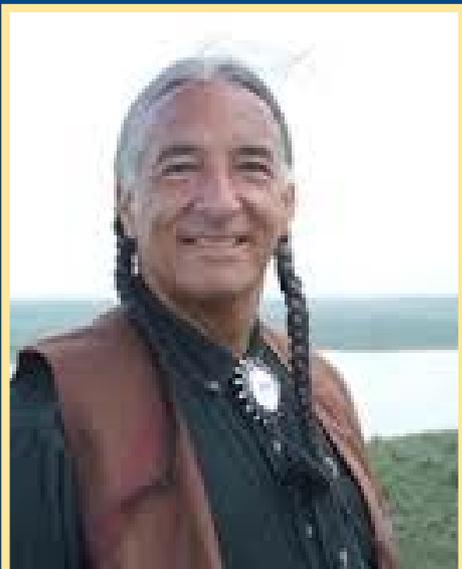


Deepen! Web Video series

Kevin Locke

**Colonization and Decolonization:
a Lakota Perspective**

A free service
of the WI
course **Native
American
Religion and
Spirituality.**



Sunday
9 April, 2017
10 am Eastern
9 am Central
7 am Pacific

Live Streaming at:

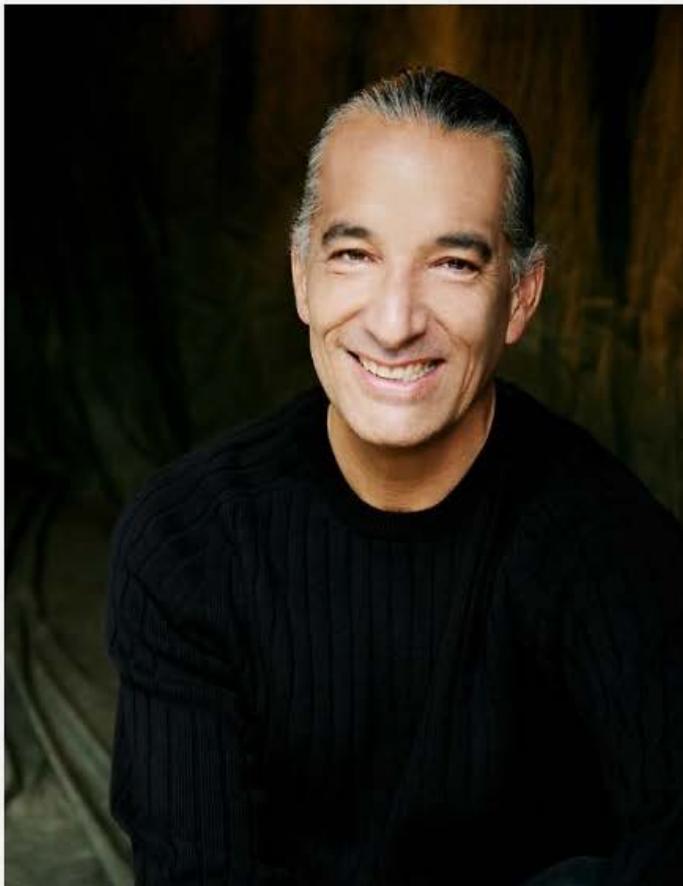
[www.youtube.com/c/
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Bio: KevinLocke.com

Kevin Locke

Kevin Locke (Tokaheya Inajin in Lakota translation "First to Rise") is a world famous visionary Hoop Dancer, preeminent player of the Indigenous Northern Plains flute, traditional storyteller, cultural ambassador, recording artist and educator. Kevin is Lakota and Anishnabe. While his instructions were received from his immediate family and community, from extended family in every part of the world, Kevin has learned many lessons in global citizenship and how we each can draw from our individual heritages to create a vibrant, evolving global civilization embracing and celebrating our collective heritage.



Entertain

With nearly 40 years of performing to over hundreds of thousands of people in over 90 countries, Kevin Locke's concerts and presentations at performing art centers, festivals, schools, universities, conferences, state and national parks, monuments and historic sites, powwows and reservations number in the hundreds annually.

Educate

80 percent of Kevin's presentations are performed thru the educational system and shared with children of all ages in schools, community centers and festivals internationally. As a folk artist, he uses his talents to teach others about his specific tribal background. His special joy is working with children on the reservations to ensure the survival and growth of indigenous culture.



Books & CDs can be ordered from www.kevinlocke.com. ***Dawn Flight: A Lakota Story*** (children's book) is for sale here: <https://medicinewheel.education/>

Definitions – slide 1 of 2

col·o·ni·za·tion

kälənə'zāSH(ə)n/

noun

noun: **colonization**; plural noun: **colonizations**;

noun: **colonisation**; plural noun: **colonisations**

1.the action or process of settling among and establishing control over the indigenous people of an area.

"Africa boasts a tradition of higher education institutions that predate Western colonization"

- the action of appropriating a place or domain for one's own use.

"the complete colonization of television entertainment by reality shows"

Definitions - slide 2 of 2

Decolonization is the meaningful and active resistance to the forces of colonialism that perpetuate the subjugation and/or exploitation of our minds, bodies, and lands. Its ultimate purpose is to overturn the colonial structure and realize Indigenous liberation. First and foremost, decolonization must occur in our own minds.

Spiritual Evolution - slide 1 of 2

Bahá'u'lláh was the Inaugurator of a **five-hundred-thousand-year cycle**. He was the culmination of a six-thousand-year cycle of prophecy beginning with Adam. Withal, His Revelation was but part of an **infinite chain of Divine Guidance**. The Guardian summed up this concept in his masterly statement submitted to the United Nations Special Palestine Committee:

"The fundamental principle enunciated by Bahá'u'lláh...is that **religious truth is not absolute but relative**, the Divine Revelation is a **continuous and progressive** process, that **all** the great religions of the world are divine in origin, that **their basic principles are in complete harmony**, that their aims and purposes are one and the same, that **their teachings are but facets of one truth**, that their **functions are complementary**, that they **differ only in the non-essential aspects** of their doctrines, and that **their missions represent successive stages in the spiritual evolution of human society.**"

Spiritual Evolution - slide 2 of 2

“The aim of Bahá'u'lláh...is not to destroy but to fulfil the Revelations of the past...His purpose...is to restate the basic truths which these teachings enshrine in a manner that would conform to the needs...of the age in which we live...Nor does Bahá'u'lláh claim finality for His own Revelation, but rather stipulates that a fuller measure of truth...must needs be disclosed at future stages in the constant and limitless evolution of mankind.”

-- Shoghi Effendi

Quoted by Ruhiiyyih Khanum in *The Guardian of the Bahá'í Faith*, p. 175

'Abdu'l-Baha on European Civilization - slide 1 of 2

All the peoples of Europe, notwithstanding their vaunted civilization, sink and drown in this terrifying sea of passion and desire, and this is why all the phenomena of their culture come to nothing. Let no one wonder at this statement or deplore it. The primary purpose, the basic objective, in laying down powerful laws and setting up great principles and institutions dealing with every aspect of civilization, is human happiness; and human happiness consists only in drawing closer to the Threshold of Almighty God, and in securing the peace and well-being of every individual member, high and low alike, of the human race; and the supreme agencies for accomplishing these two objectives are the excellent qualities with which humanity has been endowed.

(‘Abdu'l-Baha, *The Secret of Divine Civilization*, p. 60)

'Abdu'l-Baha on European Civilization - slide 2 of 2

Be just: can this nominal civilization, unsupported by a genuine civilization of character, bring about the peace and well-being of the people or win the good pleasure of God? Does it not, rather, connote the destruction of man's estate and pull down the pillars of happiness and peace?

(‘Abdu'l-Baha, *The Secret of Divine Civilization*, p. 62)

Shoghi Effendi on Society/Morals - slide 1 of 9

In 1941 Shoghi Effendi castigated the prevalent trends of society in no uncertain terms: "the spread of lawlessness, of drunkenness, of gambling, and of crime; the inordinate love of pleasure, of riches, and other earthly vanities; the laxity in morals, revealing itself in the irresponsible attitude towards marriage, in the weakening of parental control, in the rising tide of divorce, in the deterioration in the standard of literature and of the press, and in the advocacy of theories that are the very negation of purity, of morality and chastity -- these evidences of moral decadence, invading both the East and the West, permeating every stratum of society, and instilling their poison in its members of both sexes, young and old alike, blacken still further the scroll upon which are inscribed the manifold transgressions of an unrepentant humanity."

(Ruhiiyyih Khanum, *The Priceless Pearl*, p. 354)

Shoghi Effendi on Society/Morals - slide 2 of 9

In 1948 he again stigmatizes modern society as being: "politically convulsed, economically disrupted, socially subverted, morally decadent and spiritually moribund". By such oft-repeated words as these the Guardian sought to protect the Bahá'í communities and alert them to the dangers by which they were surrounded.

(Ruhiyyih Khanum, *The Priceless Pearl*, p. 354)

Shoghi Effendi on Society/Morals - slide 3 of 9

However it was towards the end of his life that Shoghi Effendi dwelt more openly and frequently on this subject, pointing out that although Europe was the cradle of a "godless", a "highly-vaunted yet lamentably defective civilization", the foremost protagonist of that civilization was now the United States and that in that country, at the present time, its manifestations had led to a degree of unbridled materialism which now presented a danger to the entire world.

(Ruhiyyih Khanum, *The Priceless Pearl*, p. 354)

Shoghi Effendi on Society/Morals - slide 4 of 9

In 1954, in a letter to the Bahá'ís of the United States, couched in terms he had never used before, he recapitulated the extraordinary privileges this Community had enjoyed, the extraordinary victories it had won, but said it stood at a most critical juncture in its history, not only its own history but its nation's history, a nation he had described as "the shell that enshrines so precious a member of the world community of the followers" of Bahá'u'lláh.

(Ruhiyyih Khanum, *The Priceless Pearl*, p. 355)

Shoghi Effendi on Society/Morals - slide 5 of 9

In this letter he pointed out that the country of which the American Bahá'ís formed a part "is passing through a crisis which, in its spiritual, moral, social and political aspects, is of extreme seriousness -- a seriousness which to a superficial observer is liable to be dangerously underestimated."

(Ruhiyyih Khanum, *The Priceless Pearl*, p. 354)

Shoghi Effendi on Society/Morals - slide 6 of 9

"The steady and alarming deterioration in the standard of morality as exemplified by the appalling increase of crime, by political corruption in ever-widening and ever-higher circles, by the loosening of the sacred ties of marriage, by the inordinate craving for pleasure and diversion, and by the marked and progressive slackening of parental control, is no doubt the most arresting and distressing aspect of the decline that has set in, and can be clearly perceived, in the fortunes of the entire nation."

(Ruhiyyih Khanum, *The Priceless Pearl*, p. 355)

Shoghi Effendi on Society/Morals - slide 7 of 9

"Parallel with this, and pervading all departments of life - an evil which the nation, and indeed all those within the capitalist system, though to a lesser degree, share with that state and its satellites regarded as the sworn enemies of that system - is the crass materialism, which lays excessive and ever-increasing emphasis on material well-being, forgetful of those things of the spirit on which alone a sure and stable foundation can be laid for human society."

(Ruhiyyih Khanum, *The Priceless Pearl*, p. 355)

Shoghi Effendi on Society/Morals - slide 8 of 9

“It is this same cancerous materialism, born originally in Europe, carried to excess in the North American continent, contaminating the Asiatic peoples and nations, spreading its ominous tentacles to the borders of Africa, and now invading its very heart, which Bahá'u'lláh in unequivocal and emphatic language denounced in His Writings, comparing it to a devouring flame and regarding it as the chief factor in precipitating the dire ordeals and world-shaking crises that must necessarily involve the burning of cities and the spread of terror and consternation in the hearts of men.”

(Ruhiyyih Khanum, *The Priceless Pearl*, p. 356)

Shoghi Effendi on Society/Morals - slide 9 of 9

Shoghi Effendi reminded us that 'Abdu'l-Bahá, during His visit to both Europe and America, had, from platform and pulpit, raised His voice "with pathetic persistence" against this "all-pervasive, pernicious materialism" and pointed out that as "this ominous laxity in morals, this progressive stress laid on man's material pursuits and well-being" continued, the political horizon was also darkening "as witnessed by the widening of the gulf separating the protagonists of two antagonistic schools of thought which, however divergent in their ideologies, are to be commonly condemned by the upholders of the standard of the Faith of Bahá'u'lláh for their materialistic philosophies and their neglect of those spiritual values and eternal verities on which alone a stable and flourishing civilization can be ultimately established."

(Ruhiyyih Khanum, *The Priceless Pearl*, p. 356)

the nineteenth-generation official keeper of our pipe. Oral tradition says the pipe is somewhere around twenty-five hundred years old.

Our pipe keepers have a big responsibility, and it is a challenging position. Like anyone in a position of big responsibility, they receive a lot of criticism. Also, people supposedly have dreams or visions that they are to take the pipe or do something with it, and our keepers have to deal with that. It's very hard being the official keeper of the P̄fe Hiñčala Čaṇnuṗa.

Once again, to carry a pipe is each individual's choice. The pipe brings out who you really are, and sometimes in that process you have to make some changes in order to live a good life. They say the minute you decide to keep a pipe, you start to prepare for it to come into your life. When you receive a pipe you should have a Čaṇtojuha, a pipe bag.¹ Originally, this term was Čaṇte ojuha. Today it has been shortened to Čaṇtojuha, and it means a covering for the heart. Today we simply call it a pipe bag, but you must prepare that cover for that heart. A pipe becomes your heart. You must never keep the pieces connected. The moment you put the bowl and stem together, it becomes an instrument that brings about whatever you say or think.

Some years ago we used to load a pipe and place it in our lodge before we went in for a sweat ceremony. A medicine man came to our sweat one time and told us to wait until we were in the lodge and prepared to begin the ceremony before we loaded the pipe.² He said, "That pipe is in the lodge loaded, and all of you are still outside joking and telling stories, saying things that you wouldn't want to come true. Never load that pipe until you start the ceremony." So the pipe is the instrument we use to make connections to creation. The pipe opens that channel for us to make a connection to any creation on earth or anywhere in the universe. The communication is very strong.

Sometimes I share stories with a woman over on Pine Ridge, and once she told me she had just heard something about the pipe that

This book is called *Life's Journey – Zuya*, by Albert White Hat Sr.

1. *Ojuha* is a "container" or "cover," and *Čaṇte* is "heart."

to load the pipe you of-
a pinch of tobacco to
ach direction, includ-
above and the earth,
seventh pinch from
4, for your part in it,
your need or appre-
n. Each pinch is put
ne bowl of the pipe
is offered. Then a
il-up ball of sage is
o cap the top and
er thoughts from
ng your prayers.

*Life's Journey –
Zuya, by Albert
White Hat Sr.*

CARE AND USE OF THE PIPE

she'd never heard anyone speak of before. She said there was an elderly man living near her and that she visited him often to hear his stories. He told her there was something he wanted to share with her, something about the pipe that he never heard people discussing. He said, "Before the pipe came to us we were Ik̄ce Wićaša. When that pipe came to our people, they talked it over, and the ones that decided to accept that pipe became Lakota, Dakota, or Nakota. The others remained Ik̄ce Wićaša. If you pick up the pipe, you become Lakota. If not, you are Ik̄ce Wićaša, an ordinary man or ordinary being." He said, "Lakota is an expression of addressing a relative. If I address you as a Lakota, then I'm saying that you are my relative in that road of praying with the pipe." I've asked around myself and asked my students to ask people about that story. It's an interesting story, and we do know that *Lakota* is not just a name; it means more than that. It means acknowledging a relative. *Lakota* does not mean you are an Indian. It means you have accepted a way of peace and harmony within yourself and with all creation and you walk that road.

Today you hear someone say they are a pipe carrier. I think that's a New Age term, because when I ask our elders about it, they all say they've never heard of that expression. If you have a pipe, it's yours alone, and you keep it, and you use it when you need to. You don't do ceremonies with it unless you are called upon to do so, and then you can share your pipe. You don't carry it around. You keep it in a safe place. A man who lives near me was telling me that one time, his house was filled up with stuff. He said the way we live today, we just accumulate more and more stuff, more junk. So his house was so full he didn't know where to keep his pipe. He had a small shed out back where he thought it would be safe, so he put it out there. Right after that, every night, someone would be knocking at the door. He'd go to see who it was, and there would be nobody around. He couldn't figure it out, but after three or four nights, he decided to bring the pipe

Some Internet Resources

NABI (Native American Bahá'í Institute)

www.facebook.com/pg/Native.American.Bahai.Institute/

Books for children (in English)

<http://medicinewheel.education/product-category/books/>

Life's Journey – Zuya: Oral Teachings from Rosebud

by Albert White Hat Sr. [cdmbuntu.lib.utah.edu/](http://cdmbuntu.lib.utah.edu/cdm/ref/collection/upcat/id/1900)

[cdm/ref/collection/upcat/id/1900](http://cdmbuntu.lib.utah.edu/cdm/ref/collection/upcat/id/1900)

Kevin Locke's website

www.kevinlocke.com

Deepen! with Kevin Locke

Colonization and Decolonization: a Lakota Perspective

Question and
Answer Time

Post your questions
in the Questions box
(GoToWebinar)

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