

# Association on American Indian Affairs 2019 Annual Report



*Envisioning Our Future*  
For the Next 100 years

Artwork by Gordon Lewis, Fort McDowell Yavapai Nation

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# Association on American Indian Affairs

Protecting Sovereignty • Preserving Culture  
Educating Youth • Building Capacity  
Since 1922

## *Envisioning Our Future*

For the Next 100 Years



The Association on American Indian Affairs is the oldest non-profit serving Indian Country, formed in 1922 to change the destructive path of federal policy from assimilation, termination and allotment, to sovereignty, self-determination and self-sufficiency. Throughout its 97-year history, the Association has provided national advocacy on watershed issues that strengthen sovereignty and diverse Native cultures, while working at a grassroots level with Tribes to implement programs that affect real lives on the ground.

In 2019, the Association has been engaged in a comprehensive strategic planning process to prepare the organization for its next 100 years of advocacy. By building internal capacity and efficient infrastructure around our cultural values, the Association will achieve its vision to ensure "A world where diverse Native American cultures and values are lived, protected and respected."

One thing is very clear about our next 100 years: We cannot continue into the next century without you. We need your commitment, we need your time, we need your advocacy, and most important, we need your financial support to continue the great path that the Association has laid down over the last 100 years. Now is the time to commit to the next 100 years of American Indian sovereignty, culture, education and capacity building. Now is the time we must envision what we want for our future and develop a robust strategy to carry it out!

Any support you can provide will fund programs that protect sovereignty, preserve culture, educate youth and build capacity on the ground. In addition, the Association seeks members of its Legacy Council to build a \$10 million sustainable endowment to fund the Association's 100 Year Endowment Campaign. Together we can affect the change necessary to heal and strengthen Indian Country for the next 100 years. As we look to our 100th year anniversary in 2022, we ask you to continue your journey with us to envision a stronger Indian Country and a diverse and respectful world. Take action to help us envision our future!

**Take action to let our voices be heard for the next 100 years!**

Thank you for your continued advocacy.  
Sincerely,

A handwritten signature in black ink that reads "Frank Ettawageshik".

Frank Ettawageshik, Odawa  
President of the Board of Directors

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# *Envisioning Our Future*

## THROUGH OUR PROGRAMS

### IN SUMMARY

#### Programs Supporting Cultural Sovereignty

**SCHOLARSHIPS.** The Association responded to 519 inquiries from Native American students and schools regarding the Association's Scholarship program and reviewed 370 applications for scholarships. Twenty seven undergraduate and graduate students from federally recognized and non-recognized Tribes, representing the Navajo Nation, Choctaw Nation, Santo Domingo Pueblo, Sault Ste Marie Tribe of Chippewa Indians, Cheyenne River Sioux Tribe, Muscogee (Creek) Nation, Turtle Mountain Band of Chippewa, Sisseton-Wahpeton Sioux Tribe, Laguna Pueblo, and Cochiti Pueblo received \$27,750 in scholarships. Seven of these students graduated and the remainder continue their educational path!

**SUMMER CAMPS.** The Association granted funding to 10 Native Youth Summer Camps, serving 527 youth from Tribes across Indian Country, including Nimiipuu (Nez Perce), Yakama, Spokane, Umatilla, Sho-ban, Zuni, Navajo, Salt River Pima-Maricopa, Laguna, Chippewa Cree, Muckleshoot, Oglala Lakota, Citizen Band Potawatomi, White Mountain Apache, Cheyenne, Haliwa Saponi, Waccamaw Siouan, Sault St. Marie Chippewa, Ute Indian Tribe, Blackfeet, Diné, Hoopa, Karuk, Paiute, Pomo, Yurok, Washoe, Hopi, Apache, Quechan, Tewa, Pascua, Yaqui, Santa Domingo, Shoshone-Bannock, Eastern Shoshone, Ojibwe, Lakota, Nakota, Dakota, Pawnee, Choctaw, Carlanas Apache, Mescalero Apache, Si'can'gu, Ponca, Santee, Machica, Ni' Hon' Jin (Japanese), Beaver-Alaska, Big Sandy Rancheria, Fort McDermitt Paiute, Gila River, Ho-Chunk, Hualapai, Menominee, Oneida, Tataviam Band of Mission Indians, Mazahua-Racamuri, Huichol, and Odawa.

**100 YEAR CELEBRATION.** Professor and renowned legal scholar Matthew Fletcher is drafting the Association's 100 Year History as an educational tool about federal Indian policy advancement and the work of the Association. It will be released in 2022 during the Association's 100 Year celebrations. The publisher will be Michigan State University Press.

**REPATRIATION CONFERENCE.** The Association's 5th Annual Repatriation Conference – Healing the Divide, was the biggest one yet with 190 registered participants representing Tribes, museums, foreign institutions and the federal government, as well as artists, auction houses and the public. The organization gave 40 free or reduced registrations for Tribal participants to attend.

**LEGAL ADVOCACY.** The Association participated in multiple Amicus "friends of the court" briefs in court cases to protect the Indian Child Welfare Act and to protect Bears Ears National Monument.

**LEGISLATIVE ADVOCACY.** The Association advocated for new legislation, including the Safeguarding Tribal Objects of Patrimony Act, and revisions to old legislation, such as the Native American Graves Protection and Repatriation Act, regarding the theft, looting and sale of Native American cultural heritage.





**JUVENILE JUSTICE.** The Association worked with the Mississippi Band of Choctaw Indians and the Annie E. Casey Foundation regarding the Juvenile Detention Alternatives Initiative, and began research into Indian Country juvenile justice programs and alternatives to detention.

**COMMERCIAL SALE OF SENSITIVE CULTURAL HERITAGE.** The Association issued 63 Auction Alerts identifying 3,721 potentially sensitive cultural and sacred items belonging to Tribes.

**ANNUAL MEETING.** The Association held its 97th Annual Membership Meeting and Cultural Event at the Fort McDowell Yavapai Nation WeKoPa Resort & Conference Center, honoring important Native Elders and sharing songs and dances from the Pascua Yaqui, Yavapai, Salt River Pima-Maricopa and Gila River Nations.

**PUBLIC EDUCATION.** The Association provided public education through public symposiums, conferences and other events in New York City, Arlington, Virginia, Washington, D.C., Reno, Nevada, Seattle, Washington, Saginaw, Michigan, Milwaukee and Crandon, Wisconsin, Tucson and Phoenix, Arizona, Austin, Texas, Albuquerque, New Mexico, Philadelphia, Mississippi, San Diego, California, Melbourne and Brisbane, Australia and elsewhere.

**TECHNICAL ASSISTANCE.** The Association provided technical assistance to Tribal Nation Historic Preservation Officers, cultural resource practitioners and museums and responded to 193 telephone and email inquiries regarding Native American cultural heritage items from Tribal and non-Tribal parties.

**SOCIAL MEDIA.** The Association increased its Facebook page likes by 173% and grew its following on Twitter by approximately 22.2%, or 7.5 followers per day! Our website has increased month-over-month page views by 21.5%!

## IN DETAIL

### Cultural Sovereignty Programs

## INDIAN CHILDREN AND YOUTH PROGRAMS

### THE INDIAN CHILD WELFARE ACT

The Association is working to protect against the current legal attacks on the Indian Child Welfare Act, continuing its long history of ICWA advocacy. The Association began its advocacy regarding Indian child welfare issues in 1967. That work led directly to the enactment of the Indian Child Welfare Act of 1978. Prior to the Act, the integrity of the Indian family was being devastated by state and locally sanctioned child welfare and adoption agencies who were removing Indian children from their families at an alarming and disproportionate rate. The Association completed two studies in 1969 and 1974 exposing that 25-35% of all Indian children had been separated from their families and placed in foster homes, adoptive homes or institutions, and 90% of those placements were in non-Indian homes. ICWA was created in response to these statistics and designed to direct and guide certain decision-making activities that occur during Indian child custody proceedings in a state court in order to protect the relationship between the Indian child and Indian family and maintain the child's rights to his or her cultural connections.





After 40 years of the law's enactment, states are still slow to comply with ICWA, and private adoption agencies are often unregulated. Nationwide, American Indian and Alaska Native children are still removed from their homes at 2–3 times the rate of their white counterparts and often are not placed with relatives or other Indian families, even when such placements are available and appropriate. Native families are also the most likely to have children removed from their homes as a first resort, and the least likely to be offered family support interventions intended to keep children within the home. In private adoption systems where little state regulation is present, Indian children can face practitioners who focus on financial incentives, are operating from misguided understandings of what the law requires, and continue to believe that Indian families are inferior to others.

Research shows that there are long term benefits for Indian children to be raised with a distinct Tribal cultural identity. Recent epigenetic research shows how adult trauma is encoded in genes and expressed in their children. The way to heal this historical or intergenerational trauma is through enculturation – identifying and feeling pride about one's culture and background. Further, large empirical studies have shown that using cultural practices are a protective factor for mental health in Native American children and adults. Moreover, research has supported the fact that child development is long term and not limited to early years; thus, children can love many people not just one or two parents and can form important relationships through all development stages. Options that allow for the reunification of an Indian child with a birth family and building many strong familial relationships produces stronger outcomes; whereas hiding the birth family from the child causes significant harm to that child and that child's community. This is exactly what ICWA was developed to address.

Even though research shows the benefits of maintaining cultural and familial ties, there has been a growing effort bankrolled by the Goldwater Institute – a nonprofit right-wing think tank – which has launched a coordinated attack against ICWA alongside evangelical and anti-Indian-sovereignty groups, adoption advocates, and conservative organizations like the Cato Institute. According to the Goldwater Institute's website, Goldwater's chief executive and president, Darcy Olsen, learned about ICWA while receiving training to become a foster parent. Though she did not seek to adopt an Indian child, she made it her mission to attack ICWA by offering pro bono legal services to foster parents who were being “burdened” from fostering or adopting an Indian child due to ICWA.

This led to the *Brackeen v. Zinke* case in the Texas federal district court in which the states of Texas, Louisiana and Indiana, along with the Goldwater Institute, challenged ICWA as being an unconstitutional race-based statute. The Association, along with 123 Tribes and 13 other Tribal organization partners filed an amicus brief (friends of the court brief) supporting ICWA and Congress' express Constitutional authority to legislate in Indian Affairs, along with 7 state amicus parties and law professors doing the same. In October 2018, the Texas judge found – for the first time in 40 years, and the first time ever in a federal Indian law case – that Congress did not have the power to pass ICWA finding ICWA was a race-based statute, among other things. This was an egregious miscarriage of justice, as Congress' longstanding authority to pass legislation regarding Indians and Indian Tribes comes from the U.S. Constitution's language regarding Indians and the political or government-to-government relationship between Tribes and the federal government.

The case was appealed to the Fifth Circuit and was argued in March 2019. The Association along with 56 other Native organizations, 325 Tribal Nations, 21 states, 31 child welfare organizations, 7 members of Congress, and dozens of scholars of federal Indian law and constitutional law joined through further amicus briefs to support ICWA. As a result, in August 2019, the Fifth Circuit Court of Appeals delivered a victory for Tribes, Native children and families by striking down the Texas judge's decision. The Fifth





Circuit found that ICWA is an appropriate exercise of the federal government's political government-to-government relationship with Tribes and Native peoples, and that ICWA did not unconstitutionally interfere with state child welfare systems.

Unfortunately, the attack against ICWA in the courts is not over and we must still fight against the interests that seek to dismantle ICWA's protection for Indian families. On November 7, 2019 the Fifth Circuit Court of Appeals ordered the case to be reheard en banc (meaning that it will be heard before all the judges in the Fifth Circuit)

and with oral argument. Oral argument was scheduled on January 22, 2020. On December 13, 2019 the Association, along with 58 other organizations and 486 federally recognized Tribes submitted another amicus brief to the Fifth Circuit supporting the constitutionality of ICWA. We anticipate strong support from the Fifth Circuit, though public education and continued advocacy is needed as the Goldwater Institute continues to bankroll other ICWA cases in state and federal courts all over the country.

The Association has partnered with other national Native organizations in the #ProtectICWA campaign and has been providing public education through speaking and publishing articles to make sure everyone understands that ICWA is the gold standard in child welfare, protects against centuries of harm to Indian children and families, and is still very much needed today.

## ADOPTION INVESTIGATION PROJECT

The Association is in the development of a research project currently called the "Adoption Investigation Project" with partners from the Partnership for Native Children and Michigan State University Law School and others. The project is looking at how to best research and investigate how state adoption laws and the private adoption industry violates the Indian Child Welfare Act and removes Indian children permanently from their Tribal families and cultures. The Association seeks to maintain children's rights to their indigenous cultures, beliefs and lifeways that supports child development and identity, and diminishes intergenerational and historic trauma. The Association continues this important work.

## JUVENILE JUSTICE AND ALTERNATIVES TO JUVENILE DETENTION

The Annie E. Casey Foundation has generously supported the Association's efforts to build alternatives to Native youth incarceration and research important issues in juvenile justice in Indian Country. The Association has been working with the Mississippi Band of Choctaw Indians on their implementation of the first AECF Juvenile Detention Alternatives Initiative site. The Association has worked with the MBCI Community and leadership to explore how the Tribe provides alternatives to juvenile incarceration for their youth, what the Tribe needs to provide to support productive alternatives, and how data can feed the direction of how to best work with Native youth who may be caught in the cycle of breaking customs and laws within the community. The Association drafted a confidential report that surveyed the Choctaw Tribal community and Tribal juvenile justice officials and reported to the MBCI Tribal Council. The Association is also working in partnership with the Burns Institute on their implementation of a JDAI site at the Isleta Pueblo in New Mexico.

With the support of the AECF, the Association is further tackling a comprehensive survey of Indian Country juvenile justice programs and how the 574 federally recognized Tribes handle alternatives for youth detention. The large investigation will be performed in partnership with the National Congress of



American Indians, the National Indian Child Welfare Association, National American Indian Court Judges Association, National Indian Justice Center, and National Council of Juvenile and Family Court Judges and others. The research will assist the Association and AECF to develop stronger programming for Native youth, as well as provide information that will be helpful for congressional appropriations, Tribal leadership and individuals who work with Native youth and juvenile justice systems and programs.

## UNDERGRADUATE AND GRADUATE SCHOLARSHIPS

The Association's Scholarship program began in 1947, and from what we can gather, is the oldest college scholarship for Native American students! In the past four years, the Association has awarded 226 scholarships to 88 Native undergraduate and graduate students. Funding for the scholarship program comes from an endowment created by several estate gifts, which provides about \$22,000 per year. The remaining funds for our Scholarship Program come from individual donors and general operating funds.

The Association's Scholarship Program currently provides \$1,500 per year (\$750 for Fall and \$750 for Spring semesters) until the student graduates. To receive the scholarship, the Native American student must be recognized by his or her Tribal Nation (the Nation does not have to be acknowledged by the federal government) and show a continuing commitment to their community or Indian Country as a whole. The student will keep the scholarship until they graduate if they maintain a 2.5 grade point average and full-time status as a student. The Association has continued this seventy-year-old legacy program and is grateful for donors and contributors who believe that protecting sovereignty, preserving culture, educating youth and building capacity requires a higher education!



Alexis Wagner

For 2019, funding allowed the Association to serve 27 students for the Spring 2019 and Fall 2019 semesters. The Association provided \$27,500 in scholarships for 2019. The recipients of the Association's Undergraduate and Graduate Scholarship Program were:

- **William Allread** - Choctaw Nation of Oklahoma, Stanford University Law School, Juris Doctorate
- **Marcus Bear Eagle** - Oglala Sioux (Lakota) Tribe, University of California Los Angeles, Bachelor in American Indian Studies
- **Jordan Cheresposy** - Laguna Pueblo, Central New Mexico Community College, Bachelor of Arts in Business
- **Kellen Claymore** - Cheyenne River Sioux Tribe, Black Hills State University, Bachelor of Arts in Sociology and Psychology
- **Rhianna Deschinny** - Navajo Nation, University of New Mexico, Bachelor of Science in Psychology
- **Shayla French** - Sault Ste. Marie Tribe of Chippewa Indians, Michigan State University, Bachelor of Arts in Media and Information
- **Jerome Garcia** - Cochiti Pueblo, University of New Mexico, BA in Business Administration and Native American Studies
- **Lindsey Hancock\*** - Choctaw Nation of Oklahoma, Oklahoma State University - Pre-Med Physiology
- **Nicholas Hill** - Muscogee (Creek) Nation, University of Tulsa, Bachelor of Fine Arts
- **Garett Holm\*** - Cherokee Nation, University of Arizona James E. Rogers College of Law - Juris Doctorate
- **Lashai Jake** - Navajo Nation, University of Utah, Master of Public Health and Social Work
- **Ashley Lomay** - Navajo Nation, Arizona State University, Bachelor of Arts in Business Law
- **Lynn Martell** - Turtle Mountain Band of Chippewa Indians, University of North Dakota, Doctorate in Clinical Psychology
- **Joshua Max** - Sisseton-Wahpeton Sioux Tribe, Institute of American Indian Arts, Master of Fine Arts in Creative Writing





- **Chambreigh Onesalt** - Navajo Nation, University of New Mexico, Associate of Science in Human Nutrition
- **Jakeem Ray Paul** - Navajo Nation, University of New Mexico, Bachelor of Science in Nursing
- **Desiree Quintana** - Santa Domingo Pueblo, Arizona State University, Associate of Science in Human Nutrition
- **Simone Richardson** - Navajo Nation, Northern Arizona University, Bachelor of Science in Public Health
- **Presleigh Smiley** - Navajo Nation, University of New Mexico, Bachelor of Science in Nursing
- **Cherish Tsosie** - Navajo Nation, Fort Lewis College, Bachelor of Science in Environmental Science
- **Ryann M. Unabia** - Turtle Mountain Band of Chippewa Indians, Rush University, Master of Science in Nursing
- **Alexis Wagner\*** - Metlakatla Indian Community, University of Alaska Fairbanks – Bachelor of Arts in Rural Development
- **Megan Warren\*** - Central Council of Tlingit and Haida Indian Tribes of Alaska, University of Alaska, Bachelor in Political Science and Law
- **Stephani Watson\*** - Choctaw Nation of Oklahoma, Arizona State University Sandra Day O'Connor College of Law, Master of Legal Studies
- **Shannon Wentworth** - North Fork Rancheria of Mono Indians, San Joaquin College of Law, Juris Doctorate
- **Taylor Yazzie** - Navajo Nation, Northern Arizona University, Bachelor of Science in Education
- **Terri Yellowhorse\*** - Navajo Nation, Academy of Art University, Bachelor in Media Arts and Animation

#### \* 2019 GRADUATES

### NATIVE YOUTH SUMMER CAMPS

The Association began providing grants to Native Youth Summer Camps in 1963 as a powerful way that the Association can work to accomplish all its goals: to protect sovereignty, preserve culture, educate youth and build Tribal capacity. There is significant research that shows when young Native people are connected to their culture, they fare better mentally and emotionally than those who are not. Healthy and strong Native American youth will sustain strong Tribal cultures and protect Tribal sovereignty for years to come.

The Association provides funding for summer camps who are connecting Native youth with cultural experiences. Between 2003 and 2019, the Association has granted \$212,395 to 136 Native Youth Summer Camps! This year the Association provided funding for ten summer camps that provided educational opportunities regarding health and wellness, cultural practices and languages that served 527 youth from Tribes across Indian Country, including Nimiipuu (Nez Perce), Yakama, Spokane, Umatilla, Sho-ban, Zuni, Navajo, Salt River Pima-Maricopa, Laguna, Chippewa Cree, Muckleshoot, Oglala Lakota, Citizen Band Potawatomi, White Mountain Apache, Cheyenne, Haliwa Saponi, Waccamaw Siouan, Sault St. Marie Chippewa, Ute Indian Tribe, Blackfeet, Diné, Hoopa, Karuk, Paiute, Pomo, Yurok, Washoe, Hopi, Apache, Quechan, Tewa, Pascua, Yaqui, Santa Domingo, Shoshone-Bannock, Eastern Shoshone, Ojibwe, Lakota, Nakota, Dakota, Pawnee, Choctaw, Carlanas Apache, Mescalero Apache, Si'can'gu, Ponca, Santee, Machica, Ni' Hon' Jin (Japanese), Beaver-Alaska, Big Sandy Rancheria, Fort McDermitt Paiute, Gila River, Ho-Chunk, Hualapai, Menominee, Oneida, Tataviam Band of Mission Indians, Mazahua-Racamuri, Huichol, and Odawa.





## THE FOLLOWING CAMPS RECEIVED GRANTS FROM THE ASSOCIATION FOR SUMMER 2019:

- Kamiah Nimiipuu Health Youth Wellness & Culture Camp, Kamiah, ID
- Zuni Youth Enrichment Project, Zuni, NM
- Pathkeepers 7th Annual Native Youth Leadership Camp, Culpeper, VA
- American Indian Resource Center, Oakland, CA
- American Indian Education Association, Phoenix, AZ
- Herbal Garden Wellness Native Immersion Camp, Hartsel, CO
- The Living Well Traditionally Diabetes Prevention Youth Camp, Happy Jack, AZ
- Native Youth Summer Program: Camp TAMIT, San Fernando, CA
- Dlóó' Yázhí Day Camp, Thoreau, NM
- Indigenous Youth Empowerment Program, East Lansing, MI

Currently, the majority of our summer camp program is funded through a single donor: the Ben Plucknett Charitable Trust, and through other small individual donations. The Association sees a real need to develop a consistent national program throughout Indian Country that will address self-advocacy and build the Native youth voice, and provide pathways to higher education and careers. The Association is developing a detailed project design that will support its vision to develop this annual national opportunity for Native youth. If you would like to participate in the development of this national opportunity, or provide sponsorship, please contact the Association!

## CULTURAL SOVEREIGNTY FELLOWSHIPS

The Association continued the Cultural Sovereignty Fellowship program in 2019. The Fellowship provides recent graduates of undergraduate, graduate and professional degree programs a paid fellowship with the Association for one year in the D.C. metro area. The Fellows are the programmatic powerhouse for the organization, and the fellowship aids in developing the Fellows' skills in policy, advocacy, writing, communications and leadership in Indian Country.

In 2019, the Association said good-bye to its first round of 2018 Fellows – Jessica Lee (Wichita/Kickapoo) and Eldred Lesansee (Pueblo), and hello to two new Fellows – Benjamin Cornelius (Oneida) and Nancy Deere-Turney (Creek). The Fellows work on program matters for the Association and have the opportunity to work hands-on with Tribes to carry out the Association's vision, mission and goals.

## REPATRIATION

### 2019 FIFTH ANNUAL REPATRIATION CONFERENCE – HEALING THE DIVIDE

The Association hosted its Fifth Annual Repatriation Conference – Healing the Divide, at the Fort McDowell Yavapai Nation's We-Ko-Pa Resort & Conference Center in Fountain Hills, Arizona on November 12-14, 2019. The Association had a record number of registrations with 193 registered for the event. The event convened guests representing Tribal Nations, museums, federal agencies, foreign institutions, auction houses, collectors and the public.

The annual Conference is an intense hands-on working experience where individuals and entities from many different backgrounds can come together and find community in the important healing work of repatriation. The meaning of the word repatriation is broadening at every year's conference. Repatriation is not limited to the return of Ancestors, their burial belongings, sacred and cultural patrimony from institutions and federal agencies as provided under Native American Graves Protection and Repatriation Act. Repatriation also includes the return of all elements of culture including intellectual property, archival information, languages and songs, and sacred sites and places, all of which were discussed at this year's Conference.





Angela Garcia-Lewis, Ellen Lofaro, Lydia Dean-Sutton and Anne Amati,  
Building a NAGPRA Community of Practice at the 5th Annual Repatriation Conference

The theme this year of "Healing the Divide" was developed to expand participation to anyone involved or interested in Native American cultural heritage, even when opinions differ. Fifty experts in their fields presented and shared their knowledge during three-days of interactive sessions about historic trauma and methods for community and individual healing. Participants were able to meet with museums, federal agencies and with partner Tribes in private spaces during the Conference for consultation meetings and other strategy development. At the final session of the Conference, all participants were able to help develop directions for efforts on repatriation issues over the next year.

The Association has begun work on its 6th Annual Repatriation Conference – which will be commemorating the 30th Anniversary of NAGPRA. The 6th Annual Conference will take place in Denver, Colorado and will be in partnership with the University of Denver Museum of Anthropology. The Association will also be creating a national network of symposiums and public education opportunities that will be commemorating NAGPRA, developing strategies to strengthen NAGPRA, and bringing attention to important issues of cultural repatriation.

### INTERNATIONAL REPATRIATION

The Association continues to support individual Tribal efforts at repatriation from foreign institutions and building relationships with those foreign institutions to educate them on working with Native American Nations, concerns about international processes to effectuate the return of cultural heritage, and why repatriation is so necessary to the health of Indigenous communities. The Association does not share information about ongoing negotiations between Tribal Nations and international institutions.

The Association is currently performing independent investigations on foreign institutions' collections and will be working with Tribes collectively to build a network of International Repatriation efforts for increased success, visibility and education for the public and foreign countries. The Association is also partnering with the International Indian Treaty Council on their efforts to create international mechanisms for repatriation from museums who are from United Nations countries.

### AUCTION HOUSES, DEALERS AND COLLECTORS

The Association has raised its voice loud against the sale and display of sensitive Native American cultural heritage, including Ancestral remains and burial belongings, as well as objects used for ceremony or that are considered sacred and held collectively or communally by a Tribe. As a tool to facilitate repatriation efforts of items held by private collectors, the Association issues alerts identifying items of potentially



sensitive nature originating from Tribes. These "Auction Alerts" inform our Tribal partners and other groups interested in repatriation and cultural preservation about upcoming auctions that contain potentially sensitive items. The Association provides a breakdown of what Tribes are potentially affected, highlights items that warrant a closer look, and provides information on the auctioneer and advice for how to proceed with removal from auction and potential repatriation. The Association also maintains a database with information on past auctions and is in the process of expanding the scope of auction data collection and retention to expand the valuable data on file that can be pulled when needed to assist our partners. In 2019, the Association identified 3,721 potentially sensitive items for sale in domestic and international auctions, affecting approximately 150 Tribes.



Christine McCleave and Professor Rebecca Tsosie  
at the 5th Annual Repatriation Conference

The Association's efforts have shocked the antiquities dealers, who have been profiting on the sale of cultural heritage items that have been looted over the last 200 hundred years. Antiquities and artifacts dealers want to continue to profit through the sale of Native American burial, cultural and sacred patrimony and have developed a legal fund to threaten the Association's advocacy. Even though the Native American Graves Protection and Repatriation Act provides for repatriation of items held by federal agencies and museums, other federal, state and Tribal laws may apply to private collections. These other laws and the origin of a cultural item are not vetted by auction houses as part of their good faith due diligence for their buyers. The only way to ensure that items can be sold legitimately and not run afoul of legal, professional or ethical concerns is through consultation with potentially affiliated Tribal governments and their representatives. If an auction house or dealer is not working with a Tribe regarding an item of "antiquity", then it is suspect. The Association strongly recommends purchasers to focus their investment on contemporary Native artists and items that were made to be shared.

The Association worked with the National Congress of American Indians this year to pass Resolution #REN-19-031, "Auctioneers and Buyers Should Incorporate UNDRIP into Their Ethical Standards and Purchasing Practices of Indigenous Items and Collectors Should Support Contemporary Indigenous Artists." The Resolution, which was approved by NCAI's member Tribal Nations in June 2019, provides the following:

- (1) Denounces the continued sale, trade, and display of Native American cultural heritage items without free, prior, and informed consent by Tribal Nations, as these acts violate the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), other international treaties and mechanisms, certain state and federal laws, and tribal and customary laws;
- (2) Supports the improvement of auctioneer professional due diligence and ethical standards [through engagement of] potentially affected Tribal Nations through official Tribal government channels to determine whether cultural heritage items are rightfully on the market. Auctioneers, dealers, and collectors who are seeking to sell or display or loan items should also be accountable when seeking to sell, display, or handle cultural heritage items;
- (3) Opposes all forms of sale, collection, and display, or loan of cultural heritage items without the free prior and informed consent of Tribal Nations that is obtained through official Tribal government channels;





(4) Urges collectors and auction-goers interested in purchasing Native American “artifacts” and “antiquities” to exercise cautious due diligence and to support contemporary American Indian and Alaska Native artists and their creations made for the art market and whose stories and creations are accessible and created to share.

The Association remains strong in its commitment to hold tight to our legal and advocacy statements, and work to bring Tribes, auction houses and collectors together to obtain information about objects that are slated for sale. The Association can also assist with donations of cultural heritage items back to Tribes as charitable contributions.

## REPATRIATION WORKING GROUP

The Association's voice on Repatriation efforts is guided by its Repatriation Working Group – a working group of Tribal practitioners, museums, lawyers and academics that work together to develop strategies that will support cultural preservation and the return of vital cultural items back to community. The Repatriation Working Group is a closed group that allows safe discussion about sensitive issues, as well as supports the development of strategy that will achieve success in matters involving NAGPRA, auction houses, collectors, museums and others who hold items that have been misappropriated due to a history of colonization and ignorance.

## LEGISLATION TO SUPPORT REPATRIATION

With partners in both Tribal governments and museums, the Association analyzed amendments needed with the Native American Graves Protection and Repatriation Act. The development of these potential amendments are being vetted through a working group of trusted Tribal leaders and practitioners, lawyers, museums and others. Because the Department of the Interior has had on hold its comprehensive review of the NAGPRA Regulations. The Association has not yet taken action on potential NAGPRA Amendments.

On September 19, 2019, during the Natural Resources Committee Subcommittee for Indigenous Peoples of the United States hearing, the Safeguard Tribal Objects of Patrimony Act (STOP) was discussed by members of congress, Tribal leaders, and others. The STOP Act's goal is to put an end to the trafficking and international export of Tribal sensitive items. The Association supports the STOP Act and its goals. The Association is working with its partners and Congressional leadership to make sure that the STOP Act will be as effective as possible in achieving its goal of preventing international trafficking of sensitive items and returning these items when they do leave the United States.

A small group of Tribal antiquities dealers has been opposing the Association's and Tribes' efforts to obtain stronger protections against the exportation of Native heritage because they want to maintain the ability to sell sensitive items. The real importance of this the STOP Act is to prevent Native heritage from being exported and sold where Tribes have a very difficult time with repatriation, and the burden should be on the holder of an item to prove its legitimacy. The STOP Act continues through amendments in 2019.

## SACRED SITES

### BEARS EARS NATIONAL MONUMENT

The Association has been working with Tribal leaders, the National Congress of American Indians, the Native American Rights Fund, and other individuals and entities to fight against the reduction of Bears Ears National Monument. On April 26, 2017, President Trump signed an executive order requiring the Secretary of the Interior to review all National Monuments designated under the Antiquities Act since 1996 that had over 100,000 acres or had been designated “without adequate public outreach.” The Bears Ears National Monument was established on December 28, 2016 by President Barack Obama and was the only National



Monument expressly named in the executive order. The Bears Ears Monument is considered sacred by Tribes and is covered by 100,000 plus significant cultural and sacred sites, structures and objects and environmental sanctity. Numerous Tribes worked together to support the proposal for the designation of Bears Ears as a protected National Monument.



On December 4, 2017, President Trump ordered a reduction to the size of Bears Ears, shrinking it to 15% of its original size. The revoked lands are to be opened up to "entry, location, selection, sale" and "disposition under all laws relating to mineral and geothermal leasing" and "location, entry and patent under mining laws" within 60 days, essentially selling the sacred land to the highest bidder. The Native American Rights Fund (NARF) is suing President Trump on behalf of several Tribes. Other recreational, scientific and environmental groups have also filed litigation to stop the administration from acting on the diminishment. The Association has also joined the court fight to save Bears Ears. In partnership


with the National Congress of American Indians, on November 19, 2018 the Association submitted an amicus ("friend of the court") brief opposing the government's recent motion to dismiss the Tribal Nations' case. The brief highlights four issues. First, it describes Bears Ears' cultural, spiritual, and archaeological importance—particularly for Tribes including many Pueblos of New Mexico that are not plaintiffs and thus otherwise would lack a voice in the proceeding. Second, the brief explains why President Trump's decision revoking the Monument erodes progress the federal government has made toward supporting Tribal self-government by establishing a framework for the Tribal management of lands containing Tribal cultural heritage. Third, the brief explains how the Monument's revocation, if upheld, would undermine the continued viability of all other national monuments intended to protect historic tribal landmarks. Fourth and finally, the brief examines the role that other laws play in protecting Tribal landmarks, structures, and objects; and in doing so, the brief illustrates that such laws cannot replace the protections that flow from designation as a national monument. The U.S. Department of Justice opposed our motion to file the amicus brief.

In March 2019, Judge Tanya S. Chutkan denied the Association's motion, along with motions from two other pro-posed amici, a group of local elected officials and the Outdoor Alliance. She explained that, at this motion-to-dismiss stage, she wants amicus briefing only on the "limited issue" of whether "the Antiquities Act, and the Act alone, provided President Trump with the authority needed to decrease the size of the monument," and that the Association's proposed amicus brief instead "focus[es] primarily on ... the potential injuries that may flow from President Trump's December 4, 2017 Proclamation." Judge Chutkan also noted, however, that if the case survives the government's pending motion to dismiss (which it has!), the Association's proposed brief could become relevant to the issues then before the court, at which time she may consider it.

The stakes remain high, as there is risk that, while this case is pending, Bears Ears' sacred sites and objects will suffer irreparable damage. Indeed, it is possible that such damage has already occurred. Mining, in particular, poses a substantial threat: President Trump's action left over 85% of Bears Ears open to prospecting







for hard-rock minerals without any federal oversight. But if the five Tribal Nations and other plaintiffs win in the end, the court is likely to declare Trump's action unlawful and require his administration to recognize the Monument boundaries established by President Obama. For its part, the Association hopes that Bears Ears is fully restored, and soon.

The Association will continue to be a strong voice to protect Sacred Sites, participate in public comment for regulatory changes, and work with our partners to protect burial, cultural and religious areas throughout Tribal aboriginal territories.

## PUBLIC EDUCATION

### MISSING AND MURDERED INDIGENOUS PEOPLES

Through the efforts of Cultural Sovereignty Fellow Jessica Lee, and volunteer Olivia Round, the Association started a webpage to provide comprehensive information and resources about Missing and Murdered Indigenous women, men and children. Much information about Missing and Murdered Indigenous Peoples is scattered and the Association developed this webpage to help centralize the information for individuals in need, as well as the general public. The webpage includes proposed federal and state legislation, articles, involved agencies and statistics about violence against Indigenous women, men and children.

### HISTORY PROJECT

In 2022, the Association will be celebrating its 100-year anniversary of service to Indian Country! To commemorate this momentous milestone, the Association is developing its history for a book and short film that will tell about the struggles and victories of changing federal Indian policy over the last century from assimilation and termination to self-determination and sovereignty.

The Association began its advocacy in 1922 by working to defeat the Bursum Bill, a bill which would have allowed the state of New Mexico to steal lands from the Pueblo Nations and restrict their ability to partake in traditional practices. Some of the Association's efforts that will be covered in the 100-year history will include this as well as: fighting to pass the Indian Reorganization Act, helping form the National Congress of American Indians, countering the federal policies of termination and relocation, the establishment of the first American Indian scholarships, fighting in courts to bring home one stolen child at a time from foster homes and developing the Indian Child Welfare Act, advocating for the Native American Graves Protection and Repatriation Act, protecting Taos Blue Lake, Pyramid Lake, Medicine Wheel and other sacred sites, and many other efforts to support Tribal sovereignty and to protect diverse Native American cultural practices.

The Association is very grateful to have the distinguished Matthew L.M. Fletcher (Grand Traverse Band of Ottawa and Chippewa) volunteering to author our history as a generous gift to the Association. Mr. Fletcher is a Professor of Law at Michigan State University College of Law and Director of the University's Indigenous Law and Policy Center. His list of contributions to Indian Country is endless, but to name a few, he sits as a Judge on many Tribal Courts, and has authored numerous legal and academic articles.

Many of the Association's century-worth of records and history are housed at the Princeton University Mudd Manuscript Library in Princeton, New Jersey, where Professor Fletcher will conduct research about the Association. He will also be conducting interviews with current and former board members and directors of the Association to learn first-hand of the organization's current past.

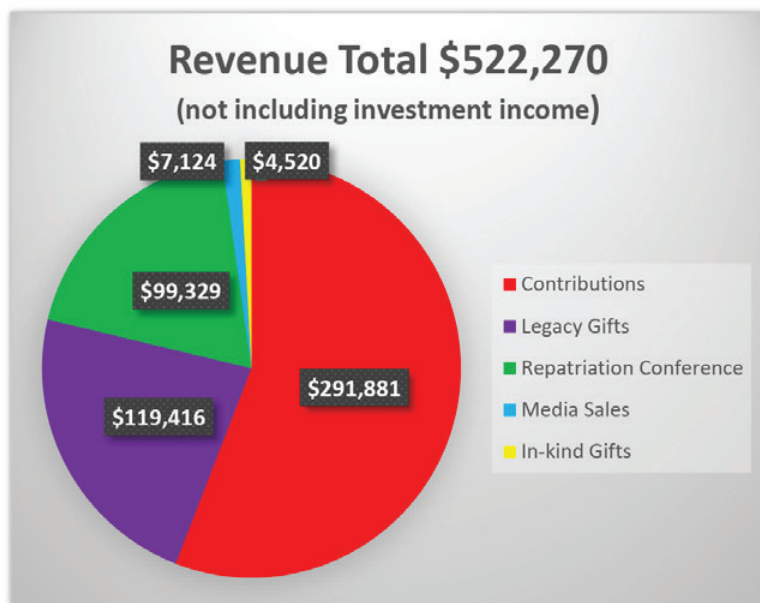
As the oldest non-profit serving Indian Country, the Association has a rich and inspiring history and we are excited for the opportunity to share it with the world—and utilize this history to lay the groundwork for the next 100 years of service to Indian Country!



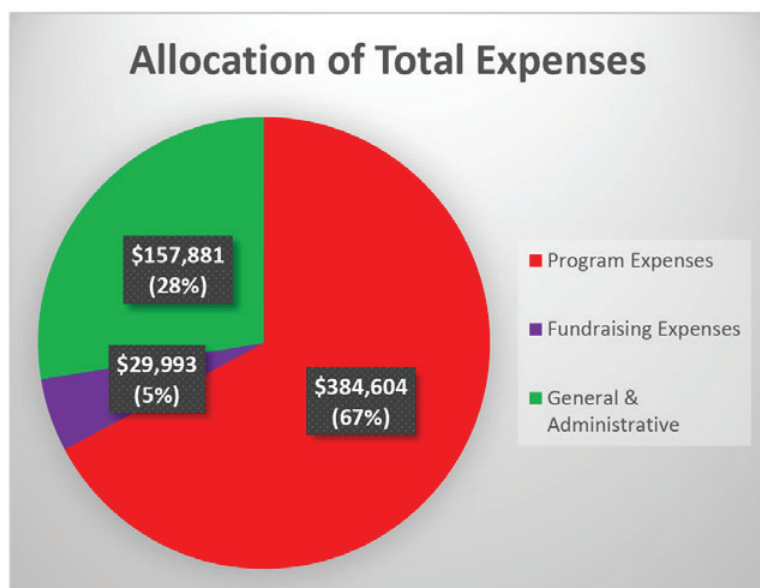
# Envisioning Our Future

## THROUGH RESPONSIBLE FINANCIAL ACTIVITY

The Association's income was up 31% from 2018's \$398,714 revenue (not including investment income), and program expenditures were 67% of total expenses for 2019. The Association's continued growth in programs has showed stronger commitment through increases in restricted funding sources. However, there is room for improvement to develop sustainable sources of operations capital that will grow the capacity of the Association's important programs in Indian Country for our next 100 years.



Public donor contributions were 56% of total revenue and the largest source of revenue for the Association. Legacy gifts provided 23% of revenue. The 5th Annual Repatriation Conference provided 19% revenue.

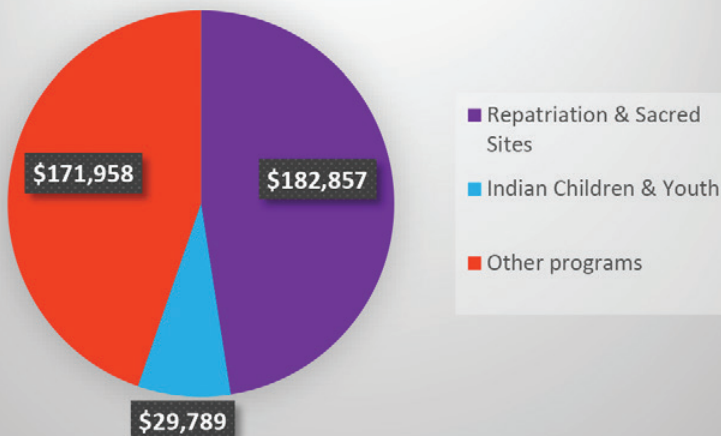


Total expenses in 2019 were \$527,478. The percentage of program costs were 67%, showing responsible spending while the Association was working to update its technology and media capacity. General and administrative costs were 28%. Fundraising expenses were 5%.



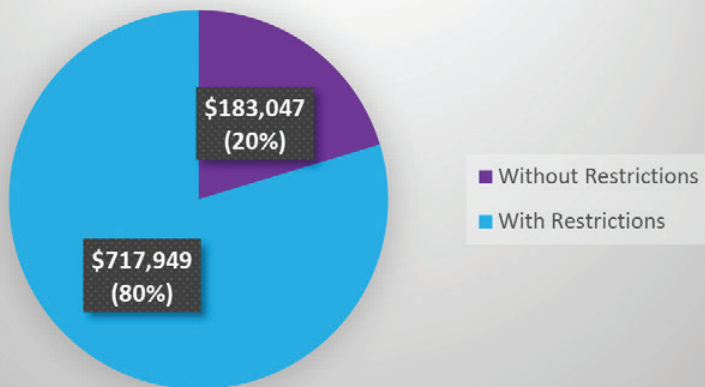


### Program Expense Details



Total program expenses in 2019 were \$384,604. Funds dedicated to the Repatriation and Sacred Sites Program were \$182,857; program costs for the Indian Children and Youth Program were \$29,789; and other program costs, including Scholarships, Summer Camps and Public Education were \$171,958.

### Total Net Assets - \$900,996 December 31, 2019



The majority of the Association's assets are restricted funds that can only be used for program purposes, and not for capacity building of the organization. These restricted assets include \$582,793 held in an endowment for our Native American graduate and undergraduate scholarships.



The Association will continue to work towards more sustainable funding to move us into our 100th year of service to Indian Country. Public contributions are our most important resource and we are grateful for your support today – and to help build our capacity for the next 100 years! Thank you!



# *Envisioning Our Future*

THROUGH THE COMMITMENT OF OUR PARTNERS AND DONORS



## THANK YOU TO OUR 2019 DONORS

No matter what level of contribution you are able to make,  
we cannot continue our efforts without your commitment!

### CULTURAL SOVEREIGNTY Level

More than \$50,001

Forest County Potawatomi Tribe

### SELF-DETERMINATION Level

\$25,001 - \$50,000

Poarch Band of Creek Indians

### FORTITUDE Level

\$10,001 - \$25,000

Nottawaseppi Huron Band of the Potawatomi  
Tunica-Biloxi Tribe of Louisiana

### ACCOUNTABILITY Level

\$5,001 - \$10,000

Ben Plucknett Charitable Trust  
Gila River Indian Community





### RESPECT Level

\$1000 - \$5,000

Stanley Cook  
Rosetta Stone Ltd.  
San Manuel Band of Mission Indians  
Dee Ann DeRoin  
George Rozanski  
The Minneapolis Foundation  
Mr. and Mrs. Jonathan Jaeger  
Salt River Pima-Maricopa Indian Community

Tanana Chiefs Conference  
Prairie Band Potawatomi Nation  
Cultural Heritage Partners  
Holly Vincent  
Alfred & Betty Ketzler  
AZ Society of Child & Adolescent Psychiatry  
Native American Rights Fund  
Mille Lacs Band of Ojibwe

### CAPACITY Level

\$501 - \$999

Bradford Keeler

Ryan Connors

Bessemer Trust

### COMMUNITY Level

\$250 - \$500

Jason Sears  
Jonathan J. Perry  
Teresa Lu  
Ralph D. Samuelson  
John & Nancy Cassidy  
Louise Wilde  
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Rose Miron  
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Kristin Burke  
Benjamin T White  
Margot Sunshine  
Sophia Kiang  
Mary McGee  
Nicholas Monroe  
Lisa Narez  
David Vicente  
Sisters of Charity of Nazareth

We give continued thanks to all of our donors, including the 319 Native and non-Native individuals who donated between \$1-\$249 this year! Thank you! Every dollar supports and strengthens Cultural Sovereignty for the next 100 years!





## LIVING LEGACY DONORS

Thank you to the amazing and committed individuals and families that have left their lifetime legacies to support Indian Country programs!

Lillian Pearl McCoy, 2002  
John S. Hirschhoff, 2002  
Ruth Marie Tearney, 2003  
Irene Burr, 2004  
Sita Paulickpulle, 2004  
Justin M. Wool, 2005  
Agnes Scholl, 2005  
Lili G. Sweat, 2005  
Elizabeth B. Losey, 2005  
Culbreth Sudler, Jr., 2006  
Joe and Lucy Elder, 2006  
Walter J. Zimmerman, 2006  
Dorothy E. Hons, 2006  
Gwendolin B. Keeny, 2006  
Hazel M. Johnson, 2007  
Lillian Frances Johnson, 2008  
Muriel Williams, 2008  
Gerda Stiller, 2008  
Mary Wisner Taylor, 2009  
Frederick H. Test, 2010  
Louise Cook Holmes, 2010  
John Herman, 2010

Raymond A. Beplat, 2010  
Harold Nelson, 2010  
Margaret Lindstrom, 2011  
Bernice H. Thiele, 2011  
Paul F. Luenow, Jr., 2011  
Muriel Terry Wilson, 2012  
George P. Condon, 2013  
Beverly B. Howell, 2013  
Dorothy R. Sanford, 2013  
Akabe Gulbankian, 2013  
J. William Ingeman, 2014  
Ghislaine D. Godenne, 2014  
June M. Cogswell, 2015  
Susan J. Goode, 2016  
Elsa B. Motzer, 2016  
Gloria E. Staab, 2016  
Peggy Jo Diggins, 2016  
Helen Mattin, 2017  
Alan & Kim London, 2019  
William Burke, 2019  
H. Raymond Almy, 2019  
Arlene Ann Sharp, 2019

What lifetime legacy would you like to leave to Indian Country? Please consider leaving a gift in your will or estate so that your commitment to the Association on American Indian Affairs and Indian Country may live on. Estate gifts can reduce (and even eliminate) the amount of estate taxes your beneficiaries will owe. Let us share your life with Indian Country!

*Thank You!*







# *Envisioning Our Future*

## THROUGH STRONG GOVERNANCE

The Association on American Indian Affairs is governed by an all-Native Board of Directors from all over Indian Country. The Board of Directors provides oversight and direction for the programs and operations of the organization. The Board assesses the organization's programs at least every two years and works to implement recommendations from the assessment to actively strengthen the health of the organization at every opportunity.

The Board meets at least four times per year, with at least two of those meetings face-to-face. In 2019, the Board held four meetings, with two face-to-face meetings. On May 14-15, the Board met in Crandon, Wisconsin, in the Territory of the Forest County Potawatomi Tribe. On November 15, the Board met at the Fort McDowell Yavapai Nation WeKoPa Resort & Conference Center after the Fifth Annual Repatriation Conference and 97th Annual Membership Meeting and Cultural Event.

The Association's Annual Membership Meeting is where members of the Association can take an active part in the governance of the organization by voting in new Board of Director members, adopt and revise bylaws and support other governance activities of the organization. This year, the Association's 97th Annual Membership Meeting and Cultural Event was held at the WeKoPa Resort & Conference Center on November 13. During the membership meeting, members voted in two new Directors: Sandy White Hawk (Sincangu Lakota) and Rory Wheeler (Seneca). Shannon Keller O'Loughlin, Executive Director and Attorney for the Association updated membership on the history and current programs, as well as the financials of the organization.

The Association also honored the fortitude and healing that has been brought to Indian Country by two important Elders: Leigh Kuwanwisiwma from Hopi Pueblo, and Barnaby Lewis from the Gila River Indian Community. Both Elders were presented with blankets from the Association, and members of their Nations, friends and family spoke about their years of advocacy on repatriation efforts.

The 97th Annual Membership Meeting also shared music, song and dance from the area's Tribal Nations, including the sacred Pascola and Deer Dancers of the Pasqua Yaqui Tribe Kolencia, Traditional Bird Dancers and Singers from the Salt River Pima-Maricopa Indian Community, and the Maswadae Group from the Fort McDowell Yavapai Nation.



## BOARD OF DIRECTORS



Frank Ettawageshik,  
Odawa  
President



Jonathan Perry,  
Wampanoag  
Vice President



Joseph Daniels, Sr.,  
Potawatomi  
Treasurer



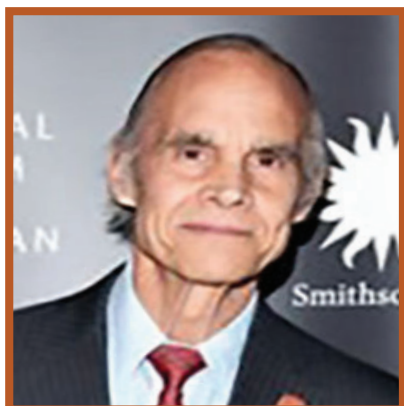
Dee Ann DeRoin, MD,  
Ioway  
Secretary



John Echohawk,  
Pawnee



Alfred R. Ketzler, Sr.,  
Athabascan



Bradford R. Keeler,  
Cherokee



Sandy White Hawk,  
Lakota



Rory Wheeler,  
Seneca



## STAFF



Shannon Keller  
O'Loughlin  
Choctaw  
Executive Director  
& Attorney

Van Tran – Program Assistant, & Scholarship and Summer Camp Coordinator

Michael Lightfield – Finance Manager/Accountant

Nancy Deere-Turney, Creek – Cultural Sovereignty Fellow

Ben Cornelius, Oneida – Cultural Sovereignty Fellow

Eldred Lesansee, Pueblo/Hopi – Cultural Sovereignty Fellow

Jessica Lee Govindu, Wichita/Kickapoo – Cultural Sovereignty Fellow

Kristy Garcia – Administrative Assistant

Jacob Wilentz – Intern

Olivia Round – Intern

Amanda Cassano – Intern

Misael Yanes – Intern

## VOLUNTEERS

Anne Amati  
Jaime Arsenault  
Morgan Atkins  
Tim Begay  
Raelynn Butler  
Deanna Byrd  
Andrea Carmen  
Melinda Casey  
Beverly Crier  
Allison Daniels  
Clay Dumont  
Marcella Ernest  
Kamakana Ferreira  
Andrew Garcia

Suzan Harjo  
Larry Heady  
Lourdes DeLeon  
Michelle Holiday  
Dr. Andrea Hunter  
Brooke Johnson  
John F.C. Johnson  
William Johnson  
Sarah Jones  
Michelle Kahn-John  
Akilah Kinnison  
Katie Klass  
Lynda Knowles  
Jaime Lavallee

Shannon Martin  
Lea McChesney  
Christine McCleave  
Kathy M'Closkey  
Andrew Meyer  
Darren Modzelewski  
Keone J. Nakoa  
Albert Nelson  
Lauren Norman-Brown  
Kirk Perry  
Lylliam Posadas  
Vernon Roote  
Martin Schultz  
Todd Scissons

Brett Shelton  
Jodi Simkin  
Aaron Sims  
Jenny Slagle  
Greg Smith  
Wendy Teeter  
Rebecca Tsosie  
Kaden Walksnice  
David Weeden  
Jael Whitney  
Lisa Woodward  
Mervin Wright  
Peter Yucupicio

## COUNCIL OF ADVISORS

The Council holds a wealth of knowledge and various interests, and are prominent in their fields and are friends of Indian Country. The Council's main initiatives consist of raising the profile of the Association's work, assisting in planning fundraising events, and supporting the programs and initiatives of the Association.

Nadema Agard, Cherokee/Lakota/Powhattan  
Gail Bruce  
Kimberly Guerrero, Colville/Salish-Kootenai/  
Cherokee  
John Haworth, Cherokee  
Dennis Hirschfelder  
Peter Johnson  
Alli Joseph, Shinnecock  
Hattie Kauffman, Nez Perce

Kerry Kennedy  
Dr. Francesca Kress  
Mary Kathryn Nagle, Cherokee  
Jody Naranjo, Pueblo  
Martha Redbone, Cherokee/Choctaw  
Gloria Steinem  
Lynn Taylor-Corbett  
Howard B. Teich  
Curtis Zunigha, Delaware

# Association on American Indian Affairs

Protecting Sovereignty • Preserving Culture  
Educating Youth • Building Capacity  
Since 1922

## *Letting Our Voices be Heard*

Through our Vision, Mission and Goals

### **VISION**

The vision of the Association is to create a world where diverse Native American cultures and values are lived, protected and respected.

### **MISSION**

The mission of the Association is to lead the grassroots fight to protect Native American Cultural Sovereignty.

### **GOALS**

The Association's goals are to protect sovereignty, preserve culture, educate youth and build capacity.

**Donate at**  
[www.Indian-Affairs.org](http://www.Indian-Affairs.org)

We are a 501(c)(3) public non-profit organization  
Tax ID #: 13-162390

966 Hungerford Drive, Suite 30-A • Rockville, MD 20850  
(240) 314-7155 • [General.AAIA@Indian-Affairs.org](mailto:General.AAIA@Indian-Affairs.org)