

Lesson 9: De-colonizing *Mni Sóta Maḵoce*: Reclaiming Daḵota Culture and Language

Main Idea: Daḵota connections and relationship to Mni Sóta Maḵoce continue through a process of de-colonization.

Essential Question:

- What are some ways that the Daḵota stay connected to Mni Sóta Maḵoce?

Learning Goals (Students will know that):

- The Daḵota people have resisted oppression and persisted and adapted throughout the colonization era up to the present day.
- Many Daḵota community members are reclaiming the Daḵota way of life through diverse activities, including speaking the language and practicing *Daḵota wicohan*.
- In the 1970s some new laws were passed that promoted civil rights for Native Americans.

Students Will Be Able To:

- Identify ways that Daḵota youth and elders preserve and cultivate their language, culture, and connection to Mni Sóta Maḵoce.
- Identify at least one civil rights era law that supported Daḵota people in reclaiming the Daḵota way of life.

Student Tasks:

Video excerpt (“Daḵota lapi Teuḡḡiḡdapi”) and reflection

Assessment Tools:

“Daḵota lapi Teuḡḡiḡdapi” reflection

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

1. De-colonization: Daḵota Perseverance in Mni Sóta Maḵoce – 10 min
2. View Pt. 2 “To Reclaim” from *Daḵota lapi Teuḡḡiḡdapi: We Cherish the Daḵota Language* – 18 min
3. Respond and discuss video excerpt – 7 min

Prior Knowledge Activated:

Lessons 1-8

Possible familiarity with some content about colonization, American Indian history in Minnesota, such as the treaty period, 1862, reservations, relocation, assimilation, boarding schools, etc.

9.1 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-9-de-colonizing-mni-sota-makoce-reclaiming-dakota-culture-and-language/ and http://dakotawicohan.org/lessons/film-booklet-dakota-iapi-teunhindapi-we-cherish-the-dakota-language/</p> <p>Daḡota Community Interviews: - Pt. 2 “To Reclaim/Kiyuwaste” from Daḡota lapi Teunḡindapi: We Cherish the Daḡota Language</p> <p>Daḡota language in this lesson: - Daḡota wiḡoh’añ – <i>Daḡota ways of living</i> - ikḡe wicaḡta – <i>common people/person</i> mitakuye owas’iḡ – <i>all my relations; we are all relatives</i> - Mni Sóta Maḡoce - <i>land where the waters reflect the skies</i> - teunḡindapi – <i>they cherish it</i> - wicooyake – <i>historical or personal stories</i></p>	<p>Handouts: - “Daḡota lapi Teunḡindapi” Reflection Worksheet</p> <p>Vocabulary: (add to ongoing wall chart or student notebooks) - de-colonization: <i>the process through which a colonized people reject the control and dominating ideas of the colonizing power; it can include actual armed resistance but also has meant Indians acknowledging past trauma and returning to their culture and language</i> - reclaim: <i>to take back something that was once yours</i> - perseverance: <i>the quality of being able to be steady and strong in one’s actions no matter how difficult it is</i></p> <p>MN 6th grade Social Studies Standards Alignment: - 6.4.4.19.3 Explain reasons for the United States-Daḡota War of 1862; compare and contrast the perspectives of settlers and Daḡota people before, during and after the war. (Civil War and Reconstruction: 1850-1877) - 6.4.4.20.4 Describe Minnesota and federal American Indian policy of the late nineteenth and twentieth centuries and its impact on Anishinaabe and Daḡota people, especially in the areas of education, land ownership and citizenship. (Development of an industrial United States: 1870-1920).</p>
<p>Recommended Reading for Instructors</p>	<p>Other Instructional Materials</p>
<p>Northern Lights Connections</p>	
<p>- Chapter 18 : Taking A Stand (digital 18.13-18.16; print pp. 402-04)</p>	

9.2 De-colonization: Dakota Perseverance in Mni Sóta Maḵoḱe

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

We learned about the process of settler colonization in North America and in Minnesota in particular, and how the treaty period and the U.S.-Dakota War of 1862 led to exile and violence and cultural loss for the Dakota people. Since that time, some Dakota people have moved back to Minnesota. However, most Dakota people who are from Mni Sóta Maḵoḱe or whose ancestors are from here are still living in exile from Minnesota. There are Dakota reservations again and people are teaching and learning the Dakota language and cultural lifeways in an effort to de-colonize themselves. De-colonization for an individual or a community is about rejecting the idea that the attitudes and culture of the colonizer are superior. It is about acknowledging the ways that you and your community have been dehumanized through past violence and cultural oppression and finding ways to become strong again in your own culture.

Finding that strength for Dakota people is different for each person. For some it might mean using kinship terms in daily conversation, or using the Dakota language more regularly or to introduce oneself, or actively recalling Dakota history and stories. Many Dakota people are de-colonizing themselves by striving to be ikḱe wicaḱta (“the common people”). We learned previously that ikḱe wicaḱta is a concept rooted in humility—we are no better and no worse than anyone else. The concept of ikḱe wicaḱta can be healing also, for both the colonized and the colonizer. Acknowledging each other’s full humanity allows both groups to live and work together with greater understanding, despite past trauma and violence. Seeing yourself in relationship to other people—mitakuye owas’iḱ—is a step forward on that healing path.

The Dakota have not just renewed their individual spiritual and cultural connection to Mni Sóta Maḵoḱe. In the 1970s, the political climate shifted because of the efforts of American Indian activists around the United States. As a result, laws were passed that supported Dakota people in reclaiming the Dakota way of life:

1. **1972** Indian Education Act—which recognized and comprehensively began to address American Indian’s unique educational and cultural needs, including language.
2. **1975** Indian Self-Determination Act—which recognized and deliberately worked towards respecting tribal sovereignty, specifically in planning, conducting, and administering their own programs and services.
3. **1978** Indian Religious Freedom Act—which allowed American Indians to practice their spirituality and religious traditions without legal penalty for the first time in the United States.

4. **1978** Indian Child Welfare Act—which established new laws and protective monitoring measures to ensure that American Indian children were no longer taken from their homes against their family’s wishes. This Act valued keeping Native children in Native families and communities.

Daḡota people today are following in the footsteps of their parents, grandparents, and ancestors who worked hard to pass on Daḡota wiḡoh’an and bring these increased rights to American Indian people.

9.3 View Pt. 2 “To Reclaim/Kiyuwaste” from Daḡota Iapi Teuḡhiḡdapi: We Cherish the Daḡota Language

Watch the second part of the DVD, “Daḡota Iapi Teuḡhiḡdapi: We Cherish the Daḡota Language” (about 18 minutes) or view online at <http://www.Daḡotawicohan.com/film-booklet-Daḡota-iapi-teunhindapi-we-cherish-the-Daḡota-language>. Go over the questions first on the reflection worksheet. Ask students to take notes or be prepared to discuss their responses to the questions. Feel free to stop after the first section and have students respond to the first two questions. Then discuss and continue watching Part 2.

9.4 “Daḳota Iapi Teuŋhiŋdapi” Reflection Worksheet

View Part 2 “To Reclaim/Kiyuwaste” of the video called “Daḳota Iapi Teuŋhiŋdapi: We Cherish the Daḳota Language.” As you watch it, think about what it is saying and what it is showing about the Daḳota relationship to their language. Answer the following questions. Use the back of this page if you need more room.

SECTION 1: (28:13-34:42)

1) Why did some Daḳota people discourage each other from speaking and learning the Daḳota language?

2) What feelings did you hear mentioned by different people in the video describing their experiences with the Daḳota language?

SECTION 2: (34:43 – 43:22)

3) What are some of the challenges that people run into when trying to learn Daḳota now?

4) At one point in the video Šišokaduta says: “When you learn the language then you’ll know yourself.” How do you think knowledge of a language and knowledge of yourself are connected?

5) The name of this video is Daḳota Iapi Teuŋhiŋdapi: We Cherish the Daḳota Language. Think for a moment about the word teuŋhiŋdapi, which means “they cherish it.” Why do you suppose the Daḳota people cherish the Daḳota language rather than just liking it or loving it? What is the difference between cherishing something or liking or loving it?