

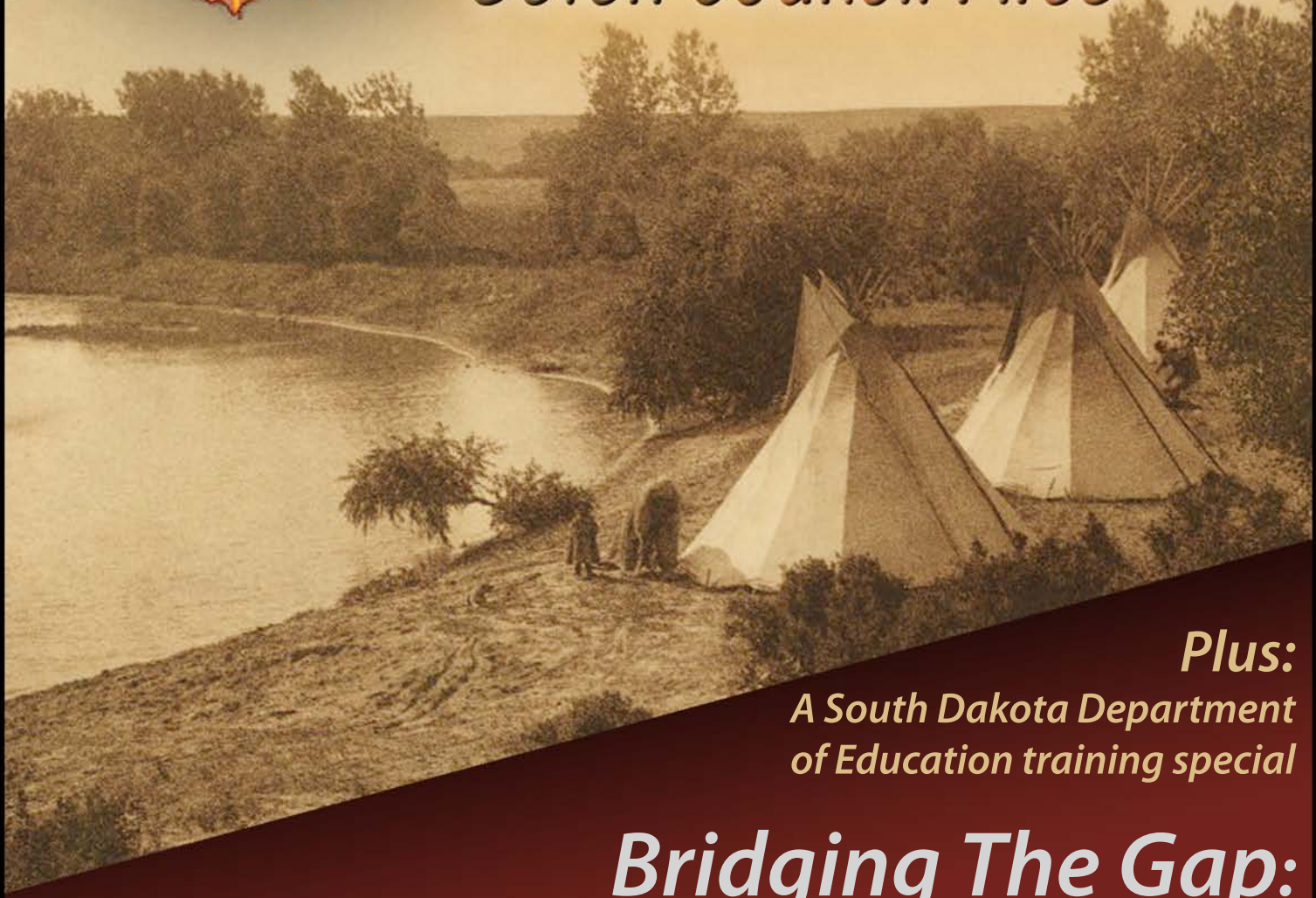
Workshop Facilitator's Guide



Oceti Sakowin:

The People
of the

Seven Council Fires



Plus:

*A South Dakota Department
of Education training special*

***Bridging The Gap:
Native American Education***





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Introduction

The South Dakota Department of Education (SD-DOE) commissioned South Dakota Public Broadcasting (SDPB) to develop programming that supports professional development for K-12 teachers on the history, geography, basic facts, and culture of the American Indian tribes in the state, and on how culture impacts student behavior, classroom dynamics, and other educational issues. SDPB Television convened an Advisory Board in 2006 for the development of two professional development videos to meet these needs.

Program 1, *Oceti Sakowin: The People of the Seven Council Fires*, offers a broad overview of the Dakota, Lakota, and Nakota people in South Dakota. Its purpose is to provide a brief introduction to and history of the tribes in the state and their traditional way of life from a tribal perspective.

Program 2, *Bridging the Gap: Native American Education*, focuses specifically on issues related to education of the state's Indian youth. It will present some of the major challenges in educating Indian students as well as attempts to address these challenges.

A relatively unique and important feature of the programs is that they aim to tell their story from the perspective of Native Americans. Almost all commentators and all sources for the programs are Native American residents of South Dakota.

Background

The SD-DOE established the Office of Indian Education at Governor Rounds' request in 2003. Keith Moore is the current Director of Indian Education for the SD-DOE. The SD-DOE emphasizes cultural training for teachers, preparing them to teach Indian students and to expand the teaching of Lakota culture in school curricula.

"It's important for all of our young people in all 168 school districts to receive some instruction on Indian culture, language, traditions, and heritage," Secretary of Education Rick Melmer said.

"Hopefully, the next generation on non-Indian and Indian students that are going through the education system can get a different picture of each other," Moore said. "Old stereotypes must be changed."

At least 10% of South Dakota's student population is American Indian. Of the state's 20,000 school-age Indian children, 12,000 attend public schools. "The Indian population is growing in our state," Melmer said. "We recognize it as a significant part of our population today in our schools. It will only grow in the future."

South Dakota's overall graduation rate is 89%, but only 66% of Indian students graduate from high school. Melmer said the state is committed to increasing Indian graduation rates. "Education's goal is to successfully graduate students who are prepared to move on to the military, a technical school or a university," Melmer said.

How to Use This Guide

These programs were created as part of an effort led by the South Dakota Legislature and Department of Education with the following goals:

- ▶ To respond to the needs of Native American students
- ▶ To expand the teaching of the Native American experience in South Dakota schools both across the curriculum and across grade levels.

The programs are meant to be used in in-service situations to promote strategic thinking about how to address the specific needs of Native American students as well as curriculum-level thinking and planning about when, where, and what to teach. The purpose of this guide is to offer workshop facilitators a variety of options for using the programs in teacher workshops. The DVDs and guide are meant to help schools begin a process not *complete* it.

Workshops

Workshops may be organized in several ways, and the intent here is not to dictate a certain format. Facilitators should be able to adapt this guide to a format with which they are comfortable. The guide presumes the DVD will be the focus of the workshop. The first step in planning the workshop is to establish your own goals. Determining what you hope to accomplish with the workshop should begin with a review of where your school currently stands in relation to the goals of the programs. Work with a group of teachers and administrators to briefly assess your current teaching of Native American culture and history and discuss the school experience of your Native American students to get an idea of where you might go. Is the workshop the first step of a long-term project to review your situation and make enhancements; or is it meant to gauge the readiness of your school for a change; or are you at a different stage? This review will help you determine which program to watch first. Is it a higher priority to first watch a DVD on Native American history told from a Native American viewpoint or to look at the current condition of Native American education? You must also determine whether to use both DVDs in a single workshop. Do you have the time to combine the programs and does that meet your needs?

There is no single way to organize a workshop around this topic. Different strategies work for different goals, different situations, and different audiences. This guide offers a basic pre-viewing, viewing, post-viewing formula for each program:

- ▶ *Pre-viewing*: This stage prepares your audience for viewing the program. It suggests questions that elicit preconceptions about the topic and focus viewing on appropriate themes. After viewing, it's good to return to the pre-viewing questions you discuss and see how viewers' thoughts have changed
- ▶ *Viewing*: Two basic options for watching the DVD exist: Viewing the program in its entirety or viewing it in segments. The DVDs are organized in topic segments, which can be viewed separately, if desired.
- ▶ *Post-viewing*: This stage can last as little as an hour or as long as several days, depending on your goals. Essentially, the post-viewing follows up the pre-viewing

discussion and explores general and specific aspects of the program. The post-viewing suggestions in the guide offer many ways of approaching the program's content. Some focus on general issues and others deal with specific content in the program. Determine what kinds of questions you will use based on your goals and needs. The questions were developed for the specific programs, but some may work for both.

This guide cannot anticipate every school's use of the programs, so you are advised to read it carefully as you prepare for your workshop. You may find all you need here, or you may want to develop additional questions or activities to respond to your school's situation and meet your goals. Perhaps most importantly, you need to keep your audience engaged in the workshop topic and focused on the goal. Be sure to clarify the goals of the workshop with your teachers in advance and give them an overview of the workshop session.

Dealing with prejudicial comments. Because this content has the potential to be controversial and arouse prejudice, your teachers must be actively involved from the beginning. The nature of these programs is such that they may draw out some intolerant or prejudicial comments from some members of your audience as well as from your community. Such comments may be obviously bigoted; others may be less so. It is important to stress that the purpose of the project is to pursue ways of improving student performance through curriculum changes as well as broader respect and inclusion. By focusing on positive goals, you may be able to deflect negative comments.

Evaluation. At the end of the workshop, you may wish to get feedback from your audience. A sample workshop evaluation is enclosed at the back of this guide.

Program 1:

Oceti Sakowin: The People of the Seven Council Fires

Program Synopsis

The DVD is organized into the following chapters:

1. **We Call Ourselves the Oyate:** The Oyate are the native people of the upper Midwest, made up of seven tribes and three language groups.
2. **The Seven Council Fires:** The seven tribes routinely came together to maintain relationships.
3. **The Origins of the People:** The Oyate peoples' traditional stories of their origins do not match those of Western science.
4. **Kinship Is Everything:** The role of family relationships in organizing Oyate life is paramount.
5. **The Sacred Hoop of Life:** The Oyate's view all life as interrelated and express that symbolically through the circle.
6. **The Lakota Way-The Dakota Way:** The Oyate people lived in quite different geographical areas and climate, which caused them to live differently.
7. **The Dance of Life:** For the Oyate, music and the arts are very connected to how they experience the world; even their musical instruments have symbolic meaning.
8. **The Oral Tradition of the Oyate:** Much of Oyate culture has been passed down orally through the generations, including songs, prayers, and storytelling.
9. **The Seven Rituals:** A very spiritual people, the Oyate practiced many rituals, all of which derive from the receipt of the pipe.
10. **Tiospaye:** The extended family—the tiospaye—is central in Oyate society.
11. **The Change:** Since their encounter with White settlers, the Oyate people and their cultural practices have undergone significant changes.
12. **The Way Forward:** The Oyate people continue to practice their cultural and spiritual ways in order to maintain their relationships with each other and nature.

Key Concepts

- ▶ The dominant Western society's view of Native American history and culture is sometimes in conflict with Native Americans' own sense of their story.
- ▶ While modern science suggests that the Oyate people migrated to the area that became South Dakota, their traditional beliefs have them originating in this area.
- ▶ The original native people of South Dakota know themselves as the Oyate. The Oyate are composed of three major groups: Lakota, Dakota, and Nakota. Seven tribes comprise those three major groups: Mdewakantonwan, Ihanktonwan, Ihanktonwana, Sisitonwan, Tetonwan, Wahpetonwan, and Wahpekute.
- ▶ The Oyate people passed on their culture, beliefs, and traditions from generation to generation orally. Their language and stories were not recorded until the late nineteenth century.
- ▶ The Oyate have a rich spiritual life that is still widely practiced through several rituals and that is based in a strong sense of harmony with nature and each other.
- ▶ Oyate groups were organized according to consistent social and gender roles.

- ▶ The Oyate people organized society around extensive kinship systems called *tiospaye*.

Program Interviewees

In large part, this program sought to allow the Oyate people the opportunity to tell their own story. This was accomplished primarily through interviews with a number of South Dakota-based experts in the history and traditions of the people.

Clifford Canku, Dakota Studies Instructor at Sisseton Wahpeton College at Sisseton Wahpeton Reservation.

Russell Eagle Bear, Tribal Council, Rosebud Sioux Tribe, Norris, SD

Dr. Craig Howe, Graduate Studies Instructor, Oglala Lakota College, Pine Ridge Reservation, SD

Jerome Kills Small, Instructor of American Indian Studies, University of South Dakota, Vermillion, SD

Kevin Locke, Native American Performer, Lakota Performing Arts, Standing Rock Lakota Reservation, Wakpala, SD

Ione Quigley, Chairperson, Lakota Studies at Sinte Gleska University, Rosebud Sioux Tribe, SD

Webster Two Hawk, Three times past Chairman of the Rosebud Sioux Tribe

Albert White Hat, Sr., Professor of Lakota Language at Sinte Gleska University, Rosebud Sioux Tribe, SD

Pre-viewing: Introduce the program and use one or two of the following to focus teacher viewing. You may find it useful to have easy access to state content standards when discussing this program.

- ▶ Discuss: What is your school's situation in terms of including Native American culture across the curriculum? Is this content well integrated in the curriculum or is it limited to certain subjects and grade levels? How does it compare to the requirements of state content standards? Ask: How much do you think you need to change your curriculum in terms of greater incorporation of the Native American experience? Return to these questions after viewing the DVD.
- ▶ Ask teachers: Name something you know about the history of Native American people in South Dakota prior to their encounter with Europeans. List these on a board. After viewing, return to these and see if the program has altered understanding.
- ▶ Ask teachers to identify an event in the history of the Native American encounter with European Americans (e.g., Little Big Horn, Wounded Knee Massacre of 1890, Wounded Knee Occupation of 1973). Discuss: How would a Native American perspective of the event differ from a Western perspective? You might break into small groups to discuss specific events then report to the full group. Note that the program will address not just differences in interpreting historical events, but different ways of seeing and experiencing the world.

The following questions may be combined.

- ▶ List all the disciplinary subject areas taught in your school on a board (social studies, mathematics, science, music, etc.). For each subject, ask teachers to name some basic facts they know about Native American culture or history that would fall within that category and list these on the board. For example, under music, one might note the spiritual and ritual importance of dance. When you have several items listed, review the list and ask which topics are taught in your school in those subject areas.
- ▶ Discuss: In what grades and classes does your school currently teach Native American culture and history? What general topics and themes are taught? How does your school's teaching relate to the state content standards? Discuss some ways that they are currently taught, e.g., what activities, readings, assignments do you use? How many sources currently used are from Native American vs. non-Native sources? Point out that the video is told almost entirely from a Native American perspective.

Viewing: You might provide teachers with Attachment 2, a viewing guide for this program that may help focus their viewing. The Key Terms attachment (Attachment 1) defines some Lakota language terms used in the program and may also be useful to hand out to teachers.

Post-viewing: Following viewing, return to the pre-viewing questions and follow up the discussion based on what teachers learned from the program.

Next, choose the questions below that best meet your needs and fit your schedule.

General teaching issues: The following questions address general issues in teaching about Native American culture. They are meant to encourage thinking about curriculum-level issues more so than specific content issues. Depending on your goals, your time available, and your school's starting point, you may use one or more of the following. Often, it's useful to start a discussion as a full group, then break into small groups to focus more specifically on particular aspects of the issue—or vice versa.

- ▶ Invite teachers to share their reactions to the program. You might start this in small groups or pairs of teachers, then come together as a whole group to address the final questions. Ask: What new information did you learn? In what ways, if any, has your understanding changed? What does the program tell you about your curriculum? What does the discussion suggest about current state content standards? Are they adequate or do they require updating?
- ▶ (This question extends a pre-viewing question.) List each of the departments or subject areas taught in your school on a board. As a whole group, list topics from the program that could be taught in each discipline and indicate the appropriate grade level in which to teach, considering one discipline at a time (allow teachers to go back and suggest topics for disciplines already covered). Then break into disciplinary groups and have each group select one topic on the list and discuss where it fits in the current curriculum. Brainstorm some ideas for teaching the topic. Report back to the full group.

- ▶ Develop teaching objectives based on the program. Ask: What are the main ideas of the program? Write them on an easel pad or white board. Discuss each main idea. How did the program develop the idea? What are the key points about each idea? Break into groups and assign each group one main idea on which to develop a basic lesson plan using the DVD as a resource. Where the DVD does not provide enough information, indicate where you might find the necessary resource. Link the lesson to state content standards.
- ▶ Have small groups select a scene from the program and develop a lesson based on it. What are the key ideas in the scene? How would you teach them? How would you assess student learning of the ideas? Have groups describe their lessons briefly to the full group.

Small group discussion: Organize your audience into small groups. The groups might be based on discipline, student age, or random. Depending on the time available, each group might discuss each of the following questions and report out, or each group could be assigned one of the following questions and their report to the group could launch discussion.

- ▶ Discuss different ways of knowing in Native American vs. Western culture.
- ▶ Discuss teaching based on oral vs. written tradition.
- ▶ Discuss teaching Native American history and culture from Western, scientific sources vs. Native American sources.
- ▶ Discuss how you would teach about Native American spirituality and origin stories. Would it differ from teaching about Western religions? If so, how? What pitfalls would you need to watch out for?
- ▶ Discuss some key similarities and differences between Native American and non-Native cultures in South Dakota.
- ▶ Discuss ways of including Native American topics in your discipline.

Content-based questions: Use these questions to explore teaching about specific elements of the program's content. These might be addressed in large or small group discussions.

Origins

- ▶ What do you find most interesting in the origins stories told in the program? How do the origin stories told in the program compare to other cultures' origin stories (for example, Roman, Greek, Norse, Judeo-Christian, etc.)? Do your students already study other cultures' stories? What would be the advantages/disadvantages? How might you address discomfort in critically analyzing such stories? Kevin Locke says he doesn't interpret the Oyate creation story literally. The same issue can be raised about interpreting other cultures' creation stories. Myths to some people are historical fact to others. How would you discuss such a question? What pitfalls would you need to watch out for?
- ▶ Compare the anthropological account of the appearance of the Oyate peoples in the South Dakota area with their own origins stories. How are they compatible or

incompatible? Why are cultural origins stories important to the members of the culture? How are they important in teaching and learning about a culture?

Kinship

- ▶ How does the program describe the role of kinship in Native American society? How is it similar or different from kinship in dominant Western culture? Does the program provide enough information to make the comparison? If not, what more information would you like and where could you find it? Discuss how you might teach on this topic. In what ways do you see the tiospaye extended family relationships in your Native American students' lives today?

Social roles

- ▶ Recall the gender roles for Lakota culture as described in the program. Describe past and current gender roles in mainstream American society. How would you discuss gender roles in class?

History

- ▶ Does the history of Native Americans in South Dakota as presented in the program affect your understanding of the lifestyles of contemporary Native Americans? If so, how? How would you describe the culture(s) of contemporary Native Americans in the state? What connections can you make between today and yesterday?
- ▶ Is more recent American Indian history taught in your school—e.g., since the establishment of the reservation system, since the 1960s? For decades, government actions prevented Native Americans from practicing their religion and speaking their languages and split up families to send children to boarding schools. How can you teach about this? How would this compare to Islamic countries that restrict the practice of non-Islamic faiths today? How would you talk about movements like the American Indian Movement and other Native American activism in the context of the American civil rights and protest movements of the 1960s and 1970s?
- ▶ Education is a key way to transfer culture from generation to generation. Discuss the use of education with the Oyate peoples in South Dakota history in trying to remove their culture and assimilate them into the dominant culture. How has this historical approach to education affected today's Native American students and their parents?

Spirituality

- ▶ One commentator in the program refers to the "animal nation" when discussing the buffalo and other animals and says that there's not a word for "animal" in the Lakota language. Discuss what this means. What do you think it says about the culture? Describe the Lakota relationship with the buffalo in terms of today's concept of environmental stewardship.
- ▶ Compare the descriptions of Oyate spirituality in the program with spirituality as practiced by faiths with which you're familiar. Discuss the story of the pipe. The narration compares it to the story of Moses and the Ten Commandments in

terms of its importance to the people. What does this mean? To what other stories might you compare the story of the pipe? What events in mainstream American history might be comparable?

- ▶ The hoop of life is described as a prominent concept and symbol in Oyate culture. Discuss symbols in other cultures that are similar to this concept.

Language

- ▶ Recall the explanation of the origin of the term “Sioux” as a misinterpretation of Native American language and gesture. The speaker in the program suggests that much of the problem between whites and Native Americans throughout American history is a result of misunderstandings such as this. Discuss this suggestion. How much of the problem was due to misunderstanding versus very different plans for how to use the land?

Program 2: Bridging the Gap: Native American Education

Program Synopsis

The program reports on statistics showing that the educational achievement of Native American students in South Dakota is below that of the averages for all South Dakota students. Next, several commentators describe various challenges facing Native American students, including language barriers, cultural differences, poverty, and lack of support at home. Representatives of the South Dakota Department of Education describe some statewide efforts to expand the teaching of the Native American experience across the school curriculum as well as specific educational programs that focus on improving student performance. The program also includes observations by a Native American high school teacher and high school students concerning their educational experiences.

Key Concepts

- ▶ In South Dakota, Native American student achievement is below that of all South Dakota students.
- ▶ Native American students face many challenges in their educational experience, including poverty, language barriers, cultural differences, and lack of home support.
- ▶ The South Dakota government has launched efforts to address the educational needs of Native American students and to expand the teaching of Native American culture in schools.
- ▶ Many Native Americans believe that greater awareness of Native American culture by schools would improve the experience and performance of Native American students.

Program Interviewees

This program reports on the current condition of Native American education through the comments of South Dakota educators and students.

Clifford Canku, Dakota Studies Instructor at Sisseton Wahpeton College at Sisseton Wahpeton Reservation

Dr. Craig Howe, Graduate Studies Instructor, Oglala Lakota College, Pine Ridge Reservation, SD

Stella Littlem, Rapid City Central High School Student

Kolette Medicine, Oglala Lakota College Student

Michelle Mehlberg, Department of Education

Dr. Rick Melmer, Secretary, South Dakota Department of Education

Keith Moore, South Dakota Department of Education, Office of Indian Education

Stacy Phelps, Oglala Lakota College

Ione Quigley, Chairperson, Lakota Studies at Sinte Gleska University, Rosebud Sioux Tribe, SD

Whitney Rencountre II, Black Hills State University Student

Audrey Terkildsen, Rapid City Central High School Student

Albert White Hat, Sr., Professor of Lakota Language at Sinte Gleska University, Rosebud Sioux Tribe, SD

Pre-Viewing: Introduce the DVD and use one or both of the following questions to focus viewing.

- ▶ Prepare a report on the educational performance of your school's students, including a breakdown by ethnic group if available (e.g., from your School Report Card). Distribute it to your teachers and discuss. Are there significant differences among the groups? If so, ask what might account for the differences? List some of the suggested reasons on a board. Inform the audience that the program will suggest some explanations for and solutions to achievement differences statewide. After viewing the DVD, return to the list and discuss how the program affects their understanding.
- ▶ Ask teachers to discuss what differences exist between the educational experience of Native American students and students of the majority culture. Probe for information about students' social, co-curricular, and other experiences in addition to just classroom and academic. Does a difference exist? If so, ask for specific examples. How might the differences affect student performance?

Post-Viewing: These questions could be discussed as a whole group or in small groups.

- ▶ Albert White Hat, Sr. mentions a language barrier as one of the challenges facing Native American students. Discuss: What does he mean by this? He further mentions "left brain" education and his need to "turn off" his "Indian thinking." Discuss what he means by these terms. How could education require turning off Indian thinking? Should it be this way? How can schools address Indian thinking without turning it off? How does this notion relate to the historical use of education to assimilate Native Americans? Discuss the role of education in passing on culture and creating citizens. Choices in curricula and content standards must be made to achieve such goals. Discuss whether current choices in these areas include or exclude Native Americans.
- ▶ Several of the commentators describe a kind of existential problem shared by many Native Americans: a sense of living in two worlds but not belonging to either. Ask teachers to recall some examples of this from the program. Ask them to describe what they think the people mean when they say this. How might this impact student performance? Ask for examples of how students in your school might feel this way. Are there parallels to other cultures? Ask teachers whether they have felt something similar (e.g., in traveling in foreign countries where they don't speak the language or even different parts of this country; attending a different religious service; visiting in-laws). Do the teachers' experiences suggest new ways of looking at the students' experiences? What can a school do to address this situation?
- ▶ Lone Quigley suggests that differences in cultural behavior can create problems for Native American students. For example, she says that students may not

make eye contact with teachers because they are taught that it is disrespectful to look at elders in the eye, and this may be misinterpreted by teachers as disinterest or deceitfulness. Ask teachers if this matches their experiences. Discuss other examples of cultural differences in behavior—include other cultures in addition to Native Americans. How can teachers prepare for and respect such differences?

- ▶ Discuss: In what ways does the socioeconomic status of students affect school experiences? Ask for examples. Be sure that teachers distinguish between the culture of poverty and the culture of the Oyate people. What can educators do to help students from generational poverty?
- ▶ Discuss: How does the culture of the majority population impact the learning and achievement of Native American students? More fundamentally, how does the majority culture shape education? Do the assumptions of the educational system conflict with the culture of Native American students? How would you, as an educator, propose to unravel and understand the issues of social dominance?
- ▶ Because they denied Oyate children the chance to live much of their culture, boarding school experiences in the past did not allow them to feel good about their culture. Can you see results of this experience in today's students or their parents? How would you as an educator make children feel good about their culture today? What kinds of cultural activities would you integrate into your daily lesson plans?
- ▶ Keith Moore says that education is the “new buffalo” for the Lakota people. Ask teachers to talk about what they know of the meaning of the buffalo in Native American history and culture. What does he mean by his statement? In what ways are schools already fulfilling that mission and in what ways must they change to do so?
- ▶ The younger people in the program talk about various suggestions of how to help Native American students feel more of a part of the school culture. Ask teachers to recall some of their suggestions and comments. How can you incorporate cultural events into the curriculum? How can you encourage all students to attend such cultural events? How do the teachers respond to the suggestions of the students? For example, teaching more orally than note-taking.
- ▶ Locate a copy of House Bill 1290, passed in 2007, which created the Office of Indian Education with a goal for expanding the treatment of Native American culture in the curriculum, and share it with teachers. Discuss what it means for your school. The text of the bill may be found at:
<http://legis.state.sd.us/sessions/2007/bills/HB1290HED.pdf>.

The DVD describes the South Dakota Department of Education's Reading First and Gear Up programs as they relate to Native American students. If these programs support your goals, contact the state department for more information.

Resource list

Books

Brown, Dee. *Bury My Heart at Wounded Knee: An Indian History of the American West*. New York: Holt, 2001.

Deloria, Vine, Jr. and Clifford M. Lytle, *The Nations Within: The Past and Future of American Indian Sovereignty*. Austin: University of Texas Press, 1984.

Deloria, Vine, Jr., *Custer Died For Your Sins: An Indian Manifesto*. Norman: University of Oklahoma Press, 1988.

Frazier, Ian, *On the Rez*. New York: Farrar Straus Giroux, 2000.

Glover, John Henry, *Tribal Sovereigns of South Dakota: A Description of Contemporary Sioux Governments*. Rapid City, SD: Chiesman Foundation For Democracy, Inc., 2005.

Howard, Gary R. *We Can't Teach What We Don't Know: White Teachers, Multiracial Schools*; foreword by Sonia Nieto. New York: Teachers College Press, 2006

Lame Deer, John (Fire), and Richard Erdoes, *Lame Deer, Seeker of Visions: The Life of a Sioux Medicine Man*. New York: Simon and Schuster, 1972.

Neihardt, John G., *Black Elk Speaks*. Lincoln: University of Nebraska Press, 1972

Payne, Ruby K. *Framework for Understanding Poverty*. Highlands, TX: Aha! Process, 2005.

Pickering, Kathleen Ann, *Lakota Culture, World Economy*. Lincoln: University of Nebraska Press. 2000.

Walker, James R., *Lakota Belief and Ritual*. Edited by Raymond J. DeMallie and Elaine A. Jahner. Lincoln: University of Nebraska Press. 1991.

Walker, James R. *Lakota Myth*. Edited by Elaine A. Jahner. Lincoln: University of Nebraska Press in cooperation with the Colorado Historical Society, 2006.

Walker, James R. *The sun dance and other ceremonies of the Oglala division of the Teton Dakota*. New York: AMS Press, 1979.

White Hat, Albert, Sr. *Reading and Writing the Lakota Language: Lakota Iyapi un Wowapi nahan Yawapi*. Edited by Jael Kampfe, Foreword by Vine Deloria Jr.. Salt Lake City: University of Utah Press, 1999.

Web Resources

Akta Lakota Museum and Cultural Center: <http://www.aktalakota.org>

Amnesty International, "Soul Wound: The Legacy of Native American Schools," <http://www.amnestyusa.org/amnestynow/soulwound.html>

National Archives: www.archives.gov/research_room/alic/reference_desk/native_american_links.html

National Lewis & Clark Bicentennial Commission: "Not Semantics: Commemorate vs. Celebrate" <http://www.lewisandclark200.org/index.php?cID=794>.

Native Voices: www.digitalhistory.uh.edu/native_voices/native_voices.cfm

Smithsonian Institution: www.si.edu/resource/faq/nmai/start.htm

South Dakota Public Broadcasting Native American Resources:
<http://www.sdpb.org/learning/Resources/NativeAm/index.asp>

Timelines of Native American History

Humboldt University: <http://sorrel.humboldt.edu/~go1/kellogg/Chrono.html>

Library of Congress: http://www.loc.gov/ammem/ndlpedu/features/immig/native_american.html

Public Broadcasting Service: <http://www.pbs.org/itvs/homeland/timeline.html>

United States Dept. of Energy, Office of Environmental Management, Historical Chronology of Federal Indian Policy: <http://web.em.doe.gov/public/tribal/histchro.html>.

United States Environmental Protection Agency, American Indian Environmental Office, Resource Guide: Chapter 2 Federal Indian Law: <http://www.epa.gov/indian/resource/chap2.htm#30>.

Key Lakota Language Terms Used in the Programs

Term	Definition
Dakota	The Oyate people who lived in the eastern part of what is now South Dakota and Minnesota; also the term for their language.
Hunka	A ceremony in which relatives join a family.
Ihanktonwan	The Yankton people. Those who dwell by the end.
Ihanktonwan	The Yankton people. Those who dwell by the end.
Ihanktonwanna	The smaller division of the Yankton people. Or Little End dwellers. Yanktonais
Iktomi	The trickster spirit, a spider-like creature
Inyan	Stone, parent of Iktomi
Lakota	The Oyate people who lived in the western part of what is now South Dakota; also the term for their language.
Mdewakantonwan	Spirit Lake or Sacred Lake people.
Nagi	The spirit that has never been in a man. The spirit that guides man but is not part of a man. Both good and bad.
Nakota	The Oyate people who lived in the southeastern part of what is now South Dakota; also the term for their language.
Oceti Sakowin	The seven council fires.
Oyate	The people.
Sisitonwan	Those who lived near Knife Lake east of the Mississippi. Or Sisitonwan.
Sun dance	An important ceremony of renewal for the Oyate people. As part of the ceremony, men's chests were pierced with bones attached to ropes that were tied to a center post. The men danced around the post until the bones broke through their skin.
Tatanka	Great beast (buffalo)
Tetonwan	People of the prairie or dwellers in the grass lands.
Tiyospaye	A person's extended family, composed of their siblings, in-laws, and adopted family members.
Wahpetonwan	Those who live among the leaves or trees.
Wakpekute	Shooters in the leaves or Forest people.

Oceti Sakowin: The People of the Seven Council Fires – Guide

DVD Section	Summary	Notes
We Call Ourselves the Oyate	The Oyate are the native people of the upper Midwest, made up of seven tribes and three language groups.	
The Seven Council Fires	The seven tribes routinely came together to maintain relationships.	
The Origins of the People	The Oyate peoples' traditional stories of their origins do not match those of Western science.	
Kinship Is Everything	The role of family relationships in organizing Oyate life is paramount.	
The Sacred Hoop of Life	The Oyates view all life as interrelated and express that symbolically through the circle.	
The Lakota Way- The Dakota Way	The Oyate people lived in quite different geographical areas and climate, which caused them to live differently.	
The Dance of Life:	For the Oyate, music and the arts are very connected to how they experience the world; even their musical instruments have symbolic meaning.	
The Oral Tradition of the Oyate	Much of Oyate culture has been passed down orally through the generations, including songs, prayers, and storytelling.	
The Seven Rituals	A very spiritual people, the Oyate practiced many rituals, all of which derive from the receipt of the pipe.	
Tiospaye	The extended family—the tiospaye—is central in Oyate society.	
The Change	Since their encounter with White settlers, the Oyate people and their cultural practices have undergone significant changes.	
The Way Forward	The Oyate people continue to practice their cultural and spiritual ways in order to maintain their relationships with each other and nature.	

Evaluation

Please complete and return the form to your facilitator.

Key: 1 = Strongly Disagree; 2 = Somewhat Disagree; 3 = Not Sure; 4 = Somewhat Agree; 5 = Strongly Agree

Program #1: Oceti Sakowin: The People of the Seven Council Fires

	1	2	3	4	5
I learned new information about the South Dakota's Native American people from the program.					
The program gave me new respect for the culture of Native American people.					
I believe my school does an adequate job of including Native American culture throughout our curriculum.					
The discussion of the program gave me new ideas about how I can teach about Native American culture.					
Native American history and culture should be more widely taught in South Dakota schools.					
The effort to increase Native American culture in the curriculum is simply political correctness.					

Comments:

Program #2: Bridging the Gap: Native American Education

	1	2	3	4	5
I learned new information about the educational experiences of South Dakota's Native American people from the program.					
I believe my school does an adequate job of including Native American cultural activities both inside and outside the classroom.					
My school reaches out to the homes and families of Native American students to help improve their learning environment.					
Native American students in my school are respected by staff and other students.					
The discussion of the program suggested ways that I can modify my teaching to make Native American students feel more a part of the school culture.					
I believe the following play an important role in Native American student achievement					
Poverty					
Home life					
Lack of student interest/discipline					
Cultural differences					
There is too much focus on changing schools; students need to work harder to achieve.					

Comments:

Credits

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Traditional Lakota and Dakota songs and original compositions by Kevin Locke, courtesy of Ixtlan Artists Group, Pittsburgh, PA

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