

Public Comment-Proposed Oceti Sakowin Essential Understanding and Standards

Name	Which group do you represent? Check all that apply	Use the space below to provide comment on the proposed Oceti Sakowin Essential Understandings & Standards. Please include the specific standard that you are referencing.
Nellie Two Elk	K-12 Educator, Parent/Guardian, Culture or Language Professional	<p>The chart separating Lakota, Dakota, Nakota dialects has "Yankton and Yanktonai" under Nakota but it should be changed to "lhankowan and lhankowanna"</p> <p>Also, under Lakota, instead of "Teton" it should be changed to Oglala, Sicangu, Oohenunpa, Itazipco, Sihasapa</p>
Nellie Two Elk	K-12 Educator, Parent/Guardian, Culture or Language Professional	I forgot Mnicoujou and Hunkpapa under of "Teton" along with Sihasapa, Oglala, Sicangu, Oohenunpa, Itazipco
Charmaine White Face	Culture or Language Professional	<p>First of all, we are TITUWAN, not Tintanton. We are also not Teton. The French who first met us could not pronounce Tituwan so they called us Teton, which means 'breast' in French. Tituwan means "Dwellers on the Plains". Tituwan were also called "Peta Sakowin" as distinct and separate from "Oceti Sakowin." Peta Sakowin refers to the seven (7) bands of the Tituwan, the only speakers of the Lakota language. We did NOT call ourselves "Lakota" because that is our language, and also means "allies". We are NOT "allies" to ourselves. We are Tituwan.</p> <p>Under Standard 1. there should also be a map of the ORIGINAL territory of the Oceti Sakowin which covered 24 American states, and 4 Canadian Provinces. Contact Leo Omani in Saskatchewan, Canada who has the map of our Original territory.</p> <p>On P. 8, the Reservations were first called "Prisoner of War Camps" to contain the Tituwan people when the United State invaded the 1868 Fort Laramie Treaty Territory. That designation is still on the federal books and has never been changed. Pine Ridge Reservation is still legally POW camp 344.</p> <p>The 1868 Fort Laramie Treaty is an International Treaty recognized at the United Nations. See Special Rapporteur Martinez's UN "Study of Treaties and agreements between Indigenous peoples and colonizing governments", 1999.</p> <p>Finally, the 1894 Treaty Council was created 40 years before the Wheeler-Howard Act Tribal governments (1934) and has been attending meetings at the United Nations for the past 40 years for the full enforcement of the 1868 Treaty. The Treaty is still a legal, international treaty document. All people in the state of South Dakota need to know this as all of western South Dakota is STILL the Great Sioux Reservation making SD an illegal state.</p>
Ahanni Knight	K-12 Educator, Culture or Language Professional	The flag song should be in lakota and dakota. I think that it is a great idea for them to have more language in there as well as culture
Cruise Lawrence	K-12 Educator, Student	<p>I feel the changes being made will have an overall better effect on the standards. The main ones being the adjustment of language for clarity, usability, and inclusivity. An increased representation of Dakota and Nakota languages would allow the content to be accessible to a broader audience, this is very important in education. These materials aim to represent Indigenous perspectives accurately. Having inclusive languages ensures that all learners and community members feel respected and represented. An increased use of indigenous language when possible, directly strengthens cultural connections and promotes language preservation. Which can help foster a sense of pride and longing for Indigenous students, and exposes all learners to the language and the uniqueness of Indigenous cultures. The change of references to resilience, to strength, focuses on the highlighting the strength, hardship, and shows emphasis on inherent power and positive qualities of the Indigenous. This change shifts the focus from a hostile, to more of a celebration of Indigenous communities for enduring all this. Including more indigenous language pronunciation gives guidance for indigenous words, and improves respect and understanding of the words. Making people who don't speak the language feel more confident in using the words accurately. And updating the Dakota flag song will better align with culture relevance and respect, since this song holds culture significance from the Dakota people. Overall, These changes support respectful, accurate, and empowered representation of Indigenous culture. This in turn, benefits all students, and contributes to a broader cultural understanding.</p>
Anna Brokenleg	TOSA Chairperson, SFSD Office of Indian Education	See Attachment

		<p>Consistency! The verbiage throughout the document is lacking - Dakota, Nakota, Lakota- oldest to youngest. Grammatically, many of the Suggested Differentiated Approaches for Instruction are quite awkward and lack consistency in the way they are worded. Examples:</p> <ul style="list-style-type: none">-Visualize and discuss a picture of their perspective on the Oceti Sakowin creation story. Have oral story tellers make presentations. Create a chronological order of story-Develop a poster of Oceti Sakowin and name each band and dialects-Compare/contrast Euro-American values to Oceti Sakowin values and report on your findings-Research past and/or present tribal people who have made or are making an impact and positive change within their community or state Change people to individuals-Identify a classroom challenge and invite an Oceti Sakowin Elder into the classroom. Do an interview with the Elder to gain insights into solving the problem. Do an interview? Verbiage people!-View a recorded Elder interview and have students identify challenges in their own lives that the Elder helps to address. Have them develop a plan for implementing something they've learned from the Elder Have them, something they've.... Nice task- horrible wording <p>Create and reflect in order of required thinking</p> <ul style="list-style-type: none">-Reflect and create a visual demonstration of an oral tradition (i.e. film trailer presentation, painting, etc.) <p>Most are instructors not professors- This is a really rough sentence that needs refinement and consistency. You've??</p> <ul style="list-style-type: none">-Visit a tribal university and visit with a professor of tribal government Report out to the class what you've found having to do with the tribe's sovereignty in relation to state, federal and even international governments. <p>Fix the wording on the approaches throughout. This appears to be a very rough draft that I would not even let my students get by with.</p> <p>STOP using Wolakota exclusively. STOP, STOP, STOP.! You do it in your website, in the virtue videos.....</p> <p>What about the Ds and Ns? What do you think the Dakota and Nakota kids feel when the only thing that is mentioned is Lakota? Have you not listened to our youth? Do you want Dakota and Nakota language to fail completely? You say, "It is not enough to simply "learn about" indigenous people and cultures; we all must take it upon ourselves to "learn from" the indigenous people who have been shaped by and have been caretakers of this land longer than any others, but you continue to exclude the Dakota- The FIRST, and the Nakota!</p> <ul style="list-style-type: none">-Identify Wolakota attributes, including kinship systems, eight behavioral patterns, and codes of respect Wodakota! <p>We have been taught by the Elders that using THE in front of Oceti Sakowin is inappropriate. Example-</p> <ul style="list-style-type: none">-Standard 2.4- Recognize the cultural differences amongst the Oceti Sakowin nations and between them and other groups of people. <p>ALL Oceti Sakowin are spiritual? Does this not then stereotype into a "generic Indian?" Our people are diverse!</p> <ul style="list-style-type: none">-Spirituality is lived daily and is distinct from structured religion in Oceti Sakowin culture. <p>What does this mean?</p> <p>"Oceti Sakowin (Dakota/Nakota/Lakota) people"</p>
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sn	K-12 Educator, Culture or Language Professional	<p>- Create a Lakota/Dakota/Nakota word</p> <p>Do you want no teacher to even try to use language? Maybe change to practicing accurate translation...?</p> <p>-Identify sacred sites and how they relate to the stars, using accurate translation, pronunciation and spelling</p> <p>Add-"using appropriate kinship terms"</p> <p>-Research and record family tree and explore how relationships are made</p> <p>Add "noting strengths and weaknesses". Reverse Identify and understand in order of required thinking</p> <p>-Standard 5.1 Understand and identify oral tradition as a primary source.</p> <p>There is fierce debate that Colonialism is no longer a factor- Most teachers will not teach the impact of colonialism on contemporary culture. Maybe reword for both sides to state: Understand the impact of Colonialism on the Oceti Sakowin. You then give teachers flexibility.</p> <p>-Standard 5.4 Understand the impact of Colonialism on the historic and contemporary culture of Oceti Sakowin people.</p> <p>Same issue, maybe change to:</p> <p>-Understand the impact of Manifest Destiny on the Oceti Sakowin. Standard 5.5 Evaluate the impact of Manifest Destiny on the historic and contemporary culture of Oceti Sakowin people.</p> <p>Why is this so prescriptive when many of the standards are not? Maybe compare and contrast the diversity of...</p> <p>-Standard 5.6 Cite evidence of the diversity in cultures (woodlands, prairie, and plains) within the Oceti Sakowin. So much more than this one book-nothing for middle or high school? The Rapid City Indian School?</p> <p>-Read Home to Medicine Mountain by Chiori Santiago and reflect on life during and after boarding schools</p> <p>When- Before the Lakota took the place of prominence??</p> <p>-Create a diagram depicting the annual camp circle of the Oceti Sakowin bands in their assigned locations at what time?</p> <p>This is really confusing/awkward. Maybe Sources instead of documentations?</p> <p>-Standard 6.1 Identify historic eras as recorded through multiple Oceti Sakowin documentations and oral history and the relationship with the Federal Government.</p> <p>Land was not owned and it was not just land that was lost or exchanged. This standard is very narrow as to the impact of treaties.</p> <p>-Standard 6.2 Describe how Oceti Sakowin land was impacted through the process of treaty-making and land ownership (1805-1868). These are the dates for the first and last treaty made with the Oceti Sakowin.</p> <p>Another narrow and awkward standard. What about resources like gold in the hills? Change led to to- impacted?</p> <p>-Standard 6.3 Identify Indian Wars/Conflicts in reference to Western Expansion and how they led to Indian policy and treaties.</p> <p>Why focus on so few eras? Again, the order of thinking is skewed- maybe change to Identify and describe??</p> <p>-Standard 6.4 Analyze and define the historic and contemporary effects of US Removal and Relocation era policies on Oceti Sakowin land and displacement of people. (1863-1956) 1863 Dakota Removal Act/1956 Indian Relocation Act.</p> <p>Honestly have no idea what the intent of this standard is. It is confusingly narrow.</p> <p>-Standard 6.6 Compare and contrast traditional Government and Governance today to the Reorganization time period of the Oceti Sakowin people (1928-Present).</p> <p>Include an accurate – not stretched to fit map. For once. Please.</p> <p>Appendix 5- What about the Nakota in Canada?</p> <p>Seriously, no mention? Dakota 38, Dakota internment camps and forced relocation</p> <p>Indians were the last Americans that got to vote!</p> <p>Dawes act?</p> <p>YES to the Lakota Way, but you included just a couple books to read- Home to Medicine Mountain-Maidu Indians? Did one of the reviewers write it. Maybe Hillsdale College?? LOL</p> <p>What follows adoption needs to include actual high quality PD. Not a touchy feely version from Non-Natives that have not taught students for years. Don't tell me to do something you have never done. Give us the high quality lessons that have NEVER been created if you want us to teach the OSEUs with integrity. You want me to teach Iktomi stories, then provide resources, you want me to be an expert in treaties, provide resources, you want me to understand Lakota star knowledge, provide resources. You want me to interview an Elder? Really? How in most communities? It makes me feel like a failure unless I can get an Elder into my classroom. If you want this to work, don't throw it out there and expect us to become Dakota, Nakota, and Lakota scholars on our own.</p> <p>We want to do what is right by the children and teach the OSEUs well. We need help.</p>
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Student Support Services
Office of Indian Education
201 East Thirty-eighth Street
Sioux Falls, South Dakota 57105-5898
Phone (605) 367-4282
Fax (605) 367-4379

Patti Lake-Torbert, Senior Coordinator

12/18/24

Dear Members of the South Dakota Department of Education and State Leaders,

My name is Anna Brokenleg, I am an enrolled member of the Rosebud Sioux Tribe, and I currently serve as Teacher On Special Assignment (TOSA) Chairperson for the Office of Indian Education for the Sioux Falls School District. I submit this testimony to address concerns regarding the South Dakota Oceti Sakowin Essential Understandings (OSEU) standards. While these standards represent progress toward inclusive education, improvements are needed in tribal consultation, educator representation, cultural accuracy, linguistic inclusion, and implementation.

Educator Representation

The OSEU review process must involve more Tribal educators, South Dakota Tribal Education Directors (SDTEDs), and community members. This ensures the standards reflect the diversity and depth of Tribal knowledge and remain relevant to the communities they serve. Additionally, educators must be assigned to standards on which they are experts. There were times during the revisioning process when it was clear that those working on a specific standard were not in fact experts in that area. SDTEDs are uniquely qualified to recommend experts from within their communities. The SFSD Office of Indian Education regularly consults with the SDTEDs on Title VI programming.

Cultural and Linguistic Accuracy

OSEU standards should comprehensively portray the Oceti Sakowin people, celebrating modern achievements and including origin stories from all tribes. Recognizing the Dakota, Nakota, and Lakota dialects equally, as outlined in Senate Bill 126, is essential. Currently, Dakota perspectives are underrepresented, creating inequity that must be addressed. For example, the Sub-band or Ospayes of the Dakota are notably absent.

Glossary and Resources

The glossary must reflect Indigenous perspectives and be developed with Tribal elders, SDTEDs, and educators, avoiding sources like Wikipedia. The standards should promote the same academic rigor we expect from our students. Including respect—a core Oceti Sakowin value—and translating all values into Tribal languages will enhance cultural integrity. Supplementary resources, such as videos and sourced definitions, are also needed to support educators.

Curriculum Services
FAX (605) 367-7906

Special Services
FAX (605) 367-4638
Relay Services for Deaf or Hard of Hearing: Dial 711, then the desired number.

Finance Office
FAX (605) 367-7906

Superintendent/Human Resources
FAX (605) 367-4637

Mandated Implementation

Unlike other academic standards, OSEU lacks a legislative mandate and adequate support. South Dakota should follow states like Montana and Minnesota by enacting laws prioritizing Indigenous education. A clear plan is necessary to ensure OSEU standards are integrated into every school's curriculum and that adequate training is available to all teachers across the state.

Conclusion

The OSEU standards are a foundation for inclusive education in South Dakota. However, without meaningful Tribal consultation, equitable linguistic recognition, and mandated implementation, they cannot fulfill their potential. Federal mandates, such as the Memorandum on Uniform Standards for Tribal Consultation (2022), guide genuine collaboration. I urge the SD DOE and state leaders to embrace these steps, ensuring the OSEU standards honor the Oceti Sakowin's rich heritage and prepare all students for a future of mutual respect and understanding.

Sincerely,



Anna Brokenleg
TOSA Chairperson, SFSD Office of Indian Education

Specific edits and their justifications provided by the SFSD Office of Indian Education Educators to the proposed OSEU standards can be found in the highlighted sections below.

New Standard	Notes/Feedback from SFSD Teachers
Proposed At a Glance	
<p>OSEU 2: Identity & Strength There is a unique identity and strength among individuals within the Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] Oyate [oh-YAHtay] (people). A continuum of Oceti Sakowin identity, unique to each individual, ranges from a traditional to contemporary lifestyle.</p>	<p>There is a unique identity and strength among individuals within the Oceti Sakowin Oyate. Oceti Sakowin identity is unique to each nation and individual, and encompasses a variety of traditional and contemporary elements. (Justification: A person does not have to be either traditional or contemporary nor is this a range. Rather, someone's identity may include elements of both.)</p>
<p>OSEU 4: Wotakuye [wo-TAK-oo-yay] (Kinship) Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] kinship systems provide a framework for both individual and group dynamics and behavior. Its protocols promote harmony, consensus, a sense of order, and unity. Mitakuye Oyasin [mi-TAK-oo-yay oh-YAH-se] (We are all related).</p>	<p>Add: Midakuye Oyasin [mi-DAK-oo-yay oh YAH-se] (Justification: Dakota language should be included as well)</p>
<p>OSEU 6: Sovereignty & Treaties Throughout American history, federal policies and treaties have had adverse effects on the Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] Oyate [oh-YAH-tay] (people). As sovereign nations, tribes have possessed the authority to engage in government-to-government relationships. The dynamics of these relationships have significantly influenced the interactions between each tribe, their state(s), and the federal government, with outcomes varying across tribes.</p>	<p>Oyate (Nation) government-to-government (Justification: While Oyate can be translated as people or Nation in the context of government to government relations it makes sense to define it as Nation in this context. The other correction was a typo.)</p>
<p>OSEU 7: Way of Life & Philosophy The essential philosophy of the Oceti Sakowin [oh-CHEH-tee shaw-KOH-we] wicoun [wee-CHO] (way of life) is based on the values of the Oceti Sakowin which support a thriving, prosperous, and flourishing Oyate [oh-YAH-tay] (people). Tribal communities have put considerable effort into pedagogy, early education and economic development, Tribal universities and colleges, wellness centers,</p>	<p>wicoun [wee-CHO-oon] (Justification: pronunciation correction)</p>

cultural traditions, and language growth and expansion.	
New Standard	Notes/Feedback from SFSD Teachers
Standard 1.3: Describe traditional and contemporary Oceti Sakowin perspectives on communal stewardship of land and natural resources (flora, fauna, geographic and sacred features).	Describe historical and contemporary Oceti Sakowin perspectives on communal stewardship of land and natural resources (Justification: Traditional perspectives are also contemporary and are not relegated to the past)
Standard 1.4: Demonstrate understanding of the traditional and contemporary interrelationships of the Oceti Sakowin Oyate with respect to places, environment, and geography.	Demonstrate understanding of the historical and contemporary interrelationships of the Oceti Sakowin Oyate with respect to places, environment, and geography. (Justification: Traditional perspectives are also contemporary and are not relegated to the past)
Standard 1.7 - Identify all Oceti Sakowin sacred sites and their spiritual significance within Oceti Sakowin territory.	Identify Oceti Sakowin sacred sites and their spiritual significance within Oceti Sakowin territory. (Removed the word all. Justification: Any space where someone has laid an altar and prayed could be considered a sacred site. We can not possibly know every location where this has occurred. There may be variations between communities. The intent of the standard is not to be exhaustive but inclusive.)
New Standard	Notes/Feedback from SFSD Teachers
Standard 2.2 – Describe the social, emotional, and physical impact of Euro-American ideals, values, rights, philosophy, and beliefs, upon Oceti Sakowin people as tribal, state, and US citizens.	Describe the social, emotional, spiritual, and physical impact of Euro-American ideals, values, rights, philosophy, and beliefs, upon Oceti Sakowin people as tribal, state, and US citizens.(Justification: Our spirits are an important part of our being which needs to be included.)
Standard 2.3 – Recognize that there is a continuum of tribal identity, ranging from traditional to contemporary lifestyle that includes the challenges of living in two worlds.	Recognize that identity is unique to each nation and individual, and encompasses a variety of traditional and contemporary elements. (Justification:One does not need to be either traditional or contemporary; these are not opposites or exclusive.)
Standard 2.4- Recognize the cultural differences amongst the Oceti Sakowin nations and between them and other groups of people.	Recognize the cultural differences among the Oceti Sakowin nations and others. (Justification: cleaned up grammar for easier understanding)

New Standard	Notes/Feedback from SFSD Teachers
Standard 3.2 Identify similarities and differences among the Lakota/Dakota/Nakota language dialects.	Dakota/Nakota/Lakota language dialects (Justification: listed in order from oldest to youngest for consistency.)
Standard 3.3 Analyze the historical stunting and living growth of the language from Indian Boarding Schools to present-day.	Analyze the continued impact of Indian Boarding Schools on language transmission.(Justification:the impact of boarding schools is ongoing. This wording allows the teaching of both negative impacts and revitalization efforts.)
Standard 3.4 Trace efforts made by Tribal members on and off the reservation to preserve Oceti Sakowin languages and identify efforts that are helping.	Identify positive efforts made by Tribal members on and off the reservation to preserve Oceti Sakowin languages and evaluate their effectiveness. (Justification: Change to wording focuses on efforts with a positive outcome. Evaluation increases the depth of knowledge.)
Standard 3.8 Understand and explain what ceremonies/practices are and the importance of them.	Understand and explain the importance of the sacred ceremonies. (Justification: Clear and concise language)
New Standard	Notes/Feedback from SFSD Teachers
Standard 4.1 Compare and contrast the traditional Oceti Sakowin family structure to contemporary family structures.	Understand the historical Oceti Sakowin family structure and contemporary family structures. (Justification: Remove compare and contrast to avoid comparisons of one being superior to another. Trade traditional with historical as contemporary family structure can also be traditional.)
Standard 4.2 Describe the traditional behavior patterns, codes of respect and values promoted within the Oceti Sakowin tiospaye.	Describe the behavior patterns, codes of respect and values promoted within the Oceti Sakowin tiospaye. (Justification: Our values and Wolakota should be embraced by all today.)
Standard 4.3 Identify the family, cultural and societal impacts of the Oceti Sakowin belief in the interrelatedness of all things exemplified by the phrase, Mitakuye Oyasin (We are all related).	Midakuye Oyasin (Justification: Include Dakota language as well.)
New Standard	Notes/Feedback from SFSD Teachers
Standard 5.3 Recognize the differences between written accounts by historians who are outsiders to the Oceti Sakowin and the oral traditions passed on by Oceti Sakowin historians.	Recognize the differences between written accounts by non-Oceti Sakowin historians and the oral traditions passed on by Oceti Sakowin historians.(Justification: Cleaner grammar)

Standard 5.4 Understand the impact of Colonialism on the historic and contemporary culture of Oceti Sakowin people.	Understand the continued impact of Colonialism on the historic and contemporary culture of Oceti Sakowin people. (Justification: Our people continue to be impacted by Colonialism.)
Standard 5.5 Evaluate the impact of Manifest Destiny on the historic and contemporary culture of Oceti Sakowin people.	Evaluate the continued impact of Manifest Destiny on the historic and contemporary culture of Oceti Sakowin people. (Justification: Our people continue to be impacted by Manifest Destiny.)
Standard 5.6 Cite evidence of the diversity in cultures (woodlands, prairie, and plains) within the Oceti Sakowin.	Cite evidence of the diversity in cultures (woodlands, wetlands, and plains) within the Oceti Sakowin. (Justification: prairie and plains are essentially the same thing. Wetlands better describe those who live near the rivers.)
New Standard	Notes/Feedback from SFSD Teachers
Standard 6.1 Identify historic eras as recorded through multiple Oceti Sakowin documentations and oral history and the relationship with the Federal Government.	Identify historic eras as recorded through multiple Oceti Sakowin sources (winter counts, petroglyphs, oral accounts, oral history etc.) and the relationship with the Federal Government. (Justification: clarifies primary sources for the Oceti Sakowin and will be more easily understood by teachers.)
Standard 6.2 Describe how Oceti Sakowin land was impacted through the process of treaty-making and land ownership (1805-1868). These are the dates for the first and last treaty made with the Oceti Sakowin.	Describe how the Oceti Sakowin relationship to land was impacted through the process of treaty-making and land ownership, 1805-1868. (These are the dates for the first and last treaty made with the Oceti Sakowin.) (Justification: The land didn't change our relationship, the "ownership" of it did.)
Standard 6.3 Identify Indian Wars/Conflicts in reference to Western Expansion and how they led to Indian policy and treaties.	Identify Indian Wars/Conflicts as they relate to Western Expansion and how they led to Federal Indian policy and treaties. (Justification: cleaned up grammar and added clarity.)
Standard 6.4 Analyze and define the historic and contemporary effects of US Removal and Relocation era policies on Oceti Sakowin land and displacement of people. (1863-1956) 1863 Dakota Removal Act/1956 Indian Relocation Act.	Analyze and define the continued effects of US Removal and Relocation era policies on Oceti Sakowin land and displacement of people, 1863-1956. (1863 Dakota Removal Act/1956 Indian Relocation Act.) (Justification: effects are ongoing.)
Standard 6.5 Identify and describe the impacts of US assimilation policies and programs of Oceti Sakowin people in education, language, culture, civil rights and spiritual practices.	Identify and describe the continued impacts of US assimilation policies and programs on Oceti Sakowin people in education, language, culture, civil rights and spiritual practices,

(1863-Present) 1863 Dakota Removal Act, 1885 Major Crimes Act, 1883 Code of Indian Offenses, etc.	1863-Present. (1863 Dakota Removal Act, 1885 Major Crimes Act, 1883 Code of Indian Offenses, etc.) (Justification:effects are ongoing.)
Standard 6.6 Compare and contrast traditional Government and Governance today to the Reorganization time period of the Oceti Sakowin people (1928-Present).	Analyze the evolution of Governance and Government from pre-contact through the Reorganization time period until today. (historically to present) (Justification: This evolution is ongoing.)
Standard 6.7 Demonstrate an understanding of Oceti Sakowin sovereignty and how it allows them to engage with other nations, the federal government, and state(s). (historically to the present).	Demonstrate an understanding of Oceti Sakowin sovereignty and how it allows the Oceti Sakowin to engage with other nations, the federal government, and state(s). (historically to the present). (Justification: Removal of othering language.)
New Standard	Notes/Feedback from SFSD Teachers
Standard 7.1 Analyze how the values apply to change for tribal communities over time and reinforce the essential philosophy of the Oceti Sakowin, demonstrating strength.	Analyze how the application of Oceti Sakowin values have changed for tribal communities over time and continue to reinforce the essential philosophy of the Oceti Sakowin, demonstrating strength. (Justification:cleaned up grammar.)

Additional Items that need attention:

- Additional Nakota and Dakota content
- Page 2: Change the Nakota and Lakota Oyate to their Nakota/Lakota names, like the Dakota Oyate, which are listed for consistency.
- Appendix 3: include Dakota Oyate subdivisions similar to Lakota subdivisions
- Appendix 4: Add Lower Brule and their capital Lower Brule. Add Wagner. Mark Capitals with a star vs a dot to indicate it is the capital.
- Appendix 8: Get definitions and citations from a scholarly source not outdated Wikipedia.
- Add additional Oceti Sakowin terms including the 7 virtues that have videos that accompany them on the SD Tribal Relations website.