

Language and level: Dakota, Level 3, Postsecondary

Theme: Aspects of “Wą́ąąą”

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Understanding Different Aspects of “Wą́ąąą”

Context:

This IPA is designed for the College level Dakota language class at the start of the third year advanced level of Dakota. The students have finished a two year sequence and are now ready to move into a language class where they will start to not only get the Dakota language, but also gain deeper insight into the Dakota perspective on certain topics. These students are in a LCTL (Less Commonly Taught Languages) classroom so the classroom size is very small usually ranging from 4-6 highly motivated students many of whom wish to teach Dakota in their home communities.

The Dakota Language Department within the American Indian Studies Department at the University of Minnesota is one of the oldest indigenous language programs at the college level in the United States. There has always been a two year Dakota Language sequence but with a recent allocation of money from the state of Minnesota, the program is currently being expanded to meet the need for not only those who want to learn Dakota but those who want to teach it as well. The first step in this was to establish a much needed third year in the Fall of 2007.

Big Idea (based on *Understanding by Design*)

Big Idea: Wą́ąąą (holy, sacred, mysterious, powerful something that has the ability to give or take life)

Enduring Understanding: The Dakota have many perceptions of wą́ąąą depending on the context of the object or entity.

Guiding Question: In what ways do the Dakota, and other cultures, view supernatural creatures as more than ordinary or wą́ąąą?

Overview of the Unit:

This IPA will focus on the Dakota concept of “wą́ąąą” which has many different meanings and is used in a wide variety of Dakota words but its core meanings have always been “holy, sacred, mysterious, something that has the ability to give or take life.” It is part of a larger unit based on “Wóýakapi Waą́ Déčed Oyakapi” (Traditional Dakota storytelling). Some of these concepts can be difficult to grasp in the language classroom but the relationship that we Dakota have to the language is an integral part of how we understand “wą́ąąą.” We will look at the oral part of Dakota history through stories and how “wą́ąąą” comes through in those stories as told from a Dakota perspective.

Estimated Proficiency Level:

Speaking: Intermediate high (*ACTFL Proficiency Guidelines*)

Writing: Intermediate mid (*ACTFL Proficiency Writing Guidelines*)

Content/culture goals:

Students will:

- identify differences in meaning when using “waḡaḡ” in Daḡota.
- recognize similarities and differences between the Daḡota perspective and their world today with Euro-American influence or perspective(s).

Language Goals:

Students will:

- use the Daḡota story telling format.
- practice sharing stories and opinions on those stories.
- ask questions to get information about others.

Overview of the Task:

The Daḡota word “waḡaḡ” cannot be translated into English with any single definition or concept. I will use an authentic traditional story from Naomi Alberts, an elder from the Mni Waḡaḡ Oyate (The Spirit Lake Reservation in North Dakota). She tells the story of a creature (Unkṡehi) that to this day, still lives in the water at Mni Waḡaḡ. The reservation was formally called “Devil’s Lake” and she explains why they say “Devil’s Lake” to describe the ‘Unkṡehi’ which is a being that is “waḡaḡ.” The influence of English and Christianity also will be looked at because before the coming of the Euro-Americans, there was no Daḡota word or even concept for ‘devil’ though “waḡaḡ” is used to describe him as well (Waḡaḡsica-Devil).

Order of tasks: It makes sense to me to do this task first with the interpretive, then the presentational and finally the interpersonal. The interpretive task will give the students an idea of what level of language they will be expected to produce. The presentational will have them researching and telling a story to the class which will set them up for the interpersonal task at the end where they share and discuss two stories that they've heard in class.

Goal/Role: Students need to understand the many uses of “waḡaŋ” and how it applies to the modern usage and the supernatural both of which are a part of the daily life of the Daḡota. The students will gain an insight into the art of storytelling by hearing a traditional Daḡota story and then take on the role of storyteller by telling a story using Daḡota storytelling techniques

Audience: The audience should be peers and the instructor but it should also be for native speakers at this level of proficiency.

Situation: Because of the importance of storytelling in the Daḡota language, students need to be aware of the storytelling framework both in and outside of the classroom

Product, Performance, Purpose: Students will create a story in the presentational task (task 2) that emulates Daḡota storytelling while showing an aspect of waḡaŋ.

Standards & Criteria for Success: Task 1 will have a comprehension guide, task 2 will have a rubric and task 3 will have a rubric

Timeline for the IPA:

This IPA will take approximately two weeks (ten fifty minute class periods).

Day 1 Students complete interpretive task.

Day 2-8 After the interpretive assignments are returned, six class sessions will be devoted to preparing for the presentational task (before that assignment is given):

Day 2-3: What is the use of “waḡaŋ” in the story? Discussion of the Daḡota and Wašicu (Euro-American) perspectives on “waḡaŋ” will give out guidelines for the presentational task at the end of the third day.

Day 4: The art of Daḡota storytelling and what words are present in most/all stories.

Day 5: What supernatural creatures exist in the Daḡota world and to the outside world? Are these creatures viewed as sacred? Why or why not?

Day 6: Peer review of complete rough drafts

Day 7: Peer reviews returned to students and discussed

Day 8: (4-5 minutes per student) Students use power point (or some visual) to tell a story about a supernatural creature (either Daḡota or Wašicu) that they have researched and their thoughts on how it is viewed by others and their thoughts on how it fits into something that is “waḡaŋ.”

Day 9: Students will share with me their thoughts and ideas about one story told by another student in preparation for the interpersonal task.

Day 10: (10 minutes) In pairs, students will take turns and summarize and discuss their story with a peer and ask each other about their stories.

Task 1: Interpretive Task

Materials needed:

- Comprehension Guide: Waḡaŋšica Bde Wóuŋspe (modified from ACTFL Integrated Performance Assessment manual)
- Audio clip: “Waḡaŋšica Bde” as told by Naomi Alberts
- A transcription of the story in Daḡota

This audio will be appropriate for the cognitive level of third year students because they have had some prior exposure to Daḡota storytelling and some basics in how the Daḡota use “waḡaŋ” for a number of beings and objects.

The students will listen to the story twice with a transcript of the story in front of them before they see the questions and once with the questions after I give them out. They should be able to start filling out their sheets on the third listening and complete it. I would also give them a fourth listening to allow them to look over their answers.

Because of their level, I would have the questions in Dakota as well as their answers. I may check for comprehension in English after I have viewed their answers if it appears that there was a common question or idea that may have been missed.

Essential Questions: What does “waḡaŋ” mean in the context of “Waḡaŋšica Bde”?
 What is the Dakota perspective and the Wašicu perspective on Uŋkṭehi?

Interpretive Task

- Two listenings of “Waḡaŋšica Bde”
- Third listening with questions for them to answer to check comprehension
- A fourth listening to let students check over their answers and give to me at the end of class

Description of the Scoring for the Task: Scoring for the Comprehension Guide

Section 1	3 points, with the potential for partial credit
Section 2	1 point / answer, for a total of 9
Section 3	<u>3 points per section for a total of 6</u>
Total	18 points total

Extracting the big idea(s) from the narrative is the primary focus as is the ability to elaborate on the concept of “waḡaŋ” while looking to the past for meaning and to the present so sections one and three are scored higher. Section 2 is really a basic check for comprehension but it will help guide them to answer the final section.

Waḡaḡsica Bde Wóyakpi

(Naomi Alberts oyake)

Ehaḡna wóyakap waḡ déḡed oyákapi úḡḡaḡ o ehaḡna Daḡota oyate ikdag ománipi kéyapi. Uḡḡaḡ de maḡoḡe kiḡ ded ahiṡi úḡḡaḡ koškag hena ṡokaheya šni ayaba tukted ṡok aya kab aiš táku héḡeni kab hena abdezapi úḡḡaḡ táku waḡ waḡyaḡkap kiḡ he híḡhaḡnaḡici paha akaḡ óksaḡya éṡuḡwaḡ waḡka úḡḡaḡ iknuhna híḡhaḡnaḡici táku waḡ waḡyaḡkap úḡḡaḡ mni kiḡ etaḡhaḡ táku waḡ skaye na maḡpiya étkiya šotas'e iyaye a k'a aḡe mnig ed icipaš híḡḡipaye hohe hoši ḡipi úḡḡaḡ wiḡašta iṡaḡcaḡ kiḡ hena heyab kéya he táku héḡa (haḡ) abdeza po eya héḡe ho aḡe híḡhaḡna han aḡe nakuḡ ekta pahag héḡiya iba ekta éṡuḡwaḡ kab úḡḡaḡ ake nakuḡ hecalici taku waḡ šotas'e iyaye unkaḡ hena ked (kiḡ?) mni ake hektakiya mnig ekta híḡḡipaya úḡḡaḡ he táku wamaḡaškaḡ kaiš táku waḡaḡ héḡa e keyápi úḡḡaḡ he waḡna ekta ṡiyata hoši ḡip úḡḡaḡ ake nakuḡ iyecelici waḡyaḡkap ce eya ho ece ṡioṡi kiḡ ed wicašta tona iṡaḡcaḡya kapi hena iyukcaḡp uḡḡaḡ he wabduškaḡ, iš taku waḡaḡ heca kaiš waḡaḡšica heca eyapi hohe heced waḡna iyukcaḡpi úḡḡaḡ ho hetahaḡ heḡed waḡna de maḡoḡe kiḡ ded waḡaḡšicabde eciyapta ce eyapi keyapi ho heuḡ dehaḡ aḡpetu kiḡ dehaḡyaḡ waḡaḡšicabde eyapi

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Çaže _____

Waḡaḡsica Bde Wóuḡspe

Wóeçuḡ Ṭokaheya

Ṭokaheya Waḡna wóyakapi kiḡ “Waḡaḡsica Bde” anayaḡoptaḡ. He tóḡed idukçaḡ he? Wóiyukçaḡ ṭaḡka tónakca he? Daḡotia owa wo

Núḡpa Daḡotia ayupta po

1 Ehaḡna Daḡota oyate kiḡ omaniḡi. Tokca uḡ?

2 Tuweweḡa yewiçayapi he? Tokeca?

3 Pahag hetanḡaḡ táku waḡyakapi he?

4 He táku abdezapi kiḡ taktoḡuḡ he?

5 Tóhni abdezapi he?

6 Wiçaştag hena kıpi héehaŋ taktokunpi he?

7 Wiçašta iŋaŋçaŋ kiŋ taku wiçaşipi he?

8 Wiçaştag hena ake kıpi héehaŋ wiçašta iŋaŋçaŋ kiŋ hena tak eyapi he?

9 Tókca uŋ Waŋaŋşica Bde eyap çée he?

Yámni Wiçašta iŋaŋçaŋ kiŋ “Waŋaŋşica” eyapi tka Waşicupi kiŋ héçi ahiŋip şni eçed wóyakapi kiŋ de oyakapi ye/do Wiçoiie kiŋ de “Waŋaŋ” uŋpi tka táku ƣapi he?

Waşicupig hena wiçoiieg he “waŋaŋ” úŋpi tka ehaŋna k’a dehaŋ “Waŋaŋşica” táku ƣapi he? Tuktekted aƣideçeca? Tuktedked iciŋtokca he? Tóked iduƣaŋ he?

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Name_____

Wakansica Bde Lesson

First activity

1 Now you have heard the story of Wakansica Bde. What do you think about it? What are the big ideas/thoughts from it? Write them in Dakota.

2 Write you answers in Dakota

1 Why were the Dakota traveling around?

2 Who all did they send out?

3 What did they see form the hill?

4 What did the thing that they saw from hill do?

5 When did they observe?

6 When the men returned back to camp, what did they do?

7 What were they instructed to do by the leaders?

8 When they returned back to camp again what did the leaders say?

9 Why is it called Wakansica Bde?

3 The leaders used the term Wakansica (can mean devil or something that is holy and bad, mysterious and bad, powerful and bad) in the story but it was before colonization. What does Wakan mean in this context then?

The Euro-Americans also use this word “holy but what did Wakansica mean in the past and what does it mean today? Is it sometimes the same, sometimes different? What are your thought on it?

Task 2: Presentational

Materials needed: Rubric for Presentational Task

Essential questions: How do the Dakota view supernatural creatures?
How does “waḡaŋ” apply to these creatures?
What elements are necessary to make a story “Dakota”?

Description of the task:

Instructions to be in Dakota:

You are going to tell a story using the computer and images (power point). The Dakota nation has many stories and they use the word “waḡaŋ” many times. Every day, around the earth there are many sacred and holy things that are discussed but sometimes we still do not understand many of these things that are viewed as “waḡaŋ.” These are some of them: The Devil, Bigfoot, the spirit in the water, thunderbirds, dragons, the little tree dwellers, Uŋktomi the trickster. Where are they from? When Wasicus see these things, what stories do they have? You will also tell a story. Your fellow classmates and I want to know what you think about this particular story / creature so when you are done telling it, we will understand your perspective

Days 2-8 Timeline for Presentational Task:

Day 2: What is the use of “waḡaŋ” in the story? Is there Christian influence on how “waḡaŋ” is viewed today? Discussion of the Dakota and Wasicu (Euro-American) perspectives on “waḡaŋ.”

Day 3: Continued discussion of the Dakota and Wasicu (Euro-American) perspectives on “waḡaŋ.” I will give out guidelines for the presentational task at the end of the third day.

Day 4: The art of Dakota storytelling and what words are present in most/all stories. How do the Dakota start out their stories and why is “kéye” and “úŋḡaŋ” used to often?

Day 5: What supernatural creatures exist in the Dakota world and to the outside world? Are these creatures viewed as sacred? Why or why not? How are these stories often told and when do people believe them (or not)?

Day 6: Students will come to class with drafts of their finished presentation ready for peer reviews and a copy will be given to the teacher as well.

Day 7: Peer reviews completed as well as teacher input and corrections all to given back to the student in preparation for presentation.

Day 8: (10 minutes per student) Students use power point (or some visual) to tell a story about a supernatural creature (either Dakota or Wasicu) that they have researched and their own thoughts/reflection on how it is viewed by others and their thoughts on how it fits into something that is “waḡaŋ.” I would like students to use a visual such as power point to help facilitate meaning for the other students. After having discussed “waḡaŋ”, students will be able to discuss their thoughts and even the thoughts of others on which supernatural being they have presented a story about. Students will also turn in a reflection on the assignment.

To ensure that the students have full understating of the task, the timeline will be included on the assignment that I give out on the third day. The instructions will be in Dakota but will be accompanied in print with the English to avoid any misunderstandings.

Peer review(to be done in pairs): They will be told to focus on:

- Clarity: How does the information flow? Does it follow a logical progression?
- Appropriateness: Will their presentation and use of language represent a Dakata perspective?
- Big ideas: Do the big ideas come through in the presentation?
- Audience: Their presentation should be presentable to native speakers
- Storytelling: Their story should contain elements of traditional Dakota storytelling

Students will exchange papers and then take turns giving each other feedback for one full class session, so there should be time for adequate discussion. Description of Scoring Rubric:

Scoring Rubric for Presentational Task

Non-negotiables

- _____ Skit lasts between 2-4 minutes
- _____ Final copy of script is turned into teacher before performance
- _____ Both partners have substantial and approximately equal speaking roles
- _____ Skit is performed without reading from the script
- _____ Skit includes at least 1 dependent clause

The non-negotiable items were chosen because they will help with the interpersonal presentation in the end. They time limit will tell how much language needs to be produced. Because Dakota is an oral language, telling a story really does need to be told from memory or internalization of that story. I, as well as other students, am looking for student insight into how they define concepts of “waḡaŋ.” I need the final copy turned in before so I can have prior knowledge of where everyone is with their development and learning.

Students will be given the rubric in advance. Language function, impact, content, comprehensibility, and accuracy make up the rubric. These are some of the essentials of storytelling and I want the students to see all of this in advance so they can work towards their goals rather than being surprised.

Instructions to students (same as provided in English earlier for this task):

Wóyakapi waŋ odakapi kte do. Wísdodye uŋ, wóyakapi odake kte k’a nakun itowapi nuŋ kte do. Daḡota Oyate kiŋ wóyakapi nína óta yuhapi k’a wiḡoie waŋḡig he “waḡaŋ” eyap čée do. Aŋpetu iyohi, maḡasitomiyaŋ táku waḡaŋ óta iwouŋhdakap čée tka tuktekted dena táku waḡaŋ uŋkokhniḡap šni do. Dena uŋge eepi: Waḡaŋšica, “He táku he”, Unkṡehi, Wakinjaŋ, Wabduškakinjaŋ Ṣáŋka, Čaŋoṡiŋdaŋ, Uŋktomi. Totaŋhaŋpi? Wašicupi kiŋ hena wawiḡayakapi heḡihaŋ, tóḡed iyukčaŋpi he? Ništo, wóyakapi waŋ odake kte tka tóḡed idukčaŋ sdodunyaŋ uŋčiŋpi kte héuŋ odake adaštaŋ kiŋhaŋ wóiyukčaŋ niṡawa unkoyakiyakapi kte do.

Peer Assessment / Teacher Assessment Scoring Rubric for Presentational Task

	Exceeds Expectations	Meets Expectations Strong	Weak	Does Not Meet Expectations
Language function	Language is used to express a variety of meanings	Language is used to express meaning	Language is used to express limited meaning	Language use is restricted to memorized phrases from class; little effort to create language
Impact	Students use power point to fully maintain the interest of the audience; language selected with audience in mind	Student use some visuals to maintain the interest of the audience; most language/visuals selected with audience in mind	Students use of power point is limited with visuals to maintain the interest of the audience; some language/visuals selected with audience in mind.	Students use of power point is minimal with visuals to maintain the interest of the audience; language use is inappropriate and/or story is unappealing to audience
Content	Students have a clear theme that is well articulated and supported with many examples and details	Students have a clear theme that is fairly well articulated and supported with some examples and or details	Students have a theme, but skit digresses or is unfocused; few examples or details to support main idea	Theme is unclear or nonexistent
Comprehensibility Word choice, accent and pronunciation	Message clearly understood by audience; Accent/pronunciation is easy to understand	Message mostly understood by audience; Accent/pronunciation is mostly easy to understand	Parts of message understood, some errors that inhibit meaning; Accent/pronunciation sometimes difficult to understand	Message confusing to audience, many errors that inhibit meaning Accent/pronunciation difficult to understand and inhibits meaning
Language control: Accuracy	Language is accurate for familiar forms, with some errors in newer and more complex forms	Language is mostly accurate for familiar forms, with more errors in newer forms	Language includes several errors in both familiar and unfamiliar forms.	Language includes many errors in familiar and unfamiliar forms.

Source: ACTFL Integrated Performance Assessment Manual

Task 3. Interpersonal Task

Materials needed:

- Instructions to the students
- Rubric

Essential questions: How does “waḡaḡ” apply to supernatural creatures?

What is the belief about supernatural creatures? Are they real, do people think they exist, why or why not?

Description of the task:

The instruction sheets will be given out on the day preceding the actual interpersonal task.

Students will work in groups of two. Each student will have chosen a story from the ones presented and discuss it with their partner. S/he will summarize the story then share their own thoughts and reflections on it, ask their partner for their thoughts and reflections on it, and they both discuss further thoughts on the story.

The students will complete the interpersonal task in my office while the other students wait outside. Each pair will have 10 minutes.

Step One – Students will discuss their story presented in class during the presentational task with the instructor in Daḡota. The instructor will ask them questions to get them prepared for the interpersonal task. Focus:

- Key elements in the story
- What does “waḡaḡ” mean in this context?
- Do they believe this creature exists?
- What is the big / main idea of this story / creature?

Step Two - After each student has summarized their story, they will share their thoughts and reflections on the story as well as ask their partner for their thoughts and reflections. If this is not an original Daḡota story, They will ask questions of each other like:

- What does “waqan” mean in this context?
- Do they believe this creature exists?
- Have they ever seen / experienced something like the story / creature they are talking about?
- How do other cultures perceive this creature?
- Are there any similarities / differences between this creature / story between the Dakota and other cultures? (example Nessie vs. Ujkteli)

Students will be paired with another student who is at their level of speaking ability based on prior work and ability that has been assessed by the instructor.

Feedback – At the end of all interpersonal activities, I will use the rubric to provide feedback by calling each pair back into the small room in order to review their performance. I will do this in English.

Non-negotiables

- _____ Presentation lasts between 8-10 minutes
- _____ Summary and discussion is performed without reading from the notes
- _____ Student is able to elaborate on at least one big idea from their story regarding “waqan”
- _____ Student is able to ask questions that go deeper into peers knowledge of the story

Teacher Assessment Scoring Rubric for Interpersonal Task

	Exceeds Expectations	Meets Expectations		Does Not Meet Expectations
		Strong	Weak	
Language function	Language is used to express a variety of meanings	Language is used to express meaning	Language is used to express limited meaning	Language use is restricted to memorized phrases from class; little effort to create language
Interaction	Student interacts with peer to go deeper into the story or thoughts of their fellow peer	Student interacts somewhat with peer to go deeper into the story or thoughts of their fellow peer	Student interacts rarely with peer to go deeper into the story or thoughts of their fellow peer	Student does not interact with peer to go deeper into the story or thoughts of their fellow peer
Content	Students story has a clear theme that is well articulated and supported with many examples and details	Students story has a clear theme that is fairly well articulated and supported with some examples and or details	Students have a story, but content digresses or is unfocused; few examples or details to support main idea	Theme is unclear or nonexistent
Comprehensibility	Message clearly understood by peer;	Message mostly understood by peer;	Parts of message understood by peer, some errors that inhibit meaning;	Message confusing to peer, many errors that inhibit meaning
Language control: Accuracy	Language is accurate for familiar forms, with some errors in newer and more complex forms	Language is mostly accurate for familiar forms, with more errors in newer forms	Language includes several errors in both familiar and unfamiliar forms.	Language includes many errors in familiar and unfamiliar forms.

Source: ACTFL Integrated Performance Manual (2003)

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