

“Lesson Title” | OSEU 3: Culture & Language

<p>Compelling Question</p>	<p>How did Lakota address and interact with relatives?</p> <p>First quarter</p> <p>Week – 3</p> <p>3 consecutive lessons using scaffolding technique (could be extended to 4 lessons with added relative terms)</p> <p>Length of lessons ideally 40 – 50 minutes</p>		
<p>Standards and Practices</p>	<p>OSEU 3.1 • Standard 3.1 – Identify similarities and differences among the Lakota/Dakota/Nakota language dialects.</p> <p>OSEU 3.2 • Standard 3.2 – Describe efforts made by Tribal members on and off the reservation to revitalize Oceti Sakowin languages.</p> <p>Lakota Language Standards</p> <p>6.1.1 Recognize and state information about self, family, and friends.</p>		
<p>Staging the Question</p>	<p>What are Lakota Relative terms?</p>		
<p>Supporting Question 1</p>	<p>Supporting Question 2</p>	<p>Supporting Question 3</p>	
<p>How do these terms differ between a boy and girl?</p>	<p>Why is it important to learn both relative terms?</p>	<p>How is Lakota kinship different than American society?</p>	
<p>Formative Performance Task</p>	<p>Formative Performance Task</p>	<p>Formative Performance Task</p>	
<p>Students will engage and greet each other using basic relative terms to begin with by shaking hands.</p> <p>Female to Female Haŋ čépħaŋši! Tanyáŋ waŋčhíyaŋke!</p> <p>Male to Male Haú tháháŋši! Tanyáŋ waŋčhíyaŋke!</p> <p>After this activity students will learn opposite sex cousin terms. As women traditionally did not engage men in conversation first; this next exercise will require the boys to engage the girls first when shaking hands. The girls will wait to respond.</p>	<p>The importance of students learning the opposite sex’s terms is for perspective. They will practice using celebrities as models for relatives. The questions will be modeled as such.</p> <p>Male to Female questions Ničhúwe táku ečiyapi he/hwo? Nithíblo táku ečiyapi he/hwo? Nitháŋkala táku ečiyapi he/hwo? Nisúŋkala táku ečiyapi he/hwo?</p> <p>Female to Male questions</p>	<p>All mothers’ sisters are our mothers, All fathers’ brothers are our fathers, All mothers’ brothers are our uncles, and All Fathers sisters are our aunties. We recognize relatives differently we do not use terms like 3rd cousin twice removed.</p>	

<p>Explain how this was normal and not disrespectful in anyway.</p> <p>Male to Female Haú haŋkáši! Tanyáŋ waŋčhíyaŋke!</p> <p>Female to Male Háj čépħaŋši! Tanyáŋ waŋčhíyaŋke!</p> <p>Basic from here basic relative terms would be introduced for females and males.</p> <p>Female</p> <p>Older sister - Čhuwé</p> <p>Older Brother - Thibló</p> <p>Younger Sister- Mitháŋkala</p> <p>Younger brother – Misúŋkala</p> <p>Male</p> <p>Older Sister – Tháŋké</p> <p>Older Brother – Čhiyé</p> <p>Younger Sister – Tháŋkšíla</p> <p>Younger brother - Misúŋkala</p>	<p>Nichíye táku ečiyapi he/hwo?</p> <p>Nitháŋke táku ečiyapi he/hwo?</p> <p>Nitháŋkšíla táku ečiyapi he/hwo?</p> <p>Nišúŋkala táku ečiyapi he/hwo?</p> <p>Bonus question. What immediate family terms do both female and male have in common?</p> <p>Até</p> <p>Iná</p> <p>Misúŋ</p>	
<p>Featured Sources</p>	<p>Featured Sources</p>	<p>Featured Sources</p>
<p>LLC Lakħótiye Wóglaka Po! Book 1 Relative terms.</p>	<p>LLC Lakħótiye Wóglaka Po! Book 1 Relative term</p>	<p>Lakota kinship by Victor Douville</p>
<p>Summative Performance Task</p>	<p>Argument</p> <p>Extension</p>	<p>Asking and interacting using relative terms in speak exercise.</p> <p>Students can ask following questions in Lakota.</p> <p>What is your mother’s name?</p> <p>What is your father’s name?</p> <p>What are your grandfathers’ names?</p> <p>What are your grandmothers’ names?</p> <p>Ability to answer questions in Lakota.</p> <p>Nihúŋ táku ečiyapi he/hwo?</p> <p>Niyáte Táku ečiyapi he/hwo?</p>

		<p>Nithúŋkašila táku ečiyapi he/hwo?</p> <p>Nikhúŋši táku ečiyapi he/hwo?</p>
<p>Taking Informed Action</p>	<p>Family tree filled in from LLC book 2 in relatives unit. Exit ticket scale of 1 to 5 fingers up how many of students understand lesson.</p>	