



AAIA

ASSOCIATION ON AMERICAN INDIAN AFFAIRS



AAIA - working to provide the critical elements that Native American Indian children and families need to live happy, healthy and productive lives.

2008 Annual Report

Serving American Indian and Alaska Native Communities for 86 years

AAIA's Mission

AS AN ORGANIZATION with a modest budget, we design our programs and determine our priorities with great care. We work both nationally and at the grass roots level. We focus upon programs where a small amount of targeted resources can make a huge difference.

The mission of the AAIA is to promote the welfare of American Indians and Alaska Natives by supporting efforts to –

- ◆ *Sustain and perpetuate cultures and languages – This includes sacred lands protection, repatriation and Native language preservation.*
- ◆ *Protect sovereignty, constitutional, legal and human rights and natural resources – This includes Native religious freedom, federal acknowledgment and Indian child welfare work that protects Indian children and families and increases funding available to tribal governments for these purposes.*
- ◆ *Improve health, education and economic and community development – This includes scholarships, summer camps, Native language education and promoting Native youth health and wellness.*



AAIA

ASSOCIATION ON AMERICAN INDIAN AFFAIRS

www.indian-affairs.org

A Message from the President

DEAR FRIENDS:

I am pleased to present our 2008 Annual Report.

Programmatically, 2008 was another very successful year for the Association. In particular, I would like to note two successes that were the culmination of many years of effort by AAIA. The first is the enactment of the Fostering Connections for Success and Increasing Adoptions Act of 2008. This law allows tribal child welfare programs to directly access the Title IV-E Foster Care and Adoption Assistance Program – a law designed to help the neediest of our children, those at risk of abuse or neglect. AAIA began working on this issue 20 years ago when we testified before Congress. At that time, we were virtually alone in our advocacy. Finally, in 2008, as part of a Coalition that included tribes, national Indian organizations such as the National Indian Child Welfare Association and National Congress of American Indians, and child welfare organizations, this legislation was enacted. It is an example of our relentless approach to issues and problems. As long as there is hope, we will not give up until we reach our goals.

Another example involves the protection of the Bighorn Medicine Wheel/Medicine Mountain in Wyoming. Although over the years we have had great success in changing the management by the Forest Service to better protect this site, we had been unable to get agreement on the boundaries to be included in a proposed National Historic Landmark nomination for the site that would be based upon its traditional cultural value. This nomination is vitally important to ensure that the protections at the site are permanent. But we did not give up. Working with the Medicine Wheel Coalition, we continued to talk and negotiate with the local community and Forest Service to try to reach a consensus. Finally, after a process that lasted several years, we reached agreement on the boundary in 2008. A nomination will be prepared in 2009 and I am confident that it will be approved by the Secretary of the Interior.

**As long as
there is hope,
we will not
give up until
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goals.**



As you read this report, you will see progress in many other areas as well. Our language preservation program has started to gain a national reputation for the quality and innovative nature of the materials that it has created. We are greatly indebted to our Treasured Elders in the language program without whom this would not have been possible. Our scholarship and summer camp programs continue to provide critical funding to support Indian students and youth and our efforts to improve the quality of services provided by non-profits in Indian communities took a big step forward with the incorporation of the Native Ways Federation.

Unfortunately, 2008 was not as good a year financially for AAIA. Although we raised more money in 2008 than we raised in 2007, the stock market crash in the last quarter of 2008 significantly reduced our assets.

A Message from the President

Although conservatively invested, our portfolio was reduced in value by more than 25%. This will make the continuation of our programs at the same level much more difficult in 2009.

We will be tightening our belts and will make every effort to be as efficient as possible in 2009. Because we know that our programs are important to Indian country, they are the last place that we will look for cuts.

We know that many of our members and supporters have also suffered from the economic downturn. But I urge those of you who can to continue to support AAIA as generously as possible. The needs in Indian country are still great and AAIA's efforts to address these needs depends upon your support.

To our members, I thank you again for your generosity over the years.

Sincerely,



Alfred R. Ketzler, Sr.
President
Athabaskan



*Alfred R. Ketzler,
President, Athabaskan*

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Sustain and Perpetuate Cultures and Languages



Sacred Lands

LAND AND NATURAL FORMATIONS are inextricably intertwined with the practice of traditional Native American religions and cultures. The relationship between physical areas and traditional cultural and religious ceremonies is a basic and essential component of those cultures and religions. Many ceremonies and rituals must be performed at specific places. These sites may be places where spirits live or that otherwise serve as bridges between the temporal world and the sacred. Commonly, these places are referred to as sacred sites.

A large number of sites sacred to traditional Indian cultures and religions are located on lands not owned by Indians. Historically, the goals and needs of those who want to “develop” land are more readily incorporated into government land management policies and decision-making than are the religious and cultural beliefs of Native Americans affected by that development.

For that reason, we have worked closely with tribes across the country for decades to help them fight development that will have an adverse impact upon their sacred sites and traditional cultural places. These efforts continued during 2008.

We have persisted in our effort to protect Medicine Wheel/Medicine Mountain in Wyoming, a site that is very sacred to many Plains tribes. AAIA has played an integral role in regard to Medicine Wheel and Medicine Mountain for many years. AAIA helped create the Medicine Wheel Coalition, a coalition of Plains Tribes who have a traditional history of using the Medicine Wheel and Medicine Mountain for spiritual purposes. With the assistance of AAIA, the Coalition negotiated and signed in 1996 a landmark Historic Preservation Plan (HPP) with the Forest Service, as well as state and local government agencies, designed to ensure that the entire area around Medicine Wheel and Medicine Mountain is managed in a manner that protects the integrity of the site as a sacred site.

When a local logging company filed a federal court lawsuit seeking to overturn the HPP, AAIA represented the Medicine Wheel Coalition when it decided to intervene in the case. The Tenth Circuit Court of Appeals ultimately dismissed the case in 2004 and review was denied by the United States Supreme Court.

Subsequently, in 2005, the Bighorn Forest Service adopted a new Forest Plan which fully incorporated the HPP, something for which the Association and the Coalition actively advocated.

In 2008, the focus was to make sure that these management changes are permanent. In order to achieve this end, AAIA and the Coalition advocated that Medicine Wheel/Medicine Mountain be designated as a National Historic Landmark (NHL) for its traditional cultural value. For a number of years, the Forest, Coalition, AAIA and interested state and local governments have been discussing what the boundary for the proposed NHL should be. The perspectives of the local community and tribes were initially quite different and we have engaged in a long and difficult process trying to reach consensus. Finally, in December 2008, all of the parties agreed to prepare a NHL nomination for an area that would consist of about 3,500 acres. The area includes the entire mountain and a nearby creek that is used as a staging area for ceremonies. A larger area of about 19,000 acres (the entire area covered by the HPP) would also be nominated as a National Register district. It is expected that a nomination to achieve this goal will be prepared during 2009.



Sustain and Perpetuate Cultures and Languages



Sacred Lands

IN 2008, WE ALSO CONTINUED to represent the Hualapai Tribe and Navajo and Hopi traditional practitioners in their lawsuit which is seeking to protect the San Francisco Peaks in northern Arizona. The Peaks are very sacred to a number of tribes, including the Navajo, Hopi, Hualapai, Havasupai, and Apache. The United States Forest Service has approved an expansion of the Arizona Snowbowl Ski Area on the Peaks, the most objectionable part of which is a proposal to use treated sewage effluent for snowmaking. It is undisputed that this development will have a severely negative impact upon the ability of the tribes to conduct important religious ceremonies, including the Navajo Blessingway and Hualapai healing ceremonies.

In 2007, a three judge panel of the Ninth Circuit Court of Appeals upheld the tribal claims, finding that the development violated both the Religious Freedom Restoration Act and the National Environmental Policy Act. Unfortunately, in 2008,

the Ninth Circuit agreed to review the case *en banc*. An eleven judge panel reversed the panel and upheld the government's decision. The tribes and practitioners plan to seek review of this decision by the United States Supreme Court.

As part of our sacred lands work, AAIA also frequently receives requests from tribes and their attorneys to provide technical assistance, short of actual legal representation in a particular case. We respond to these requests whenever possible. Thus, in addition to the sacred lands seminars that we offer and presentations that we make (see the public education section), we also provide input in regard to specific sites; for example, in 2008, we provided technical assistance to the Pit River Tribe in its efforts to protect the sacred Medicine Lake in California.

We also participate in national and international efforts to protect sacred places. For example, in 2008, we provided input into draft guidelines for protecting sacred sites that are being developed by UNESCO.



San Francisco Peaks—Photo: Williams Travel

Sustain and Perpetuate Cultures and Languages



Repatriation

THE ASSOCIATION PLAYED a key role in efforts to obtain enactment of the Native American Graves Protection and Repatriation Act (NAGPRA) in 1990. That law mandates repatriation of culturally affiliated human remains, funerary objects, sacred objects and cultural patrimony to Indian tribes. We have worked since 1990 to promote the effective implementation of that Act and to encourage repatriation.

In 2008, our activities included:

- ◆ Serving as part of a National Congress of American Indians (NCAI) Task Force to review draft regulations on the disposition of cultural unidentified human remains that were proposed by the Department of Interior. We worked with the Task Force to help develop comments for NCAI and also submitted short comments of our own supporting the ability of tribes to obtain the repatriation of these remains and associated funerary objects. We also participated in a panel discussion on the issue at a National Congress of American Indians (NCAI) conference.
- ◆ Facilitating the return of a 19th Century headdress, believed to be of Cheyenne or Arapaho origin. The headdress had been discovered wrapped in a World War I uniform in an attic in North Carolina. AAIA worked with a professional appraiser hired by the family to determine its origin and to facilitate its return to the appropriate tribe. The Medicine Wheel Coalition on Sacred Sites of North America, a coalition of Plains tribes whose Board consists of traditional cultural practitioners, agreed to assist in this process and take temporary legal custody of



the headdress. The Senator John Heinz Pittsburgh Regional History Center agreed to take physical custody of the headdress on a temporary basis to ensure that it would be protected pending final repatriation.

Sustain and Perpetuate Cultures and Languages



Language Preservation

IT IS WELL RECOGNIZED that most Native languages are in danger. Of 155 Native languages spoken in North America today, 135 are endangered. The majority of languages are spoken fluently only by grandparents.

Preserving and promoting the use of Native languages strengthens and preserves tribal communities and cultures and, by focusing upon the youth, strengthens the self-esteem of the most vulnerable individuals in the community. It also increases the chances that the children involved will be high academic achievers in general.

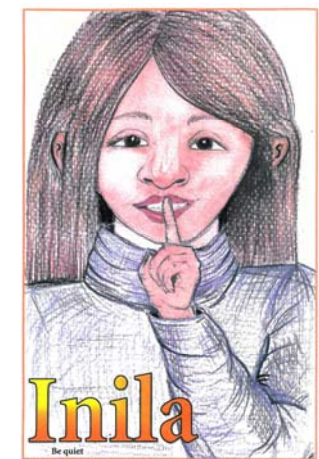
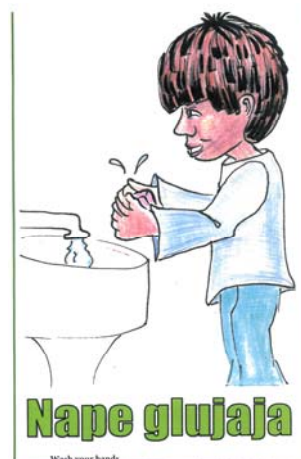
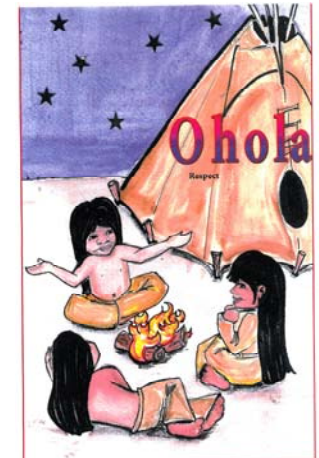
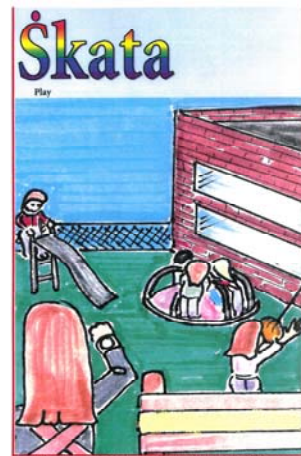
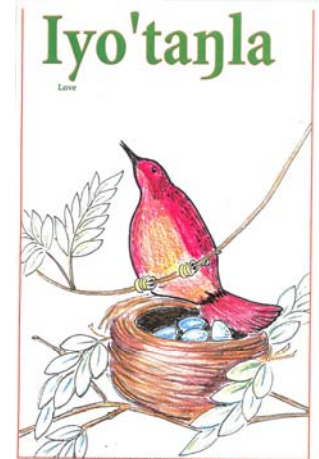
The initial focus of our Native language preservation program has been on the Dakota language.

During 2008, the Association on American Indian Affairs Native Language program continued working for and with schools to create learning materials for use by their teachers. To paraphrase one teacher: "If I want to find math curriculum, I simply go on-line and can find whatever I need. If I want to find curriculum and materials to teach a native language, there is no where else to go." This void is being filled as much as possible by the AAIA Native Language Program.

In 2008, we also continued with our community language awareness project. We created a series of motivational posters in the Dakota language. These now hang in many schools and in tribal offices. In addition, we created teaching posters in several subject areas.

Even though the continuing focus of the AAIA Native Language Program is to revitalize native languages, we cannot ignore the fact that preservation also needs to take place. So during 2008, the AAIA Native Language Program also embarked on a project to record elders speaking in their heritage language for the sole purpose of archiving the material.

Although our materials are created in Dakota, they are designed to be easily translated into any language. For example in 2008, the Leech Lake Band of Ojibwe began translating our K-2 curriculum created in 2007 into the Ojibwe language.



Sustain and Perpetuate Cultures and Languages



In 2008 we created and published the following titles:

Going to a Name Giving – a book about having respect

Fish Head Soup – a book based on a true story about a Sioux man who was a prisoner of war during the Korean War

Going to the Eye Doctor – a book about a girl's first pair of glasses

I am Dakotah – a book about children identifying with their tribe

Table Manners – a book about having table manners

Lake Traverse – a book about the history of one of the Sioux Tribes

Zitkanna – a book about birds

Grandma's house – a book about visiting Grandma

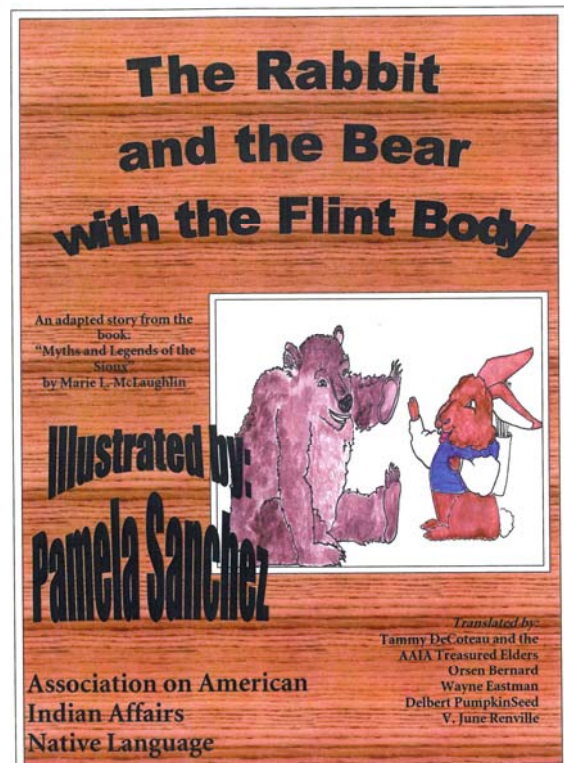
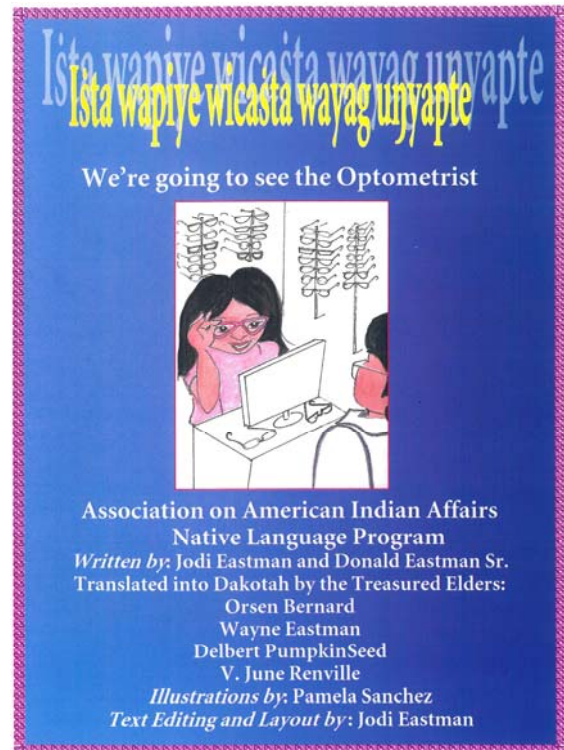
I like dogs – a book about sizes and shapes

What Are They Hiding – a book about a traditional game (moccasin) which teaches colors

Healthy Eating – a book about eating healthy [to prevent diabetes]

The Rabbit and the Bear with the Flint Body – a traditional story

Island of Stones – a traditional story about how an island in a lake got its name



Protect Sovereignty, Constitutional, Legal and Human Rights and Natural Resources



Native Religious Freedom

As mentioned on page 7 of this report, AAIA has been representing tribal and Indian plaintiffs in litigation involving the San Francisco Peaks. That case, *Navajo Nation v. United States Forest Service*, is important not only because of the importance of the Peaks, but also because of the legal principles involved.

The case involves the interpretation of the Religious Freedom Restoration Act of 1993 (RFRA). This Act was a statutory response to the Supreme Court case of *Employment Division, Department of Human Resources of Oregon v. Smith (Smith)* where the U.S. Supreme Court severely limited the compelling test that had previously been applied in First Amendment cases as a matter of constitutional law. Specifically, the Act provides that governmental activity may not substantially burden a person's free exercise of religion unless the activity is in furtherance of a compelling governmental interest and is the least restrictive means of furthering that interest.

At issue in the *Navajo Nation* case is the meaning of the term of substantial burden. The Ninth Circuit *en banc* decision that ruled

against the tribes defined the term very narrowly – to include only those government actions that coerce religious practitioners to act contrary to their beliefs or deprive individuals of specific government benefits. Other circuits have interpreted this test more broadly – for example, the Tenth Circuit test does not require that coercion be present. It requires only that government action “significantly inhibit or constrain religious conduct or expression...[or] meaningfully curtail [an individual's] ability to express adherence to his or her faith.” Largely because of this different test, a Federal district court in the 10th Circuit recently ruled in favor of the Comanche Nation in a sacred lands case.

Thus, the outcome of the *Navajo Nation* case will have real world impacts upon not only sacred lands protection, but upon the protection of religious practices by Indians and non-Indians alike in a variety of contexts.

Until AAIA became involved with the *Navajo Nation* case, RFRA had not been used as a mechanism to protect sacred lands. Although the ultimate interpretation of RFRA is in doubt, AAIA advocacy has already had a positive impact on this issue.



San Francisco Peaks—Photo: Webshots

Protect Sovereignty, Constitutional, Legal and Human Rights and Natural Resources



Federal Acknowledgement

AAIA has been working with non-recognized tribes to gain federal recognition for many years. The issue of recognition is an issue of the rule of law, human rights and national responsibility.

- ◆ The tragic history of relations between American Indians and the United States has, in many cases, created the conditions by which many Tribes go unrecognized today. Withholding recognition punishes legitimate Tribes for that tragic history and ignores the many benefits that the United States has derived from it.
- ◆ Federal recognition allows Tribes to control their own destiny through the exercise of governmental authority and ensures that the tribe will continue to exist for the benefit of tribal children yet unborn.
- ◆ Acknowledgment by the federal government also makes tribal members eligible for basic Federal services such as health care and education.

In 2008, AAIA participated in a National Congress of American Indians (NCAI) Task Force on Federal Recognition, including the drafting of materials helping to explain the importance of recognition to the NCAI membership and policymakers. In addition, we continued to provide financial assistance and technical support to the Piro/Manso/Tiwa Tribe of Las Cruces, New Mexico. They are in the process of updating and editing their petition for federal recognition in anticipation of the review of that petition in 2009-2010 by the Office of Federal Acknowledgment (OFA), which is part of the Bureau of Indian Affairs. In order for such a petition to succeed, among other things, it must document that the tribe is a distinct community, has been recognized as an American Indian entity since 1900, and that its

members are descendant from historical tribes exercising political authority. Voluminous documentation is required for each of the criteria. It is a daunting task for tribes seeking recognition and the process has been criticized as unduly burdensome and extremely slow. In recent years, Congress has been reluctant to recognize tribes legislatively, however. For that reason, the OFA process has been the primary focus for most unrecognized tribes.

Some unrecognized tribes have been working to maximize their exercise of sovereignty within the framework of state recognition, even while working toward federal recognition. AAIA has supported that effort, including providing technical assistance to the Nanticoke-Lenni Lenape Indians of New Jersey, a state recognized tribe.



Protect Sovereignty, Constitutional, Legal and Human Rights and Natural Resources



Indian Child Welfare

AAIA has continued its efforts to promote the well-being of Indian children and families through the appropriate implementation of the Indian Child Welfare Act and related laws and by seeking to generate resources for tribal child welfare programs so that they provide the quality services that their children and families need.

AAIA studies completed in the 1970s revealed that Indian children were placed in foster care and for adoption far more than non-Indian children. The results of these studies led Congress to invite AAIA to work with them to develop legislation to deal with this situation. That legislation became the Indian Child Welfare Act of 1978 (ICWA). ICWA has provided vital protections to Indian children, families and tribes during the last 30 years and AAIA has worked to ensure that the Act is fully and effectively implemented.

These efforts to enhance the well-being of Indian children and families have taken a variety of forms in 2008.

Legislation: Our efforts resulted in a major legislative accomplishment in 2008 that will strengthen protections for Indian children and families. The 110th Congress passed the most significant child welfare legislation in more than a decade – the Fostering Connections to Success and Increasing Adoptions Act of 2008.



Most significantly for Indian children and families, the bill makes Indian tribes eligible for direct funding under the Title IV-E Foster Care and Adoption Assistance program for the first time. For almost 30 years, the Title IV-E program has

provided funding for children who have been subjected to abuse or neglect and who must be placed in foster care or for adoption -- the neediest children in the community. Yet Indian tribal governments have never been able to apply to the federal government for direct funding under the program – until now.



AAIA has been advocating for the inclusion of tribes in the program since 1990/91 when we testified before the House Ways and Means and Senate Finance Committees on this issue. We explained that tribes have the primary, and in most cases, the exclusive authority to serve these children, but have been forced to do so with a patchwork of funding because of their ineligibility for this program. Over the last several years, we worked closely with Congress and a coalition on Indian and child welfare organizations, such as the National Indian Child Welfare Association, National Congress of American Indians, Child Welfare League of America and Children's Defense Fund, to finally make this law a reality.

The Fostering Connections Act also expanded the Title IV-E program to allow payments to be made to children in relative guardianships. This change is important to Indian communities since it is traditional for extended families to step forward when a child needs a good home.

Protect Sovereignty, Constitutional, Legal and Human Rights and Natural Resources



Indian Child Welfare

After enactment of this bill, AAIA turned its energy to the implementation of the law, including making a presentation at the National Congress of American Indians (NCAI) Annual Conference, preparation of fact sheets and meetings with federal officials charged with implementing the law.

Litigation: We provided technical assistance in an Indian Child Welfare Act case in California dealing with the issue of when the tribal notice requirement in the Act should be triggered.

Other Activities: We participated in a Task Force charged with reviewing standards that were being developed by the Council on Accreditation in the areas of Child Protection, Family Preservation Services, Adoption Services, Kinship Care and Foster Care to ensure those standards would be consistent with and adequately implement the Indian Child Welfare Act. Many state, local and private agencies seek accreditation from COA as a means of improving the level of their services and receiving recognition of the quality of their work. Thus, strengthening COA's standards can have a direct impact upon the quality of services provided to Indian children by these agencies.



Improve Health, Education and Economic and Community Development



Empowering Non-Profit Organizations

In 2007, AAIA joined together with six other national non-profit Indian organizations to form the Native Ways Federation. One significant purpose of the Federation is to establish standards of operation for national American Indian/Alaska Native non-profit organizations. The participation by any non-profit organization in this program would be entirely voluntary, but by meeting those standards an organization will be able to demonstrate that it is a *bona fide* organization making meaningful contributions to the well-being of Native peoples. Secondly, the Federation will also be developing a workplace giving campaign designed to provide additional support to organizations that meet Federation standards and choose to become members of the Federation.

In 2008, significant progress was made in making the Federation a reality. Articles of Incorporation and By-laws were drafted, the Federation was incorporated under Navajo tribal law and submitted an application to the Internal Revenue Service for 501(c)(3) non-profit status. It received its first grant and hired an Executive Director. AAIA's Executive Director serves on the Board of Directors of the Native Ways Foundation and AAIA provided significant legal assistance throughout the incorporation and 501(c)(3) processes.

We believe that the Federation will play a major role in enhancing the quality of services to Native communities. Establishing the Foundation under tribal law will also create a precedent for other organizations and tribes to empower their communities by chartering and creating non-profit organizations to meet the needs of those communities.

The Native Ways initiative dovetails with our advocacy in Congress for technical amendments to the Tribal Governmental Tax Status Act – a law originally drafted by AAIA attorneys. Those amendments would make sure that non-profit or-

ganizations that receive support from tribal governments or are created by tribes would still be treated as public charities eligible to receive tax deductible contributions and foundation grants. Unfortunately, this law was not passed in 2008, but we are hopeful that it will be re-introduced and enacted in the next Congress.



Improve Health, Education and Economic and Community Development



Scholarships

AAIA HAS A LONG HISTORY of assisting college students to reach their educational and life goals by providing scholarships. For the 2008 school year, AAIA funded 126 students through our 8 scholarship programs with some scholarships being disbursed both fall and spring and some only in the fall semester.

EMILIE HESEMAYER MEMORIAL SCHOLARSHIP -

Scholarships in the amount of \$750 per semester are awarded to undergraduate students and can be renewed for up to 4 years. A preference is given to students majoring in Education. Forty-nine scholarships were awarded in 2008.

DISPLACED HOMEMAKER SCHOLARSHIP -

Scholarships in the amount of \$750 per semester are awarded to students who would not otherwise be able to complete their educational goals due to family responsibilities. Students who receive this award are generally older students who have returned to school after raising a family. Nine scholarships were awarded in 2008.

ADOLPH VAN PELT SCHOLARSHIP -

This scholarship was previously structured as a renewable scholarship ranging from \$500-800 for up to 4 years. The nine students who had been awarded under this graduated funding structure continued to receive funding as allocated. In 2007-2008 this scholarship was re-structured as a one-year \$1,500 scholarship with disbursements of \$750 per semester. Eight one-year scholarships were awarded.

ALLOGAN SLAGLE MEMORIAL SCHOLARSHIP -

Scholarships in the amount of \$750 per semester are awarded to students who are members of non-federally recognized tribes. Eight scholarships were awarded in 2008.



*Harley Miller, Pawnee
Emilie Hesemeyer Recipient*



*Cecelia Grant, Koyukuk Tribe,
Displaced Homemaker Recipient*



*Fanaye Barney, Navajo
Adolph Van Pelt Recipient*



*Erica Hunt, Lumbee
Allogan Slagle Recipient*

Improve Health, Education and Economic and Community Development



DAVID RISLING EMERGENCY AID SCHOLARSHIPS -

Scholarships in the amount of \$100-400 are awarded to students who have a sudden critical need that was not expected or that would prevent the student from attending school. Eight scholarships were awarded in 2008.



*Natane Runningfox,
Santo Domingo Pueblo
David Risling Emergency Aid
Recipient*

FLORENCE YOUNG MEMORIAL SCHOLARSHIP –

Scholarships in the amount of \$750 per semester are awarded to graduate students pursuing a master's degree in the arts, public health or law. Six scholarships were awarded in 2008.



*Gentri White, Oneida of Wisconsin
Florence Young Recipient*

SEQUOYAH GRADUATE SCHOLARSHIP -

Scholarships in the amount of \$750 per semester are awarded to graduate students in any curriculum. Eighteen scholarships were awarded in 2008.



*Sasanehsaeh Pyawasay,
Menominee
Sequoyah Recipient*

ELIZABETH AND SHERMAN ASCHE MEMORIAL SCHOLARSHIP –

Scholarships in the amount of \$750 per semester are awarded to graduate or undergraduate students in public health or science. Eleven scholarships were awarded in 2008.



*Rhea Allery (and family),
Turtle Mountain Chippewa
Elizabeth & Sherman Asche Recipient*

Improve Health, Education and Economic and Community Development



Youth Summer Camps *Language and Cultural Preservation*

THE SUMMER CAMP PROGRAM supports summer programming for Indian youth around the country. In 2008, AAIA funded 10 summer camps that focused primarily on diabetes prevention (see page 20 of this report), language preservation and culture.

◆ CLOUD HORSE ARTS, INSTITUTE—Kyle, SD

This cultural camp emphasized traditional Lakota life skills and was aimed at young women completing their Isna Ti Ca Lowan Ceremony (First Moon Ceremony) - the traditional coming of age ceremony.



◆ KIDS IN THE WOODS—Bighorn National Forest, WY

This environmental camp emphasized inter-tribal and intergenerational interaction which conveyed traditional knowledge while participating in natural resource management activities.



◆ MENOMINEE NATION LANGUAGE AND CULTURE CAMP— Keshena, WI

The camp was held at the traditional hunting and fishing grounds for the Menominee tribe. Elders and certified language teachers provided Menominee language activities. Campers also participated in activities aimed at preserving their heritage.



◆ MIAMI NATION OF INDIANS OF INDIANA—Peru, IN

This camp sought to introduce and strengthen the Miami language, cultural beliefs and traditional values for the Miami youth through traditional and nature activities. Activities stressed kinship connections, cooperation and community support.



Improve Health, Education and Economic and Community Development



Summer Camps *Language and Cultural Preservation*

◆ CONFEDERATED TRIBES OF THE UMATILLA INDIAN RESERVATION—Pendleton, OR

This camp focused on reinforcing Native language and culture. Campers had the choice of learning the Walla Walla, Umatilla or Nez Perce language in addition to participating in gender appropriate cultural activities. Many community members participated, making for a vast amount of cultural knowledge from which to draw. Fishing skills and gun safety were also taught.



◆ STOCKBRIDGE-MUNSEE—Bowler, WI

This camp was aimed at exposing the youth to both dialects of language used by the Stockbridge Munsee tribe – Muh he Kaneew and the Munsee dialect of the of the Delaware language (Lunaape) in hopes that families would reintroduce the language(s) into their homes and communities. Cultural lessons and activities were taught as well as healthy foods and diabetes prevention.



AAIA's programs are made possible due to the generous contributions of our donors.

Improve Health, Education and Economic and Community Development



Summer Camps *Diabetes and Cultural Preservation*

- ◆ FORT DEFIANCE INDIAN HOSPITAL WILDERNESS, CULTURAL & COMMUNITY ENHANCEMENT PROGRAM—Fort Defiance, AZ

This camp provided nutritional education, and physical activities as well as adventure activities, environmental activities, cultural awareness, and primitive outdoor skills and taught teambuilding and service learning through hands on experiences.



- ◆ NATIVE AMERICAN YOUTH & FAMILY CENTER—Portland, OR

This camp was designed to better connect campers with their Native culture. They participated in physical activities and learned about health and diabetes and focused on academics (math and science).



- ◆ NIMIIPUU HEALTH-KAMIAH CENTER—Kamiah, ID

This camp consisted of healthy activities, workshops and games aimed at educating youth in culture, traditions and medicine use that lead to a healthier life. Instilling discipline and respect for elders was also part of the camp.



- ◆ SAINT PAUL COUNCIL OF CHURCHES DEPARTMENT OF INDIAN WORKS—Saint Paul, MN

This program included activities which enhanced cultural awareness and developed healthy lifestyles and diabetes prevention. Activities included health and nutrition lessons and physical activities as well as cultural activities, including practicing the Lakota and Ojibwe languages.



Public Education



Training, Publications and Special Projects

We continued our series of educational workshops on sacred lands by providing a 2 day seminar for the United South and Eastern Tribes. These seminars provide comprehensive information about the laws and policies relevant to the protection of sacred places, particularly those located on federal lands.

AAIA ALSO PRODUCED TWO EDITIONS of its *Indian Affairs* newsletter which included articles about contemporary Indian issues and culture, as well as information about AAIA programs and activities. Our newsletter is provided free to our members or is available by subscription for a fee. Recent archived copies can be accessed on our website as well.

Film Festival

AAIA SPONSORED AN INDIGENOUS FILM FESTIVAL in New York City in November 2008 in conjunction with our Annual Meeting of the Members. This program consisted of several short pieces by Native film makers that explored a variety of contemporary issues of concern to Native Americans. The films were coordinated by Raquel Chapa (*Lipan Apache/Yaqui/Cherokee*). Raquel is the former Native American curator at the Hemispheric Institute, Tisch School of the Arts at New York University and has worked with such diverse institutions as the Museum of Indian Arts and Culture in Santa Fe and the National Museum of the American Indian in New York.

AAIA IS PROUD TO HAVE PRESENTED THE FOLLOWING SHORT FILMS SHOWCASING NATIVE AMERICAN FILMMAKERS

SIKUMI (ON THE ICE), written and directed by Andrew Okpeaha MacLean (*Inupiaq*). Andrew won the 2008 Jury Prize in Short Filmmaking at the Sundance Film Festival. *Sikumi*, which was shot in Barrow with an Inupiaq cast, tells the tale of a hunter who goes out on the ice looking for seal and inadvertently witnesses a murder.

CALEB'S LEGACY, directed and produced by Raquel Chapa (*Lipan Apache/Yaqui/Cherokee*), through the American Experience Reel Indian project. In 1655 Caleb Cheeshahteumuck, an Aquinah Wampanoag member, became the first graduate of Harvard Indian College. Over 300 years later, four Native women at Harvard from different departments and tribes recount their journey to the prestigious institution and draw inspiration from their remarkable forerunner.

ANCESTOR EYES, directorial debut by award winning screenwriter Kalani Queypo (*Blackfeet/Hawaiian*). After getting sick, a young Native American woman, Willa, returns to her mother's home where they both must come to terms with her illness. Willa's mother, who had been a long time 'shut in', begins venturing outside with her camcorder, taping the sunrise and mountains, bringing the outside world in to the bed ridden Willa.

IN HORSE YOU SEE ROSS, by Melissa A. Henry (*Navajo*), explains the very essence of being a horse.

AMERICAN COWBOYS, written, produced and directed by Cedric (*Umatilla*) & Tania Wildbill. Narrated by Academy Award Winner William Hurt. This excerpt is about the first Native American to win the saddle bronc finals world title and be inducted into the Pendleton Roundup, breaking color barriers in the rodeo arena. *American Cowboys* won the 1999 Great Plains Film Festival for Best Documentary Made for Public Television and also won the 2001 New York International Independent Film and Video Festival for Best Documentary.

Financial Information



Statement of Financial Position

December 31, 2008 and 2007

Assets

Current Assets	2008	2007
Cash and Cash Equivalents		
Interest Bearing	\$ 100,347	\$ 82,757
Investments in Marketable Securities	1,097,850	1,422,669
Other Receivables	70,016	207,646
Prepaid Expenses	<u>15,699</u>	<u>13,905</u>
Total Current Assets	1,283,912	1,726,977
 Property and Equipment		
Furniture and Equipment	183,563	181,075
Leasehold Improvements	<u>14,901</u>	<u>14,901</u>
	198,464	195,976
Less Accumulated Depreciation	<u>(183,717)</u>	<u>(178,058)</u>
	<u>14,747</u>	<u>17,058</u>
	<u>\$ 1,298,659</u>	<u>\$ 1,744,035</u>

Liabilities and Assets

Current Liabilities		
Accounts Payable	\$ 2,956	\$ 35,796
Accrued Wages	9,826	6,401
Accrued Payroll Taxes	4,683	-
Accrued Vacation	<u>16,006</u>	<u>12,735</u>
Total Current Liabilities	33,471	54,932
 Net Assets		
Unrestricted	211,801	561,629
Temporarily Restricted	400,564	499,651
Permanently Restricted	<u>652,823</u>	<u>627,823</u>
Total Net Assets	<u>1,265,188</u>	<u>1,689,103</u>
	<u>\$ 1,298,659</u>	<u>\$ 1,744,035</u>

Financial Information



Statement of Activities
For the Year Ending December 31, 2008
 (With Comparative Totals for the Year Ending December 31, 2007)

	<u>2008</u>	<u>2007</u>
Revenues, Gains and Other Support		
Contributions and Dues	\$272,973	\$296,307
Legacies	405,712	312,921
Grants	185,134	164,925
Investment Income	41,472	45,350
Media Sales	2,844	12,495
Other Income	51,283	17,343
In-Kind Contributions	6,000	16,000
Realized (losses) Gains on Investments	(71,334)	201,661
Unrealized Losses on Investments	<u>(414,208)</u>	<u>(58,692)</u>
Total Revenues, Gains and Other Support	<u>\$ 479,876</u>	<u>\$ 1,008,310</u>

Financial Information



Statement of Activities
For the Year Ending December 31, 2008
(With Comparative Totals for the Year Ending December 31, 2007)

	<u>2008</u>	<u>2007</u>
Expenses		
Program Services		
Youth, Education & Scholarships	\$445,295	\$436,944
Health	14,945	15,575
Legal Affairs	91,898	124,475
Public Education	<u>74,987</u>	<u>62,636</u>
Total Program Services	\$627,125	\$ 639,630
Supporting Services		
General and Administrative	\$ 83,851	\$ 86,199
Fundraising	<u>\$192,815</u>	<u>\$249,409</u>
Total Support Expenses	<u>276,666</u>	<u>335,608</u>
Total Expenses	<u>\$903,791</u>	<u>\$980,238</u>
Change in Net Assets	<u>\$(423,915)</u>	<u>\$ 28,072</u>
Net Assets, Beginning of Year	\$1,689,103	\$1,661,031
Change in Net Assets	<u>(423,915)</u>	<u>28,072</u>
Net Assets, End of Year	<u>\$1,265,188</u>	<u>\$1,689,103</u>

Leadership



Board of Directors

AAIA is governed by an all-Native Board of Directors representing all regions of the country. The collective wealth of knowledge and expertise in diverse areas makes AAIA's Board well suited to develop policies that benefit all Native peoples.



Alfred R. Ketzler, Sr.
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Athabascan
Fairbanks, AK



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Encinitas, CA



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Joy Hanley
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Advisory Board Members

Francesca Kress, New York, NY
Benita Potters, New York, NY
Howard Teich, New York, NY

Leadership



Staff

AAIA's executive office is located in Rockville, MD. Our field office is located in Sisseton, SD and our language preservation office is located in Agency Village, SD.

Jack F. Trope
Executive Director

Orsen Bernard
Treasured Elder
Sisseton-Wahpeton Oyate

Lisa Wyzlic
Executive Assistant/
Director of Scholarship Programs
Grand River Ottawa

Wayne Eastman
Treasured Elder
Sisseton-Wahpeton Oyate

Loretta Eller
Office Assistant
Cherokee

Delbert Pumpkinseed
Treasured Elder
Sisseton-Wahpeton Oyate

Helen Shao
Bookkeeper

V. June Renville
Treasured Elder
Sisseton-Wahpeton Oyate

Wendy Scheffer Flute
Director of Direct Mail and
Membership Services

Tammy DeCoteau
Director, Native Language
Program
Sisseton-Wahpeton Oyate

Jodi Eastman
Technology Coordinator
Sisseton-Wahpeton Oyate

Show Your Support



AAIA RECEIVES CONTRIBUTIONS FROM grants, foundations, bequests, trusts, on-line contributions and membership dues. Consistent financial support helps AAIA continue to fund the programs described in this report. AAIA has the following avenues by which you can show your support.

- **MEMBERSHIP** - By contributing \$25 per year you can assist us in supporting programs that are vitally important to Indian communities. You will receive program updates through our newsletter *Indian Affairs*, and be invited to attend our Annual Meeting of the Members (which is open to the public) held in New York City, or to vote by proxy.
- **SPREAD THE WORD** - Invite family and friends to join AAIA.
- **ON-LINE GIVING** - Donate on-line through Network for Good on our website at www.indian-affairs.org.
- **MONTHLY GIFTS** - Consider a monthly gift to AAIA, which can be easily paid by credit card or automatically deducted from your bank account.
- **MATCHING GIFT PROGRAM** - Many companies offer Matching Gift Programs. Visit your Human Resources Department and ask if donations to AAIA can be matched and use their Matching Gifts Contribution form.
- **BEQUESTS AND TRUSTS** - Remember AAIA in your will. Consider contributions of a specific sum, a percentage of your estate or stocks and bonds.



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**We meet all
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**We are a founding member of the
Native Ways Federation**

Combined Federal Campaign #12307



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The Association on American Indian Affairs is a non-profit, tax exempt corporation as described in Section 501(c)(3) of the Internal Revenue Code.

Combined Federal Campaign #12307

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AAIA

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