



PROTECTING SOVEREIGNTY  
PRESERVING CULTURE  
EDUCATING YOUTH  
BUILDING CAPACITY  
Since 1922

### Board of Directors

**Frank Ettawageshik** (Odawa), *President*  
**Jonathan Perry** (Wampanoag), *Vice Pres.*  
**Dee Ann DeRoin** (Ioway), *Treas./Secr.*  
**Alfred R. Ketzler, Sr.** (Athabascan)  
**John Echohawk** (Pawnee)  
**Brad Keeler** (Cherokee)  
**Joseph Daniels, Sr.** (Potawatomi)  
**Sandy White Hawk** (Lakota)  
**Rory Wheeler** (Seneca)

### Staff

**Shannon Keller O'Loughlin** (Choctaw),  
*Executive Director and Attorney*  
**Jessica Lee** (Wichita/Kickapoo),  
*Cultural Sovereignty Fellow*  
**Eldred Lesensee** (Pueblo/Hopi),  
*Cultural Sovereignty Fellow*  
**Kristy Garcia**,  
*Administrative Assistant*  
**Mike Lightfield, CPA**,  
*Financial Manager*

### Table of Contents

*Alfred, Alaska, and the Association on American Indian Affairs*, p. 1-5  
*Indian Child Welfare Under Attack*, p. 6-7  
*Violence Against Indigenous Peoples Webpage*, p. 7  
*International Advocacy for Native American Cultural Heritage*, p. 8  
*Bears Ears Fight Continues*, p. 9  
*Cultural Sovereignty Fellowship Program Updates*, p. 9  
*An Introduction to Historical Trauma and the Importance of Culture*, p. 10-11  
*The Association's 100 Years of History*, p. 11  
*70 Years of Educating Youth*, p. 12-13  
*Member Highlights*, p. 13  
*Native Youth Summer Camps are Important for Healing*, p. 14  
*Support the Next 100 Years*, p. 15

# Association on American Indian Affairs News on Indian Affairs

Volume 184 | Spring/Summer 2019

## **FEATURE STORY: Alfred, Alaska, and the Association on American Indian Affairs** By Jessica Lee, *Cultural Sovereignty Fellow*

For over fifty years, Alfred Ketzler, Sr., a Board Member of the Association on American Indian Affairs, has served Indian Country and the rights of Alaska Natives. This year, we are honoring Alfred by acknowledging the many extraordinary contributions he has made throughout his more than one-half-century-long tenure with the Association on American Indian Affairs.

Alfred was born and raised in the Athabascan village of Nenana. Alfred's uncle was the famous Chief Thomas,<sup>1</sup> who was among the head Council of Chiefs that organized in 1915 to protect Alaska Native land rights. That same year the Chiefs held a meeting with government officials to protest the construction of the Alaska railroad through a burial ground in Nenana and to voice their concerns on other issues affecting Alaska Natives. The strength of their alliance and advocacy resulted in the railroad line avoiding the burial site in Nenana.<sup>2</sup>

With the strength of his uncle, Alfred walked multiple paths, working as an aircraft mechanic, a restaurant owner, a fireman on Yukon river boats, a construction gang foreman, and a soldier in the United States Army. Alfred attended formal education up to the 8<sup>th</sup> grade and then was self-taught. He purchased the Harvard Classics, which played a major role in his early self-education.<sup>3</sup> But for most of his life, he followed in the path laid by his uncle, learning and employing traditional subsistence methods of hunting, trapping and fishing with his four older brothers to provide for his family.

In 1959, the Alaska Statehood Act threatened the livelihood of

***The First Tanana Chiefs Conference, 1915. From left, Chief Alexander, of Tolo-vana; Chief William, of Tanana; Chief Thomas, of Nenana; Paul Williams, of Tanana; Chief Ivan, of Crossjacket; Chief Charlie, of Minto; and Chief Alexander William, of Tanana.***



Alaska Natives. The Statehood Act granted Alaska the right to appropriate 103 million acres from "public" domain. The Act stipulated that Native lands were exempt from selection. However, the State swiftly moved to commandeer lands clearly used and occupied by Native villages. The State also claimed royalties owed to Alaska Natives from federal oil and gas leases on Native lands. In addition, the U.S. Department of Interior's Bureau of Land Management began to process the State selections without informing affected villages and ignored claims that Alaska Natives already had submitted.<sup>4</sup>

In the wake of the injustices of the Alaska Statehood Act, an Alaska Native land rights movement emerged from all areas of Alaska. Letters detailing unfair circumstances from Alaska Natives poured into the Association on American Indian Affairs' offices.<sup>5</sup> In response, the Association quickly moved to create a field program in Alaska to address these issues.<sup>6</sup> One such issue occurred in 1960, when John Nusungingya, an Inupiat Eskimo of Barrow, was arrested for shooting ducks after the hunting season had passed. Two days after he was arrested, 138 other Alaska Native men, in protest, shot ducks and demanded to be arrested.<sup>7</sup> The protest was a success and all charges against the men were dropped.

Further controversy ensued with the State's selection of lands in central Alaska, specifically in and around the Village of Minto, that would severely hinder traditional Athabascan hunting and trapping activities. The State wanted to establish a recreation area, construct a road to make the area more accessible, and believed that the area could be used in the future for oil extraction and other resources. Another major controversy on the Association's radar in 1961 was the impending atomic blast at Cape Thompson, 30 miles south of the Village of Point Hope known as "Project Chariot."<sup>8</sup>

With all of these issues in mind, the Association journeyed to Alaska on a fact-finding trip, taking care to visit as many Alaska Native villages as possible. In 1961, Dr. Henry S. Forbes, chairman of the Association's Alaska Policy Committee, La Verne Madigan, (Executive Director 1955-1962) and William Byler (Executive Director 1963-1981) were on the ground, meeting with Alaska Natives to address land and hunting rights issues.

While in Alaska, the Association became involved with the Village of Minto, offered guidance, and condemned government officials for not properly notifying villages when the State unilaterally selected lands that were the traditional territories of Alaska Natives. The Village of Minto eventually filed a protest with the U.S. Interior Department, asking that the federal agency turn down the State's application for the land.

The Association also visited the Village of Point Hope. The Association held a meeting with its leaders and committed to assisting Point Hope in their fight to stop the operation known as "Project Chariot," an impending atomic blast 30 miles south that would have devastated that Village. The Association worked to make sure the atomic blast was halted.



**La Verne Madigan, Executive Director of the AAIA at a meeting with Guy Okakok of Barrow (left) and Dan Lisbourne of Point Hope.**  
*Photo courtesy of the Tundra Times*

At the same meeting, the duck hunting situation that erupted in Barrow was also addressed. The Association assisted the northern Alaska Natives by holding a conference in Barrow on November of 1961, which received the attention of high-ranking officials from the U.S. Department of the Interior. The conference subsequently led to the establishment of Inupiat Paitot (the People's Heritage), one of the first regional Native American organizations.<sup>9</sup>

In January 1962, the Association first came into contact with Alfred, who was at the forefront of the Alaska Native land rights movement, spearheading much of the advocacy to protect Aboriginal title to the land. Between 1962 and 1963,

Alfred worked diligently creating and gathering maps that outlined traditional hunting, trapping and fishing lands and obtaining signatures from Alaska Natives to petition President John F. Kennedy for the protection of their Indigenous ways of life. President Kennedy forwarded these maps and petitions to the Secretary of Interior. The federal government used these maps as evidence to freeze the State's land selection process. Alfred's maps were also used to organize the land base for the 43 Villages of the Tanana Chiefs Conference for their ownership.

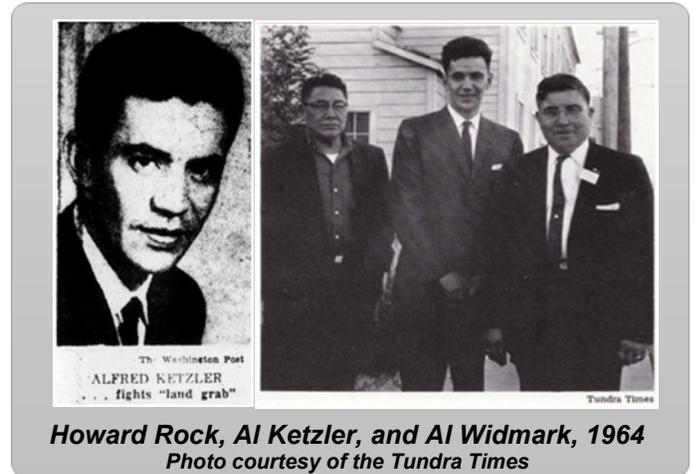
In June 1962, Alfred organized a meeting of 32 Villages at Tanana.<sup>10</sup> The Association contributed to Alfred's efforts by aiding with the cost of transporting the Chiefs to Tanana, ensuring their attendance.<sup>11</sup> At the meeting, participants formed a regional organization called *Dena' Nena' Henash*, "Our Land Speaks." This organization later went on to become Tanana Chiefs Conference, although it was not formally incorporated until 1971. The Tanana Chiefs Conference formed as an Alaska non-profit corporation, with the mission of advancing Tribal self-determination and enhancing regional Native unity. Alfred served as Chairman for *Dena' Nena' Henash*, and later became the first President of the Tanana Chiefs Conference.

A suggestion that came from the first Conference in Barrow was the creation of a newspaper or bulletin to be circulated through Alaskan Villages as a means of disseminating relevant information. By October 1, 1962, the first Tundra Times editorial was released and announced:

*Natives of Alaska, the Tundra Times is your paper. It is here to express your ideas, your thoughts and opinions on issues that vitally affect you. . . With this humble beginning we hope, not for any distinction, but to serve with dedication the truthful presentation of Native problems, issues, and interests.*<sup>12</sup>

The newspaper was created by Howard Rock, along with Martha Teeluk and Alfred. Howard became the editor of the newspaper and his assistant was Tom Snapp. Dr. Henry Forbes from the Association was the sponsor of this newspaper.<sup>13</sup> The Tundra Times was controlled and edited by Alaskan Natives to help strengthen and unify their voices, but also to help keep villages informed. Alfred was quoted in a Washington Post article as

saying "Before we started this newspaper, there was little communication among the natives in these widely separated villages, especially the interior... many of them weren't being informed about the land grab."<sup>14</sup>



Alfred was one of the first people to propose Congressional action to "fight land grabs" rather than going to court. As a guest speaker at the second Inupiat Paitot Conference (also sponsored by the Association), Alfred said:

*Your grandfathers and mine, left this land to us in the only kind of deed they knew: by word of mouth and our continued possession. Among our people this deed was honored just as much as if it was written and signed by the President of the United States. Until recent years, a man's honor was the only deed necessary. Now, things have changed. We need a legal title to our land if we are to hold it. ... We must ask Congress to do this.*<sup>15</sup>

Alfred, staying true to his beliefs that Congressional action was necessary, travelled to Washington D.C. on April 23, 1963 to speak at the Council on Indian Affairs Meeting at the U.S. Department of the Interior. The Association was working closely with Alfred by then and funded his travel to D.C. The Association's William Byler and Henry Forbes joined Alfred at the meeting and also helped Alfred arrange several meetings with Representatives in Congress.

Alfred firmly believed that Alaska Natives ought to be given title to the land that their ancestors inhabited from time immemorial. He feared that Alaska Natives would have to abandon a life of fishing and trapping in the villages for a handout existence in the cities. Fueled with passion and

desire to preserve his culture and protect Indigenous Peoples rights, he continued his advocacy by travelling to villages in Alaska with representatives from the Association urging them to file claims and protest against the Interior Department to protect their land, or it could soon become property of the State of Alaska.

In 1963, Alfred led protests against the Rampart Dam proposal<sup>16</sup> and the State's land selections, which resulted in Secretary of the Interior Stewart Udall's decision to freeze State land selections until Native land claims were settled.<sup>17</sup> This accomplishment was no easy feat, but rather was the cumulative product of years of advocacy by Alaska Natives, along with the help of the Association on American Indian Affairs, among others. Alfred worked tirelessly to organize a state-wide coalition of Alaska Native leaders to push Udall to protect Alaska Native villages.<sup>18</sup>

Secretary Udall's freeze, however, was soon attacked by newly elected Alaska State Governor Walter J. Hickel, condemning Udall's failure to act on the State selections as illegal. The Governor filed a lawsuit to force Secretary Udall to complete the transfer of Native lands around the Village of Nenana in 1967. The Association, along with representatives from the Village of Nenana, quickly became involved in the case, *Alaska v. Udall*, 420 F.2d 938 (9th Cir. 1969), which was instrumental in protecting Alaskan Native land from misappropriation. The Ninth Circuit Court of Appeals rejected the State's attacks on Secretary Udall's land freeze and reaffirmed that traditional Native use and occupancy created legal land rights; thus, lands subject to Native use and occupancy were exempt from taking under the Statehood Act. The U.S. Supreme Court refused to hear the State's appeal, protecting the Ninth Circuit's ruling.<sup>19</sup>

In 1969, Secretary Udall formalized his land freeze through the issuance of Public Land Order 4582. The Association wrote in its Newsletter, *Indian Affairs*: "The freeze, in addition to preserving Native land rights, also helped block construction of the 800-mile pipe-line to carry crude oil from the rich Arctic oil fields on the Beaufort Sea south to the all-weather port of Valdez on Prince William Sound. Despite enormous political pressures by the oil companies and the State of Alaska, the freeze was reluctantly extended by Secretary Hickel and later by Secretary Morton to protect

Native interests while Congress was considering their claims."<sup>20</sup>

Clearly, Alaska Natives standing up for their land rights created a lot of tensions in Alaska in the late sixties. The land freeze made oil companies restless. These companies spent a significant amount of money conducting exploration but were unable to proceed with work until the freeze was lifted. The State of Alaska was eager to be awarded title to their "selected" land and Alaska Natives were lobbying Congress to be given rightful title to their Aboriginal territory along with compensation for lands that had already been taken. Pressure was mounting on the federal government to make a move. The 90th Congress from 1967 to 1969 introduced six bills addressing Alaska Native land claims but did not act on any of them. The land freeze, which was to expire December 31, 1970, was extended twice through December 7, 1971.<sup>21</sup> Alaska Natives maintained that they required a minimum of 80 million acres of land to continue their traditional ways of subsistence and for economic development. However, it was quickly evident that the United States would never approve such a bill, with one representative introducing legislation awarding only 100,000 acres of land to Alaska Natives, and they knew a compromise must be made.

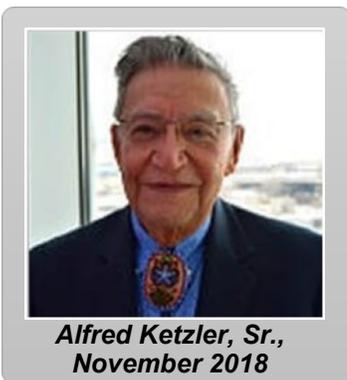
In September 1971, the Senate and the House released bills providing for 40 million acres of land. After amendments, the bill – named the Alaska Native Claims Settlement Act (ANCSA) – provided 44 million acres of land and 962 million dollars and created Alaska Native Corporations. Alfred and other Native leaders lived in Washington D.C. for weeks during the process of negotiating this settlement. On December 16, 1971, 600 Native delegates held a meeting to discuss ANCSA. After debating for two days, the delegates took a vote and the settlement was accepted by a vote of 511 to 56.<sup>22</sup> ANCSA was signed into law on December 18, 1971.

Running parallel to the Alaska Native Land Claims struggle was the Indian child welfare crisis. A study conducted by the Association revealed in 1969 that in most states with large American Indian populations, roughly 25% to 35% of Indian children had been separated from their families and placed in non-Native homes as part of federal assimilation policies.

These foster care placement and adoption practices were another attempt at assimilating Native Americans by stripping them of their identity and culture at birth or early in their childhood.

In custody proceedings, the State of Alaska gave preference to Native homes in cities. One example of this was *Carle v. Carle*, 503 P.2d 1050 (Ak. Sup. Ct., 1972), a custody dispute between a Native living in an urban area and a Native who lived in a village. The trial court judge held in favor of the urban Native because that judge found that the village way of life would ultimately have to change and that the best interest of the child was to place him in the urban setting away from cultural practices. The Association worked for over a decade to reunite Native American families, published research on disproportionate placements, and testified before Congress, which subsequently led to the passage of the Indian Child Welfare Act in 1978. Alfred, who by that time was serving on the Board of Directors of the Association, was a part of these efforts. He submitted to Congress figures relating to state placements and jurisdiction issues in Alaska.<sup>23</sup>

In the 1980s and 1990s, Alfred and the Association supported successful efforts to amend ANCSA to deal with some of its flaws, and to support the efforts of the Gwich'in peoples to prevent oil and gas development in the Arctic National Wildlife Refuge. Today the Association works in partnership with Alaskan



**Alfred Ketzler, Sr.,  
November 2018**

Native villages, alerting them whenever their ancestral belongings and sacred and cultural items go up for sale at auctions or are improperly displayed at museums. The Association has supported a number of Alaskan Native Youth Culture Camps over the past two decades, including the Native Village of Afognak Youth Culture Camp, Sealaska Heritage Institute Language Immersion Basketball Camp, and the Cheesh-na Summer Youth Program. In addition, the Association has donated tens of thousands of dollars to Alaska Native students to help fund

their undergraduate and graduate degrees.

Since his involvement with the Association's advocacy in 1962 and joining the Board in the 1970's, Alfred has served the Association in a number of roles, most notably as Board President. Alfred is still an active Board member who never misses a meeting and gives thoughtful and poignant advice. He also continues to work on advancing the rights of Alaska Natives. In recognition of his life's accomplishments, he received an honorary Doctoral Degree from the University of Alaska in 2004.

The Association on American Indian Affairs honored Alfred during their 2019 Spring Board of Directors' meetings with a beautiful medallion with the Association's symbol created by artist Matagi Sorensen (Yavapai-Apache). As our long-time Board member, friend and fellow advocate, the Association thanks Alfred and his family for their lifelong dedication to serving their communities and all of us in Indian Country.



**Association on American Indian Affairs  
Medallion by Matagi Sorensen.**

#### Endnotes

- 1 Ketzler, Alfred R. Ketzler, Alfred R. 1962-1983. MS 131: 9, The Association of American Indian Affairs Archives, General and Tribal Files, 1851-1983: General Files. Mudd Library, Princeton University. Indigenous Peoples: North America (AIA Archives).
- 2 [http://www.newsminer.com/features/sundays/community\\_features/how-athabaskan-leaders-crafted-the-tanana-chiefs-conference/article\\_e283aec4-2830-11e5-beb5-f38b0df28137.html](http://www.newsminer.com/features/sundays/community_features/how-athabaskan-leaders-crafted-the-tanana-chiefs-conference/article_e283aec4-2830-11e5-beb5-f38b0df28137.html).
- 3 See note 1.
- 4 [http://www.alaskool.org/projects/anca/reports/rsjones1981/anca\\_history71.htm](http://www.alaskool.org/projects/anca/reports/rsjones1981/anca_history71.htm).
- 5 Inupiat: Point Barrow Conference on Native Rights, 1961-1962. AIA Archives.
- 6 See note 5.
- 7 <http://www.alaskool.org/projects/anca/landclaims/land>

## Alaska, Alfred and the Association, continued.

claims\_unit4\_ch14.htm.

8 See note 7.

9 See note 7.

10 <https://www.tananachiefs.org/about/our-history/history-of-tanana-chiefs-conference/>.

11 See note 1.

12 See note 7.

13 See note 7.

14 Dena' Nena' Henash: Second Tanana Chiefs Conference, 1962-1963. AAlA Archives.

15 Ervin, Alexander M. "Styles and Strategies of Leadership during the Alaskan Native Land Claims Movement: 1959-71." *Anthropologica* 29, no. 1 (1987): 21-38.

16 See note 10.

17 See note 10.

18 Arthur Lazarus Jr. & W. Richard West Jr., The Alaska Native Claims Settlement Act: A Flawed Victory, 40 *Law and Contemporary Problems* 132-165, note 6, p. 133 (Winter 1976).

19 See note 4.

20 <http://www.alaskool.org/projects/anca/tcc2/tananachiefs.html>.

21 See note 18.

22 <http://www.litsitealaska.org/index.cfm?section=History-and-Culture&page=ANCSA-at-30&cat=Articles&viewpost=2&contentId=849>.

23 <https://www.narf.org/nill/documents/icwa/federal/lh/hear051188/hear051188b.pdf>.

---

## Indian Child Welfare Under Attack By Shannon Keller O'Loughlin, Executive Director

On October 4, 2018, a federal judge in the Northern District of Texas with little experience of federal Indian law struck down the Indian Child Welfare Act as unconstitutional. The States of Texas, Louisiana, and Indiana, joined by individual non-Indian plaintiffs, argued and won that the protections for Indian children and families constitute illegal racial discrimination, and that the ICWA's federally-mandated state court standards illegally "commandeer" state courts and state agencies to carry out a federal scheme. The case, *Brackeen v. Zinke* (now *Brackeen v. Bernhardt* after Secretary Zinke resigned from the Department of the Interior), is one case of a slew of cases in federal courts that are being bankrolled by the Goldwater Institute and other anti-Indian organizations across the country meant to exterminate ICWA and threaten the centuries-old government-to-government relationship between the U.S. and Tribes.

The Association was primarily involved in the development of the Indian Child Welfare Act, passed in 1978. Before ICWA, the Association found that 25-35% of all Indian children had been removed from their families, and 90% of those children had been placed in non-Indian homes left unable to retrace their identity or connect with their culture and extended families. In the 1970s, the Association fought legal battles one child at a time to return children home. From those efforts, the Association devel-

oped certain priorities needing change – which directly led to the provisions of the ICWA.

Needless to say, the Association has been defending ICWA with all of its might. Even 40 years after ICWA, there are many states that do not comply with the federal law, and the statistics remain almost as frightful as they were in the 1960-70s. Statistics continue to show that the numbers of Indian children that are placed in foster, institutional and adoptive care continue to be disproportionate when compared to other groups. Nationwide, American Indian and Alaska Native children are placed into foster care at a rate **2.7 times greater than their proportion in the general population**. This disproportionality is not happening because there are higher reports of abuse or neglect in American Indian communities; in fact, these numbers are consistent with other populations. **The disproportionality comes as one moves further into the state child welfare system decision-making processes: it is the rates of removal of Indian children from their families that is disproportionate compared to non-Indian families.**

Studies that have researched systemic bias in the child welfare system have found that Indian families were **two times more likely to be investigated and four times more likely to have their children removed and placed in foster care than their white counterparts**. Further studies

### **Indian Child Welfare Under Attack, *continued*.**

have shown that Indian adoptees fair worse psychologically than white peers. Suicide rates, depression and alcoholism are higher in American Indian adoptees than in other groups. The ICWA was meant to provide protections against this systemic bias and reduce the flow of Indian children into these systems. This is further proof that the requirements of the ICWA are not being followed in many states.

On January 16, the Association on American Indian Affairs, along with 56 other Tribal Organizations, 325 Indian Nations, 21 state attorneys general, 20 law schools, and 30 child welfare organizations filed "friends of the court" briefs (*amicus* briefs) in the appeal of that Northern District of Texas decision. The Fifth Circuit Court of Appeals heard oral arguments on the case in March, after staying the lower court decision and preventing it from going into effect. During oral arguments, Kyle Hawkins, the Solicitor General of Texas, was berated by Judge Priscilla Owen when he continued to call Indian children "our children." Judge Owen said: "You

used the words, 'your children.' They are not 'your children.' They are members of the Tribe before they are 'your children'."

The Association supports and defends the Indian Child Welfare Act, which protects the best interests of the Indian child and family because it recognizes children who are eligible to be citizens of their Tribal Nations and works to maintain the relationship with the child's culture – even when placement and adoption occur in a non-Indian household.

**The point is connection, transparency and allowing a child to have access to all parts of his or her family and culture.**



A child should have every right to stay connected with Tribe and culture.

---

**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.**

**We congratulate our new Spring 2019 graduates:**

**ALEXIS WAGNER - Metlakatla Indian Community**

**MEGAN WARREN - Central Council Tlingit & Haida Indian Tribes of Alaska**

**ANDREW GARCIA - Tohono O'odham Nation**

**LINDSEY HANCOCK - Choctaw Nation of Oklahoma**

---

### **Violence Against Indigenous Peoples Webpage**

Understanding that violence against Native peoples is a centuries' old and trans-international crisis, the Association is developing a program to aid in the efforts to reverse these patterns of abuse that are deeply rooted in colonialism. The Association's first initiative is to create a webpage that will serve as a hub of information and resources on violence against Indigenous Peoples by providing: (1) updated information on national, state and Tribal legislation that has passed or that is underway that deals with Indigenous Peoples and violence, (2) links to the latest reports and statistics, and (3) a list of names of organizations that are dedicated to these issues with contact information. Taking care to not unnecessarily duplicate the efforts of other organizations, the Association is still considering and researching how it can take a more hands-on approach to tackling these issues.

While still a work and progress, our Violence Against Indigenous Peoples webpage is currently up on our website. We are asking Tribes, our members and partners to provide feedback along with any additional information that can help contribute to these efforts. Please visit our webpage at <https://www.indian-affairs.org/indigenous-peoples-and-violence.html>.

## International Advocacy for Native American Cultural Heritage

By Eldred D. Lesansee, *Cultural Sovereignty Fellow*

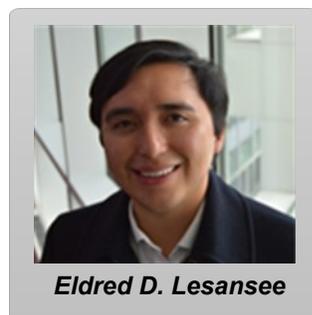
The Association on American Indian Affairs has been extending its Indian Country advocacy to the international arena whenever possible, including its participation at the United Nations Expert Mechanism on the Rights of Indigenous Peoples to support its International Repatriation work. I was excited to be chosen as a Cultural Sovereignty Fellow so that I could put my recent degree – International Affairs – into action. As a Fellow with the Association, I have been supported to actively seek opportunities that will raise awareness about Native American cultural heritage protection and repatriation abroad. Earlier this year, I was fortunate to take the Association's advocacy efforts to the United Kingdom.

On January 19–26, 2019, I participated in an all-expense paid international study visit to the United Kingdom with the British Council's Active Citizens program. The United Kingdom's social leadership training program promotes intercultural dialogue and community-led social development. The international visit gathered over thirty participants from fifteen countries across five continents, including Bangladesh, Egypt, Kenya, Libya, Lithuania, Mexico, Myanmar, Morocco, Palestine, Pakistan, Peru, Sri Lanka, the United Kingdom, and the United States. Centered on the Active Citizens' theme "globally connected, locally engaged," the week was filled with a mixture of discussions, presentations and workshops on topics like systems mapping, elevator pitch development, and even global outreach strategies.

Throughout this experience, I was able to present the Association and its ongoing efforts to raise awareness about the continued dispossession and improper display and sale of highly sensitive Native American cultural items within museums, auction houses, and private collections. Additionally, I had the opportunity to meet with three British Members of Parliament, questioning their position on the British Museum's collections of Native American sensitive items taken without free, prior and informed consent during the colonial era. Ultimately, this unique experience allowed me to connect with people of all walks of life and to share information about the importance of bringing our ancestors, their burial belongings, and our Tribal Nations' cultural and sacred patrimony home.

As recent as March 2019, France, Germany, and the Netherlands have all announced efforts to repatriate objects taken during the colonial era, including Native American cultural heritage items. In addition, U.S. and foreign museums are continuing to question their possession and display of Native American cultural heritage, with some finally hearing our calls to repatriate. These movements towards repatriation exemplify the power and necessity of international advocacy, and I cannot wait to see how the Association continues to spearhead these efforts in its next 100 years.

**Eldred D. Lesansee**, Pueblo/Hopi, is a Cultural Sovereignty Fellow. 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 also 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).



**In 2018, the Association gave funding to 7 Native Youth Summer Camps, serving 319 youth from Tribes all across Indian Country. This year, the Association is funding 10 Native Youth Summer Camps and is looking to grow our Summer Camp program!**

## Bears Ears Fight Continues

By Sam Hirsch and Leonard Powell

As regular readers of this Newsletter may recall, in 2017 five Tribal Nations (and a number of non-Tribal organizations) sued the Trump Administration in federal court in Washington, D.C., challenging the President's attempt to eliminate most of Bears Ears National Monument. The Hopi Tribe, the Navajo Nation, the Ute Indian Tribe, the Ute Mountain Ute Tribe, and the Zuni Tribe claimed that Trump's action violated the Antiquities Act of 1906, which presidents have invoked to protect many of the most historically and culturally significant Tribal landmarks, structures, and objects in the United States. The Antiquities Act, the Tribal Nations argued, empowers presidents to create national monuments—as President Obama did when he established Bears Ears—but not to reduce their size or abolish them, as Trump tried to do. The Tribal Nations also claimed that Trump's action violated the Administrative Procedure Act, the Federal Constitution's Property Clause, and separation-of-powers principles. On November 19, 2018, the Association and the National Congress of American Indians moved to file an *amicus* ("friend of the court") brief opposing the government's recent motion to dismiss the Tribal Nations' case. In an unusual move, the U.S. Department of Justice opposed the Association's filing.

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

The Association is glad that the court is focused on the scope of the President's authority under the Antiquities Act, which is the key issue at this stage, and looks forward to the opportunity to be helpful to the plaintiffs and the court as the case progresses.

Sam Hirsch and Leonard Powell are attorneys at Jenner & Block LLP who represent the Association *pro bono* in this litigation. They can be reached at [shirsch@jenner.com](mailto:shirsch@jenner.com).



**Bears Ears, Southeastern Utah**  
Photo from CNN.com

## Cultural Sovereignty Fellowship Program Updates

2018 was our first year for the Cultural Sovereignty Fellowship Program at the Association. The Fellowship provides recent graduates of an undergraduate, graduate or other professional degree to build their resume and gain experience in Indian Country policy, law and the organization's programs to support Cultural Sovereignty.

Our first Cultural Sovereignty Fellow, Jessica Lee, has just left us to go to Law School at the University of Arizona College of Law in Tucson, Arizona. 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. Jessica is receiving a full scholarship at the University of Arizona and will be studying under renowned authors and professors Robert A. Williams, Jr. and Rebecca Tsosie. We are so proud of you Jessica! We know that your work as a Fellow has supported your successful efforts towards growing your advocacy skills and fulfilling your dream of being an Indian Country attorney. Keep working hard and we will see you after Law School!

The Association will soon be announcing two new Cultural Sovereignty Fellows, who will join Eldred D. Lesensee for the remainder of his Fellowship sometime this summer. We look forward to having our new Fellows to help us push the envelope in Native American advocacy, programs, policy and law!

# An Introduction to Historical Trauma and the Importance of Culture

By Eldred D. Lesensee, *Cultural Sovereignty Fellow*

In the second half of the 20<sup>th</sup> Century, special attention was placed on the experiences of Holocaust survivors and their descendants. Questioning whether intergenerational transmission of psychological trauma exists for the survivors and their descendants, clinicians and researchers coined and developed the theory of historical trauma. Broadly defined as “cumulative emotional and psychological wounding across generations,” historical trauma is the product of massive group trauma resulting from pervasive and cataclysmic events.<sup>2</sup> This form of trauma can be measured by unresolved grief and loss, which can span over one's lifetime through to subsequent generations.<sup>3</sup> Although only recently utilized by researchers to explain the generational experiences of Indigenous Peoples in the U.S., historical trauma is a reality today in Indian Country – grown out of assimilation, termination and patriarchal policies the U.S. has and continues to affirm.

For centuries, Indigenous Peoples have endured policies, attitudes, and tragic events that have resulted in the loss of countless lives, ancestral homelands, culture, religion, language, history, and other ancestral knowledge bases. From forced and violent assimilation to the continued mockery and misappropriation of cultural identities, this phenomenon has manifested itself in centuries-worth of unresolved grief that Indigenous Peoples still manifest in their communities. Common effects of historical trauma and this unresolved grief for Tribal communities have included the breakdown of traditional families and governance systems as well as losses in language, community, traditions and ceremonies.<sup>4</sup> On an individual level, Indigenous Peoples have experienced loss of identity, low self-esteem, and depression, among other symptoms.<sup>5</sup>

Unfortunately, historical trauma has contributed to many socio-economic ills that Indian Country faces today. Ranked higher in health disparities than any other racial or ethnic group in the United States,<sup>6</sup> Indigenous Peoples face lower life expectancy as well as heart diseases, unintentional injuries, alcohol and substance abuse, and diabetes, among other health problems.<sup>7</sup>

Additionally, Indigenous Peoples are confronted with grave mental and emotional health issues, particularly suicide and depression.<sup>8</sup> According to the CDC's 2010 report, suicide was the eighth leading cause of death among American Indians and Alaska Natives with higher prevalence among youth 15 to 24.<sup>9</sup> The report does not mention the many socio-economic challenges Indigenous Peoples face both on and off the reservation, such as high unemployment rates, hate crimes and continued attacks from federal and state government policy makers. These challenges perpetuate the vicious cycle of challenges, which are passed on to the next generation.

Understanding that the well-being of Indigenous Peoples is at the heart of any effort to make instrumental change in Indian Country, Indian Nations must overcome this collective trauma to move their communities forward. Given the already therapeutic and cathartic nature of practicing one's traditions, ceremonies and language, these cultural practices allow effective avenues of community, family, and individual healing necessary to thoroughly address historical unresolved grief for Native Nations.<sup>10</sup> For instance, many, if not all Tribes, have had specific healing ceremonies for those who have seen warfare and other traumatic events. These healing ceremonies provide a way to embrace one's feelings in order “to regain personal wellness [as well as] the power of community self-determination.”<sup>11</sup>

From a more clinical standpoint, to overcome historical trauma is to reduce emotional suffering. According to the renowned Indigenous scholar Dr. Maria Yellow Horse Brave Heart, this healing is done by “developing culturally responsive interventions driven by the community to improve the quality of life, specifically behavioral health and well-being.”<sup>12</sup> The overall goal is to restore and empower Indigenous Peoples through this method of community-led cultural interventions so they may reclaim their traditions, traditional knowledge, and defend their cultural sovereignty. Culture can and does resolve intergenerational collective trauma and grief.

Additionally, physical culture – such as ancestral

## **An Introduction to Historical Trauma, *continued.***

remains and burial belongings, cultural and religious objects – holds significant value for overcoming historical trauma. Since colonial arrival in the Americas, Indigenous Peoples' physical cultural heritage has been stolen, looted, trafficked, and displayed by non-Natives without free, prior and informed consent.<sup>13</sup> Since looting began, Tribal Nations have fought to repatriate their cultural heritage as a human right. These objects not only have a physical role in ceremony, tradition, and practice, they also remain a vital part of beliefs, religions and cultures today, and are necessary to maintain those beliefs, religions and cultures. International human rights law recognizes the rights of Indigenous Peoples to maintain and protect cultural heritage.

With the goals to protect sovereignty, preserve culture, educate youth, and build capacity, the Association on American Indian Affairs has fought to defend Native American cultural sovereignty. Since its earliest beginning defending Pueblo Indian land rights in 1922, the Association has fought to strengthen and revitalize cultural practices to support the healing of Indian Country. Understanding that without culture, Native Americans would not be able to live as distinct and sovereign peoples, the Association has been a national advocacy leader for Repatriation, Sacred Sites Protection, Indian Youth and Child Protection, Languages, Treaty Rights,

Scholarships and Summer Camps. As the Association embarks on its next 100 years, we will work tirelessly to continue to defend Native American Cultural Sovereignty and provide programs and education to heal from historical trauma.

### **Endnotes**

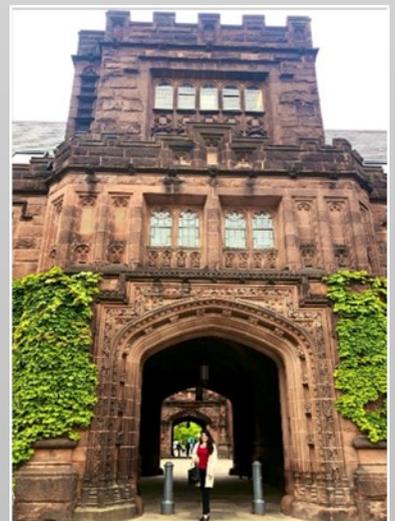
- 1 Kellerman, N.P., "Psychopathology in children of Holocaust survivors: a review of the research literature," Israeli Journal of Psychiatry Related Science (2001) 36–46.
- 2 Maria Yellow Horse Brave Heart, Ph.D., Lemyra M. DeBruyn, Ph.D., "The American Indian Holocaust: Healing Historical Unresolved Grief," American Indian and Alaska Native Mental Health Research: The Journal of the National Center (UC Denver, 1998) 60.
- 3 Maria Yellow Horse Brave Heart, Ph.D., et al., "Historical Trauma Among Indigenous Peoples of the Americas: Concepts, Research, and Clinical Considerations," Journal of Psychoactive Drugs (2011) 283.
- 4 See note 2 at 66.
- 5 See note 2 at 67–68.
- 6 See note 3 at 283.
- 7 <https://www.ihs.gov/newsroom/factsheets/disparities/>.
- 8 See note 3 at 282.
- 9 U.S. Department of Health and Human Services Substance Abuse and Mental Health Services Administration, "Suicide Clusters within American Indian and Alaska Native Communities: A Review of the Literature and Recommendations" (2017).
- 10 See note 2 at 75.
- 11 See note 2 at 74.
- 12 See note 3 at 288.
- 13 U.S. Government Accountability Office. "Native American Cultural Property: Additional Agency Actions Needed to Assist Tribes with Repatriating Items from Overseas Auctions," GAO-18-537 (2018), 5.

## **The Association's 100 Years of History**

of the Association's records since 1922 are housed at Princeton University's Mudd Manuscript Library. Much of the Archives are digitized and available online. But documentation after the mid-1980s must be researched in person at the Princeton Library. In order to fund this research, the Association received a \$1,000 competitive grant from the Princeton Friends of the Library that provided a one-week paid trip to Princeton for scholarly use of the Archives so that the Association could continue its efforts to share its immense history. The Association sent Jessica Lee, its Cultural Sovereignty Fellow, to do this historical research.

During the first week of May, Jessica surveyed the documents from the non-digitized portion of the collection, while reserving her evenings for taking in Princeton's picturesque campus. Since her return, she has compiled a nearly thirty-page long timeline of the Association's history. Jessica's research will aid in the process of creating a centennial book about the Association's 100-year history from assimilation to self-determination to be written by well-known legal scholar, Matthew Fletcher. The book will be published in its centennial year of 2022.

In 2017, the Association began taking steps to col-  
late its nearly century-long history. Nearly the entirety  
of the Association's records since 1922 are housed at Princeton University's Mudd Manuscript Library.



**Jessica Lee at Princeton**

## 70 Years of Educating Youth

Shortly after its creation in 1922, the Association endured, along with the rest of the country, significant and overwhelming financial burden caused by the Great Depression. A severe lack of funding in the mid-1930s left the Association's President Oliver La Farge with a choice – to shut down the organization or continue to fight. His dedication to advance the right of Native Americans pushed him to keep the organization running out of his own home while supporting himself with freelance writing. Although the organization struggled to keep up their momentum in the 1930s, the Association reemerged after the conclusion of the devastating financial recession with more fervor than before. In the 1940s, they added new initiatives, one of which was aimed at supporting Native youth who were seeking out higher education.

Florence Ivy Begay, Navajo, was the Association's first scholarship recipient. In February 1947, the Association partnered with Sarah Lawrence College in Bronxville, New York to offer a four-year scholarship which would cover full tuition and housing for a Navajo student. When Florence graduated high school, she was one of only three people in her school's history to complete all four years with straight A's. She aspired to become a doctor so that she could serve her Navajo community. When she was offered this generous scholarship, she joyfully accepted. However, an event occurred that interrupted her journey. Florence was travelling through Amarillo, Texas when she was forced to sit at the back of the bus. Florence was outraged by the segregation she witnessed in Texas. As soon as the bus reached Oklahoma City, she terminated her journey and enrolled in Arizona State College. Florence's story made national news having been featured in newspapers and radio shows across the country including the New York Times and Washington Post.

In 1948, the Association began the process of formally organizing its scholarship program. They undertook a survey to better understand the amount and the scope of the opportunities that were already open to Native Americans for college, technical, and professional training. The survey concluded that more needed to be accomplished to make advanced education

available to all Native Americans rather than just exceptional students, including average college students whose white counterparts often had a much better chance at obtaining higher education and specialized training. Furthermore, the Association noted that there was no central place in which complete information was available on advanced educational opportunities for Native Americans. Therefore, the Association published in their journal *The American Indian* a list of all funding opportunities they could find and urged people to contact them if they knew of more, so that they could publish and circulate further information.

The Association continued to grow its scholarship program in the 1950s by establishing an Education Committee, and further establishing a subcommittee called the Scholarship Committee whose first meeting was held in October 1955. The Scholarship Committee included influential figures, one of whom was Ella Deloria, who was "one of the first truly bilingual, bicultural figures in American anthropology, and an extraordinary scholar, teacher, and spirit who pursued her own work and commitments under notoriously adverse conditions." Her nephew was Vine Deloria Jr., a well-known scholar and intellectual.

The Association's scholarship program was wide reaching. They received letters and applications from across Indian Country. One student, Joe Louis Jimenez from Nambe Pueblo, wrote a letter of appreciation to the Association in 1959: "Let me tell you that what you have granted me will not in any way be a bad investment. Gosh, if you could understand my Indian language, I would thank you in that language, for the reason I feel that the English-speaking peoples have not made a word or words to express the appreciation that I have for your kind and tremendous aid. Now I can not only pay for a number of things, but also feel like a tree whose branches are being blown from side to side but can depend on the strong roots holding it firmly and steadfastly to the ground."

The Association granted on average about forty scholarships per year until 1960. In that year, the organization partnered with the Congregational Church for Scholarships to Indians with the set objectives of awarding more scholarships, en-

## Member Highlights: Building a Community of Giving

**Beverly J. Weiss** has been a committed member and donor of the Association since the early 1980s. She was first introduced to the organization by Wilma Mankiller, a Cherokee Nation activist who served as the first female Chief of the Cherokee Nation from 1985 to 1995. Mankiller came to speak at Beverly's campus where she was working. Impressed and inspired by her, Beverly spoke at length with Mankiller regarding her accomplishments for her community. It was then that Mankiller suggested she contact the Association on American Indian Affairs in order to pursue her interest in Native American advocacy. Because of Beverly's long career in education and her belief in its ability to transform lives, she has been a strong supporter of the Association ever since.



**Beverly J. Weiss**

Having grown up in rural Ohio during the Great Depression, Beverly began her educational career in the U.S. Nurse Cadet Core before becoming an accomplished advocate for education with a Ph.D. in developmental psychology. She not only had a 20-year career in nursing while earning her bachelor's and master's degrees, but beginning in 1973, had another 20-year career at a state college in Massachusetts as a teacher and retired as Professor Emerita. Beverly's passion for helping others is illustrated through both her work on the campus as a student advisor, and her volunteer work in the community such as advocating for special needs students in schools and consulting with teachers in elementary and pre-schools.

Today, Beverly serves as a liaison to the League of Women Voters, is on the Committee for Lifelong Learning, and is co-chair of the Book Club within her retirement community in Arizona. For 67 years she and her husband were partners, encouraging and supporting each other at home and in their careers. Her two children live nearby and continue to brighten her days.

The Association is honored to highlight Beverly, a donor and supporter of the Association for almost four decades!

---

### 70 Years of Educating Youth, continued.

couraging and counseling the scholarship recipients, providing information on additional grant and scholarship opportunities and disseminating that information widely. Tillie Walker, a Mandan Hidatsa woman, became the Director of the program. She travelled extensively throughout the country, visiting schools and reservations to inform Native youth about scholarship opportunities available to them. This partnership became known as the United Scholarship Service and it was hugely successful – awarding upwards of 120 scholarships per year.

Throughout its history, the Association has created many scholarships named for its donors or in memory of special individuals who represent strength, perseverance and fortitude. Some of those individuals that have been memorialized by the Association's scholarships have been: **Ragna Homberg—Norman M. Crooks—Emilie Hesemeyer—Allogan Slagle (Keetoowah)—David Risling (Hoopa/Karok/Yurok)—Adolph Van Pelt—Florence Young—Elizabeth and Sherman Asche—Owanah Anderson (Choctaw)—Mary Hemenway.**

The Association's current scholarship program provides a scholarship for Fall and Spring semesters until the student graduates, as long as the student maintains a 2.5 grade point average and maintains status as a full-time student. In the past four years, the Association has awarded 206 scholarships to 78 Native undergraduate and graduate students. The Association will continue this over seventy-year-old legacy program and is grateful for donors and contributors who believe that protecting sovereignty, preserving culture, educating youth and building capacity requires a higher education!

## Native Youth Summer Camps are Important for Healing Indian Country



There is significant research that suggests Native youth who are connected to their culture fare better mentally and emotionally than those who are not. By providing funding and support for Native Youth Summer Camps, the Association has been able to protect sovereignty, preserve culture, educate youth and build capacity.

The Association began funding summer camps back in 1963. Its first summer camp constructed of three log cabins for the Oglala Sioux of Pine Ridge summer camp. Throughout the 1980s, the Association provided continuous funding for the Indian Youth of America (IYA) Summer Youth Camp. The IYA Youth Camp Program was established in order to provide a unique opportunity for Native Youth from Urban and Tribal communities to come together during the summer months to participate in educational and cultural activities. The Association saw this camp as one of its first opportunities to provide consistent annual funding for a Native Youth summer camp that promoted the importance of cultural protection.



Since these first grants were distributed, the Association has built its Native Youth summer camp funding into a successful annual program. For decades now, the Association has been offering opportunities for Tribes and Native-run organizations to receive small grants to support Native Youth Summer Camps that teach about language, culture, wellness, and nutrition. Since 2003, the Association has provided over \$200,000 worth of funding to 99 Native Youth Summer Camps. In addition, the Association loves seeing how its funding contributes to the success of the camps and therefore asks camps to send photos, videos and reports illustrating the positive impact they are having on Native youth. We have been very grateful for annual funding from the Ben Plucknett Charitable Trust!



Currently, the Association sees a strong need to develop a consistent national program throughout Indian Country that will address self-advocacy and build the Native youth voice. In doing so, it will help youth develop leadership skills that will support Tribal sovereignty and self-determination while fulfilling the vision of creating a world where Native American cultures are lived, protected and respected. The Association is looking to build partnerships that will support its vision to develop this annual national opportunity to Native youth.

# Support the Next 100 Years of Cultural Sovereignty

## Make A Difference

Be a part of investing in the Original Indigenous Peoples' sovereignty, culture, education and capacity.

To better serve the changing needs of Indian Country into the next 100 years, the Association must continue to build sustainability. In order to tackle this goal, we created our **100 Year Cultural Sovereignty Campaign**.

There are two ways to participate in the Campaign:

### 100 months for 100 years

Commit to the Association monthly in whatever amount you are comfortable with for the next 100 months. This will help the Association build a sustainable source of funding that will support our efforts.

### 100 Year Legacy Council

The Association is looking for 10 special Legacy Donors to help us build a \$10 million endowment to serve Indian Country for the next 100 years. Each member of the 100 Year Legacy Council will give \$250,000 every year for the next four years (or \$1 million total) to build the sustainable endowment. These 10 donors will forever be enshrined as our **100 Year Legacy Council**. Please contact us at [general.aaia@indian-affairs.org](mailto:general.aaia@indian-affairs.org) to become a part of our Legacy.

### Become a Member, Volunteer and Provide In-Kind Services

For \$35 per year, you can become a member of the Association and be a part of its governance and receive newsletter and other alerts. In addition, the Association has volunteer opportunities for public affairs, legal, accounting, and project specific expertise. Be a part of advocacy in Indian Country by donating your time and effort to changing lives on the ground, preserving culture, and supporting strong Tribal governments.

**Please tear out to mail in your contribution or go to [Indian-affairs.org](http://Indian-affairs.org).**

---

## ASSOCIATION ON AMERICAN INDIAN AFFAIRS

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

**Enclosed is my Gift of:**  \$25  \$50  \$100  \$125  Other \$ \_\_\_\_\_

With your gift of \$35 or more, you also become an annual MEMBER and will receive newsletters, calls to action and share in other information and opportunities for advocacy!

Name: \_\_\_\_\_

Street: \_\_\_\_\_ City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Email: \_\_\_\_\_ Phone Number: \_\_\_\_\_

Check enclosed. Please make payable to AAIA.  Visa  MasterCard

Credit card donation in the amount of: \$ \_\_\_\_\_  Discover  Bank Debit

Name as it appears on the card: \_\_\_\_\_

Signature: \_\_\_\_\_

## ASSOCIATION ON AMERICAN INDIAN AFFAIRS

966 Hungerford Drive,  
Suite 30-A  
Rockville, Maryland 20850

240-314-7155

general.aaia@indian-affairs.org

**DONATE AT**

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

**Volume 184 | Spring/Summer 2019**



**You are Invited!**

### **2019 Fifth Annual Repatriation Conference – Healing the Divide**



The Association on American Indian Affairs invites you to attend the Fifth Annual Repatriation Conference – Healing the Divide on **November 12-14, 2019** at the Fort McDowell Yavapai Nation's We-Ko-Pa Resort & Conference Center in Fountain Hills, Arizona.

This year's three-day Conference will provide dynamic panels, breakout sessions, workshops, and training to raise levels of understanding and awareness among Tribal and non-Tribal actors about Repatriation and its importance to healing the historical trauma that Indian Country continues to face today. Understanding that everyone that works in Native American Cultural Heritage must undertake efforts to learn and heal, the Association welcomes all to support Native American Cultural Sovereignty, build community, and engage in respectful dialogue to heal, learn and share together. Your presence and voice are appreciated and needed. To get involved, visit:

[www.indian-affairs.org/repatriation\\_conference.html](http://www.indian-affairs.org/repatriation_conference.html)