

# DAKOTA IAPI TEUNHINDAPI CONSORTIUM LANGUAGE CONFERENCE

June 23 – 25, 2009

Victoria Inn, Brandon, Manitoba

## **RECAP DAY ONE – June 23, 2009**

### **WELCOMING ADDRESS: Chief's Song & Acknowledgements:**

Chief Ken Chalmers – Birdtail Sioux Dakota Nation

Chief Cornell Pashe – Dakota Tipi Dakota Nation

Mr. Morgan Yates – Enbridge Pipeline, Inc.

### **The Pledge – Nic'inc'unzi**

- A personal pledge to make one's life better
- Pledge to keep language going through speaking Dakota, learning to speak Dakota, assist in teaching Dakota,
- Relating Dakota Culture and way of life to the language
- Teacher's reinforce and reassure that the Dakota Language is Sacred
- As community people we have a responsibility as leaders, parents, community members to keep our language alive
- Our pledge is to envision in the future of our children speaking Dakota Language in the future and developing fluency.
- The role of the father, mother grandparents and children is going back and practicing our traditional Dakota way of life.
- The Circle of Warriors – our Protectors, how to get men involved
- It is a difficult task but how are you going to make a pledge to keep our language alive.
- Make your own story – sacrifices – what are your going to do?

### **Keynote Address:**

**Leo J. Omani**

### **Synopsis of Keynote:**

The first to be discussed will be the word, Dakota, a Very Ancient Term that encompasses the worldview of the Dakota *Oyate*. The translation of the ancient names of the seven original bloodlines of the Dakota *Oyate* will then be discussed. The seven sacred ceremonies that pertain to the worldview of the Dakota *Oyate* will then presented. The dialogue then moves to the discussion of demystifying the names as assigned by those of European ancestry to the seven original bloodlines of the Dakota *Oyate*, now known as Dakota, Nakota, and Lakota. It concludes with the topic noted as, It is true: The Dakota *Oyate* in Canada since Time Immemorial. In academic terms, this written text corresponds to a triangular process of verification, which adheres to that of: (1) previous written sources, (2) Dakota *Oyate* Oral History Stories, and (3) What the Willow Cree (now known as the Plains Cree) being members of Prince Albert Grand

Council (PAGC), including the Swampy Cree and Woodland Cree have mentioned about the Dakota *Oyate* in western Canada.

**Breakout Session discussing Men's and Women's Roles and Responsibilities:**

**MEN'S ROLES & RESPONSIBILITIES**

- TO PROVIDE/PREPARE
- AKICITA PO!
- TEACH
- ROLE MODEL/SET EXAMPLE
- CORRECTING ROLES/RESPONSIBILITY.RIGHT/WRONG-DISCIPLINE
- SOCIETIES
- FAMILY TREE/TEACHING
- WOTAKUYE
- LAWS-(GENDER)
- NATURAL LAWS/SOCIAL PROTOCOLS
- SELF RESPECT
- DO NOT CRITICIZE/ENCOURAGE
- TEACHING/VERBAL NON-VERBAL TEACHING
- RECORDING/AUDIO-VISUAL
- BROKEN RECORD THEORY
- RESPECT-LAUGH, HUMOUR, CRY
- WOACHUN' (KINSHIP)
- HUNK'A CEREMONY (MAKING OF RELATIVE)

**ROLES & RESPONSIBILITIES OF DAKOTA WIN-YAN**

- OKCIAPE' (HELP EACH OTHER)
- KAUSPEYA WICHA-KYA (TEACH THE RIGHT/GOOD WAYS)  
MAKING A HOME FOR FAMILIES  
KEEPING FIRES BURNING  
WATER KEEPERS
- PURPOSE OF CULTURAL PRACTICES , DANCING ,MUSIC,  
QUESTION OF WHO SHOULD KEEP THE INFORMATION
- LANGUAGE BEGINS AT HOME (PARENTS-MOTHER-INA)
- LIFE-GIVERS & FIRST TEACHER FOR CHILD  
HUGE RESPONSIBILITY TO BUILD A FOUNDATION  
KINSHIP/RESPECT/KEEP THE TIES TO THE FAMILY &  
TRIBE/TIYOSPIYA  
LANGUAGE-KIDS-INDIAN/DAKOTA NAMES
- HOME/SCHOOL CONNECTION (NEED RESOURCES TO HELP  
RETAIN  
LANGUAGE)
- AS WOMEN NEEDS IDEAS/CREATIVITY TO GATHER RESOURCES  
FOR THE COMMUNITY (HIDE SCRAPER-DAKOTA TERM)

- SHARE RESOURCES FOR LANGUAGE
- WOMEN HEART POWER/COMPASSION
- COOKING TRADITIONAL MEALS & CRAFTWORK

## **HOW DO YOU APPLY REVITALIZATION OF DAKOTA**

- COOKING, SEWING & PARTICIPATING AT EVENTS
- WORDS ABOUT FOODS ETC. ( PLANTS , ANIMAL, COLOURS)
- COMMIT TO ONEHOUR PER DAY.
- SHARE AND SHARE SOME MORE. ONE-TO GROUPS, LEARNING IS A GRADUAL PROCESS.
  - KINSHIP-PARENTING FOR FAMILIES-RESPECT FOR EACH OTHER
  - RESPECT FOR YOURSELF
  - TO TRAIN CHILDREN TO BE RESPONSIBLE ADULTS
  - ROLE OF ELDERS TO HELP IN TEACHING THE ROLE OF YOUNG PEOPLE
  - BE PART OF SCHOOL
  - VALUES/DAKOTA NEED TO BE TAUGHT TO YOUNG PEOPLE
  - LEARNING CEREMONIAL/COMMON DAY OBSERVANCES-PRAYERS, TOBACCO, SMUDGING ETC...
  - GUIDANCE FOR YOUNG PEOPLE
  - TEACHING WHO THEY ARE RELATED TO IN THE COMMUNITY
  - DECOLONIZATION
  - TEACH EACH OTHER WHAT TO DO-TRADITIONAL PRACTICES FOR PRAYERS...
  - TRADITIONAL DAKOTA PARENTING STYLES
  - OBEDIENCE/GUIDANCE OF CHILDREN.TEACHING DISCIPLINE
  - CHOOSING WORDS WISELY
  - TEACH YOUR CHILDREN TO WORK HONOURING THEIR ROLE/PLACE IN THE FAMILY
  - UNDERSTANDING THE ROLE OF HOW YOU CAN HELP PEOPLE IN THE TRIBE/NATION.
  - SHARING.
  - CHILDREN WITH ADHD & OTHER NEURO PROBLEMS.
  - EDUCATION FOR YOUNG PREGNANT WOMEN.
  - SEXUAL HEALTH
  - FAS & ISSUES(STRUCTURE & ROUTINE CRITICAL TO SUCH KIDS)
  - STABILITY
  - DIETS/HEALTHY FOOD FOR FAMILIES/DAKOTA PEOPLE.
  - BE THANKFUL FOR EVERYTHING (CREATION, LIFE, TEACHINGS, BLESSINGS.)
  - NEED TO PRACTISE WHAT WE PREACH-PEOPLE DO THINGS WHICH ARE IMPORTANT TO THEM.

## **RECAP DAY TWO – June 24, 2009**

### **Keynote Addresses:**

#### **Katheryn Akipa – “*On the Death of a Language*”**

- Spoke about historical events highlighting the sacrifice of one’s winuna long ago for a political marriage for her community/tribe
- Kinship ties – system that keeps the ties together
- The dire straight of their language in her community – 2009 the critical states of their language
- How our language is strong on the Canadian side and how to harness this and help our Dakota relatives to the south
- “Measure of a Good Dakota is to be a good relative” – Key is to pick up your relatives and help them.
- Presented gifts to her relatives that have influenced her
- She shared a story of how one California tribe had lost the last of their speakers.
- She emphasized that we do not want to be in this state and take a strong stance and become a strong supporter for the revitalization and preservation of the Dakota Language.
- Challenges everyone
- Akicita po – rise up and become a protector of the language
- Zuya po – become a warrior – fight and protect our language
- Use technological – to fight the language loss
- Where are the long haired young men?
- Values – Need to overtly teach the Dakota Values to become decolonized
- Speak our language
- Maintain our language
- Practice our Dakota Values
- Each community can determine their own communal groups
- We have a human right to reclaim our Dakota Way of Life
- She went over Dakota Value Poster - To hang up this poster in our homes or up on the fridge to remind us daily
- Canada – has the speakers – establish reverse Residential School – to teach the language and ceremonies where they would not argue about Dakota culture.

#### **Ryan Wilson – “*Cultural/Language Integrity in Education and Intellectual Sovereignty*”**

- Language strands and pockets of language group speakers are founded in Canada whereas the languages that are endangered or have become extinct are on the United States.
- No small thing when we gather at this time of year
- This is the time of the year for Sundances, societies and lodges gathering
- June 25 - 133 years ago – watch the sun come up – our ancestors are descendents – Arapaho, Cheyenne, Lakotas and Dakotas – commemorating the Battle of Little Big Horn.
- Intellect – amenities of electronics and technology – higher access to technology we are weaker today. Due to:
  - Alcohol, drugs and hurting each other
  - Socially acceptable, lying, and deterioration of our political structure and way of life
- Look at our health, diabetes, heart disease, cancer, etc
- Financially we are weaker even with our casinos
- What made our people stronger 113 years ago – Sitting Bull – Battle had a Little Big Horn – What does it mean to be a man?
- Ryan shared his story of his own son – he was a 3 star sport athlete in Washington – How long does it take our boys to grow up we baby our boys – true – where are the men to help our boys become young men
- Are we too soft or easy going on our boys do we hold their hands too much do we challenge them
- 113 years ago – it was our young men who protected us. US was to teach our Dakota people a lesson by killing our elders, women, and children .
- To kill enough of them so that the Dakota people were not going to fight anymore
- Teen age boys were into their societies and roles, they had high regard to their families, tiospayes and roles and Dakota way of life.
- These young men knew exactly what to do – they knew intuitively what they were to do. The young men knew. Where did we lose our ability to know what is right and what is wrong.
- We are now destroying our own people – we know it is wrong for our own people to poison our own people – hooking our young people into drugs, when our own leadership give our youth drugs and alcohol
- We have lost our way – we have allowed our schools to do the jobs of our parents and grandparents
- Most of our schools are not equipped to help our children –
- Cultural responsive – Indian Education – look at stats – what are our kids going do with our education if there is a dropout factor.
- Empowered to do make your life what is it the other path is the path of victimization – no support – complaints, the dysfunctional groups in our community
- Make a simple choice be a contributor – belonging to a family, tribe and way of life
- Young people are not going to create their own way of lfe,

- Litefoot – young warrior' society – pulled him aside and only one way to create a society – As long as we have veteran's we cannot cal ourselves Warriors – continuity in Societies – disrespecting our way of life.
- Confusing world we live – trouble in the land, everyday oil and piplines, drilling tribes lined up to turn over their own sovereignty for our own people.
- US fighting and dying for a war that is not right – the riched country in the world and biggest national debt in US – invested all their money in the war – US trying to figure out which is a good tribe or bad tribe – America trying to rebuild in Iraq and what is the US doing for their own tribes in the US
- Think about everyday life and what they had historically – maybe it would have been nice to live without the horse and borders, it would nice to steal horses, and even steal their women
- To think these benchmarks, our first pipe came to our people, when first created, very few generations have been picked to choose their massive moral obligation to help in language preservation and way of life.
- Their family loves them enough to speak to them in their Dakota Language
- Generations of social control where is their next meal going to come from, their next job, where does language fit into this.
- There is a struggle to maintain their language, when you get stuck in this box of time – our people were visionaries
- Visionaries in the area of health, status way of life in 5, 20, 100 years and the decision we make, or whether helping him in Washington DC the decisions made will effect their life
- Chiefs from long ago, Gall, Sitting Bull, Crazy Horse, etc we look with encouragement when we look at them They must of really cherished our people thinking seven generations: they fought for us, lived for us, prayed for and died for us.
- Discouraged when take this for granted – Easy now but it was not easy like this
- Battles that took place had been well thought out they had very high critical thinking skills: they were geniuses and they all will go down in history.
- We are the last group of first language speakers – they did everything they could to protect them – are we doing everything we could to protect ourselves – we have to protect our sovereignty and jurisdiction in our land and water – to protect sovereignty – no one else controls this
- The governments and churches outlawed our language speaking, ceremonies were all outlawed – we are either going to give up or keep coming out to these summits and talk about what we have accomplished over the year.
- Caught up in our prayers – praying for our languages – it will always be here and pray for these things and have to put the action behind it.
- To gather like this if we have knowledge not be stingy but to share it.

- The Elders and language speakers are all leaving us and we only have so much time – we have to have a sense of urgency and live for the best – to live it without regrets and to have everything and try our best and do not have regrets and always be ready that is what we have to do
- The right support and technicians to help us in our community – purest form of Indian Education when we run our own – to even home school – Chairman of the Tribe in Turtle Mountain – Open an immersion schools where fluent speakers can be produced. Hours and hours everyday to be immersed in the language and in schools.
- Core values, stories, histories, knowledge of the language and protocol to teach the children
- Intellectual Sovereignty – control the governance and self determination
- Every tribe lines up in Washington to help them pay for all service agents – intellectual sovereignty – have to be brave enough to be ready and how to get ready – are we on that track and what to do to get on that track – prepped teacher for their Immersion program – what is the best way – used their students as guinea pigs – work in progress
- What should our children learn in these schools – curriculum
- Matter of time – to act boldly and work at it – it is hard to do and gets discouraged – when band and funding is not available
- When our own people get after us – we have to do it NOW – Language had a lifeline – we had jealousy or community gossip and negative feedback and they do not assist us in what is the right thing to do – You can do it – DO and DIE – can we live without our language – there are tribes that are living without a language = go and see how they live and govern themselves – Ryan has list of these tribes should one want to observe them
- Navajo Code Talkers – Congressional Gold Medal – these men – Lakota Code Talkers as well – to give honour to men who deserved honour- America believes in Patriotisms – Our Indian Soldiers served and enlisted into the army – they are the true patriots
- How to push language legislation in the US and used these veterans and Code Talkers – Esther Martinez Act a Bill passed in Congress to recognize our First Nations Languages– and give all Code Talkers a National Congressional Medal
- Flat cedar – use cedar from Washington – was given as a gift to the conference.

AFTERNOON BREAK OUT SESSION:

WORKSHOP 1 – BRIAN CHARGING CLOUD – “PRESCHOOL IMMERSION”

WORKSHOP 2 – MARCIA HALFE – “LATERAL VIOLENCE – THE IMPACT ON LANGUAGE REVITALIZATION”

WORKSHOP 3 – MIKE CARLOWE JR. – “LAKOTA, NAKOTA/DAKOTA SUMMIT & TECHNOLOGY”

WORKSHOP 4 – RYAN WILSON – ESTHER MARTINEZ LANGUAGE ACT PROCESS”

**Dakota Language Bowl Winners:**

**Consolation – Canupawakpa Waziya**

- **Jessica Chaske**
- **Tahnee Sutherland**
- **William Eagle Jr.**
- **Devin Sutherland**

**Runner Up – Wahpeton**

- **Denille Standing**
- **Noah Parenteau**
- **Evan Daniels**
- **Jullian Bird**

**Champion – Canupawakpa Koda**

- **Jasmine Hall**
- **Jason Taylor**
- **Naomi Chaske**
- **Jasmine Bell**

**Special Thanks to:**

**Facilitator – Harold Blacksmith**

**Scorekeepers – Marty Ross, Mike Thiessen**

**Judges – Henry Clearsky, Jean Eagle, Mary Hall, and Margaret Wacanta**

**RECAP DAY THREE – June 25, 2009**

### **Grand Chief Morris Shannacappo – Southern Chief's Organization**

- He is always happy and proud to hear the Dakota people speak the Dakota language. It is a beautiful language.
- Shared personal story
- The beauty of family, culture and traditional knowledge and Mother Nature were awakened within him through a spiritual journey
- Very proud of the Dakota Nations for not signing Treaties – so our people can stand up fight for what we believe in
- Impact of Residential Schools on our people
- To protect Mother Earth – even if it means to go against Corporations
- Push for the languages for the children
- To look after our children, people, and Nation.

### **Stephanie Charging Eagle**

- **Greetings to Elders, participants and Drum Group**
- The Western Way of Education – Wasicu Education
- Parents – encouraging us to learn about the wasicu way of learning
- Her parents wanted them to speak, read and write in the English language
- Western Education attainment allows our people to think at a higher level of thinking
- Listen, observe and think about it before you take action and speak
- Opinions are valued and not
- As a trained classroom teacher she has learn to acquire methodology and techniques to teach the language
- How do we use these tools in teaching Dakota language to our children
- 1979 – as a Lakota speaker – offered a job to set up their Lakota language and culture teachings. She began teaching Lakota in the classrooms.
- This started her teaching career.
- 30 years of Lakota language experience and she uses her own personal experiences to assist her in teaching the Lakota language
- In the US, are now struggling with the issue of not producing language speakers – knows that this is not working
- She has gone out and went on her own and do consultant work.
- Dakota Curriculum should not be integrated it should be Dakota curriculum
- Our own people to come into the classroom to teach our traditional Dakota teachings – using the Provincial or state standards and develop our own classes.
- History and Culture – our own history and tribal governments – 1861 – 1867 what happened at that time - know the jurisdictional issues – federal, state and provincial laws – using the Lakota Language throughout the lessons –
- The use of the language as a calming effect on the children

- Integrity – as a Lakota person – we have to be good to ourselves and others
- Leaders who are doing wrong and are doing inappropriate things
- Re-invent the wheel – the wheel is there and we have to find out how it is going to work for us
- Learn to use the system to help ourselves and families and not to give up their Lakota-ness as the same time
- We are now at the place where we have to go back and practice our Dakota values
- Use our cultural teachings and go with it instead of criticizing what is in front of you
- Our young mothers need to learn that they made a commitment to a child's life and to look after and nurture this child until they are able to live on their own
- We want our children to speak only in Dakota and use only the language of the oppressor only to communicate with them
- Take the challenge – zuya pi – in the area of language – count coup on the language – to take the language and work with it

**Break Out Sessions:**

WORKSHOP 1 – EUGENE ROSS – ***“Preserving Dakota Culture”***

WORKSHOP 2 – STEPHANIE CHARGING EAGELE - ***“The Child is Sacred: A Culture-Based Behaviour Model”***

WORKSHOP 3 – DANNY SEABOY – ***“Teaching Dakota Culture in a School Setting”***