

Activity

In this three-part activity, students use concept maps to become familiar with the vocabulary terms related to massacre. Working in pairs, they also do a close reading of the Massacre poem from *Takuwe*, analyzing stanzas and presenting them to the class. Finally, the class plans a memorial reading of victim's names.

Grades

7-12

Content Areas

Social Studies

English Language Arts

Skills

- Sensitivity in discussions of violence
- Poetry Analysis
- Presenting analysis to a group

Understandings

1. Students practice the skills and language necessary to challenging topics such as massacre and genocide.
2. Students look at the ways in which Lakota writers can reclaim the narrative surrounding the Wounded Knee Massacre through poetry.

Procedure

1. This activity is best done after students have become familiar with the earlier section panels of *Takuwe*: Belief, Assassination, and Trek. This will give students a deeper, more accurate, and sensitive appreciation and context for the information contained in the Massacre section of this exhibit. At a minimum, students should be aware of the foundational understandings found at the beginning of this book, given texts of the earlier panels, and guided through the key concepts of each. Ideally, the class will have completed activities with each exhibit section as well.
2. Peoples' inhumanity toward each other is an on-going drama played out on the human stage. Providing students with the skills to discuss "massacre" and other like terms begins with giving them an understanding of the terminology associated with acts of violence against other humans. Introduce students to the words **massacre, genocide, apartheid, ethnic cleansing, annihilation, extermination, liquidation, and slaughter**. Depending on the level of the class, you may want to lead a brief discussion of what students already know about these terms, writing assumptions and existing understandings on a communal board or paper. It should be pointed out that language evolves and creates new terminology as humans expand their ability to comprehend the enormity of their actions.
3. Provide students with a concept map organizer for each of the eight terms listed above. They may work in pairs or individually. In general, these organizers should have space for the concept and its definition, characteristics of the concept, and specific examples or details about each characteristic. More information and templates for concept maps can be found at http://teacher.scholastic.com/reading/bestpractices/vocabulary/pdf/tr_AllConcept.pdf

and http://hyislong.blogspot.com/2006_09_01_archive.html. Starting with a dictionary definition and moving to richer, more specific, and empirical research, students should fill in their concept maps for each term, including facts such as origin of the word (its date and cause), events related to the origin, and examples of the term. In cases of specific events, students should list dates and the involved parties. As they use different sources, remind them (provide them with instruction on how) to appropriately cite sources.

Due to the nature and weight of the realities behind this language, it can be difficult to know the best way to guide students through this material. Much has been written about helping students understand genocide, and several sources are provided here as potential guides for teachers and students. Share these with students as appropriate starting points for their research. It is important to note that although much has been written about genocide, ethnic cleansing, etc., few if any of these resources frame the discussion around American Indian or Lakota history, or for that matter, any instances of targeted violence where the United States government was a perpetrator. This is not only an opportunity to point out that despicable acts of violence have been and continue to be perpetrated in many places, but also to discuss why some of these acts seem to be studied, remembered, and memorialized so much more than others.

For a good introduction to the term “genocide”, along with a brief history of its origin, go to <https://www.history.com/topics/what-is-genocide>.

For a bulleted list of the UN Convention’s key defining points of genocide, and information about discussing these themes in the classroom, go to <https://www.ushmm.org/educators/teaching-about-the-holocaust/teaching-about-genocide#define>

Go to <https://sfi.usc.edu/blog/lesly-culp/10-resources-teaching-about-genocide> for a model for using first hand testimony about violence, in the form of videos or quotations, as a source for teaching. It also is a good introduction to the history of genocides and mass violence around the world.

This guide <http://iwitness.usc.edu/SFI/Data/EducatorData/Using-Testimony-in-Classroom.pdf> goes more into depth about teaching with testimony.

The Holocaust Museum Houston provides five clear guidelines for teaching about genocide at https://www.hmh.org/ed_genocide_education.shtml

4. In the next portion of the activity students will be analyzing Ronya Galligo-Hoblit’s poem “MASSACRE—Wounded Knee Creek—Monday, December 29, 1890”, from the Massacre panel of *Takuwe*. Be prepared to contribute to the analysis of the poem; modeling poetry analysis is essential. For instance, look at the second stanza: “These are their names other than the patriarchal ‘Mrs.’ given to the wives / When we know these women had their own name, their own identity, their own sense of self...” What does this signify? This gives us cultural context: Lakota women had their own unique names. They were not a “Mrs.” as an extension of their husbands, and yet in death they were robbed of their identities, of their selves, of their names. Why is that important? Another good example can be found in the seventh stanza: “This is our story. It is time for us to bring it to light.” This part of Lakota history has been told by the dominant society. Lakotas need to own their own history and tell their own stories. Depending on the class’s familiarity with poetry, it may helpful to do a review or brief

lesson on the close reading of poems. A useful guide for this can be found at the Purdue Online Writing Lab: <https://owl.english.purdue.edu/owl/resource/751/01/> and a more involved lesson about poetry reading can be found at <https://www.ideasbyjivey.com/close-reading-poetry-step-by-step-mini/>. There are many existing models for poetry analysis worksheets, organizers, and handouts. A general handout that asks students to pair concepts with specific evidence from the text can be found under the S.O.A.P.S (Subject, Occasion, Audience, Purpose, Speaker) Graphic Organizer at http://www.mrscassel.com/helpful_handouts.htm.

5. Give student pairs a copy of the poem and a poetry analysis sheet. For an appropriate poetry analysis handout that asks students to think about historical and authorial context, please see Read Write Think's resource at http://www.readwritethink.org/files/resources/lesson_images/lesson1160/poetry_analysis.pdf. Each pair should be assigned one stanza of the poem to read and analyze following the directions found on the Poetry Analysis Sheet. They complete the sheet as they go. Inform each pair that they need to be ready to present their stanza to the class.
6. Now each pair will share its analysis with the class using a Jigsaw strategy. For more information about Jigsaw, and instructions on using it in the classroom, go to <https://www.facinghistory.org/resource-library/teaching-strategies/jigsaw-developing-community-and-disseminating-knowledge>.
7. In the final step of this activity, the class will plan a memorial for the victims of Wounded Knee. Discuss what it means to memorialize a tragic event. Depending on the level of students, it may be helpful to introduce examples about the complicated nature of memorializing histories of violence. This article, <http://thgc.texas.gov/blog/post/the-challenges-of-memorializing-genocide>, gives examples of memorials around the world and presents brief arguments that have been made in their favor and against them.
8. The class's proposal could take many forms, but the *Takuwe* Education Team suggests starting by a time and place to read aloud the names of those killed at the Wounded Knee Massacre, Pine Ridge Agency, South Dakota, December 29, 1890. Students may wish to invite other classes or schools in their area to participate. See *Voices of the American West, The Indian Interviews of Eli S. Ricker, 1902-1919*, pg. 204-208, or go to <http://thegreatworkplace.com/2281/185-names-from-wounded-knee-massacre-1890/> for a list of names. Please note that it lists 185 names, not 300. These are the names of the victims who were eventually identified by Joseph Horn Cloud, a survivor of the massacre, years later. It is not a conclusive or total list of people killed that day. There were 146 people buried in the mass grave at Wounded Knee. When Joseph Horn Cloud erected the monument in 1903, he identified 146 people he knew had been killed, and those are the names inscribed on the marker. Later, with more research, this list expanded to 185 names. The exact number of unidentified victims is still unknown.