

TRANSCRIPTION

Robin Jackson: Good afternoon and welcome to the *EquiLearn Virtual Roundtable*. My name is Robin Jackson, Products Coordinator here at the Midwest and Plains Equity Assistance Center, and I'll be serving as your Host and Technical Director.

Robin Jackson: Today's *Virtual Roundtable* is entitled "Implementing the Oceti Sakowin Standards in K-12 South Dakota Schools." This *Virtual Roundtable* will: provide a background of the Oceti Sakowin guidelines for living/learning used by the Dakota/Lakota/Dakota people prior to their arrival of European colonists; discuss why the implementation of the Oceti Sakowin into K-12 education is important and the benefits of integration; and provide a roadmap/framework for how school districts/communities can implement Indigenous learning into K-12 education. Please consider this a time in an informal space to share your thoughts and insights, leverage learning from other educators, and to ask questions.

Robin Jackson: During today's *Roundtable*, we align to the Four Commitments when discussing the topic. First, stay engaged. Second, experience discomfort. Third, speak your truth. And lastly, expect and accept non-closure.

Diana Lazzell: Hi, my name is Diana Lazzell, I'm the Outreach & Engagement Coordinator here at the Midwest and Plains Equity Assistance Center. I'll be serving as your Assistant Technical Director today, so if you're having any technical issues, just message me.

Diana Lazzell: *EquiLearn Virtual Roundtables* are intended to be interactive. Participants are asked to interact in real time via our teleconferencing format. To reduce noise, we ask that all participants mute their microphones when not speaking. Lastly, the video camera function has been turned on, thus if you

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have a webcam we'd love to see you. Please feel free to do so by clicking the camera icon at the lower right of your screen. Please feel free to send me a chat message if you're having connectivity difficulties. Again, please don't forget to mute your microphone when not speaking.

Robin Jackson: Thank you, Diana. Next, I am very pleased to introduce our Roundtable facilitator. Dr. Jami Stone is an Associate Professor of Mathematics Education in the College of Education and Behavioral Sciences at Black Hills State University in Spearfish, South Dakota. Her research interests include equity and mathematics education and pre-service students' co-planning and co-teaching during their clinical experiences.

Robin Jackson: Prior to earning her EdD in Educational Studies from the University of Nebraska-Lincoln, Jami taught grades eight through 12 mathematics in Nebraska for 20 years. Welcome Dr. Stone!

Jami Stone: Glad to be here. Thank you.

Robin Jackson: I'd also like to introduce our *Roundtable* panelists. Sarah Pierce, Director of Education Equity is, Oglala Lakota from the Pine Ridge Indian Reservation. Ms. Pierce has eight years of experience working in, and advocating for a Title VI Indian Education Programs, working at Rapid City Area Schools in South Dakota and at Omaha Public Schools in Nebraska.

Robin Jackson: She holds a bachelor's degree from the University of Nebraska-Lincoln, and Masters of Education degree from Creighton University, and the PK-12 Administrator Endorsement from the University of South Dakota. Pierce will lead NDN Collective's, education, equity campaign work, expanding opportunities for Native American students to have access to culturally relevant and culturally responsive learning environments.

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Robin Jackson: Tamera Miyasato, Mdewakaton Dakota, is a Learning Specialist for Technology & Innovation in Education. She has extensive practice working with educators across Indian Country. In 2015, Tamera developed the Wooke Sakowin in the Educational Setting, which serves as a foundation for cultural proficiency. It has been implemented in schools across the nine reservations in South Dakota and in the Rapid City Area School District. She holds a BA in Film from the University of Notre Dame, an MS in Secondary Education from Black Hills State University and she pursues a doctorate in Educational Leadership from the University of South Dakota.

Robin Jackson: Finally, Dr. Urla Marcus is the Director of the Center for American Indian Studies at Black Hills State University. She is an enrolled member of the Northern Cheyenne Nation from Lame Deer, Montana and a descendant of the Turtle Mountain Band of Chippewa. For the last eighteen years, she has worked at Black Hills State University, first with Upward Bound, and currently with the Center for American Indian Studies. She also teaches within the School of Mathematics and Social Sciences, teaching courses in American Indian Studies and Education. She has a Master of Science Degree in Curriculum & Instruction a doctorate degree in Adult & Higher Education Administration. Welcome everyone. Dr. Stone?

Jami Stone: The anticipated outcomes for our *Virtual Roundtable* are to engage in conversations with key stakeholders about implementing the Oceti Sakowin in K-12 Midwest schools. To build upon current Indigenous Education Standards implementation efforts in K-12 education through resource sharing by the roundtable participants. And to develop school implementation plans for Indigenous Education Standards that are specific to *Roundtable* participants' geographic and social political identities.

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Tamera Miyasato: Hey, so this is Tamera here. And as we think about how an inclusive educational environment needs to be created, we really thought we needed to frame the discussion around these three questions. So the first question, who writes the curriculum? Who benefits from the curriculum? And finally, who's missing from the curriculum? And so... next slide please, Robin. And so from the classroom perspective, we're going to just address these three questions here. So in my classroom experience, as I'm sure many of you can relate to, we had pre-packaged curriculum and textbooks. And so I share an example, you may have seen this on social media, but it's a screenshot of a text from a First Nation school in Canada. And so just taking a moment to read this excerpt.

Tamera Miyasato: “Moving out. When the European settlers arrived, they needed land to live on. First Nations peoples agreed to move to different areas to make room for the new settlements.” So we see these kinds of things in our textbooks and curriculums. And we have to ask ourselves, what messages do they send to our students? So whose story is shared? What are the implications for students who belong to the majority group? And what are the implications for Indigenous students, and for their success? Next slide, please.

Tamera Miyasato: So we know that this particular textbook example, it's written from the perspective of the dominant narrative. The dominant narrative as it relates to the Indigenous experience perpetuates the idea of a Savage Noble. Savage Noble, or Disappearing Indian. Just to give you an example of what this looks like in context, when I was in elementary school, we learned about Cortez's arrival in what is now known as Mexico. And the Aztec Indians were painted as these horrible savages. And my little mind had

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internalized them as such. And I remember thinking, "Oh thank God, Cortez arrived when he did." So that's that example of the Savage Indian.

Tamera Miyasato: And then, of course, the Noble Indian, it refers to the good, the nature loving Indian and characters like Chingachgook in *The Last of the Mohicans*. And so this romantic Indian is really what so many people identify with and fall in love with. When we go out to spaces outside of South Dakota, it's not uncommon for Indigenous people to be asked, "Do you still live in a teepee or do you still hunt Buffalo?"

Tamera Miyasato: And then finally the dominant narrative perpetuates the idea of the Disappearing Indian, where people talk about Indigenous people as if we no longer exist and either been completely eradicated or fully watered down or dissolved into dominant society. Next slide please.

Tamera Miyasato: So for anyone who's read *The Crucible*, this was one of the required texts for my junior English class. And of course, we know that the beginning mentions the savages that weld in the forest with the animals and the devil. And that theme carried on in the text discussion of good versus evil. So how could my students [inaudible 00:10:15] that? And for me, I had to provide an opportunity for my students to connect to the text in a very authentic way. Very unlike my experience in learning about Cortez.

Tamera Miyasato: So what I did was take the other theme of the book, with the good and the 10 Commandments. And as Lakota people, we have our own set of laws known as the Wooke Sakowin, which does translate to "seven laws." And so we took and compared, side by side, compared and contrast the 10 Commandments with the Wooke Sakowin. And so this was really the beginning of my students' connection with the text. They made the connection because they could see themselves in their learning, they could

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relate to the human experience. And we were learning together as we dug into the language that none of us were fluent in: our home language. And whether we knew it or not, Lakota culture was healing. So this is what was working in my classroom was at the beginning of the cultural integration for me. Next slide please.

Tamera Miyasato: So just briefly to just share what the Wooke Sakowin are. So again, there are set of seven laws, and these are translated by an elder in our community, Birgil Kills Straight. So the first is, Wowauonihan, to respect, to honor. Woohitike, to be guided by principles, discipline, bravery and courage. Wacante Oganake, to help, to share, to be generous. Woksape, understanding and wisdom. Wowaunsila, to have pity and compassion. Wowacintanka, patience and tolerance. And finally Wowahwala, to be humble, to seek humility. So I just, again, I want to just to briefly introduce those because these seven laws really became the central focus on my classroom, not only in its environment and interpersonal relationships, but became the foundation of my curriculum. Next slide, please.

Tamera Miyasato: So, as we've discussed who writes the curriculum, the next question we address is who benefits from the curriculum? So dominant society writes it, of course, dominant society benefits from it. So lessons and activities are called from that dominant narrative. And students from oppressed groups are pushed even further out of an environment that my friend and colleague Sarah insists must be culturally safe. So a common activity that teachers do to get to know their students...and this kind of an activity is often called from culturally responsive strategies. We get a lot of teachers who just want the strategies.

Tamera Miyasato: So in order to get to know their students, some teachers will have what I've seen as family trees, or who are you? But what happens when good

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intentions drive these decisions, sometimes they come from a place of cultural neutral mentality, or cultural blindness because we know that educators were taught to be “color blind” in order to be equal. So next slide please.

Tamera Miyasato: So a particular assignment such as family tree, again, if it's got that good intention of getting to know our students, we understand that cultural neutral mentality that's driving such an activity, it can adversely impact Indigenous students. So these activities ignore the history of genocide, boarding schools, Kill the Indian, Save the Man. When Native students or children were adopted out to white families, other families were relocated to different parts around the country. These were all federal policies meant to kill or assimilate Indigenous peoples. Next slide please.

Tamera Miyasato: So how did I move away from these activities and practices in my classroom? Again, going back to the Wooke Sakowin, I identified activities that were cultural in nature, but that the students could connect to in ways that was unique to their individual experiences. So here's an example that I share of the Waniyetu Wowapi, which translates to the winter count.

Tamera Miyasato: So traditionally we kept historical records of via winter counts where we just recorded events from the year through images. And so the students really had an opportunity to figure out what their own Waniyetu Wowapi look like. And so this is an example of one of my student's years that he recorded for us. Okay, next slide please.

Tamera Miyasato: And finally we move towards the last question, who was missing from the curriculum? So a colleague shared the slide from a national conference that she attended last summer, and these numbers were based on 2018 publishing statistics. And so you can see that they show the percentage of

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characters depicting diverse backgrounds. So we see that in over 3000 books that were examined, only 23 of them depicted American Indians or First Nations characters. So it presents a problem when educators are really trying to not only create inclusive classrooms, but also offer ways to remediate the countless years of curriculum that only taught from that dominant narrative perspective. Next slide.

Tamera Miyasato: So this lack of representation, lack of diversity then promotes inaccurate stereotypes, minimization of Indigenous voices and experiences, and promotes invisibility of our people and culture. Next slide.

Tamera Miyasato: So then in my classroom, because we were still mandated certain curriculum and textbooks, I made every effort to work within those confines and found supplemental texts. So this particular book called *Zuya, Life's Journey* by Albert White Hat was a supplemental text to one of our units of instruction. So I could offer what I call the Lakota Counterpart, so all of my students could access themselves in their learning. So now I'm going to pass along to my friend and colleague, Sarah Pierce.

Sarah Pierce: Thank you so much Tamera. Before we go into my section, I'd just like you to consider who writes the curriculum in your school district. And Dr. Stone, is this something that we want to address collectively as a chat right now? Or would you like-

Jami Stone: Yes, I think that this is something that people should be able to go ahead and use the chat feature of Zoom.

Diana Lazzell: Anastasia says, "I do. Each teacher does his or her own course."

Sarah Pierce: That's great.

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- Diana Lazzell:** Anyone else? Drop it into the chat? Jerry says, "My teachers do, but they are very culturally different than my students." And then Anastasia said, "Based on state standards."
- Sarah Pierce:** Okay. And I love that input is...
- Diana Lazzell:** Basil says, "There are not any mandated state curriculum." Dorothy says, "As a researcher, I see a lot of schools using packaged curriculum." Lauren says, "No longer teaching, but at my former school teachers wrote the curriculum and it was up to them to make it culturally relevant, that often meant it wasn't." Marsha says, "The district staff, but in before/after care we have an opportunity to create some of our own." Cindra says, "Curriculum Coordinators write content area curriculum and there is a vetting process to adopt materials in each content area. Diversity considerations are a part of the process."
- Sarah Pierce:** Okay, so we actually have a great deal of points that actually segue very nicely into my section. I heard some common themes about teacher writing the curriculum, but as was mentioned, our teachers that are often very much different from our students represented in school districts. And then oftentimes schools rely on packaged curriculum due to a variety of aspects that exists within the school system.
- Sarah Pierce:** So as we continue on with my portion, keep that question in mind. Who writes the curriculum? And then think about actually who benefits from that curriculum. And then what I like to say is the "absent narrative," who are the absent narratives from the curriculum that we see being utilized?
- Diana Lazzell:** We have a couple more comments in the chat box. Lacy says, "Nebraska is a local control state. The curriculum is typically selected, purchased,

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created, or developed by each local district." And Susan says, "Indian education can provide or write curriculum and help with resources for our teachers. Some of our tribes also write curriculum. Our school has a Native expressions class for high school students."

Sarah Pierce: Okay. Thank you for the additional feedback. I guess to preface my portion, the extent of my service has been within the Title VI Indian Education Program. And so just to give you a little bit of context behind that, the Indian Education Act of 1965 enabled basically school districts to regain what was lost through the boarding school era by offering funds to districts with 10 or more Indigenous students enrolled, and this is urban and tribally based institutions. And the money is really geared toward helping promote the cultural language and academic needs that are unique to Indigenous students.

Sarah Pierce: So basically school districts can take those funds and then allocate them to best meet the needs that they see within their school districts. I had the amazing opportunity of working in a very large school district in the Omaha Metropolitan Area, at Omaha Public Schools, where we had a very large school district students spread out the entire Metro Area. And we serviced about 2000 students. There's 2000 Indigenous students.

Sarah Pierce: When I moved to Rapid City, we have a much smaller school district. We are actually surrounded by two of our larger reservations in the state and we were home to approximately 3,500 Indigenous students across 23 different schools in our city. With this in mind, we also had... the Indian student population was also reflective of roughly 25% of our school district, and that persists today. Bearing that in mind, and keeping the points in mind that we got and gained in the feedback previously, our school district, although was represented by 25% Indigenous student population was

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actually staffed by roughly 2% Indigenous staff. And that was certified and classified staff combined.

Sarah Pierce:

So as you can see, the professionals in our school system were not reflective of the student body, which as you all know in equity assistance, there's some huge disparities there in addressing those needs. One thing that we always like to keep in mind, especially from an administrative standpoint is the word... I heard a lot of mandates in the feedback regarding who writes the curriculum. When we think of mandates, especially from the administrative position...we often...when something's mandated, it automatically evokes resistance. One of my great mentors said early on when I started my administrative journey, "If you say the word mandate, if you go into a room, you can tell people that, I am giving you \$100 but I mandate X, Y, and Z use of it." It's not going to be met with open arms in the same way that it says, "You have a unique opportunity to have these funds and do X, Y, or Z with."

Sarah Pierce:

We did not...in South Dakota, although our population is such that our Indigenous people are well represented all over the States, we are not as fortunate as Montana, where in 1999 the state of Montana actually passed the Indian ed. for All Act in which the state recognize this, and I quote, "The distinct and unique cultural heritage of American Indian, and is committed in its educational goals in the preservation of their cultural integrity." So with that in mind, Montana actually took it upon themselves as a state board of education to actually infuse, integrate, and make Indian Ed. for All in the state. So that means that every single classroom across the state of Montana has access to exposure, and the history of, the Indigenous content—and it's deeply infused in their state standards.

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Sarah Pierce: In South Dakota, in response to the abundance of tribes we have here or the nine tribes representing the Oceti Sakowin, we actually have the Oceti Sakowin Essential Understandings. And this was actually created with the input and feedback of a lot of cultural experts in the area, as well as education, I mean, education administrators, curriculum developers, et cetera. But really the key foundations and principles of this was developed with our elders and our knowledge keepers at the forefront of these conversations, which is really unique. Before I transition to the next slide, is there anything else, Tamera or Urla, that you would like to add about this?

Urla Marcus: No.

Sarah Pierce: Oh, Tamera?

Tamera Miyasato: I was just going to say that we have gone through, I believe, two versions and so they are evolving and they're actually continued to be looked at to see where they can be revised and improved upon. And again that is with the elder and Indigenous community voices at the forefront. So like I said, as I understand it now, we are now on the second version of these Seven Essential Understandings.

Sarah Pierce: Yeah, thank you. We can advance to the next slide. And actually, and I forgot to mention that the most recent revision was actually submitted and completed in 2018, and so we do have a pretty newer set of standards for which teachers may utilize. When I stepped into my role at Rapid City Area Schools three years ago now, we conducted a needs analysis. When you think about a pot of money, or like I talked about the Title VI federal formula grant money that comes in to meet the unique cultural language and academic needs of Indigenous students, it's really a drop in the bucket in the grand scheme of public funding. But one thing that I love to do is

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maximize what we could to offer and embed real, and affect real systemic change.

Sarah Pierce: Because it's my firm opinion, in public school systems that we have a shared responsibility to every and all students in our district. And that the burden of responsibility for student success, especially Indigenous student success, should never lie exclusively on the shoulders of Indian education or Indian people in general, especially since the concept of Western education was an imposition from the start.

Sarah Pierce: So my firm belief is in decolonizing and promoting educational sovereignty, but one of those ways in which I intended on doing that was being the first model school district to implement a district wide Oceti Sakowin Essential Understandings initiative, in which our Title VI funds were utilized to hire two very well trained and experienced educators to start helping scaffold other educators through this process. So the goal and idea was to, at the time upon its implementation in 1819, was to get a sense for where our district teachers were at in this process.

Sarah Pierce: Not much to our surprise, we found that many teachers actually, and especially the first and second year teachers, came into the roles having limited to no knowledge of how to access these standards, let alone how to implement them. And so really through this concentrated effort we were able to first start creating, making access readily available, increasing exposure, and then finding out where the gaps were in implementation.

Sarah Pierce: What we discovered in that first year, into the promotion to 12 elementary and middle schools across our district, was that this is where it's key for administrators. In the schools in which administrative buy-in was really excited, really supportive, we found that those schools adopted to the most

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fidelity and implemented and utilized the OSEUs to the highest potential. We found that schools with lesser administrative support, we didn't see very great results. In fact, some of them had like no results, no buy-in. And so administrative support and buy in was extremely crucial in this implementation.

Sarah Pierce: And so aside from having the advantage of being an Indian Ed. for All state, administrative district/administrative buy-in is key because not all teachers are great like Tamera, and take it upon themselves to ensure that this is taught to students. We can advance the slide now.

Sarah Pierce: And so with that in mind, that's an extremely short nutshell, but really it really involves getting administration on board, getting those team of people well trained, and then making sure that you walk people through the process. Which leads us to the next question, who benefits from the curriculum in our school districts?

Jami Stone: So go ahead and use the chat feature to think about and respond to that question, about who benefits from the curriculum in your school district?

Diana Lazzell: Becky says, "It ought to be everyone, but too often it is not." Cindra says, "Often it's the students who share a culture with the curriculum decision makers who benefit." Anastasia says, "Right now, white students. We did an intense racial equity training last year, so transition, or growth is in progress." Jerry says, "It should be those who are learning from the curriculum, but I don't think that it always has that focus. We are busy putting in what everyone else needs from society."

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Sarah Pierce: Thank you for that feedback. If there are no questions for me at this time, we will go ahead and turn it over to Dr. Marcus for her portion of the presentation.

Urla Marcus: All right, thank you Sarah. What I'm going to be talking about is the university perspective, in particular the course that every South Dakota teacher and administrator needs to gain their teacher certification, which is Indian arts or South Dakota Indian education class. We have an undergrad and a master's level course and so that's the perspective I'm going to be using and answering the questions on writing their curriculum, benefits, and who is missing. Next slide please.

Urla Marcus: So the first thing I wanted to do is really give everybody an idea about the reservations in South Dakota, and the nine that are represented here on this slide. In our class, we...just to give a little bit more background, about four or five years ago, our university had a small grant that was available to faculty members to redesign online courses.

Urla Marcus: We offer up to 11 courses a year, an academic year, including the summer. And within those courses there are between 30 to 40 students. So we have a large group of students that are taking... and administrators that are taking this class. Well out of those 11 classes, there could have been up to five different instructors, teaching five different courses, five different textbooks. So we took the opportunity with the grant to develop a single shell, but still hired several faculty members to give it their own flavor and their own background. But we wanted to make sure that all the students had the same information.

Urla Marcus: And so when we started teaching this class, we had a lot of students that did not fully appreciate even having to have to take the class to get teacher

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certification. They didn't find the value in why they had to do this, because a lot of the feedback we were receiving is that "I'm not going to ever teach on a reservation." And so the feedback we provided them is that there are nine reservations in South Dakota, and not every Native person lives on a reservation. There will be several Native students in your classes, not just isolated onto these different reservations.

Urla Marcus:

And what we also found out from the students is not...there was a very small percentage of them that have actually stepped onto a reservation in our state. Because as you can see, our major Interstate 90 does not go through any of them, and so a lot of people don't have that opportunity to go to them unless it's for a specific reason. Next slide please.

Urla Marcus:

This is just some background, some demographics of our Native population in South Dakota that we share with our teachers and our soon to be teachers. Just to make them realize that there is the large population about just over 10% in the state. But these are broke down by reservations. And what I failed to include as I was looking through the slide this morning is, I failed to include some of our larger towns including Rapid City, which there's conflicting percentages when they come to the Native populations. I've seen 10% and I've seen 26% because it is a town where there are people coming and going. But when I finally found somebody who could give me a roundabout number, they were believing Rapid City was about 22 to 25%. And so this is off reservation and pure South Dakota also was at about 10%. And so what we're trying to explain to our teachers is the importance of this class is that there are Native people in this state and they are going to be in their classrooms. Next slide.

Urla Marcus:

Thank you. For the state of South Dakota, these are the South Dakota Indian studies core strands for In. Ed. 411, and these are the four strands

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that we are responsible for presenting to our students. And so when I first looked at this curriculum, I looked at these four strands and really had to wrap my head around, how do we do this in one semester? Because when I break it down it looks like four separate classes. And so we were trying to argue that we needed a prereq. to get into the South Dakota Indian education class, but that didn't go over very well. So we had to do what we could do with one semester.

Urla Marcus: And so we tie every single one of these strands into our curriculum and then take it a step further and tie every one of these into and with our OSEU standards, so that these have a value to them and they are tied directly to some kind of information that they can use later on when they're in their own classrooms. Next slide please.

Urla Marcus: And so when I look at who benefits, I will always argue that everybody in the state of South Dakota benefits from taking this class and learning this history. It's not only Indian or Native history, it's actually South Dakota history. And so once we start explaining to our future teachers and current administrators that when they're taking this class for this requirement, it's not technically a methods class, it's also a content class, and a history class. Because we want them to be able to not only understand the OSEUs, but where did those OSEUs come from? What's the history behind them and what is the importance of that history, and why those Essential Understandings came about, and why they were chosen? And so it takes a lot of time to actually provide the history along with the Essential Understandings.

Urla Marcus: Oh, I included this Prezi link, we don't have time to look into it now, but it was just an example of one of the assignments that we have our teachers and students prepare is they have to actually go through every one of the

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reservations, talk about the leadership, something, a current issue and where it is in our state. And we're hoping that they're not only doing it just to realize it for themselves, but something that they can take along with them and actually use in the classroom when they find themselves teaching. And some of the feedback that we get is this first one I thought was really powerful that I've seen and heard firsthand, and discrimination. It did not even know it was discrimination until recently.

Urla Marcus: And so just having an opportunity to bring about awareness and having them, they...I'm sorry, I'm trying to read this and talk at the same time. But have them actually see this class as something that the content is something that they can use in the future, and not a hoop that they have to jump through to get their license. Next slide, please.

Urla Marcus: And participant question. We'll open up the chat and answer the question, or have an opportunity of who is missing from the curriculum in your school district? (silence)

Diana Lazzell: Anastasia says, "In any depth or meaningful way, lots of minority groups Dakota from Minnesota." Phillips says, "Historically marginalized populations or as pointed out before, they are inaccurately represented." Jerry says, "We are missing the race and culture of our students, except in those circumstances that classic characters find themselves in. Slavery, abuse, poverty, et cetera. Very stereotypical and many materials." Cindra says, "The lived experience of our immigrant refugee and specifically undocumented individuals.

Diana Lazzell: And Marsha says, "Since district staff help write curriculum, it is not a very diverse voice. Our staff does not look like our student body, so there are several cultures missing." Lauren says, "There's somewhat more

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representation of Indigenous, Black, Latinx and Asian literature in history than there used to be, but the curriculum is still white by default." Basil says, "I am slightly aware of curriculum used by my children related to the Native Americans in Alabama. These curriculums are voice from the dominant populations."

Jami Stone:

I have a question that I'm going to post into the chat feature that's not on the slide, but I would like to hear the participants' ideas about how we can include the marginalized voices in K-12 curriculum beyond what we currently experience. I remember seeing that Lacey mentioned that in Nebraska where I was originally from, they're very big on local control and local curriculum, that there is a little more of a voice than just using a published curriculum. But what are your ideas?

Diana Lazzell:

Susan says, "Create a community with families to tell educators what they would like their children to learn in school." Cindra said, "Include texts and even in class examples that de-center the majority culture." Marsha says, "If possible, reaching out to a parent group for assistance or creating a parent focus group." Anastasia says, "Honestly, it's overwhelming when I think about what to change, but it starts small. Choose one event in the US history course and find out what the story is from multiple perspectives. Then choose another event and keep working."

Diana Lazzell:

Pat says, "You might mention the elder videos bringing elder voices to the curriculum provided by the Wolakota Project, part of technology and innovation and education." Dan says, "Charla Deaver and Scott Simpson from TIE have created an amazing set of resources including elder videos connected to the essential understandings. We had the Wolakota Project." And Jerry says, "Include people of diverse cultures in the writing and telling

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of their history. Be selective, deliberate and diverse in literature and textbook choice."

Tamera Miyasato: I do want to add that yes, Scott and Charla have created some amazing opportunities for resources, but I also... they would probably be the first to point out that it wasn't them that created the resources, it was actually members of our community and the elders. So I just wanted to put that out there to make sure that we were giving the appropriate credit.

Diana Lazzell: Becky says, "More opportunities for students to share their personal experiences that relate to the curriculum, and inviting community members to come share their own stories." Ina... Oh, there she goes. Ina says, "Create leadership positions." Philip says, "Not exactly sure how to explain this, but it will take those educators to make the effort and bring awareness and then engage in meaningful ways with those communities." Lauren says, "Give meaningful assignments like Tamera's that don't just include the voices of marginalized groups, but also leverage to group's value system and have students explore their own experiences through that lens." Basil said, "I believe it begins with valuing the voice, heritages, ideas, and interest of students in your own class. When these voices are a few, we should reach out to increase students' diverse experiences with stories and other similar experiences."

Diana Lazzell: Joe says, "Thank you for that question. As Sarah indicated, the word mandate is always met with resistance. I'm interested to know what this group thinks about how a state agency can help in enhancing the implementation and effectiveness of the Oceti Sakowin Essential Understandings." Jennifer says, "Immersive education and experiences for those who write the curriculum, and include marginalized voices that are at the table of this process." Lacey says, "Through our state standards

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revision process, we are adding a bias training for standards writers and including multiple other steps throughout the writing process to ensure that all groups are represented."

Urla Marcus: On this last slide here, it has the Oceti Sakowin Essential Understandings and Standards, and just if anybody wanted to go out and take a look at those. And then as Dan mentioned, the Wolakota, well this is the interviews with the Indigenous community members and other resources that are provided on there. And then the other thing that Tamera had mentioned earlier with her presentation is that we also, our textbook required for In. Ed. 411 class is actually the *Life's Journey*, the Zuya book by Albert White Hat. And so I was actually really excited to see that she was using that as well as, and that is something that we're having our students read and be aware of.

Diana Lazzell: You're muted.

Robin Jackson: Dr. Stone, did you have anything else before we close?

Jami Stone: I just added one last question and I know we can only change ourselves, we can't change other people. But I did want to know if there were any ideas for moving educators forward? That in recognizing that every child that they meet has something to teach them. And also for people that have thought, "Well, I've already done diversity training. I know what it is." When they're saying, "Just because I've checked that box, I know how to treat everybody with respect" as what is espoused in the Wooke Sakowin that Tamera mentioned earlier. So...

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- Diana Lazzell:** Becky says, "Carefully, purposefully created PD experiences that allow teachers to experience for themselves how teaching with equity in mind is very powerful."
- Jami Stone:** Creating experiences that, I mean, I always like to try with my future teachers to put them in the shoes of the marginalized population because of the fact that they don't think from that perspective. They just, the only thing that they draw upon is their own lived experiences. So, but I do think those purposefully created PD and undergraduate scenarios like that will help, but there's a lot more work that needs to be done.
- Diana Lazzell:** Marsha says, "I think it is an ongoing process that all educators need to be exposed with, through PD or other methods in their district. We all learn from kids every day if we open ourselves up to it." Dorothy says, "Is there a resource where educators can share and access OSEU lesson plans developed by teacher practitioners that are in addition to the OSEU and Wolakota website?"
- Jami Stone:** Tamera or Urla or Sarah, do you know of anything?
- Tamera Miyasato:** Oh, on the Wolakota website there are just numerous resources in the areas of fine arts, social studies, there's some science on there. So there's literally hundreds. I know for sure for a fact and social studies, they go from kindergarten through 12th grade. Those are lessons that were created through Scott and Charla's facilitation by teachers across the state of South Dakota, both Native and non-Native teachers. Of course, those are just the ones that my organization, TIE, has kind of helped to facilitate. As we do know in my classroom, prior to joining TIE, I had a bunch of lessons that were OSEU aligned. So as for like a full repository or collection of lessons outside of, Wolakota Project, Sarah... Dr. Craig Howe actually has some

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through the... I'm sorry, Sarah, can you remind me of his organization's name is CAIRNS, Center for American-

Sarah Pierce: American Indian Research Network, I think. I'm not sure. Sorry.

Tamera Miyasato: We'll give the acronym here to everyone. Those are the only two official ones that I know of that actually have collections.

Sarah Pierce: There's actually, on the Rapid City Area Schools website, since we are the first district to roll this out as a district wide initiative, although I'm no longer there, I know that my successor Whitnee Pearce, has a database readily available that the OSEU teachers moderate through there and that's rcas.org and you can... Actually, I'll put that on there. Then you can access one of the OSEU teachers and they can get you that as well.

Diana Lazzell: Basil also dropped some information of a resource in the chat box as well. "High school on mathematics lessons to explore, understand and respond to social justice."

Jami Stone: Thank you, Basil.

Diana Lazzell: Becky says, "Pairing the PD with carefully crafted curriculum, exemplar curriculum to help teachers create a vision of what equitable curriculum looks like since so many write their own curriculum." I believe we missed a couple up here. Lauren, "Agrees with Becky, creating PD that has teachers experience what it feels like to learn from one another and to share relevant knowledge that comes from their personal and professional lives. If they can feel what that's like with colleagues, they might be more likely to effectively try similar practices with their students." And Jerry says, "Diversity and equity training and the use of a diversity and equity lens and all the work we do does make a difference."

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- Diana Lazzell:** Joe says, "The state department of South Dakota is currently partnering with the department of Tribal Relations office of Indian education and TIE to create a statewide network on Oceti grounded educators to share resources, practices and stories. There is much more to expand on beyond the scope of a chat." And Ina, "Recommends *White Fragility: Why it's So Hard for White People to Talk about Racism* by Robin DiAngelo."
- Sarah Pierce:** Yes. And I would echo the encouragement of reading *White Fragility* as especially when we start to consider who is writing the curriculum because it's reinforced over and over again. So I would echo that encouragement.
- Diana Lazzell:** I want to thank each of you for participating in today's *EquiLearn and Virtual Roundtable*, "Implementing the Oceti Sakowin Standards in K-12 South Dakota Schools." We also would like to provide a special thanks to Dr. Stone, Sarah Pierce, Tamera Miyasato and Urla Marcus for taking the time to be with us today to share their expertise and insight. In addition, we would like to highlight a few resources from our Equity Resource Library. The first is entitled *Using Service Learning to Support Educators in Accessing the Assets of American Indian Students*, an interview conducted by Dr. Stone.
- Diana Lazzell:** In the interview with Gloriana Underbaggage of Little Wound High School in Kyle, South Dakota, she speaks about the benefits of using service learning as a means of engaging students. Gloriana shares service learning success stories, and also provides a framework for districts interested in implementing service learning.
- Diana Lazzell:** The second is a podcast entitled, *Centering Equity and Supporting American Indian Students through Culturally Responsive and Sustaining Practices*. In this episode, Mr. Brian Jackson, a member of the Lac du

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Flambeau Band of Lake Superior Ojibwe, speaks openly about issues that affect American Indian communities and the education of American Indian students. He discusses ways school systems can center equity and educational practices with American Indian students, including some examples of experiential learning rooted in Native history and addressing mascot logos in public schools.

Diana Lazzell: Finally, we have one of our *Equity Dispatch* newsletters entitled *The State of American Indian Education: Equity Considerations*. This newsletter asserts that culturally responsive education that is grounded in strong awareness of Native American students' backgrounds and lived experiences is an important step towards restoring the severely damaging consequences of early efforts to educate Native American children in an assimilationist manner. Working alongside Native American students, families, and communities to build the kind of educational system that will serve them well, one that will open doors to both the future and the past, it was a debt we owe to our Native American students and their ancestors.

Diana Lazzell: Lastly, we want to encourage you to visit our website for tools and resources in our equity resource library, such as our bimonthly *Equity Dispatch* and *Digest* publications our *Equity Spotlight Podcast Series* and our equity tools. You can access all materials on our website, as well as stay abreast of upcoming events we have on calendar of events. I'm going to drop the links to these resources in the chat bar.

Robin Jackson: Thank you all for your participation today. We would like to hear how you felt about this session. Please provide your opinions and feedback on the session on our Post-Session Questionnaire, which has been posted or will be posted very shortly in the chat bar. Thank you so much for attending today.

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