

THE CHILDREN'S THEATRE COMPANY

is committed to creating theatre experiences that educate, challenge, and inspire young people. It is our hope that by presenting significant themes that affect the lives of young people in our community we can help to foster dialogue and active participation in the arenas that affect their lives. It is with this in mind that we offer:



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AN EXPERIENCE IN THEATRE CAN BE A GATEWAY into a greater understanding of who we are; it can enhance our understanding of life. You may look forward to **AVERAGE FAMILY** for a break in your school routine as you go on a field trip. However, you may walk away having glimpsed a significant truth about the world and how we live in it. It is important to take the time to process the experience as a class by talking and exploring the excitement of the theatrical event itself. Even more important, though, is using the themes and topics introduced by the play to springboard into other areas of your curriculum.

The Big Ideas.....



In this play two families are pitted against each other on a television show. As they compete several themes emerge:

- Our heritage does – or can – inform the way we live.
- Contemporary culture does – or can – inform the way we live.
- The assumptions we make as we define “success” and “winning” are subject to change.
- It is also an appropriate time to study life in Minnesota, circa 1840.



THE ROUBIDOUXs, an urban American Indian family living in Minneapolis; and the Monroes, a back-to-nature clan from Northern Minnesota, sign up to face-off in a reality TV show which promises a brand new RV as the prize. Their challenge is to survive for three months on the Minnesota prairie as if on the 1840's frontier, and each family is given a specific role to play. The Roubidoux's assignment is to portray the "Indians." Both families embark on an

adventure fraught with laughable predicaments and harrowing incidents. In the end, when the Roubidoux's reconnect with their Dakota culture, it leads to startling revelations for all. Sometimes the way to win is by ceasing to play the game.

TABLE OF CONTENTS

Background: Materials that give you a deeper understanding of the show
AVERAGE FAMILY, a synopsis of the play 2

The play in the classroom: Activities before or after the show
How Do You Define "Win"?, a before and after activity.....3
Survival, a warm-up physical memory game.....4
How To Reconnect With Your Heritage, an important background discussion.....5
Who Do You Come From, a worksheet.....6
Minnesota Then and Now, history research activities.....7
What's In A Name?, a poetry writing worksheet.....8
What's Real About Reality TV, a theater activity.....9
Family vs. Technology: A Fair Fight? a collage making activity.....10
Tell Me a Story, a worksheet about storytelling.....11
Lord of the Flies/American Family, comparison/contrast for older students
And Other Questions to be used on varying levels.....12

Related Resources and a Note on Larissa FastHorse, *playwright*.....13

Your Feedback:14

Minnesota Academic Standards Addressed:

Arts: The student will understand and use artistic processes to create, perform, and interpret art works in theater. Read, understand, respond to, analyze, interpret, evaluate and appreciate a wide variety of fiction, poetic, and nonfiction texts.

Reading and Literature: Writing: The student will write in narrative, expository, descriptive, persuasive and critical modes.

Language Arts: Writing, Speaking, Listening and Viewing: The student will compose various pieces of writing (informative, expressive and persuasive) and will communicate effectively through listening and speaking in a variety of forms.

Theater: The student will understand components of theater including vocabulary; and create a character based on fiction or life experience using movement, voice, costume and props.

History and Social Studies: US History - Growth and Westward Expansion: The student will demonstrate knowledge of western expansion, conflict, and reform in America. MN History - Civil War and Dakota War: The student will know and understand Minnesota's role in the Civil War and the impact of the Dakota War of 1862. Students will compare the different perspectives of settlers and Dakota people on the causes and the effects of the Dakota War of 1862.

FOR PROCEDURE OR EXACT RUNNING TIME
 CALL THE CTC BOX OFFICE: 612-874-0400.

Contents 1 •



THE AVERAGE FAMILY – A SYNOPSIS

A world premiere written by Larrisa FastHorse



The Roubidoux are an average family: two working parents and three kids, so Nathan Roubidoux, the dad, enters the family in a contest. Using the marketing ploy that RV's are about family togetherness, a car salesman plans to set two Average Families to survive on a Minnesota prairie for eight weeks with minimal supplies. Whichever family has accumulated the most after eight weeks wins a luxury RV!

The Roubidoux are selected (which Nathan keeps a surprise); so is another family, the Monroes, father, two sons, and a little girl, Sarah. The Monroes have lived in a cabin in the woods since the children's mother died years ago, so the contest puts them on fairly familiar

ground. The Roubidoux are city dwellers from Minneapolis. They have no clue about – or interest in – living off the land. To make matters more complicated, the two families are outfitted with wildly different supplies. The Monroes are given homesteading tools, furniture, household basics and food, as well as cows and chickens. The Roubidoux are Native American and are given "Indian" supplies, though no one in the family has considered their Dakota roots since Debra, the mother, left the reservation as a child. They have no idea what to do with their pitifully small pile of buckskin, bows and arrows.

The odds are crazily unfair, but if you quit you pay \$10,000! So the Roubidoux don buckskins and begin to learn. First Nathan hires himself to the Monroes in trade for food, but that soon breaks down. Sarah and Mickenzie, the Roubidoux's daughter, form a tentative friendship and Sarah gives Mickenzie a book about traditional Dakota life. It helps, but the Roubidoux are going hungry. Conflict is inevitable. Finally, the Roubidoux children steal food and are caught. Bows are drawn, rifles raised, and warfare is narrowly averted.

The Monroes build a wall that confines the Roubidoux to a mini-reservation. The Roubidoux children tax the water, which the Monroes must cross the "reservation" to get. The Monroe boys kidnap the youngest Roubidoux, Mikal', and his siblings retaliate, grabbing Sarah. The conflict escalates until the children are ready to shoot each other until Mickenzie throws herself between them wailing a Dakota song.

The near tragedy is a new beginning. The Roubidoux join together, make a plan, and follow the way of their ancestors. Ultimately they do much more than survive; they radically redefine what it is to win as they hold a giveaway ceremony.

A NOTE ON LANGUAGE:

Dealing with the issues involved in AVERAGE FAMILY makes us acutely aware that there are many varying opinions about respectful language and naming – both within and outside of the American Indian culture. We know and understand the word "Indian" is inaccurate, but wonder whether "American Indian," "Native American," or "First American" might be any more accurate. The important consideration is that we create and use a language that tends toward justice; that will create a healthy reality as we grow into the world our language describes. For the purposes of this guide we have chosen to use the term American Indian, partially because of the important presence of the A.I.M organization in the Twin Cities.

- For an activity centered on this issue see What's In a Name?
- To learn about A.I.M. visit: <http://www.aimovement.org/>



How Do You Define "Win"?

A before and after work sheet

"We show how much we have gotten by how much we give away"

- Marshel, *Average Family* -

AVERAGE FAMILY centers around two families pitted against each other in a "reality TV show." It is an extreme, larger than life situation and funny to watch. Yet amidst the laughter, it leads the characters into some very precarious conditions and raises some serious questions.

BEFORE YOU SEE THE SHOW: Answer the following questions. There are no right or wrong answers; this is a chance to "think on paper."

How necessary is competition? _____

How far will most people go to "win"? _____

What would you do to "win"? _____

How does the pressure to win contribute to violence? _____

AFTER YOU SEE THE SHOW: Revisit your answers. What new thoughts do you have?

How necessary is competition? _____

How far will most people go to "win"? _____

What would you do to "win"? _____

How does the pressure to win contribute to violence? _____



Survival

A warm-up physical memory game

In AVERAGE FAMILY two families are given two (very different) sets of supplies with which to survive for several weeks on a Minnesota prairie. It's as if it's 1840 all over again! Their supplies are things we would imagine early settlers and American Indians having during the time when Europeans were first arriving in Minnesota.

If your class needed to survive out on the prairie for a week or two what would you need? Here is a game to play that is an excellent warm-up activity as you prepare to see AVERAGE FAMILY.

How to play:

- All players stand in a large circle.
- The first player says "To survive on the prairie we will need..." The player names one supply that is essential. For example: "An ax to cut down trees to build a house with." The player must physicalize what they say, i.e., put gestures with it; act it out. For example: The player pretends to chop down a tree as s/he speaks.
- Next, everyone standing in the circle says what the first player just said as they also repeat his/her actions.
- In unison the circle says, "We will survive!"
- Continue around the circle one player at a time, each time repeating what all the previous players have said and done. The list gets longer and longer as you go. Choose an interval - say every 3 or 4 players - at which to repeat the title phrase. It will function a little like the chorus of a song. Note that the physicality of the actions often helps remember the words.
- The goal is to be able to go all the way around the entire circle remembering what everyone said and did. If you can do that you will feel like survivors!

TIP: A large class may be divided into two circles that play the game simultaneously.

AS A QUIET GROUP ACTIVITY. This is a particularly elastic activity (it takes whatever time you have).

Each student will need a whole sheet of paper.

- To begin have each student write, "To survive on the prairie we will need..." and complete the sentence with one supply that is essential. For example: "An ax to cut down trees to build a house with."
- Next, everyone passes his/her paper to the student on his/her left, and writes a new sentence underneath the first one. Example: "We will also need flour."
- Continue "traveling" the papers around the room - each student writing a DIFFERENT sentence each time - until the pages are full (or you are out of time).
- Read aloud and discuss. Will you survive?!



Survival supplies from: quakeproofinc.com/shop_o_matic/



How To Reconnect With Your Heritage

When you feel like an endangered species

In AVERAGE FAMILY the Roubidoux and the Monroe family are treated differently because one is American Indian and one is white. The more you can understand what it is to be American Indian in this country – and how that connects with history – the more deeply you will understand the play.

Undoubtedly, you share an understanding of the difficulties faced by American Indians from your own point of view. We are not all the same, we are highly unique and specific, still, very different people experience much that is *universal*, or parallel to each other. We can recognize that this connects us.



Read and discuss the points below starting with these questions:

What is the historical and/or current fact behind each point?
 What other people besides American Indians have experienced parallel conditions/obstacles? Describe the parallel in your life.
 Do you think the things the young girl does to stay connected to her heritage could also apply to you, no matter what your heritage? Which ones, and why?



- My people are not all alike. I am Dakota. There are other tribes: Lakota, Ojibwe, and Cheyenne. Like Germans, Swedes, and Norwegians, we have different traditions. I reconnect with my ancestors when I do things Dakota.
- Once my ancestors lived in a beautiful habitat. Now many of us live on tiny pieces of land called reservations. I connect with my ancestors when I keep the Earth clean and healthy.
- When my grandfather was 8 years old he was taken away from his family to a boarding school. They cut off his hair, took his clothes, and punished him when he spoke our language. I will not forget his loneliness, and I will ask my grandfather to tell me his story...over and over again.
- People who didn't understand us made up the language that describes my people's history. Language is powerful, so I always try to be respectful in the words I use and the way I speak about others.
- In my school, I was taught the history of this country one way. The elders of my tribe tell it another. I can be a true-story carrier for my people.
- Everybody talks about us as if we're extinct! Like we happened a long time ago. I am here to say..."I am here! Now! My people are alive!" We are connected to yesterday AND tomorrow.
- Lots of folks act like nothing's sacred anymore. I will remember that, to my people, everything is sacred (animals, rocks, wind, people) and needs to be honored and taken care of.
- I never see anybody like me on television – or in movies or videos or whatever. Why don't they see me? I am a daughter, friend; student. I like skateboarding and dancing and singing. Just like my ancestors (except for the skateboards).
- My cousin is not full-blooded Dakota. She is part French. She has blue eyes and curly hair. We will both tell our tribe's stories.
- Most everyone thinks winning means having money or prizes or being famous. To me, to us, winning is something different. It comes from inside you, and it's not about what you have. It's about what you give away.



Who Do You Come From?

A work sheet

Do you know where you come from? Perhaps just as important is who you come from. The culture and values of our ancestors influence the way we think, what is important to us, how we do things, and what we believe. Interview people in your family to answer the following questions.

Where did our ancestors live? _____

Why or how did we get to America? _____

What are three or more habits or traditions we have that are connected to your heritage (and how/why are they connected)? _____

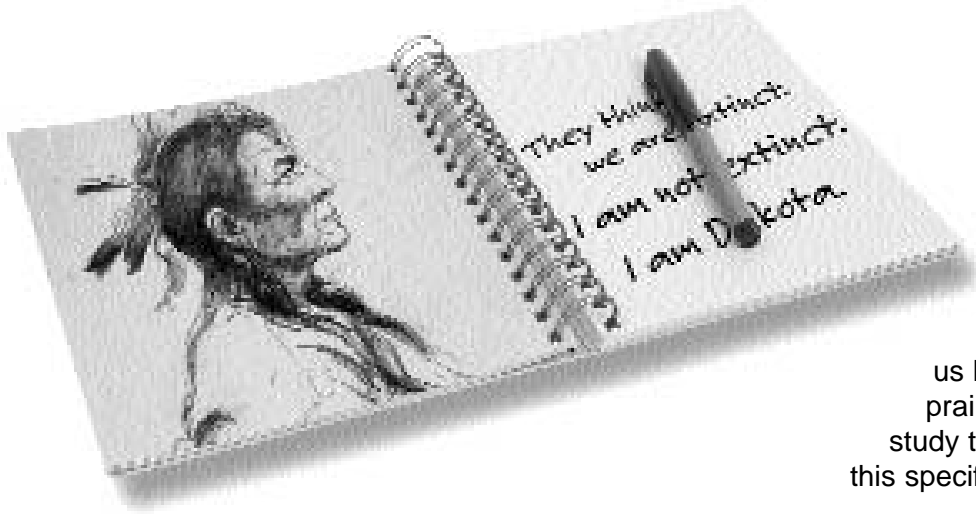
What do you personally consider the "best" thing about you that has come out of your heritage?



Pictured: A contemporary Lakota medicine bag, artist unknown



Minnesota Then and Now *History research activities*



Since the play *Average Family* takes us back to survival on the prairie, it is a great time to study that period of history in this specific geographic context.

Activity: Life on the Great Plains

This is a fantastic, multi-layered lesson plan developed by the National Endowment for The Humanities. The lesson plan is geared for high school students but can easily be adapted for grades 4-8. It is constructed in four parts that may be platformed or used independently. The primary focus is an examination of the concept of geographic region by exploring the history of the Great Plains. Of particular interest to this production may be part IV where students compare images of two cultures that made their homes on the Great Plains, American Indians and "sodbusters," and summarize their distinct ways of life and the distinctive regional identity each brought to the Great Plains by writing imaginary letters from an American Indian and a sodbuster homesick for the land they have left behind.

The National Endowment for the Humanities
http://www.edsite.net/neh.gov/view_lesson_plan.asp?id=265

Activity: The Great Debate

Have students research the establishment of reservations in the US. Divide them into groups to debate whether or not it was fair and just to force American Indians onto reservations.

Activity: American Indians and Sodbusters

After researching the time period and living conditions of both groups, have the students create a scene to depict life on the MN prairie during the 1840's. You may choose to create the scene as a dramatic recreation or as a shadow box or diorama.



www.everyculture.com/multi/Le-Pa/Nez-Perc.html

What's In A Name?

The following quotation is taken from a book *Neither Wolf nor Dog: On Forgotten Roads with an Indian Elder*, by Kent Nerburn. In it Dan, an American Indian elder, is speaking to Kent, a white man, explaining something about language. Read the quote, and then proceed to the instructions below.

“You build your history on words like ‘frontier’ and ‘civilization,’ and those words are just your ideas put into little shapes that you can use in sentences. The big ideas behind them are weapons... We American Indians didn’t see when your people first came here that you had to name everything to make it exist, and that the name you gave something made it what it was. You named us savages so that made us savages to you. You named where we lived the wilderness, so that made it a wild and dangerous place. Without even knowing it, you made us who we are in your minds by the words you used. You are still doing that, and you don’t even know it is happening.

“I hope you’ll learn to be more careful with your words. Our children don’t know the old language so well, so it is your English that is giving them the world. Right now some of the ideas in your words are wrong. They are giving our children and yours the world in a wrong way.”

Make a piece of poetry that proves how dangerous negative naming can be.

FIRST: Think about names you have heard people called, or words you think give the wrong impression about someone when they are used. Write down a list of words you can think of.

THEN: Use your list as you write a diamante poem following the process below. A diamante gets its name from its shape. If you center your lines of poetry above and below one another on the page your poem will be diamond shaped. The shape emerges because the middle lines are longer than the first and last lines.

Fill in these blanks:

1. A negative label or name _____
2. Two adjectives the label or name imply _____
3. Three more descriptors _____
4. A four or five word phrase: _____
5. Three positive adjectives _____
6. Two more descriptors that feel true _____
7. A positive label or name to replace the one on the first line _____

Example:

Jock
Stupid, Noisy
Big, dumb, clumsy
I am not these things. I am a
Strong, proud, disciplined
Dedicated, team player
Athlete

FINALLY: Share your poems with your classmates by reading them aloud. You may find it changes the way you speak to one another.



What's Real About Reality TV

A theater activity

Average Family centers around two families pitted against each other in a “reality TV show.” It is a popular media format, but what does it have to do with reality?

TO PREPARE: Have a conversation about the following ideas.

Most of us have seen reality TV shows of some kind. Ask for some that students have watched and make a list. Reality TV shows use specific and identifiable techniques to grab an audience.

- What are some of them, and why do they work? (pitting people against each other, highly emotional personal interviews, exaggerated conflict, extreme circumstances, etc.)

It is easy to assume that the kind of pumped-up competition we see on television is a real picture of how we do and should behave toward one another. It is not, however, necessarily as connected to REALITY as its name implies. What would REAL reality TV look like?

- What are the reality TV shows students have seen and how “real” are they?

For example, in the play the Roubidoux are a real contemporary, urban, American Indian family. They are busy and distracted and, like many of us, know little about the culture of their ancestors. They are also quite unusual in the world of television. Most of the plays, movies, and TV shows we’ve seen about American Indians either take place in history – as in Westerns – or less often, present characters that live on the edges of modern life. (These stereotypical, cartoon-like characters are usually either desperately in trouble or unrealistically wise and far from mainstream life.)

- What American Indian characters can students remember from media?

If a “reality program” were to show the reality of the Roubidoux, much like any other family, they might simply be having breakfast, going to work, driving to after school activities, maybe having a birthday party at dinner time...these sorts of things. They might live in a city, a small town, or on a reservation. They would not be out on a prairie with bows and arrows and deer skins to make a tepee.

- How do students think a modern American Indian family spends a typical day?

THE ACTIVITY:

Divide into small groups of 6 or less and create your own reality TV scenes.

- First choose a competitive situation and name for your TV show.
- Next plan two scenes to act out:



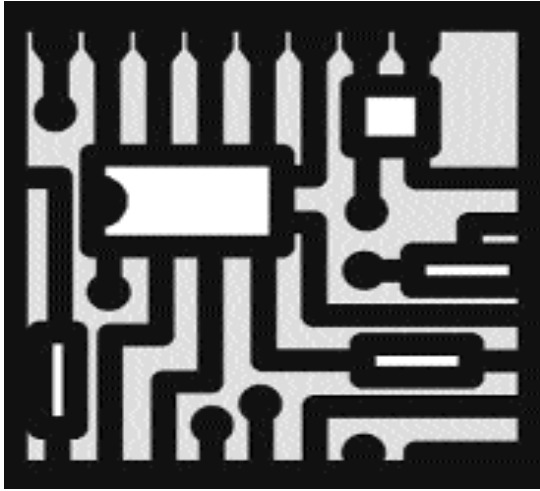
In the first scene use the reality TV techniques you discussed earlier to make it dramatic and exciting – over the top – the way reality TV shows usually are. Escalate conflict and personal emotion. In fact, you want to end up feeling like you are playing cartoon people.

Then in the second scene repeat the events of the first, but make them realistic. Choose to do things the “true” way or “right” way instead of the “exciting,” competitive, and cut-throat way we see on TV.

- Finally, have the class vote on which scene is more real. NOT which is the most like a TV show, but what is most like life.
- Which scene would you rather watch?
- Which scene would you rather have happen to you?
- What do you learn about TV (and other media) from doing this activity?



Family vs. Technology: A Fair Fight? *A collage making activity*



Families are where we come from at the start of the day and where we go home to at the end. They are most basic unit of support – but there are many things in the world today that can pull families apart. Many of these things are techno-gadgets. Think of how many are in your home: Xboxes, cell phones, iPods, computers, TV's, portable DVD players....the list goes on and on. However, many of these things can reconnect us as well. A sibling away at college can email every day. A child away overnight can keep a cell phone near her bed.

Here's one example:

A microwave can cook a meal very quickly. That means that a busy family can each go to the refrigerator or cupboard at any time and quickly warm up something to eat whenever it is most convenient for them. They can eat one at a time standing beside the kitchen sink or reading a book in their own room. This can make everybody in the family feel isolated if it happens daily.

On the other hand, it means that a busy family could find the time to sit and talk together as they eat, because the cook of the family was able to make and serve the meal quickly, thereby using the little time available for conversation.

The same technology can both divide or unite depending how you use it.

Explore the relationship of families to technology in a collage.

Assemble art supplies as available:

- Glue
- Colored papers
- Paints or markers
- Embellishments such as sequins

Images to use: illustrated magazines, copies of photographs, newspapers (with photos), etc.

- **HOMEWORK:** Ask students to gather images (pictures, newspaper headlines, other artifacts that are small and/or light enough to glue into a collage, computer print outs, original drawings) of two kinds: 1) that are of or remind them of their family, 2) that are of or remind them of technology. NOTE: make sure they know that photographs will not be returned intact.
- **THEN:** A day or two later (perhaps after a weekend so that there is time to find materials at home) devote a class period to the creation of individual collages in which each student can express their feelings about how technology impacts their family in either positive, negative, or both ways. It is possible that the activity could extend into a follow up period on a consecutive day.
- **FINALLY:** Create a gallery of your work in the hallway or on the walls of your classroom.

Tell Me a Story

A worksheet about storytelling

In AVERAGE FAMILY Mikenzie begins to learn about her heritage from a book Sarah gives her. Books are only one way to tell a story. There are other ways, and some ways have been used far longer than there have been books. In American Indian culture, which is tens of thousands of years old, the stories of the people have been passed down by storytellers. Stories convey powerful messages, and pass the values of one generation to the next.

The following story is a good example of a teaching tale. In it the birds are *anthropomorphized*, which means they are given human qualities (they talk, and they have feelings and reasons for behavior that are human-like). In this way the story is a *metaphor* - it uses birds to present an important idea about human life.



Birds, by Tim Bikshep

Read this short story, and then follow the directions below.

.....

There was a bird who lived in the city. Each morning he would hunt for the insects he needed to feed his mate, who stayed sitting on their eggs. Day after day he hunted as his ancestors had hunted. He was a mighty provider who could snatch a damselfly out of the sky in full flight. Wasps, bees, mosquitoes; none could out-fly or outmaneuver him. and this continued season after season. His mate was fed, the eggs hatched, and in turn the father fed his baby birds with the insects he harvested out of the wind.

Then one day the bird noticed something. There were cars in the city, and these cars had gleaming silver grills. On these grills were feasts of insects! Dragonflies, butterflies, bees, beetles; flies – fresh insects in amazing profusion were stuck to the chrome. He began to fly back and forth from the grills to his nest, laden with insects. He know longer hunted in the sky. Still, his mate ate well, and his babies grew fat.

But the other birds said, "He does not hunt." "He has forgotten our ways." "He is no longer a bird!"

To which the bird replied, "You are wrong, my brothers. I am a bird, and I have not forgotten. I live in a different world than our ancestors, but I know who I am. I have found a new way to feed my children."

1. What is a lesson about human life conveyed by this story of birds? _____

2. What is something you do that is like one of the birds in the story? _____

3. Write your own story. Use animal characters to teach something important about people.



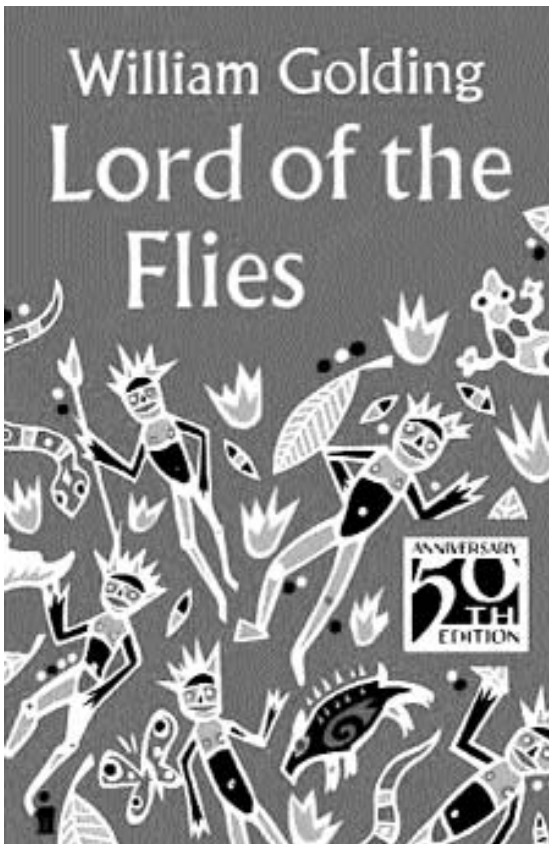
Lord of the Flies/ AMERICAN FAMILY Activity for older students: comparison/contrast

When the competition in the play AVERAGE FAMILY gets fierce the young people in the two families go to extreme measures to win. The pressure to win is parallel to the need to survive, and the violence that combination produces is volatile. Fortunately, there are intervening factors that prevent the conflict from becoming fatal.

In the classic novel *The Lord of the Flies*, by William Golding young boys left alone to survive on a desert island are not so fortunate. Violence escalates with dire consequences in the isolation of their situation.

Have students read *The Lord of the Flies*, if they have not already done so. **WRITE AN ESSAY** to compare and contrast it to/with AVERAGE FAMILY. Answer this question: What prevents the young people in the play from ending up in a situation like that of the boys in the book?

OPTIONS: **CREATE A SCENE** in which the main conflict is prevented from escalating into violence. Or **CREATE A SET OF SCENES** which show two different outcomes - one violent and one in which violence is prevented.



• OTHER QUESTIONS •

These Pre- and Post-Show Discussion Questions are flexible enough to work well on most age levels. Use them as discussion starters, journal entries, creative writing assignments such as interview topics, or essays.

1. What does the word "family" mean to you? How have families changed and remained the same between now and the time of your parents or care givers?
2. Why does Mr Roubidoux resort to such a drastic measure to reconnect with his family? Could he have found other ways of achieving the same outcome? What are some other possibilities?
3. Why and how were reservations first established? What impact did the establishment of reservations have on American Indian culture and way of life? What is the nearest reservation to where you live? How many people live there?
4. Why do you think the Roubidoux lose their cultural identity? How does this concept of losing one's cultural identity apply to other ethnic groups? Have students interview their families concerning their cultural heritage.
5. How have the two families' definitions of "winning" changed by the end of the play?



Related Resources

Tales of American Indian life & other survival stories to read in preparation or in response to the play

Black Elk: American Indian Man of Spirit, by Maura D. Shaw.

A biography of Black Elk - his childhood, his efforts to preserve the American Indian way of life, and his belief that we all have the power to make the world a better place.

Burying the Sun, by Gloria Whelan.

In Leningrad in 1941, when Russia and Germany are at war, fourteen-year-old Georgi vows to help his family and his city during the terrible siege.

Hearts of Stone, by Kathleen Ernst.

Orphaned when her father dies fighting for the Union and her mother dies from exhaustion, Hannah, 15, struggles to survive the Civil War in Tennessee.

Lord of the Flies, by William Golding.

When a plane wreck leaves six British boys on an isolated island, their struggle for survival becomes a struggle against their own primal instincts.

Marquesas, by Kim Ostow.

Ten teens on the island of Marquesas live on native food, and participate in physical and mental challenges. The reader decides who becomes the winning survivor.

The Moccasin Thunder: Contemporary American Indian Stories for Young Adults, edited by Lori Marie Carlson.

Members of tribes of the United States and Canada, including Louise Erdrich and Joseph Bruchac, tell ten short stories about contemporary American Indian teens.

Rain is Not My Indian Name, by Cynthia Leitich Smith.

A fourteen-year-old American Indian girl takes on a photographic assignment with her local newspaper to cover events at the American Indian summer youth camp.

Robinson Crusoe, by Daniel Defoe.

The classic tale in which Englishman Robinson Crusoe, the sole survivor of a 1659 shipwreck, lives on a deserted island for more than twenty-eight years.

[**Noteworthy:** any teen fiction by Susan Power]



Larissa FastHorse has been involved with the arts and been an advocate for her heritage for many years. After devoting some time to being a dancer and choreographer, she became involved with the American Indian film community and spoke at film festivals and panels. In 2000, she was a delegate to the United Nations in Geneva, speaking on the power of film for indigenous peoples. She worked in feature film and television development at Universal Pictures and Paramount. Her film work has been seen at festivals all over the world. She's also served as a panelist and nominator for The Film and Video Fellowships (formerly Rockefeller). Her feature script, LAZARUS RISES, received a Sundance Institute/Ford Foundation Fellowship and Grant.

Ms. FastHorse is from the Rosebud Sioux Tribe, Lakota and grew up in South Dakota.

The world premiere of AVERAGE FAMILY is her first collaboration with The Children's Theatre Company.



Feedback your response is invaluable. Please take a moment to respond. Thank you.



1. Did using this Study Guide add to your theater experience?
 Yes Some No
2. How much of the Study Guide did you read?
 Didn't have time About a quarter All
3. What do you think of what you read? Mark as many as apply.
 Useful Enjoyable
 Nothing new Not for my students
4. Did you get the Study Guide in time to prepare to see the play?
 Yes No Comment _____

5. What sections of the Study Guide did you find most important?

6. How did the experience of preparing for and then seeing the play impact you students?

7. Did you spend more time working with the material BEFORE or AFTER the play?
 Before After About the Same

8. Which of the following best describes you?
I teach: middle school high school
 home school
 other _____

Comments: _____

(continue on separate page if desired)

MAIL TO: CHILDREN'S THEATRE COMPANY • 2400 3RD AVE. SO. • MPLS, MN 55404 • ATTN: EDUCATION DEPT. OR EMAIL: gsmith@childrenstheatre.org

The Children's Theatre Company, awarded the 2003 Regional Tony Award for sustained artistic excellence, is nationally and internationally acclaimed as America's flagship theatre for young people and families. Each year, CTC's public performances, school matinees, regional tour performances, and Theatre Arts Training Programs serve nearly 330,000 people.

Peter Brosius, Artistic Director **Gregory Smith**, Director of Education

This Study Guide was written by Chris Kliesen Wehrman, August 2007. Thanks to: Gregory Smith, Stacy Hawkins, and the Hennepin County Library.

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