EQUITABLE AND CULTURALLY INFORMED CALLS FOR ART - CASE STUDIES AND BEST PRACTICES

THURSDAY, APRIL 15TH
11AM CT / 10AM MT

DR. CRAIG HOWE
FOUNDER & DIRECTOR | CENTER FOR AMERICAN INDIAN RESEARCH & NATIVE STUDIES (CAIRNS)

KELLEN BOICE
EXECUTIVE DIRECTOR | SIOUX FALLS ARTS COUNCIL

ARTS SOUTH DAKOTA
# New Lakota Exhibit

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<th>Concept</th>
<th>Traditional Lakota narrative</th>
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<td>Curators</td>
<td>Lakota citizens</td>
</tr>
<tr>
<td>Artist(s)</td>
<td>Lakota citizens; diverse; paid</td>
</tr>
<tr>
<td>Artworks</td>
<td>Stylistically diverse</td>
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<tr>
<td>Funder(s)</td>
<td>Diverse ideas; inequitable results</td>
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<td>Opening</td>
<td>For school kids</td>
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<tr>
<td>Duration</td>
<td>Four days</td>
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<td>Events</td>
<td>Concert; fund raiser; panel discussion; student art show; school tours</td>
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**EXHIBIT NARRATIVE**

**How the Lakota Came Upon the World**

[Excerpt from “Narratives,” pp. 181-182: 1,251 words.]

Iktomi tricked the animals and laughed at the misery he caused them, but they were not shamed, so he longed to play his pranks on mankind. At that time the only persons of mankind on the world were the old man, the old woman, and the double-woman.

Iktomi feared the old man because he was a wizard and the old woman because she was a witch, but the double-woman feared him because he had caused her much shame and misery. He appeared as a young man before the tipi of the double-woman, but she knew who he was, and went inside and drew the flap over the door.

He sat with his head bowed and his robe drawn over it as if he were grieved or in sorrow. Many times she peeped and saw him near him, but he did not speak. In the evening she gathered wood near him, but he did not speak. Then she went to him and asked him why he sat with his head bowed. He told her that he was sorry and ashamed because he had caused her to suffer, and that he wished to do that which would please her. She said that nothing would please her until she could be with her people. He told her that if she would tell him how he could bring her people, he would do so. She told him that if her people tasted meat and saw clothes and tipis made of skins they would covet such things and come where they could get them. He told her that if she would help him he would not trick her no more and she agreed. Since that time Iktomi has not played a prank on the double-woman.

He called the wolves and told them that if they would help him he would not bother them anymore. They agreed and since that time he has never bothered the wolves. Then he told the wolves to make a drive for game and to give to the double-woman as much meat as she wished. They drove and gathered many moose, deer, and bears, and killed them near the tipi of the double-woman. She dried the flesh and tanned the skins, and gathered much meat and many robes and soft tanned skins. She made clothes for a man and for a woman and decked them with colors. Then she made a pack of the clothes and choice bits of the meat. Iktomi gave the pack to a wolf and went with it to the entrance of the cave that opens down through the world. He told it to go and watch the people under the world and when it saw a strong and brave young man to speak with him alone, and to give him the pack and tell him that there were plenty of such things in the world.

It went through the cave and saw the camp of the people far away. Before it came to the camp it met a strong young man. The young man asked who it was, whence it came, and what it wanted. The wolf replied that it was a friend of the people and came from the world to give them that which they most desired. It asked the young man his name and what he most wished. He said his name was Tokahe and that he wished to become a leader. The wolf told him to take the pack and show it to the people and let them taste the meat and see the clothing that was in it and to tell them that there were plenty of such things in the world, but it said he must not tell how he got the things and must say nothing of the wolf.

Tokahe showed the meat to the people. They ate of it and said it was good. He and his woman wore the clothes and all the people envied them. He told the people there were plenty of such things in the world. They asked him how they could get things like these,

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**Ake Wanj (11)**

Tokahe and his friends showed their presents to the people and told them that they had been to the world and had seen plenty of game; that the people on the world ate meat and appeared as young men and beautiful women even when they were very old. An old woman warned the people that these things were done by a wizard, and they wrangled, for some wished to follow Tokahe and some said he was a wizard. Tokahe said he would lead those who wanted to go with him where they could get these things. Then the chief warned the people that they who passed through the cave could never again find the entrance and must remain on the world; that the winds blew on the world and were cold; that game must be hunted and skins tanned and sewed to make clothes and tips.

**Ake Nunpa (12)**

Six brave men chose to go with Tokahe. They took their women and children and went from the camp. The wolf met them and guided them through the cave, all day.

**Ake Yamni (13)**

At night they came to a strange place and the children cried for food and drink. Then Iktomi appeared and laughed at their misery and Tokahe was shamed. The double-woman appeared to comfort them, but they saw her horrid face, and fled from her in terror.

**Ake Topa (14)**

In the morning the people did not know where to go. They were hungry and thirsty. Then the chief and the old woman appeared and they gave them food and drink.

**Ake Zaptan (15)**

The old man led the people so they traveled swiftly and came to the region of the pines. Then he and the old woman showed them how to hunt the game and how to care for the meat and the skins, and how to make clothing and tips.

**Ake Sakpe (16)**

Thus Tokahe and his friends were the first people on the world and their children are the Lakota.
In the morning the people did not know where to go. They were hungry and thirsty. Then the old man and the old woman appeared and they gave them food and drink.
Lakota Emergence
www.nativecairns.org

Dahl Arts Center
South Dakota Art Museum
Journey Museum and Learning Center
Akta Lakota Museum and Cultural Center
Plains Art Museum
Mobius Gallery
Brinton Museum
The Heritage Center

South Dakota Indian
Lakota Nations Ed
Avera Health
Little Wound Sch
Stevens High Sch
Wagner Commun
Far back in the first sunrise of time (so say the legends), all the animals of the earth gathered here in the Black Hills for a big race. Here is how it happened and why it happened. At one time there were no Black Hills as we see them now. Only a vast prairie land existed, and upon it there roamed huge animals. There were flying vultures that preyed on the land animals. These animals, oddly shaped and huge in size, roamed the land in great numbers. Then for some unknown reason, they disappeared.

The words Unkche' Ghiha in Lakota describe certain huge animals who once were numerous here, but are now extinct. These animals, oddly shaped and huge in size, roamed the land in great numbers. Then for some unknown reason, they disappeared.

The words Wicasa Akan'tu designate Man, as distinguished from the animal and spirit world. This distinction – Man, Animal, Spirit, was needed because in that world of long ago man conversed freely with the animals and the spirits.

The Great Race


Passage Wanci

In the midst of a world filled with predatory animals, in which man killed animals for food, and animals killed man, the idea came to man that there must be a way to bring order to such a chaotic world. He pondered long and deeply upon the matter. Then one day he sent out a call to all the animals of the world to meet with him. A powwow was held. It was a memorable event because, in order to bring peace and order to the world, it was agreed that a race of immense magnitude was to be the solution. The race was to decide many things. It would result in sorting and separating the animals into their proper species by the smell of their bodies. It was to be a grand, epic feat of the ages.

Thus, to all tatuya tona, (wind flows or directions), messengers were sent, in order to announce the great event. These messengers were chosen from among the purest and from among animals that could run like the flight of a strong eagle.
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<th>3-D Artists</th>
<th>Musicians</th>
<th>Painters</th>
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<td>Mike Marshall</td>
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<td>Angela Babby</td>
<td>Mary BlackBonnet</td>
</tr>
</tbody>
</table>

Meantime, other 3-D artists, musicians, painters, and poets were chosen from among the swiftest individuals in the region, in order to keep the audience entertained and engaged in the stories of the legends.
Far back in the first sunrise of time (so say the legends), all the animals of the earth gathered here in the Black Hills for a big race. Here is how it happened and why it happened. At one time there were no Black Hills as we see them now. Only a vast prairie land existed, and upon it there roamed huge animals. There were flying vultures that preyed on the land animals. There were insects as big as eagles, with long sharp stingers that paralyzed and killed. The words Unkche Ghila in Lakota describe certain huge animals who once were numerous here, but are now extinct. These animals, oddly shaped and huge in size, roamed the land in great numbers. Then for some unknown reason, they disappeared.

The words Wichasha Akantu designate Man, as distinguished from the animal and spirit world. This distinction — Man, Animal, Spirit, was needed because in that world of long ago man conversed freely with the animals and the spirits.
The Great Race, by Evangeline Picotte (age 8)

"The Great Race" told in Haiku by 6th graders

1. First sunrise; legends
   Animals gathered, Big race
   Vast prairie, Black Hills, long ago

2. One day, long ago
   Animals were killed for food.
   A Powwow was held.

3. Messengers were sent.
   These messengers were chosen.
   An orderly event

4. Animals come here.
   From every corner of Earth
   To take part in race.

5. Near for the big race.
   Earth trembled with the impact.
   The race had begun!

6. Obliterating!
   Pulverized victims below.
   Weariness in air

7. Animals stomping
   Like a serpent slithering
   Animals tired

---

The Great Race, as told by Ms. Maynard's 6th grade class at Douglas Middle School

8. Animals moving:
   Endless racing animals.
   Crasly sink weight

   The epic race of ages;
   The Lakota race

10. Dead animals seen
    Dead animals in circle
    Mass of broken rocks

11. Lakota ancient
    Ledge-like row; Black Hills Proper
    Lakota Legend

---

A Great Race bulletin board in Ms. Knauer's social studies class, Douglas School District

Hokahe! The race is on!
Welcome to Tapun Sa Win, an educational exhibit based on a Lakota narrative about a woman who married a star. This exhibit divides the 1,095-word narrative into seven “passages,” each of which is creatively interpreted by four types of artworks: a sculpture, a song, a painting, and a poem.

Thirty-three contemporary Lakota artists, who are citizens of four of the five federally-recognized Lakota tribes with reservation lands in South Dakota, created the artworks. Their homes are in 12 states. They live in large cities, small towns and remote areas of reservations. Some grew up in reservations, others in distant cities. Some are emerging artists, whereas others have enjoyed long and distinguished careers as artists. Some went to art schools, others are self-taught. Collectively, these artists embody the diversity of Lakotas today.

The artworks they created for this exhibit likewise are diverse. These artworks illustrate the creativity and imagination of Lakota artists, and the futility of defining Lakota art by style or genre.

Traditional Lakota belief is that Lakotas are related to the Pte (Buffalo) people. Tapun Sa Win extends the Lakota kinship system to the Wicahpi (Star) people. According to Lakota traditions, when children are born they are given a wanagi, a spirit, from a star. Then they live their life with that wanagi. But when they die, that spirit leaves their body and goes to the middle of the cup of Wicakiyuhapi, the Big Dipper. There, on a blanket stretched between them, the four stars of the cup, called the “carriers,” carry the spirit to the Wanagi Tacanku, the Milky Way. The three stars of the handle are called the “mourners.” Therefore, four carriers and three mourners accompany the spirit to the Wanagi Tacanku in the north. From there, the wanagi travels on the Wanagi Tacanku toward the south, where it then returns to a star.

In traditional thought, Lakotas are related to almost all entities in the universe. This kinship network relates Lakotas to their ancestors in the underworld, and to their past and future spirits in the sky.
Long ago, in a small Lakota village, there lived a beautiful young woman. She was well mannered and gentle, and in her big black eyes there was always a hint of laughter. Her name was Tapun Sa Win (Red Cheek Woman). When she grew to courting age, young men from far and near came to woo her. But she could not choose from among them. Then one evening there came a young man, strangely radiant, who nobody knew. He had an aura about him and appeared to float over the ground like a rolling fog. When he took his turn with the other suitors to speak his words of subtle persuasion, Tapun Sa Win decided he was her man.

The people of the village were overjoyed that Tapun Sa Win and Starman married. Then the newly wed couple departed on their long journey to the sky world, leaving the village far below on the earth.

But alas, animals were more dangerous. Even growing plants and edible tubers could bring harm if not handled properly. So one day, after Starman had departed on another of his long, mysterious missions, his grandmother cautioned Tapun Sa Win to remember that the sky world was much different from the world below. She reminded her grandson's young bride of the warnings of the old woman, casting aside precautions. She remembered the many times she had seen the grip of sadness. Forgetting the warnings of the old woman, she spied a plant which she remembered as tasting bitter but pleasant. As she plunged her digging bar into the ground to extract the root, there was an unfamiliar hollow sound. Forgetting the warnings of the old woman, she spied a plant which she remembered as tasting bitter but pleasant. As she plunged her digging bar into the ground to extract the root, there was an unfamiliar hollow sound.

For the first time in her life, Tapun Sa Win was afraid. She remembered the many times she had seen the grip of sadness. Forgetting the warnings of the old woman, she spied a plant which she remembered as tasting bitter but pleasant. As she plunged her digging bar into the ground to extract the root, there was an unfamiliar hollow sound. Forgetting the warnings of the old woman, she spied a plant which she remembered as tasting bitter but pleasant. As she plunged her digging bar into the ground to extract the root, there was an unfamiliar hollow sound. Forgetting the warnings of the old woman, she spied a plant which she remembered as tasting bitter but pleasant. As she plunged her digging bar into the ground to extract the root, there was an unfamiliar hollow sound.
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<tr>
<th>HOSTS</th>
<th>SCULPTORS</th>
<th>MUSICIANS</th>
<th>PAINTERS</th>
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<td>Donald Montileaux</td>
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<td>Dyani White Hawk</td>
<td>Taté Walker</td>
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<td>The Heritage Center</td>
<td>JhonDuane</td>
<td>Sissy GoodHouse</td>
<td>Roger Broer</td>
<td>Mabel Picotte</td>
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<td>RC Community Conversations</td>
<td>Goes In Center</td>
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<td>Thunder Valley CDC</td>
<td>Andrea Lekberg</td>
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<td>Richard Red Owl</td>
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<td>Micheal Two Bulls</td>
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<td>Angel Two Bulls</td>
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<td>Angela Babby</td>
<td>Mary Black Bonnet</td>
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</table>
Wicahpi Hinhpaya was a most unusual child; he matured early into a sturdy, healthy boy. He played and hunted with the other children, but he seemed to know he was no ordinary boy and was destined for special duties. Soon after attaining manhood, he told his adopted mother that he must return to his father’s people in the sky, but that he would not forget his kinship responsibilities to his Lakota relatives. He told her that he would assist his relatives especially with medicines and in times of natural disasters.

So quietly and mysteriously, he left this earth, returning to the world of his father’s people. Ever since then, from somewhere near the Wanagi Tacanku (Spirit Road), known as the Milky Way, Wicahpi Hinhpaya watches over his Lakota relatives.
In 1868, Lakota oyates negotiated a treaty with the United States in which they reserved for themselves a huge tract of land comparable in area to France, Germany, or Spain. That land base was drastically and unilaterally reduced by the U.S. government in 1877 and again in 1889 when it was divided into five Lakota reservations in what is now South Dakota. These reservations are governed today by five federally recognized tribes with over 100,000 citizens.

<table>
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<th>Lakota Oyate</th>
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<td>Assiniboine and Sioux Tribes</td>
<td>Assiniboine and Sioux Tribes</td>
<td>Assiniboia, SK</td>
<td>Hunkpapa, Hunkpapa, Mniconjou, Oohenunpa, Sihasapa</td>
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<td>Cheyenne River Sioux Tribe</td>
<td>Cheyenne River Reservation</td>
<td>Eagle Butte, SD</td>
<td>Cheyenne River Sioux Tribe</td>
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<td>Lower Brule Sioux Tribe</td>
<td>Lower Brule Reservation</td>
<td>Lower Brule, SD</td>
<td>Cheyenne River Sioux Tribe</td>
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<td>Oglala Sioux Tribe</td>
<td>Oglala Reservation</td>
<td>Rosebud, SD</td>
<td>Oglala Sioux Tribe</td>
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<td>Rosebud Sioux Tribe</td>
<td>Rosebud Reservation</td>
<td>Pine Ridge, SD</td>
<td>Rosebud Reservation</td>
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<tr>
<td>Standing Rock Sioux Tribe</td>
<td>Standing Rock Reservation</td>
<td>Poplar, MT</td>
<td>Standing Rock Sioux Tribe</td>
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<tr>
<td>Wood Mountain First Nation</td>
<td>Wood Mountain Reserve</td>
<td>Fort Yates, ND</td>
<td>Wood Mountain First Nation</td>
</tr>
</tbody>
</table>

Today

Wood Mountain Reserve
Fort Peck Indian Reservation
Cheyenne River Reservation
Lower Brule Reservation
Pine Ridge Reservation
Rosebud Reservation
Standing Rock Reservation
Wood Mountain Reserve

Lakota Oyate
Hunkpapa
Itazipco, Miniconjou, Oohenunpa, Sihasapa
Sicangu
Oglala
Sicangu
Hunkpapa, Sihasapa
Hunkpapa
THE HERITAGE CENTER AT RED CLOUD INDIAN SCHOOL
March 16 to May 19, 2018
APRIL 28 – PUBLIC RECEPTION
AKTALEKOTA MUSEUM & CULTURAL CENTER
June to October 2018
SOUTH DAKOTA ART MUSEUM
November 2018 to January 2019
Amiotte
Babby
BraveHeart
Broer
Dana
Claxton
Evans
Monty
Garcia-Fritz
Fralick
Sully-Sorensen
Szabo
Two Bulls
White
Soo
GoodTrack
Iron Cloud
LaTocha
Lekberg

POETS
Mary
Ronya
Patrick
Lanniko
Taté
Lydia
Autumn
Black Bonnet
Galligo-Hoblit
LeBeau
Lee
Walker
Whirlwind Soldier
White Eyes
Long Soldier
Montileaux
Pourier
Ratzlaff
Red Cloud
Red Owl
Sully-Sorensen
Swallow
Szabo
Two Bulls
White
Wilcox
Yellowhawk

VISUAL ARTISTS
Arthur
Angela
Keith
Roger
Dana
Frances
Evans
Monty
Garcia-Fritz
Fralick
Davidson
Flammond Sr
Amiotte
Babby
BraveHeart
Broer

MUSICIANS
Trevino
Sequoia
Cedric
Sissy
Gerald + Stephen
Ghostsong Elegy
Brings Plenty
Crosswhite
GoodHouse
GoodHouse
Yellowhawk
Tom Swift Bird
Zachary Dendinger
Travis Hencey
Douglas Two Bulls
Grant Two Bulls
Michaeal Two Bulls
The Wake Singers

EDUCATIONAL EXHIBIT ABOUT THE BATTLE OF THE WOUNDED KNEE MASSACRE
[DAW.KU.WAY]: 1 WHY
<table>
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<th>Song Title</th>
<th>Duration</th>
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<tr>
<td>Charmaine's Song</td>
<td>4:04</td>
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<tr>
<td>Homer Song for Sitting Bull</td>
<td>3:55</td>
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<tr>
<td>Prelude to a Massacre</td>
<td>2:08</td>
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<tr>
<td>Tskuwe Shni</td>
<td>5:13</td>
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<tr>
<td>Inna na Ate Malakota Kejapelo</td>
<td>4:02</td>
</tr>
<tr>
<td>Heaped Along the Crooked Gulch</td>
<td>4:20</td>
</tr>
<tr>
<td>Tskuwe</td>
<td>5:47</td>
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Articles of a Treaty

AN EDUCATIONAL ART EXHIBIT ABOUT THE

1868 Fort Laramie Treaty

Between April 29, 1868 and November 6, 1868, one hundred fifty-eight representatives of the Oceti Sakowin (Seven Council Fires) Confederacy signed the 1868 Fort Laramie Treaty. Seven were from the Dakota division, twenty-nine from the Nakota division, and one hundred twenty-two from the Lakota division. The latter representatives were from all seven nations that comprise the Lakota division. Eighteen were Hunkpapa, ten Sihasapa, four Itazipco, forty-one Oglala, seventeen Mniconjou, three Oohenunpa and twenty-seven Sicangu.

These representatives agreed to a treaty whereby their confederacy retained a land base of 193,028 square miles, which today would be the 53rd largest country in the world.
ARTICLE XI

HUNTING, TERRITORY and GOVERNMENT EASEMENTS

Citizens have the right to hunt in the territory as long as there are enough buffalo to justify the chase. The tribe will not oppose railroad, wagon roads, mail stations, or other works of utility or necessity. If the US is to pay for works of utility or necessity, it must first assess the area. A three-member commission will be constituted, one being a chief or headman of the tribe.

EXHIBIT

Articles of a Treaty, an educational art exhibit of the 1868 Fort Laramie Treaty. It is presented by the more than seventy members of the Lakota Nation Building Group. Each member has contributed to the narrative as a group, and each member has contributed to the narrative as an individual. Articles of a Treaty is a daunting project with a team of individuals committed to the project. The exhibit includes a series of pictures, a map, and a collection of documents. The exhibit includes a series of pictures, a map, and a collection of documents.

EXHIBIT

Opened
2019 at Akta Lakota Museum and Cultural Center, Chamberlain, SD
2019-2020 at Brookings Art Museum, Brookings, SD
2020 at The Heritage Center at Red Cloud Indian School, SD
2021 at Dall Arts Center, Rapid City, SD
2022 at the Brinton Museum, Big Horn, WY

This year’s educational art exhibit—Articles of a Treaty—focuses on the articles of the 1868 Fort Laramie Treaty between the “different bands of the Sioux Nation of Indians” and the United States. The title is the first four words of the treaty.

The 1868 Fort Laramie Treaty contains seventeen articles. Each article is interpreted by one or two artists. These thirty-two individuals are the visual artists of the exhibit. Poets and musicians also created works for Articles of a Treaty. There is one poem and one song associated with each article.

A team of educational advisors is also developing K-12 curriculum based on the exhibit. This curriculum will include activities for incorporating the exhibit into classrooms while meeting tribal, national, and state standards. Finally, CAIRNS will also develop a community-based version of the exhibit that consists of high-quality reproductions of the artworks printed on standard-sized panels. These can be exhibited in schools, conference rooms, business lobbies, and other public spaces. The exhibit includes a series of pictures, a map, and a collection of documents. The exhibit includes a series of pictures, a map, and a collection of documents.
**ARTICLES OF A TREATY**

**Creatives**

Seventy-three creatives created songs, artworks, and poems for this exhibit. They are citizens of eight Oceti Sakowin Confederacy nations, three other federally recognized tribes, and the United States of America. They reside in fifteen states and seven reservations.

**Artists** Thirty-three Oceti Sakowin Confederacy visual artists created seventeen artworks for this exhibit. They are citizens of six Confederacy nations and live in eleven states.

**Musicians** Twenty-seven musicians created seventeen songs for this exhibit. Twenty-one are citizens of Confederacy nations and they live in six states.

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**Oglala Sioux Tribe**

- Tom Swift Bird
- Donna Flourney
- Douglas Two Bulls
- Michaeal Two Bulls
- Dwayne Wilcox
- Angela Babby
- Keih
- BraveHeart
- Roger Broer
- Gerald Cournoyer
- Monty Fralick
- JhonDuane Goes In Center
- Paul High Horse
- Andrea Lekberg
- Donald E. Montileaux
- Wade Patton
- Dorene Red Cloud
- Richard Red
- Owl
- James Star Comes Out
- Sandy Swallow
- Tom Swift Bird
- Dustin Twist
- Lorri Ann Two Bulls
- Marty Two Bulls Jr.
- Michelal Two Bulls
- Dwayne Wilcox
- Ronya Gallego-Holbit
- Tracy Hauff
- Cheryl Kendall
- Douglas Two Bulls
- Joel Wasters

**Rosebud Sioux Tribe**

- Dawson Decory
- Sam Decory, Jr.
- Nathan Wagner
- Nolan Wagner
- Joseph Allen
- Evans Flammmon, Sr.
- Charles Her Many Horses
- Iris Sully
- Brian Szabo
- Linda Szabo
- Paul Szabo
- Renelle White Buffalo
- Mary Black Bonnet
- Lydia Whirlwind
- Soldier
- Ann-erika White Bird

**Sisseton Wahpeton Oyate**

- Gwen Nell Westerman

**Standing Rock Sioux Tribe**

- Sissy GoodHouse
- Del Iron Cloud
- Red Bird
- Athena LaTocha
- Charging Thunder

**United States of America**

- Zachary Dendinger
- Travis Henney

**Ute Indian Tribe**

- Jason Butler

**Yankton Sioux Tribe**

- Reyna Hernandez
- Mabel Picotte
- Deanna Stands
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EQUITABLE AND CULTURALLY INFORMED CALLS FOR ART - CASE STUDIES AND BEST PRACTICES

Best Practices

Do your due diligence
- “This is the way we have done it”
- Past practices and outcomes
- Terminology

Cultivate relationships
- Inform yourself proactively
- Reach out directly
- Keep in touch
- Promote

Work against systemic racism
- Status quo has to go
- Leadership & decision-making
- Representation by represented