

Lesson 1: Mni Sóta Maḵoḵe: Our Homeland

Main Idea: Mni Sóta Maḵoḵe is the homeland of the Daḵota people.

Essential Questions:

- How do we know that Mni Sóta Maḵoḵe is a Daḵota place?
- What kind of relationship do Daḵota people have to Mni Sóta Maḵoḵe?

Learning Goals (Students will know that):

- Mni Sóta Maḵoḵe covers an area that is bigger than the state of Minnesota.
- Daḵota people are indigenous to Mni Sóta Maḵoḵe
- Sovereignty has many features, including a particular relationship to land.

Students Will Be Able To:

- Identify that the Daḵota are indigenous to Minnesota and that they originated here.
- Explain the Daḵota relationship to the land.
- Learn how Daḵota people refer to their homeland in their own language.

Student Tasks:

Write short essay question(pre-unit assessment)

Learn and discuss new content

Listen/watch/reflect on Daḵota Elder Land Interview

Learn some Daḵota language

Assessment Tools:

Pre-unit essay

In-class discussion about homelands and what it means to be indigenous

Oral/written reflection about video

Main Lesson Activities (all times are suggested as a guide):

1. Pre-unit Assessment – 10 min
2. Introduction to the Curriculum: *Mni Sóta Maḵoḵe: The Daḵota Homelands* - 15 min
3. Introduction to Sovereignty - 10 minutes
4. Story About the Land – 10 min

Prior Knowledge Activated:

Personal knowledge of concept of ‘homelands’ and own family background

Familiarity with current Minnesota state borders

1.1 In the Classroom

Learner Resources	Teacher Materials
<p>Media Resources: Login by clicking Login button or going to: http://dakotawicohan.org/my-account/ - Username: DW - Password: dakota123 Then go to: http://dakotawicohan.org/lessons/lesson-1-mni-sota-makoce-our-homeland/</p> <p>Dakota Community Interviews: - Yvonne Leith (2:15 minutes) - Kaila Renville and Emmarica Larsen (1:08 minutes) - Susan Bucholz (1:08 minutes)</p> <p>Dakota language in this lesson: - Dakota – <i>friend or ally</i> - Mni Sóta Makoce – land where the waters reflect the skies - Oceti Šakowiŋ – <i>Seven Fires or Seven Council Fires; refers to the larger confederation of Dakota tribes</i></p>	<p>Vocabulary: (add to ongoing wall chart or student notebooks) - homeland: <i>a place or region that a group of people call their home</i> - indigenous: to have one’s origins in a particular place - citizen: <i>a person who lives in a particular place or has rights and legal status and protection in a certain country</i> - sovereignty: <i>when a government has the power to: make treaties, make laws, establish systems of justice, require its people to abide by established laws</i></p> <p>MN 6th Grade Social Studies Standards Alignment: 6.1.5.10.1 Explain the concept of sovereignty and how treaty rights are exercised by the Anishinaabe and Dakota today.</p>
Recommended Additional Reading for Instructors	Other Instructional Materials
<ul style="list-style-type: none"> - <i>Indigenous</i> – end of lesson - <i>Sovereignty</i> – end of lesson - <i>Mni Sóta Makoce: The Land of the Dakota</i>, Chapter 1 - <i>Soul of an Indian</i>, Chapter 3 - Listen to Dakota excerpts on Relationships and Land from <i>Why Treaties Matter</i> at http://treatiesmatter.org/relationships 	<ul style="list-style-type: none"> - Satellite map of upper Midwest - Map of area including and around Minnesota without current borders: http://lakeviz.org/category/lake-research/ - Northern Lights Map: Location of Seven Council Fires (digital 3.14; print p.43) - More about Oceti Šakowiŋ http://www.usDakotawar.org/history/Dakota-homeland/oceti-%C5%A1akowi%C5%8B-seven-council-fires
Northern Lights Connections	
<ul style="list-style-type: none"> - Chapter 3: The Early Dakota; map (digital 3.14; print p. 43) - Minnesota: Who We Are Today (digital 20.04) 	

1.2 Pre-Unit Assessment

For Teacher	For Students	Additional/Optional
<p>In order to get a sense of what students know already and to measure how much they learn as they move through the following lessons, ask students to answer two questions. They can respond in a journal or on a separate piece of paper to hand in.</p> <p>You'll compare their responses today to their answers to the same questions at the end of the unit.</p>	<p>Respond to these two questions as best you can. Even if you are not sure what the question means, do your best to answer. Write your answer in your journal or on a separate piece of paper.</p> <p>1) What is the connection or relationship that Dakota people have to the land in Minnesota?</p> <p>2) What relationship do you have to the land in Minnesota?</p>	<ul style="list-style-type: none"> • Create a worksheet for students to respond to the questions. • Have students maintain a notebook for this unit in which they can keep their notes and responses and new vocabulary, etc. • Go over the wording of the questions as necessary with students: <p>Do students know who the Dakota people are or where they are from? If not, that's fine for now. "I don't know" is a reasonable answer at this point.</p> <p>An example of having a relationship to the land might be how you look at it each day—do you notice the weather or the trees in your neighborhood? Do you or your family farm or hunt on the land? What do you like to do for fun outdoors? etc.</p>

1.3 Introduction

Review main idea, essential questions, learning goals and any vocabulary for the day.

For Teacher:

History has often been taught through textbooks. Textbooks are usually designed to provide an overview on a broad topic or time period. Textbooks cannot include every perspective and hold all stories. This means that some voices and some perspectives are ignored, neglected, or denied in our history education. This is true even in Minnesota. For example, for over 150 years, very few Dakota voices and perspectives have been taught in our schools.

During this unit, we'll have a unique opportunity to listen to and learn from Dakota people (youth, adults, and elders) who share their stories about Dakota history and personal experiences in Minnesota. Your own stories, interpretations, experiences, and reactions to these original Dakota stories and perspectives are a part of our wider story of Minnesota, too.

We'll also learn some Dakota language as part of this unit. Learning about another culture through its language is an important way to understand how different people think and view the world we all share. Language holds people's history and their culture inside it.

Let's start with learning the meaning of the word "Dakota." In English it translates to "friend" or "ally."

For Teacher	For Student	Additional/Optional
<p>Ask students to discuss all or some of the questions below designed to introduce content and gauge learners' prior knowledge and understanding around homelands, cross-cultural understanding, and the Dakota in Minnesota. You know your students best so decide which questions make the most sense to spend time discussing.</p>	<p>Be prepared to share your response to these questions with the class.</p> <p>1) What is a homeland?</p> <p>2) Where is your ancestral homeland?</p>	<ul style="list-style-type: none"> • Pair and share first. Or do table-talk before large-group share. • Create a worksheet for students to respond to the questions. • Instead of discussing in class ask students to take questions home and respond or they can ask their family members to respond. • Post student responses to some of the questions on a classroom poster so you and the students can get a sense of the range of homelands represented in the room, for instance <p>Examples might include: a region of a country like the Midwest, or a country like Poland, Ethiopia, Mexico, etc.</p> <p>Students might talk about their ethnic or cultural heritage: for example, Norway, Korea, Colombia, Germany, etc. Some students might have more than one.</p>

For Teacher	For Student	Additional/Optional
	<p>3) What are some of the different cultural and ethnic and racial groups who live now in Minnesota?</p>	<p>Possible responses: Central Americans, Somalians, Hmong, blacks, whites, Ojibwe, Dakota, etc.</p>
	<p>4) Where are their original homelands?</p>	<p>Possible responses: Europe, Central America, Asia, East Africa, or specific countries in those regions.</p>
	<p>5) Why should we know and care about the Dakota?</p>	<p>Possible responses might include: The Dakota people live in Minnesota, they are part of our history as Minnesotans, we don't know much right now so it's good to find out more.</p>
	<p>6) What does it mean or look like to respect cultures other than your own?</p>	<p>Possible responses might include: asking someone about their language that they speak at home, or even learning some words in it, trying the food from a culture that is new to you, asking someone to tell you more about who they are.</p>

1.4 Curriculum Goal

(Note: This goal is for the entire 10-lesson unit and applies to all of the lessons as a whole.)

For Teacher	For Teacher	For Teacher
<p>Share goal of <i>Mni Sóta Maḵoce: The Dakota Homeland</i> curriculum.</p> <p>Depending on your students' comprehension stop and go over the wording of the goal together with students.</p>	<p>Read the following goal silently and then aloud:</p> <p>Minnesota learners will understand the significant Dakota relationship to Mni Sóta Maḵoce and explore how certain Dakota worldviews and values can help create more balance and respect among the different communities who call Mni Sóta Maḵoce home.</p>	<ul style="list-style-type: none"> • Post overall curriculum goal in the classroom so you and students can refer to it throughout the lessons. • Go over the wording of the goal as necessary with students: <p>Ask students what they think “Mni Sóta Maḵoce” refers to.</p> <p>Why would we need balance and respect among different communities in Mni Sóta?</p>

1.5 What/Where is Mni Sóta Maḵoḵe?

For Teacher:

Mni Sóta Maḵoḵe are the words used by Daḵota to describe this land as the “Land Where the Waters Reflect the Clouds.” Mni (sometimes one will see Mini) means water; Sóta means clear, but not perfectly so, slightly clouded, also, sky-colored; and Maḵoḵe means a place, land, or country. According to their oral history, the Daḵota originated in Mni Sóta Maḵoḵe.

While it includes the current boundaries of Minnesota the state, Mni Sóta Maḵoḵe also describes the land beyond the present day borders. The use of the term Mni Sóta Maḵoḵe demonstrates the long relationship that Daḵota people have with this place. Long ago, they knew the land and its many bodies of water across many thousands of square miles so well that they could imagine what it would look like from above, before there were airplanes. Daḵota people are indigenous to this land, that is, they originate from this land. This is their homeland.

Mni Sóta describes the land beyond the present day borders of Minnesota. It is not an area that can be easily defined by either historical or current political borders.

Daḵota people exist within a larger confederation called the Oceti Śakowiḵ. This phrase translates to “Seven Fires” or “Seven Council Fires.” This refers to the political, cultural, social and linguistic relationship among seven tribal groups. They share the same language but speak different dialects. Four of these groups are Eastern Daḵota and speak the “D” dialect; Bdewakaḵtuwaḵ (also spelled Mdewakaḵtuwaḵ), Waḵpekute, Waḵpetuḵwaḵ, and Sisuḵtuwaḵ. Two groups speak Western Daḵota and speak a slightly different dialect sometimes called Naḵota. These groups are the Iḵanktuwaḵ and Iḵaḵtuwanna. The last group speaks the “L” dialect or Laḵota; they are called the Tituḵwaḵ. The people of the Oceti Śakowiḵ live in a broad area of the Western Woodlands and Plains in both the United States and Canada.

(See <http://www.usDakotawar.org/history/Dakota-homeland/oceti-%C5%A1akowi%C5%8B-seven-council-fires> for more information.)

Possible images to support this point is to show Mni Sóta Maḵoḵe without current state borders: **see end of lesson for maps and links.**

1.6 Being Indigenous to a Place

For Teacher	For Students	Additional/Optional
<p>Stop and ask students to think about what it means to be indigenous to a place. What is the difference between being born in a place and being indigenous to it?</p> <p>Dakota people are not just another ethnic group that happens to live in Minnesota or the United States—they are from here originally and belong to a sovereign nation.</p>	<p>Respond to the following:</p> <p>What does it mean to be indigenous to a place?</p>	<ul style="list-style-type: none"> • Create a t-chart or other graphic organizer for students to fill out with examples of indigenous and non-indigenous animals and plants. • Have students turn and talk to someone else first. • Do a class brainstorm. • Add “indigenous” to the ongoing vocabulary chart/notebook. • Have students think about what animals or plants are indigenous to Minnesota and what plants and animals live here now but are not originally from here. <p>Possible responses: to come from a place; to have always been there; to originate in a place or be original to it.</p>

What are some plants and animals that are indigenous to Minnesota? What are some non-indigenous examples?

Oak trees are indigenous; cacti are not. Deer are indigenous to Minnesota, but giraffes are not.

Do non-indigenous plants and animals still live here in Minnesota?

Sure—we can find a cactus inside someone’s house or greenhouse, or we can find a giraffe at a zoo in Minnesota.

What is the difference between being born in a place and being indigenous to it?

Possible response: You can be born in a place and come from there but if your ancestors were originally from somewhere else you are not indigenous to it. The only people indigenous to MN are the Dakota. (While Anishinaabe people are indigenous people living and having lands in Minnesota, their origin story teaches that they originated from a place on the east coast of the United States and later migrated to this region.)

Dakota Language

Now, let’s learn how to correctly pronounce the Dakota word for this land that we all share. As a class, listen, and practice pronouncing Mni Sóta Makoce from the website resource page. <http://dakotawicohan.org/lessons/lesson-1-mni-sota-makoce-our-homeland/>

1.7 Introduction to Sovereignty

For Teacher	For Teacher	For Teacher
<p>Today we talked about Mni Sóta Maḵoce and the long relationship that Daḵota people have with this place. This long relationship is an important element of a complex concept that is called “sovereignty.”</p> <p>Sovereignty refers to the rights of all Native Nations to govern themselves. Before any non-Native people came here, tribes already had their own governments. Native Nations are indigenous to this land, and they maintained their sovereignty even while the United States was being formed. Their sovereignty continues to the present day.</p>	<p>Think about the following questions. What are some examples that show the definition of “citizen” and “sovereignty?”</p>	<ul style="list-style-type: none"> • Add the words “sovereignty” and “citizen” to the word wall/notebooks. • Have students respond to the questions in a pair and share.
<p>A citizen is a member of a state or nation. This legal status grants them certain rights.</p>	<p>What does it mean to be a citizen?</p>	<p>To belong to a country or a particular place. You can be a citizen of the US or a city.</p>

For Teacher:

Dakota people, having lived on this land for thousands of years, continue to operate their own governments as sovereign nations even while also being citizens of Minnesota and the United States. In future lessons, we will keep exploring this concept of sovereignty and what it means to Dakota people.

Share and define the historical, cultural, and political significance of the Dakota in Minnesota. Post these in the classroom or ask students to write these down in their notebooks:

Historical Significance: *The Dakota have lived in Minnesota longer than any other community in the state.*

Cultural Significance: *The Dakota language is Minnesota's first language.*

Political Significance: *Each Dakota tribe is a sovereign nation.*

There are four Dakota nations located now in Minnesota but this is not the whole story—the Dakota people consider a much larger area to be their homelands. [See map – to be created].

According to the Why Treaties Matter exhibit and website, produced by the Minnesota Indian Affairs Council and the Minnesota Humanities Center, “sovereign entities [are] political groups with the ability to set rules for their own communities, determine their own membership, care for their own territory, and enter agreements with other sovereign entities. The sovereignty of Dakota people – recognized with that of other American Indian groups in the US Constitution – is not a product of the U.S. Constitutions. It existed before the U.S. existed, it was retained in part through treaties, it exists today.”

According to the Indian Land Tenure Foundation, “Tribal sovereignty means the power of a tribe to govern itself, its members, and make decisions about its land. The powers of sovereign governments include the power to: enact laws, establish systems of justice, require people to abide by established laws, tax, zone property, and to regulate hunting and fishing.”

1.8 Story About the Land

Let's take a moment to hear a Dakota elder talk about Mni Sóta Maḵoḱe.

Yvonne Leith—discusses the river (2:15 minutes)

<http://dakotawicohan.org/lessons/lesson-1-mni-sota-makoce-our-homeland/>

“Ehanna, mawiciyanna heehan, Daḵota iapi ohinni wohdaka nankun tiwahe mitawa nankun cuḅwe, nankun misunka, owas, Daḵota ia, owas, (we) iḥa s’a. A long time ago um, when I was a little girl, also my family, my sister, my brother, we all spoke. We always, --Daḵota had a lot of fun. We laughed a lot. We always had a lot of fun. And, growing up here in Peḵutazizi (Upper Sioux), down by the river I have such good memories of what it used to be like here in Minnesota. The river represented life, it represented wicozani (healthy/good life) a good life. I’m sure we struggled back then, in the 1930s when the community was starting. But, to us children we just had a lot of fun. There was fishing and playing in the river, playing close to the river, and our grandparents were all part of that growing, we had our gardens, and we lived with the river. And, it’s sad to see these, these days that the river is, doesn’t do that for people. It’s so, it’s suffering from what’s happening to it, but that’s what I would like to see for my great grandchildren, that the river once again will be that place for our children to live again.”

Ask students to watch and listen to the video. Then consider the following two questions and watch it again:

- 1) *How does the Dakota elder in the clip express her relationship to the land?*
- 2) *What sorts of feelings does she talk about?*

Additional videos to watch of Dakota teens (use same two discussion questions above to guide students’ response)

[find at: Dakota Wicohan Course Materials: Lesson 1: *Mni Sóta Maḵoḱe: Our Homeland*

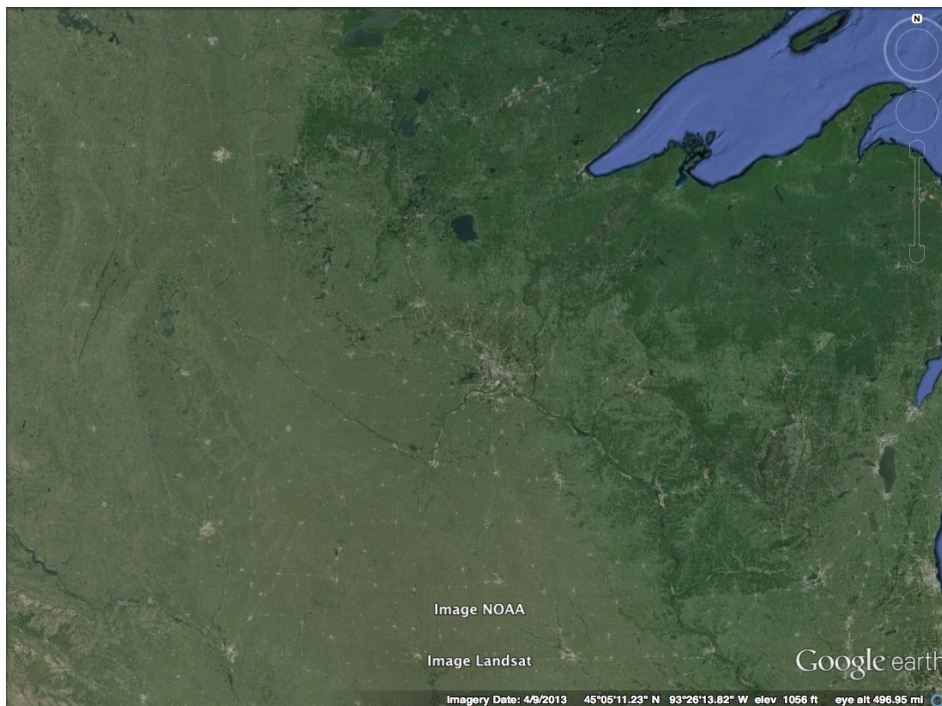
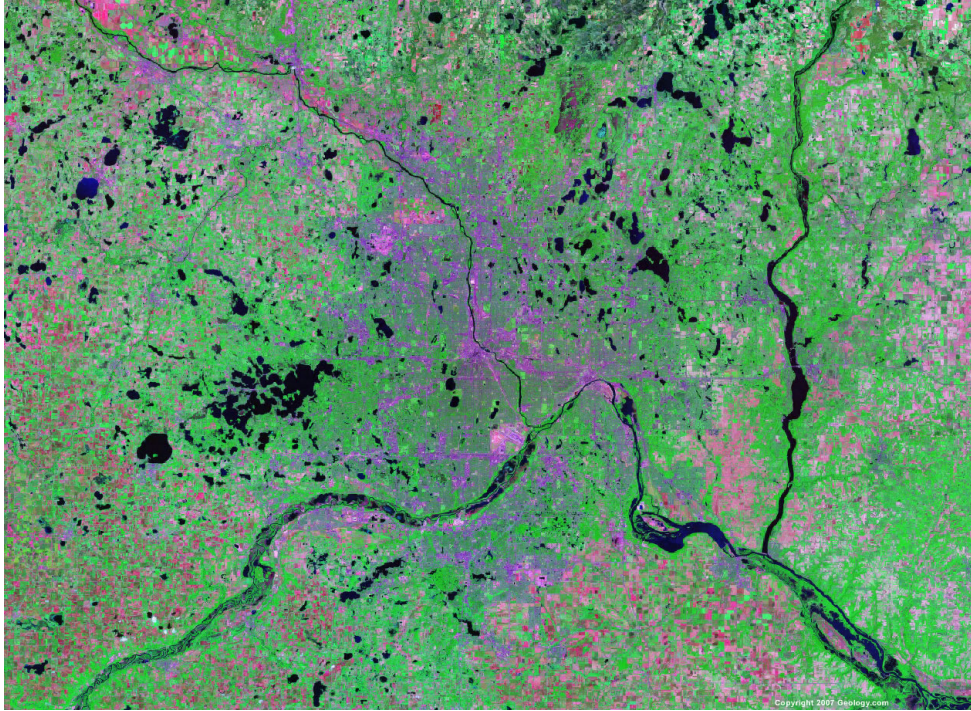
<http://dakotawicohan.org/lessons/lesson-1-mni-sota-makoce-our-homeland/>]

Kaila Renville and Emmarica Larsen (1:08 minutes)

Susan Bucholz with Vanessa Goodthunder interviewing (1:08 minutes)

1.9 Maps Without Borders

<http://lakeviz.org/category/lake-research/> - delete if we get new map made



Google Earth map of upper Midwest: **delete?**

1.10 Suggested Background Reading for Instructors

These readings provide additional information on Dakota connection to the land in Minnesota. Living in harmony is foundational as learners explore the Dakota people's relationship to Mni Sóta Maḵoḱe. The terms 'indigenous' and 'sovereignty' are introduced in this lesson as learners explore the relationship of Dakota people to Minnesota. Learners will continue to identify cultural, political, spiritual, and other characteristics that define sovereignty throughout the remaining lessons.

- 1) Indigenous
- 2) Sovereignty
- 3) *Mni Sóta Maḵoḱe: The Land of the Dakota*, Chapter 1
- 4) *Soul of an Indian*, Chapter 3
- 5) Listen to Dakota excerpts on Relationships and Land from Why Treaties Matter at <http://treatiesmatter.org/relationships>

1. Indigenous

Indigenous peoples occupy their ancestral lands. The Dakota people are indigenous to Mni Sóta Maḵoḵe.

Indigenous can be a complex word. In general, it means originating or occurring naturally in a particular place. Indigenous people are those that identify as original inhabitants of a particular land. The term Indigenous means relating to Indigenous people and is inclusive of first peoples (Wilson, 2008).

The *United Nations Permanent Forum on Indigenous Issues* provides further understanding of the term indigenous and who indigenous people are:

Who are indigenous peoples? It is estimated that there are more than 370 million indigenous people spread across 70 countries worldwide. Practicing unique traditions, they retain social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live. Spread across the world from the Arctic to the South Pacific, they are the descendants - according to a common definition - of those who inhabited a country or a geographical region at the time when people of different cultures or ethnic origins arrived. The new arrivals later became dominant through conquest, occupation, settlement or other means.

Among the indigenous peoples are those of the Americas (for example, the Lakota in the USA, the Mayas in Guatemala or the Aymaras in Bolivia), the Inuit and Aleutians of the circumpolar region, the Saami of northern Europe, the Aborigines and Torres Strait Islanders of Australia and the Maori of New Zealand. These and most other indigenous peoples have retained distinct characteristics which are clearly different from those of other segments of the national populations.

- *Self-identification as indigenous peoples at the individual level and accepted by the community as their member.*
- *Historical continuity with pre-colonial and/or pre-settler societies*
- *Strong link to territories and surrounding natural resources*
- *Distinct social, economic or political systems*
- *Distinct language, culture and beliefs*
- *Form non-dominant groups of society*
- *Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.*

According to the UN, the most fruitful approach is to identify, rather than define indigenous peoples. This is based on the fundamental criterion of self-identification as underlined in a number of human rights documents.

Culture and Knowledge

Indigenous peoples are the holders of unique languages, knowledge systems and beliefs and possess invaluable knowledge of practices for the sustainable management of natural resources. They have a special relation to and use of their traditional land. Their ancestral land has a fundamental importance for their collective physical and cultural survival as peoples. Indigenous peoples hold their own diverse concepts of development, based on their traditional values, visions, needs and priorities.

Political Participation

Indigenous peoples often have much in common with other neglected segments of societies, i.e. lack of political representation and participation, economic marginalization and poverty, lack of access to social services and discrimination. Despite their cultural differences, the diverse indigenous peoples share common problems also related to the protection of their rights. They strive for recognition of their identities, their ways of life and their right to traditional lands, territories and natural resources (http://www.un.org/esa/socdev/unpfii/documents/5session_factsheet1.pdf).

Note: In 2007, the United Nations Council adopted the Declaration on the Rights of Indigenous Peoples, with a majority of 144 states (nations) with 4 against (U.S., New Zealand, Canada & Australia – go figure). In 2010, the United States voted to support this Declaration as well.

The entire declaration is available at: www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

2. Sovereignty

Minnesota students are taught about federal government and state government. However, there is another, tribal government that is inherent and not delegated by another political entity. The Honorable W. Ron Allen, Chair of the Jamestown S'Klallam Tribe provides a clear description of tribal sovereignty:

Tribal governments are sovereign governments. This means that we have the authority as Indian peoples to control our own destinies. The tribe controls who are its citizens. We determine what laws will control the interests of our community. Our governments have jurisdiction over our own affairs. This is what sovereignty means. These are key components of exercising sovereignty. Sovereignty is the basis of our very unique relationship to the U.S. government, and it is acknowledged in the Constitution (The Harvard Project on American Indian Economic Development, 2008, p. 30).

Teachers may want to explore specific examples on how the federal government, its leadership, and courts have recognized, affirmed, and upheld, as well as challenged and dishonored the sovereign powers of tribes over time, beginning in the late 1700s through 2000 in Documents of United States Indian Policy (Prucha, 2000). For specific local examples of tribes exercising the powers of tribal sovereignty, teachers will want to explore all of Minnesota's 11 tribal nations and the Minnesota Indian Affairs Council at <http://mn.gov/indianaffairs/>