

### III. How to Do a Moral Inventory

This section involves a presentation on how to do the daily written Moral Inventory. At this point the leader passes out Handout No. 8, which is an outline of the Moral Inventory with some questions to be used as a guide. The Moral Inventory should be presented as a tool for the parent individually to use to make changes in his/her own attitudes, habits, and relationships. It should be made clear that the Steps, the Signs, and the Serenity Prayer should be applied to each problem in the Challenge in written form. One of the rules for doing these initial M. I.'s is that the Challenges must be on specific issues in the parent's life separate and apart from the druggie child, other siblings, or parenting. There is a temptation on the part of parents to slide into really writing on "how to fix the child's problem" as opposed to making a "searching and fearless" personal inventory and to making changes in one's own life. For the parent to genuinely enter the recovery process, it is important that the initial M. I.'s be done on oneself and not on one's parenting role. Also, the Rap leader should emphasize and explain the importance of writing multiple Good Points and multiple Goals in each M. I. It should be made clear that the parents are expected, starting the very night after the session to write a Moral Inventory, to write one the next night and each night thereafter while their child is on the Program. The parent is expected to bring all of the Moral Inventories written between each New Parent Rap session to the subsequent Rap for review and for helpful critique. The leader should allow at the end of the presentation some time for

questions and then pass out Handout No. 9, which is a sample Moral Inventory. At this point, parents should be instructed to go to Group B for the last four New Parent Raps starting the following Monday night.

Resources:

1. Video Tape No. 2, Presentation by David Wheaton, "How to Do a Moral Inventory."

## SAMPLE MORAL INVENTORY

Name

Date

### Challenge:

I choose to consistently worry about what other people think of me and the things I say and do. I am very self-conscious. I am powerless over feeling self-conscious. I am the one who chooses to feel self-conscious and worry about what people think of me. I choose to make a decision not to worry about what people think of me by making a decision to push through this worry and be honest with how unnecessary this worry is and how I'm wrong to use it as an excuse. When I worry about what people think of me, I end up feeling guilty, and I start limiting myself. I don't like the way I feel. I have admitted that I am powerless to worry over what people think of me. I have talked with myself, friends, and my higher power. I have made amends to myself. I will push through this fear and start showing the real me and get to know me. I have made my change and am helping out others with the same problems by being open and honest about what I was going through.

### Goals:

1. I am going to talk to my family about my challenge and open my mind to feedback.
2. I am going to use more feeling words and think about myself rather than other people's thoughts about me.
3. I am going to have a positive attitude toward parent raps because they will help me.

### Good Points:

1. I am an unselfish person. I enjoy giving out to people. I like helping people and watching people grow.
2. I am an honest person. When I have problems, I don't hesitate to talk about whatever is going on with me. I don't avoid any of these feelings I go through.
3. I am a very determined person. When I admit to myself I have a problem, I apply my program and change no matter how much it may take because I care about myself and I am eager to grow.

### Blessing:

I thank God for the friends I have. I am thankful for my family and their health. I am grateful that I have the ability to make a decision to change when I want to.

SAMPLE MORAL INVENTORYCHALLENGE:

I choose to constantly worry about what other people think of me and the things I say and do. I am very self-conscious. I am powerless over feeling self-conscious. I am the one who chooses to feel self-conscious and worry about what people think of me. I choose to make a decision not to worry about what people think of me by making a decision to push through this worry and be honest with how unnecessary this worry is and how I'm wrong to use it as an excuse. When I worry about what people think of me, I end up feeling guilty, and I start limiting myself. I don't like the way I feel. I have admitted that I am powerless to worry over what people think of me. I have talked with myself, friends, and God. I have made amends to myself. I will push through this fear and start showing the real me and get to know me. I have made my change and am helping out others with the same problem by being open and honest about what I was going through.

GOOD POINTS:

1. I am an unselfish person. I enjoy giving out to people. I like helping people out and watching people grow.
2. I am an honest person. When I have problems, I don't hesitate to talk about whatever is going on with me. I don't avoid any of the feelings I go through. I talk about them.
3. I really shared and learned a lot in the rap tonight.
4. I am a very determined person. When I admit to myself I have a problem, I apply my program and change no matter how much work it may take because I care about myself and I am eager to grow.

GOALS:

1. I am going to talk to my family about my challenge and open my mind for suggestions.
2. I am going to use more feeling words and think about myself rather than other people's thoughts about me.
3. I am going to have a positive attitude towards parent raps by thinking positive thoughts.
4. I am going to keep in mind the benefits of my challenge and also the consequences that may occur if I don't change.

BLESSING:

I thank God for the friends I have. I thank Him for my family and their health. I am very grateful that I have the ability to make decisions and change myself when I want to.

### N. P. RAPS 3 - 6

The aim of these Raps is threefold: First, to assist parents in use of the daily Moral Inventory as an effective process of personal change. Second, to take a look at their style of parenting and of communication with each other and with their children while beginning the process of changing to a more effective communication style within the family. Third, to develop more depth and skill in use of the Tools for Personal Change.

The parents in Group B or these Raps will include those in their second week of New Parent Raps and also those in their third and final week of New Parent Raps.

#### I. M. I. Review

When the parents first enter this Rap, they bring the written Moral Inventories done since the last New Parent Rap. The first 20 minutes of the Rap are used for Fifth Phasers, Old-comer Parents, and Staff Members to review and critique the M. I.'s. There should be no more than two new parents to each "Old-comer" who is reviewing Moral Inventories. If a parent has a Challenge on their child or parenting, they should be required to write the Challenge over during this review period. If a parent does not bring M. I.'s or has some excuse like "forgetting them," the parent should be required to write at least one entire M. I. during the period of the Rap.

The review should center on strengthening the parents' understanding of the M. I. and their ability to use the Tools of Personal Change to deal with problems in their lives. It is a gentle but

pointed process, encouraging parents to evaluate themselves. At the end of this 20-minute period, the group reassembles as a single, large group.

## II. Discussion of Parenting

The purpose of this discussion is to deal with the style of parenting and family communication of each family in the Rap. The vehicle for dealing with parenting and communication is what these parents have said to their child over the microphone in the Open Meeting immediately preceding the Rap. This means that the Staff or parent volunteers leading the Rap must be in the Open Meeting and take notes on what each of the parents in Group B says to their children. The discussion should encourage people to share what they've said and for others in the Rap to enter an active, confrontive discussion with each parent. It is sometimes helpful to keep two or three of the Fifth Phasers who helped with M. I. Review to share in the discussion. It is also helpful to have Old-comer parents sitting in this particular part of the Rap.

The danger is that the new parents will focus on trying to get the correct verbal formula, "the right words," to say to their children. It is easy for the people leading the Rap to fall into this particular trap. The focus of discussion should always use the specific messages to the children as a 'doorway' to enter the whole issue of parenting style and communication with kids.

The real question is "What kind of parent am I?" The style and content of parent talk over the microphone indicates the parent's role. The Rap leader should pick up on this and get the parent to

look at his/her style of parenting. The following are some common styles of parenting:

- A. The Generalisimo--"I am ordering you to work your Program."
- B. The Beggar--"Please, please be good and earn talk for me."
- C. The Trader--"If you just get Second Phase, I will have your room fixed up."
- D. The Movie Director--"You are going to Bluster University just as I always wanted to but couldn't."
- E. The Buddy--"Hurry up and earn 'Coming Home' so we can be pals again."
- F. The Fixer--"Don't worry about your court case. I'm taking care of it."
- G. The Professor--"Just listen to me. I know all the answers."

The Rap leader should help the parents see how they carry out these roles in other areas of parenting. Next, the parents should explore how this enables the child to remain a "druggie." Then the Rap leader helps the parents explore healthy parenting.

A healthy family has "self-worth"; that is, all the members value themselves as individuals and the family as a group. They "feel good" about themselves most of the time. Second, a healthy family is growing; that is, its members are "in process" of going somewhere. The family permits, encourages, and enhances personal growth. Third, a healthy family is together; that is, it has a unity, a relationship. The relationship is based on some common expectations, rules, and values. It is also based on congruent (open and honest) communication. Fourth, healthy families have parents who are in fact "parents." Parents provide living examples (models) for their children of adulthood according

to the values of their family. Parents must be willing to share honestly with their children their own personal growth. Fifth, healthy families are made up of healthy individuals. Healthy individuals are congruent in communication; that is, what they say and do honestly matches what they think and feel. Healthy individuals are whole; that is, they are aware and growing in all the areas of personhood: spiritual, physical, feelings, will, mental, and social.

Parents should "try on" healthy parenting beliefs and then think about what they want to communicate with their children. Communication should be authentic and not contrived. We must be careful not to make parents afraid to speak to their children.

This section of the Rap deals with parenting in terms of negative styles and behavior. We must continually reaffirm our awareness of the parents' love for their children. After all, their being here and going through the Program themselves is evidence of real caring for their child.

Resources:

1. Wegscheider, Don, If Only My Family Understood Me, Minneapolis: CompCare Publications, 1979.

### III. The Tools

The intent of this section is to spend 15-20 minutes making sure that the parents have memorized the Steps, the Signs, the Serenity Prayer, and the Criteria, and assisting the parents to develop a growing understanding of the meaning of The Tools, and finally increasing the parents' skills in applying these Tools to problems in their own lives.

It is helpful at this point to have various parents stand up and recite a Step, the 3 Signs, the Serenity Prayer, or the Criteria to make sure that they have indeed learned the Tools.

#### Rap - 3: Steps 1 - 4

The Rap leader should simply have parents share how they understand Step 1, then Step 2, then Step 3, and then Step 4, and themselves as Rap leaders contribute to the understanding and the application of these Steps.

#### Resources:

1. Video Tape No. 2, Presentation by David Wheaton, "The Tools of Personal Change."
2. Alcoholics Anonymous, Twelve Steps and Twelve Traditions, New York: Alcoholics Anonymous World Services, 1952.
3. Grateful Members, The Twelve Steps for Everyone...who really wants them, Minneapolis: CompCare Publications, 1975.

#### Rap - 4: Steps 5 - 7, Signs, and Serenity Prayer

The Rap leader should have parents share their understanding and application of Step 5, and then Step 6, and then Step 7; each of the three Signs; and finally the Serenity Prayer. Again, the Rap leader should contribute to the depth understanding and application of each of these Tools.

#### Resources:

1. Video Tape No. 2, Presentation by David Wheaton, "The Tools of Personal Change."
2. Alcoholics Anonymous, Twelve Steps and Twelve Traditions, New York: Alcoholics Anonymous World Services, 1952.
3. Grateful Members, The Twelve Steps for Everyone...who really wants them, Minneapolis: CompCare Publications, 1975.

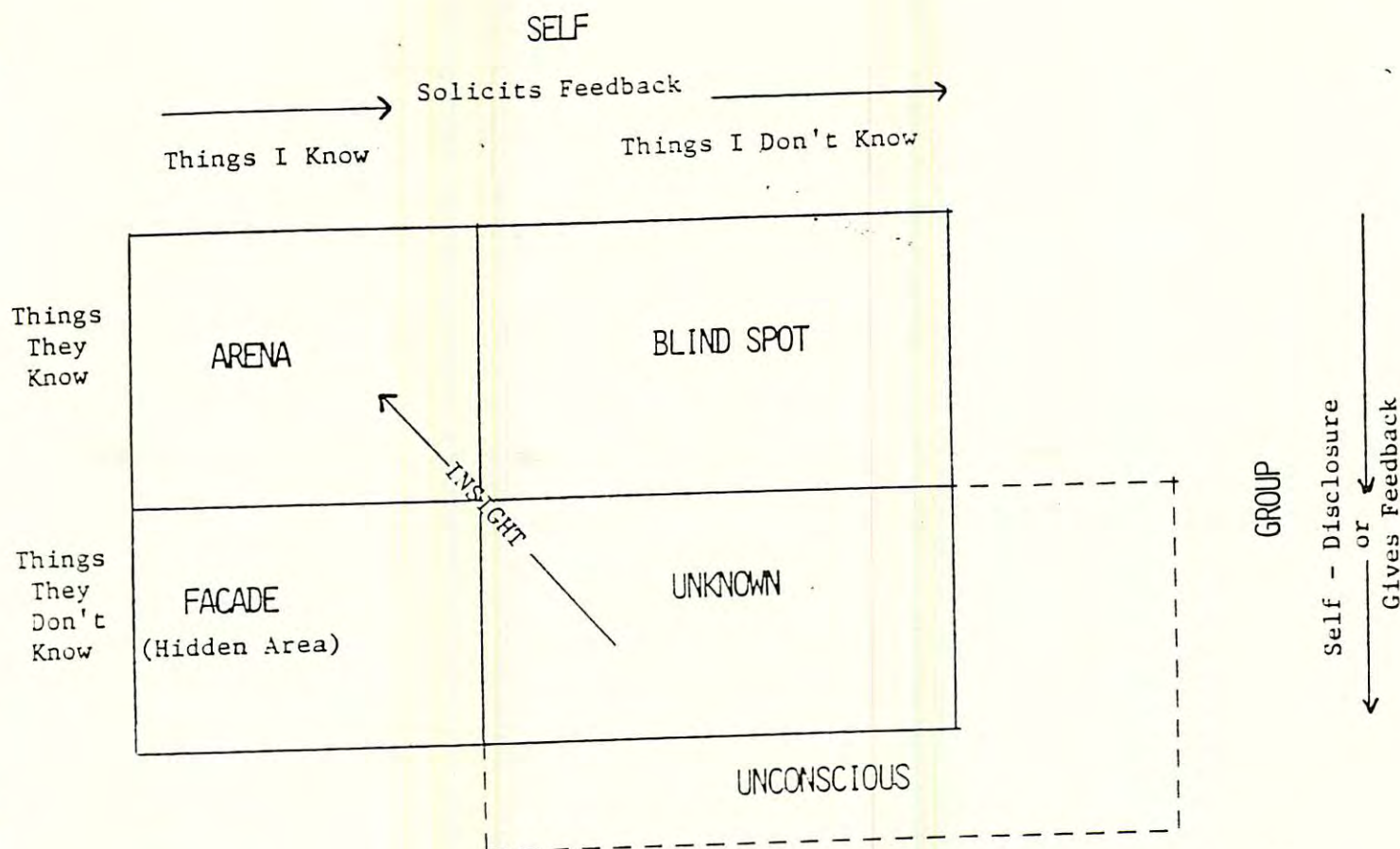
Rap - 5:

## THE JOHARI WINDOW

### A MODEL FOR SOLICITING AND GIVING FEEDBACK

The process of giving and receiving feedback is one of the most important concepts in laboratory training. It is through feedback that we implement the poet's words, "to see ourselves as others see us." It is also through feedback that other people know how we see them. Feedback is a verbal or nonverbal communication to a person or group providing them with information as to how their behavior is affecting you or the state of your here-and-now feelings and perceptions (giving feedback or self-disclosure). Feedback is also a reaction by others, usually in terms of their feelings and perceptions, as to how your behavior is affecting them (receiving feedback). The term was originally borrowed from electrical engineering by Kurt Lewin, one of the founding fathers of laboratory training. In the field of rocketry, for example, each rocket has a built-in apparatus which sends messages to a steering mechanism on the ground. When the rocket is off target, these messages come back to the steering mechanism which makes adjustments and puts the rocket back on target again. In laboratory training, the group acts as a steering or corrective mechanism for individual members who, through the process of feedback, can be kept on target in terms of their own learning goals.

The process of giving and receiving feedback can be illustrated through a model called the Johari window. The window was originally developed by two psychologists, Joseph Luft and Harry Ingham, for their program in group process. The model can be looked upon as a communication window through which you give and receive information about yourself and others.



Looking at the four panes in terms of columns and rows, the two columns represent the self and the two rows represent the group. Column one contains "things that I know about myself", column two contains "things that I do not know about myself." Row one contains "things that the group knows about me", row two contains "things that the group does not know about me." The information contained in these rows and columns is not static but moves from one pane to another as the level of mutual trust and the exchange of feedback varies in the group. As a consequence of this movement, the size and shape of the panes within the window will vary.

The first pane, called the Arena, contains things that I know about myself and about which the group knows. It is an area characterized by free and open exchange of information between myself and others. The behavior here is public and available to everyone. The arena increases in size as the level of trust increases between individuals or between the individual and his group and more information, particularly personally relevant information, is shared.

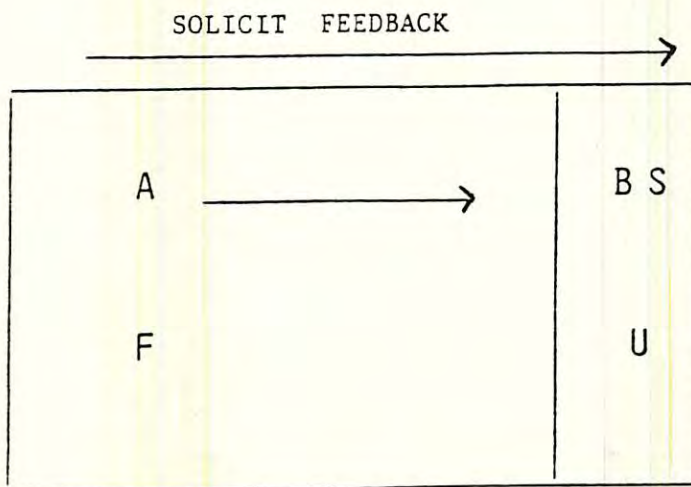
The second pane, the Blind Spot, contains information that I do not know about myself but of which the group may know. As I begin to participate in the group, I communicate all kinds of information of which I am not aware, but which is being picked up by other people. This information may be in the form of verbal cues, mannerisms, the way I say things, or the style in which I relate to others. The extent to which we are insensitive to much of our own behavior and what it may communicate to others can be quite surprising and disconcerting. For example,

a group member once told me that every time I was asked to comment on some personal or group issue, I always coughed before I answered.

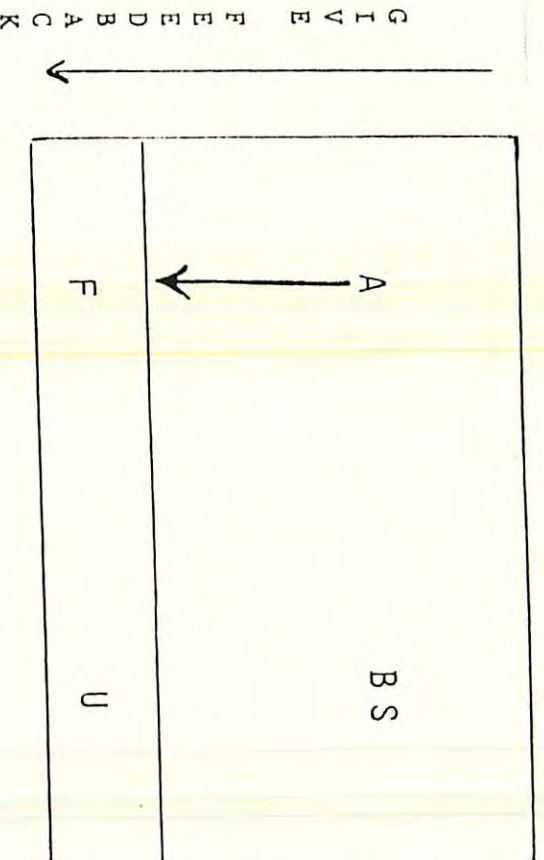
In pane three are things that I know about myself but of which the group is unaware. For one reason or another I keep this information hidden from them. My fear may be that if the group knew of my feelings, perceptions, and opinions about the group or individuals in the group they might reject, attack, or hurt me in some way. As a consequence, I withhold this information. This pane is called the "Facade" or "Hidden Area". One of the reasons I may keep this information to myself is that I do not see the supportive elements in the group. My assumption is that if I start revealing my feelings, thoughts, and reactions, group members might judge me negatively. I cannot find out, however, how members will really react unless I test these assumptions and reveal something of myself. In other words, if I do not take some risks, I will never learn the reality or unreality of my assumptions. On the other hand, I may keep certain kinds of information to myself when my motives for doing so are to control or manipulate others.

The last pane contains things that neither myself nor the group knows about me. Some of this material may be so far below the surface that I may never become aware of it. Other material, however, may be below the surface of awareness to both myself and the group but can be made public through an exchange of feedback. This area is called the "Unknown" and may represent such things as intrapersonal dynamics, early childhood memories, latent potentialities, and unrecognized resources. Since the internal boundaries can move backward and forward or up and down as a consequence of soliciting or giving feedback, it would be possible to have a window in which there would be no Unknown. Since knowing all about oneself is extremely unlikely, the Unknown in the Model illustrated is extended so that part of it will always remain unknown. If you are inclined to think in Freudian terms, you can call this extension the "Unconscious."

One goal we may set for ourselves in the group setting is to decrease our Blind Spots. i.e., move the vertical line to the right. How can I reduce my Blind Spot? Since this area contains information that the group members know about me but of which I am unaware, the only way I can increase my awareness of this material is to get feedback from the group. As a consequence, I need to develop a receptive attitude to encourage group members to give me feedback. That is, I need to actively solicit feedback from group members in such a way that they will feel comfortable in giving it to me. The more I do this the more the vertical line will move to the right.



Another goal we may set for ourselves, in terms of our model, is to reduce our arcade, i.e., move the horizontal line down. How can I reduce my Facade? Since this area contains information that I have been keeping from the group, I can reduce my Facade by giving feedback to the group or group members concerning my reactions to what is going on in the group and inside of me. In this instance, I am giving feedback or disclosing myself in terms of my perceptions, feelings, and opinions about things in myself and in others. Through this process the group knows where I stand and does not need to guess about or interpret what my behavior means. The more self-disclosure and feedback I give, the farther down I push the horizontal line.



You will notice that while we are reducing our Blind Spots and Facades through the process of giving and soliciting feedback, we are, at the same time, increasing the size of our Arena or public area.

In the process of giving and asking for feedback some people tend to do much more of one than the other, thereby creating an imbalance of these two behaviors. This imbalance may have consequences in terms of the individual's effectiveness in the group and group members' reactions to him. The Size and Shape of the Arena, therefore is a function of both the amount of feedback shared and the ratio of giving versus soliciting feedback. In order to give you some idea of how to interpret windows, I would like to describe four different shapes which characterize extreme ratios in terms of soliciting and giving feedback. These descriptions will give you some idea of how people characterized by these windows might appear to others in a group setting.

### COMING HOME RAP

The "Coming Home" Rap is a rap for parents of kids who have just earned Second Phase. Parents of new Second Phasers attend three Coming Home Rap sessions after Open Meeting beginning with the Open Meeting night that the child earns "Coming Home". Out-of-town parents begin the Coming Home Rap on their first monthly visit to STRAIGHT after their child earns "Coming Home". They also attend three sessions of the Rap on successive Open Meeting nights during their regular monthly visits. The Coming Home Rap is usually led by a trained parent volunteer assisted by a Staff Trainee or an upper phaser (Fourth or Fifth).

The objectives of the Coming Home Rap are:

1. To help parents understand what to expect during the first days of Second Phase when their child returns home.
2. To understand the PRELUDE Activities that both parents and child have engaged in separately to prepare for rebuilding the family relationship.
3. To increase their understanding of a healthy family and the building tasks necessary for development of healthy families.
4. To have the opportunity to process the events occurring in their family with their newly returned STRAIGHT child and to increase their skills in family rebuilding.
5. To develop a better understanding of Second Phase rules for parents.
6. Each of the three Raps is exactly the same and is divided into four subsections. The Coming Home Rap is described in the diagram below.

### The "Coming Home" Parent Rap

Title	Type	Time
1. Family Reconstruction Presentation	Didactic	25-30 minutes
2. Processing Events at Home	Group Process	60 minutes
3. Second Phase Rules	Questions & Answers	15-20 minutes
4. Tools of Change	Review	10-15 minutes

The entire Rap should take between one hour, forty minutes and one hour, fifty minutes. The Rap includes a didactic presentation, a group discussion, a question and answer period, and a review. All of these are necessary to assist families in initiating the family rebuilding tasks and activities.

1. Family Reconstruction Presentation. This presentation is a didactic activity which should take 25-30 minutes at the beginning of each Rap. The purpose of the presentation is to help parents recognize the PRELUDE Tasks that they and the child have been engaged in leading up to the "Coming Home" moment, to help them understand what to expect during the first few days of Second Phase, and to orient them to the longer term family rebuilding tasks and activities. The basic source for this presentation is Chapter 7, "Working on Family", in GETTING STRAIGHT: A Therapeutic Process of Change for Adolescents, by Miller Newton.

The Rap leader begins by briefly presenting the four tasks which the child and parents have been separately engaged in during First Phase. These are described as PRELUDE Tasks.

Task 1--To Understand and Accept Drug-Use As a Disease. The

child has been dealing with drug-use as a source of the trouble and the bad feelings he/she has experienced previously in Group during his/her entire First Phase. The family has been developing an understanding of drug-use as a disease for the child and for the family in the New Parent Raps.

Task 2--Getting in Touch with Feelings. Both the child in Group and the family in New Parent Raps have been learning how to get in touch with feelings and how to communicate in feeling terms.

Task 3--Clearing the Barriers to Relationship. The resentments, anger, and fear which families and children bring to the Program are beginning to be cleared away by the "amends process" during Talks after Open Meetings which the child has earned.

Task 4--The Beginning of Hope. Most families come to STRAIGHT as a last resort with a child who is resentful and angry or who is filled with shame, sadness, and depression. The changes they experience in the child during Talks after Open Meetings plant the seed of hope for a possible family future.

The Rap leader should transition the presentation by talking about the expectations that both family and child build up for the moment when in the tradition of the Prodigal Child ritual, the Prodigal Child "who was lost and dead is now alive and found" and shouts "Coming Home" to his/her parents in Open Meeting. The first night at home is always "the Feast of the Fatted Calf" where there is a celebration and much talk until the wee hours of the morning. For two to five days talk pours out about the past and expectations about family relationship that the child and family have built up in anticipation of this moment.

The time comes, however, when all of the saved up feelings and words are spent and "Miracle Week" ends. Now begins the really hard, long-term task of reconstructing family relationships. The responsibility for the basic reconstruction tasks falls equally on every individual in the family. Parents should be cautioned not to so totally assume the responsibility for family reconstruction that they enable the child by not letting the child be responsible for his/her role in the family reconstruction activities.

The Rap leader at this point presents the seven long-term Family Rebuilding Tasks.

Task 1--Honesty. The job is to banish secrecy and deception from the words and behavior of every member of the family so what people say and do exactly matches what they think and feel.

Task 2--Self-Worth. A healthy family gives each member the message that he or she is worthwhile in and of themselves. The family also has a message to each member that the family unit is worthwhile.

Task 3--Communication of Feelings. The process of communicating in feeling terms, that is talking about how "I feel" about events and other people rather than lecturing or blaming other people is a serious communication task for the family.

Task 4--Communication: Listening to Each Other. The second part of the communication task is to tune in to the other person to understand how the other person sees himself,

events, and how he feels. When listening to another person, one should shut off one's own process (reactions) until a complete and understood message is received.

Task 5--Belonging. Healthy families give a security message to all members that "You belong." This message is the expression of "unconditional love" for each member of the family.

Task 6--Parent-Child Roles: Authority, Respect, and Support. This task involves reconstructing parent authority relationships and strong support by parents for children.

Task 7--Growing and Individuality. Healthy families are made up of individuals who are encouraged to grow in their own individually chosen directions with the support of the family.

Then the Rap leader moves on and presents the Six Activities that are the framework for the Seven Tasks outlined above.

Activity 1--Continuing Amends: Repairing the Damage.

The child follows up on previous verbal amends by repairing the harm done to family members.

Activity 2--Sharing SELF: Getting to Know Each Other.

The family needs to spend time when people talk about themselves, their feelings, and the activities they are involved in, and family members listen to each other.

Activity 3--Rule Building. This has to do with the reconstruction of parent child roles in terms of

specific rules and limits that are mutually built by the family.

Activity 4--Being Together: Fun and Activities. Time should be taken to do fun things, playing games, sharing humorous stories, and just generally being non-serious with each other.

Activity 5--Cooperative Chores. A family requires chores and work. Cooperative and rotated chores should be developed.

Activity 6--Kids Help Parents Understand the Program. Some time ought to be spent with the kids helping parents develop better M. I.'s and better understanding of the Program.

At this point, pass out the Handout entitled "Rebuilding Healthy Family Relationships." (next page) The presentation should be concluded with a brief time for questions about the Tasks and Activities outlined above. The Rap leader should refuse to answer questions about rules at this point.

2. Processing Events at Home. An hour should be devoted to families whose child came home at a previous Open Meeting for sharing and processing the events that are going on with their family at home at night. "Processing" in this context means talking over interpersonal events to increase one's understanding of them. Parents should be asked to share events at home, to share problems that have occurred, and to share their feelings about both. Families are also encouraged to relate to each other in terms of solving problems and understanding the

events that occur with their child at home. The Rap leader should constantly refer back to the Basic Building Tasks (which should remain outlined on a white board from the initial presentation) all through the processing period. The Tasks can be used to help understand what is happening and to improve what is going on in their family. The Rap leader needs to make sure that every family whose child is already home shares so that a building picture occurs of what is happening in each family.

One danger to be avoided is the processing period turning into a rules question and answer period. If a rules question comes up, the Rap leader should firmly defer it until the later rules period of the Rap.

This section of the Rap is also designed to help the families whose child is coming home for the first time that night know what to expect.

3. Second Phase Rules. This time is a question and answer period about Second Phase rules. The leader should comment briefly on the purpose of "Second Phase Rules" which is to enhance the Second Phase growth of both child and family. For example, the rule prohibiting radio, TV, music, and reading forces the family to communicate and share with each other. Then the Rap leader passes out printed copies of Second Phase Parent Rules to those parents who have not received them. Fifteen to twenty minutes is allowed for answering rules questions. The Group member who is present should be encouraged by the Rap leader to help answer questions.

4. Tools of Change. The Rap leader at the beginning of the session should tell all participants that they must know their Tools

Dana Carulli

256-4028 H

357-3345(N)

## SECOND PHASE PARENT RULES

1. Honesty.
2. What you see here, what you hear here, what you do here, remains here.
3. No breaking anyone's anonymity.
4. No talking behind anyone's back, staff, families, or clients by name or by inference, neither positive, negative, nor neutral comments.

### OPEN MEETING

5. Attendance at Open Meetings is mandatory for all parents.
  - A. Every Monday and Friday at 6:15 during phases, I, II, & III.
  - B. Every Monday or Friday as assigned during phase IV & V.
  - C. You are required to arrive on time and stay during the whole meeting.
  - D. In a dire emergency you may be late or excused from a meeting with staff permission.
6. If parents come to Open Meeting under the influence of alcohol or drugs, they will not be permitted to attend the Open Meeting or enter the building.
7. No cameras, recorders, or writing during Open Meetings.
8. No smoking, eating, or drinking in Open Meeting.
9. Dress shall be sedate and respectful. No thongs, white tee-shirts, muscle shirts, tee-shirts with pictures or writing, see-through blouses, overalls, shorts or low-cut dresses or blouses. Bras and shoes shall be worn.
10. Parents will be seated at discretion of staff and remain seated throughout the meeting.
11. No talking during the Open Meeting.
12. No eye games with your child.
13. No talking to other children over the microphone without prior staff permission.

14. Each parent must sign his/her own name on the "sign-in" sheet separately.
15. Parents should leave promptly after Open Meetings and raps. No parking-lot gossip.
16. Parents wishing to bring a guest must call for clearance 48 hours in advance.
17. Parents who are from out-of-town or out-of-state, should not say or mention their leaving over the microphone.

PARENT RAPS:

18. All parents must attend the "Coming Home" (2nd Phase) Rap three times beginning the night their child comes home.
19. All parents must attend "First through Third Phase Parent Raps" on Monday Open Meetings after completion of "New Parent" Raps.

AT HOME:

Your child will be living at home attending Straight from 9:00 a.m. to 9:00 p.m., Monday through Saturday. Sunday from 2:00 p.m. to 9:00 p.m.

20. During Phase I & II, client is not to leave the house or stop anywhere going to or from the program. He may not receive telephone calls, letters, cards, or gifts during this time.
21. All medication (including vitamins) must be checked out by staff. At home at night, aspirin may be given for fever of 102° before checking with Staff.
22. Families shall not take vacations or leave town while their child is on the program. Family emergency trips out-of-town shall be approved by Staff.
23. The child is not permitted visitors, nor are the parents or siblings to have visitors while the child is in the home. (Parents are many times over-anxious and tend to break this rule when their child first comes home.) (IMPORTANT!!!)
24. The responsibility is now for the parents to get their child to and from Straight promptly at the designated times (getting the child to the program by 8:45 a.m., Monday through Saturday, Sunday at 1:45 p.m., and must be at the building for pick-up at 9:00 p.m.

25. Dime Theraphy has four uses:

- A. A child has a problem at night and asks for Dime Theraphy.
- B. Child has a problem, and you as a parent cannot help and insist on Dime Theraphy.
- C. Child wants to talk to someone to feel closer to the Group. (5-10 minutes)
- D. Parents need help on a problem, such as split, medical emergency, etc.

The child will have three (3) or more phone numbers of kids on Phase 4 or 5 of the program, which he/she can use for an emergency problem that might arise in the home. Parent must dial the phone number and get the other child on the phone before letting their child talk.

26. Child is responsible each night for:

- A. Doing his/her M.I. (may not lie down while writing it).
  - B. Taking a bath or shower.
  - C. Spending time talking and sharing with family.
  - D. Getting himself/herself to bed and cleaning the bedroom.
27. Child must stay inside the house. OFF-LIMITS: Garage, screened Florida room, yard, pool, and external utility room.
28. Parents should provide breakfast and a modest snack at night.
29. Parents must lock-up alcoholic beverages, medications, bathroom products (which contain alcohol, and/or are in glass or aerosol containers) and chemical cleaning products.
30. Parents should review his/her child's M.I. at irregular times.
31. Parents should report to Staff first time, every time and immediately:
- A. Problems in the child's M.I.
  - B. Child's slacking off in responsibilities.
  - C. Child's breaking of Straight or parent's rules.
  - D. Gut instincts about the child.

32. "No playing off Staff" - Parent should not "shop for" Staff Member for answers they want.
33. Games are permitted and encouraged when they do not interfere with the child's responsibilities or family communication (no weight-lifting until 3rd Phase).
34. The child must take care of drop-offs and car pools, not the parents.
35. Parents should set house rules as long as these rules do not conflict with Straight's rules.

#### NEWCOMERS

Some time on 2nd Phase, at Staff's discretion, your child will receive a Newcomer.

36. Your child is in charge of the Newcomer. Do not interfere with his/her Oldcomer authority. Newcomer must ask Oldcomer's permission for everything.
37. Make the Newcomer a real part of your family.
38. No breaking anyone's anonymity. Foster parents are not to discuss who is a temporary foster child in their home with anyone.
39. If your child is late, he/she has to make up a day for himself/herself and for each Newcomer.
40. No Newcomers talking to Newcomers.
41. Parents when in doubt - use your COMMON SENSE and then report to Staff about the situation.

#### SIBLINGS:

42. All siblings and other family members in the household must be interviewed by Staff after the first fourteen (14) days on the program and before your child may come home.
43. Siblings (8 and up) are encouraged to attend Saturday sibling raps from 9:00 a.m. to 12:00 non.