



Oceti Sakowin Essential Understandings and Standards
South Dakota Office of Indian Education

South Dakota Department of Education

Office of Indian Education

Developed and Prepared by:
Oceti Sakowin Essential Understandings and Standards Work Group

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Oceti Sakowin Essential Understandings and Standards

South Dakota Office of Indian Education Oceti Sakowin Project History

The 2007 Indian Education Act mandated the development of course content for curriculum and coursework in South Dakota American Indian history and culture. As a result of this mandate, the South Dakota Office of Indian Education pursued funding in order to begin the development of materials. In 2008, the Indian Land Tenure Foundation awarded a grant to the South Dakota Office of Indian Education to begin the Oceti Sakowin Project. For the past three years, many talented and passionate educators worked together to develop the Oceti Sakowin Core Concepts. The following document, The Essential Understandings and Standards, was developed by a smaller work group over the final year of the project. The project was completed in July 2011. Although much time and energy was put into the project, it is just the beginning and a small step towards the work that needs to be done in creating curriculum and course work in the history and culture of the Oceti Sakowin. Since the Oceti Sakowin culture is based in oral tradition, there are other versions of the history and culture that are also correct. The goal of this project was to give school districts in South Dakota some basic knowledge about the Oceti Sakowin. “The hope is that citizens who are well educated about the Oceti Sakowin history and culture will be more likely to make better decisions in the arena of Indian issues and to get along better with one another”, (Dr. Craig Howe 2010).

Core Concept Work Group- 2008-2010

The Core Concept development was the first phase of the project which began in 2008, and was completed in August 2010. The development team consisted of a diverse group of individuals from across the state. This included educators of American Indian students in public school districts with both a high and low population of American Indian students. In addition, there were experts in culture, history, oral traditions and language along with Department of Education staff. The goal of the first phase of the project was to identify core concepts that are essential to understanding and teaching of the Oceti Sakowin history and culture.

- Earl Bullhead- Lower Brule Community College
- Gladys Hawk- Wakpala
- Corrie Ann Campbell- Pierre School District
- Stephanie Charging Eagle- Dupree
- Danny Seaboy- Enemy Swim Day School
- Robert Two Crow- Shannon County School District
- Lydia Whirlwind Soldier- Rosebud
- Marcia Zephier- Sioux Falls School District
- Ann Robertson- Sioux Falls School District
- Stuart Zephier- Flandreau Indian School
- Dorothy LeBeau- Todd County School District
- Dorothy Kiyukan- Wagner Community School
- Terry Janis- Indian Land Tenure Foundation
- Brinda Kuhn- GEAR UP, Martin (Evaluator)
- Dr. Craig Howe- CAIRNS, Martin (Facilitator)
- South Dakota Department of Education OIE Director Keith Moore and Curriculum Specialist Dr. Kim Cypher

Oceti Sakowin Essential Understandings and Standards

Essential Understandings and Standards Work Group

Upon completion of the identification of the Oceti Sakowin Core Concepts, a smaller work group was created to develop essential understandings and standards. The group was comprised of members of the original group who had experience in writing standards and one American Indian Studies teacher from a public school district that serves a high number of non-Native students. The group consulted with Montana's Office of Indian Education and the Indian Land Tenure Foundation's standards work. The format created for the development of the work was designed to provide compatibility to the South Dakota social studies standards. The essential understandings captured the core concepts that were developed by the larger group. Indicators, standards and activities were written to provide a framework for additional work and various forms of implementation. Culturally appropriate work created by other sources was identified to support suggested activities.

Work Group 2012

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2012 Revisions

The development of the Oceti Sakowin project will continue over the next several years. The document has been revised in 2012 to include a summary introduction for each essential understanding. Additional historical information about the bands of the Oceti Sakowin is included, as well as the current location of those bands. A song with its historical information has been included for each essential understanding. The primary goal for the additions is to increase the knowledge base of educators in order to assist them in the teaching and sharing of their material in the classroom.

In 2012, through mutual collaboration, a partnership was formed between the Office of Indian Education, Sinte Gleska Universities Lakota studies department and the Smithsonian Institution's National Museum of the American Indian (NMAI). NMAI leveraged their resources to provide the Oceti Sakowin Project with support hosting several meetings and to identify NMAI material that could be aligned with the essential understandings and standards. A partner of the NMAI, the Pearson Foundation, sponsored a workshop that was held in June at Washington, DC. The foundations of model units were written with a design that would incorporate the NMAI resources. The 2012 revisions include photographs that are courtesy of the NMAI.

Oceti Sakowin Essential Understandings and Standards

INTRODUCTION TO ESSENTIAL UNDERSTANDINGS: When we approach teaching with one worldview, and Native students have a different worldview, we create systems of failure in our schools. However, by learning about the culture of Native students in our classrooms, we encourage these students to feel good about themselves and their heritage. In general, American Indians who are traditional and bicultural adhere to a relational worldview, while European American teachers adhere to a linear worldview. The relational worldview can be described as a holistic approach to life. In this view, all areas of people's existence, the mental, spiritual, emotional, physical, social and psychological are considered to be interrelated (Cross, 1995). Opening yourself to another worldview will assist you in understanding of what occurs both in and outside of native communities. (D. LeBeau 2012)

Essential Understandings will address cultural diversity, provide many new insights and concerns of local Tribal communities, and address challenges faced by educators and families of students. Education will be much better as a result of the commitment of schools, administrators and educators for meaningful engagement to raise consciousness to appreciate and respect cultural differences that will empower Native American students. (L. Whirlwind Soldier 2012)



Camp. (1870). Sioux (Minneconjou Lakota). Fort Sully, Cheyenne River Reservation in South Dakota [Photograph]. Smithsonian-NMAI. Used with permission.

Oceti Sakowin Essential Understandings and Standards

The Importance of Songs: *Spirit of Song*

Ikceya Wicasa Singers
(Common Man Singers)



Grabill, John C.H. (1890). *At the Dance. Big Foot's Band at the Grass Dance on the Cheyenne River, August 9, 1890. Most of the band was killed at Wounded Knee 29 December 1890* [Photograph]. Smithsonian-NMAI. Used with permission.

The following translation of song material was donated to the Oceti Sakowin project by Earl Bullhead. His passion for the preservation of culture and the education of our children has resulted in a lifetime of work in the area of education. "As we walk down the Road of Life we sing these *Dakota/Lakota* songs to help keep us in step with our culture". *Nica Ole*- The Curious One- Earlwin Bullhead

It is our belief that *Tunkasila* (Grandfather) *Wakan Tanka* (Great Spirit) has provided a way to live and cope as *Lakota* in today's society. This is known as the *Canku Luta* (Red Road). This path incorporates ceremonies and traditional ways, which in turn rely on songs orally passed on for generations to come.

These songs are a medium in which we attempt to relay a message of balance and harmony amongst people and nature.

We make an effort to interrelate our personal and professional lives with the history, message and spirit of the songs that we render.

These songs are the result of our commitment to preserve and protect the culture. We would like to thank our families and friends for their support, especially to our past relatives who encouraged us to continue as the *Ikceya Wicasa Singers*. (E. Bullhead 2012)

Oceti Sakowin Essential Understandings and Standards



Tipi. (1884). Brule Sioux (Sicangu Lakota) Rosebud Reservation, South Dakota at the bequest of De Cost Smith [Photograph]. Smithsonian-NMAI. Used with permission.

ESSENTIAL UNDERSTANDING 1: The original land base and natural resources of the Oceti Sakowin were under communal stewardship prior to immigrant settlement. The Oceti Sakowin tribes have a distinct and unique interrelationship with the environment that contributes to South Dakota.

Oceti Sakowin (known to some as the Sioux Nation) is a confederacy speaking three different dialects, the *Dakota*, *Nakota* and *Lakota*. The *Lakota*, the largest of the three groups, is composed of seven bands that occupy reservations in South and North Dakota. The *Dakota* or *Santee* live in South Dakota, Minnesota and Nebraska. The *Nakota* reside in South Dakota and Montana.

Native inhabitants of America did not have a concept of individual land ownership. Individual land ownership was an intrinsically foreign concept to the customs and beliefs of the Native American. *Oceti Sakowin* land was owned and used in common by all members of the tribe for survival and sustenance. Communal ownership was a principle and norm of each Native American tribe who established boundaries in the territories which they owned and on which they lived. They defended their land from encroachment by other tribes and eventually by foreigners. Every member of the tribe who was born into the group has a lifelong right to live on that land and became a custodian to preserve and protect the land for the future generations.

Many of the Native American tribes were nomadic and moved from area to area in their territory during hunting seasons. Europeans believed that the land was open for the taking. They brought with them laws governing private land ownership that conflicted with traditional tribal laws and communal land ownership. Land loss and the creation of Indian reservations for the *Oceti Sakowin* could be traced to the aftermath of European immigrant contact.

Immigrants continued to push west onto *Oceti Sakowin* lands resulting in many wars and major battles. Treaties were signed by the tribes and the U.S. government and broken mostly because of land issues. During this time a government to government relationship was established to protect the rights and

resources under tribal stewardship and is supported by the United States Constitution.

The *Oceti Sakowin* tribal groups' broad philosophical and holistic view on communal land ownership and philanthropy continues today. Sharing and giving for the benefits of the tribes are concepts that are deep-rooted in the culture of the *Oceti Sakowin*. In the midst of great difficulties the people of the *Oceti Sakowin* are still here, still proud and still living by their centuries-old values that made them the great people that they are. Communal practices, processes and land holdings are still an all-encompassing traditional culture of the *Oceti Sakowin*. (L. Whirlwind Soldier 2012)

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 1

Every individual *tiospaye* (band) had their own song. Songs were modified and reused for different occasions. This song was shared by Porcupine singers at Vermillion, S.D. in 1979 in honor of Joe Louis Bullhead. It was used as a memorial song. I was once told that this song came out of Bullhead South Dakota. It is said that Old Man Straw Shoot and Joe Brave Thunder used to sing this song. (E. Bullhead 2012)

Hespa Olowan wan
(A memorial song)

Kola weksuyeye kola weksuyelo heyeye
(Friend) (I remember) (Friend) (I remember)

Kola weksuyeye kola iyapelo heyeyeye
(Friend) (I remember) (Friend) (They have gone)

Makazitomniya akicita ye na he owakiye
(All over the world) (Soldier) (Went)(That) (I'm helping)

Tuwesecekun kola weksuye kola iyapelo heyeyeye
(To whom it may concern) (Friend) (Remember) (Friend) (They have gone)

Makazitomniya akicitayena he owakiyelo heyeyeyo
(All over the world) (Soldiers went)(I'm helping)

Free Translation: We are honoring all those relatives who have gone to protect our freedom. (Individual's *Lakota* name) I remember my friend. They have been all around the world. (E. Bullhead 2012)



Funeral of Albert Grass. (n.d.). *Funeral of Albert Grass-Killed in France-Hereditary Chief of the Sioux (Sihasapa, Lakota), K. Clergymen, casket, father and mother* [Photograph]. Smithsonian-NMAI. Used with permission.

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 1

The original land base and natural resources of the Oceti Sakowin were under communal stewardship prior to immigrant settlement. The Oceti Sakowin tribes have a distinct and unique interrelationship with the environment that contributes to South Dakota.

Indicator 1: Analyze the land base and natural resources of the nine reservations in South Dakota.

| Grade Level | Standard | Activity | Resources |
|---|---|--|--|
| K-2 nd (Applying) | Students are able to identify the reservations boundaries and natural resources by map colors. | Kindergarten- Color a South Dakota map identifying reservations Grade1 - label reservation map Grade 2- identify the reservation natural resources such as water, historic sites and other natural resources | Indian Land Tenure: www.iltf.org Trail Tribes: Traditional and Contemporary Native Culture www.trailtribes.org Cheyenne River Sioux Tribe: www.sioux.org |
| 3 rd -5 th (Remembering) | Students are able to describe the land loss of the Oceti Sakowin from 1800- present. | Compare and contrast maps of Oceti Sakowin land lost from 1800-present day | Flandreau Santee Sioux Tribe: www.fsst.org Lower Brule Sioux Tribe: www.lbst.org Oglala Sioux Tribe: www.oglalaLakotaning.org Rosebud Sioux Tribe: www.rosebudsiouxtribe-nsn.gov |
| 6 th -8 th (Analyzing) | Students are able to explain communal ownership and stewardship of the Oceti Sakowin prior to European contact. | Research and develop a report on communal ownership prior to European contact | Sisseton Wahpeton Oyate: www.swo-nsn.gov Standing Rock Sioux Tribe: www.standingrock.org South Dakota Tribal Relations: www.sdtribalrelations.com |
| 9 th -12 th (Analyzing) | Students are able to identify the physical geographical changes to explain the causes that impacted the land base and boundaries. | Create a chart showing how the physical geography has changed over time | |

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 1

The original land base and natural resources of the Oceti Sakowin were under communal stewardship prior to immigrant settlement. The Oceti Sakowin tribes have a distinct and unique interrelationship with the environment that contributes to South Dakota.

Indicator 2: Analyze the interrelationships of the Oceti Sakowin people, places, and the environment as they relate to all reservations in South Dakota.

| Grade Level | Standard | Activity | Resources |
|---|---|---|---|
| K-2 nd (Remembering) | Students are able to identify the interrelationships of people, places and the environment. | <p>Read Oceti Sakowin stories that demonstrate how all things are related.</p> <ul style="list-style-type: none"> Iktomi stories: focus on the stories that relate to etiquette Ella Deloria story about prairie chicken song, love song and deer song Paul Goble: <i>The Great Race of the Birds and Animals</i>, <i>Her Seven Brothers</i> and <i>Star Boy</i> | <p>South Dakota Historical Society Education Kits</p> <p>Tribal Cultural preservation programs, Tribal Universities and Colleges.</p> <p><i>Oceti Sakowin: The People of the Seven Council Fires</i> by PBS (DVD)</p> <p><i>Star Knowledge</i> by Ronald Goodman</p> <p><i>Dream Keeper</i> (Movie)</p> |
| 3 rd -5 th (Analyzing) | Students are able to explain the creation of reservations. | <p>Guest speaker talk about Mitakuye Oyasin interrelationship with all of creation</p> <p>Guest speaker to talk about the creations of reservations</p> | <p><i>Dakota Texts</i> by Ella Deloria</p> <p><i>The Great Race of the Birds and Animals</i> by Paul Goble</p> <p><i>The Lakota Way: Stories & Lessons for Living</i> by Joseph Marshall III</p> |
| 6 th -8 th (Analyzing) | Students are able to differentiate cultural characteristics within the Oceti Sakowin. | <p>Research and report on the diversity of Oceti Sakowin such as language, life style, economics and survival skills</p> <p>Create a brochure that shows Oceti Sakowin bands of the plains and woodland lifestyles</p> | <p><i>Waterlily</i> by Ella Deloria</p> |
| 9 th -12 th (Creating) | Students are able to construct diagrams and charts that convey differences and similarities of the Oceti Sakowin. | <p>Construct diagrams or charts to show dialects, lifestyles: woodland vs. plains, governments, social systems, economics and resources</p> <p>Note: <i>Oceti Sakowin: The People of the Seven Council Fires</i> DVD by PBS</p> | |

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The original land base and natural resources of the Oceti Sakowin were under communal stewardship prior to immigrant settlement. The Oceti Sakowin tribes have a distinct and unique interrelationship with the environment that contributes to South Dakota.

Indicator 3: Evaluate the strategies in which the tribal governments and other leaders are taking action to improve the lands and natural gifts.

| Grade Level | Standard | Activity | Resources |
|---|---|---|---|
| K-2 nd (Remembering) | Students are able to identify examples of stewardship. | Recycling projects Planting projects Clean-up projects | Oglala Lakota College Sinte Gleska University |
| 3 rd -5 th (Understanding) | Students are able to describe the cause and effect of pollution on the environment. | Investigate water project offices in Tribal communities Investigate waste management projects Attend and participate in a science fair | Sitting Bull College Sisseton-Wahpeton College EROS Data Center Tribal land management offices |
| 6 th -8 th (Analyzing) | Students will investigate a water table in or along river systems and analyze the impact on tribal communities. | Test water quality and investigate what tribal governments are doing to improve water quality Book report on <i>To You We Shall Return: Lessons about Our Planet from the Lakota</i> , Joseph Marshall III Attend and participate in a science fair | Waste management programs http://www.usda.gov/wps/portal/usda/usdahome Local extension offices Center for American Indian Research and Native Studies: CAIRNS.org |
| 9 th -12 th (Evaluating) | Students are able to identify and explain how a tribal government manages the ecosystem and its natural gifts. | (select one reservation of the nine) EROS Maps to identify erosion Ecosystem Investigate land management Tribal land management practices Investigate natural control Study natural medicinal herbs and other indigenous plants | <i>To You We Shall Return: Lessons about Our Planet from the Lakota</i> by Joseph M. Marshall III <i>Oceti Sakowin: The People of the Seven Council Fires</i> by PBS (DVD) Sinte Gleska University: Lakota Studies Department <i>The Sioux: Life and Customs of a Warrior Society</i> by Royal B. Hassrick |

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 2: There is variety and resiliency among individual Tribal people as identity is developed, defined and redefined by entities, organization and people. A continuum of tribal identity, unique to each individual, ranges from assimilated to traditional lifestyle. There is no “generic American Indian”.

Environment had a tremendous influence on *Oceti Sakowin* life styles. There is a distinct difference between the tribes who lived in the woodland areas and those who lived on the plains. Much like all other cultural groups in American society, individual differences within American Indian groups vary. Variations of individual differences within any cultural group is influenced by assimilation into society at large, language other than the Native language, upbringing, personal relationships, life experiences and socioeconomics. However, assimilation efforts by the United States government and religious organizations as early as 1790 contributed to drastic changes in American Indian society and to individual differences.

Americanization policies were based on the idea that when indigenous people learned (European-American) customs and values they would be able to merge tribal traditions with European-American culture and peacefully join the majority society. After the end of the Indian Wars, in the late 19th and early 20th centuries, the government outlawed the practice of Native American traditional religious (spiritual) ceremonies. It established boarding schools and children were taken from their homes and families and attendance in boarding schools was mandatory. In these schools the children were forced to speak only English, study standard subjects, attend church, and leave their traditions behind. (Adams, David Wallace 1995)

These mandated policies created forced change for individuals and individual tribal families. The boarding school system contributed greatly to the erosion of American Indian culture that reverberates into this century, causing many social dysfunctions and in some cases disillusion in American society. After 1890 the tribes continued to resist forced assimilation passively, by simply refusing to forfeit their cultures. The spiritual ceremonies went underground and were held in secrecy. *Oceti Sakowin* language was still spoken in the home when children returned from boarding school. However, not all families resisted the changes; some willingly accepted the assimilation policies of the government and religious organizations.

Despite individual differences that might exist within tribal groups, there are strong ties that bind American Indians to identification with their tribal group through enrollment into the tribe, common origin, history, culture and language.

If the general public assumes that there is a generic American Indian, then that assumption carries with it society’s visible injustice of stereotyping, racism, and other forms of prejudice and discrimination.

As a country of diverse cultures we have cultural knowledge that we can share positively and constructively with each other. By honoring and respecting each culture’s perspectives, ideas, differences and similarities we can create a better, stronger and more peaceful American society. (L.Whirlwind Soldier 2012)



Woman with two children cooking in 1950's style kitchen. (1956). Mrs. Floyd Roubideaux, with her two children in the kitchen of their apartment. Mrs. Roubideaux's family was originally from Rosebud, South Dakota, and came to Gary in January of 1956, where Mr. Roubideaux was employed as a trainee for a steel company. The family, Sicangu Lakota, lives in one of the housing projects on the outskirts of Gary, Indiana. [Photograph]. Smithsonian- NMAI. Used with permission.

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 2

Love, family and transition are communicated through this song. Originally people felt that because pictures could capture a person's spirit that photographs should not be taken. They called photographers shadow catchers. As times changed, so did the viewpoint for many on the concept of photos and the photographer. The new perspective allowed people to use photographs as a reminder of loved ones. The song, part of the National archives in the Washington, D.C., is evidence of the change in belief about the photograph. (E. Bullhead 2012)

Wo I ste Olowan wan
A love song (*itowapi*)

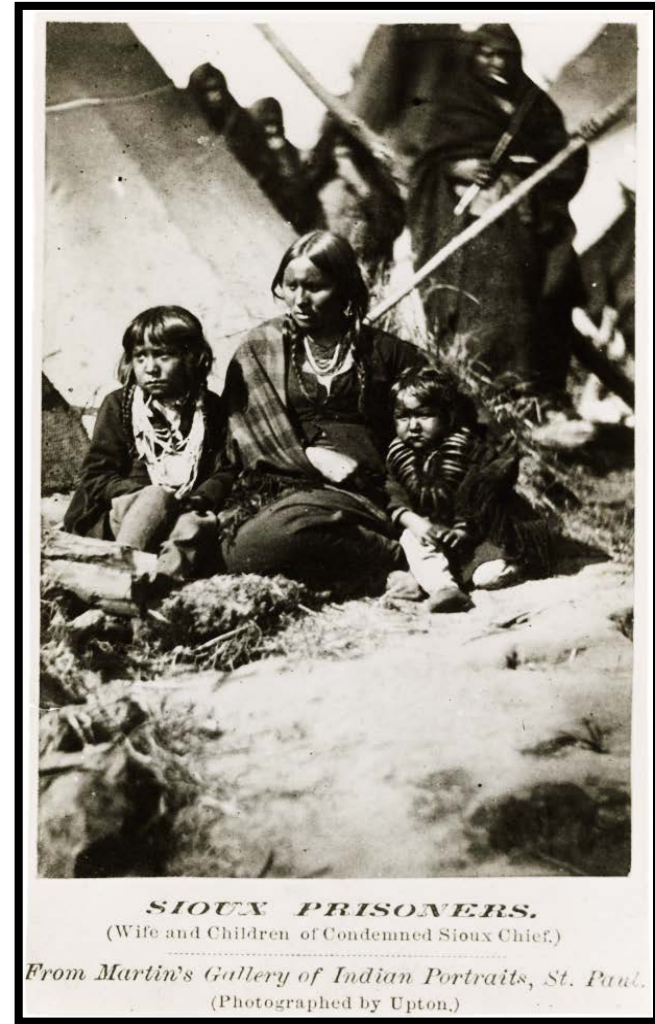
Itowapikile yuha nameaksuyaya he miyeyeyelo heyeyeye
(This picture) (With) (Remembering me) (It's me)

Since Itowapikile yuha nameaksuye he miyeyelo heyeyeyo
(Brother-in-law) (This picture) (Remember me) (It's me)

Wamayalankintaye since itowapike le yuha nameaksuyaya
(You will be able to see me) (Brother-in-law) (With this picture) (Remember me)

He miyeyelo heyeyeyo
(That's me)

Free Translation: With this picture always remember me; it is I Brother-in-law, with this picture remember me. It will be a long time before you see me again, so every day you will see me. Brother-in-law with this picture remember me, it is me! (E. Bullhead 2012)



Upton, Benjamin Franklin. (n.d.). *Woman and children, wife and children of condemned Sioux Chief, Possibly re: Minnesota Massacre of 1862 St. Paul* [Photograph]. Smithsonian-NMAI. Used with permission.

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 2

There is variety and resiliency among individual Tribal people as identity is developed, defined and redefined by entities, organization and people. A continuum of tribal identity, unique to each individual, ranges from assimilated to traditional lifestyle. There is no “generic American Indian”.

Indicator 1: Analyze the impact of Euro-American ideals, values, rights, philosophy, and beliefs of Oceti Sakowin people as tribal, state, and US citizens.

| Grade Level | Standard | Activity | Resources |
|---|--|---|---|
| K-2 nd (Understanding) | Students will be able to explain the values learned through stories. | Read and discuss Iktomi stories with a focus on Lakota values | <i>The Lakota Way: Stories & Lessons for Living</i> by Joseph Marshall III <i>Keep Going: the Art of Perseverance</i> by Joseph Marshall III |
| 3 rd -5 th (Understanding) | Students will be able to compare and contrast Oceti Sakowin traditional family roles and responsibilities to contemporary societies. | Create a representation (collage, picture, chart or family tree) of kinship responsibilities Read <i>Home of the Nomadic Buffalo Hunters</i> , by Paul Goble | <i>Waterlily</i> by Ella Deloria http://www.oyate.org/ <i>Oceti Sakowin: The People of the Seven Council Fires</i> by PBS (DVD) |
| 6 th -8 th (Analyzing) | Students are able to identify two of the values, rights, philosophy, and beliefs of Oceti Sakowin people. | Book Report on <i>Waterlily</i> , by Ella Deloria Read <i>The Lakota Way: Stories & Lessons for Living</i> by Joseph Marshall III | Sinte Gleska University: Lakota Studies Department <i>We Shall Remain: Wounded Knee</i> by PBS <i>The Sioux: Life and Customs of a Warrior Society</i> by Royal B. Hassrick |
| 9 th -12 th (Evaluating) | Students are able to personalize topics on assimilation; examples are boarding schools, relocation, religion, etc. | Research impact of boarding school Simulate assimilation experiences View <i>We Shall Remain: Wounded Knee</i> DVD by PBS Research 1968 Native American Bill of Rights | <i>Lakota Myth</i> , by James R. Walker |

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 2

There is variety and resiliency among individual Tribal people as identity is developed, defined and redefined by entities, organization and people. A continuum of tribal identity, unique to each individual, ranges from assimilated to traditional lifestyle. There is no “generic American Indian”.

Indicator 2: Analyze the knowledge and understanding of the relationship between spiritual, physical, social and emotional health of the Oceti Sakowin.

| Grade Level | Standard | Activity | Resources |
|---|---|---|--|
| K-2 nd (Remembering) | Students are able to identify a medicine wheel using the appropriate dialect. Lakota- Cangleska Dakota/Nakota - Cangdeska | Cangleska or Cangdeska (medicine wheel) project Hands on art project constructing Cangleska or Cangdeska (medicine wheel) | <i>The Lakota Way: Stories & Lessons for Living</i> by Joseph Marshall III <i>Tatanka And the Lakota People: A Creation Story</i> by Donald F. Montileaux |
| 3 rd -5 th (Understanding) | Students are able to summarize one origin story of the Oceti Sakowin. | Interview elder or resource person on one of the origins stories of the Oceti Sakowin | <i>The Sioux: Life and Customs of a Warrior Society</i> by Royal B. Hassrick <i>Teaching the Native American, Third Edition</i> by Hap Gilliland |
| 6 th -8 th (Creating) | Students are able to create a project on wellness. | Interview project with Elders regarding spiritual, physical, social and emotional health Research health programs on reservations | <i>Walking with Grandfather: The Wisdom of Lakota Elders</i> by Joseph Marshall III <i>Keep Going: the Art of Perseverance</i> by Joseph Marshall III |
| 9 th -12 th (Evaluating) | Students are able to evaluate the importance of spiritual, physical, social and emotional health. | Read <i>The Lakota Way: Stories & Lessons for Living</i> by Joseph Marshall III Read <i>Keep Going: the Art of Perseverance</i> by Joseph Marshall III Compare and contrast holistic and linear views | |

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Child in traditional clothing. (1922). Gift of Charles P. Eaton [Photograph]. Smithsonian-NMAI. Used with permission.

ESSENTIAL UNDERSTANDING 3: The origin, thought and philosophy of the Oceti Sakowin continues in the contemporary lifestyles of Tribal members. Tribal cultures, traditions and languages are incorporated and are observed by many Tribal members both on and off the reservations.

Oceti Sakowin origin, thought and philosophy continues to be vibrant, strong and taught to the younger generation today. It is an abstract perspective of living in harmony with creation. *Oceti Sakowin* philosophy is embedded in the *Oceti Sakowin* language, in the origin stories, in the values and ethics, in the kinship system and social relationships, in the relationship with the environment and with all living things. It is a way of teaching the values of respect, honor, responsibility, positive family and personal relationships, humility, reciprocity, sharing and much more. This is a way of thinking about creation, the universe and the people.

The relationships among the people, the Creator, Mother Earth, and all of nature was, (and still is) significant in the lives of Native peoples. The *Oceti Sakowin Oyate* believes that all things are part of the great whole. As such, plants and animals become our relatives. Respect for plants and animals were, (and still is) shown by thanking the spirits of these elements for the gifts of themselves, which provide for the physical needs of the *Oyate*. The *Oceti Sakowin Oyate* hunted and gathered plants and animals for food and clothing, only when necessary. Nothing was wasted, as this would be disrespectful of the gifts given to sustain life. (Eastman, 1976; Standing Bear, 1975)(D.LeBeau 2012) “Only take from the land what it is willing to give.” Never take more and always give back in some way. Most indigenous people know and understand this concept.

Traditionally, American Indian cultures express their traditions and reinforce this tightly woven relationship with the world through teachings, examples, ceremonies and prayers. It is integrated into ideas, experiences, wisdom, traditions, language and customs. This existential relationship with the environment has evolved through direct experience and contact through centuries of interaction with ecosystems and the environment at large.

In American Indian cosmology, “everything in the natural world has relationships with every other thing and the total set of relationships makes up the natural world as we experience it” (Deloria, 1992). For that reason, the prayer--*Mitakuye Oyasin—meaning. “All my relatives.”* We are all related and not only are we related, we are closely linked in a symbiotic relationship. This familial circle of life ties the *Oceti Sakowin* to all life forms-- Everything above, everything below, everything between. (V. Douville, 2010). (D.LeBeau 2012) To teach and understand that creatures, man, animals, birds, insects, reptiles, plants, water, and air are integral to the survival of the people and earth as we know it is the heart of the culture. *Mitakuye Oyasin* reflects the physical, mental, spiritual, emotional and intuitive relationship that the *Oceti Sakowin* has with all aspects and elements of the environment.

There is a clear distinction between spirituality and structured religion. Spirituality is an experience that is lived on a daily basis. There is no word for religion in the *Lakota, Dakota, and Nakota* language. It is “doing it in a good way, with dignity, integrity and honor, and with honesty.” (Ida Hildebrand)

In understanding the *Oceti Sakowin* perspective we must teach all children to better understand, respect and honor the environment, natural resources and to work in collaboration, cooperation and to develop a partnership to preserve that which will sustain the coming generations. Acknowledgement and acceptance that there is wisdom in the traditional knowledge and teachings of indigenous people will teach children stronger and more comprehensive environment practices that could very well ensure their future. This is an opportunity to recognize similarities while honoring and respecting the differences in cultures, traditions and beliefs. (L. Whirlwind Soldier 2012)

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 3

Wakatakiya Ahhintuwan Olowan (Encouragement Song)

We have to remember to look up and humble ourselves. We have to remember that there is an existence in the stars and above. This song reminds us to do that.

This composition was done by Earl Bullhead while traveling together with Jimmy Dan Dog Eagle, right after the Sundance at Sitting Bull camp, also known as the Gray Eagle Cabin, *Ahanni*. It was J.D.'s grandmother who encouraged us by saying *wausilapi*. We talked for about three hours and decided to make a song of it; we went over and over with tunes for a couple of days. I noticed that daily we as human beings rarely look upward and that we are prone to ignore what is in our heart and minds when we first meet the day. I perceived that looking upward is important for many reasons, but more importantly it allows us time to relate to our Creator, a humbling experience. We started to sing our songs around the Drum and eventually were satisfied with the tune and the content of the text. Originally it was meant for women's traditional categories, but it also makes a good prayer song or encouragement song. (E. Bullhead 2012)

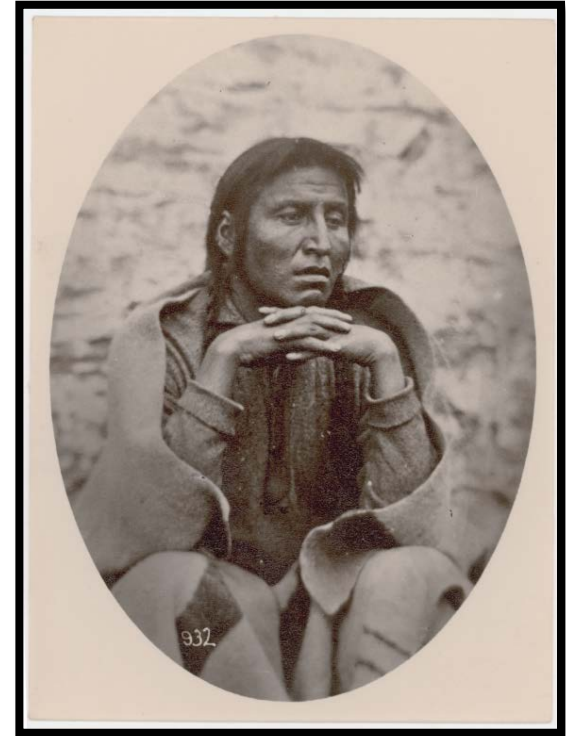
Wakatakiya ahhintunwan na blehic iya po heyeye
(Upward) (Look towards) (And) (Humble yourselves)

Oyate ki tehic iya unpo otehikelo heyeyeye
(The people) (Cherish) (Exist) (It's hard to come by)

Mitakuyekinhhan tanyan iyukcanpo unlakotapelo heyeye
(All my relatives) (Good way) (Think) (We are friends)

Waunsilapo lakotaki otehikelo heyeyeyo
(Help each other) (The allies) (Hard to come by)

Free Translation: Take a look upward and humble yourself, my people live a life of sharing with each other, it's difficult, yet a beautiful way to live. (E. Bullhead 2012)



Whitney, Joel Emmons. (1864). *Portrait of the man Wa-kan-o-zan-zan or Medicine Bottle, excuted at Ft. Snelling 11/11/1865 for the 1862 Sioux Uprising* [Photograph]. Smithsonian-NMAI. Used with Permission.

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 3

The origin, thought and philosophy of the Oceti Sakowin continues in the contemporary lifestyles of Tribal members. Tribal cultures, traditions and languages are incorporated and are observed by many Tribal members both on and off the reservations.

Indicator 1: Evaluate the different forms of Lakota/Dakota/Nakota language dialects.

| Grade Level | Standard | Activity | Resources |
|---|--|--|--|
| K-2 nd (Remembering) | Students will explain the significance of the language to the Oceti Sakowin. | Develop a poster of Oceti Sakowin and name each band and dialects | <i>Oceti Sakowin: The People of the Seven Council Fires</i> by PBS (DVD) <i>Reading and Writing the Lakota Language</i> by Albert White Hat Sr. |
| 3 rd -5 th (Remembering) | Students are able to describe the Oceti Sakowin camp circle, the three dialects and their relationship to contemporary reservations. | Create and display a poster of the Oceti Sakowin camp circle. Identify the three dialects and the locations on contemporary reservations | <i>Standing in the Light: A Lakota Way of Seeing (American Indian Lives)</i> by Severt Young Bear and R. D. Theisz |
| 6 th -8 th (Understanding) | Students are able summarize the value of the kinship system in how it is depicted through the Oceti Sakowin language. | Bring local resource person to discuss values and kinship system | |
| 9 th -12 th (Evaluating) | Students will explain why the philosophy of the language is significant to Oceti Sakowin. | Bring local resource person to discuss language and the philosophy Discuss the history of the boarding school and the effects on the Oceti Sakowin language | |

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 3

The origin, thought and philosophy of the Oceti Sakowin continues in the contemporary lifestyles of tribal members. Tribal cultures, traditions and languages are incorporated and are observed by many tribal members both on and off the reservations.

Indicator 2: Analyze the Oceti Sakowin sacred sites, creation stories, star knowledge and how they relate to each other.

| Grade Level | Standard | Activity | Resources |
|---|---|---|--|
| K-2 nd (Remembering) | Students are able to identify sacred sites on a map. | Read the story <i>The Great Race of the Birds and Animals</i> by Paul Goble | <i>Star Knowledge</i> by Ronald Goodman EROS Data satellite posters Sinte Gleska: Victor Douville, Star Knowledge presentations |
| 3 rd -5 th (Remembering) | Students are able to describe the relationship between the sacred sites, star knowledge and creation stories. | Read the story <i>Star Boy</i> by Paul Goble Utilize Discovery Center Star Knowledge dome Research local sacred sites and accurate Oceti Sakowin name | Oglala Lakota College Sinte Gleska University Sitting Bull College |
| 6 th -8 th (Creating) | Students are able to use geographic tools to design a map of sacred sites. | Research local sacred sites and accurate Oceti Sakowin name Contact EROS data center for GPS maps of sacred sites | Sisseton-Wahpeton College The Discovery Center located in Pierre South Dakota <i>The Great Race of the Birds and Animals</i> by Paul Goble |
| 9 th -12 th (Evaluating) | Students are able to use the star knowledge to identify the sacred sites within the Black Hills. | Research the origin stories Utilize Discovery Center Star Knowledge dome to identify Oceti Sakowin sacred sites Identify all the sacred sites within the Black Hills and how they relate to the stars Accurate translation, pronunciation and spelling of sacred sites | <i>Star Boy</i> by Paul Goble |

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 4: The Oceti Sakowin kinship systems provide a framework for both individual and group behavior. Its unwritten rules promote harmony, compromise, a sense of order, and group cohesion.

The Seven Council Fires maintained an organized government with each Council Fire autonomous, yet with an allegiance that unites the seven tribes in a cohesive relationship. These open, egalitarian, classless and cooperative tribes formed for the collective good, for nation building, preserving identity, ethnic solidarity and cohesiveness. Tribal life includes a philosophy of life, a history, cultural and social rules, rituals, ceremonies, traditions, social organization and a democratic government.



McFatrige, Arthur. (1900). *Women holding their children at Rosebud, South Dakota. From left: Rose Black Bear, Emma Hand, Lucy Feather Man, Mary Attack Him. From left the children's names are Annie or Charlie Black Bear, unidentified, David Feather Man and Emily Attack Him* [Photograph]. Smithsonian-NMAI. Used with permission.

The Seven Council Fire's social structure has significant social and kinship distinctions that are divided into four cooperative units. A *tiwahe*, which is the nuclear family, included a mother, father, children and grandparents. The *tiospaye* which is the extended family, consisting of three or four generations includes uncles, aunts, and cousins, children of brothers, sisters and cousins. The *tiospaye* is very similar to a community with many relatives and other members who were invited to join them. The *oyate* is the entire tribal group including those in a *tiwahe*, *tiospaye*, *ospaye* and *oyate*. The Dakota Structure is a little different. The *tiwahe* is the nuclear: family, mom, dad, brothers, sisters, and grandparents. *We wotakuye* is the extended families, the blood relatives. The *hunka kagagapi* is the adoption of relatives, making of relatives. *Tiospaye* is the identifying of spiritual clanship. *Oyanke* means *Dakota* community and *oyate* is the tribal identity.

To the Seven Council Fires, kinship is one of the most important concepts. This strong close-knit kinship system is filled with respect and cooperation that binds tribal members together as a collective unit, and is theoretically all-inclusive. This is central as it is the foundation for a sound development of a stable society. This social structure has significant social distinctions among individuals that establish a strong cultural and ethnic identity.

It is truly believed that it takes a village to raise a child. Adults in the *tiospaye* have the social responsibility for the upbringing of all village children. Children are still taught the importance of sibling relationships, responsibilities and role behaviors within the family and within the tribe. Positive behaviors are modeled to create and encourage a favorable character and to demonstrate core values that foster an emotional climate for healthy child development. The child is expected to imitate the positive behaviors of their relatives. One must always be a good relative.

Oceti Sakowin Essential Understandings and Standards

The close kinship system cultivates specialized interaction between children and adults. Each individual has a valued role in the family that is instilled from birth. The rules imposed by kinship were many. The rules of etiquette are to use kinship terms when speaking to others. It is considered rude to plunge into conversation without using the polite term of kinship. The kinship system continuously gives children lessons and examples of good behavior, independence, problem solving, family and tribal responsibility, courage, generosity, fortitude and wisdom.

This solid foundation creates high expectations, a strong family and tribal bond, unity and identity. It is a philosophy of 'we', cohesion of interconnectedness and not a belief that an individual's needs are more important than the needs of the whole. This social structure ensures that every person contributes to the moral and physical well-being of the tribe.

The *Oceti Sakowin* kinship system not only creates a nation with a strong moral structure, but creates a philosophy linking kinship components to spiritual beliefs that embraces the world around them. The concept of '*Mitakuye Oyasin*' teaches respect for the earth and all life forms and to become stewards of the land.

The people of the Seven Council Fires fitted every detail of existence together in the village for the people, for all living things, and respect for the environment through kinship. (L.Whirlwind Soldier 2012)



Grabill, John C. H. (1890). Two youngsters outside tipi (Note long otter breastplate on boy (r.) and (trade) Navajo blanket on ground, Pine Ridge Agency [Photograph]. Smithsonian-NMAI. Used with permission.

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 4

Kinship is at the heart of identity. Knowing where you belong and that everyone has their place in the camp circle is crucial to the well-being of all. The coverings depicted the rightful place of all families. We do not do things for personal or monetary gain, but because it is the right thing to do for the people.

Earl Bullhead obtained this song from a tape recording done by Victor Young Bear. The recording had been done for Victor's nephew Frank Bullhead. (E. Bullhead 2012)

Sinakaki Hewakiye

The covering of the camp circle

Sinakake heakiye titapedo

(The covering) (Shaped like a horn)

Sinakaki hewakiye tiapedo

(The covering) (Shaped like a horn)

Sinakaki hewakiye tiapedo

(The covering) (Shaped like a horn)

Sinakaki hewakiye tiapedo heyeyedo

(The covering) (Shaped like a horn)

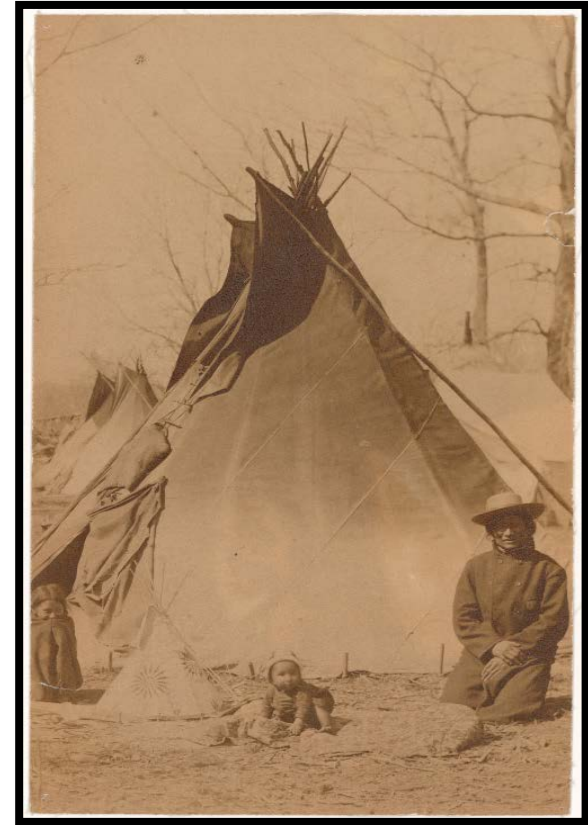
Nitakhoda kodakapedo kapedo he wastepedo

(Your friend) (Friend they mean you) (It's good)

Khoda kudhiyuwo isiwancedo heyeyeyo

(Friend) (Come on down) (There's no pay)

Free Translation: The Tipi's (*wakeya Ikceya*) covers adorn the camp circle and all the families are in their rightful spots. Your friend is being mentioned and his name is being called upon; come down, we do these things for the people. (E. Bullhead 2012)



Infant is playing. (n.d.). *Infant is playing with toy in front of tipi. Fort Sully, Cheyenne River Reservation, S.D. ca. 1870.* [Photograph]. Smithsonian-NMAI. Used with permission.

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 4

The Oceti Sakowin kinship systems provide a framework for both individual and group behavior. Its unwritten rules promote harmony, compromise, a sense of order, and group cohesion.

Indicator one: Analyze the importance of the Oceti Sakowin family structure and extended family.

| Grade Level | Standard | Activity | Resources |
|---|--|---|--|
| K-2 nd (Understanding) | Students are able to identify examples of kinship terms. | <p>Story about family structure and relationships</p> <p>Identify kinship terms</p> <p>Read <i>Home of the Nomadic Buffalo Hunters</i>, by Paul Goble</p> <p>Illustrate family and roles</p> | <p><i>The Journey of Crazy Horse: A Lakota History</i> by Joseph Marshall III</p> <p><i>The Lakota Way: Stories & Lessons for Living</i> by Joseph Marshall III</p> <p><i>Reading and Writing the Lakota Language</i> by Albert White Hat Sr.</p> |
| 3 rd -5 th (Analyzing) | Students are able to compare and contrast Oceti Sakowin to mainstream societies' family structure. | <p>Research and record family tree and explore how relationships are made</p> <p>Understand the extended family structure through blood, marriages and adoption</p> <p>Explore the concepts and explain and model individual roles and how personal action affects the Tiwahe</p> | <p>Donovin Sprague books: <i>Cheyenne River Sioux</i>, <i>Rosebud Sioux</i>, <i>Pine Ridge Reservation</i> and <i>Standing Rock Sioux</i></p> <p><i>Waterlily</i> by Ella Deloria</p> <p><i>Walking in the Sacred Manner: Healers, Dreamers, and Pipe Carriers--Medicine Women of the Plains Indians</i> by Mark St. Pierre and Tilda Long Soldier</p> |
| 6 th -8 th (Analyzing) | Students are able to explain respect, privacy and the rites of passage. | <p>Have male and female speaker come and present on the rites of passage</p> <p><i>The Lakota Way: Stories & Lessons for Living</i>, by Joseph Marshall III</p> | |
| 9 th -12 th (Evaluating) | Students will describe the Oceti Sakowin family structure including extended family. | <p>Research traditional child rearing practices and walking in a sacred manner</p> <p><i>Walking in the Sacred Manner: Healers, Dreamers, and Pipe Carriers--Medicine Women of the Plains Indians</i> by Mark St. Pierre and Tilda Long Soldier</p> | |

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 4

The Oceti Sakowin kinship systems provide a framework for both individual and group behavior. Its unwritten rules promote harmony, compromise, a sense of order, and group cohesion.

Indicator two: Analyze the Oceti Sakowin social etiquette, proper behavior and values.

| Grade Level | Standard | Activity | Resources |
|---|---|---|--|
| K-2 nd (Remembering) | Students are able to identify the Oceti Sakowin protocol for social etiquette. | Role play for proper greetings and respectful greeting Understand personal space and parameters | <i>Walking with Grandfather: The Wisdom of Lakota Elders</i> by Joseph Marshall III <i>Indian Boyhood</i> by Charles A. Eastman <i>DakotaTexts</i> by Ella Deloria (note: <i>Iktomi</i> stories) |
| 3 rd -5 th (Understanding) | Students are able to identify the Oceti Sakowin proper behavior through stories. | Read Iktomi stories that discourage inappropriate behavior | <i>Reading and Writing the Lakota Language</i> by Albert White Hat Sr. <i>Teaching American Indian Students</i> by Jon Reyhner <i>Teaching the Native American, Third Edition</i> by Hap Gilliland |
| 6 th -8 th (Creating) | Students are able to compare and contrast Euro-American values to Oceti Sakowin values. | Construct a chart that illustrates Euro-American values compared to Oceti Sakowin values | <i>Collected Wisdom: American Indian Education</i> by Thomas Peacock |
| 9 th -12 th (Creating) | Evaluate how the Oceti Sakowin values create a cohesive society. | Create a three act play, song, TV commercial or write an Iktomi story demonstrating how a society is cohesive | |

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 5: History told from the Oceti Sakowin perspective, through oral tradition and written accounts, frequently conflicts with the stories mainstream historians tell and becomes subjective information. Currently historical perspective is being revisited to be more inclusive.

One major concern of American Indians is that in written history, notes, and early notes, observations and first impressions of the American Indian were interrupted, judged and visualized into the European concept or Western way of thinking. When these observations and first impressions did not fit into western culture and concept of how things should be, we were judged as being uncivilized. (A. White Hat & L. White Hat 2012)

From the time of first contact and into today's society there have been misrepresentations found in literature, movies and other forms of popular culture that reinforced cultural misunderstandings. To add to the misconceptions, those in positions to write history determine what and how that Native American history will be written. These historians labeled and misrepresented oral tradition as 'just stories' and subjective information.

Oral tradition encounters resistance from scholars because it was labeled as being unverifiable. This viewpoint has allowed valuable information from the indigenous people to be lost. Oral tradition is a way that knowledge is transmitted from one generation to the next. Oral tradition is a way to transmit history, literature, law, culture and traditions of the people. Oral tradition is the first form of education; it shaped and structured thought patterns, expression, social relations and values shaping culture and behaviors. Just as important, it is a way to retell memories and histories by those who experienced historical eras and events. It is a way of passing down wisdom learned from mistakes and successes of elders.

Currently, historical perspective, oral tradition and written accounts about the Native American are being revisited and examined for accuracy, validation and to be more inclusive. The Native American peoples have long integrated literacy into their culture, and yet did not sacrifice their high regard for their historical oral tradition.

Most studied of Native oral tradition is story telling. Oral tradition included creation stories, tribal historical accounts, legends and stories that taught proper behavior and lesson plans of life. The *Oceti Sakowin* form of writing was restricted to Winter Counts. A Winter Count was a history of a people that contained the most important event of the year. That important event was depicted by a symbol or a pictograph which told the entire story of that event. There are many ways in which oral tradition could be used in the classroom through oral interviews, review of literature, archives, books, articles, journals and reports. Museum visits, drawings, photos and maps may be collected and studied. Education will be much better as a result of the commitment to meaningful engagement. Studies of oral tradition can raise consciousness, resolve differences, and create compassion and empower.

(L. Whirlwind Soldier 2012)



Stevens. (1932). *Women Survivors of Wounded Knee at cemetery, May 25, 1932. View of a group of female survivors of the Wounded Knee Massacre, posed in front of the monument at the Wounded Knee cemetery honoring the dead of the Massacre on 29 December, 1890. They are posed with children, floral tributes, and American flags. The monument was erected in 1903 at the site of the mass grave of victims, by surviving relatives to honor the "many innocent women and children who knew no wrong..." who were killed in the massacre* [Photograph]. Smithsonian- NMAI. Used with permission.

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 5

Oral history is told through this song as songs often do tell the story of what happened in conflicts with soldiers. The violation of treaties and the Native perspective is often overlooked by most mainstream historians. Songs are a living testimony of how the Europeans came and what the impact was on Native culture.

The resource for this song was a discarded tape that I found in a trash can. It was in 1993 while I was residing in McLaughlin, South Dakota that I found the tape, had it repaired and was able to listen to it. I noticed that it had Noah Has Horn's name on it, so I asked for it and was told that I could have it.

There needs to be some clarification of the translation of some English and *Dakota* terms. *Mila Hanska* means Long Knives, which means U.S. Soldiers. The term *Pehin Hansk* means Long Hair which is what the Lakota called George A. Custer. What was perceived as counting coup does not necessarily mean that the enemy was killed; rather to touch the enemy, which was considered the bravest deed of all. The Battle of the Greasy Grass a.k.a. Little Big Horn was desperately fought by both sides that participated in this historical event. This song has reference to many members that died in the battle field or have passed on. It is their wishes that this song be kept alive so that the truth will continue to be told, as this is the way of the People. It is a very beautiful and impressive song and it signifies the greatest battle of our *Lakota/Dakota* relatives. (E. Bullhead 2012)

Pehin Hanska

(Long Hair Custer)

Pehin Hanska natanyahipelo heyeye

(Long hair, Custer) (Came to count coup)

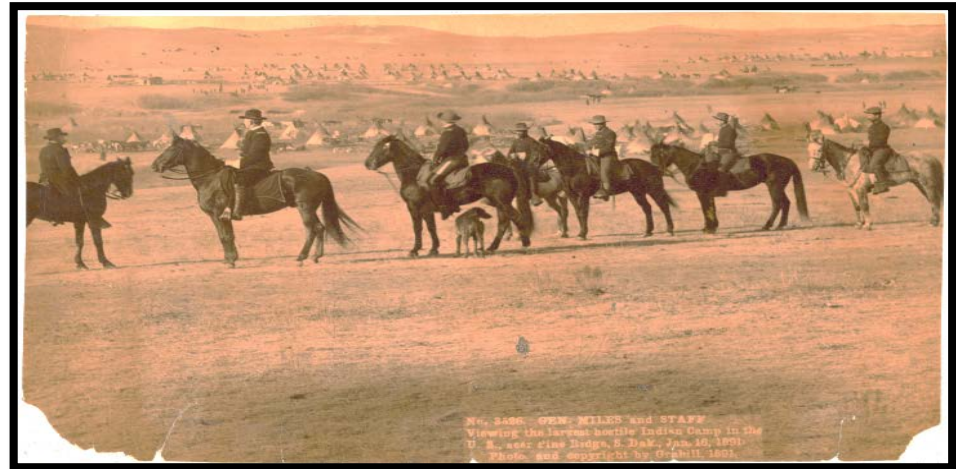
Lakota kohan natanyahipelo heyeye

(Allies, friends) (In the meantime) (Count coup)

Milahanska k un ceyantanpedo heyeyo

(Long knives) (Once was) (Crying counting coup)

Free Translation: Custer came to count coup, but the Dakota were already counting coup. The Long Knives are crying counting coup. (E. Bullhead 2012)



Grabill, John C.H. (1891). *Albumen print of soldiers on horseback looking at numerous tipis in distance, entitled "Gen. Miles and staff are viewing the largest hostile Indian camp in the U.S. near Pine Ridge, S. Dak. Jan. 16, 1891." Photo and copyright by J. C. Grabill, 1891.* [Photograph] Smithsonian-NMAI. Used with permission

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 5

History told from the Oceti Sakowin perspective, through oral tradition and written accounts, frequently conflicts with the stories mainstream historians tell and becomes subjective information. Currently historical perspective is being revisited to be more inclusive.

Indicator one: Analyze the Oceti Sakowin culture through oral tradition, written accounts and unbiased information.

| Grade Level | Standard | Activity | Resources |
|---|--|--|--|
| K-2 nd (Understanding) | Students are able to identify the characteristics of Oceti Sakowin culture. | Explore Oceti Sakowin culture through multimedia, museum field trip, speakers, cultural celebrations and activities | Books by Joseph Marshall III <ul style="list-style-type: none"> • <i>Soldiers Falling into Camp: The Battles at the Rosebud and the Little Big Horn</i> • <i>Winter of the Holy Iron</i> • <i>On Behalf of the Wolf and the First Peoples</i> • <i>The Dance House: Stories from Rosebud</i> • <i>The Lakota Way: Stories & Lessons for Living</i> • <i>The Journey of Crazy Horse: A Lakota History</i> • <i>Walking with Grandfather: The Wisdom of Lakota Elders</i> • <i>To You We Shall Return: Lessons About Our Planet from the Lakota</i> • <i>The Power of Four: Leadership Lessons of Crazy Horse</i> • <i>The Long Knives are Crying</i> • <i>Hundred in the Hand: A Novel</i> • <i>The Day the World Ended at Little Bighorn: A Lakota History</i> • <i>Keep Going: The Art of Perseverance</i> |
| 3 rd -5 th (Applying) | Students are able to interpret the cultural beliefs of the Oceti Sakowin. | Oceti Sakowin belief system: fortitude, generosity, wisdom, humility, perseverance, respect, honor, sacrifice, truth, compassion and bravery Bring local resource person to discuss cultural beliefs of the Oceti Sakowin | |
| 6 th -8 th (Applying) | Students are able to defend the cultural beliefs of the Oceti Sakowin and how they are demonstrated. | Oceti Sakowin belief system: fortitude, generosity, wisdom, humility, perseverance, respect, honor, sacrifice, truth, compassion and bravery Read <i>Keep Going: The Art of Perseverance</i> by Joseph Marshall Bring local resource person to discuss cultural beliefs of the Oceti Sakowin | |
| 9 th -12 th (Creating) | Students are able to formulate the importance of cultural beliefs to the Oceti Sakowin. | Read <i>The Lakota Way: Stories & Lessons for Living</i> by Joseph Marshall Bring local resource person to discuss cultural beliefs of the Oceti Sakowin | |

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 5

History told from the Oceti Sakowin perspective, through oral tradition and written accounts, frequently conflicts with the stories mainstream historians tell and becomes subjective information. Currently historical perspective is being revisited to be more inclusive.

Indicator two: Analyze the impact of Imperialism and Manifest Destiny and its impact on the culture of the Oceti Sakowin.

| Grade Level | Standard | Activity | Resources |
|---|---|--|---|
| K-2 nd | (Mastery of this skill does not emerge until sixth grade) | | <i>This Stretch of River</i> by Oak Lake Writers' Society <i>My Life Among the Indians</i> by George Catlin (ed. by N. G. Humphreys, 1909) |
| 3 rd -5 th | (Mastery of this skill does not emerge until sixth grade) | | |
| 6 th -8 th (Understanding) | Students will be able to explain how Manifest Destiny and Imperialism affected the Oceti Sakowin. | Write a short essay about Manifest Destiny and Imperialism | |
| 9 th -12 th (Creating) | Students are able to evaluate the influence of Manifest Destiny and Imperialism on major interactions between the Oceti Sakowin and the United States government. | Research the different views of General Harney, Lewis and Clark and George Catlin Research the role of interpreters between tribes and government officials. Examples: Fort Laramie Treaty and others Research the different perspective on the battle vs. massacre at Wounded Knee and other conflicts Research names of sites that have both Lakota and English names | |

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 6: Federal policies and treaties put into place throughout American history have affected Oceti Sakowin people adversely. Tribes as sovereign nations have the authority to enter into government to government relationships. Currently, the relationships with the States are not the same for each tribe.



Dinwiddie, William. (1896). *Sioux (Oglala Lakota) Delegation*. Phillip Wells (Interpreter), Little Wound, George Fire Thunder, James A. George (Attorney), Kicking Bear, Captain Thunder Bear [Photograph]. Smithsonian- NMAI. Used with permission.

When teaching *Oceti Sakowin* history and culture, federal policies and treaties, it would be appropriate to examine each in a chronological order. This chronological approach makes it easier to study the origins of treaties and federal policies and where they lead today.

Both tribal sovereignty and age of discovery are important to the *Oceti Sakowin* because they established how colonial powers initially recognized tribal sovereignty. The three basic parts of tribal sovereignty are its function, its organization and its purpose.

Confederacies such as the *Iroquois*, *Muskogee* and *Oceti Sakowin* are prototypes of tribal organizations. Tribal sovereignty can truly be examined by studying how these confederacies were organized and how they functioned.

The unique way each *Oceti Sakowin* member retains its tribal sovereignty are powerful elements of survival and how it evolved to its present form and where it eventually will evolve. The current and historical facts about this topic are supported by the incredible amount of information published. Moreover, oral tradition has come into its own by responding to the historical facts from an *Oceti Sakowin* viewpoint.

There are negative and positive thoughts on tribal sovereignty. The negative perceptions focus on the idea that tribes are not truly sovereign because they lack the model of sovereignty, especially when compared to the United States. This is clearly based on the interpretation of Supreme Court Chief Marshal's idea of the "domestic dependent nations" concept. (V. Douville)

One of the key events in the age of discovery is the legal ground work created by Emmerich Vattel to address the ownership of Indian land. This will have a lasting impact of how the young United States viewed treaties, land acquisition and the right of discovery concept.

The key link is the *Rosebud Sioux vs. Kneip* and its potential to emerge in the future with jurisdictional implications. There are also other issues such as the Cobel lawsuit involving the trust status and BIA mismanagement of land. Trust land monopolized by the BIA and Federal Government raises some key issues of Vattel's interpretation of ownership of Indian lands.

Oceti Sakowin Essential Understandings and Standards

There exists a negative perception that the land issues were settled in the past by the simplest method of explanation, might makes right. The positive attitude by tribal members is that since the government dealt from a weak position, treaties like the 1868 were signed. The treaty conceded a large land base to the *Lakota* and *Dakota*. In the end, the tribes lost out because the 1868 Fort Laramie Treaty, authored by the Federal Government through the military branch, making major concessions with the intent of not honoring the special covenant when gold was discovered in the Black Hills.

The treaty-making period lasted from 1805 to 1871, according to the Federal Government, or 1805 to 1934, according to the tribal elders of the *Oceti Sakowin*. Treaties are still very much well and alive when land claims are discussed. The proof of the impacts of the treaties are still evident in the continued funding of each tribal nation, today. Benefits from treaties should not be connected to tax or welfare but rather as a replacement for a life style that was lost by coercion and although, treaties should be viewed as applied in the U.S. Constitution, the interpretation of Supreme Court Chief Justice Marshal.

There is a negative perception of treaties by the non-Indians, based on the usage of tax dollars for funding tribal needs and taxation which is an unpopular subject today. This is countered by a positive feedback by tribal perceptions and historians who are using facts to show that treaties are legitimate and that the federal government should be held accountable for renegeing on treaty obligations.

Federal policies can be divided into three parts: congressional acts, judicial decisions and interpretations of the laws and executive orders, all based on the three branches of government. Moreover, pre-federal policies should be included because they are regarded as formative. These include the Marshal trilogy, the creation of the BIA and others. Also included in this is the long-range mission of the United States to transform the tribes into citizens of the United States starting with treaties of friendship that were made to get the tribes to recognize USA sovereignty over them, to take land by war whenever necessary, to place tribes on reservations, to break up reservations into individual holdings and acculturate/assimilate tribal members.

It is most imperative for the learner to ascertain a complete understanding of the past to show how the concept and practice of federal policies applies in today's context and how this same concept and practice will apply in the future. This is how case scenarios can be built to set up a predictive model for the future. (V. Douville 2012)

When the Indian perspective is included in government policies, better discussions can only lead to a positive outlook based on critical thinking. Most of the negativity comes from the perception of the paternalistic attitude of the BIA, an agency that manages Indian trust lands. The evolution of the BIA from the past era shows how this organization had a strangle hold on the *Oceti Sakowin* members and other tribal groups, until the modern times when this grip has somewhat loosened in a significant manner.

The positive aspects of federal policies is that termination has been laid to rest, the *Oceti Sakowin* has survived the gamut of federal policies designed to destroy the traditional base of knowledge and practice - or a more appropriate quote that emerges from the dark past from a man who knew what was best for the American Indian, "Kill the Indian and save the man", Captain Richard H. Pratt 1892.

Today, our endeavor is to save the *Oceti Sakowin* history and culture and destroy the stereotypes. (V. Douville 2012)

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 6

Each society had a song that used to honor war deeds, values and good deeds. This song was on hand and ended up becoming the SD Flag song, but historically each *tiospaye* had their own song.

This song is said to have come from many different areas. Many tribes use this Flag song during celebrations or social gatherings. Researched and translated by Earl Bullhead (*Nica Ole*). (E. Bullhead 2012)

Tawapaha Olowan **(Flag Song - S.D.)**

Tunkasila yapi tawapahakihan
(Grandfather)(Have gone)(Their deeds)

Oihankesni he najinkle lo heyeyeye
(Without faltering) (Will stand)

Iyohatehan oyatekihanyan
(Underneath) (The Nations)

Wincinahinklaca lecamunwelo heyeyeyo
(Will raise children)(So)(I'm doing this)

Free Translation: To our forefathers who have gone on before us we stand united honoring their deeds. Below these deeds the people live with honor and respect, because generations will follow. I commit myself to this way of life. (E. Bullhead 2012)



Phelps, Roy. (1912). *Pretty Bird standing outdoors for profile portrait at Sioux Powwow, July 4, 1912, Rosebud Reservation, South Dakota* [Photograph]. Smithsonian-NMAI. Used with permission.

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 6

Federal policies and treaties put into place throughout American history have affected Oceti Sakowin people adversely. Tribes as sovereign nations have the authority to enter into government to government relationships. Currently, the relationships with the State are not the same for each tribe.

Indicator one: Analyze the Oceti Sakowin historical eras recorded through Oceti Sakowin Winter Counts.

Time Period: Winter Counts 1700-1870

| Grade Level | Standard | Activity | Resources |
|---|---|---|--|
| K-2 nd (Understanding) | Students will understand the passing of time through lineage. | Create a picture of your family or your life Recording the passing of times through classroom activities | <i>Ruralfacts: A Brief History of U.S. Laws Applied to American Indian</i> |
| 3 rd -5 th (Applying) | Students are able to demonstrate knowledge of the fundamentals of a Winter Count. | Create a Winter Count | http://rtc.ruralinstitute.umt.edu/Indian/Factsheets/AIDL/History.htm http://wintercounts.si.edu/ |
| 6 th -8 th (Analyzing) | Students are able to compare events recorded on Winter Counts to dates in American history. | Example: Year of the hundred horses Crazy Horse's birthday 1840-1841. In 1841 the first wagon train leaves Independence, Missouri to California. Research and examine Winter count (select one or more) American Horse Winter Count, 1775-1878 American Horse Winter Count, 1775-1811 Baptiste Good Winter Count, 900-1700 and 1700-1879 Cloud Shield Winter Count, 1777-1878 The Flame Winter Count, 1786-1876 Lone Dog Winter Count, 1800-1870 Long Soldier Winter Count, 1798-1902 Rosebud Winter Count, 1752-1888 The White Swan Winter Count, 1800-1870 | <i>The Year the Stars Fell</i> edited by Candace Greene & Russell Thornton <i>Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong</i> by James W. Loewen |
| 9 th -12 th (Creating) | Students are able to describe the accuracy of historical eras recorded through Oceti Sakowin Winter Counts. | Students will find facts that are recorded in Winter Counts, but not recorded in their history books | |

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 6

Federal policies and treaties put into place throughout American history have affected Oceti Sakowin people adversely. Tribes as sovereign nations have the authority to enter into government to government relationships. Currently, the relationships with the State are not the same for each tribe.

Indicator two: Analyze how land stewardship began to change through the process of treaty-making to land ownership.

Time Period: Discovery, Conquest and Treaty Making 1532-1828

| Grade Level | Standard | Activity | Resources |
|--|---|--|---|
| K-2 nd (Creating) | Students are able to identify the basic components of negotiation and compromise used throughout society. | Create classroom or playground rules using negotiation and compromise | <i>Indian Water 1985: Collected Essays</i> by Christine L. Miklas & Steven J. Shupe |
| 3 rd -5 th (Creating) | Students are able to describe the process of treaty making with tribal nations. | Divide a classroom into two groups and design a simulation of the treaty making process. Topics include land, trade and laws | |
| 6 th -8 th (Applying) | Students are able to explain how treaties affected the Oceti Sakowin in current tribal and urban societies. | Develop an essay on the effects of treaty rights violation | |
| 9 th -12 th (Analyzing) | Students will examine how Manifest Destiny affected the treaty making process. | Select one treaty from 1851-1868 and interpret the issues arising from Manifest Destiny | |

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 6

Federal policies and treaties put into place throughout American history have affected Oceti Sakowin people adversely. Tribes as sovereign nations have the authority to enter into government to government relationships. Currently, the relationships with the State are not the same for each tribe.

Indicator three: Analyze the historical eras of the Oceti Sakowin to examine the connection between the cause/effect relationships during the Removal and Relocation era.

Time Period: Removal and Relocation 1828-1887

| Grade Level | Standard | Activity | Resources |
|---|--|---|--|
| K-2 nd (Understanding) | Students will understand the passing of time through their lineage. | Create a picture of your family or your life Record the passing of times through classroom activities | <i>Bury My Heart at Wounded Knee</i> by Dee Brown <i>Irredeemable America: The Indians' Estate and Land Claims</i> by Imre Sutton <i>Ruralfacts: A Brief History of U.S. Laws Applied to American Indians</i> |
| 3 rd -5 th (Understanding) | Students will identify the effects of the Indian Removal Act of 1830 and analyze the impact on the lives of Native Americans. | Guest speaker on the Indian Removal Act of 1830 Activity to explore the concept of removal | http://rtc.ruralinstitute.umn.edu/Indian/Factsheets/AIDLHistory.htm <i>Into the West</i> -2007 mini-series by Steven Spielberg with teacher's guide <i>Bury My Heart at Wounded Knee</i> 2007 HBO Film |
| 6 th -8 th (Evaluating) | Students are able to evaluate the causes and effects of the Removal and Relocation: 1828-1887 time periods on the Oceti Sakowin. | Research the boarding school history as it pertains to Oceti Sakowin View film <i>Into the West</i> -2007 mini-series by Steven Spielberg with teachers guide | http://wintercounts.si.edu/ <i>The Year the Stars Fell: Lakota Winter Counts at the Smithsonian</i> Edited by Candace S. Greene and Russell Thornton |
| 9 th -12 th (Analyzing) | Students will be able to analyze the cause and effect on loss of cultural identity of the Oceti Sakowin. | Research the following periods as they relate to the Oceti Sakowin: <ul style="list-style-type: none"> • Indian Removal Act of 1830 • Colonization Period 1850 • Treaty Period 1805-1871 • Boarding Schools 1879-1968 • Major Crimes 1885 • Allotment Period/Dawes Act 1887 | |

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 6

Federal policies and treaties put into place throughout American history have affected Oceti Sakowin people adversely. Tribes as sovereign nations have the authority to enter into government to government relationships. Currently, the relationships with the State are not the same for each tribe.

Indicator four: Analyze the reorganization and self-governance time period of the Oceti Sakowin.

Time Period: Reorganization and self-government 1928-1945

| Grade Level | Standard | Activity | Resources |
|--|--|--|---|
| K-2 nd (Understanding) | Students are able to explain citizenship. (second grade) | Activity on citizenship Depict (state, federal and tribal citizenship) | <i>Organizing the Lakota: The Political Economy of the New Deal on the Pine Ridge and Rosebud Reservations</i> by Thomas Biolsi |
| 3 rd -5 th (Evaluating) | Students are able to explain Tribal, United States, and State citizenship of the Oceti Sakowin. | Define, recognize and interpret terms such as civil rights, freedoms and responsibilities and how this affects their lives | <i>Contemporary Native American Political Issues</i> by Troy Johnson |
| 6 th -8 th (Creating) | Students are able to explain the time-line of the events during the reorganization and self-government: 1928-1945 time periods on the Oceti Sakowin. | Construct a time-line of following Federal Acts: <ul style="list-style-type: none"> • Research Indian Citizen Act of 1924, Public Law 280, New Deal Act/ Indian Reorganization Act/ Howard Wheeler Act of 1934 • Pick-Sloan Act of 1944 • Indian Removal Act of 1930 | <i>Trusteeship in Change: Toward Tribal Autonomy in Resource Management (Women's West)</i> by Richmond L. Clow (Author, Editor), Imre Sutton (Editor) <i>This Stretch of the River</i> by Oak Lake writers |
| 9 th -12 th (Analyzing) | Students are able to analyze the causes and effect of the reorganization and self-government: 1928-1945 time periods on the Oceti Sakowin. | Research the following periods as they relate to the Oceti Sakowin <ul style="list-style-type: none"> • Indian Citizen Act of 1924 • New Deal Act/ Indian Reorganization Act/ Howard Wheeler Act of 1934 • Pick-Sloan Act of 1944 • Indian Removal Act of 1930 | Tribal Law Journal www.tlj.unm.edu |

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 6

Federal policies and treaties put into place throughout American history have affected Oceti Sakowin people adversely. Tribes as sovereign nations have the authority to enter into government to government relationships. Currently, the relationships with the State are not the same for each tribe.

Indicator five: Analyze the historical development and contemporary roles of commerce, tribal economics and tribal infrastructure.

Time Period: Termination 1945-1961 and Self-Determination 1961-Present

| Grade Level | Standards | Activity | Resources |
|---|---|---|---|
| K-2 nd (Understanding) | Students are able to identify a product produced in a Tribal community. | Introduce foods produced by local tribal community (Example: Lower Brule popcorn) | <i>Native Roots: How Indians Enriched America</i> by Jack Weatherford |
| 3 rd -5 th (Understanding) | Students are able to identify the services available and provided by Tribal programs. | Identify the contemporary infrastructure of the Oceti Sakowin tribal communities. (Examples: Tribal Government headquarters/ agencies, Tribal business, Tribal programs and compare and contrast to off-reservation community) | |
| 6 th -8 th (Understanding) | Students are able to describe how different Acts affect Tribal programs. | Discuss how the Tribal Governments, health service, schools, casinos, Bureau of Indian Affairs BIA and Bureau of Indian Education (BIE) were affected by legislation and Acts | |
| 9 th -12 th (Analyzing) | Students are able to explain the causes and effects of the termination time periods 1945-1961 and self-determination 1961- time periods on the Oceti Sakowin. | Research the following periods as they relate to the Oceti Sakowin: <ul style="list-style-type: none"> • Termination-public law 280 of 1953 • Indian Relocation Act of 1956 • Native American Civil Rights of 1968 • American Indian Religious Freedom Act of 1970 • Indian Child Welfare Act of 1978 • Indian Self-determination and Education Assistant Act of 1975 • Indian Gaming Regulatory Act of 1988 • Native American Graves Protection and Repatriation Act of 1990 | |

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 7: The essential philosophy of the Oceti Sakowin wicoun (way of life) is based on the values of the Oceti Sakowin which has created resiliency of the Oyate. Tribal communities have put considerable efforts into economic development ventures, Tribal universities, alternative education, wellness centers, cultural, traditions and language revitalization.



Rencountre, Jessie. (2011). *Fancy dancer, Jaylee Rencountre, after competition at a Standing Rock powwow summer 2011* [Photograph]. Jessie Rencountre Photography. Used with Permission.

The essential thought and philosophy of the *Oceti Sakowin wicoun* (way of life) is based on values that are centuries old. Communal way of life and thought and philosophy has ensured that the *Oceti Sakowin* way of life will continue for generations to come. The foundation on which survival is based are the *Oceti Sakowin* values *woohitika*; (bravery), *wowacintanka*; (fortitude), *wacantognaka*; (generosity) and *woksape*; (wisdom).

The *Oceti Sakowin* are a proud people with a rich heritage and with many famous patriot chiefs. They were known to be hunters and eminent warriors of the plains and woodlands of what is now Minnesota and what is now eastern South Dakota. Men gathered prestige through battle and their bravery reflected in family honor and honor of their tribe. Women owned their homes and all items their homes contained. Kinship and family were considered the center of their lives. They are a deeply spiritual people and called their children sacred.

Tribal values are still rooted in protecting the land and tribal sovereignty. Today, Tribal councils still place high value on preserving *Oceti Sakowin* culture, traditions, language and maintaining tribal sovereignty. Economic development sometimes collide with tribal tradition and culture therefore careful consideration is given to the types of businesses that the tribes are considering to allow onto the reservations. Tribal councils concerned with high unemployment rates have thoughtfully considered economic development, such as wind and solar energy, development of tribal lands, conservation of natural resources and tourism. Education is at the forefront of these initiatives. In 1972 tribes across the nation banded together and founded the American Indian Higher Education Consortium which consists of two-year and four- year degreed educational institutions, community colleges, universities and technical schools. These institutions provide degrees in nursing, education, business administration, social sciences and Native American studies.

The *Oceti Sakowin* are still here, still proud, still strong and in the face of many injustices have entered this century with fortitude and with their values intact, to reinforce their beliefs in tribal life and with determination to overcome and build better lives for their children. (L. Whirlwind Soldier 2012)

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 7

This is a popular tune that was historically adapted to fit many needs. During times of great oppression people learned to adapt to facilitate their need. The lack of religious freedom forced people to keep many things underground in order to adhere to imposed rules and regulations.

This song reminds us that we all have to contribute. Everyone needs to participate and become part of the solution because we are depending on you. (E. Bullhead 2012)

Yu Oninhan Olowan Wan
(An Honor Song)

Oyate bleheciyapoyo hawelo heyeyeya
(People) (Humble yourself)

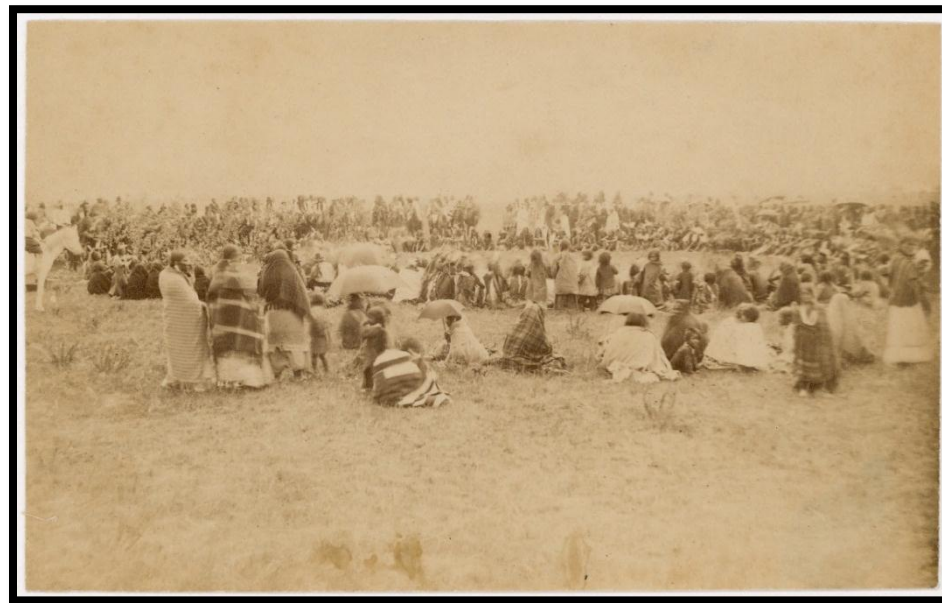
He wacipo ninja wacyaninpeyelo
(That)(Dance)(You too)(Depending on you)

Heyeyeya

Tokasni t okasni ninja wacyaninpeyo
(It's alright)(It's alright)(You too)(Depending on you)

Heyeyeyo

Free Translation: My people humble yourself, go ahead and dance, the people are depending you. It's okay to dance your part this circle too. Translated and composed by Earl Bullhead. (E. Bullhead 2012)



Assembly. (1881). Assembly for exchange of presents Oglala, Sioux. Pine Ridge Agency, South Dakota [Photograph]. Most likely a Give-away. Smithsonian-NMAI. Used with permission.

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 7

The essential philosophy of the Oceti Sakowin *wicoun* (way of life) is based on the values of the Oceti Sakowin which has created resiliency of the Oyate. Tribal communities have put considerable efforts into economic development ventures, Tribal universities, alternative education, wellness centers, cultural, traditions and language revitalization.

Indicator one: Analyze the policies that were established during the self-determination era to make a positive change for tribal communities.

| Grade Level | Standard | Activity | Resources |
|--|--|---|--|
| K-2 nd (Understanding) | Students will identify actions that demonstrate self-determination. | Create classroom rules that promote student self-determination | Indian Self-Determination and Education Assistance Act of 1975 |
| 3 rd -5 th (Analyzing) | Students will outline beliefs or actions that relate to self-determination. | Classroom activity that depicts why self-determination is important Example: Research how personal rights are incorporated in self-determination | |
| 6 th -8 th (Creating) | Students will explain how changes were brought on by the American Indian civil rights movement. | Students will write a short essay on the American Indian Movement and events that led up to the occupation of Wounded Knee | |
| 9 th -12 th (Analyzing) | Students are able to analyze the impact of Indian Self-determination and Education Assistant Act of 1975 on tribal communities and the policies that were developed. | Construct a timeline with explanation of the impact of events that created change beginning with the self-determination era | |

Oceti Sakowin Essential Understandings and Standards

ESSENTIAL UNDERSTANDING 7

The essential philosophy of the Oceti Sakowin *wicoun* (way of life) is based on the values of the Oceti Sakowin which has created resiliency of the Oyate. Tribal communities have put considerable efforts into economic development ventures, tribal universities, alternative education, wellness centers, cultural, traditions and language revitalization.

Indicator two: Analyze the actions taken by individuals and communities in an effort to bring about positive social change.

| Grade Level | Standard | Activity | Resources |
|---|---|--|--|
| K-2 nd | (Mastery of this skill does not emerge until sixth grade) | | www.Cradleboard.org <i>Running Strong</i> movie based on the life of Billy Mills Oglala Lakota College Sinte Gleska University |
| 3 rd -5 th (Understanding) | Students will be able to understand the opportunities that change can bring. | Guest speakers from local community to talk about positive changes within their life | Sitting Bull College Sisseton-Wahpeton College <i>Keep Going: The Art of Perseverance</i> by Joseph Marshall III |
| 6 th -8 th (Creating) | Students are able to formulate the importance of the creation of tribal colleges/universities to their communities. | Visit a tribal college and visit with a resource person about the creation of that college | |
| 9 th -12 th (Analyzing) | Students are able to identify the positive effects that Tribal people have initiated for social change. | Research Tribal people who have made an impact and positive change within their community or state | |

Oceti Sakowin Essential Understandings and Standards

Oceti Sakowin (Seven Council Places)

Content provided by Victor Douville 2012

The *Oceti Sakowin*, the seven Council Places, has a complex history that is not known by many today. It is an elusive organization that seemingly has no beginning and no profound understanding of when it began to unravel. Perhaps it is still in flux and changing to fit the contemporary needs of today. *Oceti* is translated as a stove or fireplace however, the term does not convey anything about fire or flame or a light. The focus of the meaning has more to do with the hearth which signifies the autonomy of a home. The established home requires a hearth owned by the *Unci* or the appropriate female. When defining the meaning of *Oceti* it is important to note that it is the contraction of *makoce ti*, which is synonymous for, *Unci Maka* (Grandmother Earth) *Ocaje* (name or lineage) *ti* (to live in an abode). Thus there is an establishment of a matriarchal lineage which indicates tracing lineage from the mother's side.

The meaning of *Sakowin* is all digits of one hand and the thumb and pointing finger of the other hand or seven. The number seven is a cardinal number for the *Oceti*. The number seven is based on the sum of two other cardinal numbers which are considered spiritual numbers; these numbers are three and four. The significance of the number seven is also depicted through the clan system. *Oceti Sakowin* clans, as a standard were based on the number seven. All clans have seven extended families, each family has seven members. When a clan reaches seven extended members then the eighth member separates.

Oceti Sakowin is a cohesive tribal society consisting of seven tribes known as the Seven Council Fires. These Seven Council Fires are divided into three linguistic dialects, the *Dakota*, which are the *Sissetonwan*, *Wapekute*, *Wapeton* and *Mniwakantunwan/Bdewakantunwan*; *Nakota* which are the *Iyanktonwan* and *Iyanktonwanna*; and *Lakota* which are the *Oglala*, *Hunkpapa*, *Itazipcola*, *Hohwoju/Mnikowoju*, *Sihasapa*, *Oohenunpa* and *Sicangu*. (V. Douville 2012)

1. **Mdewakantonwan:** Spirit Lake Dwellers
(*Mde*, lake; *Wakan*, spirit; *tonwan*, to dwell or live at)

| Original Terms | Change | Adaptation Today |
|-----------------------|--------------------|--------------------|
| <i>Bdewakantonwan</i> | <i>Bdewakanton</i> | <i>Mdewakanton</i> |

2. **Wahpekute:** Leaf Shooters
(*Wahpe*, broad leaf/forest; *kute*, shoot)

| Original Terms | Change | Adaptation Today |
|------------------|----------------|--------------------|
| <i>Wahpekute</i> | (soft h sound) | <i>Wa(h)pekute</i> |

3. **Wahpetonwan:** Forest Dwellers
(*Wahpe*, broad leaf/forest; *tonwan*, live/ dwell)

| Original Terms | Change | Adaptation Today |
|--------------------|-----------------|-------------------|
| <i>Wahpetonwan</i> | <i>Wahpeton</i> | <i>Wa(h)peton</i> |

Oceti Sakowin Essential Understandings and Standards

4. **Sisitonwan:** Fish Scale Dwellers
(*Sisi*, smell of fish scales; *tonwan*, to live at or dwell)

| Original Terms | Change | Adaptation Today |
|-------------------|----------------|------------------|
| <i>Sisitonwan</i> | <i>Sisiton</i> | <i>Sisseton</i> |

5. **Ihanktonwan:** Dwellers at the End of the Village
(*Ihanke*, at the end; *tonwan*, to live at)

| Original Terms | Change | Adaptation Today |
|--------------------|-----------------|------------------|
| <i>Ihanktonwan</i> | <i>Ihankton</i> | <i>Yankton</i> |

6. **Ihantonwanna:** Little Dwellers at the end village (*Yanktonnai*)
(*Ihanke*, at the end; *tonwan*, to dwell or live at; *na*, junior status)

| Original Terms | Change | Adaptation Today |
|----------------------|-------------------|------------------|
| <i>Ihanktonwanna</i> | <i>Ihanktonna</i> | <i>Yanktonai</i> |

7. **Tintantonwan:** Plains Dwellers
(*Tintan*, prairie or plains; *tonwan*, to dwell or live at)
(Teton is the anglicized version of *tintan* or *titon*)

| Original Terms | Change | Adaptation Today |
|----------------------|--------------|------------------|
| <i>Tintanotonwan</i> | <i>Titon</i> | <i>Teton</i> |

After the *Tintanton* or Teton moved away from Minnesota and onto the Plains, these L speakers or Lakota formed their own seven council fires. Their own seven council fires were based on how the fire was carried from principal band to band. Since they could not carry the hearths that were stationary in a *tipi tanka* like the Santee had, the fire or embers were carried in a shell and only the parent or lead band of that division possessed it. This mobile hearth was called *peta*, hence *Peta Sakowin*. The fire was a symbol of sovereignty and wherever this makeshift hearth was placed it was home territory.

1. **Hunkpapa:** Camp at the Horn(s)
(*Hunkpa*, at the end; *pa*, the head) (Camp at the horns)

The Hunkpapa got their name from their position in the camp circle. They are regarded as the anchor of the Lakota organization and placed at the horn or horns of the camp's east opening.

| Oyate | Prior Name | Time Acquired | Acquired At |
|-----------------|------------------|---------------|--------------|
| <i>Hunkpapa</i> | <i>Inkpapaya</i> | Prior to 1700 | S. Minnesota |

Oceti Sakowin Essential Understandings and Standards

2. **Itazipcola:** Without Bows or Sans Arc
(*Itazipa*, bow; *cola*, without) (no bows or Sans Arc)

The *Itazipco* were designated as the pipe keepers of the original pipe and because they held the spiritual covenant of the people, they could not handle or make bows, the weapons of death. When they formed their own band, they were unable or unwilling to make bows to defend themselves. Hence, enemy tribes knowing they were without bows, attacked them. Another version is when a fight broke out among the *Sanun*, the opposing sides threw down their bows and arrows and attacked each other.

No Bows were younger than the *Hunkpapa* but were allotted this space for their protection, they were not allowed to make bows, they had holy men and the original pipe

| Oyate | Prior Name | Time Acquired | Acquired At |
|-----------------|--------------|---------------|-----------------------|
| <i>Itazipco</i> | <i>Sanun</i> | 1725 | Missouri River Valley |

3. **Mnikowoju:** Planters by the River
(*Mni*, water; *ikanyela*, near; *woju*, plant) (*Planters* near the water)

The *Mnikowoju* received their name from the time when they grew and planted crops. The other divisions scoffed at the idea of a hunter society turned planters or farmers; this was considered women's work. They discouraged this practice.

| Oyate | Prior Name | Time Acquired | Acquired At |
|------------------|------------------------|---------------|-------------|
| <i>Mnikowoju</i> | <i>Mnisa/Unkceyuta</i> | 1700 | Red River |

4. **Oglala:** Scatter Their Own
(*O*, noun prefix; *glala*, scatter their own) (scatter their own)

The Oglala got their name from an incident when two leaders argued and one threw ashes or dirt in the other's face. Both leaders and their people separated. Since then they were designated as one who scatters or divides their people.

| Oyate | Prior Name | Time Acquired | Acquired At |
|---------------|------------------|---------------|-------------|
| <i>Oglala</i> | <i>Oglalahca</i> | Prior to 1700 | Minnesota |

Oceti Sakowin Essential Understandings and Standards

5. **Oohenunpa:** Two Boilings or Two Kettle
(O, nown prefix; *wohan*, cook or boil; *nunpa*, two) (two kettle)

The *Oohenunpa* received their name when they were caught in an early spring blizzard that forced them to stay in one place for more than several days. As a result of this, the band nearly starved to death and saved themselves by discovering a cache of corn that they boiled in two kettles.

| Oyate | Prior Name | Time Acquired | Acquired At |
|------------------|-----------------|---------------|-----------------------|
| <i>Oohenunpa</i> | <i>Wanawega</i> | 1750 | Missouri River Valley |

6. **Sicangu:** Burnt Thigh or Brule
(Sican, thigh; *ogu*, burnt) (burnt thigh or Brule)

The *Sicangu* received their name from the time when they were migrating to the Missouri River in 1762. On route to the river, a band called *Cokaton-towela* or *Cokatowela* (blue in the middle camp) settled down for the night and were awakened by a prairie fire that swept through their village destroying their camp and killing many horses. The people saved themselves by jumping in the nearby small lake and creek. The next morning when they examined themselves, most of them were burnt severely about the thighs. The other Lakota called them Sicangu.

| Oyate | Prior Name | Time Acquired | Acquired At |
|----------------|-------------------|---------------|-------------|
| <i>Sicangu</i> | <i>Cokatowela</i> | 1762 | Brule Creek |

7. **Sihasapa:** Black Foot
(*Siha*, soles of the foot; *sapa*, black)
(Black sole foot)

The *Sihasapa* acquired their name when they walked through miles of scorched earth. When they reached the Missouri River, they noticed that the soles of their feet had worn through their moccasins and were smudged by the burnt ashes.

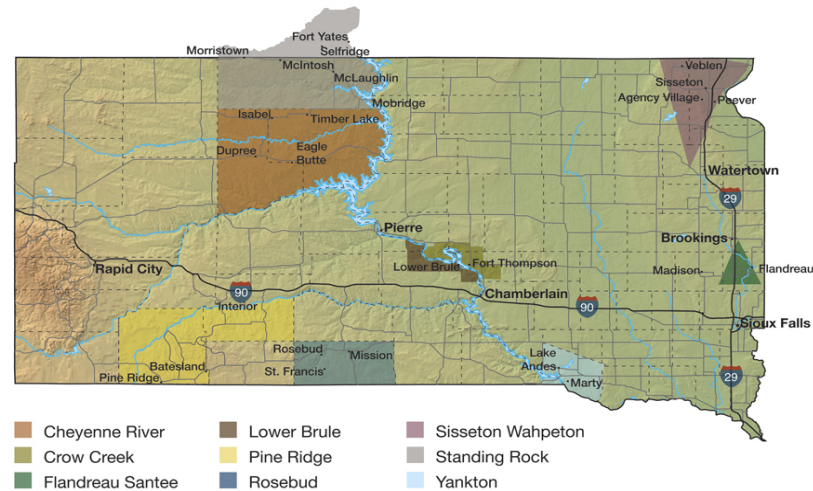
| Oyate | Prior Name | Time Acquired | Acquired At |
|-----------------|-----------------|---------------|------------------|
| <i>Sihasapa</i> | <i>Tizaptan</i> | Prior to 1725 | Upper Vermillion |

Oceti Sakowin Essential Understandings and Standards

Current Locations of *Oceti Sakowin* Bands

Content provided by Victor Douville 2012

South Dakota Tribal Government Relations 2010- Reservation Map



South Dakota

Cheyenne River Sioux Tribe: *Hohwoju, Siasapa, Oohenunpa & Itazipco*

Crow Creek Sioux Tribe: *Lower Ihanktonwanna*

Flandreau Santee Sioux Tribe: *Mdewakanton, Wahpkute & Wahpeton*

Lower Brule Sioux Tribe: *Kul Wicasa: Sicangu*

Lower Sioux Community: *Mdewakanton & Wahpekute*

Oglala Sioux Tribe-Pine Ridge: *Oglala*

Rosebud Sioux Tribe-Rosebud: *Sicangu (Heyata or Upper)*

Standing Rock Sioux Tribe: *Hunkpapa, Papaksa & Upper Ihanktonwanna*

Sisseton-Wahpeton Sioux Tribe: *Sisseton & Wahpeton*

Yankton Sioux Tribe: *Ihanktonwan*

Minnesota

Prairie Island Mdewakanton Tribe: *Mdewakanton & Wahpekute*

Shakopee Mdewakanton Tribe: *Mdewakanton & Wahpekute*

Upper Sioux Community: *Mdewakanton, Wahpeton & Sisseton*

North Dakota

Spirit Lake Tribe: *Sisseton, Wahpeton & Upper Ihanktonwanna*

Montana

Ft. Peck-Assiniboine-Sioux Tribe: *Hunkpapa, Assiniboine, Upper Ihankton-wanna or Papaksa, Sisseton, Wahpeton, Mdewakanton & Wahpekute*

Nebraska

Santee Sioux Tribe: *Mdewakanton & Wahpekute*

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Glossary of Terms

Iktomi: Trickster

Imperialism: The creation and maintenance of an equal economic, cultural and territorial relationship between states and often in the form of an empire, based on domination and subordination. (Wikipedia 2011)

Manifest Destiny: The nineteenth Century belief that the United States was destined to expand across the North American continent from the Atlantic seaboard to the Pacific Ocean. (Wikipedia 2011)

Mitakuye Oyasin: All my relatives

Oceti Sakowin: (Camp Fires) (Seven) {Seven Council Fires}

Oyate: People

Reservation: A territory reserved by the tribes as a permanent tribal homeland. All reservations were created through treaties in South Dakota.

Sinte Gleska: Spotted Tail

Tiwahe: The immediate household or family

Treaty: An express agreement under international law entered into by actors in international law, mainly sovereign states and an international organization. A treaty may also be known as an international agreement, protocol, and covenant among other terms. Regardless of terminology all these forms of agreements are under international law equally considered treaties and rules are the same.

Treaty can be loosely compared to a contract; both are means of willing parties assuming obligations among themselves; if either party fails to live up to their obligations it can be held liable under international law. (Wikipedia 2011)

Tribal Sovereignty: Tribal sovereignty in the United States refers to the inherent authority of indigenous tribes to govern themselves within the borders of the United States. The federal government recognizes nations as “domestic dependent nations” and has established a number of laws attempting to clarify the federal, state and tribal governments. The constitution and later federal laws grant to local sovereignty to tribal nations yet do not grant full sovereign equivalent to foreign nations, hence the term “domestic dependent nations”. (Wikipedia 2011)

Winter Count: Pictorial calendars or histories in which tribal records or events are recorded. (Wikipedia 2011- see for more)

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About the Cover Artist: Merle Locke

Merle is an Oglala Lakota who resides in Porcupine, South Dakota.
His paintings are very symbolic in nature depicting traditional tribal scenes and imagery.

The symbolism of the cover painting for the Oceti Sakowin Essential Understandings and Standards Project is representative of several meanings. The Oceti Sakowin tradition of oral teaching among generations is depicted by showing an elder in the center. The elder is surrounded by seven people who represent different generations. The people, as well as the seven tipis, represent the Oceti Sakowin (Seven Council Fires). The dragon flies represent hope and prosperity with the thoughts of bringing goodness to the tribes and people.