

Larry K. Brendtro has written many books and hundreds of articles about resilience in children and Indigenous methods of child-rearing. He trains professionals in the field of positive youth development. He was president of Starr Commonwealth (serving troubled children in Michigan and Ohio), and teaches about children's behavior disorders. He has served in the Clinton, Bush, and Obama administrations as a practitioner member of the United States Coordinating Council on Juvenile Justice and Delinquency Prevention. A licensed PhD psychologist, he is director of Resilience Resources in Lennox, South Dakota.

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**Jean 0:11**

Hello, everybody. You're about to meet Larry Brendtro, a licensed psychologist. Larry has a fascinating background working with troubled youth, particularly in Native American and other indigenous communities. He and his colleagues developed a model for youth development called *The Circle of Courage*. The model is built on indigenous principles for raising healthy children. As you will learn, he has literally traveled the world training people in his model. One of the things I was curious about was, how did he as a White man manage to bridge the cultural divides, where he became so involved with many different groups? He explains how, in this interview. Hope you enjoy it. Hello, Larry.

**Larry 1:11**

Hello, Jean. How are you?

**Jean 1:13**

I am fine. Everybody, this is Larry Brendtro, who has written a fabulous book on what he calls the circle of courage, and has launched a training program that he's given all over the world. I found him on the web and was fascinated for two reasons. One, just with his model, what the circle of courage is. And secondly, that he developed most of it with the Native American community. Am I correct, Larry?

**Larry 1:52**

That's right.

**Jean 1:54**

All right. We have some slides. So, Larry, tell us about the book and just give us a brief overview of *The Circle of Courage*.

**Larry** 2:05

We three professors were at Augustana University, and became interested in how Native Americans raised respectful, responsible children before the colonial period. And so, that was the basis. With the guidance of Martin Brokenleg, a Lakota psychologist, I and another colleague, Steve Van Bockern, studied how children were reared in indigenous cultures. Where in the Lakota language, the word child literally means sacred being. And it was quite different from the European child, which was kind of property.

**Jean** 2:58

Yes, that's hugely different. Before we go further and talk about it, let's talk about you. One of the Leading Consciously skills is initiating change. And another one is what's called conscious use of self; how do you use yourself consciously to foster change? You appear to be White, Caucasian, correct?

**Larry** 3:29

That's it.

**Jean** 3:31

So, tell us how you came from wherever you came from, to working with Martin Brokenleg and Steve Van Bockern to launch this program. Let's start with your childhood. Did you grow up in a multiracial setting or homogeneous setting?

**Larry** 3:53

The only diversity where I grew up was Germans and Norwegians.

**Jean** 3:59

Germans and Norwegians. Okay, explain that.

**Larry** 4:07

Okay. That was very much the way South Dakota was designed at that point. We had many Indian reservations, but they had no connection with the good land that the Whites had claimed. And then they had banished natives to the areas where you couldn't farm or ranch well, it was undesirable. So I grew up isolated. But when I was a freshman in college, I began working full time to support myself in college, in a residential school for kids with disabilities. A large number of them were Native

American kids. So I had several years of direct experience every day, figuring out how to connect with all of these kids. I also worked in the summers of my freshman and sophomore years of college in Newark, New Jersey. I was fascinated with what was going on with Martin Luther King and all of these things. And turns out, we had a pastor visit our community. And he gave a little talk. And he said, I'm starting an inner-city church in Newark, New Jersey, all the Danes have moved to the suburbs. We're going to start by recruiting young people in summer programs. How would you like to work in Newark, New Jersey? So, I said, great, new opportunity.

**Jean** 5:43

Okay, wait. So, let's stop for a minute. Let's go back to first working with the disabled kids, many of whom were Native Americans. And, how did you break through? What did you do to become accepted? Or did you have to work at it?

**Larry** 6:02

Well, I had been active growing up as a Boy Scout and in our church in church camp, and so I had felt pretty comfortable working with groups of young people. And so, it probably wasn't a big distinction. You know, who they all were, we all did what we needed to do, had fun together. And a lot of these kids were very bright, and resourceful. And sometimes they were troubled, which intrigued me too. And that began to create an interest in some of these kids who'd had very difficult backgrounds. And, you know, I felt pretty privileged compared to that, although we were, I suppose, by some standards, a few notches above poverty.

**Jean** 6:56

So it was easy for you. In other words, you didn't have to break through, you didn't have to work at being accepted, any of that?

**Larry** 7:06

No. I think working with kids was something that was naturally rewarding. And I think young people rather quickly figure out if you're comfortable with them. And so, it followed from that. What I didn't realize, until four years later, when they made me a social worker and they sent me around to find the families, then I went to the reservations. And that was a whole different story. Because here, I'm trying to connect with parents or grandparents, who are pretty suspicious about who is this White man coming out with his reports from the school in Sioux Falls, South Dakota. But that was a wonderful learning experience as well.

**Jean** 8:00

So how did you break through with the parents?

**Larry** 8:03

Well, the first time I ever went on a reservation, I was to locate this grandmother of a student that we had. I had all of my reports. And I had a little blue Volkswagen bug that I navigated; the directions said, after you go past the Cheyenne River, turn left on the first cattle gate, close it behind you, follow the road, and that's where you'll find, we'll call her grandma Lonewell, I've changed the name. So, when I got back to this little hut and a bunch of junk cars, little kids were peering out, kind of fearful. I locked my car, took my briefcase and reports, went in to sit down in this little hut with a dirt floor and began to give reports. And she said nothing. And I gave more, I had reports on everything. Because we were a multidisciplinary school. She said nothing. I tried to keep the conversation going. Finally, after about 45 minutes, I said, Oh, look at the time, I better get on my way to Rapid City. And I retreated now all around my car are about probably eight or nine Native kids checking out this funny looking Volkswagen bug, they'd never seen any like that. And I thought, I don't know how to talk with grandma. But I know how to talk with the kids. So, I said to the oldest boy, would you like to see the motor in my car? He said, okay. So, I opened the front hood, which as you may know, there is no motor in a Volkswagen. And at that moment of shock that never dawned on these kids there couldn't be a motor, I said, alright, who took my motor? Where did you kids put it? You better help me find it. I've got to get on to Rapid City and they were quite serious. Then we found it in the back. They realized it was a joke. And having locked my car, I unlocked it and said, how would you like to ride in my car? I call it Herbie. And we set the world's record of how many Native American kids you can fit in a Volkswagen while I went wildly over the hills in the trails for 15 minutes and then came back, and the kids are falling out with laughter. And here stands this grandmother who had no words for me, giving me a Lakota star quilt, and beaded bracelets.

**Jean** 10:44

Wow.

**Larry** 10:45

It would take me 20 years to figure out what had really happened there. But I had given the sacred beings the highlight of the summer, which made me a relative. And

some years later, I would actually be literally adopted by the Rosebud, Lakota. You see, if you act like a relative, they make you one.

**Jean** 11:10

Ah. Okay. Now I see how you were able to work your way in and become accepted. And, it was ingenuous for you to take the kids around. You probably didn't at that time know. Did you know or did you suspect this would win over the grandmother or...?

**Larry** 11:35

I was just having fun with the kids.

**Jean** 11:38

Just having fun.

**Larry** 11:39

Yeah.

**Jean** 11:40

Okay, so, how were you when you went to Newark?

**Larry** 11:48

Well, in two summers of my freshman and sophomore year of college, I went to this church sponsored program and lived in Newark with an African American family. And it was kind of like, you know, I was totally the minority group, because there were the two or three White staff, the rest of the people in the program were African American, and all of our kids were as well. But that was very exciting because I was majoring in sociology, we were reading about Martin Luther King Jr. And this kind of put me right on the front lines of sort of sensing what this world is like, when you step out of your more privileged, isolated, White community and see the rest of the world the way it was. So, it was akin to being on the reservation, only here, I was in the inner city.

**Jean** 12:53

Sure. And did you say you lived with the families?

**Larry** 12:57

Yes. We lived in their home.

**Jean** 13:03

Okay, I remember visitor volunteers coming when I lived in New York City around that same time, and some had difficulty fitting in and some didn't. Had the experience on the reservation prepared you for inner city, or was it a completely different experience?

**Larry** 13:27

Well, I think I understood enough about what was going wrong with our country. You know, we were in this tremendous racial conflict at that period of time. And so, I was lucky enough to both have experiences, to build warm relationships with people of different backgrounds, and also study more theoretically what's going on. And I think that may be in some ways explaining my whole career. I've always tried to kind of keep in touch directly with the people we're working with, not make this so theoretical, so remote, that it was disconnected. And so, I spent much of my career, the first half of my career in Michigan, working in a school with kids from Detroit. You see all of this just fit together, because I had kind of grown up in more multiracial experience than most people had the opportunity to do.

**Jean** 14:45

Well, that is just fascinating. So, you developed--I don't want to call it expertise, but I don't know another word for it--expertise for fitting in with a different culture and adapting and appreciating. Because, what I'm hearing from you is appreciation.

**Larry** 15:07

You know, I think we should quit talking about becoming culturally competent, there's too many cultures to figure out. But I like the idea someone has suggested that we have to be humble, cultural humility.

**Jean** 15:23

Yes. Cultural humility.

**Larry** 15:24

Where, we say, what can I learn from this person. And even in my doctoral work at Michigan, a lot of the troubled kids that I was trained to work with came from diverse backgrounds. And the world was pretty judgmental about kids that created delinquency and other kinds of problems. But my professor at Michigan said, the day that you think you couldn't have ended up just like the most troubled of your kids,

leave this field, because you have lost your empathy, and you're of no value. So, it was again, putting together a philosophy and a theory of how we work with people and then having that opportunity. All through Michigan, every summer of my doctorate, and then continuing after I became a professor at Illinois, I was at the University of Michigan Fresh Air Camp. And the unique thing instead of just theoretically training psychologists to work with troubled kids, we would get our credit by spending eight weeks in a camp, with kids from mental hospitals in juvenile detention facilities, and our professors are out there, and the kids are having all of their problems. And so, this wonderful opportunity to work directly in the life space of young people who were having difficulty, that became the mark of our training. And as we trained other people, we then, I think, had an edge over those who just had a theory model, because these had to work in practice. You've got to figure out how to get eight wild, delinquent kids 12/13 years of age, to bed at night and up in the morning and keep them from going to war with one another, and build relationships. And that was our whole philosophy; build relationships and do exciting things together.

**Jean** 17:36

Okay, so let's break it down. Because you keep talking about learning and you keep talking about relationships. So, your initial work on the reservation, with kids from the reservation, the kids in the residential school, let me correct myself. What was your major learning there? Can you break it out that way?

**Larry** 17:56

I think I learned that when you are able to tune in with the world, the inside world of the kid, you know, on the outside, they may be brusque or indifferent or happy but there's always this inside kid. And I think I learned to connect with an inside kid. You know, I remember being very close with one Native American student and they said, would you tell him his father just got arrested for murdering his uncle. We don't want him to hear it on the radio. And even the difficult and traumatic experiences were powerful learning experiences. Particularly when you realize that without the advantages that so many of us have, we all could be in those kinds of really difficult lifestyles.

**Jean** 19:01

Exactly. That's touching. Okay, so now you're in Newark, inner city kids, predominantly Black, I'm assuming. Are they Black?

**Larry** 19:13

They were all Black.

**Jean** 19:15

All Black. Can you isolate a unique learning, or did it reaffirm what you already knew?

**Larry** 19:25

I think it was just almost like continuing the work I had done before, only you have a different group of kids. And I actually took them out, like camping.

**Jean** 19:40

You did?

**Larry** 19:41

Yeah, and we took them hiking in kind of a reserve or something at night. And I can remember sitting down around the flashlight and telling very scary stories. And then I realized I'd done too much, one of the kids started crying. He was this tough city kid but out in the middle of the woods at night, you know, he was helpless. So, you know, you make your mistakes and learn from those as well.

**Jean** 20:17

So one of the things you've learned is that toughness on the exterior has nothing to do with toughness on the interior, right? Interior can be quite vulnerable.

**Larry** 20:30

The way we say it is, everybody looks at the outside kid, but you got to get to know the inside kid.

**Jean** 20:36

Ah, okay. So, now you're in your doctorate program, and you're back again working with Native Americans, correct?

**Larry** 20:45

In the doctorate, I'm working in a residential center, near Detroit, at Livonia. So, this was more African American kids, and we had Caucasian kids, of course, as well.



Jean 21:00

In the residential treatment center, these kids were disturbed, right?

Larry 21:10

Yes.

Jean 21:10

What's the difference between working with disturbed kids who are institutionalized, and kids on the outside who still have their own problems? Was there a degree of difference there?

Larry 21:33

I don't think necessarily. So now, you know, we had some kids that I had worked with over the years who got into really, you know, deep kinds of problems. But I think what makes them more common than everything is all young people have the same needs. And if you can respond to their needs, and you can connect with them, and show them respect, after a while, even disrespectful kids come around, and that has at least been my experience. And so, it becomes a challenge. You can kind of see, there was one kid I remember I worked with, and I discovered when talking to him that I had worked with his brother at Fresh Air Camp in the summertime. And they had been removed from their parents after one parent murdered another one, he was abusive and so forth. And so, you could see because of the trauma, they were quite cautious and distrustful. But if you could understand that you then make that your goal, like how do I connect with the person, how do I not come on too hard, you don't want to scare him away. But they'll test you, they'll see whether you're provokable. And after a while, I actually started writing down how to build relationship beachheads with adult-wary kids, which would become a chapter in the first book that I ever co-authored.

Jean 23:24

Whoa. How to connect, say that again, with adult-wary kids?

Larry 23:31

Yes. How to build relationship beachheads.

Jean 23:36

Okay. Give us two tips.

**Larry** 23:41

Well, I'd say the first thing is, don't give up when they don't quickly respond.

**Jean** 23:50

Oh. Amen.

**Larry** 23:53

And the second thing is, don't let them suck you into power struggles or conflict cycles, because that only brings out the worst in everybody.

**Jean** 24:04

You got that. Yes.

**Larry** 24:06

I think also, you can turn a problem into a learning opportunity. That almost became a model of what we're doing, look at a problem as a sign that something's not working well, even in the life of the kid, and turn that into a learning opportunity.

**Jean** 24:27

What you just said, remember at the beginning, I said I wanted this to be about initiating change. Those three things you just said are at the heart of initiating change. So, one more time, because that works, what you just said works with adults and kids. Do you mind repeating them again?

**Larry** 24:46

From the back, the ones that I remember first. Problem is opportunity.

**Jean** 24:52

Problem is opportunity.

**Larry** 24:53

Don't get involved in conflict cycles. And don't give up, sort of keep at it, because some people are going to take a little bit longer. I think another thing that maybe was part of my leadership style is from the beginning, I would always create collaboration with other people who could work with me. I remember that when I had the adoption ceremony as a Native American, and at that ceremony, they said, "Before we proceed with everybody in the audience, this was our annual reclaiming youth seminars that we do in South Dakota, bringing together people from around the country and beyond,

with everybody in the audience who has co-authored a chapter, article, or book with Larry Brendtro, join him on the stage”, and 18 people came up.

**Jean** 25:55

How fun.

**Larry** 25:56

So, I think I kind of cheat by using other people's talents, you can build these collaborations. Right now, I'm working on two new books. One of them is with a colleague in Germany, who's working in peer groups. The other is a colleague who first brought me to South Africa, and was selected by Nelson Mandela to transform services for children. And she's still in South Africa. And so here again, it's so much more fun to produce something with someone else, because you can borrow other people's perspectives.

**Jean** 26:41

That's right. Okay, so let's go to your books about this.

**Larry** 26:47

One of the things that we found is, although our first work in 1990 was looking at how Native Americans reared children, we discovered there were commonalities in indigenous people around the world. Meaning, the way traditional tribal Africans reared children, the way people in Australia and New Zealand, and so forth. And here are these commonalities. In these indigenous cultures, throughout most of human history, humans lived in that kind of environment where the leaders were servants of the people. Where the community, which probably had 100 people in it, was committed to meeting the needs of everyone. The village all helped rear the young, and children and elders are held in great respect. And we've done training with indigenous people literally all over the world. And they all would embrace those kinds of concepts.

**Jean** 27:50

That's beautiful. Here, again, is your book. And you've told us about that. And I'm assuming the book is those concepts you just gave throughout, embedded throughout the book.

**Larry** 28:07

It's all built around this concept of the Circle of Courage, which we can talk about here.

**Jean** 28:14

Okay, so talk us through this.

**Larry** 28:17

Martin Brokenleg and I had been invited to do a presentation for the Child Welfare League of America, in DC. And so, what we did was Martin said, why don't you go into the South Dakota State Penitentiary and meet George Bluebird? A young man who was a great artist, but serving a life sentence for an alcohol related fight that ended up in a homicide. What we did is we studied what were the key principles of how you rear respectful, responsible children. These were the four principles. And Brokenleg said, have George Bluebird in prison read our manuscript and create the art to go with it. So, this 22-year-old prisoner created the art and we have all these panels of each of the four in the middle of the book. This is a medicine wheel in many traditional cultures. The circle is a symbol of everything being in balance and harmony. You begin in the East, where the sun rises with belonging. And so, the four things that happen is a young person has to connect and belong with somebody who cares deeply about him or her. They then are open to learning and mastery as they develop skills. They become more and more independent and responsible, in charge of themselves. And they can then give back to others in a spirit of generosity. So those are core values. And in every indigenous culture that Martin Brokenleg and I have worked, they all said, oh, isn't this amazing? That's true in our culture.

I remember an elder, Aboriginal woman in Perth, Australia, after an evening program, said, your Lakota values are just like our traditional Aboriginal values. I think there's only two kinds of cultures in the world. Culture is built on power. And culture is built on respect. And so that ends up being something that we put together with Western science, you see, it's unavoidable, we absolutely need what Western knowledge has created. And it's absolutely not enough to stop there. We have to put this indigenous wisdom and these values back together. And what we now know is that the science of resilience and positive youth development end up with these things.

**Jean** 31:19

Yes.

**Larry** 31:20

And if you are having trouble in life, it's probably because your circle is broken, somewhere around those four areas.

**Jean** 31:29

Wow. Why did you call it Circle of Courage?

**Larry** 31:34

Well, these are the four things that you need this courage to surmount difficulties. It's tied with resilience; resilience is this ability to surmount difficulties. And even if you have a difficult life experience, if you can belong and connect with somebody who's supportive, that's key. If you can develop some of your talents, that's key. If you can take charge of your own life, and set the course of your destiny, have power. And I think most important of all, if you give to other people, it comes back to you. And that's not the reason you give. It's just a side effect of caring for others.

**Jean** 32:26

Okay, so courage comes from your ability to conquer all four of those elements, conquer all four of those things.

**Larry** 32:36

Yes, Amy Werner, who for over 50 years studied children born in 1955 on the Island of Hawaii, has recorded an hour and a half piece where she goes through each four of these things and says, that's actually what my research showed. I followed children from birth until 55 years of age, and most of them eventually put their lives together. And when you're able to conquer trauma and hardship and so forth, it's because those things come together.

**Jean** 33:16

You'd have mastered those things. Okay, let's break it down some.

**Larry** 33:23

George Bluebird got the first copy of the book. I called the prison school and said, I'm going to bring the first copies of the book, which have George Bluebird's art in the middle. Let's have a ceremony in the school. And so, she set up a ceremony and the prison press was there, an inmate with his camera. And George Bluebird held up The

Circle of Courage and said, this is a book about kids like me, I was the youth at risk. Here, I painted belonging. This is a father dancing with his son. This is my son, White Buffalo, who would be this old, but I have not seen him since I began my life sentence when he was two months of age.

**Jean** 34:19

Two months?

**Larry** 39:20

Yeah. But that was him portraying his connection. I had a chance when he was a teenager to meet the little boy pictured. And I gave him this art from his father and told him about the picture and this 15-year-old kid got a little tearful.

**Jean** 34:41

I would imagine.

**Larry** 34:42

The absent father. He always said George Bluebird, my grandfather, teaches me to shoot a moving target. He put a sack on a clothesline with a pulley and somebody kept trying to dodge my arrows and he said, always compare yourself with yourself, not with others. If someone's better than you make them your model. And if you're better than someone, teach what you know to all who would like to learn. A very different kind of achievement motivation. I told Martin Brokenleg one day, I wish I knew this, raising my kids. You know, they were so competitive, ha, ha, I win, you lose. He says oh, your children will be okay. Their only problem is they're Europeans, which was a joke of course he was giving me. So that was the mastery part of the circle. Independence, George Bluebird said, here I portray a teenager on a vision quest, separating to live for several days on your own and to contemplate, who will I become, what kind of person will I become? I never figured that out, said George Bluebird, as a teenager. I think I figured it out when I got locked into isolation in the South Dakota prison, and I was set for 28 days alone in a cell and asked what can I do with my life? And they can lock me in prison, but they can't take away my creativity.

**Jean** 36:20

Wow. Okay.

**Larry** 36:23

And then whenever you get something good, give it away as fast as you can, and see how far the good can spread. That kind of reminds me of the first story we told of the grandmother who thought, now I'm going to give the best that I have, because I can make another quilt someday. And that spirit of generosity has largely been overlooked, I think, in our kind of overly materialistic build wealth, outmaneuver other people, culture, and it's not working well. This culture where everybody plays the power game. It's going to be a lot of hurt people. And we desperately need this wisdom of indigenous people. And I think the world is going to be ready to hear what they have to offer to the future of mankind.

**Jean** 37:24

I hope so. Okay, so now we're going to get to the last slide. And why don't you tell us what this means to you.

**Larry** 37:36

You know, this is Nelson Mandela. And he got a lot of wealthy businessmen to create the Nelson Mandela Children's Fund, which then did a lot of training. And so here he is surrounded with some of the children. And I had an opportunity to be in South Africa on one of many times that Brokenleg and I went there. I happened to be there when he was having his 90<sup>th</sup> birthday. And one of the employees of the Nelson Mandela Children's Fund was using our materials to train people in South Africa. He said, guess what? I've got two tickets to Nelson Mandela's birthday party. So we went to the first party, which had several hundred African kids doing a parliament for the continent of Africa. The first party was a kind of a parliament of South African youth. And they had been meeting and they had proposals for their elders, and Mandela sat on the stage and listened to them, and then 50 kids at a time, stood up there and got their picture taken with Mandela. Then we went to a tiny little party, which had a dozen adults, and a dozen kids, and a birthday cake for Mandela. And they said, each young person has been selected for creating the best birthday card for President Mandela in their own language. And so, one child would get up and say my card is in English, then would read it. Another child would come up and say my card is in Zulu, and would read it, and so on through the 11 official languages. And then the 12th person was a girl who said, my card is in Braille. I'll read it to President Mandela.

**Jean** 39:48

Oh, wow.

**Larry** 39:49

I think it was one of those mountaintop experiences, where you kind of realize that once in a century maybe, we're lucky enough to have leadership like that. And maybe we can kindle some leadership like that for our own country as well.

**Jean** 40:11

Well, I certainly hope so. And I think what you are promoting is definitely the ideals of leadership that I subscribe to. And I would love to see shared. Do you have any thoughts on what it might take to get us there?

**Larry** 40:34

Well, I think everything is so complex, that if we can get back to basics, and focus on the things that matter most, with all of the lament about the problems of COVID, I see lots of examples of people who've really rethought their life during this time, where you kind of pulled in from the rat race. And I think this is why a lot of people aren't ready to go back to work. They're saying, you know, what kind of work would I be doing? I just came from working with staff at a South Dakota residential school for troubled youth. And the director said, it's kind of difficult to get staff now. But we're actually finding people who are redesigning their lives. She said, I have this retired military person from California, who somehow discovered our website and said, I think I'd like to do something like that for the rest of my life. So, if I think if we can rekindle this ethic of service, in the end, that is more powerful. And again, I had the chance to hear Martin Luther King Jr. When he came to Sioux Falls, South Dakota, spoke in a hotel where he was not allowed to register, although he was the speaker. And, you know, I think many of the ideas he had are very much the long-term solution. You know, love, relationships, whatever you want to call it, are going to have to conquer this selfish spirit that I think we get sidetracked in.

**Jean** 42:35

So, before we end, I'd like to ask you, how could someone get in touch with you?

**Larry** 42:41

My email is [Larry.brendtro@gmail.com](mailto:Larry.brendtro@gmail.com). And Brendtro is spelled B-R-E N-D-T-R-O

**Jean** 42:54

Okay. Well, Larry Brendtro, this has been a delightful interview, you have been so enlightening, and I literally feel inspired by your words, and by what you're doing. So, thank you very much for spending this time with us.



**Larry** 43:12

Well, and thank you for your work in telling people's stories.

**Jean** 43:17

This was such a delight. As Larry said, at the end, we can make this a better world if we would all adopt the principles used by indigenous peoples. The four elements in his circle of courage summarize what it takes. Belonging: having a connection with someone else. Mastery: being able to feel you have mastered skills and have accomplishments. Independence: being able to make it on your own, basically to be an adult. And, generosity: giving back.

Larry mentioned that he had written a book on what he called adult-wary youth. I asked him what he thought were the keys to working with them. His answer was something that all of us committed to social justice and organizational change should pay attention to. He said, don't give up. Just keep trying. Don't get involved in power struggles. The problem is the opportunity. It is not just a problem. It's also an opportunity. And last, use creative collaboration with others. Don't try to make it happen all by yourself, use the talents of others. That in a nutshell is what we all need to learn if we want to know how to create change. Thanks to Larry for his wisdom. And thanks to all of you for listening.