

Discovery Series

2019-2020
Resource Guide



**DAYTON
LIVE**

Kevin Locke
Tuesday, April 7, 2020
9:30 a.m. & 11:30 a.m.
PNC Arts Annex

Created and performed by Kevin Locke

Curriculum Connections

Discovery Series

Welcome to the 2019-2020 Discovery Series at Dayton Live. We are very excited to be your education partner in providing professional arts experiences to you and your students!

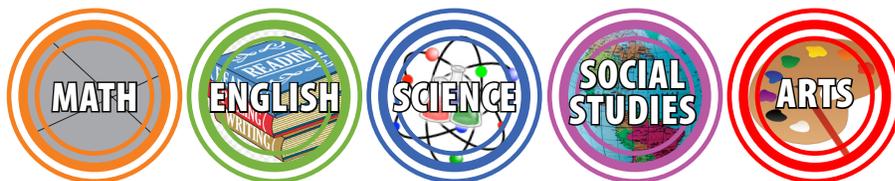
KEVIN LOCKE is a unique experience in which students get to observe music, dance, and storytelling from another culture. Kevin Locke is an experienced Hoop Dancer and player of the Indigenous Northern Plains Flute. He has made it his mission to remind students and educators that our cultures and world is all connected, and we are all global citizens. Students viewing the show and using this resource guide will get an in-depth look into the Lakota culture while enjoying this vibrant show.

The information and activities in this resource guide have been carefully crafted to help you and your students explore the many ways a live theatre experience can open up learning opportunities. Grade level icons will help you determine which activities are good for students, too. And don't forget to take advantage of the local resources listed inside to extend the play-going experience and make even more curricular connections for you and your students. Thank you again and welcome!

The Education & Engagement Team



You will find these icons listed in the resource guide next to the activities that indicate curricular connections. Teachers and parents are encouraged to adapt all of the activities included in an appropriate way for your students' age and abilities. *KEVIN LOCKE* fulfills the following Ohio and National Education Standards and Benchmarks for fourth through ninth grade.



Ohio's New Learning Standards Related to KEVIN LOCKE

English: RL.3.7, RI.4.3, RL.5.7

Social Studies: Heritage

Arts: 3CE, 8CE, 7CE, 1RE, 1RE, 2RE

This resource guide was created by Natalie Katona. All activities are available for distribution and use in the classroom or at home.

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About the Play

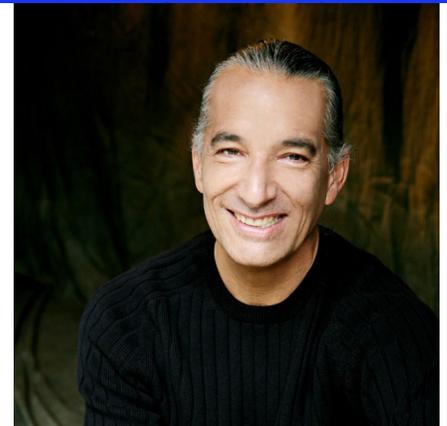


Kevin Locke (Tokaheya Inajin in Lakota translation “First to Rise”) is a world-famous visionary Hoop Dancer, preeminent player of the Indigenous Northern Plains flute, traditional storyteller, cultural ambassador, recording artist and educator. Kevin is Lakota and Anishnabe and has learned many lessons in global citizenship. With nearly 40 years of performing to over hundreds of thousands of people in over 90 countries, Kevin shares how we can each draw from our individual heritages to create a vibrant, evolving global civilization embracing and celebrating our collective heritage.



Spotlight on Kevin Locke Workshop Opportunity

Most of **Kevin Locke’s** presentations are performed thru the educational system and shared with children in their school, community, or festivals around the world. He wants to use his talents to teach others about his background and heritage. One of the ways Kevin teaches students about his culture is through flute workshops. Kevin’s vision is to create a learning experience where students are experiencing the Lakota language through song and in his workshop, they will learn how to play Native American stories in song but also build their own flutes. To learn more about the workshops and booking them, please visit <https://kevinlocke.com/flute-workshops/>.



Ohio Spotlight



Would you like to explore the site where Fort Ancient Indians lived more than 800 years ago.? SunWatch Indian Village/Archaeological Park brings to life the Fort Ancient culture through a partially reconstructed Village, Interpretive Center, exhibits and events. Visitors will enjoy visiting the indoor theatre and museum where they can watch an introductory film to the culture of the Fort Ancient Indians and explore artifacts from their lives. The can also explore the reconstructed structures in the village. The village is in the exact location that it was in 800 years ago! For educators and students, they can partake in the guided group tours, overnights, and archaeological field work classes. You can learn the hours of the park, plan your visit, and read about their programs at <https://www.sunwatch.org/>.

Pre-Show Conversation Starters



KEVIN LOCKE uses his Lakota traditions and cultural teachings to promote his goal of having students involved in a global citizenship. Have your students reflect on these questions before the show:

- 1) What are some traditions your family has passed down to you?
- 2) Can you define the word “culture”?
- 3) Does your family celebrate a certain culture? What are the activities your family does to celebrate your culture?
- 4) Have you ever had an experience with a different culture? Describe how it was like your culture and how it was different. (examples: food, observing a holiday, seeing a demonstration)
- 5) What are some ways different religions and cultures have explained natural processes? (examples: rain, fire, the seasons, ect.)



Important Vocabulary



Here is some important vocabulary to study before seeing **KEVIN LOCKE!**

Tradition-

- A) an inherited, established, or customary pattern of thought, action, or behavior (such as a religious practice or a social custom)
- B) the handing down of information, beliefs, and customs by word of mouth or by example from one generation to another without written instruction

Culture - the customary beliefs, social forms, and material traits of a racial, religious, or social group

Heritage - features belonging to the culture of a particular society, such as traditions, languages, or buildings, which come from the past and are still important

Ambassador - a person who acts as a representative or promoter of a specified activity

Civilization - the society, culture, and way of life of a particular are

Hoop Dancing



Native American Hoop Dance is an art form that takes place in many tribes. It features one dancer who uses a dozen or more hoops to form shapes and poses. In Native American culture the circle or hoop is a representation of everything that is good such as unity, harmony, and balance. In the dance, the small hoops and the shapes they create can represent different storytelling elements such as animals or elements of nature. The four colors contained on each hoop that Kevin Locke uses represent the unity of the world, four human races, four directions, four season, and four winds.

While the exact origin of Hoop Dance is unclear, there are many stories that have been passed down through different Native American oral traditions. One well-known story is the Creator sent a dying man the gift of wooden hoops and the dance as the final way to touch the world before he was gone. Tribes in the Southwest believe that cliff-dwelling people created the hoops and dance so that their children could be more graceful in physical activities. In the Anishinaabe culture, they tell the story of a young boy who did not share the same interest as the other boys in his tribe. He did not enjoy hunting or animals and was often found alone, observing the animals. He was disowned by his father due to his unwillingness to conform to traditional male roles in the tribe. He continued to study the movements of bears, eagles, snakes, and birds and could mimic them. Those movements he created became the Hoop Dance. The exact origin of this form of dance is unknown but there was a definite revival in the 1930s.

The Pueblo people are credited for the revival of the modern hoop dance in the 1930s. Tony White Cloud belongs to the Jemez Pueblo tribe and is known as the founder of the modern Hoop Dance. He used hoops that were made of willow branches and were decorated with hand painted Pueblo symbols. The five hoops he used were 24 inches in diameter and were large enough to allow Tony White Cloud's body through them. He then invented different stylized movements that were part of his culture and traditional upbringing. The movements he created are now the foundation of hoop formations and routines used by other dancers. While watching Kevin Locke perform, think of the different movements his body is creating and what he could be trying to symbolize.



Tony White Cloud



Kevin Locke

Photos: kevinlocke.com

Lakota Beliefs and Traditions



Lakota history is traditionally passed down from generation to generation through the art of storytelling. Older people within the tribe will teach younger members these stories to ensure the culture continues. Here are some key traditions and stories found within the Lakota history.

Holy Eagle - The eagle is viewed as the strongest and bravest bird. The eagle and its feathers symbolize being highest, bravest, strongest, or holiest in the tribe. When giving out an eagle feather, it is a honor and they are then worn with pride and dignity. Eagle feathers are treated with such respect that when they are dropped during a dance, there is a special ceremony when they are picked up. When an eagle feather is waved over someone it is to wish bravery and happiness. When the feather is waved over everyone present in the ceremony, it is to bring peace, prosperity, and happiness.



Keya - This is the Lakota word for turtle. The turtle in Lakota tradition represents the guardian of life, longevity, and fortitude. When a baby is born, they are given an amulet in the shape of a turtle to protect the newborn from illness.



Tatanka - This is the Lakota word for buffalo. Buffalos were hunted by the Lakota people and to show respect for the buffalo giving their life to feed them, they used every part of the buffalo. The buffalo serves as a symbol in Lakota ceremonies and represents self-sacrifice.

Wacantognaka - This is the Lakota word for generosity. Generosity in the Lakota tradition is show by contributing to the well-being of one's people and all life by sharing and giving freely. In the tradition, the member of the tribe not only gives their personal possessions but offers up their kindness and their free time as well.

Wotitakuye - This is the Lakota word for kinship. Traditionally, wotitakuye includes the ideas of living in harmony within relationships and promotes the importance of trusting others. In this belief, the family unit is the measure of your wealth and is your main support system.

Wacintaka - This is the Lakota word for fortitude. Fortitude is shown through facing dangers and challenges with courage, strength, and confidence. Lakota children learned these skills through games and creative play.

Woksape - This is the Lakota word for wisdom. Wisdom is shown through the knowledge of natural processes and patterns. It is a deep understanding of the design and purpose of life.

The Legend of the Flute



Once, many generations ago, the people had drums, gourd rattles and bull-roarers, but no flutes. At that long-ago time, a young man went out to hunt. Meat was scarce, and the people in his camp were hungry.

He found the tracks of an Elk and followed them for a long time. The Elk, wise and swift, is the one who owns the love charm. If a man possesses Elk Medicine, the girl he likes can't help liking him, too. He will also be a lucky hunter.

This young man I'm talking about had no Elk Medicine. After many hours, he finally sighted his game. He was skilled with bow and arrows and had a fine new bow and a quiver full of straight, well-feathered, flint-tipped arrows. Yet, the Elk always managed to stay just out of range, leading him on and on. The young man was so intent on following his prey he hardly noticed where he went.

When night came, he found himself deep inside a thick forest. The tracks had disappeared and so had the Elk. There was no moon. He realized he was lost and, it was too dark to find his way out.

Luckily, he came upon a stream with cool, clear water. He had been careful enough to bring a hide bag of wasna - dried meat pounded with berries and kidney fat, strong food that will keep a man going for a few days. After he drank and ate, he rolled himself into his fur robe, propped his back against a tree and tried to rest. But he couldn't sleep; the forest was full of strange noises, and the cries of night animals ... the hooting owls, the groaning trees in the wind. It was as if he heard these sounds for the first time.

Suddenly, there was an entirely new sound, a kind neither he nor anyone else had ever heard before. It was mournful and ghost-like. It made him afraid, so he drew his robe tightly about himself and reached for his bow to make sure it was properly strung.

For as frightening as it was, the sound was also like a song, sad but beautiful, full of love, hope and yearning. Then, before he knew it, he was asleep. He dreamed the bird called Wagnuka, the redheaded woodpecker, appeared singing the strangely beautiful song and telling him, "Follow me and I will teach you."

When the hunter awoke, the sun was already high. On a branch of the tree against which he was leaning, he saw a redheaded woodpecker. The bird flew away to another tree, and another, but never very far, looking back all the time at the young man as if to say, "Come on!" Then once more, he heard that wonderful song, and his heart yearned to find the singer. Flying toward the sound, leading the hunter, the bird flitted through the leaves, while its bright red top made it easy to follow.

At last, it lighted on a cedar tree and began hammering on a branch, making a noise like the fast beating of a small drum. Suddenly, there was a gust of wind, and again the hunter heard that beautiful sound right above him.

Then, he discovered the song came from the dead branch on which the woodpecker was tapping his beak. He realized it was also the wind which made the sound as it whistled through the hole the bird had drilled.



The Legend of the Flute *cont.*



"Kola, friend," said the hunter, "let me take this branch home. You can make yourself another."

He took the branch, a hollow piece of wood full of woodpecker holes that was about the length of his forearm. He walked back to his village bringing no meat, but happy all the same.

In his tipi, the young man tried to make the branch sing for him. He blew on it, he waved it around, no sound came. It made him sad. He wanted so much to hear that wonderful new sound. He purified himself in the sweat lodge and climbed to the top of a lonely hill. There, resting with his back against a large rock, he fasted, going without food or water for four days and nights, crying for a vision which would tell him how to make the branch sing.

In the middle of the fourth night, wagnuka, the bird with the bright red top, appeared, saying, "Watch me," turning himself into a man, showing the hunter how to make the branch sing, saying again and again, "Watch this, now." And, in his dream, the young man watched and observed very carefully.

When he awoke, he found a cedar tree. He broke off a branch and, working many hours, hollowed it out with a bowstring drill, just as he had seen the woodpecker do in his dream. He whittled the branch into the shape of the birds with a long neck and a open beak. He painted the top of the birds head with washasha, the sacred red color. He prayed. He smoked the branch up with incense of burning sage, cedar and sweet grass. He fingered the holes as he had seen the man-bird do in his vision, meanwhile blowing softly into the mouthpiece. All at once, there was the song, ghost-like and beautiful beyond words ... drifting all the way to the village, where the people were astounded and joyful to hear it. With the help of the wind and the woodpecker, the young man had brought them the first flute.



This story is made available by Akta Lakota Museum Cultural Center, you can visit their site at <http://aktalakota.stjo.org>



The Legend of the Flute Questions



Name _____

Answer these questions based on the Legend of the Flute in this guide.

1) What was Elk Medicine? _____

2) How did the young man get lost? _____

3) What is wasna? _____

4) Make an inference on what the man thought was making the ghost-like song in the night, why do you think that?

5) How does the woodpecker make music? _____

6) What happened when the man got back to his village? _____

7) How was the woodpecker like woodpeckers in nature? _____

8) How was the woodpecker different from animals you would find in nature? _____

9) What is the connection between the woodpecker and the shape of the flute? _____

10) Describe how to play the flute. _____

Lakota Culture Study



Name _____

Fill out the chart using the following prompts:

I Learned... - This is a Lakota term or belief you learned about in this Resource Guide or at KEVIN LOCKE

I Explain... - Write what the term or belief means in your own words.

I Experience... - Write about a belief, term, or story that is in your culture that is similar to what you learned

Terms	I Learned...	I Explain...	I Experience...
Hoop Dancing			
The Eagle			
Wacantognaka			
Wotitakuye			
Wacintaka			
Woksape			
Keya			
Buffalo			
The Flute			

Native Americans used porcupine quills in their weaving. This was before glass or plastic beads were invented. Quills were folded, twisted, wrapped, plaited and sewn using a wide range of techniques to decorate articles of clothing, bags, knife sheaths, baskets, wooden handles and pipe stems. Quillwork has been and continues to be used to decorate the basketry of various Native American tribes. Each region had its own colors of dye they would use in their quillwork.

In the western Sioux culture, the colors red, yellow, and black were used. Red was made using the buffalo berry. Yellow was made from boiling sunflowers or cone flower petals. Black was made with wild grapes, hickory nuts, or black walnuts.

You can try creating your own weaving following the instructions below!

Materials:

- Yarn, a variety of colors using the colors above as your guide
- Scissors
- Large plastic needles
- A cardboard square for each student



Steps:

1) Make your loom:

- a. You can be flexible on the size of loom your students will make.
- b. Once they decide how large their loom will be, draw a line $\frac{1}{2}$ an inch in on each side of the loom. These are your handle marks and where you will hold your loom.
- c. Then, measure and draw a line for every $\frac{1}{4}$ of an inch of the loom on the top and bottom side of your loom.
- d. Cut a notch at each $\frac{1}{4}$ line mark to the $\frac{1}{2}$ inch mark lines you made.



2) String Your Loom:

- a. Take a piece of yarn and thread it into the first notch of your loom. Keep a small tail of the yarn on the back of the loom and tape it into place.
- b. Pull the thread down to the first bottom notch and thread it through that notch.
- c. Move on to the next notch and continue threading the yarn into each top and bottom notch of your loom. Make sure to leave a tail for the last notch and tape it to the back of the loom.



3) Weaving:

- Cut a length of the first color of yarn you would like to use and thread it through the needle, knotting a small knot around the needle.
- You will be guiding the yarn using the needle in an over under pattern through the strings of the loom. Pull the string taut once you have the needle pass through every string on the loom.
- Bring the needle from the opposite side of the loom back through the loom.
- Push your second line of yarn to meet the first line of yarn.
- Repeat these steps until that length of yarn is finished. To introduce a new color and continue weaving, leave a tail of the previous color and then start the new color on the same side the previous yarn ended.



4) Finishing your Edges on your Weaving Project: Follow these steps to conceal the pieces of yarn sticking out of your project.

- Thread the end of the yarn through the needle.
- Insert the needle into the side of the weaving, on the outside edge of the string.
- Pull the needle through the edge of the weaving
- Pull the yarn through, pull it tight, and cut off the end.
- Use your fingers to rub the edges of the weaving and make things look nice and neat.
- Try to pull the ends of yarn through weaving of the same color. It'll help disguise the ends.



5) Removing your Project from the Loom

- Take all tape off of your loom, remove the strings from the top and bottom of your loom.
- Push your weaving to the bottom of the strings.
- Tie off the top string and then cut off the excess string.

Star Quilt Design

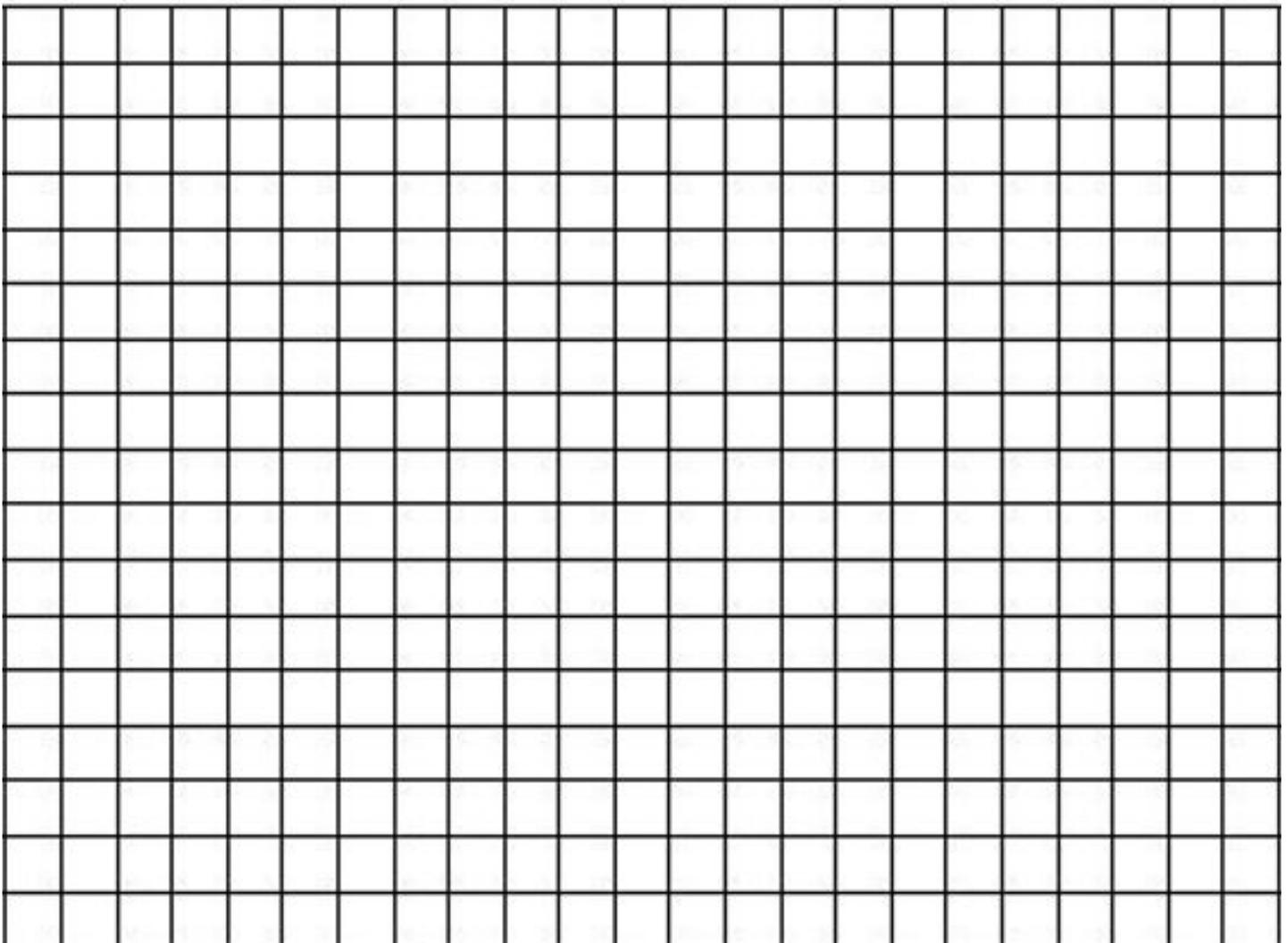


Name _____

The Lakota word for quilt is Owinja. The most familiar symbol in Lakota quilts is the star. The star is made of small diamond shaped patches pieced together in eight sections. When these sections are joined together, an eight-sided star is formed. Here are some examples of star quilt patterns found at the Akta Lakota Museum and Cultural Center:



Try designing an eight-sided star in the graph below using only different sized diamonds!



Resources for Students and Adults

Books for Students about the Lakota People:

Greet the Dawn: The Lakota Way, Written by S.D. Nelson. South Dakota State Historical Society, 2012.

The Star People: A Lakota Story, Written by S.D. Nelson. Harry N. Abrams, 2003.

Spotted Eagle and Black Crow: A Lakota Legend, Written by Emery Bernhard. Holiday House, Incorporated, 1993.

Tatanka and the Lakota People: A Creation Story, Written by Donald F. Montileaux. South Dakota State Historical Society Press, 2006.

The Girl Who Loved Wild Horses, Written by Paul Goble. Aladdin, 1993.

Publications for Teachers and Parents:

Indian Givers, Written by Jack Weatherford. Ballantine Books, 1988.

Black Elk Speaks, Written by John G. Neihardt. Bison Books, 2014.

The Lakota Way, Written by Joseph Marshall III. Viking Adult, 2001.

Walking with Grandfather: The Wisdom of Lakota Elders, Written by Joseph Marshall III. Sounds True, 2005.

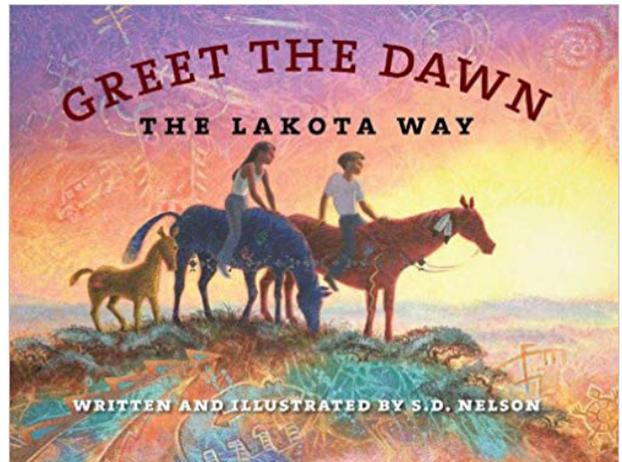
The Power of Four: Leadership Lesson of Crazy Horse, Written by Joseph Marshall III. Sterling, 2009.

Websites for Teachers and Students:

<https://kevinlocke.com/>- Visit Kevin Locke's website to learn more about his workshops he offers and where you can see his live shows. On his site there are also photos and videos featuring Kevin Locke and his albums that are available for purchase.

http://aktalakota.stjo.org/site/PageServer?pagename=alm_homepage- This is the website for the Akta Lakota Museum Cultural Center. The website offers information about Lakota Culture, prayers, and legends as well as biographies of chiefs and artists within the Lakota community.

<http://tribaldirectory.com/information/lakota-indians.html>- This website offers hundreds of articles about different Native American Tribes. The information included on this site contains details about the history, language, foods, and customs of the Lakota Indians.



Victoria Fuse's Local Resource



Another Native American landmark within Ohio is the Miamisburg Mound Park. Miamisburg Mound is one of the two largest conical mounds in eastern North America. Excavations conducted in 1869 revealed details of construction suggesting the Adena culture (800 B.C. to A.D. 100) built the mound in several stages. The excavators found a layer of flat stones overlapping like shingles on a roof at a depth of 24 feet below the surface. At one point in its history, therefore, the mound may have had a stone facing. Monuments like Miamisburg Mound served as cemeteries for several generations of ancient Ohioans. They also may have marked the boundaries of tribal territories. In much of Ohio and neighboring states, the Adena culture transformed into the Hopewell culture at around A.D. 400. These cultures were the ancestors of the American Indian tribes living in the region during the early historic era.

Miamisburg Mound is managed locally by the City of Miamisburg.



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OTHER BROADWAY PROGRAMS:

Background on Broadway
Bagels & Broadway



80 percent of Kevin's presentations are performed through the educational system and shared with children of all ages in schools, community centers and festivals internationally. As a folk artist, he uses his talents to teach others about his specific tribal background. His special joy is working with children on the reservations to ensure the survival and growth of indigenous culture. To learn more visit <https://kevinlocke.com/>.

DON'T FORGET

All schools that receive scholarships for a show and/or transportation are asked to create thank-you letters or cards for our sponsors. Please address your students' thank-you notes to:

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