In American Indian communities, oral narrative and storytelling is essential for the education of children, establishment of social relationships, and continuation of cultural traditions. Oral narrative accurately represents cultural differences through language and is indispensable in the understanding and maintenance of cultural traditions. With the increasing diversity and the need for equity in the United States, it is imperative to explore differences as exhibited through language. Therefore, this paper presents cultural and linguistic differences represented through language in a traditional Lakota oral narrative. The analysis identifies cultural representations in the narrative that are relevant to classroom contexts and an understanding of social interaction in American Indian communities.

A phonemic transcription of a Lakota narrative and an English translation and interpretation were used in conjunction with four methods of analysis, Hymes’s (1982) poetic structural analysis, Tedlock’s (1983) expressive analysis, Labov’s (1988) “fully formed” structural analysis, and a textual analysis based on Lakota exegesis. The methods illuminate the construction of concepts and beliefs that foster community relationships and communicate cultural knowledge.

There is a clear link between the variable of culture and cognitive styles which teachers must deal with in order to maximize student opportunities for achievement (Eckermann, 1994). Finding ways through language that support relevant perspectives and a view of “self” for the learner is important to strengthen and extend as a preferred mode of thinking and learning. Making the effort to study and appreciate “how children understand and how they manage their own learning” (Bruner, 1996, p 58) must be a goal for education in the future.

MARTIN, Debra (Hampshire) ENGENDERING BIOARCHAEOLOGY Bioarchaeology has emerged from the parent disciplines of human adaptability and archaeology as the study of human biology fully integrated within the archaeological context. While this was an important trajectory for the study of human remains, it has continued to be a largely descriptive enterprise that lacks a body of theories that help direct the scope of investigations into past cultures. The contributions, status, health, and roles of indigenous women in the bioarchaeological literature have not been closely examined, and spatial and temporal generalizations about women in the past tend to stereotype them as passive and static. Thus, women’s distinctive and dynamic histories in antiquity are rarely revealed. Feminist theories regarding gender and sexual division of labor, differential access to resources and power, asymmetrical gender relations, violence, appropriated histories, representation and identity, social production of knowledge, and domination and resistance could all be well used in helping to refine the kinds of questions asked regarding males and females in the archaeological record. Examples drawn from current studies that place feminist theory at the core of the research will be provided. For example, what are the processes, historical and cultural, that produce conditions of poor health for women? Can gender differentiation and inequality be revealed through bioarchaeological research? Biological data have the potential to reveal much about the gendered influences that shape health, mortality, occupation and lifestyle. The documentation of cisterns written on the body can be channelled back into interpretations of gender, ideology and power, but it will take the incorporation of feminist theory and new methodologies to do so.

MARTIN, Kathleen (UC Santa Barbara) THE LANGUAGE OF ORAL NARRATIVE: EDUCATING LAKOTA STUDENTS In American Indian communities, oral narrative and storytelling is essential for the education of children, establishment of social relationships, and continuation of cultural traditions. Oral narrative accurately represents cultural differences through language and is indispensable in the understanding and maintenance of cultural traditions. With the increasing diversity and the need for equity in the United States, it is imperative to explore differences as exhibited through language. Therefore, this paper presents cultural and linguistic differences represented through language in a traditional Lakota oral narrative. The analysis identifies cultural representations in the narrative that are relevant to classroom contexts and an understanding of social interaction in American Indian communities.

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