



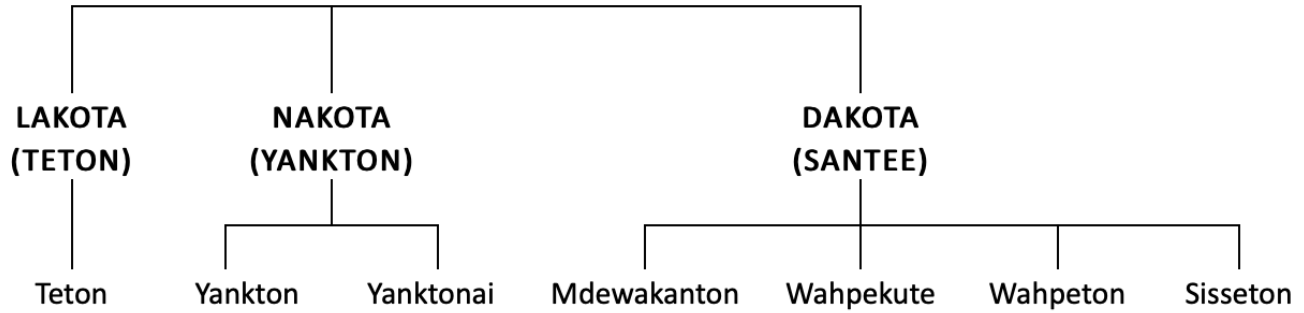
Oceti Sakowin

Essential Understandings & Standards

Proposed August 9, 2024

Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] means “Seven Council Fires” and refers collectively to the *Lakota*, *Dakota* and *Nakota* people.

OCETI SAKOWIN SEVEN COUNCIL FIRES



Acknowledgement

This Oceti Sakowin Essential Understandings document is dedicated to the Elders and educators from the past whose vision and wisdom created a pathway for the students and communities of South Dakota to grow their understanding of the culture, language, and wisdom of the people of the Oceti Sakowin now and well into the future. Original OSEU author, Dottie LeBeau said, “This isn’t just for our Native young people, it’s for all of us. It’s for native people to learn about themselves and others to learn about their neighbors.” As this is the second “Re-Visioning” and “Re-Affirming” of this important work, it is also the first time that a new generation of Elders and educators have engaged with the content and future direction of the original document without the presence of original writing team members. The work of that original group lives on through this new generation as they affirm and continue to guide and direct the pathway of this work into the future.

2024 Revisioning and Reaffirming Team

- | | | |
|---------------------------|------------------------|--------------------------------|
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About the Cover Artist: Merle Locke

Merle is an Oglala Lakota artist 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.

Why These Indigenous Understandings are Important

What you have before you is a living document that began to take shape in 2008 as Oceti Sakowin Elders and educators came together to answer the question, “*What do we want our children and grandchildren to know about themselves, and what do we want our neighbors to know about us?*”

Of course the knowledge, wisdom, story and traditions that they were drawing upon to formulate these seven essential understandings had been already developed, shaped, and passed down through generations of Elders and traditional educators, storytellers and parents through centuries of life in this place we now call “South Dakota” and areas spreading out far beyond, wherever the Oyate, the people, had made their home.

This knowledge and wisdom, and these stories and language elements are indigenous to this place where we are living now. They are shaped by the land, the plant life, the animals, the climate, the bodies of water and the particular segments of stars visible in these skies. These understandings weren’t developed somewhere else and then brought in, they are all shaped by the human beings whose ideas, stories, traditions, celebrations, ceremonies, languages and thoughts were also shaped by being indigenous to this area. That’s why these understandings have such an important role to play in the learning of any human being who makes a home in this place, on this land.

Any learning— scientific, mathematic, artistic, linguistic, biologic, constructive, theoretical, human— all these learnings are made more applicable, more impactful and more identity-shaping for learners in this place, South Dakota, when they are connected responsively with these indigenous essential understandings.

That’s not only true for learners of Oceti Sakowin heritage, but for all learners served by our schools. It is not enough to simply “learn about” indigenous people and cultures; we all must take it upon ourselves to “learn from” the indigenous people who have been shaped by and have been caretakers of this land longer than any others.

We are honored to play a role in the life of this document as it adjusts to the needs of the schools and communities that continue to turn to it as an authentic guide for shaping learning for our future generations. We are grateful for all who have had a hand in keeping these understandings accessible and as relevant as they have always been. We are thankful to all teachers of any content and any grade-level who take on this invitation to transform their lessons, their classroom environments and the experiences of their learners with the indigenous wisdom of this land and its people, the Oceti Sakowin.

– the 2024 Oceti Sakowin Revisioning and Reaffirming Team

What you will find in this document:

- **Understandings** (*The core, indigenous Elder-developed center of this document*)
- **Standards** (*Elder and educator-developed applications of each understanding*)
- **Extended Description Summaries** (*bullet points from the full extended descriptions located in Appendix 3*)
- **Resource Tables for Teaching** (*developed by Elders and indigenous culture-bearers*)
- **Songs** (*Selected and translated by the original Elder team*)
- **Full Original Extended Description** (*from the original OSEU document*)
- **Appendices of Additional Resources**

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

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OSEU at a Glance

OSEU 1: Lands & Environment

The original land base and natural resources of the Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] were part of communal stewardship. Oceti Sakowin have a distinct and unique interrelationship with the environment.

OSEU 2: Identity & Strength

There is a unique identity and strength among individuals within the Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] Oyate [oh-YAH-tay] (people). A continuum of Oceti Sakowin identity, unique to each individual, ranges from a traditional to contemporary lifestyle.

OSEU 3: Culture & Traditions

The origin, thought and philosophy of the Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] continues in the contemporary lifestyles of the Oyate (Nation). The culture, traditions and languages are incorporated and observed by the Ospaye (the people) both on and off the reservations.

OSEU 4: Wotakuye [wo-TAK-oo-yay] (Kinship)

Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] kinship systems provide a framework for both individual and group dynamics and behavior. Its protocols promote harmony, consensus, a sense of order, and unity. Mitakuye Oyasin [mi-TAK-oo-yay oh-YAH-se] (We are all related).

OSEU 5: Oral Tradition & Story

History told from the Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] perspective, through oral traditions, songs, dances, visual arts, prayers, ceremonies, regalia and more recently, written accounts, frequently conflicts with the histories written by historians who are not Oceti Sakowin. An analysis of multiple perspectives reveals history in a more inclusive and accurate way.

OSEU 6: Sovereignty & Treaties

Throughout American history, federal policies and treaties have had adverse effects on the Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] Oyate [oh-YAH-tay] (people). As sovereign nations, tribes have possessed the authority to engage in government-to-government relationships. The dynamics of these relationships have significantly influenced the interactions between each tribe, their state(s), and the federal government, with outcomes varying across tribes.

OSEU 7: Way of Life & Philosophy

The essential philosophy of the Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] wicoun [wee-CHO] (way of life) is based on the values of the Oceti Sakowin which support a thriving, prosperous, and flourishing Oyate [oh-YAH-tay] (people). Tribal communities have put considerable effort into pedagogy, early education and economic development, Tribal universities and colleges, wellness centers, cultural traditions, and language growth and expansion.

Oceti Sakowin Essential Understanding 1:

Lands and Environment

The original land base and natural resources of the Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] were part of communal stewardship. Oceti Sakowin have a distinct and unique interrelationship with the environment.

OSEU 1 Standards

Note: These are not “standards” in the typical academic sense in that they are neither comprehensively exhaustive of all content connected with the understanding and they are not “mastery” based. They each represent a strong starting place for learning and instructional design.

- **Standard 1.1:** Identify changes from the historic land base to the contemporary nine-reservation land base of the Oceti Sakowin Oyate.
- **Standard 1.2:** Describe how Oceti Sakowin land stewardship was impacted through the process of treaty-making and land ownership, and the implication of those changes.
- **Standard 1.3:** Describe traditional and contemporary Oceti Sakowin perspectives on communal stewardship of land and natural resources (flora, fauna, geographic and sacred features).
- **Standard 1.4:** Demonstrate understanding of the traditional and contemporary interrelationships of the Oceti Sakowin Oyate with respect to places, environment, and geography.
- **Standard 1.5:** Identify and explain contemporary environmental issues facing Oceti Sakowin lands (i.e. Dakota Pipeline, Missouri River Dams, Black Hills, etc.)
- **Standard 1.6** – Examine strategies the tribal governments and other tribal leaders are taking to improve the lands and natural gifts of Oceti Sakowin people.
- **Standard 1.7** - Identify all Oceti Sakowin sacred sites and their spiritual significance within Oceti Sakowin territory.

OSEU 1 Extended Description Summary

- Oceti Sakowin, also known as the Sioux Nation, has as its primary languages, the Lakota, Dakota, and Nakota dialects.
- The Lakotas are the largest group, composed of Ospaye Sakowin (seven bands) primarily in South and North Dakota.
- The Dakotas or Santees, live mainly in South Dakota, Minnesota, and Nebraska.
- The Nakotas live primarily in South Dakota, Montana and parts of Canada.
- Traditional tribal customs did not include individual land ownership; land was held communally for survival and sustenance.
- Communal tenure and defense of territory were integral to tribal life.
- Europeans introduced concepts of private land ownership, leading to conflicts with tribal customs and loss of land.
- Federal policies and westward expansion resulted in wars, broken treaties, and the creation of reservations.
- Despite adversities, Oceti Sakowin maintain their traditional values, virtues, language and culture, ceremonies, and a basic way of life.

OSEU 1 Suggested Differentiated Approaches for Instruction

(generally moving from simple to more complex)

| | |
|--|---|
| <p>Standard 1.1: Identify changes from the historic land base to the contemporary nine-reservation land base of the Oceti Sakowin Oyate.</p> | <ul style="list-style-type: none"> • Color a South Dakota map identifying reservations • Label a reservation map • Identify the reservation natural resources such as water, historic sites and other natural resources • Create a compare and contrast map of Oceti Sakowin land lost from 1800-present day |
| <p>Standard 1.2: Describe how Oceti Sakowin land stewardship was impacted through the process of treaty-making and land ownership, and the implication of those changes.</p> | <ul style="list-style-type: none"> • Research and develop a report on communal ownership prior to European contact |
| <p>Standard 1.3: Describe traditional and contemporary Oceti Sakowin perspectives on communal stewardship of land and natural resources (flora, fauna, geographic and sacred features).</p> | <ul style="list-style-type: none"> • Create a chart showing how the physical geography of South Dakota lands, within and outside of reservation boundaries, have changed over time • Create an image that shows each reservation’s natural resources such as water, historic sites and other natural resources and describe how they are shared communally |
| <p>Standard 1.4: Demonstrate understanding of the traditional and contemporary interrelationships of the Oceti Sakowin Oyate with respect to places, environment, and geography.</p> | <ul style="list-style-type: none"> • Research and report on the diversity of Oceti Sakowin such as language, lifestyle, economics and survival skills • Create a brochure that shows Oceti Sakowin bands of the plains and woodland lifestyles • Construct diagrams or charts to show dialects, woodland lifestyle, plains lifestyle, governments, social systems, economics and resources |
| <p>Standard 1.5: Identify and explain contemporary environmental issues facing Oceti Sakowin lands (i.e. Dakota Pipeline, Missouri River Dams, Black Hills, etc.)</p> | <ul style="list-style-type: none"> • Design and carry out recycling projects, planting projects or clean-up projects • Investigate and report on water project offices in tribal communities • Investigate and report on tribal waste management projects • Attend and participate in a science fair |
| <p>Standard 1.6 – Examine strategies the tribal governments and other tribal leaders are taking to improve the lands and natural gifts of Oceti Sakowin people.</p> | <ul style="list-style-type: none"> • Investigate and report on a water table in or along river systems and analyze the impact on tribal communities • Investigate and report on tribal land management practices • Investigate and report on natural control • Study natural medicinal herbs and other indigenous plants on tribal lands |
| <p>Standard 1.7 - Identify all Oceti Sakowin sacred sites and their spiritual significance within Oceti Sakowin territory.</p> | <ul style="list-style-type: none"> • Create a map of this region highlighting the location of sacred sites and the significance of each site • Research star knowledge associated with each of the sacred sites of the Oceti Sakowin |

OSEU 1 Song

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)

Wokiksuye Olowan wan

(A memorial song)

Kola weksuyeye kola weksuyelo he ye yelo
(Friend) (I remember) (Friend) (I remember)

Kola weksuyeye kola iyapelo he ye ye yelo
(Friend) (I remember) (Friend) (They have gone)

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

Tuwe sece k'un kola weksuye kola iyapelo he ye yelo
(To whom it may concern) (Friend) (Remember) (Friend)
(They have gone)

Maka sitomniya akicita ye na he owakiyelo he ye yelo
(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)

OSEU 1 Extended Description

Oceti Sakowin (historically, known to some as the Sioux Nation) is a Native confederacy speaking three different dialects: the Lakota, Dakota and Nakota. The Lakota are the largest of the three groups, composed of seven bands living primarily in South and North Dakota. The Dakota or Santee, composed of five bands live primarily in South Dakota, Minnesota and Nebraska. The Nakota, composed of three bands live primarily in South Dakota and Montana.

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

Oceti Sakowin were nomadic and moved from area to area in their territory when needs arose. Europeans brought with them laws governing private land ownership that conflicted with traditional tribal customs and communal land tenure. Land loss and the creation of reservations for Oceti Sakowin could be traced to the aftermath of European immigrant contact. Immigrants continued to push west into Oceti Sakowin homelands resulting in wars and major battles. Treaties were signed, by tribes and the U.S. government, and subsequently broken mostly because of land issues. A government-to-government relationship was established to protect the rights and resources under tribal stewardship and is still supported by the United States Constitution.

Oceti Sakowin tribal groups' broad philosophical and holistic view on communal land enterprise and philanthropy continues. Sharing and giving for the benefit of all, are concepts that are deeply rooted in the culture of Oceti Sakowin. In the midst of great adversities, the strength of the Oceti Sakowin indicates a proud people, still living, and striving by their centuries-old modes and manners through generations, keeps them the great people they are today. Communal practices, processes and land holdings are still an all-encompassing traditional culture of the Oceti Sakowin. (L. Whirlwind Soldier 2012)

Oceti Sakowin Essential Understanding 2

Identity and Strength

There is a unique identity and strength among individuals within the Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] Oyate [oh-YAH-tay] (people). A continuum of Oceti Sakowin identity, unique to each individual, ranges from a traditional to contemporary lifestyle.

OSEU 2 Standards

Note: These are not “standards” in the typical academic sense in that they are neither comprehensively exhaustive of all content connected with the understanding and they are not “mastery” based. They each represent a strong starting place for learning and instructional design.

- **Standard 2.1** – Demonstrate knowledge of the Oceti Sakowin people’s interrelationship of spiritual, physical, social and emotional health.
- **Standard 2.2** – Describe the social, emotional, and physical impact of Euro-American ideals, values, rights, philosophy, and beliefs, upon Oceti Sakowin people as tribal, state, and US citizens.
- **Standard 2.3** – Recognize that there is a continuum of tribal identity, ranging from traditional to contemporary lifestyle that includes the challenges of living in two worlds.
- **Standard 2.4**- Recognize the cultural differences amongst the Oceti Sakowin nations and between them and other groups of people.

OSEU 2 Extended Description Summary

- Environment significantly influences Oceti Sakowin lifestyles, with differences between woodland and plains tribes.
- Individual differences within tribal groups are influenced by assimilation and acculturation, language, upbringing, relationships, experiences, and socioeconomics.
- Assimilation and Acculturation efforts by the US government and religious organizations since 1790 led to drastic changes in Oceti Sakowin families and individuals.
- U.S Government policies aimed to merge Oceti Sakowin traditions with European-American culture, including outlawing traditional ceremonies and Lakota/Dakota/Nakota Languages and enforcing English-only boarding schools.
- Boarding school system contributed to erosion of tribal culture and social dysfunctions.
- Despite resistance, some families accepted assimilation policies willingly.
- Oceti Sakowin people strongly identify with their tribal group through enrollment, common origin, history, culture, and language.
- Recognizing specific tribal identities should be emphasized rather than assuming that there is a “generic American Indian,” which carries with it society’s stereotyping and prejudices.
- Respectfully referring to tribes as Oceti Sakowin, Dakota, Nakota, or Lakota acknowledges their distinct identities.
- Honoring and respecting each culture’s perspectives and differences can foster a better, stronger, and more peaceful American society.

OSEU 2 Suggested Differentiated Approaches for Instruction

(generally moving from simple to more complex)

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| <p>Standard 2.1 – Demonstrate knowledge of the Oceti Sakowin people’s interrelationship of spiritual, physical, social and emotional health.</p> | <ul style="list-style-type: none"> ● Visualize and discuss a picture of their perspective on the Oceti Sakowin creation story. Have oral story tellers make presentations. Create a chronological order of story ● Create a medicine wheel, either Cangleska or Cangdeska ● Read and discuss Oceti Sakowin stories, such as Iktomi stories and historical lore stories ● Create a dreamcatcher ● Interview an Elder or resource person, on one of the Oceti Sakowin origins stories ● Identify Wolakota attributes, including kinship systems, eight behavioral patterns, and codes of respect ● Interview project with Elders, regarding spiritual, physical, social and emotional health ● Draw and create a representation of the Oceti Sakowin creation story ● Identify lifestyles of how each tribe evolved |
| <p>Standard 2.2 – Describe the social, emotional, and physical impact of Euro-American ideals, values, rights, philosophy, and beliefs, upon Oceti Sakowin people as tribal, state, and US citizens.</p> | <ul style="list-style-type: none"> ● Identify and describe the Concept of Tob Tob Kin and The Concept of One Out of Many, or Out of Many, One ● Discuss early Euro-American peoples and their stories (i.e. Irish). ● Research boarding schools |
| <p>Standard 2.3 – Recognize that there is a continuum of tribal identity, ranging from traditional to contemporary lifestyle that includes the challenges of living in two worlds.</p> | <ul style="list-style-type: none"> ● Research the various treaties between the Oceti Sakowin and United States ● Discuss Oceti Sakowin treaties and Euro-American treaties ● Research health programs on reservations ● Create a “What if...scenario- What would the Black Hills have been like had treaties NOT been signed?” ● Research 1968 Native American Bill of Rights |
| <p>Standard 2.4- Recognize the cultural differences amongst the Oceti Sakowin nations and between them and other groups of people.</p> | <ul style="list-style-type: none"> ● Create a Venn Diagram of the Oceti Sakowin nations’ key cultural differences noting important differences and similarities ● Create a Venn Diagram of the Oceti Sakowin and another group of people’s important cultural aspects - note the differences and similarities |

OSEU 2 Song

The Dakota Flag Song originated in St. Michael, North Dakota on the Spirit Lake Reservation. This song was composed to honor the flag of the United States of America and all the Dakota veterans that served in World War I and World War II, in reverence of their patriotism to this country. Over time, this song became custom to performed during veterans’ honor ceremonies, Memorial Day observances, pow-wows, rodeos, and other significant veterans’ events. The Dakota Flag Song continues to be rendered to honor modern day military veterans that serve across our nation’s armed forces.

Dakota Flag Song

Tunkasida yapi tawa paha kin
(*The President's flag*) [*the U.S. flag*]

Tewahinhde'do bde'he'mici yedo
(*Cherishing this flag makes me strong*)

Tunkansida yapi tawa paha kin
(*The President's flag*)

Maka ehanke'sni hehan najinkte'do.
(*This flag will never fall; it will stand forever*)

Free Translation: The President's flag, I cherish this flag so much that it makes me strong, this flag will never fall, it will stand forever.

(Lyrics and translation provided by David Flute.)

OSEU 2 Extended Description

Environment has a tremendous influence on Oceti Sakowin lifestyles. There is a distinct difference between the tribes who live in the woodland areas and those who live on the plains. Much like all other cultural groups in American society, individual differences within tribal groups vary. Variations of individual differences within any cultural group are 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 tribal 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 Oceti Sakowin families. The boarding school system contributed greatly to the erosion of tribal 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 do exist within tribal groups, Oceti Sakowin people strongly identify 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. In South Dakota, it is most respectful to say "Oceti Sakowin," or, depending on the dialect group from which they come, to say "Dakota," "Nakota," and "Lakota" people. 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)

Oceti Sakowin Essential Understanding 3: Culture and Traditions

The origin, thought and philosophy of the Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] continues in the contemporary lifestyles of the Oyate (Nation). The culture, traditions and languages are incorporated and observed by the Ospaye (the people) both on and off the reservations.

OSEU 3 Standards

Note: These are not “standards” in the typical academic sense in that they are neither comprehensively exhaustive of all content connected with the understanding and they are not “mastery” based. They each represent a strong starting place for learning and instructional design.

- **Standard 3.1** Explain the importance of the language to the Oceti Sakowin Oyate.
- **Standard 3.2** Identify similarities and differences among the Lakota/Dakota/Nakota language dialects.
- **Standard 3.3** Analyze the historical stunting and living growth of the language from Indian Boarding Schools to present-day.
- **Standard 3.4** Trace efforts made by Tribal members on and off the reservation to preserve Oceti Sakowin languages and identify efforts that are helping.
- **Standard 3.5** Identify how Oceti Sakowin sacred sites, creation stories, and star knowledge are connected and how they relate to each other.
- **Standard 3.6** Investigate how Oceti Sakowin sacred sites, creation stories and start knowledge are still significantly used today on and off the reservation.
- **Standard 3.7** Categorize and explain the purpose behind Oceti Sakowin categories of song [ceremony, celebration, hand game, round dance, wahpaha (flag song), wocekiya (prayer), yuonihan (honoring), and wacipi (powwow) etc.].
- **Standard 3.8** Understand and explain what ceremonies/practices are and the importance of them.

OSEU 3 Extended Description Summary

- Oceti Sakowin philosophy emphasizes living in harmony with creation and is embedded in language, origin stories, values, kinship, and relationships.
- Respect for all living things, including plants and animals, is central to Oceti Sakowin beliefs, with a principle of only taking what is necessary and giving back.
- Traditions, ceremonies, and prayers reinforce the close relationship between Oceti Sakowin people and the natural world.
- The concept of "Mitakuye Oyasin" (All my relatives) underscores the interconnectedness of all life forms and the spiritual symbiotic relationship between humans and the environment.
- Spirituality is lived daily and is distinct from structured religion in Oceti Sakowin culture.
- Oceti Sakowin songs all have purpose by appropriate context (ceremony, honoring/celebration, traditional game, round dance, and powwow songs).



OSEU 3 Suggested Differentiated Approaches for Instruction

(generally moving from simple to more complex)

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| <p>Standard 3.1 Explain the importance of the language to the Oceti Sakowin Oyate.</p> | <ul style="list-style-type: none"> ● Invite an elder or fluent speaker to talk about how the language is at the heart of understanding the culture of the Oceti Sakowin ● Listen to or view videos of Lakota/Dakota/Nakota speakers sharing in their language and translating into English to note the differences, similarities and how some things can't be translated. |
| <p>Standard 3.2 Identify similarities and differences among the Lakota/Dakota/Nakota language dialects.</p> | <ul style="list-style-type: none"> ● Read Home to Medicine Mountain by Chiori Santiago and reflect on the impact of boarding schools on the Oceti Sakowin languages ● Develop a poster of Oceti Sakowin and name each band and dialects ● Create a diagram depicting the annual camp circle of the Oceti Sakowin bands in their assigned locations ● Identify where the student's community would be located at the annual camp circle of the Oceti Sakowin and the dialect spoken by that community ● Identify the dialect(s) and sub-dialect(s) spoken on contemporary reservations |
| <p>Standard 3.3 Analyze the historical stunting and living growth of the language from Indian Boarding Schools to present-day.</p> | <ul style="list-style-type: none"> ● Create a poster illustrating the meaning of the student's name ● Research names, English and Lakota/Dakota/Nakota, of Oceti Sakowin leaders and describe the meanings and origins of those names ● Develop a dictionary of contemporary words and phrases. Who uses these words/phrases that we are coming up with? Us today? Past lingo? (i.e. slang, text message language, etc.) ● Investigate and report on educational efforts to revitalize Oceti Sakowin languages (i.e. collegiate, immersion schools, etc.) ● Create a Lakota/Dakota/Nakota word, referring to standard Lakota dictionaries and the Dictionary of Modern Lakota by Edward Starr (add The Dictionary of Modern Lakota by Edward Starr to resources) ● Read the introduction of Reading and Writing the Lakota Language by Albert White Hat Sr. and create a timeline based on influences and changes to Oceti Sakowin languages over time |
| <p>Standard 3.4 Trace efforts made by Tribal members on and off the reservation to preserve Oceti Sakowin languages and identify efforts that are helping.</p> | <ul style="list-style-type: none"> ● Research groups and programs for learning and promoting Oceti Sakowin languages ● Find data on the success rates of language programs for creating fluent speakers |
| <p>Standard 3.5 Identify how Oceti Sakowin sacred sites, creation stories, and star knowledge are connected and how they relate to each other.</p> | <ul style="list-style-type: none"> ● Read the story The Great Race of the Birds and Animals by Paul Goble, and have students draw a picture from the story (Suggestion- do not let students see the illustrations as you read the story. That way students come up with their own picture ideas) |
| <p>Standard 3.6 Investigate how Oceti Sakowin sacred sites, creation stories and star knowledge are still significantly used today on and off the reservation.</p> | <ul style="list-style-type: none"> ● Identify sacred sites on a map using accurate Oceti Sakowin names ● Identify sacred sites and how they relate to the stars, using accurate translation, pronunciation and spelling ● Research/report the scientific connection to a creation story |

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| <p>Standard 3.7 Categorize and explain the purpose behind Oceti Sakowin categories of song [ceremony, celebration, hand game, round dance, wahpaha (flag song), wocekiya (prayer), yuonihan (honoring), and wacipi (powwow) etc.].</p> | <ul style="list-style-type: none"> • Organize the 8 songs in the OSEUS document into a contextualized chart that includes 1) celebration/honoring, 2) ceremony, and 3) powwow (wacipi). • Research and create another Context Chart of other Oceti Sakowin songs. |
| <p>Standard 3.8 Understand and explain what ceremonies/practices are and the importance of them.</p> | <ul style="list-style-type: none"> • Interview elders, grandparents, parents about important Oceti Sakowin ceremonies and present new understandings to the class |

OSEU 3 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 Ahhintuwan Olowan

(Encouragement Song)

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)

Wausilapo 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)

OSEU 3 Extended Description

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 believe that all things are part of the great whole. As such, plants and animals become our relatives. Respect for plants and animals was, (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, Oceti Sakowin people 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 Oceti Sakowin 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 daily. There is no word for religion in the Lakota, Dakota, or Nakota language. It is “doing it in a good way, with dignity, integrity and honor, and with honesty.” (Ida Hildebrand)

In understanding 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)



Photo by Travel South Dakota

Oceti Sakowin Essential Understanding 4: Wotakuye [wo-TAK-oo-yay] (Kinship)

Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] kinship systems provide a framework for both individual and group dynamics and behavior. Its protocols promote harmony, consensus, a sense of order, and unity. Mitakuye Oyasin [mi-TAK-oo-yay oh-YAH-se] (We are all related).

OSEU 4 Standards

Note: These are not “standards” in the typical academic sense in that they are neither comprehensively exhaustive of all content connected with the understanding and they are not “mastery” based. They each represent a strong starting place for learning and instructional design.

- **Standard 4.1** Compare and contrast the traditional Oceti Sakowin family structure to contemporary family structures.
- **Standard 4.2** Describe the traditional behavior patterns, codes of respect and values promoted within the Oceti Sakowin tiospaye.
- **Standard 4.3** Identify the family, cultural and societal impacts of the Oceti Sakowin belief in the interrelatedness of all things exemplified by the phrase, Mitakuye Oyasin (We are all related).

OSEU 4 Extended Description Summary

- The Seven Council Fires maintain an organized government with autonomous yet united tribes.
- Tribal life includes a philosophy of life, history, cultural rules, rituals, ceremonies, traditions, social organization, and democratic government.
- The social structure consists of nuclear families (tiwahe), extended families (tiospaye), the entire tribal group (oyate), blood relatives (we wotakuye), and adopted relatives (hunka kagagapi).
- Kinship is highly valued and serves as the foundation for stability, cultural identity, and societal development.
- Adults in the extended family share responsibility for raising children, teaching values, and modeling positive behaviors.
- The kinship system instills roles, etiquette, and values such as independence, responsibility, courage, and wisdom from birth.
- This system fosters unity, identity, and collective well-being, emphasizing contributions to the tribe's moral and physical health.
- The Oceti Sakowin kinship system links moral structure with spiritual beliefs, promoting respect for the earth and all life forms through the concept of 'Mitakuye Oyasin' (All my relatives).

OSEU 4 Suggested Differentiated Approaches for Instruction

(generally moving from simple to more complex)

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| <p>Standard 4.1 Compare and contrast the traditional Oceti Sakowin family structure to contemporary family structures.</p> | <ul style="list-style-type: none"> • Draw 2 pictures- 1) Illustrate a family picture (their own) and discuss each person’s role in the family, 2) Illustrate a picture of the traditional Oceti Sakowin family and discuss each person’s role; discuss similarities/differences between the two pictures • Identify kinship terms • Read and discuss Home of the Nomadic Buffalo Hunters, by Paul Goble • Research and record family tree and explore how relationships are made • Explain the extended family structure through blood, marriages and adoption • Invite a speaker to present on male/female rites of passage/discuss • Research and report traditional child rearing practices and walking in a sacred manner |
| <p>Standard 4.2 Describe the traditional behavior patterns, codes of respect and values promoted within the Oceti Sakowin tiospaye.</p> | <ul style="list-style-type: none"> • Role play for proper and respectful greetings • Demonstrate personal space and parameters • Read and discuss Iktomi stories that discourage inappropriate behavior and discuss what was inappropriate and what could make that behavior better • Read and discuss The Lakota Way: Stories and Lessons for Living, Joseph Marshall III • Explore the concepts and explain the model individual roles and how personal action affects the Tiwahe • Compare/contrast Euro-American values to Oceti Sakowin values and report on your findings • Create a three-act play, song, TV commercial, or write an Iktomi story demonstrating how a society is cohesive |
| <p>Standard 4.3 Identify the family, cultural and societal impacts of the Oceti Sakowin belief in the interrelatedness of all things exemplified by the phrase, Mitakuye Oyasin (We are all related).</p> | <ul style="list-style-type: none"> • Have students explore artistic expressions of “being a relative” outside of “bloodline” relatedness. This could be a song composition about a friend who’s like a brother, it could be a painting of a pet who is like a family member, or it could be a video about helping to care for a section of land or a set of animals who are threatened. • Have a class discussion about the positive or helpful “qualities” of a family. Once the list is complete, have them brainstorm other sources of some of these qualities like neighbors, nature, animals, organizations or even local, state, federal or tribal governmental entities. |

OSEU 4 Song

Kinship is at the heart of identity. Camp structure reflected social 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 isiwaincedo heyeyeyo
(Friend) (Come on down) (There's no pay)

Free Translation: The Tipi's (wakeya lkceya) 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)

OSEU 4 Extended Description

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, history, cultural and social rules, rituals, ceremonies, traditions, social organization and democratic government.

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, includes a mother, father, children and grandparents. The tiospaye which is the extended family, consists 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 are invited to join them. The oyate is the entire tribal group including those in a tiwahe, tiospaye, ospaye and oyate. We wotakuye is the extended families, the blood relatives. The hunka kagagapi is the adoption or 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 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.

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 include using 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)

Oceti Sakowin Essential Understanding 5:

Oral Tradition and Story

History told from the Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] perspective, through oral traditions, songs, dances, visual arts, prayers, ceremonies, regalia and more recently, written accounts, frequently conflicts with the histories written by historians who are not Oceti Sakowin. An analysis of multiple perspectives reveals history in a more inclusive and accurate way.

OSEU 5 Standards

Note: These are not “standards” in the typical academic sense in that they are neither comprehensively exhaustive of all content connected with the understanding and they are not “mastery” based. They each represent a strong starting place for learning and instructional design.

- **Standard 5.1** Understand and identify oral tradition as a primary source.
- **Standard 5.2** Identify and explain elements of Oceti Sakowin culture within oral traditions, songs, dances, visual arts, prayers, ceremonies, regalia and more recently, written accounts using primary source information
- **Standard 5.3** Recognize the differences between written accounts by historians who are outsiders to the Oceti Sakowin and the oral traditions passed on by Oceti Sakowin historians.
- **Standard 5.4** Understand the impact of Colonialism on the historic and contemporary culture of Oceti Sakowin people.
- **Standard 5.5** Evaluate the impact of Manifest Destiny on the historic and contemporary culture of Oceti Sakowin people.
- **Standard 5.6** Cite evidence of the diversity in cultures (woodlands, prairie, and plains) within the Oceti Sakowin.

OSEU 5 Extended Description Summary

- Members of the Oceti Sakowin Oyate are concerned about misinterpretations of their culture in written history and popular culture, leading to misunderstandings and misrepresentations.
- Oral tradition, while labeled as unverifiable by scholars, is a crucial way of transmitting knowledge, history, literature, law, culture, and traditions from one generation to the next.
- Historical perspectives, oral tradition, and written accounts about the Oceti Sakowin are being revisited for accuracy, validation, and inclusiveness.
- The Oceti Sakowin people have integrated literacy into their culture while maintaining a high regard for their historical oral tradition.
- Storytelling is a significant aspect of Native oral tradition, including creation stories, historical accounts, legends, and stories teaching proper behavior and life lessons.
- Despite traditionally oral languages, the Oceti Sakowin employed writing in cave/wall etchings, shirt designs, and Winter Counts, which depicted important events symbolically.
- Oral tradition can be integrated into education through various methods such as oral interviews, literature review, museum visits, and studying artifacts, leading to improved education and meaningful engagement.
- Some teaching is done via raillery, or good-natured mockery and the trickster, Iktomi, is the mischievous archetype of many teaching stories.

OSEU 5 Suggested Differentiated Approaches for Instruction

(generally moving from simple to more complex)

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| Standard 5.1 Understand and identify oral tradition as a primary source. | <ul style="list-style-type: none">• Create a personal winter count (i.e. life, summer activities, etc.)• Reflect and create a visual demonstration of an oral tradition (i.e. film trailer, presentation, painting, etc.) |
| Standard 5.2 Identify and explain elements of Oceti Sakowin culture within oral traditions, songs, dances, visual arts, prayers, ceremonies, regalia and more recently, written accounts using primary source information | <ul style="list-style-type: none">• Read <i>The Lakota Way: Stories & Lessons for Living</i> by Joseph Marshall and reflect on its implications within the student's lives• Read <i>Home to Medicine Mountain</i> by Chiori Santiago and reflect on life during and after boarding schools |
| Standard 5.3 Recognize the differences between written accounts by historians who are outsiders to the Oceti Sakowin and the oral traditions passed on by Oceti Sakowin historians. | <ul style="list-style-type: none">• Compare and contrast Oceti Sakowin accounts and mainstream historical accounts of events (i.e. Battle of the Little Bighorn, treaty-making, etc.)• Create a chart that illustrates the names of sites that have both Oceti Sakowin and English names |
| Standard 5.4 Understand the impact of Colonialism on the historic and contemporary culture of Oceti Sakowin people. | <ul style="list-style-type: none">• Compare and contrast the different views of General Harney, Lewis and Clark and George Catlin• Research and demonstrate the role of interpreters between tribes and government officials (i.e. Fort Laramie Treaty, etc.) |
| Standard 5.5 Evaluate the impact of Manifest Destiny on the historic and contemporary culture of Oceti Sakowin people. | <ul style="list-style-type: none">• Write a 5-paragraph essay about Manifest Destiny and Colonialism. |
| Standard 5.6 Cite evidence of the diversity in cultures (woodlands, prairie, and plains) within the Oceti Sakowin. | <ul style="list-style-type: none">• Create a diorama that represents the woodland, prairie, and plains cultures• Create a diagram depicting the annual camp circle of the Oceti Sakowin bands in their assigned locations• Compare and contrast the evolution of written traditions within the three cultures (woodlands, prairie, and plains) of the Oceti Sakowin |

OSEU 5 Song

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 Oceti Sakowin perspective is often overlooked by most mainstream historians. Songs are a living testimony of how the Europeans came and what the impact was on Oceti Sakowin 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 Lakota terms. Mila Hanska means Long Knives, which means U.S. Soldiers. The term Pehin Hanska 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 battlefield 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 ceyantanpelo heyeyo
(Long Knives) (Once was) (Crying counting coup)

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

OSEU 5 Extended Description

One major concern of American Indians is that in written history, notes, and early notes, observations and first impressions of the Tribal people were interpreted, 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 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 reinforce cultural misunderstandings. To add to the misconceptions, those in positions to write history determine what and how Oceti Sakowin history is written.

Oral tradition encounters resistance from scholars because it has been labeled as being unverifiable. Historians often label and misrepresent oral tradition as "just stories" and subjective information. 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 shapes and structures 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 Oceti Sakowin are being revisited and examined for accuracy, validation, and inclusiveness. The Oceti Sakowin people have long integrated literacy into their culture, and yet did not sacrifice their high regard for their historical oral tradition.

Storytelling is the most studied of Native oral tradition. Oral tradition includes creation stories, tribal historical accounts, legends, and stories that teach proper behavior and lessons of life. Though traditionally, Oceti Sakowin languages were purely oral, they did employ a form of writing in cave/wall etchings, shirt wearer shirt designs and in their annual Winter Counts. A Winter Count is 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 can 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, create compassion, and empower. (L. Whirlwind Soldier 2012)

Oceti Sakowin Essential Understanding 6:

Sovereignty and Treaties

Throughout American history, federal policies and treaties have had adverse effects on the Oceti Sakowin Oyate. As sovereign nations, tribes have possessed the authority to engage in government-to-government relationships. The dynamics of these relationships have significantly influenced the interactions between each tribe, their state(s), and the federal government, with outcomes varying across tribes.

OSEU 6 Standards

Note: These are not “standards” in the typical academic sense in that they are neither comprehensively exhaustive of all content connected with the understanding and they are not “mastery” based. They each represent a strong starting place for learning and instructional design.

- **Standard 6.1** Identify historic eras as recorded through multiple Oceti Sakowin documentations and oral history and the relationship with the Federal Government.
- **Standard 6.2** Describe how Oceti Sakowin land was impacted through the process of treaty-making and land ownership (1805-1868). These are the dates for the first and last treaty made with the Oceti Sakowin.
- **Standard 6.3** Identify Indian Wars/Conflicts in reference to Western Expansion and how they led to Indian policy and treaties.
- **Standard 6.4** Analyze and define the historic and contemporary effects of US Removal and Relocation era policies on Oceti Sakowin land and displacement of people. (1863-1956) 1863 Dakota Removal Act/1956 Indian Relocation Act.
- **Standard 6.5** Identify and describe the impacts of US assimilation policies and programs of Oceti Sakowin people in education, language, culture, civil rights and spiritual practices. (1863-Present) 1863 Dakota Removal Act, 1885 Major Crimes Act, 1883 Code of Indian Offenses, etc.
- **Standard 6.6** Compare and contrast traditional Government and Governance today to the Reorganization time period of the Oceti Sakowin people (1928-Present).
- **Standard 6.7** Demonstrate an understanding of Oceti Sakowin sovereignty and how it allows them to engage with other nations, the federal government, and state(s). (historically to the present).
- **Standard 6.8** Demonstrate an understanding of tribal sovereignty and how tribes are reaffirming sovereignty within Oceti Sakowin communities. (historically to the present)

OSEU 6 Extended Description Summary

- Teaching Oceti Sakowin history, culture, and federal policies can be approached chronologically for easier understanding of treaty origins and their present implications.
- Confederacies like the Iroquois, Muskogee, and Oceti Sakowin serve as models for tribal sovereignty, examining their organization, function, and purpose.
- Different perceptions exist regarding tribal sovereignty, with interpretations of Supreme Court Chief Marshall's "domestic dependent nations" concept shaping understanding.
- The Age of Discovery laid legal groundwork for land ownership, impacting treaty-making, land acquisition, and disputes over jurisdiction.
- Treaties, such as the 1868 Fort Laramie Treaty, ceded land from the Oceti Sakowin, with impacts still felt today in funding and land claims discussions.
- Federal policies, including congressional acts, judicial decisions, and executive orders, aimed at assimilating tribal members.
- Understanding past federal policies helps contextualize their current and future implications.
- Inclusion of tribal perspectives in government policies fosters better discussions and outcomes, countering negative attitudes perpetuated by agencies like the BIA.
- Despite attempts to destroy their culture, the Oceti Sakowin have survived and seek to preserve their history and culture while dispelling stereotypes.

OSEU 6 Suggested Differentiated Approaches for Instruction

(generally moving from simple to more complex)

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|---|--|
| <p>Standard 6.1 Identify historic eras as recorded through multiple Oceti Sakowin documentations and oral history and the relationship with the Federal Government.</p> | <ul style="list-style-type: none"> ● Identify and describe Winter Counts, petroglyphs, and shirt wearer’s shirts (war shirt) ● Create a classroom (large group) Winter Count by choosing important activities throughout the year to portray (by consensus to add an event to the Winter Count) ● Compare events recorded on Winter Counts to dates in American history ● Find facts that are recorded in Winter Counts, and not in history books, and then describe the accuracy of the events (connected to Understanding 5) |
| <p>Standard 6.2 Describe how Oceti Sakowin land was impacted through the process of treaty-making and land ownership (1805-1868). These are the dates for the first and last treaty made with the Oceti Sakowin.</p> | <ul style="list-style-type: none"> ● Create classroom/playground rules using negotiation and compromise ● Divide a classroom into two groups and design a simulation of the treaty making process. Topics include land, trade, and laws ● Develop an essay on the effects of treaty rights violation on the Oceti Sakowin ● Select one treaty from 1851-1868 and interpret the issues arising from Manifest Destiny |
| <p>Standard 6.3 Identify Indian Wars/Conflicts in reference to Western Expansion and how they led to Indian policy and treaties.</p> | <ul style="list-style-type: none"> ● Select one treaty from 1805-1868 to research and report on ● On a map, label and identify routes of various Memorial rides of the Oceti Sakowin by researching the following periods of US government encroachment including but not limited to: <ul style="list-style-type: none"> ○ Indian Removal Act 1830 ○ Dakota Removal Act 1863 ○ Colonization Period historically-present ○ Minnesota-Dakota War 1862 ○ Treaty Period with Oceti Sakowin 1805-1868/First and last treaty for any tribe, 1778-1868 ○ Federal Boarding Schools 1879-Present ○ Code of Indian Offenses 1883 ○ Major Crimes Act 1885 ○ Allotment Period/Dawes Act 1887 ○ Wounded Knee 1890 |
| <p>Standard 6.4 Analyze and define the historic and contemporary effects of US Removal and Relocation era policies on Oceti Sakowin land and displacement of people. (1863-1956) 1863 Dakota Removal Act/1956 Indian Relocation Act.</p> | <ul style="list-style-type: none"> ● Define relocation and removal ● On a map, label and identify relocation routes of the Oceti Sakowin (1828-1887) ● Analyze the cause and effect of loss of cultural identity of the Oceti Sakowin by researching the following periods of US government encroachment including but not limited to: <ul style="list-style-type: none"> ● Indian Removal Act 1830 ● Dakota Removal Act 1863 ● Colonization Period historically- present ● Minnesota-Dakota War 1862 ● Treaty Period with Oceti Sakowin 1805-1868/ First and last treaty for any tribe 1778-1868 ● Federal Boarding Schools 1879-present ● Code of Indian Offenses 1883 ● Major Crimes 1885 ● Allotment Period/Dawes Act 1887 ● Wounded Knee 1890 |

| | |
|--|--|
| <p>Standard 6.5 Identify and describe the impacts of US assimilation policies and programs of Oceti Sakowin people in education, language, culture, civil rights and spiritual practices. (1863-Present) 1863 Dakota Removal Act, 1885 Major Crimes Act, 1883 Code of Indian Offenses, etc.</p> | <ul style="list-style-type: none"> ● Research/report the boarding school history as it pertains to Oceti Sakowin ● Define citizenship, civil rights, freedoms ● Compare/contrast rights to responsibilities ● Explain and construct a timeline of the following Federal Acts. Use the timeline to analyze the causes and effects of the reorganization and self-government periods of the Oceti Sakowin. <ul style="list-style-type: none"> ○ Research Indian Citizen Act of 1924 ○ Public Law 280, 1953 ○ Indian Reorganization Act/Howard Wheeler Act of 1934 ○ Pick-Sloan Act of 1944 ○ Indian Removal Act of 1930 |
| <p>Standard 6.6 Compare and contrast traditional Government and Governance today to the Reorganization time period of the Oceti Sakowin people (1928-Present).</p> | <ul style="list-style-type: none"> ● Analyze the causes and effects of the reorganization and self-government periods of 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 |
| <p>Standard 6.7 Demonstrate an understanding of Oceti Sakowin sovereignty and how it allows them to engage with other nations, the federal government, and state(s). (historically to the present).</p> | <ul style="list-style-type: none"> ● Research a reservation community and create/color a map of community services that were mandated through treaties ● Identify the contemporary infrastructure of the Oceti Sakowin tribal communities. Identify services that were mandated through treaties. (Examples: Tribal government headquarters/agencies, Tribal businesses, Tribal programs and compare/contrast to off-reservation community) ● Discuss how Tribal governments, health services, schools, casinos, Bureau of Indian Affairs (BIA) and Bureau of Indian Education were affected by legislation and Acts (Tribes are not able to generate tax revenue.) ● Explain the causes and effects of the termination time periods 1945-1961 and Self Determination Era 1961-Present time periods of the Oceti Sakowin <ul style="list-style-type: none"> ○ Termination & Public Law 280 of 1953 ○ Indian Relocation Act of 1956 ○ Native American Civil Rights Act of 1968 ○ American Indian Religious Freedom Act of 1978 & 1994 ○ Indian Child Welfare Act of 1978 ○ Indian Self-Determination and Education Assistance Act of 1975 ○ Indian Gaming Regulatory Act of 1988 ○ Native American Graves Protection and Repatriation Act of 1990 ○ Black Hills Land Claim Case decided by the Supreme Court 1980 |
| <p>Standard 6.8: – Demonstrate an understanding of tribal sovereignty and how tribes are reaffirming sovereignty within Oceti Sakowin communities. (historically to the present)</p> | <ul style="list-style-type: none"> ● Explore applicable treaties and hold a class discussion on current implications for their (or a nearby) tribal nation. What rights does the treaty define? Are these rights still being granted? If not, how might the tribal government pursue the fulfillment of treaty rights? ● Visit a tribal university and visit with a professor of tribal government. Report out to the class what you’ve found having to do with the tribe’s sovereignty in relation to state, federal and even international governments. |

OSEU 6 Song

Each society had a song that was used to honor war deeds, values and good deeds. This song was on hand and ended up becoming the South Dakota 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)

The flag Song serves to preserve a type of honoring song and refers to the Oceti Sakowin system of governance in a contemporary song. Key concepts presented in the song are Unity and Wolakota.

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)

OSEU 6 Extended Description

When teaching Oceti Sakowin history, 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, federal policies, and where they lead today.

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 three basic parts of tribal sovereignty are its function, its organization and its purpose.

Both tribal sovereignty and age of discovery are important to the Oceti Sakowin because they established how colonial powers initially recognized tribal sovereignty.

The unique way each Oceti Sakowin Band retains its tribal sovereignty are powerful elements of survival, how it evolved to its present form, and where it will eventually evolve. The current and historical facts about this topic are supported by the incredible amount of information available. Moreover, oral tradition has come into its own by responding to the historical facts from an Oceti Sakowin viewpoint. This would include winter counts, recordings and videos of elders and others sharing stories and information, and written accounts of history using primary documents.

There are different perspectives on tribal sovereignty. For example, one perspective focuses on the idea that tribes are not truly sovereign because they lack the model of sovereignty, especially when compared to the United States model of sovereignty. This is clearly based on the interpretation of Supreme Court Chief Marshall's idea of the "domestic dependent nations" concept. (V. Douville).

One of the key events in the Age of Discovery is the legal groundwork created by Emmerich Vattel to address the ownership of tribal land. This will have a lasting impact of how the United States viewed treaties, land acquisition, and the right of discovery concept.

The key link is the case of Rosebud Sioux vs. Kneip and its potential to emerge in the future with jurisdictional implications, impacting issues such as courts, seatbelts and water rights. There are also other issues such as the Cobell lawsuit involving the

trust status of land ownership and Bureau of Indian Affairs (BIA) mismanagement of land. Trust land monopolized by the BIA and Federal Government raises some key issues of Vattel’s interpretation of ownership of tribal lands.

Differing perceptions exist concerning the idea that the land issues were settled in the past by the simplest method, “Might Makes Right.” On the other hand, the attitude by some tribal members is that since the government dealt from a “weak” position--having been defeated at the “Battle of One Hundred Slain” (1866)—the US simply “signed” treaties like the 1868 Fort Laramie Treaty. After the US government wrote the treaty, some Lakota chiefs and leaders used thumbprints or oral consent using a pipe. Sometimes soldiers or government agents signed for the Lakota person. The treaty ceded a large land base from the Lakota and Dakota. In the end, the tribes lost out because in signing the 1868 Fort Laramie Treaty, authored by the Federal Government through the military branch, the Oceti Sakowin unknowingly made major concessions because gold was discovered in the Black Hills.

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

Some non-tribal members have a negative perception of the usage of tax dollars for funding tribal needs. Taxation is an unpopular subject. This is countered by 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 based on interpretations of the laws, and executive orders. Moreover, pre-federal policies should be included because they are regarded as formative, including the Marshall trilogy, the creation of the BIA, as well as various policies. One such policy is the long-range mission of the United States to transform the tribal members into citizens of the United States starting with treaties of friendship to get the tribes to recognize United States sovereignty over them. The policy also included taking land by war whenever necessary, placing tribes on reservations, breaking up reservations into individual holdings, and acculturating/assimilating tribal members. It is most imperative for all learners 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.

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

The Oceti Sakowin has survived the gamut of federal policies that are designed to destroy the traditional base of knowledge and practice. The tribes have survived the dark past envisioned by a man who knew what was best for Native people, “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 Understanding 7: Way of Life and Philosophy

The essential philosophy of the Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] wicoun [wee-CHO] (way of life) is based on the values of the Oceti Sakowin which support a thriving, prosperous, and flourishing Oyate [oh-YAH-tay] (people). Tribal communities have put considerable effort into pedagogy, early education and economic development, Tribal universities and colleges, wellness centers, cultural traditions, and language growth and expansion.

OSEU 7 Standards

Note: These are not “standards” in the typical academic sense in that they are neither comprehensively exhaustive of all content connected with the understanding and they are not “mastery” based. They each represent a strong starting place for learning and instructional design.

- **Standard 7.1** Analyze how the values apply to change for tribal communities over time and reinforce the essential philosophy of the Oceti Sakowin, demonstrating strength.
- **Standard 7.2** Examine and describe actions taken by Oceti Sakowin individuals and communities that bring about social change.
- **Standard 7.3** Demonstrate how the people are continuing to promote an Oceti Sakowin way of life.
- **Standard 7.4** Use Oceti Sakowin philosophy to problem-solve concepts and tackle unfamiliar challenges.

OSEU 7 Extended Description Summary

- The Oceti Sakowin way of life is rooted in communal values that ensure their continuation for generations.
- Key values include bravery, fortitude, generosity, and wisdom.
- The Oceti Sakowin are proud people with a rich heritage and a history of being hunters and Akicita .
- Tribal values are tied to sovereignty and land preservation, with careful consideration given to economic development opportunities that align with tradition and culture.
- Efforts to address high unemployment rates include economic development initiatives focusing on wind and solar energy, tribal lands development, natural resource conservation, and tourism.
- Education plays a crucial role, with Native nations forming the American Indian Higher Education Consortium and expanding higher learning offerings to include graduate and potentially doctoral programs in various fields.
- Despite facing injustices, the Oceti Sakowin remain proud and strong, reinforcing their beliefs in tribal life and striving to build better lives for future generations.

OSEU 7 Suggested Differentiated Approaches for Instruction

(generally moving from simple to more complex)

Standard 7.1 Analyze how the values apply to change for tribal communities over time and reinforce the essential philosophy of the Oceti Sakowin, demonstrating strength.

- Create classroom rules that promote student self-determination
- Define resiliency and how it is present in nature (i.e. adaptation of plants and animals to changes over time)
- Share a personal experience that exhibited the values of courage and/or fortitude
- Research and document how personal rights are incorporated in self-determination
- Write a 5-paragraph essay on the American Indian Movement and events that led up to the occupation of Wounded Knee
- Construct timelines, linear and/or cyclical, with explanation of the impact of events that created change beginning with the Self Determination Era

| | |
|--|---|
| <p>Standard 7.2 Examine and describe actions taken by Oceti Sakowin individuals and communities that bring about social change.</p> | <ul style="list-style-type: none"> ● Trace a student’s personal development over time and identify similarities to changes within Oceti Sakowin communities ● Investigate a contemporary issue (i.e. social, environmental, etc.) and explain the response of Oceti Sakowin individuals and communities ● Compare and contrast the differences and similarities of tribal colleges and mainstream colleges and universities ● Research contemporary tribal people who have made or are making an impact and positive change within their community or state |
| <p>Standard 7.3 Demonstrate how the people are continuing to promote an Oceti Sakowin way of life.</p> | <ul style="list-style-type: none"> ● Reflect on an Iktomi (spider/the trickster) story ● Create a personalized tipi or parfleche ● Share a personal experience that exhibits each value of the Oceti Sakowin ● Identify themes and concepts presented in Oceti Sakowin oral traditions (i.e. behaviors in Iktomi stories, etc.) ● Research and explain the role of Oceti Sakowin societies within traditional social structure (i.e. warrior societies, law enforcement, accomplished artisans, etc.) |
| <p>Standard 7.4 Use Oceti Sakowin philosophy to problem-solve concepts and tackle unfamiliar challenges.</p> | <ul style="list-style-type: none"> ● Identify a classroom challenge and invite an Oceti Sakowin Elder into the classroom. Do an interview with the Elder to gain insights into solving the problem. ● View a recorded Elder interview and have students identify challenges in their own lives that the Elder helps to address. Have them develop a plan for implementing something they’ve learned from the Elder. |

OSEU 7 Song

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 practices underground to adhere to imposed rules and regulations.

This song serves as a reminder that all need 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 wacyaninpelo
(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 on you. It’s okay to dance your part in the circle.
Translated and composed by Earl Bullhead. (E. Bullhead 2012)

OSEU 7 Extended Description

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 has ensured that the Oceti Sakowin 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 proud people with a rich heritage and many famous patriot chiefs. They were known to be hunters and eminent warriors of the plains and woodlands of present-day Minnesota and South Dakota. Men gained prestige through exemplified values and virtues throughout their lifetime deeds, reflected in the honor of tribe and family. Women possessed family lodges and all it contained. A close-knit family unit is central; the children are held as deep spiritual gifts. Tribal values are intrinsically rooted in tribal sovereignty and land preservation. Today, tribal councils still place high value on revitalizing Oceti Sakowin wicoun (way of life). As economic interests frequently conflict with tribal tradition and culture, careful consideration is given to the types of businesses that the tribes allow onto reservations.

To address high unemployment rates, tribal councils are continually looking at economic development opportunities such as wind and solar energy, development of tribal lands, conservation of natural resources and tourism.

Education is at the forefront of these initiatives. Since 1970 Native nations banded together forming the American Indian Higher Education Consortium. Beginning with two- and four-year programs, the higher learning offerings have expanded into graduate degrees and are on the threshold of offering doctoral programs. They offer degrees in a variety of areas such as: nursing, education, business administration, social sciences and Native American language and 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)



Photo by Travel South Dakota

Appendix 1

A History of the Development of the Oceti Sakowin Essential Understandings

“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.”

Lakota Scholar, Dr. Craig Howe 2010

| Core Concept Work Group- 2008-2010 | Team Members |
|--|---|
| <p>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.</p> | <p>Earl Bullhead Gladys Hawk Corrie Ann Campbell Stephanie Charging Eagle Danny Seaboy Robert Two Crow Lydia Whirlwind Soldier Marcia Zephier Ann Robertson Stuart Zephier Dorothy LeBeau Dorothy Kiyukan Terry Janis Brinda Kuhn Dr. Craig Howe Keith Moore Dr. Kim Cypher</p> |

“Opening yourself to another worldview will assist you in understanding of what occurs both in and outside of native communities.”

Lakota Elder and Educator, Dottie LeBeau 2012

| Essential Understandings Work Group- 2010-2012 | Team Members |
|--|--|
| <p>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 served 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.</p> | <p>Stephanie Charging Eagle Lydia Whirlwind Soldier Dorothy LeBeau Earl Bullhead Dan Snyder Corrie Ann Campbell Gladys Hawk Duane Hollow Horn Bear Victor Douville Dr. Clifford Canku Danny Seaboy Roger Campbell</p> |

“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.”

- Lakota Elder, Lydia Whirlwind Soldier 2012

| 2012 Revisions | Team Members |
|--|--|
| <p>The document was revised in 2012 to include a summary introduction for each essential understanding. Additional historical information about the bands of the Oceti Sakowin was included, as well as the current location of those bands. A song with its historical information was included for each essential understanding. The primary goal for the additions was to increase the knowledge base of educators to assist them in the teaching and sharing of their material in the classroom.</p> | <p>Lydia Whirlwind Soldier Stephanie Charging Eagle Dorothy LeBeau Earl Bullhead Dan Snyder Corrie Ann Campbell, Facilitator</p> |

2011-2016 Development of WoLakota Project Interviews and Website

www.wolakotaproject.org

2016 Review and Revision Team

| 2016 Revisions | Team Members |
|---|--|
| <p>The document was revised in 2016 to include color-coding differentiating each of the Understandings. Additionally, grade-independent “standards” were developed to give educators examples of ways that learners might demonstrate their growing knowledge of each of these understandings at whatever grade level they were at.</p> | <p>Joyce Blaas Stephanie Charging Eagle Angela Debner Sage Fast Dog Michael Kane Valerie Knauer Loretta (Lori) Kokes Dorothy /Dottie LeBeau Jeannine Metzger Cortney Mistelski Michelle Nelin-Maruani Olivia Olson Christian Pirlet Jeannette Schroeder Gabrielle Seeley Deanna Stands LeeVi Story Carolyn Tail Lydia Whirlwind Soldier Victor Douville Duane Hollow Horn Bear Gladys Hawk Sam Shaw Scott Simpson Sharla Steever</p> |

Appendix 2

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: Dakota, which includes the Sissetonwan, Wapekute, Wapeton and Mniwakantonwan/Bdewakantonwan; Nakota which includes the Iyanktonwan and Iyanktonwanna; and Lakota which includes the Oglala, Hunkpapa, Itazipcola, Hohwoju/ Mnikowoju, Sisasapa, Oohenunpa and Sicangu. (V. Douville 2012)

| Original Terms | Change | Adaptation Today |
|---|----------------|------------------|
| Mdewakantonwan Spirit Lake Dwellers (Mde, lake; Wakan, spirit; tonwan, to dwell or live at) | | |
| Bdewakantonwan | Bdewakanton | Mdewakanton |
| Wahpekute Leaf Shooters (Wahpe, broad leaf/forest; kute, shoot) | | |
| Wahpekute | (soft h sound) | Wa(h)pekute |
| Wahpetonwan Forest Dwellers (Wahpe, broad leaf/forest; tonwan, live/ dwell) | | |
| Wahpetonwan | Wahpeton | Wa(h)peton |
| Sisitonwan Fish Scale Dwellers (Sisi, smell of fish scales; tonwan, to live at or dwell) | | |
| Sisitonwan | Sisiton | Sisseton |
| Ihanktonwan Dwellers at the End of the Village (Ihanke, at the end; tonwan, to live at) | | |

| | | |
|--|------------|-----------|
| Ihanktonwan | Ihankton | Yankton |
| Ihantonwanna Little Dwellers at the end village (Yanktonnai) (Ihanke, at the end; tonwan, to dwell or live at; na, junior status) | | |
| Ihanktonwanna | Ihanktonna | Yanktonai |
| Tintantonwan Plains Dwellers (Tintan, prairie or plains; tonwan, to dwell or live at) (Teton is the anglicized version of tintan or titon) | | |
| Tintanotonwan | Titon | Teton |



Photo by Travel South Dakota

Proposed August 9, 2024

Appendix 3

The Tintanton or Teton

Content provided by Victor Douville 2012

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.

| Oyate | Prior Name | Time Acquired | Acquired At |
|----------|------------|---------------|--------------|
| Hunkpapa | Inkpapaya | Prior to 1700 | S. Minnesota |

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.

| Itazipco | Sanun | 1725 | Missouri River Valley |
|---|-------|------|-----------------------|
| <p>2 Itazipcola: Without Bows or Sans Arc (Itazipa, bow; cola, without) (no bows or Sans Arc)</p> <p>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.</p> <p>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</p> | | | |

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

| Mnikowoju | Mnisa/Unkceyuta | 1700 | Red River |
|---|-----------------|------|-----------|
| <p>3 Mnikowoju: Planters by the River (Mni, water; ikanyela, near; woju, plant) (Planters near the water)</p> <p>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.</p> | | | |

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.

| Oglala | Oglalahca | Prior to 1700 | Minnesota |
|---|-----------|---------------|-----------|
| <p>4 Oglala: Scatter Their Own (O, noun prefix; glala, scatter their own) (scatter their own)</p> <p>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.</p> | | | |

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.

| Oohenunpa | Wanawega | 1750 | Missouri River Valley |
|--|----------|------|-----------------------|
| <p>5 Oohenunpa: Two Boilings or Two Kettle (O, noun prefix; wohan, cook or boil; nunpa, two) (two kettle)</p> <p>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.</p> | | | |

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

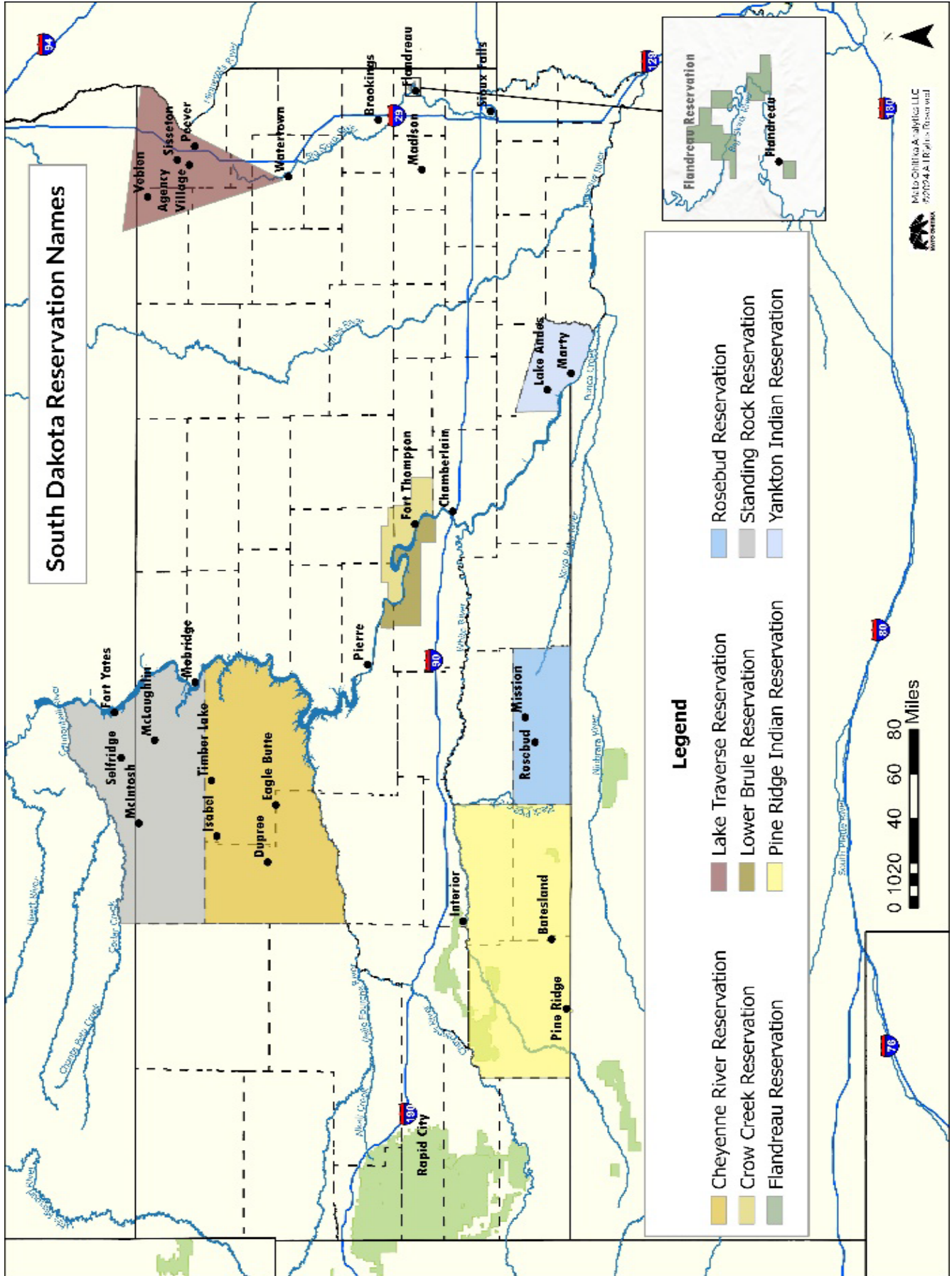
The Oohenunpa received their name when they were caught in an early spring blizzard that forced them to stay in one place for more than several days. As a result of this, the band nearly starved to death and saved themselves by discovering a cache of corn that they boiled in two kettles.

| Sicangu | Cokatowela | 1762 | Brule Creek |
|---|------------|---------------|------------------|
| <p>6 Sicangu: Burnt Thigh or Brule (Sican, thigh; ogu, burnt) (burnt thigh or Brule)</p> <p>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.</p> | | | |
| Sihasapa | Tizaptan | Prior to 1725 | Upper Vermillion |
| <p>7 Sihasapa: Black Foot (Siha, soles of the foot; sapa, black) (Black sole foot)</p> <p>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.</p> | | | |



Photo by Travel South Dakota

Appendix 4: Map of South Dakota Reservations



Appendix 5:

Current Locations of Oceti Sakowin Bands

Content obtained from Tribal Websites

South Dakota

- Cheyenne River Sioux Tribe: Mnicoujou , Sihasapa, Oohenumpa , Itazipco
- Crow Creek Sioux Tribe: Mdewakanton, Ihanktonwanna
- Flandreau Santee Sioux Tribe: Mdewakanton
- Lower Brule Sioux Tribe: Sicangu
- Oglala Sioux Tribe (Pine Ridge): Oglala
- Rosebud Sioux Tribe: Sicangu
- Standing Rock Sioux Tribe: Hunkpapa, Sihasapa, Hunkpatina, & Ihanktonwanna
- Sisseton-Wahpeton Sioux Tribe: Sisseton & Wahpeton
- Yankton Sioux Tribe: Ihanktonwan

Minnesota

- Lower Sioux Community: Mdewakanton & Wahpekute
- Prairie Island Mdewakanton Tribe: Mdewakanton & Wahpekute
- Shakopee Mdewakanton Tribe: Mdewakanton & Wahpekute
- Upper Sioux Community: Mdewakanton, Wahpeton & Sisseton

North Dakota

- Spirit Lake Tribe: Sisseton, Wahpeton & Ihanktonwanna

Montana

- Ft. Peck-Assiniboine-Sioux Tribe: Hunkpapa, Ihanktonwanna, Sisseton, Wahpeton, Mdewakanton & Wahpekute

Nebraska

- Santee Sioux Tribe: Mdewakanton & Wahpekute

Appendix 6:

Treaties Impacting the Oceti Sakowin Oyate

Note: The term “Sioux” is used in this table as this is the term used historically at the time of these treaties. Today, the terms Lakota, Dakota, Nakota or Oceti Sakowin are a more appropriate designation.

<https://www.archives.gov/research/native-americans/treaties/catalog-links>

| <u>Tribe</u> | <u>Treaty</u> | <u>Year</u> | <u>Date</u> | <u>No.</u> | <u>National Archives ID#</u> |
|--------------|--|-------------|-------------|------------|------------------------------|
| Sioux | Sioux of the Lakes at Portage des Sioux | 1815 | 07/19 | 65 | 77828875 |
| Sioux | Sioux of St. Peter's River at Portage des Sioux | 1815 | 07/19 | 66 | 99904360 |
| Sioux | Sioux (Yankton) at Portage des Sioux | 1815 | 07/19 | 67 | 100220628 |
| Sioux | Sioux of the Leaf, Sioux of the Broad Leaf, and Sioux Who Shoot in the Pine Tops at St. Louis | 1816 | 06/01 | 79 | 83443580 |
| Sioux | Sioux (Teton, Yankton, and Yanktonai) at Fort Lockout Near the Three Rivers of the Sioux Pass | 1825 | 06/22 | 129 | 167247072 |
| Sioux | Sioux (Sioune and Oglala) at Mouth of the Teton River | 1825 | 07/05 | 130 | 167772518 |
| Sioux | Sioux (Hunkpapa) at Arikara Village | 1825 | 07/16 | 132 | 167774364 |
| Sioux | Sioux, Chippewa, Sauk and Fox, Menominee, Iowa, Winnebago, and Part of Ottawa, Chippewa, and Potawatomi of Illinois at Prairie du Chien, Michigan Territory | 1825 | 08/19 | 139 | 169164548 |
| Sioux | Sauk and Fox, Sioux (Mdewakanton, Wahpacoota, Wahpeton, Sisseton, Yankton, and Santee), Omaha, Iowa, Oto, and Missouri at Prairie du Chien, Michigan Territory | 1830 | 07/15 | 159 | 131516479 |
| Sioux | Sioux (Wahashaw's Band) | 1836 | 09/10 | 210 | 148026694 |
| Sioux | Oto, Missouri, Omaha, and Sioux (Yankton and Santee Bands) at Bellevue, Upper Missouri | 1836 | 10/15 | 217 | 170231456 |
| Sioux | Sioux (Wahpekute, Sisseton, and Upper Mdewakanton) | 1836 | 11/30 | 218 | 170281429 |
| Sioux | Sioux of Mississippi at Washington, DC | 1837 | 09/29 | 224 | 148026698 |
| Sioux | Sioux [Yankton] at Washington, DC | 1837 | 10/21 | 226 | 148026727 |

| | | | | | |
|-------|---|------|-------|-----|---------------------------|
| Sioux | Sioux (Sisseton and Wahpeton) at Traverse des Sioux on the Minnesota River, Minnesota Territory | 1851 | 07/23 | 258 | 176216231 |
| Sioux | Sioux (Mdewakanton and Wahpahkoota) at Mendota, Minnesota Territory | 1851 | 08/05 | 259 | 176246554 |
| Sioux | Sioux (Yankton) at Washington, DC | 1858 | 04/19 | 307 | 178710468 |
| Sioux | Sioux (Mdewakanton and Wahpekuta [Wahpekute]) at Washington, DC | 1858 | 06/19 | 308 | 178713679 |
| Sioux | Sioux (Sisseton, Wahpeton) at Washington, DC | 1858 | 06/19 | 309 | 178739552 |
| Sioux | Sioux (Miniconjou) at Fort Sully, Dakota Territory | 1865 | 10/10 | 339 | 178930831 |
| Sioux | Sioux (Lower Brule) at Fort Sully, Dakota Territory | 1865 | 10/14 | 340 | 178930895 |
| Sioux | Sioux (Two Kettles) at Fort Sully, Dakota Territory | 1865 | 10/19 | 344 | 178930933 |
| Sioux | Sioux (Blackfeet) at Fort Sully, Dakota Territory | 1865 | 10/19 | 345 | 178930944 |
| Sioux | Sioux (Sans Arcs) at Fort Sully, Dakota Territory | 1865 | 10/20 | 346 | 178930956 |
| Sioux | Sioux (Hunkpapa) at Fort Sully, Dakota Territory | 1865 | 10/20 | 347 | 178931001 |
| Sioux | Sioux (Yanktonai) at Fort Sully, Dakota Territory | 1865 | 10/20 | 348 | 178931017 |
| Sioux | Sioux (Upper Yanktonai) at Fort Sully, Dakota Territory | 1865 | 10/28 | 349 | 178931031 |
| Sioux | Sioux (Oglala) at Fort Sully, Dakota Territory | 1865 | 10/28 | 350 | 178931046 |
| Sioux | Sioux (Sisseton and Wahpeton) at Washington, DC | 1867 | 02/19 | 360 | 58234673 |
| Sioux | Sioux (Brule, Oglala, Miniconjou, Yanktonai, Hunkpapa, Blackfeet, Cuthead, Two Kettle, Sans Arcs, and Santee) and Arapaho at Fort Laramie, Dakota Territory | 1868 | 04/29 | 369 | 183517089 |

Appendix 7:

Tribal Colleges and Universities

Ihanktonwan Community College

P.O. Box 295
9100 388th Avenue
Marty, SD 57361
605-384-3997
fax: 605-384-3994
<https://www.iccoyate.com/>

Lower Brule Community College

111 Little Partisan Lane
Lower Brule, SD 57548
605-473-9232
fax: 605-473-5462
<https://www.lowerbrulecc.org/>

Oglala Lakota College

490 Piya Wiconi Road
Kyle, SD 57752
605-455-6000
email: techsupport@olc.edu
<https://olc.edu/>

Sinte Gleska University

101 Antelope Lake Circle
P. O. Box 105
Mission, SD 57555
605-856-8100
<http://www.sintegleska.edu/>

Sisseton Wahpeton College

Agency Village Box 689
Sisseton, SD 57262
605-698-3966
fax: 605-698-3132
<https://www.swcollege.edu/>

Sitting Bull College (Fort Yates Campus)

9299 Hwy 24
Fort Yates, ND 58538
701-854-8000
fax: 701-854-3403
<https://sittingbull.edu/>

Appendix 8:

OSEU Glossary of Terms

- **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)
- **Reservation:** A territory reserved by the tribes as a permanent tribal homeland. All reservations were created through treaties in South Dakota.
- **Treaty:** An express agreement under international law entered 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. A 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 several 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)

Oceti Sakowin Words

- **Akicita** (warrior): ah-KEE-chee-tah
- **Cangleska or Cangdeska:** (a hoop or circle) chahn-GLAY-shkah or chahn-DAY-shkah
- **Hunka Kagagapi** (adopted relatives): HOON-kah kah-GAH-gah-pee
- **Iktomi** (a trickster in traditional stories): ik-TOH-mee
- **Mila Hanska** (Long Knives, U.S. Soldiers): MEE-lah HAHN-shkah
- **Mitakuye Oyasin** (All my relatives): mee-DAH-koo-yeh oh-YAH-seen
- **Oceti Sakowin** (Seven Council Fires): oh-CHEH-tee shah-KOH-ween
- **Oyate** (the people, or the entire tribal group): oh-YAH-teh
- **Pehin Hanska** (Long Hair, George A. Custer): PEH-heen HAHN-shkah
- **Sinte Gleska** (Spotted Tail): SEEN-teh GLAY-shkah
- **Tiwahe** (Immediate family): tee-WAH-hay
- **Tiospaye** (extended families): tee-OH-shpah-yay
- **Wahpaha** (flag song): wah-PAH-hah
- **Wakeya Ikceya** (tipi covers): wah-KAY-yah eek-CHAY-yah
- **Waniyetu Wowapi** (Winter Count): wah-nee-YEH-too woh-WAH-pee
- **We Wotakuye** (blood relatives): way woh-DAH-koo-yeh
- **Wicoun** (way of life): wee-CHOHN
- **Wocantognaka** (generosity): woh-CHAHN-toh-GNAH-kah
- **Wocekiya** (prayer song): woh-CHAY-kee-yah
- **Woksape** (wisdom): woh-KSAH-pay
- **Woohitika** (bravery): woh-OH-hee-tee-kah
- **Wacipi** (powwow song): wah-CHEE-pee
- **Wowacintanka** (fortitude): woh-wah-CHEEN-tahn-kah
- **Yuonihan** (honoring song): you-oh-NEE-hahn

Appendix 9:

OSEU Bibliography

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Appendix 10: Additional State Resources

- **South Dakota Department of Education**
 - <https://doe.sd.gov/>
- **South Dakota History Hub**
 - <https://sdhistory.sd.gov/>
- **South Dakota Historical Society**
 - <https://history.sd.gov/>
- **South Dakota Department of Tribal Relations**
 - <https://sdtribalrelations.sd.gov/>
- **South Dakota Office of Indian Education**
 - <https://sdtribalrelations.sd.gov/indian-education/indian-education.aspx>