

Title

Accepting Responsibility.

Grade Level

Middle School, 7th grade.

Theme

Reciprocal responsibility.

Duration**Goal**

Students will understand the concept of reciprocal responsibility within the framework of governance utilizing the Lakota model of organization.

Objectives

Students will be able to

1. Define basic vocabulary of the unit: reciprocal, responsibility, governance, etc.
2. Define and apply Lakota terms: *tunwan*, *oyate*, *tiyospe*, *wicoti*, *opeya*.
3. Identify their responsibilities within the greater communities of the classroom, the middle school, the school as a whole, and their town, and the responsibilities of each of those entities to the other.

South Dakota Standards

Reading: 7.R.5.2 Students can analyze and organize data from a variety of sources.

7.R.1.1 Students can analyze and organize word parts to determine meaning and context.

7.R.1.2 Students can infer how word choice affects meaning.

Writing: 7.W.1.3 Students can select language and style for writing.

7.W.1.4 Students can summarize and paraphrase information from references to compose text.

Listening, Viewing, Speaking:

7.LVS.1.3 Students can create organized descriptive, informative, and narrative presentations.

Cultural Concept

The concept of governance with reciprocal responsibility is central to traditional Lakota philosophy.

Cultural Background

According to Royal Hassrick, “The firm base upon which the Sioux’s rather fluid governmental structure rested was the family hunting group or *tiyospe*.” (p. 11) This extended family arrangement is governed by rules of kinship, rules based on reciprocal responsibility. This idea of responsibility extends from the *tunwan* (nation) at center outward to the *oyate* (community) to the *tiyospe* (extended family group) to the *wicoti* (camp) to the *tiwahe* (household) and, at the outermost edge of this multi group structure, the *opeya* (one belonging to a group). The phrase *mitakuye oyasin* (all my relatives) embodies the belief that all living entities are interrelated and have a responsibility one to the other. This responsibility is not confined to human relationships but extends to plants

and animals, as well. Knowing the kinship terms, relationships, and expectations “was important to being a good Dakota.”

If one has time to read only one work dealing with the idea of Lakota kinship, *The Dakota Way of Life* by Ella Deloria is highly recommended. Ella Deloria came from a Dakota family, spoke her native language, followed Dakota philosophy but also had a B.S. degree in education from Columbia University in New York. She worked closely with Dr. Franz Boaz, famous anthropologist, who greatly influenced her continuing work on kinship, tribal structure, and the roles of women in Native society.

Student Activities

1. Students will respond to a prompt and discuss traditions and rituals.
2. Students will listen to a reading of the short story “The Medicine Bag” by Virginia Driving Hawk Sneve.
3. Within a group of four, students will discuss and respond to the questions within the Making Meanings section of their text.
4. Students will participate in a teacher-led discussion of responsibility within the story.
5. Teacher will introduce basic terms and vocabulary of reciprocal responsibility and Lakota social groupings and lead student discussion of definitions. Students will take notes. (See specific definitions/correlations at end of this lesson plan.)
6. Within their groups students will discuss the reciprocal responsibilities.
7. Each group will create a graphic representation of their conclusions and present these to the class.
8. Students will participate in a teacher-led discussion to solidify and specify those responsibilities that the majority see as most important.
9. Each group will then create a finalized graphic showing the reciprocal responsibility of each social grouping.
10. These can then lead to a discussion of any particular issue of taking responsibility (i.e. doing well on standardized tests for the good of the group, etc.)

Resources

Poster board, markers, and rulers.

Assessment

Self-assessment, group evaluation, oral presentations, student notes, and graphic representations.

References

Deloria, E. (1983). *Speaking of Indians*. Vermillion: University of South Dakota.

Hassrick, R. B. (1964). *The Sioux*. Norman: University of Oklahoma Press.

Maynard, E. & Twiss, G. (1970). *Hechel lena oyate kin nipi kte: That these people may live*. Community Mental Health Program, Pine Ridge Service Unit, Indian Health Service. Washington, DC: U.S. Government Printing Office.

One Feather, V. (1974). *Itancan*. Pine Ridge, SD: Oglala Sioux Culture Center, Red Cloud Indian School.

One Feather, V. (1974). *Tiospayes*. Pine Ridge, SD: Red Cloud Indian School.

Powers, W. K. (1975). *Oglala religion*. Lincoln: University of Nebraska Press.

Wissler, C. (1912). *Societies and ceremonial associations in the Oglala division of the Teton-Dakota* (Anthropological Papers of the American Museum of Natural History, Vol. II. New York: American Museum of Natural History.

Developer

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Additional Information

Definitions/ Graphics

Knowing that there are differing retellings of the information available, for the purposes of this lesson the following definitions and correlations will be used:

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|---|-----------------------|
| <i>Tunwan</i> = nation | United States |
| <i>Oyate</i> = community | New Underwood |
| <i>Tiyospe</i> = extended family | New Underwood School |
| <i>Wicoti</i> = camp | 7 th Grade |
| <i>Tiwahe</i> = household | English Class |
| <i>Opeya</i> = one belonging to a group | Individuals |

It is important to note that in traditional Lakota society **the nation** is at the heart of the organizational structure. In Western thought the individual is at the center of the organizational structure. This is a difficult concept for non-Lakotas to keep in mind. Western thought equates with ME while Lakota thought equates with WE.