develop their lessons for the first time. Even depending on unfamiliar prepared curriculum such as textbooks is enormously time consuming.

“I thought there would be more time to get everything done. It’s like working three jobs: 7:30-2:30, 2:30-6:00, with more time spent in the evening and on weekends.” Although tired and surprised by the amount of work, first-year teachers usually maintain a tremendous amount of energy and commitment during the survival phase, harboring hope that soon the turmoil will subside.

DISILLUSIONMENT PHASE

After six to eight weeks of nonstop work and stress, new teachers enter the disillusionment phase. The intensity and length of the phase varies among new teachers. The extensive time commitment, the realization that things are probably not going as smoothly as they want, and low morale contribute to this period of disenchantment. New teachers begin questioning both their commitment and their competence. Many new teachers get sick during this phase.

Compounding an already difficult situation is the fact that new teachers are confronted with several new events during this time frame. They are faced with back-to-school night, parent conferences, and their first formal evaluation by the site administrator. Each of these important milestones places an already vulnerable individual in a very stressful situation.

Back-to-school night means giving a speech to parents about plans for the year that are most likely still unclear in the new teacher’s mind. Some parents are uneasy when they realize the teacher is just beginning and many times pose questions or make demands that intimidate a new teacher.

Parent conferences require new teachers to be highly organized, articulate, tactful and prepared to confer with parents about each student’s progress. This type of communication with parents can be awkward and difficult for a beginning teacher. New teachers generally begin with the idea that parents are partners in the learning process and are not prepared for parents’ concerns or criticisms. These criticisms hit new teachers at a time of waning self-esteem.

This is also the first time that new teachers are formally evaluated by their principal. They are, for the most part, uncertain about the process itself and anxious about their own competence and ability to perform. Developing and presenting a “showpiece” lesson is time-consuming and stressful.

During the disillusionment phase classroom management is a major source of distress. *“I thought I’d be focusing more on curriculum and less on classroom management and discipline. I’m stressed because I have some very problematic students who are low academically, and I think about them every second my eyes are open.”*

At this point, the accumulated stress of the first-year teacher, coupled with months of excessive time allotted to teaching, often brings complaints from family members and friends. This is a very difficult and challenging phase for new entries into the profession. They express self-doubt, have lower self-esteem and question their professional commitment. In fact, getting through this phase may be the toughest challenge they face as a new teacher.

REJUVENATION

The rejuvenation phase is characterized by a slow rise in the new teacher’s attitude toward teaching. It generally begins in January. Having a winter break makes a tremendous difference for new teachers. It allows them to resume a more normal lifestyle, with plenty of rest, food, exercise, and time for family and friends. This vacation is the first opportunity that new teachers have for organizing materials and planning curriculum. It is a time for them to sort through materials that have accumulated and prepare new ones. This breath of fresh air gives novice teachers a broader perspective with renewed hope.

They seem ready to put past problems behind them. A better understanding of the system, an acceptance of the realities of teaching, and a sense of accomplishment help to rejuvenate new teachers. Through their experiences in the first half of the year, beginning teachers gain new coping strategies and skills to prevent, reduce, or manage many problems they are likely to encounter in the second half of the year. Many feel a great sense of relief that they have made it through the first half of the year. During this phase, new teachers focus on curriculum development, long-term planning and teaching strategies.

“I’m really excited about my story writing center, although the organization of it has at times been haphazard. Story writing has definitely revived my journals.” The rejuvenation phase tends to last into spring with many ups and downs along the way. Toward the end of this phase, new teachers begin to raise concerns about whether they can get everything done prior to the end of school. They also wonder how their students will do on the tests, questioning once again their own effectiveness as teachers. *“I’m fearful of these big tests. Can you be fired if your kids do poorly? I don’t know enough about them to know what I haven’t taught, and I’m sure it’s a lot.”*

REFLECTION

The reflection phase beginning in May is a particularly invigorating time for first-year teachers. Reflecting back over the year, they highlight events that were successful and those that were not. They think about the various changes that they plan to make the following year in management, curriculum, and teaching strategies. The end is in sight, and they have almost made it; but more importantly, a vision emerges as to what their second year will look like, which brings them to a new phase of anticipation. *“I think that for next year I’d like to start the letter puppets earlier in the year to introduce the kids to more letters.”*

It is critical that we assist new teachers and ease the transition from student teacher to full-time professional. Recognizing the phases new teachers go through gives us a framework within which we can begin to design support programs to make the first year of teaching a more positive experience for our new colleagues.

Woope Sakowin (*Seven Virtues*) & the Circle of Trust Touchstones

Engagement with Other:

Wowaounihan (*Respect*) Wacante Oganake (*to Share*) Wowaunsila (*Compassion*)

- **Give and receive welcome.** People learn best in hospitable spaces. In this circle we support each other's learning by giving and receiving hospitality.
- *Speak your truth in ways that respect other people's truth.* Our views of reality may differ, but speaking one's truth in a circle of trust does not mean interpreting, correcting or debating what others say. Speak from your center to the center of the circle, using "I" statements, trusting people to do their own sifting and winnowing.
- *No fixing, saving, advising or correcting each other.* This is one of the hardest guidelines for those of us who like to "help." But it is vital to welcoming the soul, to making space for the inner teacher.
- *Learn to respond to others with honest, open questions.* Do not respond with counsel or corrections. Using honest, open questions helps us "hear each other into deeper speech."

Community:

Wowahwala (*Humility*) Wowacitanka (*Patience*)

- *What is offered in the circle is by invitation, not demand.* This is not a "share or die" event! Do whatever your soul calls for, and know that you do it with our support. Your soul knows your needs better than we do.
- *Be present as fully as possible.* Be here with your doubts, fears and failings as well as your convictions, joys and successes, your listening as well as your speaking.
- *Observe deep confidentiality.* Safety is built when we can trust that our words and stories will remain with the people with whom we choose to share, and are not repeated to others without our permission.

Engagement with Self:

Woohitike (*Principled Courage*) Woksape (*Wisdom*)

- **When the going gets rough, turn to wonder.** Turn from reaction and judgment to wonder and compassionate inquiry. Ask yourself, "I wonder why they feel/think this way?" or "I wonder what my reaction teaches me about myself?" Set aside judgment to listen to others—and to yourself—more deeply.
- *Attend to your own inner teacher.* We learn from others, of course. But as we explore poems, stories, questions and silence in a circle of trust, we have a special opportunity to learn from within. So pay close attention to your own reactions and responses, to your most important teacher.
- *Trust and learn from the silence.* Silence is a gift in our noisy world, and a way of knowing in itself. Treat silence as a member of the group. After someone has spoken, take time to reflect without immediately filling the space with words.
- *Know that it's possible* to leave the circle with whatever it was that you needed when you arrived, and that the seeds planted here can keep growing in the days ahead.

"Woope Sakowin in the Educational Setting," developed by Tamera L. Miyasato, TIE Learning Specialist, 2015 (Rev. 2017) based on Seven Laws and Translations presented by Birgil Kills Straight and Steven Newcomb, "Toward an Oglala Constitution," June, 2004.

THE FIVE CORE PROPOSITIONS

Through National Board Certification, the National Board for Professional Teaching Standards seeks to identify and recognize teachers who effectively enhance student learning and demonstrate the high level of knowledge, skills, abilities and commitments reflected in the following Five Core Propositions.

THE FIVE CORE PROPOSITIONS

1. TEACHERS ARE COMMITTED TO STUDENTS AND THEIR LEARNING.
2. TEACHERS KNOW THE SUBJECTS THEY TEACH AND HOW TO TEACH THOSE SUBJECTS TO STUDENTS.
3. TEACHERS ARE RESPONSIBLE FOR MANAGING AND MONITORING STUDENT LEARNING.
4. TEACHERS THINK SYSTEMATICALLY ABOUT THEIR PRACTICE AND LEARN FROM EXPERIENCE.
5. TEACHERS ARE MEMBERS OF LEARNING COMMUNITIES.

Goals for Developing a Culture of Mentoring

- Increasing Teacher Retention
- Professional Development (5 Core Propositions)
- Support Including “Personal” as well as “Professional”
- Relational Trust Building
- Promoting Community & Family Connections
- Cultural Responsive Approaches & Incorporating the OSEU
- Growing Teacher Leaders

Please use the following pages for notetaking around your group discussion in response to the linked article and corresponding guiding questions.

https://docs.google.com/document/d/1rH4tPRB7GW687EMgfrUjmUK2SrhLMQ3pnMbek_aFU6l/edit

- Increasing Teacher Retention
 - <https://www.edutopia.org/blog/school-leaders-six-strategies-retaining-new-teachers-elena-aguilar>

Guiding Questions for “School Leaders: 6 Strategies for Retaining New Teachers”

1. How might this new Mentoring program help YOUR school(s) to develop a teacher retention plan or strengthen one that’s already in place?
2. What role might we play in “On-Boarding” or giving practical school-level induction guidance to our new teachers?
3. What plan for social bonding do we have or should we make for our new teachers? What are some ideas for this?
4. Do we know how and when our Principals will be interacting with our mentees? How can we make sure this happens, and happens in a good way?
5. Mentoring isn’t “coaching,” but is there a plan in place or an opportunity for our mentees to obtain coaching if / as needed? How can we as mentors advocate for this?
6. What’s the plan for getting new teachers / mentees together occasionally to share experiences and build a supportive network with each other? What might we do as Mentors to support or develop this?
7. Other issues discussed?

Notes:

- Professional Development (5 Core Propositions)
 - <https://www.ctuf.org/wp-content/uploads/2016/08/Five-Core-Propositions.pdf>

Guiding Questions for “The FIVE CORE PROPOSITIONS of the National Board for Professional Teaching Standards”

1. How can we as mentors help our new teachers to know how to “adjust their practice based on observation and knowledge of their students’ interests, abilities, skills, knowledge, family circumstances and peer relationships”?
2. What might we need to consider, as Mentors, as we make sure our mentees have the subject area knowledge needed to teach what they’ve been hired to teach? What’s in place already? What do we need to find out right away?
3. What knowledge or resources do we need as Mentors in order to support our new teachers’ in the areas of instructional design, assessment and monitoring and managing student learning?
4. What can we do to support our new teachers in periodically reflecting on their own practice and growth—especially in the areas mentioned in proposition 4: “curiosity, tolerance, honesty, fairness, respect for diversity and appreciation of cultural differences...” and, “the ability to reason and take multiple perspectives to be creative and take risks, and to adopt an experimental and problem-solving orientation?”
5. To what degree are our new teachers “joining a Professional Learning Community” when they come to our school(s)? What do we as Mentors need to do to insure this happens?
6. Other issues discussed?

Notes:

- Support Including “Personal” as well as “Professional”
 - <https://thecornerstoneforteachers.com/truth-for-teachers-podcast/keep-teaching-personal-life-falling-apart/>

Guiding Questions for “How to keep teaching when your personal life is falling apart”

1. What strategies might we need to develop in order to make sure we will know and be able to support teachers who are struggling with challenges in their personal lives?
2. Is the culture of our school(s) conducive to this kind of openness and vulnerability? If not, what can we do about that?
3. How might we help a struggling new teacher “narrow focus” and prioritize what they give their energy to?
4. Is our school the kind of place in which a new teacher would ask for help? Or is it the kind of place in which a teacher would try to hide their lack of knowledge or capacity? How can we as Mentors make sure WE are approachable?
5. How are new teachers in our school treated by students? What help might our new teachers need in relating with students who might see them as “newbies”?
6. How can we create a culture through our Mentoring that communicates that “Caring for yourself is the LEAST selfish thing you can do?”
7. Other issues discussed?

Notes:

- Relational Trust Building
 - <http://www.ascd.org/publications/educational-leadership/mar03/vol60/num06/trust-in-schools@-a-core-resource-for-school-reform.aspx>

Guiding Questions for “Trust in Schools: A Core Resource for School Reform”

1. What is the level of “Relational Trust” among adults working in our school(s)?
2. How do we keep “interpersonal respect” at the center of all our communications with new teachers (and each other)?
3. How willing are we as Mentors to demonstrate “personal regard” by extending beyond “the formal requirements” in support of our new teachers or colleagues?
4. How do we as Mentors model for new teachers the kind of “personal integrity” that will make relational trust a strong reality in our school? What might it look like to fail in this respect and treat a new teacher or colleague in a way that is devoid of “personal integrity?”
5. How might the “Key Factors” mentioned—including school size, stable school community and voluntary association—be impacting Relational Trust in our school? Are there elements concerning these issues that need to be addressed with our new teachers within our Mentoring role?
6. Other issues discussed?

Notes:

- Promoting Community & Family Connections
 - https://www.thirteen.org/edonline/concept2class/familycommunity/demo_sub1.html

Guiding Questions for “How can connecting schools and communities help teachers with lesson planning?”

1. What is the current state of communication between our school(s) and our community? What benefits / challenges does this present to new teachers?
2. What do our new teachers need to know about our community of parents & grandparents?
3. Does this article present any helpful ideas for helping our new teachers to engage parents in their students’ learning?
4. What are some other helpful ways we as Mentors might help new teachers develop good relationships with parents, grandparents and other community members?
5. Other issues discussed?

Notes:

- Cultural Responsive Approaches & Incorporating the OSEU
 - http://www.edu.gov.on.ca/eng/literacynumeracy/inspire/research/CBS_ResponsivePedagogy.pdf

Guiding Questions for “Culturally Responsive Pedagogy”

1. How is our school doing in relation to the three dimensions of Culturally Responsive Pedagogy, a) Institutional, b) Personal and c) Instructional? What is already in place and what might need to be improved?
2. What are the Socio-Cultural structures and impacts (Characteristic 1) we need to make our new teachers aware of concerning our students? What’s in place to help with this and what might we need to develop?
3. How do we promote high expectations (Characteristic 2) for students of ALL backgrounds in our school(s)? How might we help new teachers to reflect on their own expectations for the learning of all students?
4. How can we make our new teachers aware of equity issues in ways that promote their desire to make a difference (Characteristic 3) in this way? Who in our staff is already doing this well?
5. Does our school’s philosophy of learning promote a Constructivist Approach (Characteristic 4), and how might we help our new teachers develop this approach?
6. What is already in place in our school(s) to help new teachers gain a deep knowledge of individual students and families (Characteristic 5), where are we lacking in this respect, and how can we help our new teachers gain this kind of knowledge?
7. What additional training do we need around Culturally Responsive Teaching practices (Characteristic 6) and how can we obtain this for ourselves and our new teachers?
8. Other issues discussed?

Notes:

- Growing Teacher Leaders
 - <http://www.ascd.org/publications/educational-leadership/sept07/vol65/num01/The-Many-Faces-of-Leadership.aspx>

Guiding Questions for “The Many Faces of Leadership”

1. What opportunities does our school offer for new teachers to take on informal leadership roles? How do we encourage them to do this?
2. What leadership roles might exist within departments or teams in our school? How might I usher a new teacher into these roles?
3. How can we find out about new approaches, techniques or skills that our new teachers bring with them, and encourage them to take leadership in sharing them with the school at large? How can WE learn from THEM?
4. What knowledge, skills or interests do our new teachers bring with them that might be utilized and valued in our larger community? How do we find out about these things and spark confidence in our new teachers to share them?
5. Is our school a safe place for risk taking? Will new teachers risk taking leadership?
6. Does our administration encourage teacher leaders? How might this inform how we mentor new teachers?
7. Do our “experienced” teachers encourage leadership from new teachers? How might we encourage this sort of culture?
8. Is the development of leadership skills a part of our “professional development?” How do we make it a part of our mentoring program?
9. Other issues discussed?

Notes:



Summer

Where I live, summer's keynote is abundance. The forests fill with undergrowth, the trees with fruit, the meadows with wild flowers and grasses, the fields with wheat and corn, the gardens with zucchini, and the yards with weeds. In contrast to the sensationalism of spring, summer is a steady state of plenty, a green and amber muchness that feeds us on more levels than we know.

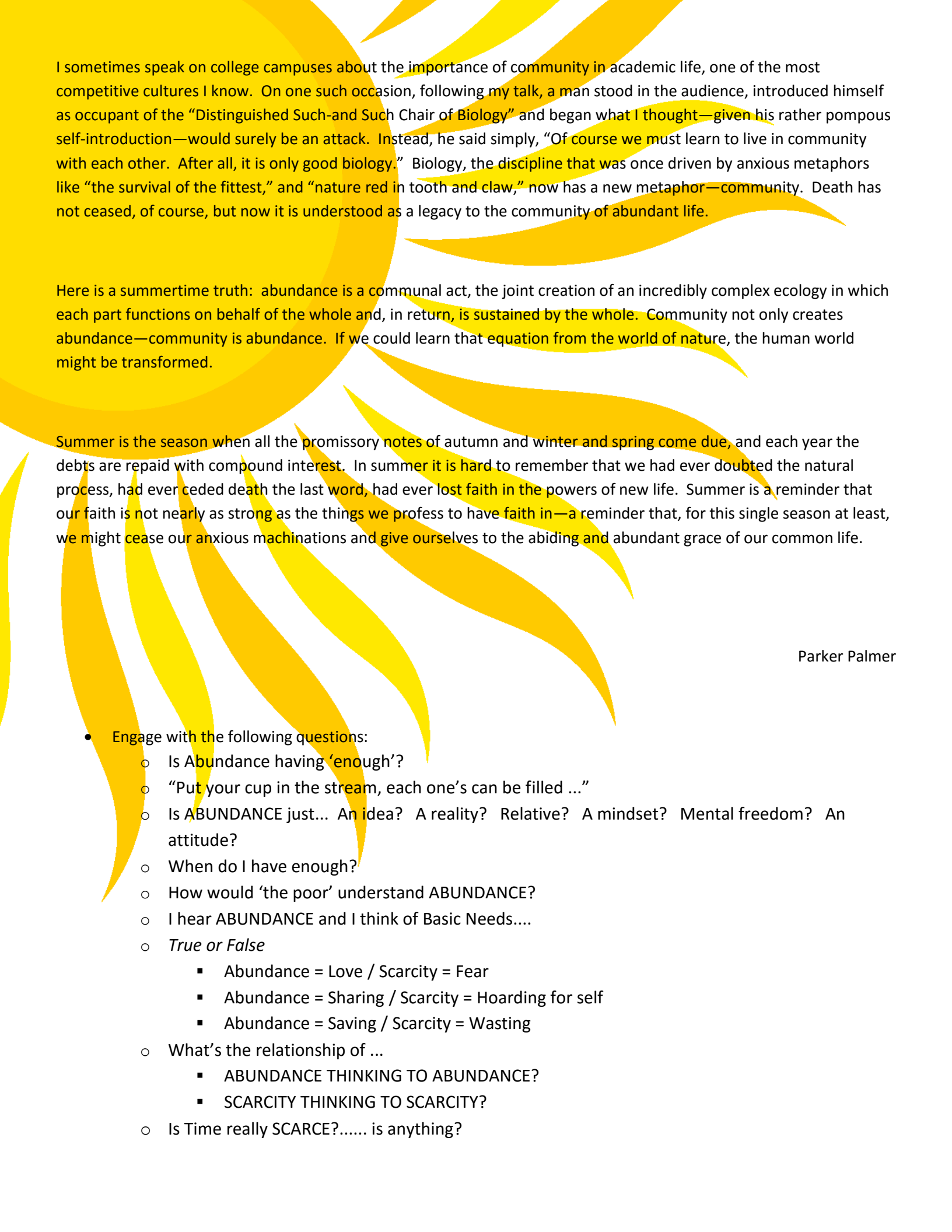
Nature does not always produce abundance, of course. There are summers when flood or drought destroy the crops and threaten the lives and livelihood of those who work the fields. But nature normally takes us through a reliable cycle of scarcity and abundance in which times of deprivation foreshadow an eventual return to the abundant fields.

This fact of nature is in sharp contrast to a human nature, which seems to regard perpetual scarcity as the law of life. Daily I am astonished at how readily I believe that something I need is in short supply. If I hoard possessions, it is because I believe that there are not enough to go around. If I struggle with others over power, it is because I believe that power is limited. If I become jealous in relationships, it is because I believe that when you get too much love I will be short-changed.

Even in writing this essay I have had to struggle with the scarcity assumption. It is easy to stare at the blank page and despair of ever having another idea, another image, another illustration. It is easy to look back at what one has written and say, "That's not very good but I'd better keep it, because nothing better will come along." It is difficult to trust that the pool of possibilities is bottomless, that one can keep diving in and finding more.

The irony, often tragic, is that by embracing the scarcity assumption, we create the very scarcities we fear. If I hoard material goods, others will have too little and I will never have enough. If I fight my way up the ladder of power, others will be defeated and I will never feel secure. If I get jealous of someone I love, I am likely to drive that person away. If I cling to the words I have written as if they were the last of their kind, the pool of new possibilities will surely go dry. We create scarcity by fearfully accepting it as law, and by competing with others for resources as if we were stranded on the Sahara at the last oasis.

In the human world, abundance does not happen automatically. It is created when we have the sense to choose community, to come together to celebrate and share our common store. Whether the "scarce resource" is money or love or power or words, the true law of life is that we generate more of whatever seems scarce by trusting its supply and passing it around. Authentic abundance does not lie in secured stockpiles of food or cash or influence or affection, but in belonging to a community where we can give those goods to others who need them—and receive them from others when we are in need.



I sometimes speak on college campuses about the importance of community in academic life, one of the most competitive cultures I know. On one such occasion, following my talk, a man stood in the audience, introduced himself as occupant of the “Distinguished Such-and-Such Chair of Biology” and began what I thought—given his rather pompous self-introduction—would surely be an attack. Instead, he said simply, “Of course we must learn to live in community with each other. After all, it is only good biology.” Biology, the discipline that was once driven by anxious metaphors like “the survival of the fittest,” and “nature red in tooth and claw,” now has a new metaphor—community. Death has not ceased, of course, but now it is understood as a legacy to the community of abundant life.

Here is a summertime truth: abundance is a communal act, the joint creation of an incredibly complex ecology in which each part functions on behalf of the whole and, in return, is sustained by the whole. Community not only creates abundance—community is abundance. If we could learn that equation from the world of nature, the human world might be transformed.

Summer is the season when all the promissory notes of autumn and winter and spring come due, and each year the debts are repaid with compound interest. In summer it is hard to remember that we had ever doubted the natural process, had ever ceded death the last word, had ever lost faith in the powers of new life. Summer is a reminder that our faith is not nearly as strong as the things we profess to have faith in—a reminder that, for this single season at least, we might cease our anxious machinations and give ourselves to the abiding and abundant grace of our common life.

Parker Palmer

- Engage with the following questions:
 - Is Abundance having ‘enough’?
 - “Put your cup in the stream, each one’s can be filled ...”
 - Is ABUNDANCE just... An idea? A reality? Relative? A mindset? Mental freedom? An attitude?
 - When do I have enough?
 - How would ‘the poor’ understand ABUNDANCE?
 - I hear ABUNDANCE and I think of Basic Needs....
 - *True or False*
 - Abundance = Love / Scarcity = Fear
 - Abundance = Sharing / Scarcity = Hoarding for self
 - Abundance = Saving / Scarcity = Wasting
 - What’s the relationship of ...
 - ABUNDANCE THINKING TO ABUNDANCE?
 - SCARCITY THINKING TO SCARCITY?
 - Is Time really SCARCE?..... is anything?

FIRE

**What makes a fire burn
is space between the logs,
a breathing space.
Too much of a good thing,
too many logs packed in too tight
can douse the flames
almost as surely
as a pail of water would.**

**So building fires
requires attention
to the spaces in between,
as much as to the wood.**

**When we are able to build
open spaces in the same way
we have learned
to pile on the logs,
then we can come to see how
it is fuel, and absence of the fuel
together, that make fire possible.**

**We only need to lay a log
lightly from time to time.
A fire
grows
simply because the space is there,
with openings
in which the flame
that knows just how it wants to burn
can find its way.**

-Judy Sorum Brown

