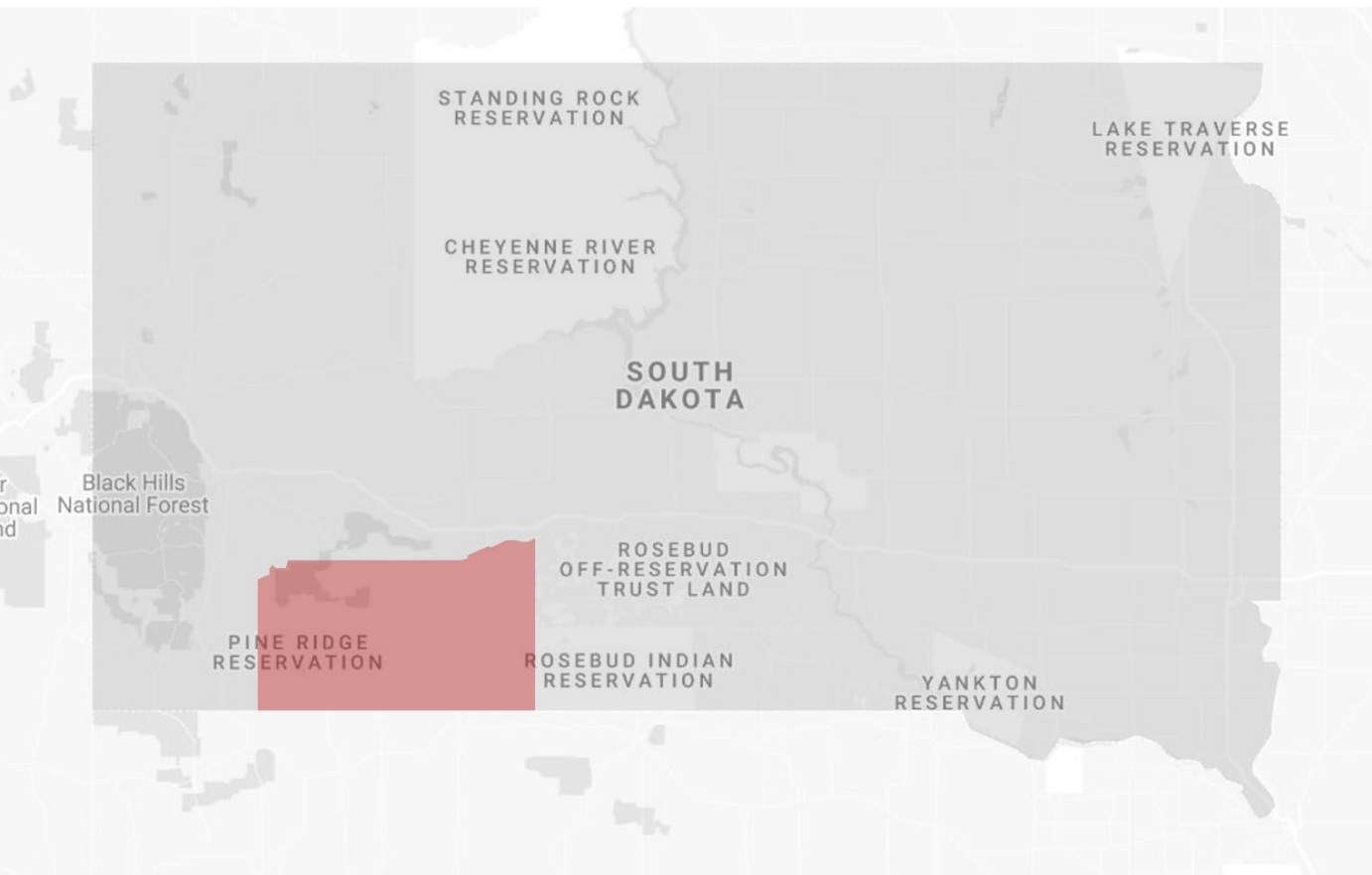


ON THE END
TO NATIVE
GENOCIDE

SHEDDING LIGHT





PINE RIDGE RESERVATION



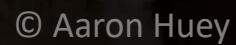




























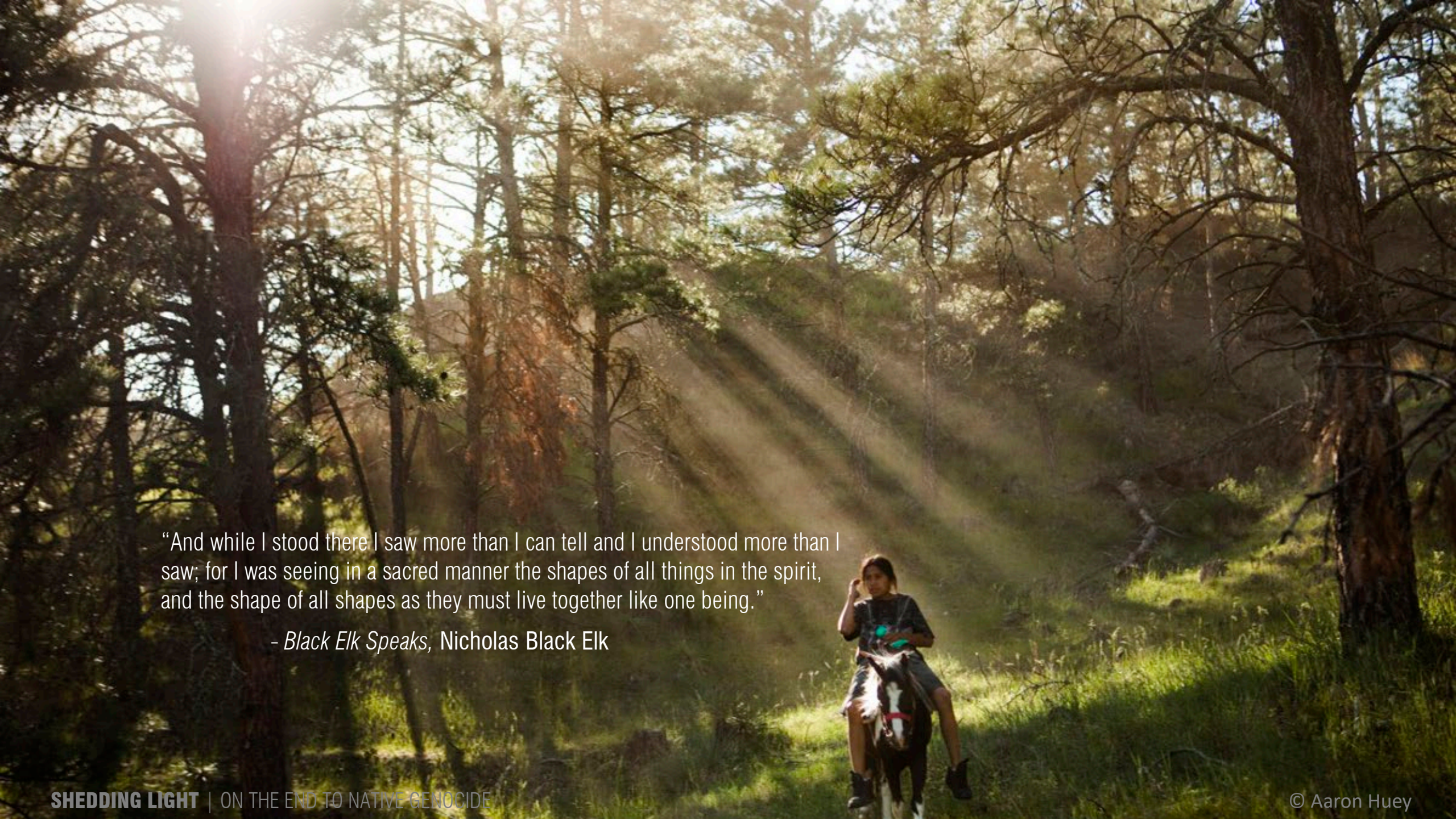










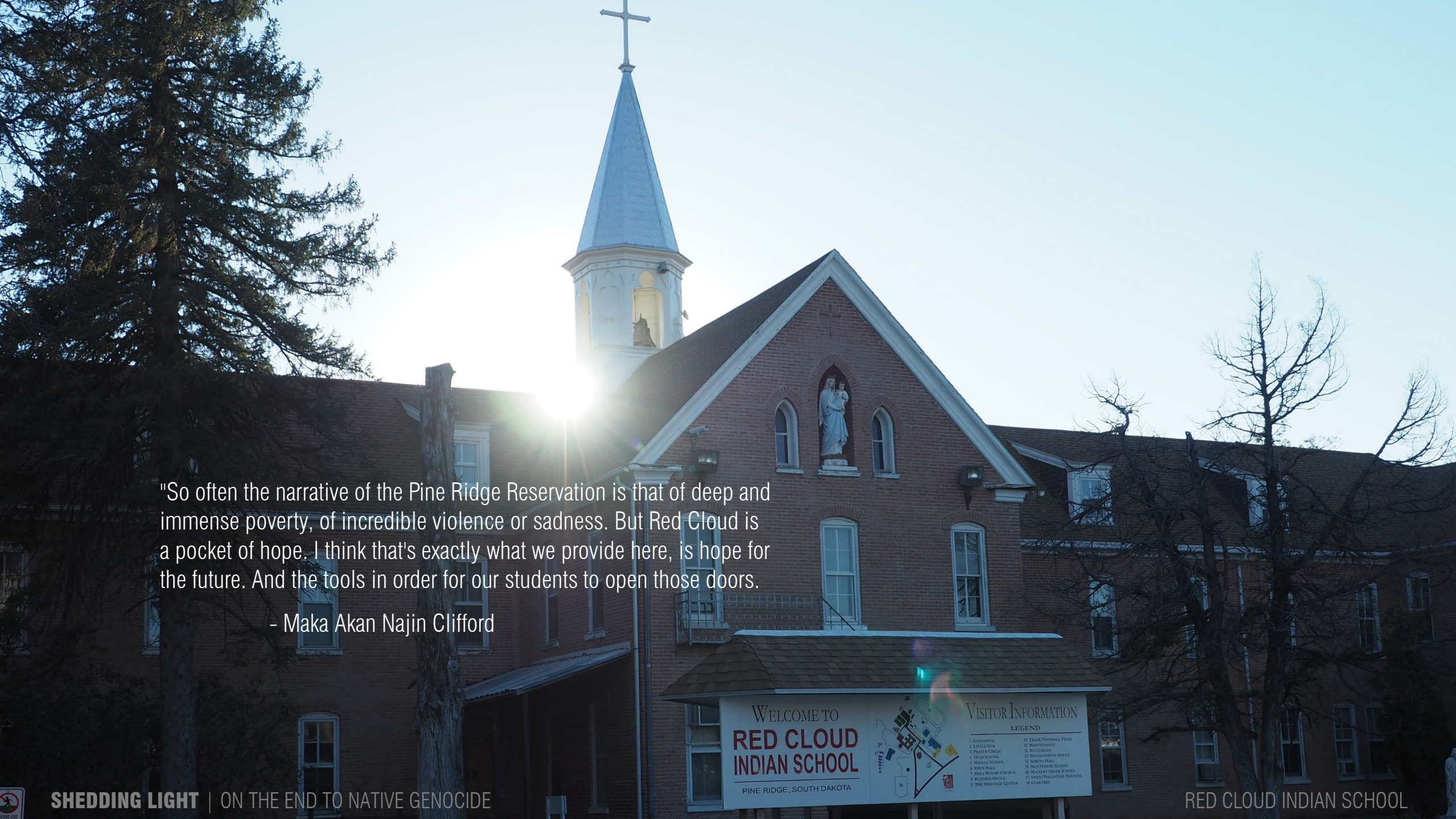
A person is riding a horse through a dense forest. Sunlight filters through the trees, creating a hazy, golden atmosphere. The rider is wearing a dark shirt and shorts, and the horse has a white blaze on its face. The forest floor is covered in green grass and fallen leaves.

“And while I stood there I saw more than I can tell and I understood more than I saw; for I was seeing in a sacred manner the shapes of all things in the spirit, and the shape of all shapes as they must live together like one being.”

- *Black Elk Speaks*, Nicholas Black Elk



RED CLOUD INDIAN SCHOOL



"So often the narrative of the Pine Ridge Reservation is that of deep and immense poverty, of incredible violence or sadness. But Red Cloud is a pocket of hope. I think that's exactly what we provide here, is hope for the future. And the tools in order for our students to open those doors.

- Maka Akan Najin Clifford

WELCOME TO
**RED CLOUD
INDIAN SCHOOL**

PINE RIDGE, SOUTH DAKOTA

VISITOR INFORMATION

LEGEND

- | | |
|----------------------|--------------------------|
| 1 GYMNASIUM | 19 TRACK/FOOTBALL FIELD |
| 2 LITTLE OW | 20 MOUNTAIN |
| 3 PRAYER CIRCLE | 21 BUS GARAGE |
| 4 HIGH SCHOOL | 22 DEVELOPMENT OFFICE |
| 5 MIDDLE SCHOOL | 23 SERENA HALL |
| 6 EREN HALL | 24 MONTICLOM SCHOOL |
| 7 HOLY ROSARY CHURCH | 25 MASTER GARAGE SCHOOL |
| 8 BUSINESS OFFICE | 26 STAFF/STUDENT HOUSING |
| 9 THE HEATING CENTER | 27 CEMETERY |














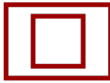
















DESIGN INSPIRATION

LINE	TRIANGLE	SQUARE
		
STAR 	HOME 	BAG 
HORSE TRACK 	CLOUDS 	EARTH 
DRAGONFLY 	FEATHER 	
THUNDER 	EARTH 	
LIGHTNING 		

A visual language communicates a system of visual elements. Native American tribes represent themselves significantly through the use of imagery that pertains to their traditional cultures. Tribal imagery expresses messages that signify their identity amongst other indigenous nations.

All Lakota language originates in the **line**, the **triangle**, and the **square**. This line and plane-based vocabulary evolved as the Lakota used porcupine quills to create the traditional figures because the quill cannot form round shapes, like the circle.

Each of the 11 traditional Lakota shapes function as a symbol. The symbols are metonymical and represent the things in which tribal life is associated with.

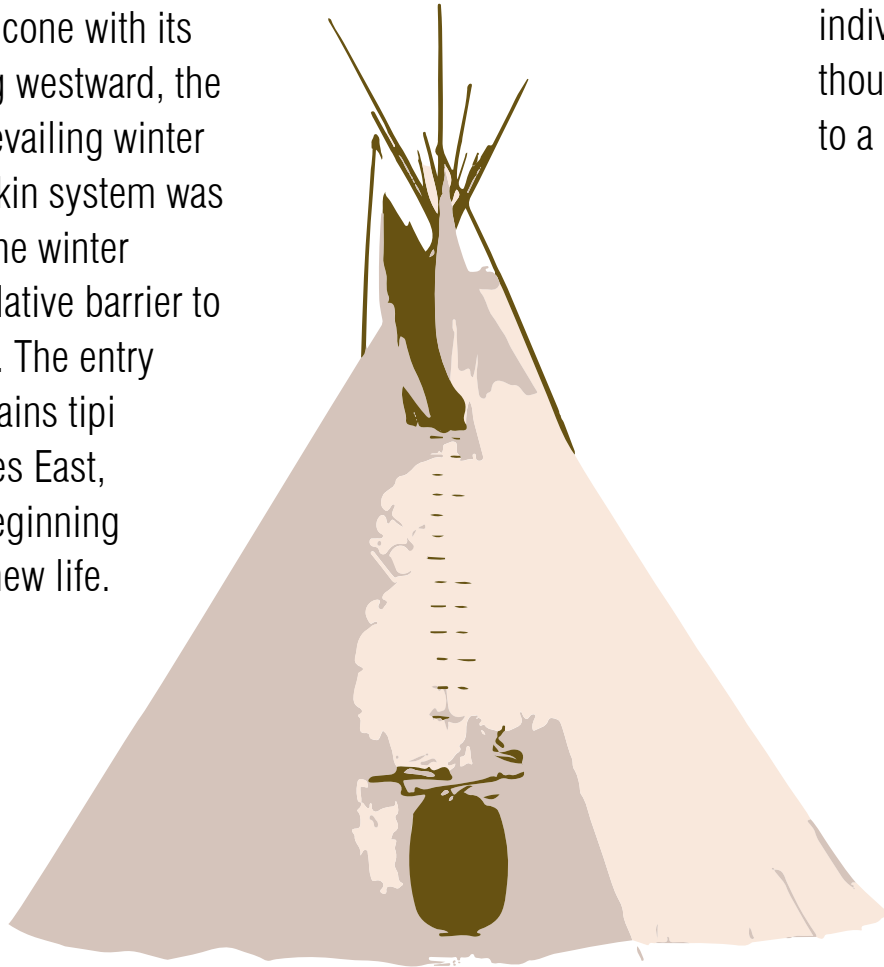
LAKOTA
GRAMMAR CHART

A group of men are working together to build several Plains tipis in a grassy field. The tipis are made of wooden poles and white canvas, with some featuring colorful beadwork. The men are shirtless or wearing tank tops, and some are wearing shorts. They are holding the poles and canvas, and some are pulling on ropes. The background shows a clear blue sky and rolling hills.

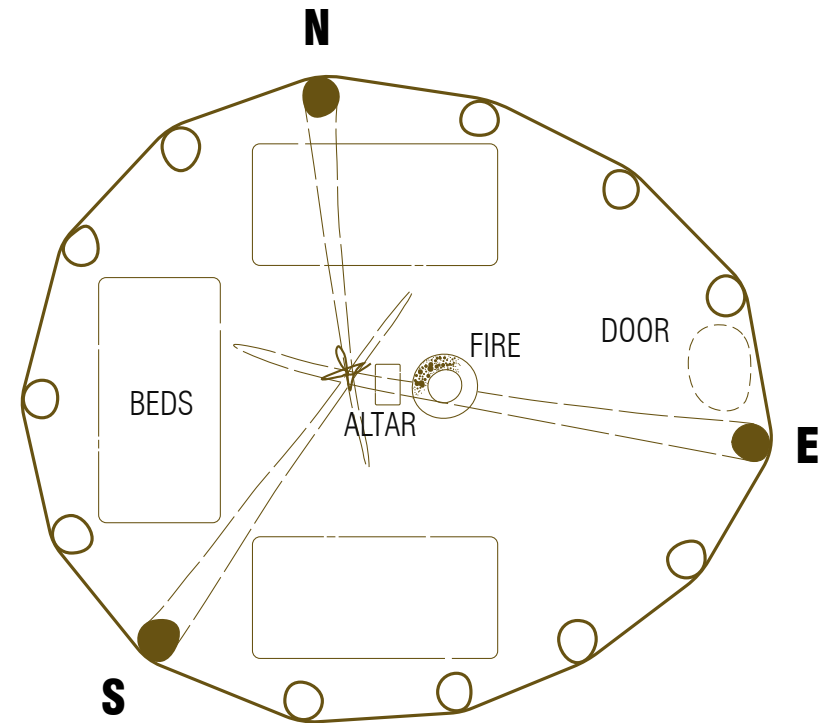
PLAINS TIPI

The **Sioux 3 pole tipi** was a staple for the nomadic Plains Indians.

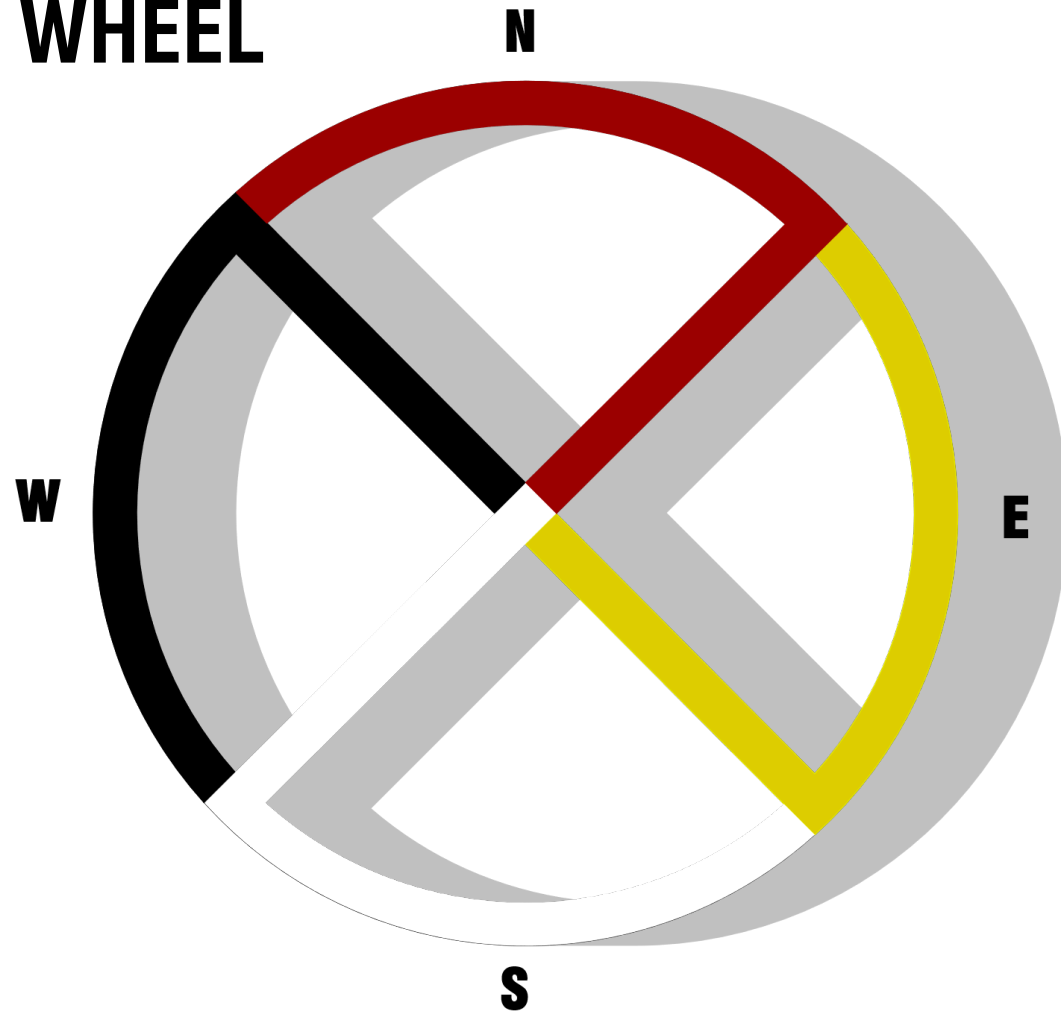
The profile of the structure resembled a tilted cone with its steeper side facing westward, the direction of the prevailing winter winds. A double-skin system was also used during the winter months as an insulative barrier to these brutal winds. The entry condition of the Plains tipi predominately faces East, symbolizing the beginning of a new day and new life.



The Oglala Lakota, like most Plains tribes, arranged their tipis into highly organized and well policed camps. When nomadic bands assembled for ceremonies or councils, each tribal division, band, and individual tipi had its assigned location, sometimes upwards to a thousand tipis in a ring three to four dwellings deep, and extending up to a mile in diameter.



LAKOTA MEDICINE WHEEL



North (*Red*) - North brings the cold, harsh winds of the winter season. These winds are cleansing. They cause the leaves to fall and the earth to rest under a blanket of snow. Often depicting hardship, the North suggests endurance, power, and resiliency.

East (*Yellow*) - The direction from which the sun comes. Light dawns in the morning and spreads over the earth. This is the beginning of a new day and new life.

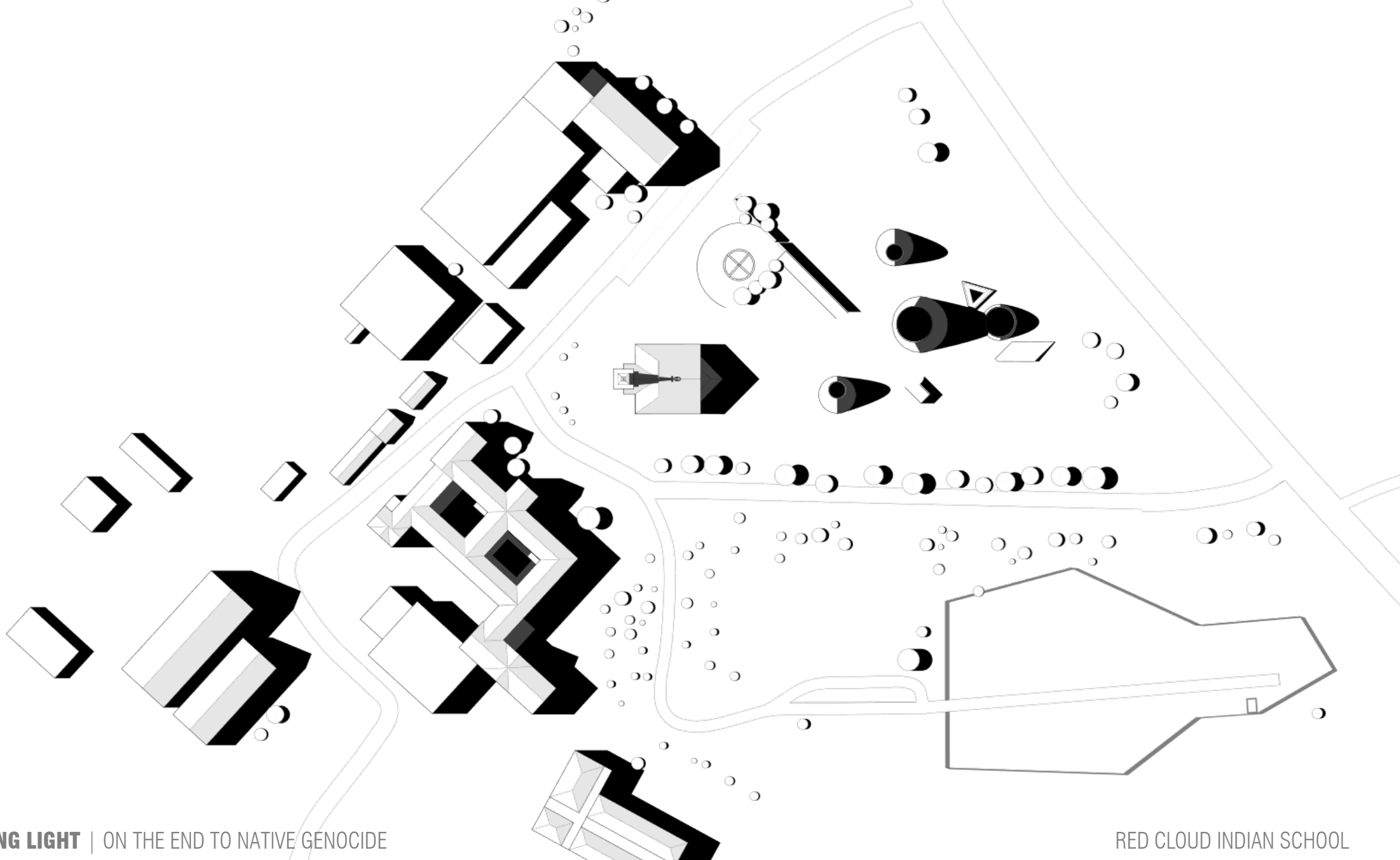
South (*White*) - As the sun is at its highest, this direction stands for warmth and growing. The sun's rays are powerful in drawing life from the earth. It is said the life of all things comes from the south.

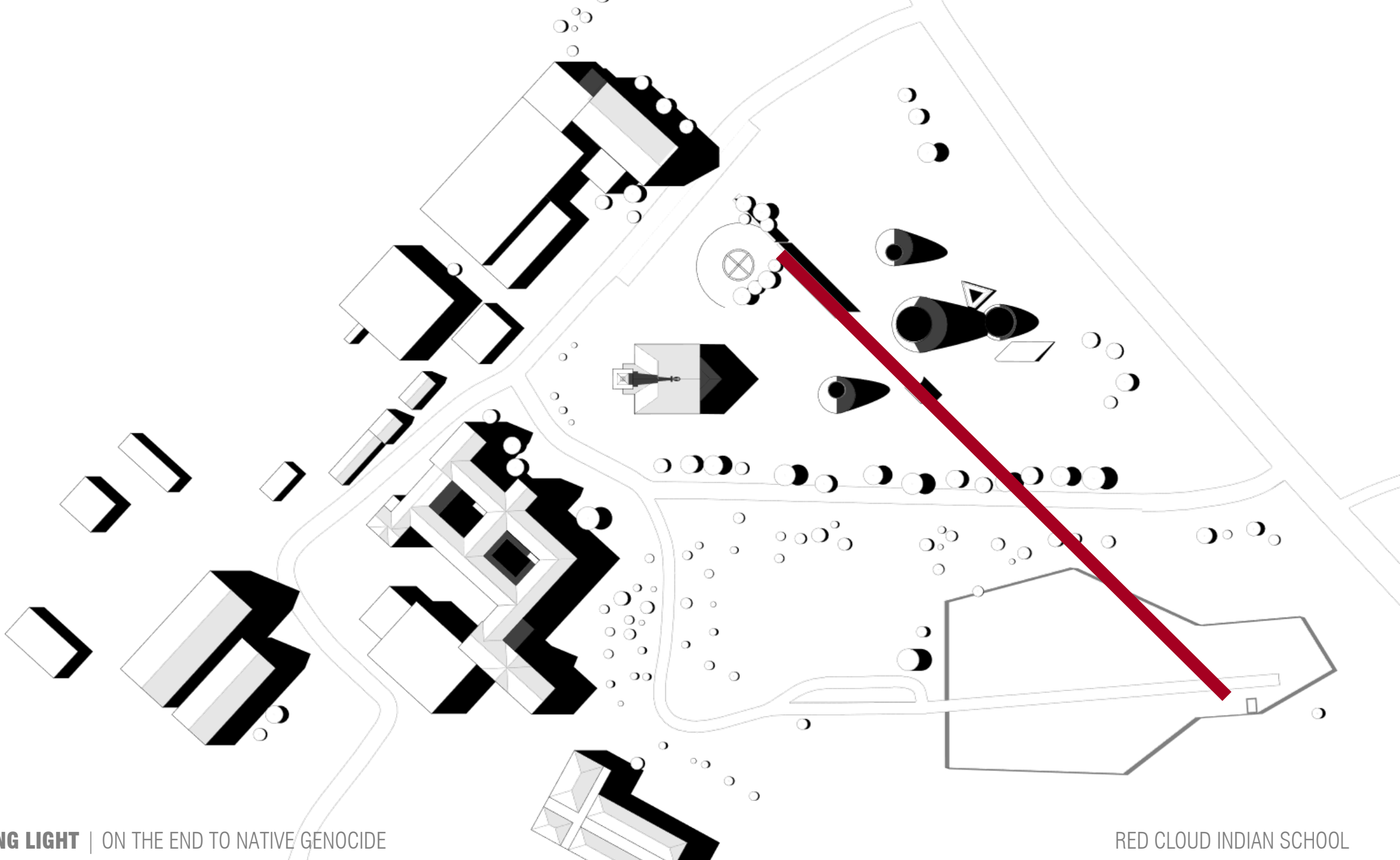
West (*Black*) - To the west, the sun sets, and the day ends. For this reason, west signifies the end of life.

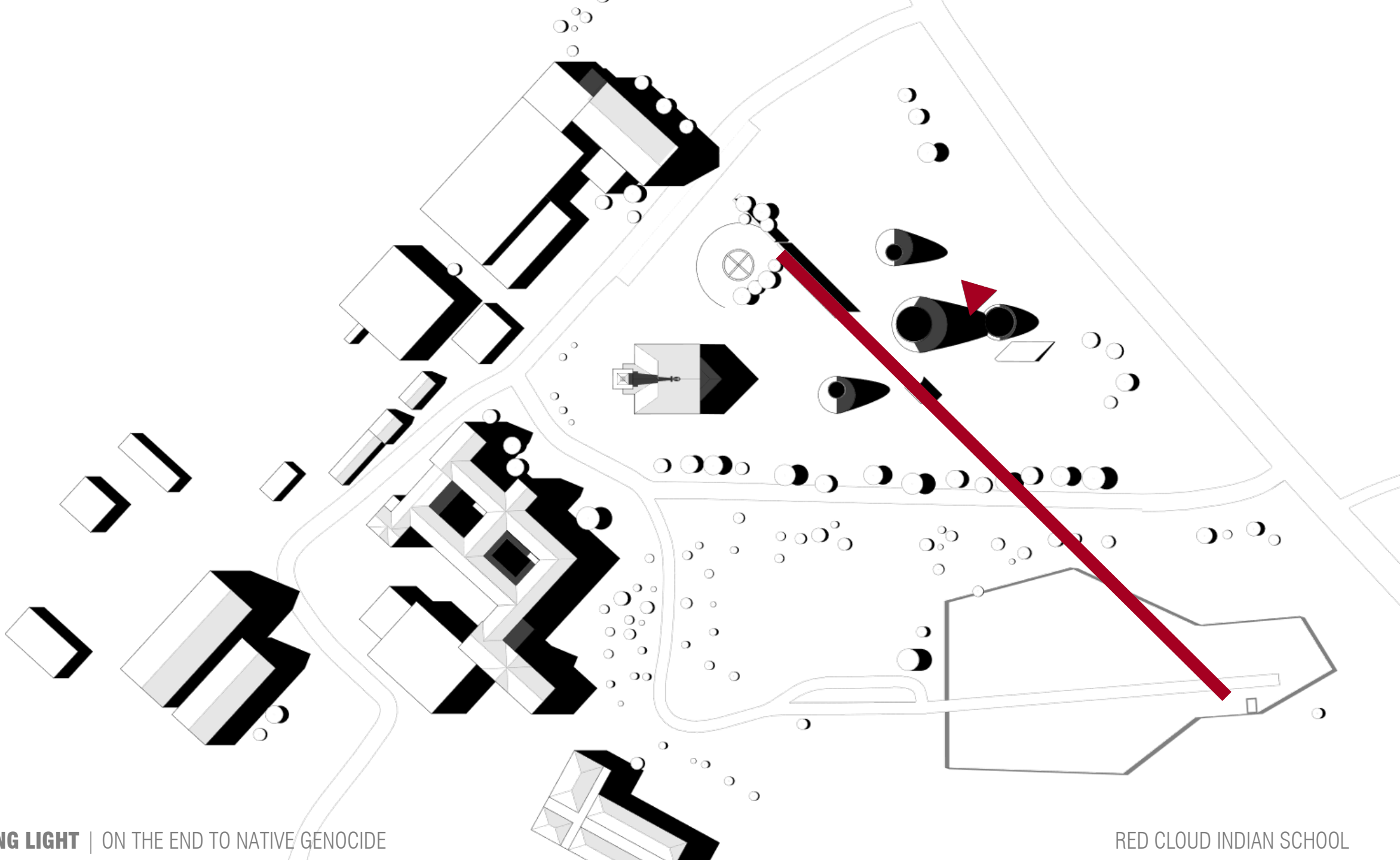
The **Badlands** were the hunting grounds of indigenous tribes thousands of years before it was taken from them during the 19th century. Today, Pine Ridge Reservation occupies nearly two-thirds of the dramatic landscape's sharply eroded rock formations, steep canyons, towering spires and the largest undisturbed mixed grass prairie in the United States. The Badlands National Park in western South Dakota continues to hold prevalence in the lives of the Oglala Lakota.

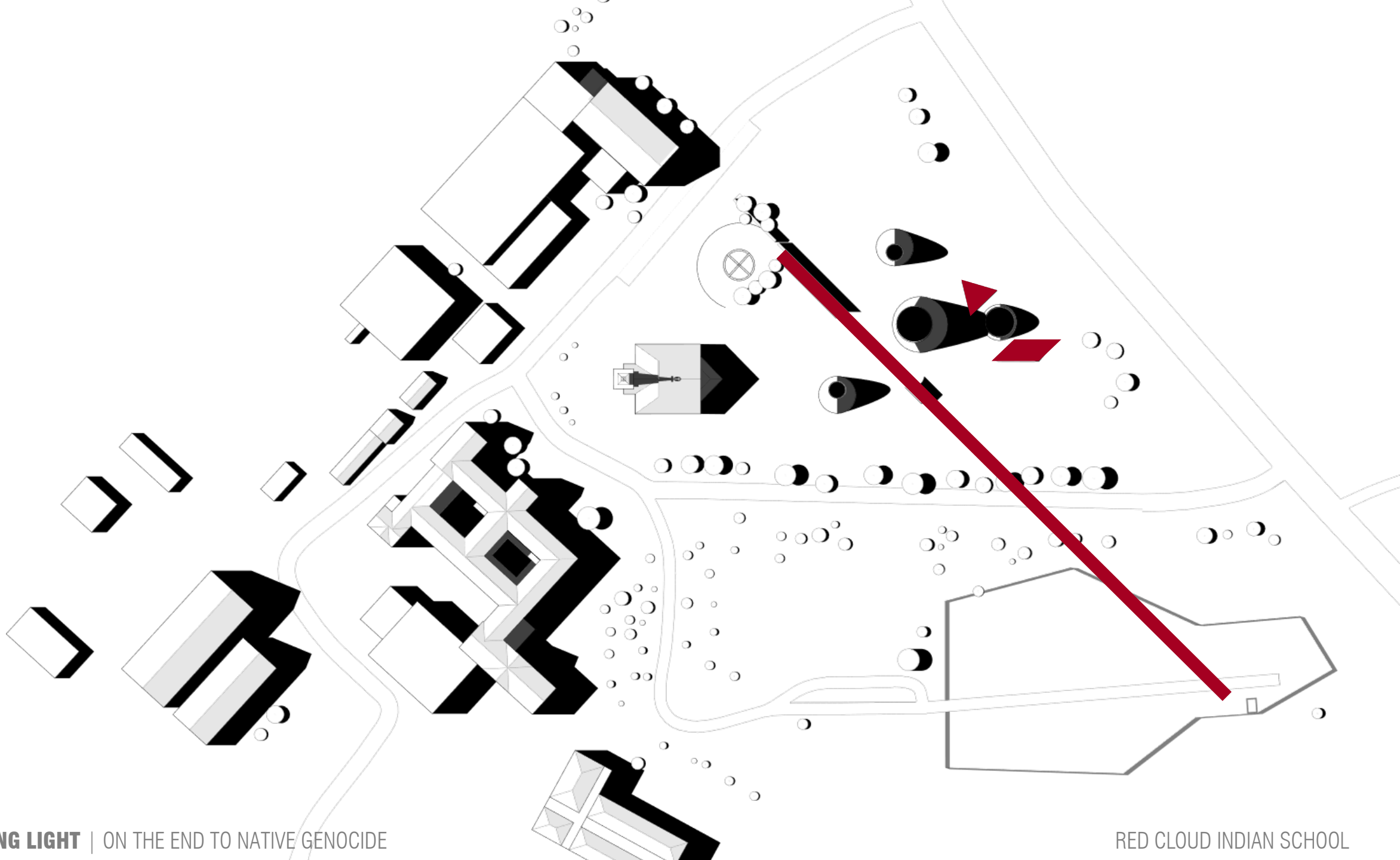
SACRED BADLANDS

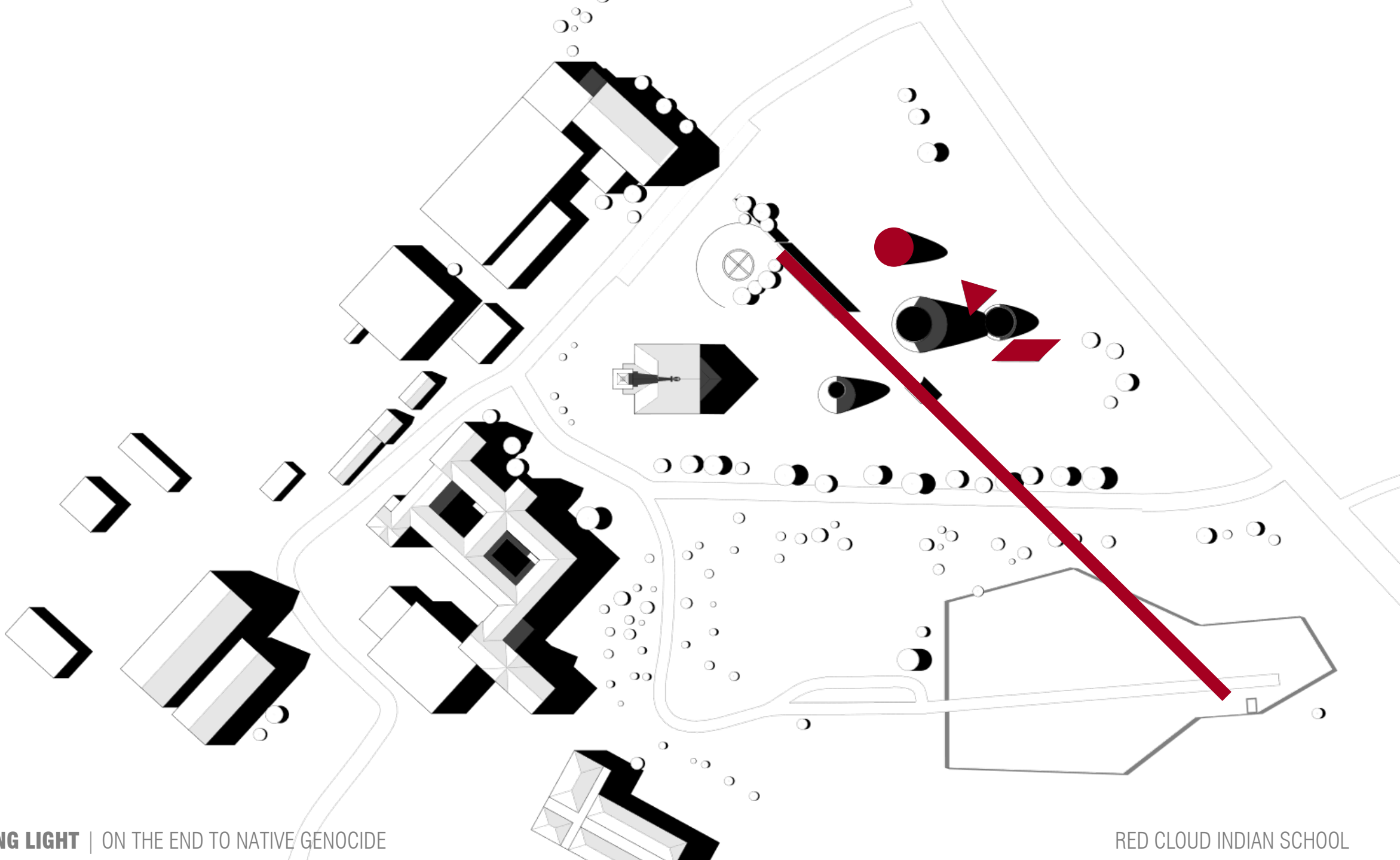


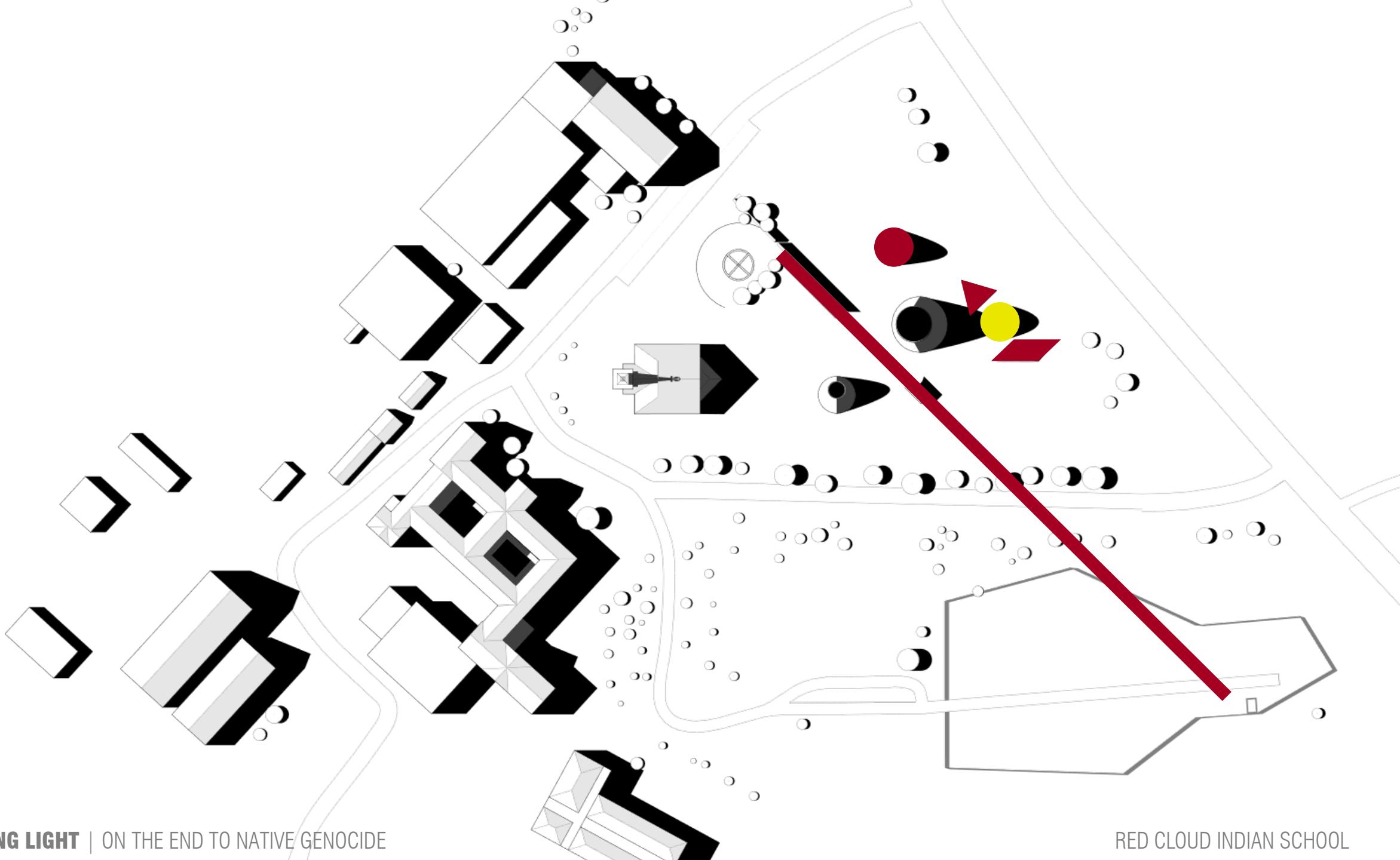


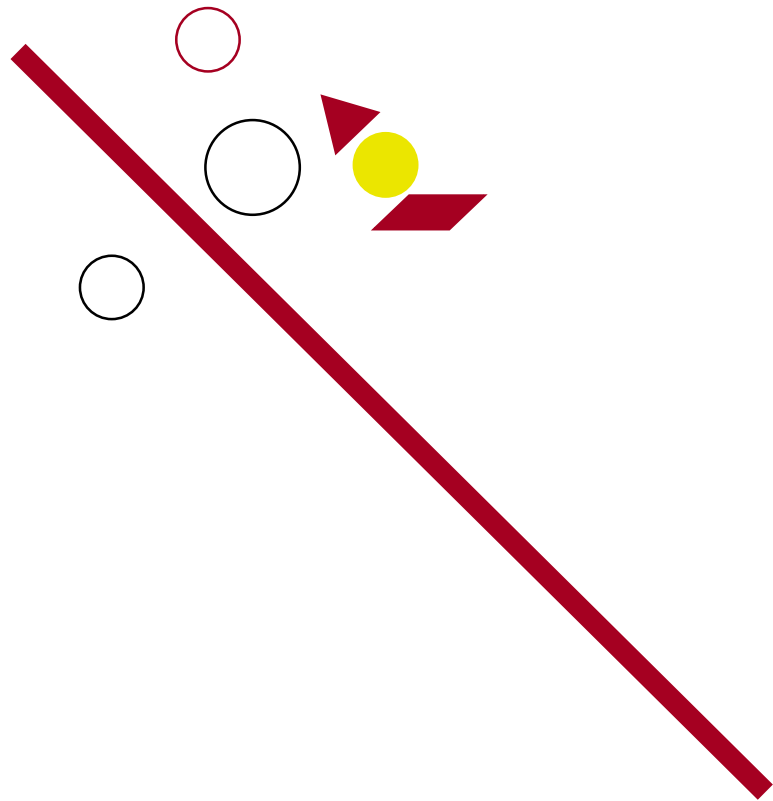


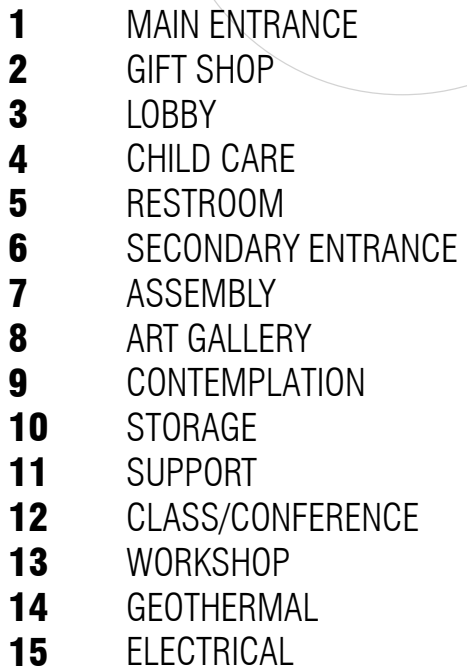




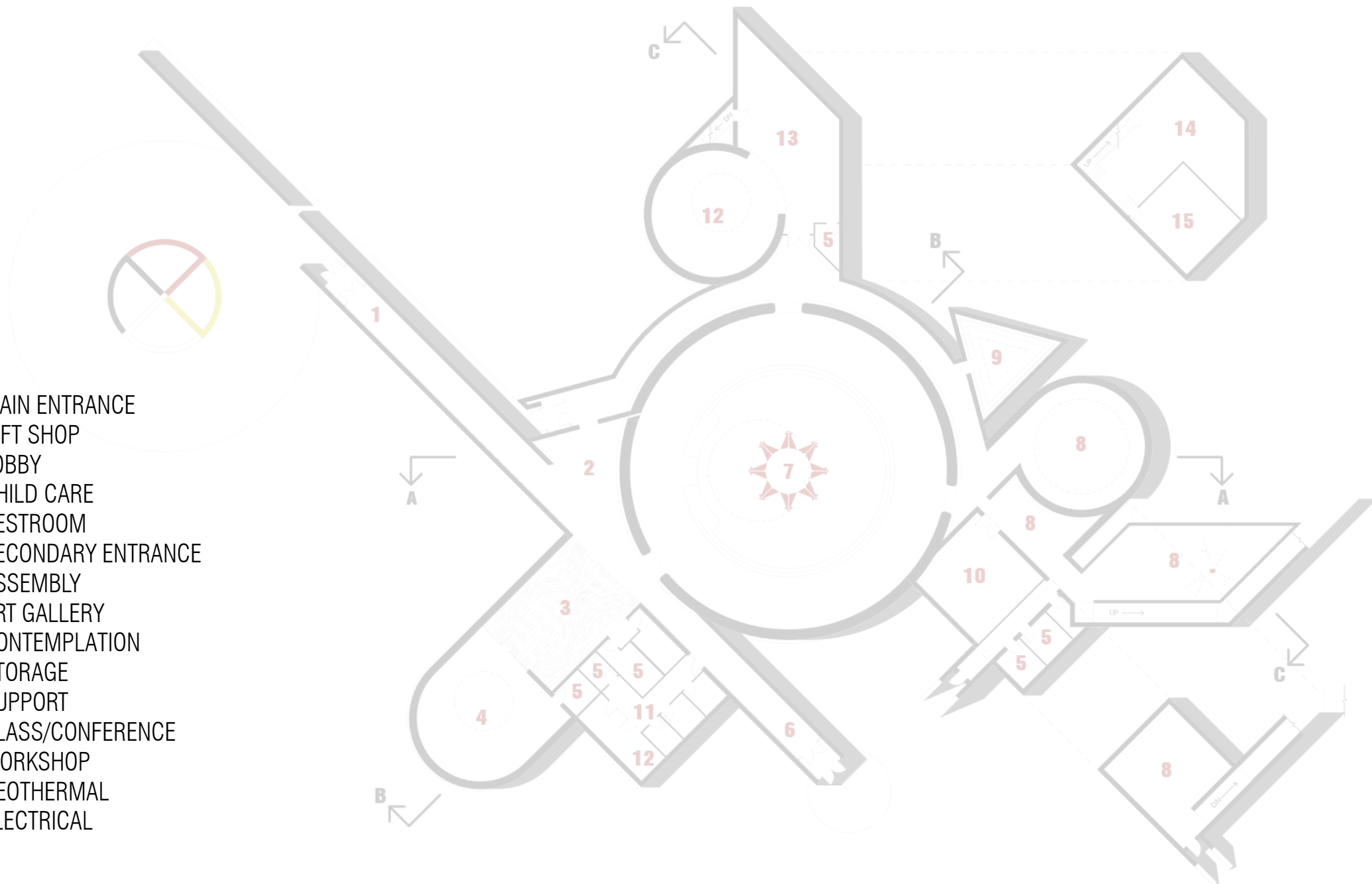




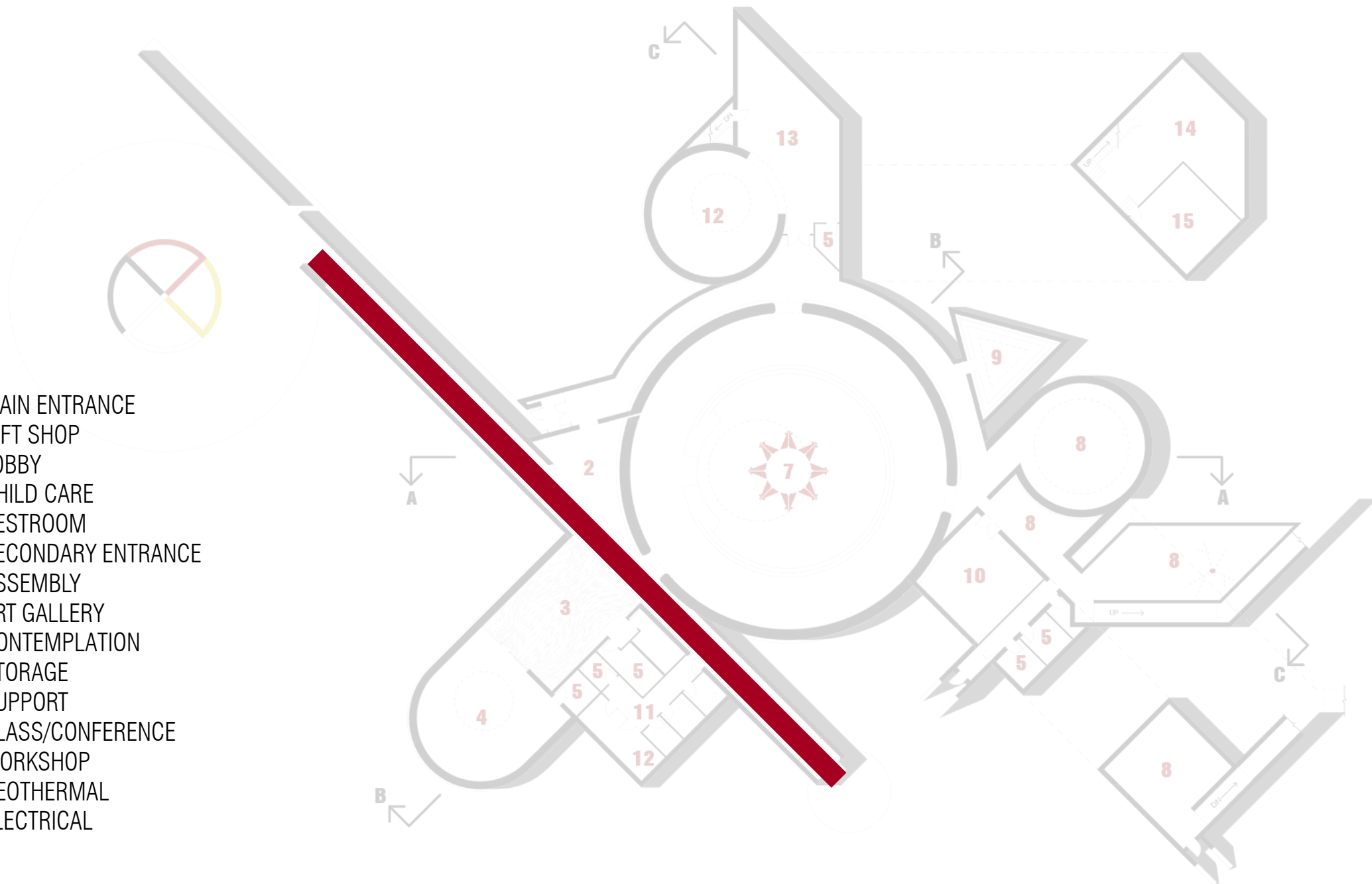




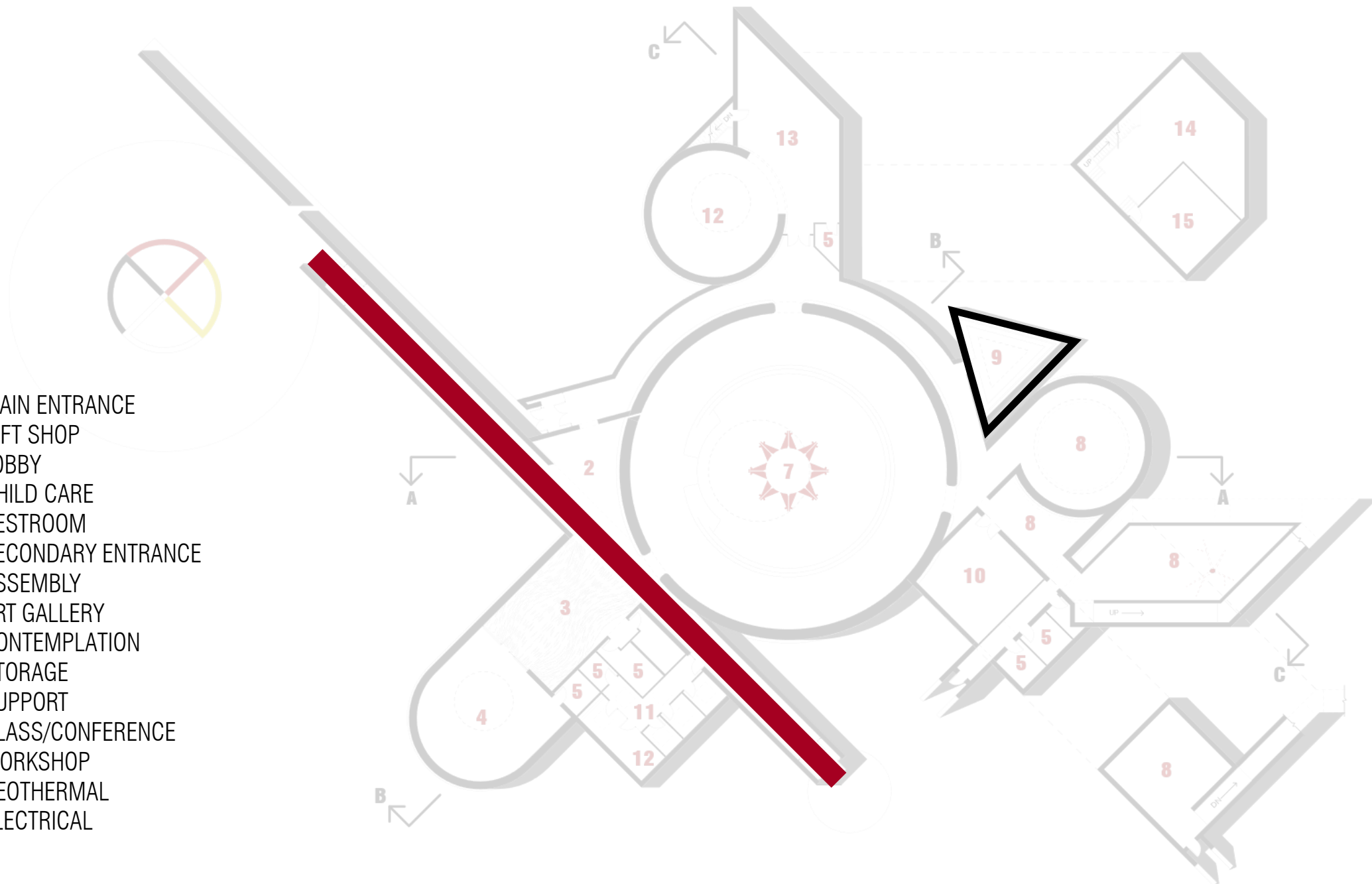
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- 5** RESTROOM
- 6** SECONDARY ENTRANCE
- 7** ASSEMBLY
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- 10** STORAGE
- 11** SUPPORT
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- 13** WORKSHOP
- 14** GEOTHERMAL
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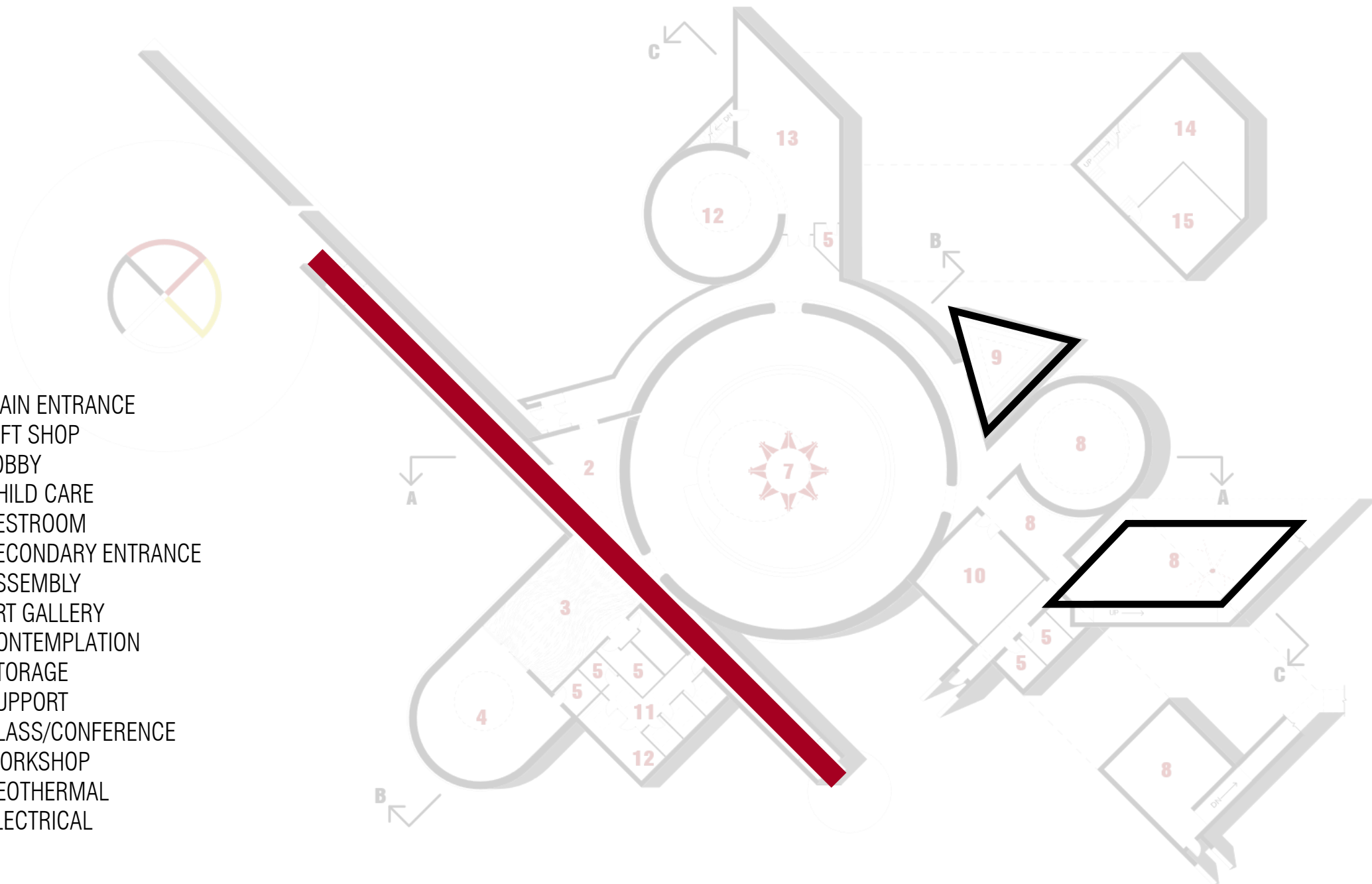
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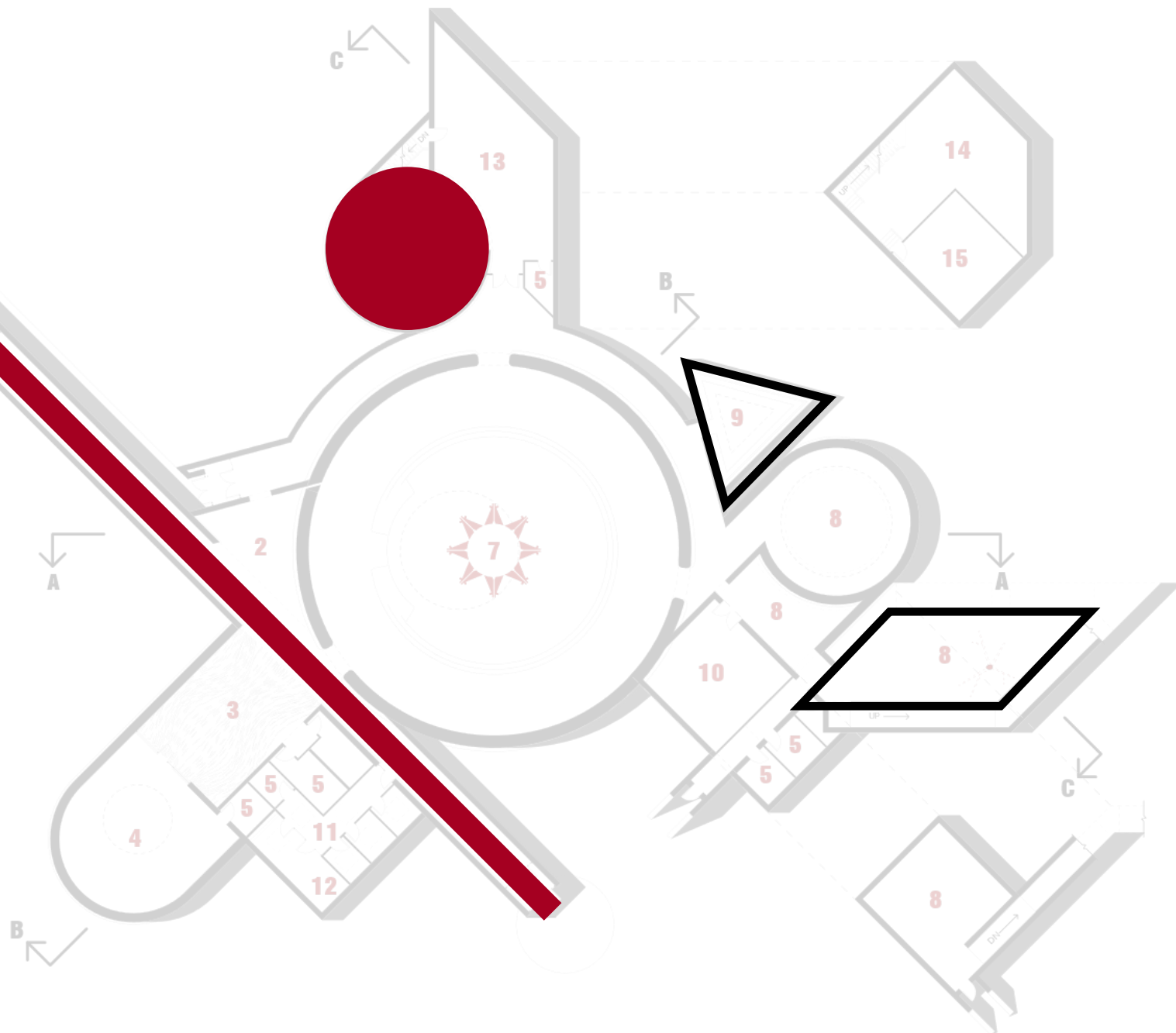
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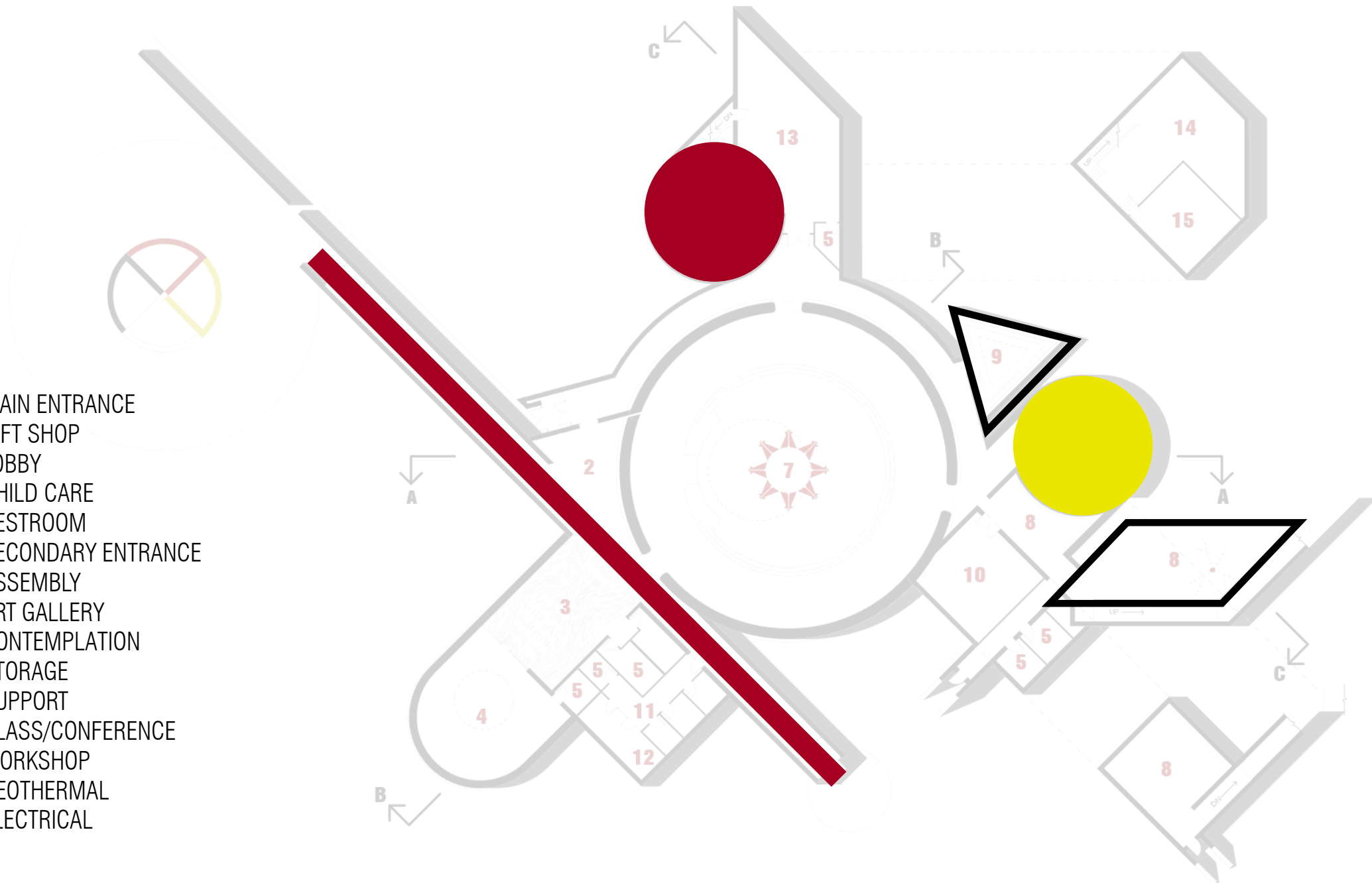
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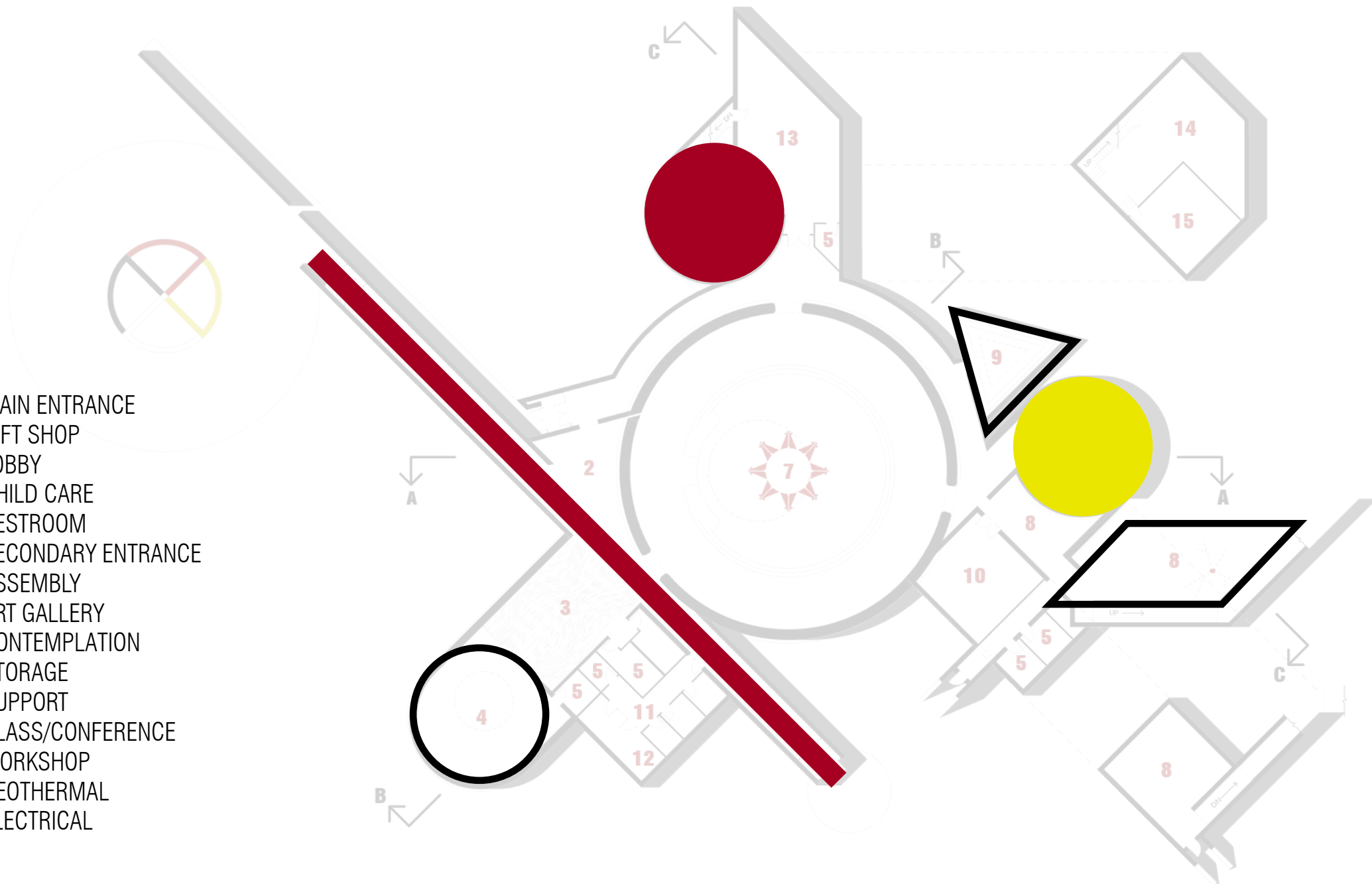
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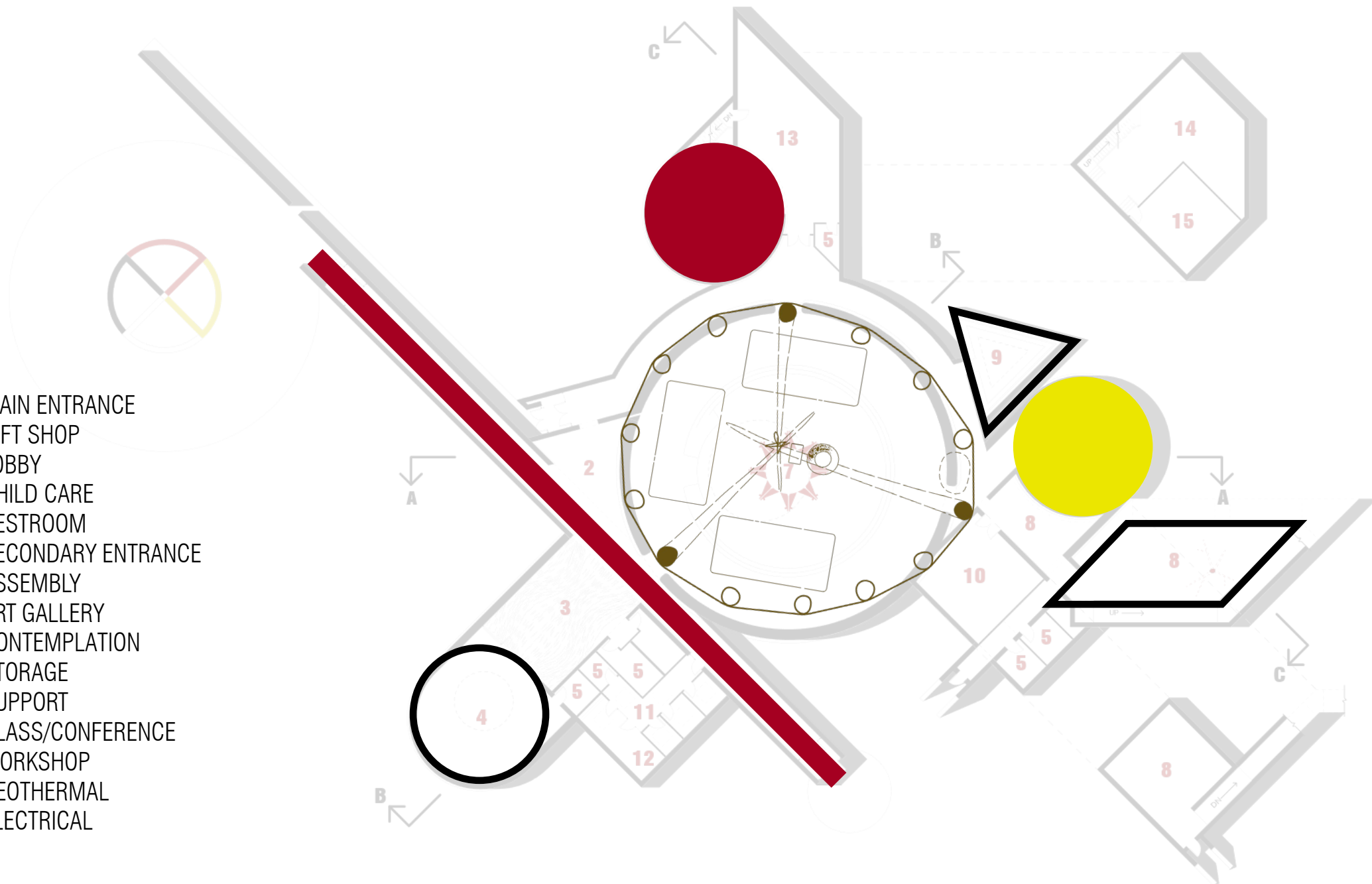
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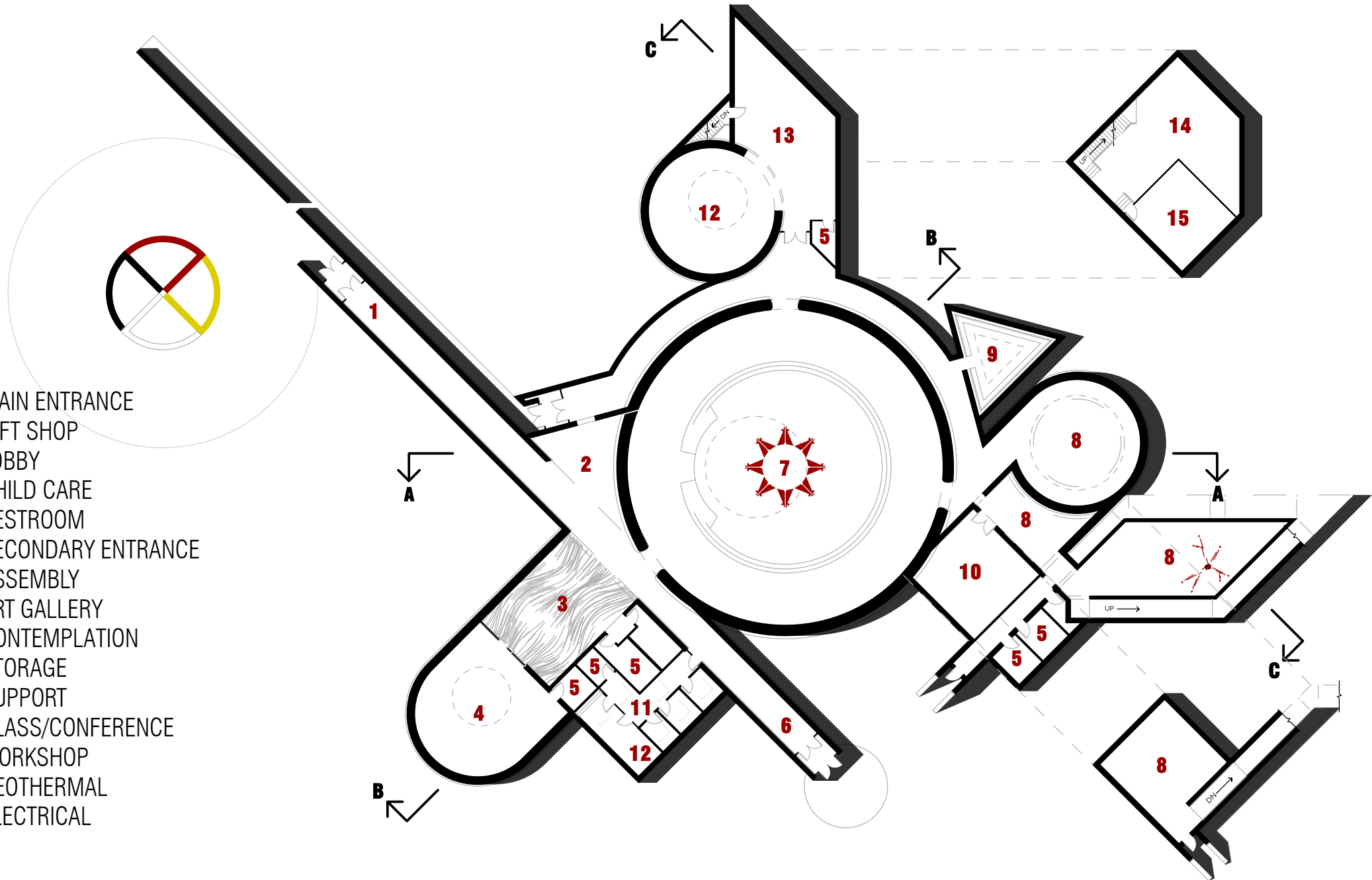
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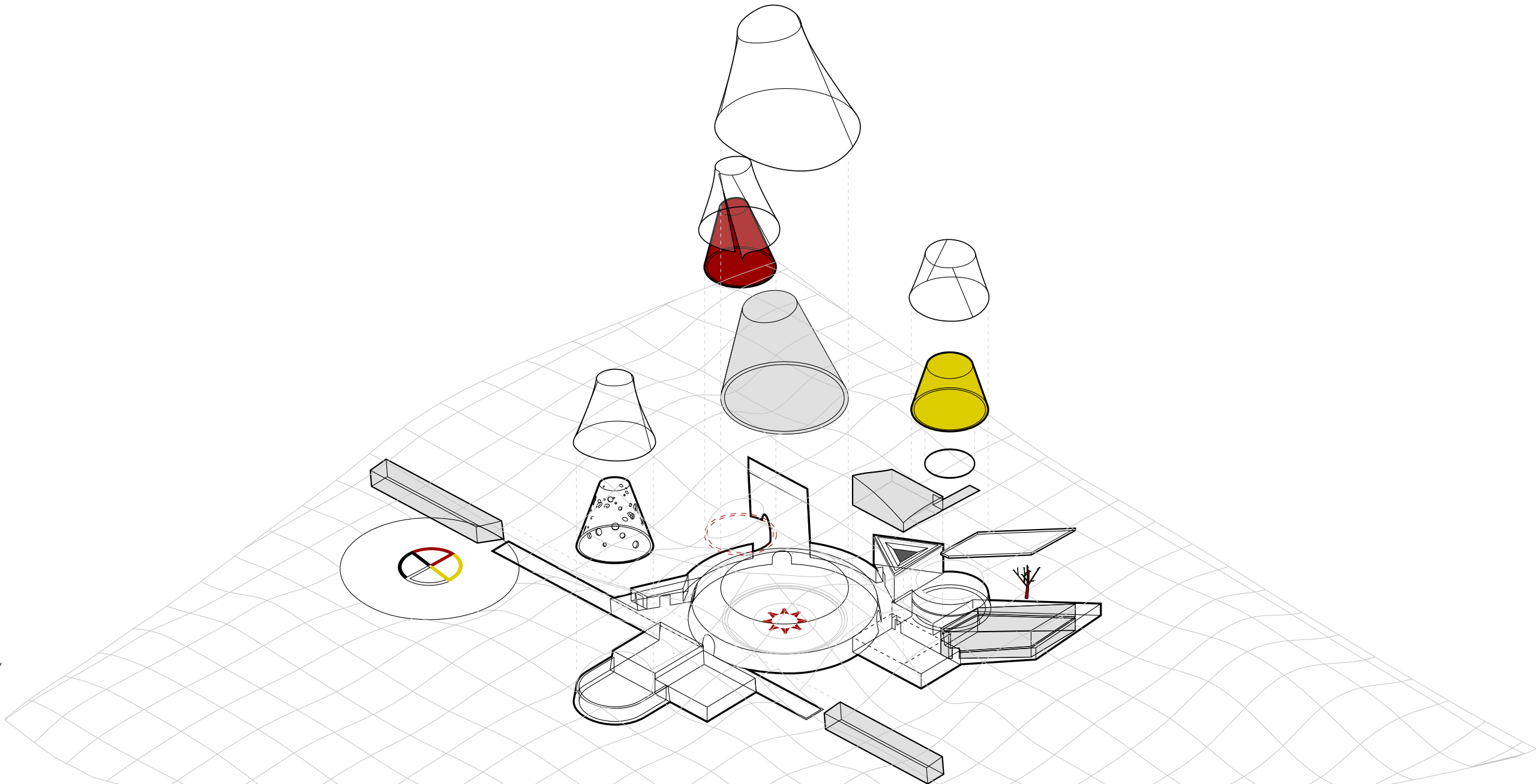


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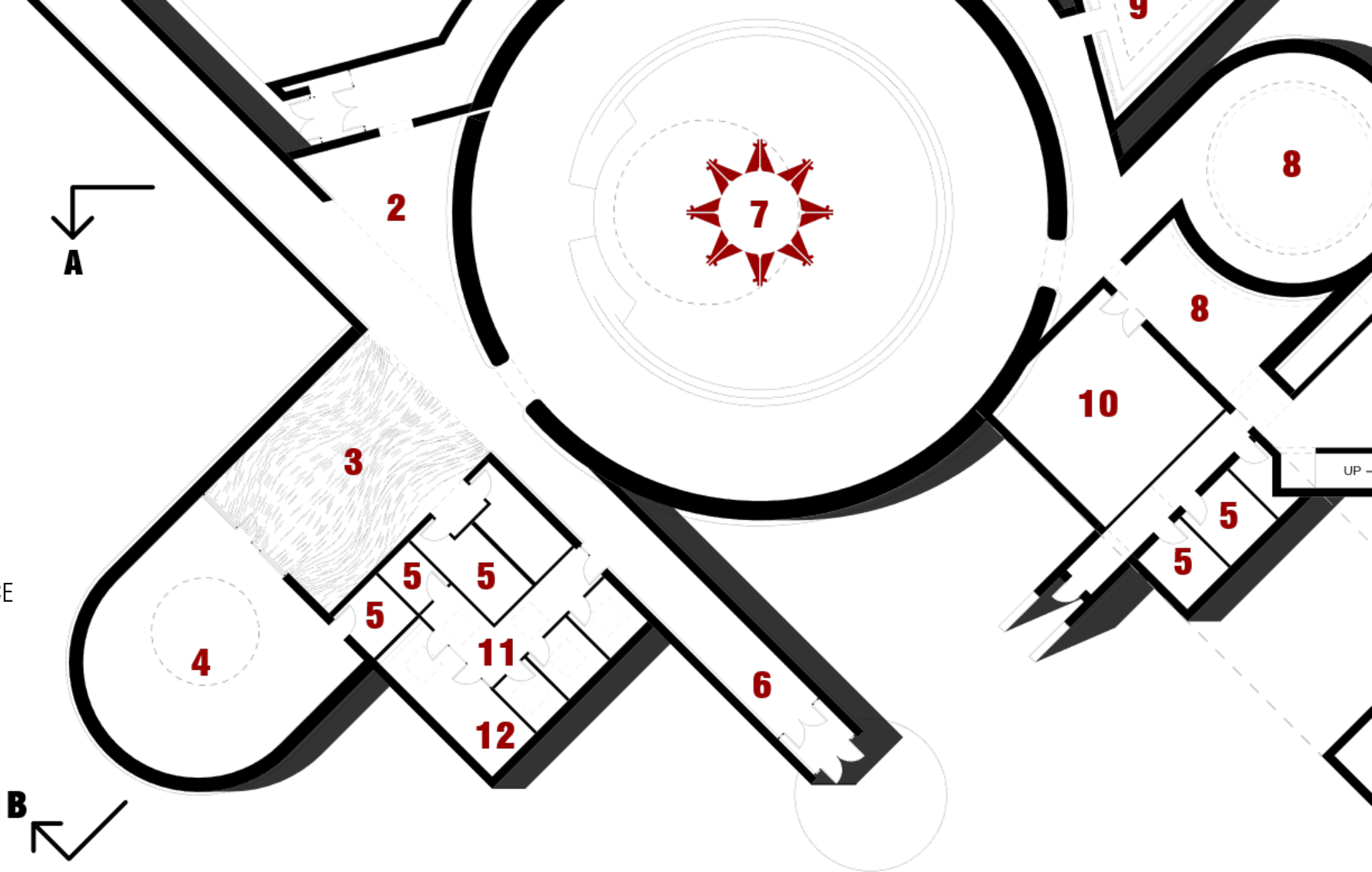


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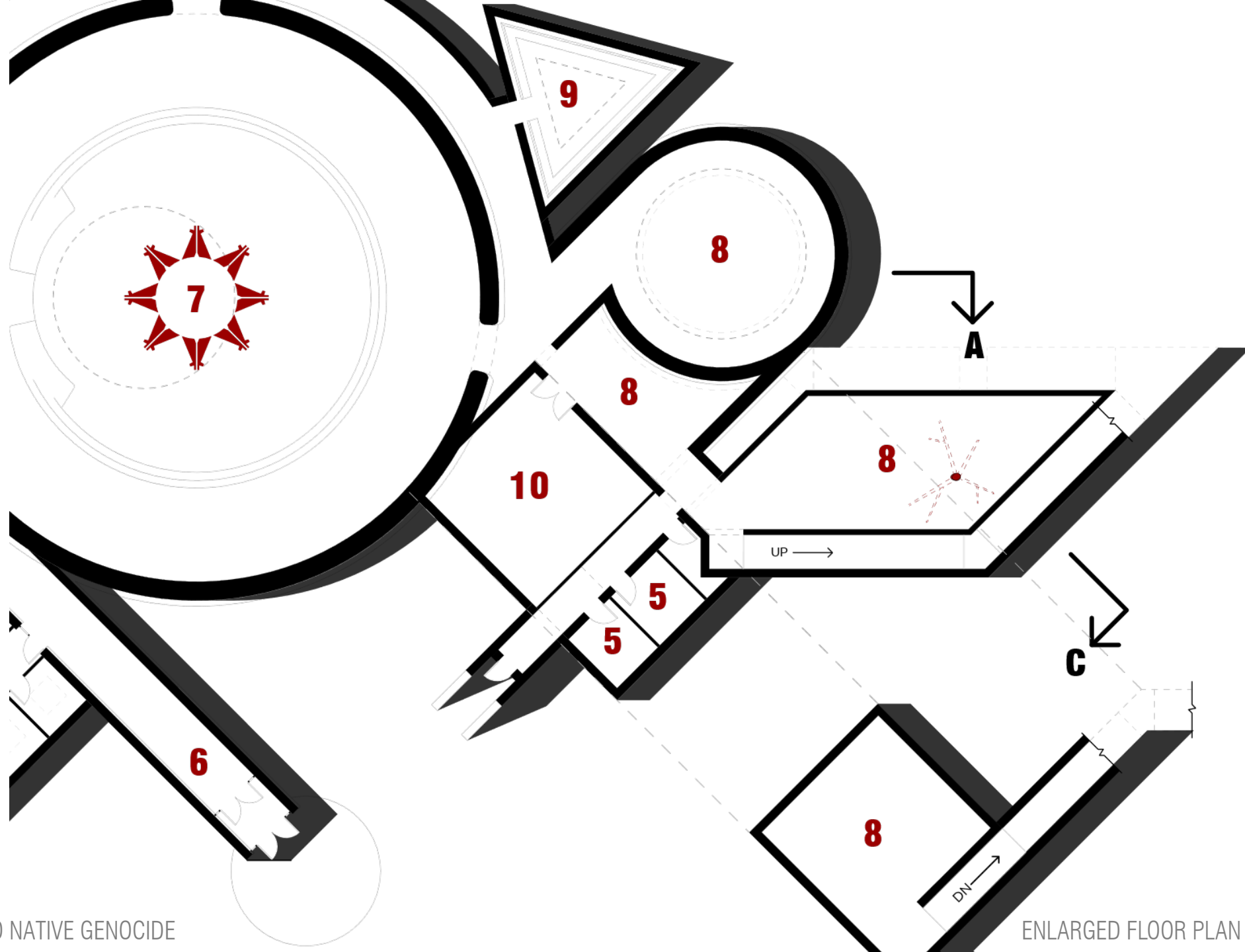
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SHEDDING LIGHT | ON THE END TO NATIVE GENOCIDE

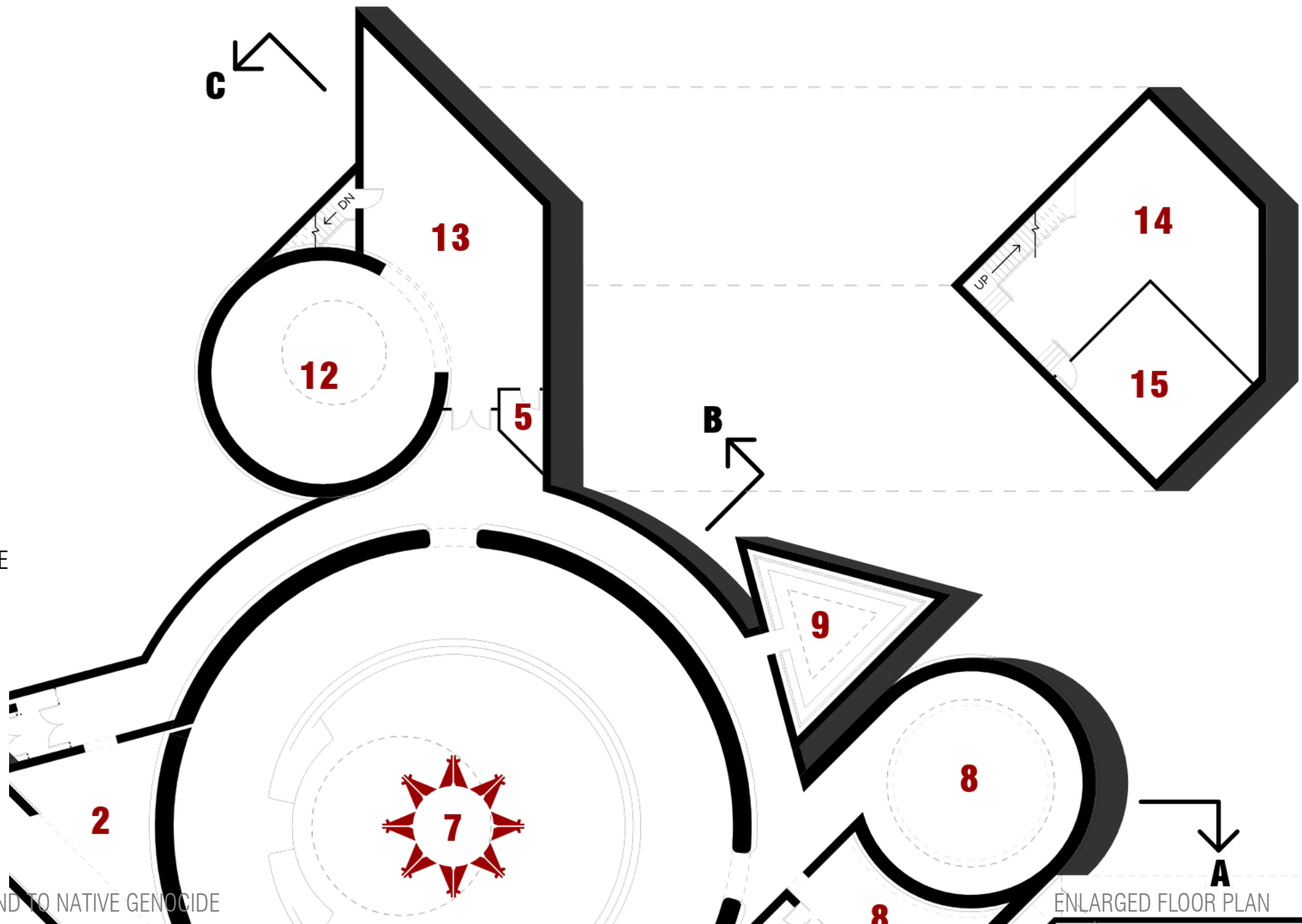


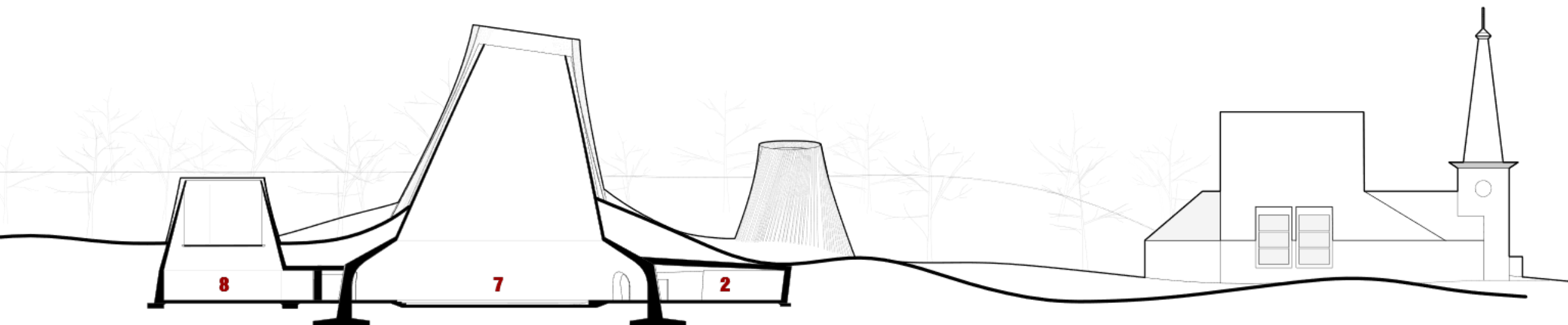
ART GALLERY





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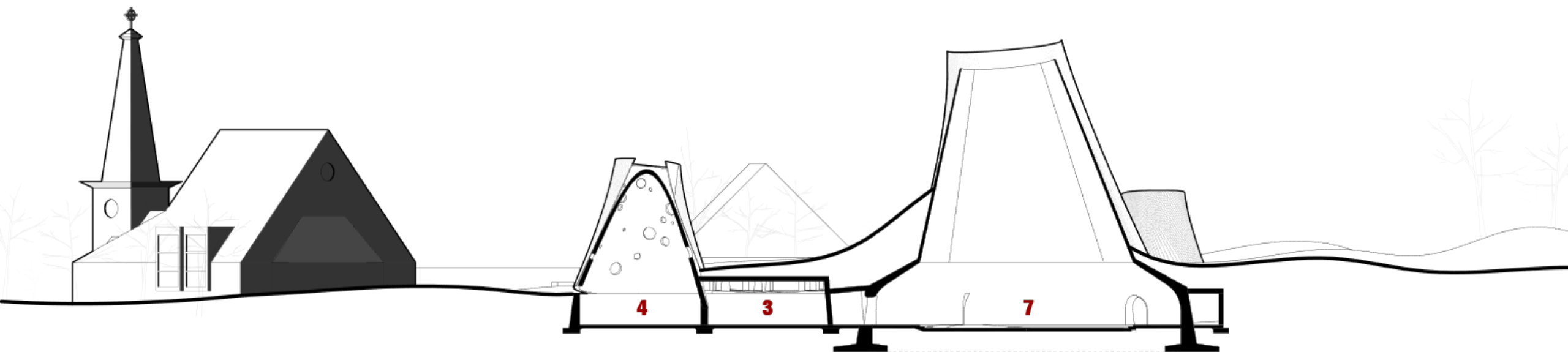




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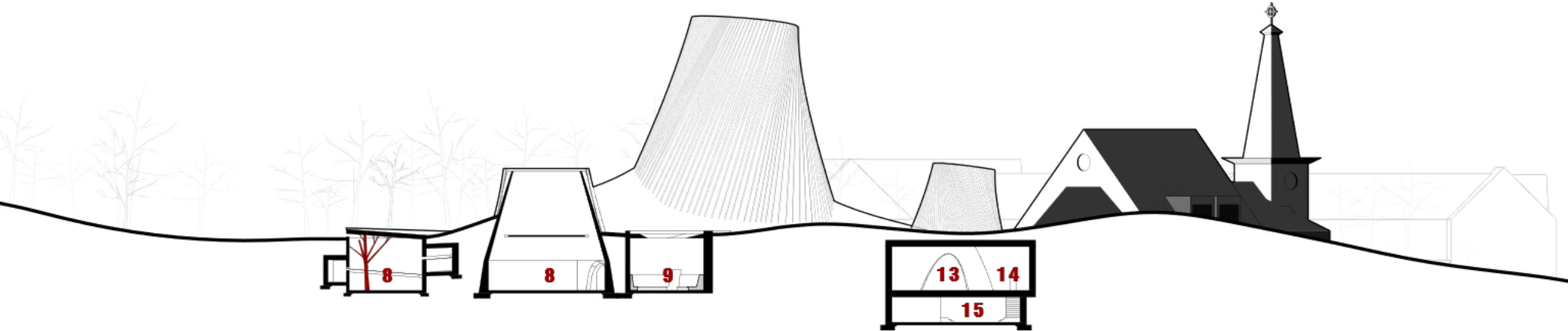
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MITÁKUYE OYÁS'IN

WE ARE ALL SAME