

AAIA Mission

AS AN ORGANIZATION with a modest budget, we design our programs and determine our priorities with great care. 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 this Annual Report of 2009.

As you will see, the Association on American Indian Affairs (AAIA) has continued to work closely with tribes and other Indian and non-Indian organizations to address vital issues facing Indian tribes, families, children and communities.



Alfred R. Ketzler, President, Athabascan

Our goal at AAIA is to help Native American children, families and communities obtain the essentials that all children, families and communities need — to be healthy, have a good education, and be part of a strong and supportive community and culture. Here are some ways in which we're unique:

- We are the oldest Indian advocacy organization in the United States, with a proud 88 year history.
- We are an independent organization. We take very little government money. Although our Board of Directors is made up of respected Indian people from tribes all over the country and we work closely with Indian tribes, we are not a tribal membership organization.
- Because of our independence, we can put our resources where they are most needed. We work on issues and problems that are vitally important to Indian people, communities and tribes, but which don't get the attention that we think they need and deserve, such as sacred lands protection and Native language preservation.
- As you read this report, you will see that we work nationally as well as at the grass roots level.
- We not only provide legal assistance, but also provide programming directly to communities and cash grants and scholarships to Indian tribes, organizations and students.
- Our programs are designed for the long haul, generating successes step by step through our persistent efforts.

Over the years, our legislative accomplishments have kept children with their parents or with their extended families and communities when their parents cannot care for them and have allowed for tribes and communities to obtain the remains of their ancestors and sacred objects from museums and federal agencies, healing the community.

Our legal advocacy has preserved sacred places, promoted better communication between federal agencies and Indian tribal nations and protected the right of Native peoples to participate in their traditional cultural practices.

A Message from the President



Our grass roots programming includes supporting summer camps for youth, allowing them to build self-esteem, learn traditional cultural practices and lead healthier lives.

As you will read on page 6 of this report, our language preservation program works with elders of the Sisseton-Wahpeton Oyate to make language materials in the Dakota language about topics relevant to Native people and uses original illustrations created by Native people. These materials are templates that any tribe can use by removing the Dakota and replacing it with their own language. Learning cultural practices and Native languages gives people a sense of being and sense of purpose, which can reduce or eliminate the negative effects of poverty and prejudice that is often experienced.

Our scholarship program directly provides funding to graduate and undergraduate students so they can obtain a degree and be productive members of their communities and role models for younger generations.

One example of an individual we have helped and whose efforts we have assisted throughout the years is Hillary Renick. When Hillary was attending graduate school, we provided her with a Sequoyah Graduate Scholarship. She eventually became the Tribal Historic Preservation Officer for her tribe, the Sherwood Valley Pomo in northern California. In 2009, she submitted a proposal to AAIA to help fund a summer camp for the tribe and we awarded a grant to the camp. Tribal children and youth spent a week learning about and practicing their cultural traditions, eating healthy food, spending time with positive role models and enjoying a variety of activities. And when Hillary contacted us about a threat to traditional cultural activities due to activities off the California coast, our Board passed a resolution in support of her efforts to protect these special areas.

Although AAIA receives some grants from foundations and tribal governments, we receive very little money from federal, state or local governments. We are funded mostly by individual contributions and bequests.

It is for that reason that the support of our individual members and contributors is so important to the success of our programs. I thank you all for your generosity over the years.

Sincerely,



Alfred R. Ketzler, Sr.
President
Athabascan

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Sustain and Perpetuate Cultures & Languages

SACRED LANDS

THE PRACTICE OF traditional Native American religions and cultures is tied to the land. Sacred places may include mountains, lakes, rock formations, unusually-shaped mounds, burial grounds or rock art sites, among other things. A sacred place is frequently one where people communicate with the spirit world by way of prayers and ceremonies.

Many sites sacred to traditional Indian cultures and religions are located on federal lands and other non-tribal lands. They are often threatened by development that is incompatible with their use as sacred places.

For that reason, we have worked closely with tribes across the country for many years to protect these places. In 2009, we continued our work to protect two of the most important sacred sites in the United States – the Bighorn Medicine Wheel/Medicine Mountain in Wyoming and the San Francisco Peaks in Arizona.

In the case of the Medicine Wheel/Medicine Mountain, an agreement was reached to expand the boundary of the Medicine Wheel National Historic Landmark from 110 acres to 4,080 acres to reflect its traditional cultural value as a place that is sacred to many Indian tribes. The area includes the entire mountain and a nearby creek that is used as a staging area for ceremonies. A draft nomination has been prepared and submitted for review by the National Park Service. AAIA has worked closely with the United States Forest Service and Medicine Wheel Coalition, an inter-tribal organization, to develop the proposed nomination.

If approved, this will be culmination of a twenty year effort to protect this site. AAIA played a critical role in the negotiation and development of two Memorandums of Agreement, two Programmatic Agreements and an Historic Preservation Plan that have made substantial changes in how this area is managed – changes that have ensured that the integrity of this site as a sacred site and traditional cultural property is preserved. AAIA also successfully

represented the Medicine Wheel Coalition in federal court when a lawsuit was filed challenging the legality of these agreements. Approval of the nomination in 2010 would ensure that these protections are in place permanently.

In the case of the San Francisco Peaks, we represented the Hualapai Tribe and two traditional practitioners -- one Navajo and one Hopi -- in litigation seeking to prevent snowmaking using treated sewage effluent on the sacred peaks. Although our litigation was at first successful when a Ninth Circuit Court of Appeals ruled in our favor under the Religious Freedom Restoration Act, that decision was reversed by an *en banc* panel of that court in 2008. Unfortunately, in 2009, our petition for *certiorari* to the Supreme Court was denied.

In spite of this legal defeat, the final permit for the snowmaking has not yet been issued. Efforts are still being made to encourage the Obama Administration and the City of Flagstaff (Flagstaff is selling the effluent to the operators of the ski area) to reconsider their approvals of this project. In addition, a group of environmentalists has filed another lawsuit against the proposed Snowbowl development based upon the National Environmental Policy Act. Thus, the effort to protect the Peaks will continue in 2010.



Bighorn Medicine Wheel

Sustain and Perpetuate Cultures & Languages



REPATRIATION

AAIA PLAYED A critical role in obtaining the enactment of the Native American Graves Protection and Repatriation Act (NAGPRA) in 1990. That law requires the return of culturally affiliated human remains, funerary objects, sacred objects and cultural patrimony to Indian tribes. Since 1990, we have worked to promote the effective implementation of that Act and to encourage repatriation.

Our activities during 2009 included:

- Participation in the preparation of a video on the history of NAGPRA that is being developed by National NAGPRA program
- Working with Senator Bingamin's staff on legislation that would address the issue of international repatriation
- Providing technical assistance to tribes in regard to NAGPRA and repatriation, upon request.



LANGUAGE

SINCE IT WAS CREATED in 2002 our Native Language Preservation program has created more than 80 children's books, videos and CD's in the Dakota language and a K-2 curriculum including all of the books, games, CDs, puzzles, flashcards and other materials needed to implement the curriculum. All of these materials are available to be translated into other Native languages. The program also created a rap CD and Dakota language SCRABBLE game, including a 207 page dictionary for use with the game, and has sponsored SCRABBLE tournaments.

In 2009, we completed a project creating Dakota language signage for reservation schools. This signage ranges from basic signs to posters to 15 foot banners.

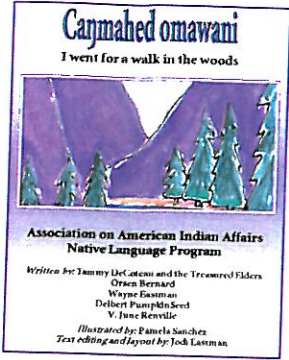
We also completed translating an entire play, Three Stories from Middleville, into the Dakota language. This play was written by Matt Worzala, who gave us his permission to translate the play and then to perform it. Our plan is to videotape the production for use in college level Dakota language teaching classes. Another continuing initiative of the language program is to collect tribal oral history by recording elders in Dakota.

During 2009, we also created an entire line of greeting cards in the Dakota language and received permission from Hasbro to create and distribute scoresheets in the Dakota language for the game of Yahtzee as part of our language awareness goal.

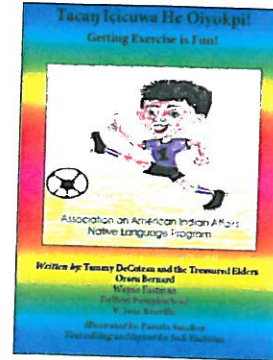
One of our biggest projects of 2009, which will be continuing in 2010, is the translation of all 80+ children's books we have published into the Lakota language, a different dialect of the Sioux language. The plan is to distribute these books to all seventeen of the schools in which the Lakota language is taught.

Finally, we continued our advocacy on behalf of Native languages. We reviewed and provided input into testimony prepared by Cultural Survival seeking construction money for Native language immersion schools in the economic stimulus package. We also took part in the National Alliance to Save Native Languages conference, an organization of which we are a member.

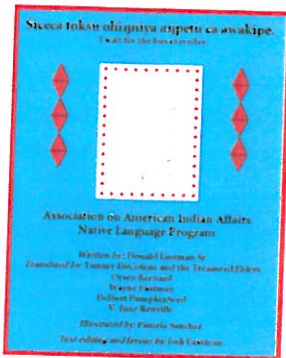
Children's Books Created by the AAIANative Language Program in 2009



I went for a walk in the woods is a book about what you might see on a walk in the woods. Beautifully illustrated, we see birds' nests, trees, chokecherry bushes and many other things on this walk.

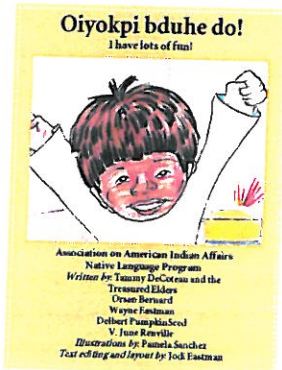


This is a simple book to teach language by using simple repetitive phrases like, "Powwow dancing is exercise.", "Walking with my mom is exercise." and "Exercise is fun!"



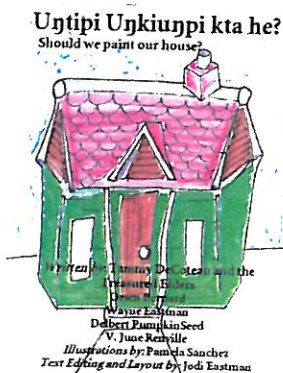
This book, whose English subtitle is *I Wait for the Bus Everyday*, is about a little boy who waits for the school bus, his trip to the school, and ends with "My teacher is happy to see me!"

After the art was created in black and white, we sponsored a coloring contest of all of the pages at the local Tribal schools and Head Start program.



Oiyokpi bduhe do! is a book about things with which a boy has fun. It includes such phrases as: "I have a dog, I have a football, I have a book," and ends with the title phrase, "I have lots of fun!"

We had hundreds of entries and the Treasured Elders of our program selected the winners.



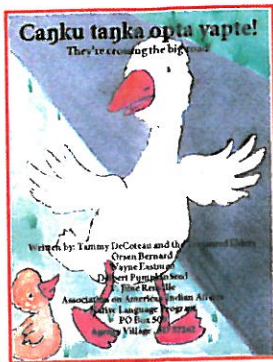
A book that teaches the words for various colors, but also teaches the phrases, "I like," and "I don't like."



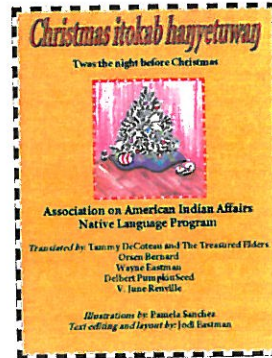
This book whose English subtitle is "When I get big ..." teaches the names of various professions and shows Native people in those professions.

Sustain and Perpetuate Cultures & Languages

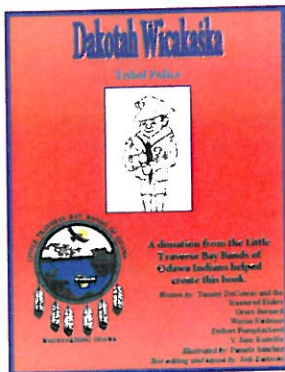
LANGUAGE (continued)



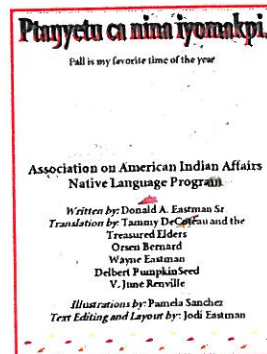
Canku Tanka Opta Yapte, which means, "They're Crossing the Big Road," is about a family of geese who have to cross the road to learn to swim and teaches children to look right, look left and then look right again.



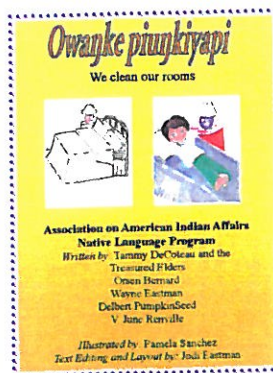
"Twas the Night Before Christmas" in the Dakotah language.



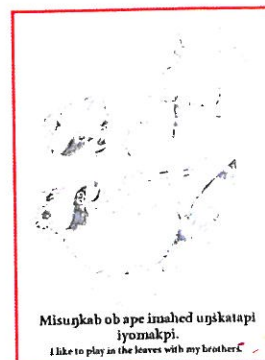
This book is about the Tribal Police and all they do for us. It was funded in part by the Little Traverse Band of Odawa Indians, a tribe located in Michigan.



Fall is my Favorite Time of the Year (Ptanyetu Ca Nina Iyomakpi) tells about a family of raccoons and all the wonderful activities that take place in the Fall.



Owanke Piunkiyapi (We Clean our Rooms) teaches children the names of different items in their rooms, such as beds and toys, as well as the phrases, "I pick up ...", "I put away ..." and "I fix"



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

NATIVE RELIGIOUS FREEDOM

AS MENTIONED ON page 5 of the report, our work to protect sacred sites is a vital part of our Native religious freedom program.

Another substantial project in 2009 was focused upon the use and possession of eagles, eagle parts and other sacred birds for traditional ceremonial and cultural purposes by Native Americans. The use of eagles and other raptors is an integral part of many traditional ceremonies and cultural activities.

During 2009, the United States Fish and Wildlife Service conducted a series of raids and seizures of eagles and feathers from eagles and other protected birds on Indian reservations and at pow-wows as part of an "Eagle Sting Operation". A number of individuals were arrested and eagles, eagle feathers and other birds were seized. These seizures were made pursuant to the Bald and Golden Eagle Protection Act (BGEPA) and the Migratory Bird Treaty Act which generally prohibit the sale and possession of eagles and certain endangered birds. The BGEPA provides an exception for traditional religious and cultural uses by Native Americans, but the scope of this exception is not clearly defined in the law.

While some of those arrested were clearly illegally poaching and selling protected birds (an activity condemned by tribes as well), some of the seizures were made from craftsman preparing eagles and others possessing eagles for legitimate ceremonial and cultural purposes, including Native American Church members. In addition, some of those involved have alleged that the government's law enforcement techniques amounted to entrapment. In one case, an undercover agent apparently befriended a tribal family and, after several months of building

this friendship, asked the tribal members if they could get eagle feathers for him. This sting operation has caused a chilling effect on traditional religious and cultural practices in a number of tribal communities as individuals have become afraid that they will be arrested and their sacred items seized.

In 2009, AAIA worked with the National Congress of American Indians, representatives of tribes, Native religious practitioners and other national organizations like the Native American Rights Fund to address these concerns. Meetings were held with the Fish and Wildlife Service and Department of Justice in an effort to ensure that legitimate law enforcement activities are conducted in a manner that respects the traditional use of eagles and other birds. This process will continue in 2010 until the issues pertaining to Native American use and possession of eagles and other protected birds have been fully clarified and resolved.



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

FEDERAL ACKNOWLEDGEMENT

AAIA HAS BEEN working with non-recognized Indian tribes to gain federal recognition for many years. This is important for many reasons:

- International law requires the recognition by states of the rights of all indigenous peoples within their territory.
- The tragic history of relations between American Indians and the United States has, in many cases, created the conditions causing many tribes to go unrecognized today. Withholding recognition punishes legitimate tribes for that tragic history.
- 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.

For more than 20 years, we have provided financial assistance and technical support to the Piro/Manso/Tiwa Tribe of Las Cruces, New Mexico as they have sought federal acknowledgement of their tribal status through the filing of a petition with the Office of Federal Acknowledgment (OFA), which is part of the Bureau of Indian Affairs. In order for such a petition to succeed, it must meet several criteria, including:

1. The petitioner has been identified as an American Indian entity on a substantially continuous basis since 1900.
2. A predominant portion of the petitioning group comprises a distinct community and has existed as a community from historical times until the present.
3. The petitioner has maintained political influence or authority over its members as an autonomous entity from historical times until the present.
4. The petitioner's membership consists of individuals who descend from a historic Indian tribe or from historic Indian tribes which combined and functioned as a single autonomous political entity.
5. The membership of the petitioning group is composed principally of persons who are not members of any acknowledged North American Indian tribe.
6. Neither the petitioner nor its members are the subject of congressional legislation expressly terminating the Federal relationship.

Voluminous documentation is required to meet most of these criteria.

After a wait of fourteen years, OFA began actively considering the petition of the Piro/Manso/Tiwa Tribe on January 4, 2010. During 2009, we worked closely with the tribe to develop supplemental materials for their petition, in cooperation with the University of New Mexico Law School clinic and a Washington D.C. law firm providing *pro bono* assistance to the tribe. Our work included the drafting of an Executive Summary for the petition. We also supplied a small grant to the tribe to offset some of the costs of preparing the supplemental materials.

In addition, we submitted letter testimony to the Senate Indian Affairs Committee in connection with a hearing that the Committee held on the federal acknowledgment process. In that testimony, we supported witnesses that testified about the need for reform of the federal recognition process. We also asked the Committee to request that the Congressional Research Service analyze federal acknowledgment decisions by the BIA in order to document whether the application of the recognition standards has become stricter over the 30 years since the recognition process became codified.

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

INDIAN CHILD WELFARE

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 the Indian Child Welfare Act of 1978 (ICWA). ICWA has provided vital protections to Indian children, families and tribes for more than 30 years. Our work to ensure that the Act is fully and effectively implemented continued in 2009.

Our activities included providing technical assistance to:

- The state of Michigan in their effort to promote notice to tribes of voluntary interstate adoptions;
- Tribal advocates seeking to develop a Washington State ICWA; and
- Attorneys working to develop amendments to ICWA that would strengthen the placement preferences in the Act.

Another important part of our work in the field of child welfare has been an effort to generate resources for tribal child welfare programs so that they can provide the quality services that their children and families need.

Our efforts have been vitally important in achieving some major legislative accomplishments in recent years. In 2006, Congress enacted the Promoting Safe and Stable Families Act. In that Act, the tribal allocation under Title IV-B, Part 2 of the Social Security Act was increased to 3%, up from 1-2% under the preexisting law. This has resulted in increased funding of almost \$40 million to tribes for child welfare services and made tribes eligible to apply for competitive grants addressing the problem of methamphetamine abuse.

Even more significantly, Congress passed the most substantial child welfare legislation in more than a decade in 2008 – the Fostering Connections to Success and Increasing Adoptions Act. Among other things, the bill made Indian tribes eligible for direct funding under the Title IV-E Foster Care and Adoption Assistance program for the first time. The Title IV-E program provides funding for children who have been subjected to abuse or neglect and who must be placed in foster care or for adoption. AAIA began advocating for the inclusion of tribes in this program in 1990/91 when we testified before the House Ways and Means and Senate Finance Committees on these issues.

A substantial part of our activities in 2009 revolved around the implementation of the Fostering Connections legislation. Much of this work has been in conjunction with other national Indian organizations, such as the National Congress of American Indians (NCAI) and National Indian Child Welfare Association (NICWA).

Among the more significant activities have been:

- Preparation of a paper on the legal framework that tribes need in order to operate the Title IV-E program, and presentation of the paper at various forums, including the NCAI Annual Conference
- Preparation of a fact sheet on the role of states in implementing the Title IV-E tribal provisions and a presentation on this issue at a regional conference sponsored by the Child Welfare League of America and Casey Family Programs
- Filing joint comments with NICWA and NCAI in response to a request by the Children's Bureau (part of HHS) for public comment on certain issues related to the implementation of the Title IV-E tribal funding provisions in the Fostering Connections legislation.

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

INDIAN CHILD WELFARE (continued)

- Working with NCAI on Title IV-E testimony presented by their Executive Director before a House Ways and Means Committee subcommittee.
- Meeting with federal government officials in the Children's Bureau, Bureau of Indian Affairs, House of Representatives and Senate on implementation issues, and continued coordination with the larger child welfare community through the Child Welfare and Mental Health Coalition and the Partnership to Protect Children and Strengthen Families.

In addition to this work, we have been requested to provide and have provided input on a number of other proposed bills addressing child welfare issues, including bills relating to the Child Abuse and Prevention Treatment Act, a child welfare workforce

improvement act and a bill promoting home visitation as a preventive approach to child abuse and neglect. As to the latter piece of legislation, we submitted joint testimony with NICWA and NCAI.

Finally, we commenced a research project in 2009 focused upon the treatment of Native American youth by federal, state and tribal juvenile justice systems. Based upon the results of that research and by working with tribes and other interested and knowledgeable organizations, we hope to develop an advocacy agenda to address the frequently unequal treatment of these youth by courts and agencies charged with the responsibility of dealing with youth who have committed crimes or violated laws pertaining to juveniles (so-called "status offenses").



Improve Health, Education and Economic and Community Development



EMPOWERING NON-PROFIT ORGANIZATIONS

TOGETHER WITH SIX other national Native American-run non-profit organizations, AAIA is a founding member of the Native Ways Federation. One purpose of the Federation is to establish operational guidelines for American Indian/Alaska Native non-profit organizations. By its voluntary compliance with these 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. The Federation is also working to develop workplace giving campaigns in tribally-owned and Indian-owned businesses to provide additional support to organizations that meet Federation standards and become members of the Federation.

In 2009, progress was made in making the Federation fully operational. The Federation received confirmation of its section 501(c)(3) non-profit status from the Internal Revenue Service. In addition, the first tribal workplace giving campaign was hosted by the Osage Nation of Oklahoma.

We have also continued to support changes to the Tribal Government Tax Status Act to ensure that non-profit organizations chartered or supported by tribes will continue to be treated as public charities eligible to receive tax deductible donations and foundation grants.

EDUCATION

In 2009, we began working with the Brother's Brother Foundation to make free books and other educational materials available to tribal schools. The Foundation works with a number of publishers who make these materials available. About twenty tribal schools have signed up to participate in the program.

In addition, we co-sponsored an event in Washington celebrating the 40th Anniversary of the "Kennedy Report on Indian Education". At this event, members of the House and Senate pledged to continue working to improve the quality of the education offered to Native American students.



Improve Health, Education and Economic and Community Development

SCHOLARSHIPS

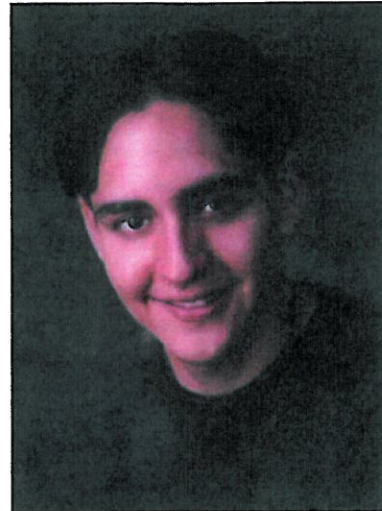
AAIA HAS A LONG HISTORY of assisting college students to reach their educational and life goals by providing scholarships. For the 2009 calendar year, AAIA awarded 120 scholarships through our 8 scholarship programs with some scholarships being disbursed both fall and spring and some only in the fall 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-four scholarships were awarded in 2009.

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. Eleven scholarships were awarded in 2009.

ADOLPH VAN PELT SCHOLARSHIP - This scholarship was previously structured as a renewable scholarship ranging from \$500-800 for up to 4 years. The three students who had been awarded under this graduated funding structure continued to received funding as allocated. In 2007-2008 this scholarship was re-structured as a one-year \$1,500 scholarship with disbursements of \$750 per semester. Eleven students were awarded funding at the \$1,500 per year level.

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 2009.



*Jeff Omidvaran
Taos Pueblo
Emilie Hesemeyer Memorial
Scholarship
Music
University of California Irvine*



*Amanda McNeil
Lumbee
Allogan Slagle Memorial
Scholarship
Pre-Pharmacy
University of North Carolina
Pembroke*



*Corey Gardipee & Mom
Chippewa Cree
Adolph Van Pelt Scholarship
Athletic Training & Physical
Therapy
University of Montana*

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 2009.

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 2009.

SEQUOYAH GRADUATE SCHOLARSHIP - Scholarships in the amount of \$750 per semester are awarded to graduate students in any curriculum. Seventeen scholarships were awarded in 2009.

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. Twelve scholarships were awarded in 2009.



*Christopher Paddock
Navajo
David Risling
Emergency Aid
Scholarship
Network System
Administration
DeVry University*



*Stephanie Mahooty
Zuni Pueblo
Elizabeth & Sherman
Asche Memorial
Scholarship
Doctor of Nursing
Arizona State University*



*Fern Wesley & Family
San Carlos Apache
Displaced Homemaker
Scholarship
Dental Hygiene
Northern Arizona
University*

Improve Health, Education and Economic and Community Development

Youth Summer Camps

THE SUMMER CAMP PROGRAM supports summer programming for Indian youth around the country. In 2009, AAIA provided seed grants for 8 summer camps that focused primarily on diabetes prevention, language preservation and culture.

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.

- KIDS IN THE WOODS—Bighorn National Forest, WY

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

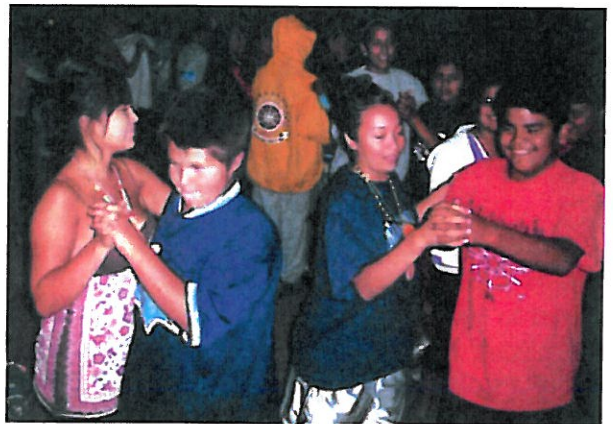
- SEALASKA HERITAGE INSITUTE—Juneau, Yakutat, & Kake, AK

An innovative way of teaching Native language, campers attended camps in the communities of Yakutat, Kake and two in Juneau which integrated Native language with basketball.

Diabetes Education & Prevention

- BOYS AND GIRLS CLUB OF THE BEARS PAW HEALTHY JOURNEY CAMP—Box Elder, MT

This camp addressed the growing epidemic of diabetes through education and awareness. Campers participated in cultural activities, nutrition presentations, plant use and physical activity.



Improve Health, Education and Economic and Community Development

Summer Camps (continued)

FORT DEFIANCE INDIAN HOSPITAL BOARD
WCCEP—Fort Defiance, AZ

This Wilderness, Culture, and Community Enhancement Program promoted health, wellness and wholeness through community based service learning projects, cultural activities and healthy eating.

SAINT PAUL COUNCIL OF CHURCHES INDIAN WORKS SUMMER YOUTH ENRICHMENT PROGRAM—St. Paul, MN

This camp partnered with local schools and an environmental center in a summer camp exchange program which educated Native and non-Native campers in history and Native teachings. Campers visited the Prairie Island Buffalo Project and learned about the traditional uses of and listened to stories about buffalo. Campers received instruction on healthy lifestyles through diet and exercise using The Eagle Books.

SHERWOOD VALLEY BAND OF POMO INDIANS CULTURE CAMP—Willits, CA

The Coastal Culture Camp, which was a collaboration of the Sherwood Tribe of Willits, Bear River, Laytonville, Coyote Valley and Round Valley tribes, had a daily theme selected by the tribal elders. Many focused on people and included storytelling, dance, identity, leadership skills and cultural conservation. Campers also participated in plant collection and dip net making. After a week of healthy eating, including deer, elk, salmon and roots, the children did not once ask for soda or candy.

PUEBLO OF TESUQUE SUMMER ENRICHMENT/
WELLNESS CAMP—Santa Fe, NM

This physically active camp consisted of activities such as high and low ropes courses, stilt walking, and swimming, all of which are designed to help prevent diabetes in a community with a high incidence of diabetes.



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 SHOWCASE in New York City in November 2009 in conjunction with our Annual Meeting of the Members. The film showcase was co-sponsored by the National Museum of the American Indian. A pre-event reception was held and co-sponsored by the American Indian Community House. 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.

Financial Information

Statement of Financial Position December 31, 2009 and 2008

Assets

Current Assets

	<u>2009</u>	<u>2008</u>
Cash and Cash Equivalents		
Interest Bearing	\$ 58,526	\$ 100,347
Investments in Marketable Securities	1,168,877	1,097,850
Other Receivables	30,659	70,016
Prepaid Expenses	<u>18,029</u>	<u>15,699</u>
Total Current Assets	1,276,091	1,283,912

Property and Equipment

Furniture and Equipment	192,754	183,563
Leasehold Improvements	<u>14,901</u>	<u>14,901</u>
	207,655	198,464
Less Accumulated Depreciation	<u>(188,965)</u>	<u>(183,717)</u>
	<u>18,690</u>	<u>14,747</u>
	<u>\$ 1,294,781</u>	<u>\$ 1,298,659</u>

Liabilities and Assets

Current Liabilities

Accounts Payable	\$ 4,497	\$ 2,956
Accrued Wages	10,639	9,826
Accrued Payroll Taxes	1,447	4,683
Accrued Vacation	<u>12,624</u>	<u>16,006</u>
Total Current Liabilities	29,207	33,471

Net Assets

Unrestricted	280,028	211,801
Temporarily Restricted	332,723	400,564
Permanently Restricted	<u>652,823</u>	<u>652,823</u>
Total Net Assets	<u>1,265,574</u>	<u>1,265,188</u>
	<u>\$ 1,294,781</u>	<u>\$ 1,298,659</u>

Financial Information

Statement of Activities
For the Year Ending December 31, 2009
(With Comparative Totals for the Year Ending December 31, 2008)

	<u>2009</u>	<u>2008</u>
Revenues, Gains and Other Support		
Contributions and Dues	\$173,389	\$272,973
Legacies	100,390	405,712
Grants	243,177	185,134
Investment Income	32,688	41,472
Media Sales	1,808	2,844
Other Income	57,606	51,283
In-Kind Contributions	6,400	6,000
Realized (losses) Gains on Investments	(124,344)	(71,334)
Unrealized Losses on Investments	<u>287,061</u>	<u>(414,208)</u>
 Total Revenues, Gains and Other Support	 <u>\$ 778,175</u>	 <u>\$ 479,876</u>

Financial Information

Statement of Activities
For the Year Ending December 31, 2009
(With Comparative Totals for the Year Ending December 31, 2008)

	<u>2009</u>	<u>2008</u>
Expenses		
Program Services		
Youth, Education & Scholarships	\$376,668	\$445,295
Health	12,723	14,945
Legal Affairs	67,706	91,898
Public Education	<u>54,472</u>	<u>74,987</u>
Total Program Services	\$511,569	\$627,125
Supporting Services		
General and Administrative	\$ 68,569	\$ 83,851
Fundraising	<u>\$197,231</u>	<u>\$192,815</u>
Total Support Expenses	<u>265,800</u>	<u>276,666</u>
Total Expenses	<u>\$777,175</u>	<u>\$903,791</u>
Change in Net Assets	<u>\$ 386</u>	<u>\$(423,915)</u>
Net Assets, Beginning of Year	\$1,265,188	\$1,689,103
Change in Net Assets	<u>386</u>	<u>(423,915)</u>
Net Assets, End of Year	<u>\$1,265,574</u>	<u>\$1,265,188</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.



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President
Athabascan
Fairbanks, AK



DeeAnn DeRoin, MD
VicePresident
Ioway
Lawrence, KS



Bradford R. Keeler
Treasurer
Cherokee
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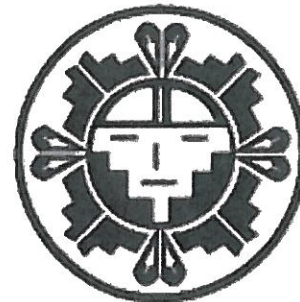
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Browns Valley, MN



Elke Chenevey
Omaha
Encinitas, CA



Advisory Board Members
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Benita Potters, New York, NY
Howard Teich, New York, NY

Leadership



Staff

AIA'S EXECUTIVE OFFICE is located in Rockville, Maryland and we have field offices located in Sisseton and Agency Village, South Dakota.

Jack F. Trope
Executive Director

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

Michelle Arnett
Office Assistant
Powhatan

Laura Nichols
Research Assistant

Bill Jones
Bookkeeper

Tracy Lini
Internet Development Coordinator
Americorps*VISTA Member

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

Orsen Bernard
Treasured Elder
Sisseton-Wahpeton Oyate

Wayne Eastman
Treasured Elder
Sisseton-Wahpeton Oyate

Delbert Pumpkinseed
Treasured Elder
Sisseton-Wahpeton Oyate

V. June Renville
Treasured Elder
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 and support us. You can also follow us on Twitter and Facebook, view our language program videos on YouTube, sign up for our e-newsletter, and visit our website; then forward the information to family & friends.
- **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.



AAIA

ASSOCIATION ON AMERICAN INDIAN AFFAIRS



NATIVE WAYS
FEDERATION™

**The Association on American Indian Affairs
is a not-for-profit 501(c)(3)
publicly supported
organization.**

**We meet all
Better Business Bureau
Wise Giving Guide
Standards**

**AAIA is a founding member of the
Native Ways Federation**

**AAIA participates in the
Combined Federal Campaign
Our organization number is #12307**

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Combined Federal Campaign #12307

Donations and contributions to AAIA are tax deductible to the extent provided by law.



AAIA

ASSOCIATION ON AMERICAN INDIAN AFFAIRS

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