

Lakota Tokeya Wounspe

Lakota First Academy



K-3 Curriculum

**Oglala Lakota College Department of Education
Revised Edition, June 2011**

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Lakota Tokeya Wounspe

Vision, Mission, Purpose and Belief Statements

Vision

Lakota Tokeya Wounspe will enhance Lakota children's cultural awareness and Lakota language proficiency through an active, engaging thematic curriculum. We view parents and community as partners to our success. Our students will be proficient Lakota speakers who are grounded in Lakota culture and perspectives.

Mission

Lakota Tokeya Wounspe will preserve and enhance the Lakota way of life through providing Lakota children and their families with cultural experiences that promote Lakota language and perspectives while developing skills needed to live and prosper in a multicultural world.

Purpose

Lakota Tokeya Wounspe will offer children, families and community a positive connection that builds on and preserves Lakota language and culture.

Beliefs

In regards to **Students and Learning**, We believe...Students must

- ◆ Like you and trust you.
- ◆ Believe in themselves as individuals and as learners.
- ◆ Be fascinated in an area of study.
- ◆ Be given choices and allowed to explore areas of interest.
- ◆ Be culturally connected to the curriculum.

In regards to **Teachers and Teaching**, We believe...Teachers must

- ◆ Enjoy children and teaching.
- ◆ Actively build relationships and community within the classroom.
- ◆ Provide positive guidance and respect each individual as a learner.
- ◆ Engage students in conversation and interactive communication.
- ◆ Possess and utilize multiple instructional methodologies and strategies.
- ◆ Be resourceful and creative.

In regards to the **Classroom and Learning Environment**, We believe...Classrooms must

- ◆ Be safe and inviting as well as comfortable and natural.
- ◆ Extend into the community.
- ◆ Be organized and well supplied with instructional materials and resources.
- ◆ Encourage active student participation in the learning process.
- ◆ Reflect and support the language and culture of the community.

In regards to **Lakota Perspective**, We believe...Language and Culture must

- ◆ Help connect students to the material.
- ◆ Motivate students to learn more.
- ◆ Be present within the classroom.
- ◆ Serve as the basis for learning.
- ◆ Be utilized to promote individual and group identity.

In regards to **Curriculum, Instruction and Assessment**, We believe...The cycle must

- ◆ Support student learning styles, various learning modalities, and multiple intelligences.
- ◆ Be interconnected and provide for in-depth, immersive study in important ideas and concepts.
- ◆ Allow students to explore, experience and construct their own knowledge.
- ◆ Be well planned, but adaptable to meet individual and group learning needs.
- ◆ Utilize multiple instructional methodologies and assessment strategies.
- ◆ Be seamless, yet strategic in monitoring learning and adjusting instruction.

In regards to **Parents, Families and Community Involvement**, We believe...Schools must

- ◆ Create a welcoming environment for parents, families and community members.
- ◆ Provide opportunities for parents to be actively involved in the classroom and the learning process.
- ◆ Reach out to elders.
- ◆ Recognize community members as local experts in cultural and historical knowledge.
- ◆ Be creative in scheduling parents and community volunteers into the classroom.

In regards to **School Leaders and Administration**, We believe...School leaders must

- ◆ Possess and exhibit professionalism as well as personal and professional integrity.
- ◆ Be approachable and demonstrate compassion and fairness in dealing with difficult situations.
- ◆ Resourceful and provide for the needs of teachers and students in support of learning.
- ◆ Be visibly present, show interest in and actively participate in the learning process.
- ◆ Allow and encourage all members of the learning community to be involved in decision- making.

Respectfully submitted by: Shannon Amiotte, Darleen Bear Killer, Mike Curran, Richard Jones, Naomi Last Horse, Matilda Montileaux, Juanita Rooks, and Pauline Wilson (June 19, 2009)

Revisions: Shannon Amiotte, Matilda Montileaux and Richard M. Jones (June 2011)

INTRODUCTION AND RATIONALE

The Lakota language is in danger of being lost. The loss of language equates to the loss of culture and perspective. The language of a people reflects their worldview, their culture and their unique thoughts and emotions about the universe and their immediate environment. The Lakota Tokeya Wounspe or Lakota First Academy is one answer by Oglala Lakota College to keep the language and unique perspective of the Lakota people alive and growing.

Past studies have found that Lakota students learn in holistic ways. That is, they tend to move from the whole to parts. To this end, subject matter is best taught through an integrated approach where all subjects are tied together. The studies also suggest that Lakota children learn best through practical experiential activities. An integrated instructional approach views learning and teaching in a holistic way and reflects the real world, which is interactive, and provides ample opportunities for experiential activities. Using an integrated curriculum to teach is a strategy based on the premise that learning is a series of connections. The integrated thematic units were developed using *Understanding by Design*, the “backward” design approach. This research-based design provides structure to integrated thematic units. Beginning with the end in mind this model includes three stages in the design process: 1) identify the desired results, 2) determine the acceptable evidence, and 3) plan for the learning experiences and instruction. At the heart of the backward design model is a focus on developing and deepening students’ understanding of important ideas. Integrated thematic units (ITU’s) provide a virtual cornucopia of methods and strategies in teaching the basic subject areas of language arts, math, science and social studies through correlated activities. Integrated thematic units allow children to learn in ways that are most natural to them while providing a pliable structure allowing tiered learning and a wide range of choices in reaching the standards set out by South Dakota.

An integrated thematic curriculum provides an environment that fosters and encourages process learning and involvement for all students. The instructional approach builds on student interests and prior knowledge while providing real-life experiences to expand on what they already know. Thematic instruction integrates the content areas in a way that makes sense to children and is relevant to their lives. The curriculum model is supported by the language experience approach to teaching reading and writing. The language experience approach is based on the premise:

What I can think about, I can talk about.

What I can say, I can write.

What I can write, I can read.

I can read what I can write and what other people can write for me to read.

The approach begins with a shared class experience after which the students reflect upon, discuss and dictate a story about the experience. The teacher writes what is said word for word on large chart paper, reading the sentences back to the class to ensure the story is written as students have composed it. The final story is read to the class and then read again by the students as a shared reading experience. As the students read their words about their experience aloud they build their reading vocabularies. From here lessons can be planned to focus on language arts concepts in which the class needs instruction or practice. As students gain literacy skills story writing progresses from dictation to shared writing experiences and eventually individual writing of stories. This can be done as a Lakota reading/writing program or done in English or combined. LEA lends itself to total language immersion regardless of the language.

One of the greatest challenges facing Native American communities today is providing educational opportunities that will prepare Indian children to be successful in life both on and off the reservation. From this challenge emerges two dominant issues: the implementation of research-based educational practices to improve the academic achievement and the implementation of culturally based educational programs that recognize and honor traditional languages and culture. The integrated thematic curriculum is designed to connect language, culture and content in meaningful ways while supporting language and literacy development across the curriculum in both Lakota and English. Giving students a sound and well-grounded education in their language, in their culture and in their heritage and world view offers to promote the Lakota way of life and provide the needed pride and self-esteem to succeed in their tribal surroundings and in dominant culture.

The Lakota Tokeya Wounspe integrated thematic curriculum for grades K-3 includes nine, inter-related monthly themes: Family & Daily Life, Community & Tiospaye, People & Tribes, The Universe, Weather and Seasons, Transportation, Earth Science, Animals and Plants, and Bugs and Insects. Each theme is based upon key questions leading towards investigation and discovery of essential understandings. The units follow the backward design model (outlining the desired results, assessment evidence, and learning experiences) and provide a sequence of instructional lessons at the weekly level. In addition, several lessons are included to serve as models for daily lesson planning. The classroom teacher will be responsible for this daily planning. The curriculum is designed to provide structure without hindering student choices in learning and instructional decision making by the teacher.



K-3 Integrated Thematic Unit

Theme 1 – Family & Daily Life

September



Unit Overview

The Family & Daily Life thematic unit will allow students to become familiar with the specific structure of their immediate family members. As the students participate in the daily activities they will gain an understanding of how each family member is a part of the structure of their family. They will take on the roles of various family members and will experience, first hand, daily activities of the past and the present. Activities will include authentic tasks such as constructing their own tools and learning to use and care for those tools. As the students develop knowledge about family and the daily activities of various family members their ability to answer the essential questions will demonstrate their concepts of self-identity.

Desired Results

Enduring Understandings:

- Each family member plays a significant role in sharing/caring for one another.
- Each family member is important to the social structure of a family.
- Within the circle of life each stage of life has different roles/responsibilities.
- Family history helps us understand who we are.
- Family structures have changed over time.
- Families are made up of different structures.
- There are traditional foods that the Lakota preserve.
- Food preservation is a lifelong skill.
- Many of the items we have today were used 100 years ago.
- Lakota men and women had different roles in life.
- Lakota people had different responsibilities depending on the seasons.
- The Lakota had material that was decorated with beads, quills, paint, and other items like silverware, beds, chairs, toys, games, containers, ect.
- Art was often functional and was used for many purposes.
- Leisure activities were often functional and used for training.
- Stories/songs had different purposes, just for fun, teaching or explaining things, and honoring.

Essential Questions:

- What is a family?
- Who is my family? Who am I related to?
- Why is my family history important?
- What are the significant roles that family members fulfill at different stages in their life?
- What did a Lakota family do each day?
- What did each family member do on a daily basis?
- What would I (meaning the child) be doing?
- Why preserve food?
- What are some important foods for the Lakota?
- What is a *hunka*?
- What is the social structure of a Lakota family - traditionally and in present times?
- What are the tipi arrangements, placing and sitting.
- What were/are some leisure activities?
- What are some of the many uses of stories/songs?

Students will know...

- The concept of *tiwahe*.
- Their placement in the family in relation to other family members.
- Identify cultural functions that make their families uniquely Lakota.
- Lakota language is gender specific.
- The expected protocol when addressing people in formal and informal speaking situations.
- How to respectfully approach and/or handle symbolic objects and images.
- How to respond to a prayer song.

Students will be able to...

- Identify immediate family members using gender appropriate kinship terminology.
- Introduce themselves using language and gender correct personal greetings.
- Interpret and respond to personal greetings appropriately.
- Use timelines from birth to present to relate self and family to changes over time.
- Compare features of modern day living to those of the past.
- Analyze various patterns of inheritance and biological change.
- Understand the fundamental structures, functions, classifications, and mechanisms found in living things.
- Students can follow the rules of conversation in a group situation.
- Students can tell extended personal information.
- Identify common household items and family living arrangements within a tipi.
- Identify animals from their tracks.
- Recognize the origin/creation song.
- Help in the making of dance regalia.
- Participate in food preservation activities.
- Read or listen to a variety of texts to gain information, ie. legends/oral transmissions.
- List rules in different groups for different situations.
- Identify the attributes of good citizenship.
- Analyze the rights and responsibilities of citizenship in student's own families and communities.

Assessment Evidence

Performance Tasks:

- Food gathering/preparation
- Native tree/plant identification
- Playing games of the past
- Finger play performances
- Welcoming song and dance
- Telling of *The Story of the Corn*
- Singing and Dancing
- Traditional games
- Setting up a Tipi
- Hide identification
- Dehydrating corn and making *washa*
- Making dance regalia

Other Evidence:

- Family trees, charts, graphs, shields, stories
- Life cycle charts
- Landmark maps (My home, Nature Walks)
- Stories about family activities, including sequencing
- Journals
- Plant identification booklets
- Animal track charts
- Dance Regalia
- Personal dictionaries (Lakota/English)
- Observation checklists
- Anecdotal records

Learning Experiences and Instruction

WHERE TO Learning Activities:

W – The unit will allow students to explore their family setting as they target multiple strategies related to their family structure. Through hands on experiences students will gain knowledge from the old way of life and will make comparisons to how it is similar to or different from present times. Classroom displays and interactive bulletin boards will help students know *where* the unit is going.

H – The students will get *hooked* on this unit’s purpose through a variety of activities designed to help them make connections between themselves, their families, and activities of past and present daily life. Students will construct materials and tools for daily living, enabling them to take ownership of their resourcefulness.

E – The unit’s methodologies will help the students become hands on experienced through family tree and kinship *explorations* and through explorations in past and present activities of daily life. Students will be provided with step-by-step instruction as needed and will be taught traditional ways to care for the materials they create. Through listening, speaking, reading and writing descriptions of their experiences, students will be *equipped* to think more critically about family and the tasks, skills and leisure activities involved in daily living.

R – Before each student does his/her project, examples or patterns of the finished materials shall be presented as a model. Students will be given opportunities to *reflect* upon and *revise* their own projects, and will be allowed to make modifications until the outcome is satisfying enough for them to proceed to the next planned project.

E – Students will critique their work. After the students revise their completed assignments each student will *evaluate* the outcome and record their viewpoint. Students will be engaged in ongoing journal activities and will have additional opportunities to reflect upon their learning through preparing for and hosting a showcase event.

T – The unit will allow students to study their families and histories from the creation story to present times. Students will build on their present knowledge of daily living to explore daily life long ago. The unit is *tailored* to their specific ability and their prior knowledge.

O – The weekly *organization* of the lessons below allow for meaningful learning experiences that will support daily lessons emphasizing language and literacy acquisition.

Sequence of Instructional Lessons and Learning Experiences K-1

	Week 1	Week 2	Week 3	Week 4
Social Studies	Family kinships/tree My home	Extended family terms	Food gathering/preparation	Family Day
Science	Genetic traits Life Cycles	Landmark Maps	Identifying Plants	Reflection and Showcasing
Math	Graphing my family	Scatter chart (family)	Classification and graphing	Reflection and Showcasing
Lang Arts	Family tree Kinship systems Family story	Activities I like Reading Aloud Write a story	Journaling about experiences	Booklet of plants (draw and write)
Health/PE	Favorite family activities/games	Recess – ask in Lakota	Games of past Care and share	Walk to ID Native trees/plants
Arts	My family shield Welcoming song and dance	Finger play – based on kinship or animal	Make patties, mint, sage and papa	Prepare meal to share with families Dancing and singing

Sequence of Instructional Lessons and Learning Experiences Gr. 2-3

	Week 1	Week 2	Week 3	Week 4
Social Studies	Kinship tree & Family names	Family history & extended family terms	Traditional foods & stories on origin	Family day
Science	Buffalo kill	Genetic traits, life cycles	Drying foods, & food preservation	Disease- spread by contact, air, water
Math	Weighing food	# of uncles, aunts, cousins- add, subt.	Scatter chart of family	Graphing family members
Lang Arts	What I saw at the buffalo kill...	I look like... and why	Describe a family member	My family does... together.
Health/PE	Games	Tag- fox & goose	Eating dried fruit	Walk to ID plants/trees
Arts	Song/dance	Finger play on animals	Make animal tracks	Draw a flowering plant

Sequence of Instructional Lessons and Learning Experiences K-3

	Week 1	Week 2	Week 3	Week 4
Social Studies	Origin/Creation Song	Family History – Tipi living quarters	Story – <i>Three Native Children</i>	<i>Story of the Corn Hunkapi</i>
Science	Buffalo Kill – all parts used	Identifying proper animal hide for season given	Identifying animal tracks	Corn dehydration
Math	Tipi geometry and patterning	Measure dimensions inside tipi Fractional parts inside tipi	Graph number of tracks per animal	Count corn rows Make necklaces
Lang Arts	Listening to story and drawing scenes to reflect story	Journal – How life would be in a tipi	Journal – retelling and drawing the story	Retelling <i>the Story of the Corn</i> in 1 st person context
Health/PE	Wacipi	Playing games – past and present	Go outside and make tracks in the snow	Make <i>wasna</i> and eat
Arts	Make dance regalia with parents	Cont. Dance regalia with parents	Decorate dance regalia with parents	Sing and Dance Showcase Day

Key Vocabulary (Family)

Week 1

Mother – *Ina*
 Father – *Ahte*
 Grandmother – *Unci*
 Grandfather – *Tunkasila*
 Younger Brother – *Misun*
 Food – *Woyute*
 Family – *Tiwahe*
 Wild Turnips – *Timpsila*
 Animals – *Wamakaskan*
 Plants – *Woicage*
 Life Cycles – *Wicoicage*
 Graphing/Sorting – *Ikcekce palehan*
 Family Tree – *Owe*
 Kinship – *Otakuye*
 Family Story – *Tiwahe Woyakap*
 Favorite – *Waste Skotapi*
 Shield – *Wahacan*
 Song – *Olowan*
 Dance – *Waci*
 Good Morning – *Hihanni Waste*
 Good Day – *Anpetu Waste*
 It's good to see you all. – *Tanyan yahi*
 I'll see you again in the future. – *Toksa ake wacinyakin kte.*

Week 2

Extended Family – *Hunka*
 Aunt – *Tunwin*
 Uncle – *Leksi*
 Older Brother (Male) – *Ciye*
 Older Brother (Female) – *Tiblo*
 Older Sister (Male) – *Tanke*
 Older Sister (Female) – *Cuwe*
 Landmark – *Makoce hel... (reference landmark)*
 Map – *Si Iyutap*
 Scatter Chart – *Ikce kce palehan*
 Activities I like – *Woicun waste walake*
 Reading Aloud – *Hotanka wayawa*
 Write a Story – *Woyaka wowapi*
 Games of the past – *Ehanni woskate*
 Cave – *Cantognaka*
 Share – *Kicun*
 Finger Play - *Naposkate*

Week 3

Food – *Woyute*
 Gathering – *P'taya*
 Get – *Icu*
 Pick – *Yuspi*
 Preparation – *Wakogap*
 Dried – *Pusya*
 Identify – *Ahbleza or Wokahnige*
 Plants – *Woicage*
 Classification – *Ikcekce Palehan*
 Journal – *Okigwaye*
 Their – *Iye*
 Experiences – *Takicun*
 Book – *Wowapi*
 Draw – *Ikazo*
 Write – *Owa or Wowa*
 Walk – *Mani*
 Trees – *Can*
 Various – *Toktok*
 Native – *Ikce*
 Make – *Kaga or Kage*
 Mint – *Ceyaka*
 Sage – *Pegi Hota*
 Dried Meat – *Papa*
 Meal – *Wotapi*

Week 4

Family - *Tiwahe*
 Day – *Anpetu*
 Showcase – *Ikpazo*
 Reflection – *Piya Woyukcan*
 Booklet – *Wowapi*
 Plants – *Woicage*
 Draw – *Ikazo*
 Write – *Owa or Wowa*
 Prepare Meal - *Lolihan*

Key Vocabulary & Phrases

<p>Family: Kindergarten</p>	<p>Wowiyunge? Tiwahe nitawa ki tuwaka unpi he?/hwo? Ina Unchi Ahte Tunkasila misun cuwe/mitankala Tanke/tanksi Tiblo/ciye</p>
<p>1st Grade</p>	<p>1.Olowan ayahiya ki he wahste walake. 2.Hunkapi ogra tiwahe ki he mitakuyepi.</p>
<p>2nd & 3rd Grade</p>	<p>1. _____ kici ehanni woskate hena yuha unskatapi. _____ Ehanni woskate toske kagapi ki slolya ca hunh aicelya kagin na he eca yuha unskatapi. Wanji shinny eyapi ca tiwahe iyuha unkiyutapi. Lila oyupi unyuhapi.</p> <p>2.Ina, Unchi, Tunwin ob cheyaka na peji hota ole unkipi. Tehan maunipi, wakpala aglagla na paha hena aliliya woicage toktok waunyankapi. Peji hota na cheyaka ota unyuslapi nahanl pusyapi kta otkeunyapi. Hena tanyan puze ki waniyetu opta wahpe kalyapi na na pejuta ilagyeunyanpi kte.</p>

Key Vocabulary (Daily Living)

Week 1 – Oko Tokahe

Origin – *Etan owe*
 Creation – *Wico icaje*
 Story – *Wico oyake*
 Buffalo – *Tatanka*
 Kill – *Katapi*
 Lodge – *Tipi*
 Geometry – *Owe tok tokca*
 Patterning – *Wogligle yapi*
 Listening – *Anagoptan*
 Draw – *Ikazo*
 Reflect – *Iyukcan*
 Dance (all) – *Wacipi*
 Dance Regalia – *Wokoyake*
 With Parent – *Hunka na atkuku*

Week 3 – Oko Yamni

Compare – *Iyuta or Iwayanka*
 Stories (past) – *Hehanke Wico-oyake*
 Track – *Oye*
 Animal – *Wamakaskan*
 Graph/Sort – *Ikcekce Palehan*
 Retell – *Ecel Oyake or Piya Oyake*
 Draw – *Kaga*
 Picture – *Itowapi*
 Outside – *Tinkal*
 And – *Na*
 Snow – *Wa*
 On – *Akan*

Week 2 – Oko Num

Family – *Tiwahe*
 History – *Ehankehan or Woyakapi*
 Lodge – *Tipi Ounye*
 Identify – *Ta ha*
 Winter – *Waniyetu*
 Summer – *Wetu*
 Measure – *Si Iyutap*
 Inside Lodge – *Tipi Itimahel*
 Fraction – $\square ap\ aha\ \square$
 Journal – *Owapi*
 How – *Toske*
 Life – *Wicoun*
 Games – *Woskate*
 Play – *Skata*
 Past – *Ehanni*
 Present – *Lehanl*
 Dance Regalia – *Wokoyake*

Week 4 – Oko Topa

Corn – *Wagmiza*
 Making of Relatives – *Hunkapi*
 Dehydration – *Pusyapi*
 Dried Corn – *Wastunkala*
 Count – *Yawa*
 Make – *Kaga*
 Necklace – *Wanapin*
 Retell – *Piya Oyaka*
 Ground Corn – *Wagmiza Wasna*
 Eat – *Yuta*
 Sing – *Lowan*
 Dance – *Waci*
 Showcase – *Ikpazo*

Key Vocabulary & Phrases

Daily Life – Anpetu Iyohila Kindergarten	Taku ca un Lakota ki ilagiya pi he?/hwo? Tatanka kat’api tipi iyukcan
1 st Grade	1.Wicoicage wanji olaka oyakihi he?/hwo? 2.Lakota ki taku oagna tipi he?/hwo?
2 nd & 3 rd Grade	1.Ina ena Ahte ina ina ehanni Lakota ki tatanka ilagya keyapi. Tatanka ki etan tipi yuhapi. Nakun hayapi ko unpi. Tahakalalapi un hayapi kagapi na tahasaka ki un hanpsicuha kagapi. Nakun etan talo yutapi. P’ap’a kagapi hantans wizipan ognaka pi. Taku kayes tatanka etan unkcipuni na ilagyeunyanpi. 2.Tiwahe mitawa ki waniyetu igluwiyampi. Tokeya wagmiza ki pusyapi na wastunkala kagapi. Talo kablaya pi na p’ap’a otkeyapi. Canpa, wipazuntkan, mastinca pute, yuspipi na hena ko pusyapi. Timpsila ok’api na sun na pusyapi. Nakun woskate kagapi.

Instructional Resources

American Indian History, Culture and Language Curriculum Framework: Family Life, (July 2005), Office of Indian Education, Minnesota Department of Education

http://education.state.mn.us/MDE/Academic_Excellence/Indian_Education/K12_Curriculum/index.html

Completing the Circle Curriculum: Grade One Units, (Fox, 2003), Office of Indian Education Programs, BIA Center for Language in Learning

<http://www.acts-tribal.org/ACTS%20Resources/Completing%20the%20Circle%20First%20Grade.pdf>

Completing the Circle Curriculum: Teaching Guide, (Fox, 2003), Office of Indian Education Programs, BIA Center for Language in Learning

<http://www.act-tribal.org/ACTS%20Resources/Teaching%20Guide%20to%20Completing%20the%20Circle.pdf>

Lessons from Turtle Island: Native Curriculum in Early Childhood Classrooms, Jones & Moomaw, (2002), Red Leaf Press <http://www.redleafpress.org/productdetails.cfm?PC=169>

Credits and Comments

Credits: Little Wound School K-12 Lakota Studies Curriculum Standards, South Dakota Content Standards

Comments: The Unit Designers envision students being actively involved and engaged in the learning process. The curriculum is designed to support student interaction with one another, family and community members, and with the physical world around them. Through a variety of authentic, hands-on culturally relevant experiences students will construct and demonstrate knowledge in meaningful ways. Furthermore, the experiences are designed to support language and literacy development across the curriculum in both Lakota and English.

Unit Designers (June, 2009): Shannon Amiotte, Darleen Bear Killer, Mike Curran, Richard Jones, Naomi Last Horse, Matilda Montileaux, Juanita Rooks, and Pauline Wilson

Revision and Grades 2-3 Unit Designers (June, 2011): Shannon Amiotte, Matilda Montileaux, Richard M. Jones

