

# Association on American Indian Affairs 2018 ANNUAL REPORT



*Letting Our Voices be Heard*  
For the Next 100 years

The Association on American Indian Affairs is a 501(c)(3) non-profit membership organization dependent on contributors like you!



[www.indian-affairs.org](http://www.indian-affairs.org)

# Association on American Indian Affairs

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

*Letting Our Voices be Heard*

**For the Next 100 Years**



The Association on American Indian Affairs is the oldest non-profit serving Indian Country protecting sovereignty, preserving culture, educating youth and building capacity. The Association was 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 96-year history, the Association has provided national advocacy on watershed issues that support sovereignty and culture, while working at a grassroots level with Tribes to support the implementation of programs that affect real lives on the ground.

In 2018, the Association has been engaged in a comprehensive strategic planning process to prepare the organization for its next 100 years. 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."

But one thing is very clear: We cannot continue into the next 100 years 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 to let your voice be heard!

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 Cultural Sovereignty Campaign. Together we can affect the change necessary to 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 advocate and educate for a stronger Indian Country.

**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". The signature is fluid and cursive.

Frank Ettawageshik, Odawa  
President of the Board of Directors



# *Letting Our Voices be Heard*

## THROUGH OUR PROGRAMS

### IN SUMMARY

In 2018, the Association provided \$30,000 in scholarships for 26 undergraduate and graduate students from federally recognized and non-recognized Tribes, representing the Navajo Nation, Choctaw Nation, North Fork Rancheria of Mono Indians, Central Council Tlingit & Haida Indian Tribes of Alaska, Muscogee (Creek) Nation, Oglala Sioux Tribe, Cheyenne River Sioux Tribe, Metlakatla Indian Community, Tohono O'odham Nation, Santo Domingo Pueblo, Warm Springs Reservation of Oregon and Sault Ste Marie Tribe of Chippewa Indians.

The Association responded to 1,032 inquiries regarding our Scholarship program.

The Association gave funding to 7 Native Youth Summer Camps, serving 319 youth from Tribes all across Indian Country.

The Association is researching its 100 Years of history, and has published articles in its newsletters about that history, and will be posting its history timeline at [www.indian-affairs.org](http://www.indian-affairs.org). A prominent author and legal scholar has agreed to write the organization's history to celebrate our 100 year anniversary.

The Association's 4th Annual Repatriation Conference was the biggest one yet; serving more than 160 individuals representing Tribes, museums, foreign institutions and the federal government. The organization gave 60 free or reduced registrations for Tribal participants to attend. Because of the Forest County Potawatomi Tribe's generous sponsorship, the organization was able to use the Conference as a fundraiser, bringing in a net amount of around \$15,000.

The Association spoke out against legal attacks against the Indian Child Welfare Act and Indian children and families and provided "friends of the court" or amicus briefs to federal district and federal appellate courts to advocate for ICWA.

The Association spoke out against the Trump Administration's attack on sacred sites including Bears Ears and the Dakota Access Pipeline by submitting "friends of the court" or amicus briefs for the judges to consider.

The Association advocated for new legislation (the Safeguarding Tribal Objects of Patrimony Act) and revisions to old legislation (Native American Graves Protection and Repatriation Act) regarding the theft, looting and sale of Native American Cultural Heritage.

The Association started its new Cultural Sovereignty Fellowships giving Native American recent graduates an opportunity to develop their careers!



The Association published its report, *Juvenile Detention Alternatives Initiative: Examining How JDAI Sites Interact with Native Youth and Tribes*, evaluating the need for stronger identification of Native youth by state and local agencies, and collaborating with Tribes to make sure that those youth's needs are met in a culturally appropriate manner.

The Association advocated for buyers interested in purchasing Native American items to invest in contemporary Native artists – and stop purchasing “antiquities” and “artifacts” that are sensitive items of Native American cultural heritage.

The Association called out the Metropolitan Museum of Art for failing to consult with Tribes about their exhibit of “Native American Art” that included funerary items and religious items that should be repatriated.

The Association held an amazing 2018 Annual Membership Event at the Forest County Potawatomi Hotel & Casino in Milwaukee with entertainment from Nataani Means and Brian Frejo.

The Association provided public education through public symposiums, conferences and other events in New York City, Baltimore, Howard County, Maryland, Washington, D.C., Nevada, Denver, Missouri, Alabama, Minnesota, Wisconsin, New Mexico, Pennsylvania, Canada and elsewhere.

The Association provided training to Tribal Nation Historic Preservation Officers and Museums and responded to 193 telephone and email inquiries regarding Native American cultural heritage items from Tribal and non-Tribal parties.

Our website, [www.indian-affairs.org](http://www.indian-affairs.org) has increased its visibility, up 3%, from the previous year. Our Facebook account has increased the number of likes by 34%, and our Twitter and Instagram accounts have grown similarly.


## INDIAN CHILDREN AND YOUTH PROGRAM

### Indian Child Welfare Act

The Association is working against the current legal attacks on the Indian Child Welfare Act, continuing its long history of ICWA advocacy. The Association began its advocacy in 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 children's rights to their cultural connections.

After 40 years of the law's enactment, states have been 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, or 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 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 your culture and background. Further large empirical studies showed having cultural practices as a protective factor for mental health in Native American children and adults. Further research shows that child development is long term, and that children are capable of loving many people not just one or two parents. So, 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 blocked 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. The Association, along with 123 Tribes and 13 other Tribal organization partners filed an amicus brief (friends of the court brief) supporting ICWA, along with 7 state amicus parties and law professors doing the same. 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. Congress' authority to pass legislation regarding Indians and Indian Tribes has always been pursuant to the U.S. Constitution's language regarding Indians and the political or government-to-government relationship between Tribes and the federal government.

This case has been appealed in the Fifth Circuit, which 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 amicus briefs to support ICWA. The Association's efforts are supported by *pro bono* legal counsel from Dentons, and general support from our programs through donors and members. As of the writing of this report, the Fifth Circuit has not yet made a decision on the case. The Association published three press statements jointly with the National Indian Child Welfare Association, Native American Rights Fund and the National Congress of American Indians.



## ADOPTION PROJECT

The Association is in the development of a research project currently called the “Adoption Project” with partners from the Partnership for Native Children and the Tribal Law and Policy Institute and others. The project is looking at how to best research and investigate how state adoption laws and the private adoption industry impedes 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. More to come in 2019!

## JUVENILE JUSTICE AND ALTERNATIVES TO JUVENILE INCARCERATION

The Annie E. Casey Foundation has generously supported the Association’s efforts to build alternatives to Native youth incarceration. 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 thinks about providing alternatives to juvenile incarceration for their youth, what the Tribe needs to provide to support 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 its report that surveyed the Tribal community and Tribal juvenile justice officials and is working with the Choctaw Tribe on next steps. 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.

The Association took on a comprehensive study of AECF JDAI sites and how those sites interact with Native youth and Tribes. Its findings are in its November 2018 published report: “Juvenile Detention Alternatives Initiative: Examining How JDAI Sites Work With Native Youth and Tribes,” which can be found on our website. In summary, the Association found that JDAI sites were not identifying Native youth properly, and were not working with Tribal Nations to support Native youth. The Association provided a webinar regarding the study with its partners at the AECF.

With the support of the AECF, the Association is further tackling a comprehensive survey of Indian Country juvenile justice programs and how the 573 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, Tribal Law and Policy Institute, National American Indian Court Judges Association, National Indian Justice Center, and National Council of Juvenile and Family Court Judges. 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.

## SCHOLARSHIPS

The Association, through several small endowments, continues its history of supporting the education of Native American undergraduate and graduate students by providing graduate and undergraduate scholarships to Alaska Native and American Indian students from Tribes throughout the country. For 2018, funding allowed the Association to provide 20 students \$750 for the Spring 2018 semester, as well as \$750 for the Fall 2018 semester. Overall, 26 students were served; six of those students graduated! The Association’s scholarship stays with the student through to graduation, as long as they retain a 2.5 GPA and full-time status.



## SUMMER CAMPS

In 2018, the Association was able to fund seven Native youth summer camps all over Indian Country serving 319 Native youth. Those camps were: Knife Chief/Wakanyeja, Pathkeepers, Pollen Circles, Sisseton Wahpeton Oyate, Summer Youth Camp Thoreau, Tiospaye Sakowin Healing Center, and the Village of Tetlin Summer Youth Camps. Each camp focused on health and wellness, culture and language, among other important activities that build self-confidence and strengthen identity. The funding for seven summer camps came from a grant from the Plucknett Charitable Trust and other donations from the public.

In 2018, the Association began to explore expanding its Summer Camp Program so that youth can develop advocacy skills and the Association can provide opportunities for youth to raise their voices. The Association is working with partners across Indian Country to develop a national framework and curriculum that will provide lessons and activities focused on self-advocacy as well as community advocacy.

## CULTURAL SOVEREIGNTY FELLOWSHIP

2018 was the first year of the Association's Cultural Sovereignty Fellowship program. 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. The Association's first two Fellows were Jessica Lee and Eldred D. Lesansee.

Jessica is a member of the Wichita and Affiliated Tribes and descendant of the Kickapoo Tribe of Oklahoma. She is a direct descendant of Okemah, a head man of the Mexican Kickapoo. A first-generation college graduate, Jessica received her Bachelor of Arts in History from the University of Central Oklahoma in May 2018. She was recognized as "College Student of the Year" at the Wichita and Affiliated Tribe's Higher Education Banquet. Jessica served as an intern funded by the National Indigenous Elder Justice Initiative. The position allowed her to serve her Tribe by surveying Native American elders that utilize the Wichita's Administration on Aging building and services. The surveys were used as part of an initiative to improve elder social programs within the Tribe. Jessica used the Fellowship to build her resume so that she could successfully apply to law school. Jessica received many offers, but decided to attend the University of Arizona James E. Rogers College of Law and the Indigenous Peoples Law & Policy Program! We look forward to seeing more from Jessica in the years to come!

Eldred is a member of the Pueblo of Jemez and descendent of the Zuni and Hopi Tribes. He completed his Bachelor of Arts in International Relations at Stanford University in 2014. Eldred received a Fulbright Scholarship to attend the Sciences Po Paris School of International Affairs and in June 2018, graduated with a Master of Arts in International Development with concentrations in Human Rights and Latin American studies. In conjunction with his graduate research regarding the illicit sale of Hopi and Pueblo cultural heritage in Paris' auction houses, Eldred recently completed an internship with the UNESCO World Heritage Centre. In this position, he worked closely with the Section for Moveable Heritage and Museums' Program Specialist on the implementation and enforcement of UNESCO's Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970). Eldred has led up the Association's Repatriation and Sacred Site programs, and was an amazing leader in the 4th Annual Repatriation Conference!





## REPATRIATION

### 2018 Fourth Annual Repatriation Conference – Advocating for Our Ancestors

The Association, in partnership with the Forest County Potawatomi Tribe, hosted its Fourth Annual Repatriation Conference – Advocating for Our Ancestors, at the Forest County Potawatomi Hotel & Casino in Milwaukee, Wisconsin on November 13-15, 2018. The event convened 160 guests representing Tribal Nations, museums, federal agencies and foreign institutions from countries including Germany, Italy, Sweden, and Switzerland.

The annual Conference is designed to share best practices, strategies, and practical tools for the successful repatriation of Indigenous Ancestors, their burial belongings, and sacred and cultural patrimony. This year's focus was on building tools that can be used by Tribal and museum practitioners that support repatriation efforts. The first day of the Conference focused on the Native American Graves Protection Act (NAGPRA) and included a panel of federal agencies and museum that discussed the needs for stronger NAGPRA compliance and enforcement. The second day of the Conference strategized about matters that fall outside of NAGPRA, and how to develop successful strategies that will allow private collectors and other entities to work with Tribes towards repatriation. The final day concerned international repatriation and included discussions with a panel of international institutions on their respective collections of Native American cultural heritage and opportunities for their 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.

### Auction Houses, Dealers and Collectors

The Association has raised its voice high 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 or are held collectively or communally by a Tribe. The Association has been attempting to work directly with auction houses when cultural heritage items are made public, and released six press releases, as well as provided notices to Tribes and others about over 1,300 possibly sensitive cultural heritage items that are being sold at auctions.

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 against these sales. 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 that are often not vetted by auction houses. 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, then it is suspect. The Association strongly recommends purchasers to focus on contemporary Native artists and artworks.





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. The Association plans on working towards amendments to NAGPRA in 2019.

The Association worked with Congressman Todd Rokita of Indiana on potential NAGPRA amendments that would increase civil penalties under the Act. In addition, the Association continues to support efforts to require an exportation certificate on Native American cultural heritage being sent out of the country. In 2018, the Senate Committee on Indian Affairs has been working on amendments to the language of Senate Bill 1400, the Safeguard Tribal Objects of Patrimony Act (STOP). On January 4, 2018, the Association provided the Senate Committee comments on the proposed legislation.

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 bill 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 and will likely be passed 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 19th 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 has opposed our motion to file the amicus brief.

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.

## **PUBLIC EDUCATION**

### [Missing and Murdered Indigenous Peoples](#)

Through the efforts of Cultural Sovereignty Fellow Jessica Lee, the Association started a webpage to provide comprehensive information about Missing and Murdered Indigenous women, men and children. The webpage includes proposed federal and state legislation, articles, organizations and statistics about violence against Indigenous women, men and children.

### [History Project](#)

The Association has been working in Indian Country since 1922, when the organization fought to secure Pueblo land rights. The Association has been through every era of federal Indian law and policy, from assimilation, boarding schools, the outlaw of language and culture, termination, relocation and other



policies to decimate Indian Country – and towards a better future of self-determination, sovereignty and self-sufficiency, helping to develop and pass laws such as the Indian Child Welfare Act and the Native American Graves Protection and Repatriation Act, and obtain reforms in federal and state policies.

The 100 Year celebration for the Association is coming up in 2022! As part of that celebration, the Association has been developing its 100 Year History – which will be written by Matthew L.M. Fletcher, well-known author, legal scholar and Professor of Law & Director of the Indigenous Law & Policy Center at Michigan State University College of Law. We hope you continue to share in our collective commitment to serve Indian Country for the next 100 years!





# Letting Our Voices be Heard

## THROUGH THE COMMITMENT OF OUR PARTNERS AND DONORS



Forest County Potawatomi Tribe  
Nottawaseppi Huron Band of the Potawatomi  
Prairie Band Potawatomi Nation  
Poarch Band of Creek Indians  
Mille Lacs Band of Ojibwe  
Seneca Nation of Indians  
Tonkawa Tribe  
Santa Rosa Rancheria  
First Peoples Fund  
United Tribes of Michigan  
White Mountain Apache Tribe  
Saginaw Chippewa Indian Tribe of Michigan  
National Museum of the American Indian  
Institute of American Indian Arts  
Klahoose First Nation  
Shingle Springs Band of Miwok Indians  
National Congress of American Indians  
Association of Tribal Archives, Libraries & Museums  
International Indian Treaty Council  
James E. Rogers College of Law, Indigenous Peoples Law & Policy  
Southwestern Association for Indian Arts





# Thank You!



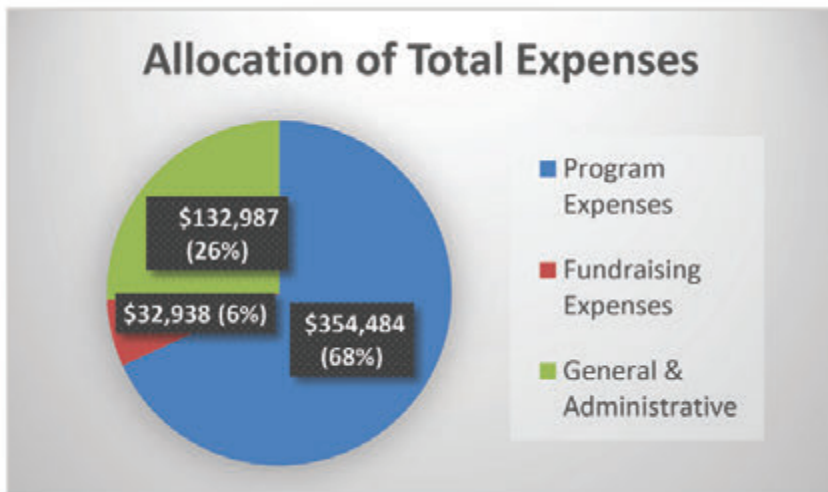
Bernstein & Associates, NAGPRA Consultants  
Affiliated Tribes of Northwest Indians  
Robert S. Peabody Institute of Archaeology  
Delaware Tribe of Indians  
Gray & Pape Heritage Management  
White Earth Nation  
Chippewa Cree Cultural Resource Preservation Department  
iResponse and Alvin Windy Boy  
Annie E. Casey Foundation  
Casey Family Programs  
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# Letting Our Voices be Heard

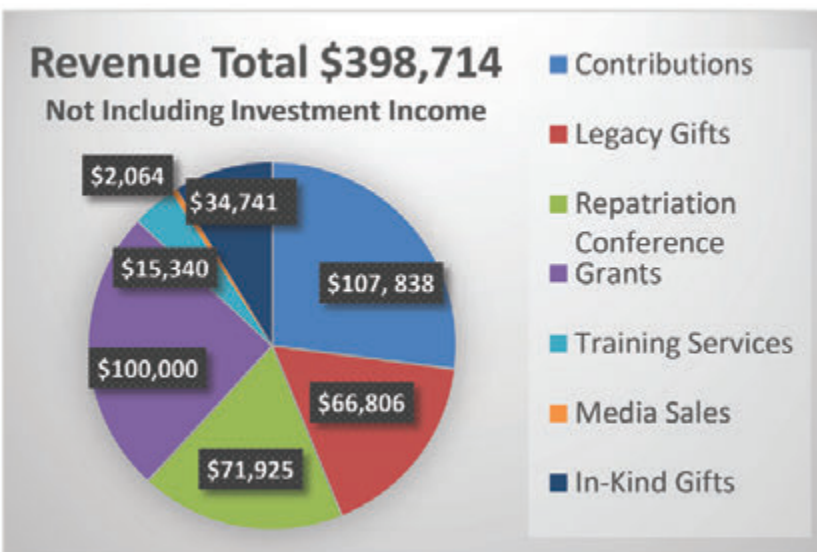
## THROUGH RESPONSIBLE FINANCIAL ACTIVITY

The Association's income was up from 2017 (not including investment income and one legacy gift in 2017), and program expenditures were 68% of total expenses for 2018. The Association's continued growth in programs has showed stronger commitment through increases in restricted funding sources. However, there is room for improvement and need to develop sustainable sources of operations capital that will support the infrastructure of the Association's important programs in Indian Country.



Total expenses in 2018 were \$520,409. Expenses dedicated to carry out the Association's programs were 68%. General and administrative costs plus fundraising expenses totaled 32%.

(Detailed program expenses include: for Repatriation & Sacred Sites, \$175,683; Indian Childred & Youth, \$57,429; Other programs, \$121,372.)



Public donor contributions were 27% of total revenue and the largest source of revenue for the Association. Grants that represent restricted funds provided 25% of revenue, and the 4th Annual Repatriation Conference provided 18% of new revenue.



## Total Net Assets - \$854,114

December 31, 2018



The Association's total net assets at the end of 2018 equaled \$854,114. The bulk of the Association's total assets are restricted and can only be utilized for specific program purposes. These restricted assets include \$489,179 held in an endowment for Native American graduate and undergraduate scholarships. This endowment's original principal is \$554,530 and showed loss at the end of 2018 due to market fluctuations – though it is projected to return and grow, though slowly, through 2019.

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 100 years of your support! Thank you!





## BOARD OF DIRECTORS



Frank Ettawageshik,  
Odawa  
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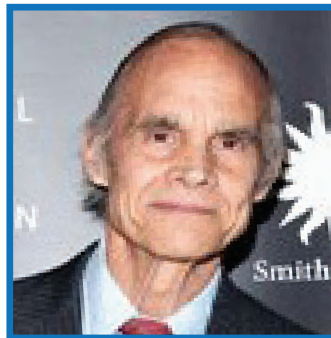
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Pawnee



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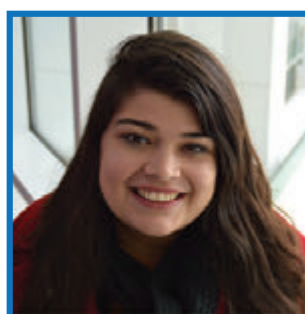


Joseph Daniels, Sr.,  
Potawatomi

## STAFF



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Choctaw  
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Jessica Lee, Wichita/  
Kickapoo  
Cultural Sovereignty  
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Fellow

Danielle Haskins  
Administrative Assistant

Michael Lightfield  
Finance Manager/Accountant





# Letting Our Voices be Heard

## 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 2018, the Board held five meetings, with two face-to-face meetings. On June 26-27, the Board met in Rockville, Maryland, near the office's headquarters. On November 16, the Board met at the Forest County Potawatomi Hotel & Casino in Milwaukee, Wisconsin after the Fourth Annual Repatriation Conference and 96th Annual Membership Meeting.

The 96th Annual Membership Meeting is where members of the Association had the opportunity to vote for the Board of Directors, adopt and revise Bylaws, and support other governance activities for the organization. The meeting also provided an opportunity to hear about the programs and financials of the organization, and to enjoy wonderful entertainment from Native artists.

This year, the membership voted in a new Board member, Joseph Daniels, Sr., who is a citizen of the Forest County Potawatomi Tribe and is serving on the Tribe's Council as Treasurer and NAGPRA liaison. The membership also voted to extend the terms of Frank Ettawageshik, Alfred Ketzler, John Echohawk, Dee Ann DeRoin, Bradford Keeler, and Jonathan Perry.

After the membership meeting Brian Frejo (Pawnee/Seminole) and Nataanii Means (Oglala Lakota/Navajo/Omaha) provided beautiful traditional singing and drumming, as well as hip-hop, poetry and storytelling for the free event to celebrate our 96th year.





## 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.

Howard B. Teich, Chair  
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  
Gloria Steinem  
Curtis Zunigha, Delaware  
Lynn Taylor-Corbett  
Jody Naranjo, Pueblo  
Martha Redbone, Cherokee/Choctaw

## SPECIAL THANKS TO OUR VOLUNTEERS

Darren Modzelewski  
Heather Zenone  
Morgan Atkins  
Marisa Skolnick  
Jael Whitney



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# 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.

**(240) 314-7155**

**general.aaia@indian-affairs.org [www.indian-affairs.org](http://www.indian-affairs.org)**

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