

Session # 2

Presenter Name : Noella Eagle
Title: Language Advocate



Presenter Biography

Noella Eagle is a member of the C’anupawakpa Dakota Nation. Noella is an educator. Noella just completed her Masters of Education in July 2016 and now currently in her second year of her Doctoral degree. The importance of language transcends into cultural awareness and how it creates positive self-identity, positive self-esteem, which creates positive self-sustainability in personal and academic success. The key understanding that language is a life line to an intellectual knowledge base as we are the next generation of knowledge keepers. Noella cherishes her tiwahe (family), tios’paye (extended family), and Dakota Oyate. Noella is an Ina (Mother) to two sons, a Kuns’i (Grandmother) to a takoza (granddaughter). Noella is a horse owner. Noella values her Dakota language and way of life.

Presentation Title: IYEKIYA UN IAPI (LANGUAGE IS IDENTITY)

Presentation summary:

The presentation will speak to the importance of “Why indigenizing curriculum for language and culture is key within our education systems and communities”. Noella will walk you through personal journey of decolonization and developing strategies within the classroom setting and personal commitment to language learning. These strategies create participants with a rooted sense of cultural identity and language. It creates ownership of language and culture within the students and those that are language learners.

Presenter Name : Joe Bendickson
Title: Dakota Language Teaching Specialist

Photo:



Presenter Biography

Sisokaduta is an enrolled member of the Sisseton Wahpeton Oyate. He teaches Dakota language at the University of Minnesota. Sisokaduta didn't grow up speaking the Dakota language. He learned it as a second language. His grandparents were fluent speakers and he wants to pass on the Dakota language to the next generation

Presentation Title: DAKOTA LANGUAGE DICTIONARY APP

Presentation summary:

We know our Dakota language is endangered and we want to make it a living and breathing language before our fluent speakers leave us. We also know that the number of fluent speakers dwindles every day, limiting our access to them, their time, and knowledge. It is difficult for second language learners to have access to fluent speakers to aid them pronunciation of Dakota words. With those factors in mind the Dakhota lapi Okhodakichiye and The Language Conservancy are collaborating to develop a talking Dakota language dictionary. What does the Dakota Dictionary app do? How will it help second language learners? How will the app be made available? How does this help revitalize and promote all the dialects? The app gives a recording of a fluent male and female speaker saying every Dakota word. Second language learners will be able to hear fluent speakers saying over 22,000 Dakota words. This new tool will be available on smartphones and tablets in summer 2018 via the App Store or Google Play store. It will create an oral record of our language that can be added to over time. It will include word variations from different dialects. The end result will be a great new tool in the effort to revitalize and make our language more accessible to all our Dakota people.

Presenter Name: Stephanie Charging Eagle
Title: Teacher, BS in Education and M.Ed./Gifted Education



Presenter Biography

Stephanie Charging Eagle is an enrolled member of Cheyenne River Sioux Tribe of South Dakota . Her Lakota name, *Tasina Ska Win* (White Shawl Woman) is her late grandmother’s name. *Tasina Ska Win’s* first language is Lakota and is proficient in English. Her educational background includes a BS in Education and M.Ed./Gifted Education. Her professional career includes teaching Social Sciences, Lakota Language and Native Studies to PreK-12 and higher education. *Tasina Ska* has over 30 years in teaching, research, and administration of Native Language programs.

Presentation Title: KEEPING THE OCETI SAKOWIN THOUGHT AND PHILOSOPHY IN LANGUAGE DEVELOPMENT

Presentation summary: This presentation will introduce the three language dialects of Oceti Sakowin (Seven Council Fires). Dakota is an historically oral language and the culture of Oceti Sakowin is imbedded in Dakota thought and philosophy. The challenge for schools and other institutions to teach Dakota in an institutional setting has been great.

As a life-long learner and educator, presenter will provide a background of how Dakota has changed and its impact on the contemporary culture and society. Her first language in Lakota has enabled her to study Lakota dialect in an educational setting. Presenter will provide examples of curricula that she assisted in process of development. The process is important to how schools and other institutions can meet the challenge to maintain the oral language dialects of Oceti Sakowin.

Presenter Name : Kevin Tacan

Title: Brandon University Professor - Dakota Language



Presenter Biography

Hau mitakuyapi. Wasicu chaze waye, Kevin imakiyapi do. Wipazoka Wakpa ed wati. I've been teaching Dakota at Brandon University for 5 years. In that time I've learned much about how to deliver a program and how to engage indigenous students. There are challenges every year and it seems that lessons constantly change to meet student needs.

They enter the program in different levels of Dakota language consciousness. To assist in their advancement, I have to quickly assess their skills and then develop a program specific to that class. It can be challenging but it is worth it to know that our Dakota language will continue.

I enjoy sharing my knowledge of the language and our culture to further develop indigenous students. This course assists them not only in my class but with understanding their other classes and provides a foundation for them as they navigate higher learning. Lifelong learning of Dakota is something we all are participants in, and taking from each speaker and using their knowledge, ensures enhanced worldview.

Presentation Title: Pray in your own Language

Presentation summary:

There are words and phrases we only speak in certain situations. Ceremony has a different flow and words that aren't used in everyday Dakota language.

When we talk to wakan tanka in our language we honor mitakuye owasin. Our language is said to be wakan and the teaching is that we watch what we say. Once it comes out of your mouth it can't be taken back. Dakota thought was to be positive and encouraging. Through colonization we have lost that, even within our language. In order to get back to how we once were we must return to the foundation of who we are. That's the relationship between Dakota and wakan tanka.

This session will explore language in prayer and understanding song lyrics and when and where they should be sung.

Presenter Name : Kevin Tacan

Title: *Brandon School Division Aboriginal Elder*

Presenter Name : T and Tipiziwin Tolman Title:



Presenter Biographies

T Rich Tolman is a Itazipcho & Hokwozu Lakota as well as Cherokee, Lenape and English descent. T is a graduate from Black Hills State University, Spearfish, South Dakota with a Bachelor's in American Indian Studies. T is a former teacher at Black Hills Academy, Rock Creek Tribal Grant School, and the Wichakini Owayawa, the Lakota Language Immersion school on Standing Rock. T was an instructor at the Lakotiyapi Summer Institute for Lakota Language Immersion Methodologies in 2017.

Tipiziwin (Yellow Lodge Woman) Young - Tolman is Wičhíyena Dakǰóta and Húŋkpaŋǰa Lakǰóta from the Standing Rock Indian Reservation in North Dakota. Tipiziwin is a graduate of Sitting Bull College, where she earned a Bachelor of Science degree in Native American studies. She also completed the College's Lakota Language Education Action Program. Tipiziwin worked as the Lead Lakota Language Activities Instructor in the Lakota Language Nest at Sitting Bull College in Fort Yates, North Dakota from 2012 to 2017. She served as a member and co-chair of Standing Rock's Education Consortium's Lakota Language and Culture Committee and taught at the Standing Rock Sioux Tribe's annual Lakotiyapi Summer Institute. Tipiziwin is currently enrolled in the Titooqan Cuukweneewit Project, at Washington State University, a professional development program designed to create engaged, critical thinking indigenous educators.

Presentation Title: The Transformative Power of the Love of Language

Presentation summary: Our presentation objective is to take participants along on a journey of an overview of the application of an immersion program within a tribal community including the successes, challenges and lessons learned of actively participating in the process from the inception of an idea and dream to the challenges of sustaining a productive language rich educational environment within a tribal community. This will also include pertinent and quality information and resources but not limited to the following content areas of tribal language revitalization: quality second language learning and teaching methodologies, effective language immersion teaching methodologies, community & parental engagement, normalizing tribal language in the home, educational and community spaces, the correlation between healthy homes, communities and tribal language revitalization, the challenges and successes tribal language revitalization brings to a community, quality tribal language lesson planning with explicit language learning objectives and curriculum development. We will share the vision of Standing Rock's language revitalization movement as well its successes and challenges in a radically honest manner, with hopes that whoever hears the message, can learn from our journey and be inspired to take their own steps in establishing or strengthening their own tribal language immersion or revitalization initiatives personally or at a community level. This session will explore language in prayer and understanding song lyrics and when and where they should be sung.

Presenter Name : Sheila McKay + Arlene McKay

Title: *Brandon School Division Aboriginal Elder*



Presenter Biography

Sheila McKay (Tunka Washte Win) grew up in Sioux Valley in a Dakota traditional family. I was raised by my Kusi (Grandmother) till I was 16 then attended residential school, my mother (Eva McKay) also attended this same school. I completed high school, taught 7 years, and obtained my Bachelor of Social Work and worked several years in this field. Dakota is my first language and was exposed to English at 8 years old; I am a fluent Dakota speaker. My family lives a very Dakota traditional life and we live our culture, and speak our language which we now teach our children and grandchildren.

Arlene McKay (Wahca Mani Win) Is from the Sioux Valley Dakota Nation. Arlene was raised traditionally with the Dakota wicoha. Arlene worked as a social worker with the Dakota Ojibway Child and Family services for 10 years on Sioux Valley. It was this experience that she came to realize that culture, language and spirituality was a missing factor in the wellbeing of the community. Arlene then made the decision to return to school where she received her Bachelor of Education Degree. Arlene now teaches the Early years at Sioux Valley Dakota school where she incorporates the Dakota wicoha into the classroom.

Presentation Title: Dakota Wicoha (Worldview)

Presentation summary: The Dakota people have been here since time immemorial. The Wicoha –Dakota way of life was given to them by the Creator and with it came specific instructions which would provide a purposeful and fulfilling life. In this workshop Dakota Traditional knowledge such as; spirituality, language and culture will be focused as foundation to Dakota identity.

Participates backgrounds will be acknowledged and given wicoha strategies that they can apply to their lives so they may live an authentic Dakota way of life