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ASSOCIATION ON AMERICAN INDIAN AFFAIRS *News on Indian Affairs*

Volume 188 – Spring/Summer 2021

As We Have Always Done

By Colleen Medicine

I was honored to be born into a loving family that provided me with the support and guidance I needed to grow up brave, steadfast, and fierce. When I was younger, I knew that something was different about me. I did not learn the same way my peers learned, and it seemed I did not care about many of the same things that my peers cared about. I was always rooting for the underdog and sticking up for kids who were the target of bullying, even though I was often the target of bullying myself. I would argue with teachers about lesson content, and I questioned the use of authority from school administrators and other authority figures in my life. I never sat silent when I believed that injustice was happening around me. I was an older spirit in a young body and experiencing a lot of difficulty understanding my place in the world. So I spent a lot of time outside on the Earth by myself among the trees! Each day the sky was still blue, the grass was green. The sun rose each day and the moon came to take its place each evening. The days passed like that, and I grew up enough to graduate high school and head to college. During my college years, I continued to stand up for what was right and that led me to participating in my first repatriation.



To me, repatriation has always meant bringing back the things that are sacred—Ancestors, objects, language, land, ceremonies, ways of knowing, traditional art, and the many other things that have been stolen, taken, or removed from our communities. My first introduction to repatriation was in 2010 when Central Michigan University repatriated 144 Ancestors to the Saginaw Chippewa Indian Tribe of Michigan. At that time, I was just a sophomore on campus and barely surviving. I did not have any type of ceremonial skirt to wear, nor did I have

any ceremonial items to bring with me, but something kept pushing me to attend the repatriation ceremony anyway. Through this repatriation and recommitment to the Earth Ceremony, all 144 Ancestors were lovingly placed back into the womb of our Mother Earth, where they would be safe to continue their journey never to be disturbed again. The Ancestors were carried in boxes from campus to the Tribe's Nibokaan Cemetery, which is just under a 5-mile walk. I held one side of a box, while my best friend held the other side, and we silently carried the contents of the box for the final journey to the Nibokaan Cemetery.

I remember holding back my tears. I felt embarrassed because I did not have a ceremonial skirt, any ceremonial items, or any gifts to offer the Ancestors. I felt sad because our Ancestors were inside boxes, and I felt

curious because I had no idea what was happening spiritually or physically to the Ancestors or to all of us participating. Throughout all my wandering thoughts, I could hear the faint voice of a woman in my head. Her voice was calm and soothing and gave me strength to keep walking. I felt like she was wrapping me in a blanket of love.



Lake Michigan sunset

I do not know what, if any, Ancestral remains were in that box or if it was just objects, but I do believe in my heart that I connected with the Ancestors and was chosen in those moments for my next path. It would be another two years of my undergraduate degree and working within an all-Native substance abuse treatment center before I returned home to my Nation. I was eager to start working for my Tribe—the Sault Ste. Marie Tribe of Chippewa Indians. Over the course of the next eight and a half years, I was able to work across multiple sectors within my Tribe's government, including suicide prevention, cultural repatriation, and finally in our language and culture department. I also had the privilege to work with the perinatal opioid program at the Inter-Tribal Council of Michigan. Most recently, I have been honored to work for the Association on American Indian Affairs helping guide the work relating to our core programs.

All that experience gave me a decade of working on behalf of and within Indian Country. I wear that experience like a badge of honor, because it really is an honor to serve the People. I also wear it like a bullet proof vest because I know the amount of trauma, pain, and sadness I have witnessed in the last ten years. The road is often lonely when you are working to better Indian Country and advocate for better outcomes within Indian Country.

Ten years ago, I would have never believed I would have been doing this work—repatriating the physical remains of the people who came before me. I was

fortunate to have amazing leaders, teachers, and Elders who helped teach, guide, and prepare me. It is not easy to prepare your spirit and mind to travel and collect the Ancestral remains of the ones who came before you. It has always been hard for me to reconcile that the Ancestors once lived and loved on the same lands as me. These were real, tangible people that saw the same beautiful things as I do today. The sky was blue for them, the grass was green. The sun rose every morning and the moon came to take its place each evening. Now we (in this time) must go reclaim and repatriate their remains from the basements and boxes where our Ancestors have been kept. We must feel and process the pain, indignities, and atrocities that they experienced. We must see the awful ways in which our Ancestors are stored in inadequate storage containers, unorganized, and uncared for. We must lovingly speak to them in our beautiful language and do the best we can to walk them home, so they can finish the journey that they once started. We prepare for these things personally and professionally, with the support of the community and all those that are involved. Still these moments are never easy. I do, however, still always feel their love—not just during ceremony but I feel the Ancestors always shining down on us.

We must lovingly speak to them in our beautiful language and do the best we can to walk them home, so they can finish the journey that they once started.

I remember working so hard to prepare for repatriations and the subsequent ceremonies, but the very next day I was always expected to go back to my desk and back to the grind. The colonized work system often does not allow for acknowledging spiritual protocols. We do not get time to rest our spirits from the trauma that we just encountered. We often do not get time to grieve the process whether its repatriation or something else. We keep waking up unhealed from the day before and then go to work, only to get beaten up again. The days are long, endless, and tiresome. We constantly must fight for seats at the table, sometimes fighting to even catch a glimpse of the table at all. We must try to get decision makers to understand the importance of bringing the Ancestors home and to see the value in language and culture. It hurts to feel so beat down all the time and it hurts to constantly justify the importance of this work. Nonetheless, I believe we keep getting up because we look to the future generations and know we must do better for them.

The Association leads the charge to hold non-compliant institutions accountable, to advocate for new laws and policies, and to provide Tribes with technical assistance and resources so they can be successful to quickly and intentionally bring their

It hurts to feel so beat down all the time and it hurts to constantly justify the importance of this work.

Ancestors home. It is so important and meaningful to be part of the work that the Association does, but it is still work that sits heavy on my heart and spirit many days. It hurts knowing that there are still over 116,000 Ancestors in museums, that we know of, waiting to come home. It is tiresome to keep advocating each single day for the same actors to follow the Native American Graves Protection and Repatriation Act (NAGPRA) and return our stolen Ancestors and objects. It is atrocious to see non-compliant institutions creating NAGPRA toolkits and presenting at conferences on NAGPRA though they have done very little actual NAGPRA work and still have Ancestors and objects sitting on their shelves. How disturbing that after 30 years, there are still institutions that are unaware, or worse, willfully non-compliant. Sometimes it feels like those institutions just do not give a damn at all – their financial and academic interests are more important to them than our relatives. I see institutions assigning importance on power and profit, over the importance of people.

The institutional and systemic racism are felt each day. The effects of colonization and assimilation are felt each day. We wake up with this agonizing sadness and we go to bed with the same pit in our stomachs each day. There is a lot of emotional labor that comes at a personal cost for many of us working in Indian country—that can be time lost with your family, sadness, guilt, shame, trauma exposure, stress, and a variety of other consequences of the work that we do. Those of us who work in Indian Country know this burden all too well. We carry the silent burden, the weight of historical trauma, and a lifetime of trauma exposure. I do believe that this was done by design. It feels like an institutional and societal approach to passively continue to carry out the mission of past, egregious federal Indian policy by continuing to cause harm to our communities,

by placing so much undue burden onto our people whether it is done knowingly or not.

Still, we have so much resiliency and grace within our spirits. We carry this burden now, in the hopes that future generations will carry less of this burden. It is one of our greatest honors to care for those who have come before us, and to be sure we care for those who will come long after us. We are doing the work that our Ancestors initiated for us, and it is our inherent responsibility to keep going—even when the burden feels just so heavy. I see so many others getting up each day and stepping into the arena, only to get beat down. I see you showing up the next day despite the bruises. I believe you are all worthy of the highest honors within our communities.

It's like the greatest love story that happens each day.

There is a lot of bravery and courage in knowing and remembering that we wake up each day and the sky is blue, the grass is green. The sun rises each morning, and the moon comes to take its place each evening. The same repetitive act of creation that happened long ago when the Gede Anishinaabek (Ancestors) were here is the same act of creation that will happen long after we are gone. This connects us to the past, present, and the future. We are a small, but important piece of this creation. It's like the greatest love story that happens each day. What a tremendous act of love that creation gives us each day just by showing up. So, despite the burden of centuries of colonization, historical trauma, and ongoing trauma exposure, we show up each day to greet the sun just as the moon says her farewell for the day, pull on our protection, and charge into the arena to demand a better present and future for Indian Country. I cannot believe that I have this incredible honor of caring for the Ancestors. It still is the greatest honor of my life.



Colleen Medicine is a citizen of the Sault Ste. Marie Tribe of Chippewa Indians and her family roots come from Mackinac Island, Michigan. She is the Program Director for the Association on American Indian Affairs. Colleen has spent her entire career working within Indian Country and has held several positions within Tribal governments and non-profits. Colleen holds a Bachelor of Science Degree in Public Administration, with a minor in American Indian Studies from Central Michigan University. Colleen also holds a Master's Degree in International Administration with a focus on International Repatriation, also from Central Michigan University. Colleen is also very proud to be an Indigenous Breastfeeding Counselor and a lifetime Anishinaabemowin language learner.

Brackeen v. Haaland Update:

The Fifth Circuit Court of Appeals Upholds Portions of the Indian Child Welfare Act, Declares Others Unconstitutional

By Sam Daughety and Rose Petoskey



The Fifth Circuit Court of Appeals recently issued its long-awaited decision in *Brackeen v. Haaland*, a lawsuit brought by the States of Texas, Louisiana and Indiana, along with non-Indian prospective adoptive parents, seeking to have the Indian Child Welfare Act declared unconstitutional. Among other things, these plaintiffs argued that ICWA discriminates on the basis of race and illegally “commandeers” state agencies. A federal district judge in Texas initially declared the Act unconstitutional, but a split panel of the Fifth Circuit Court of Appeals reversed that decision in 2019. A larger “en banc” sixteen-judge panel of the Fifth Circuit then took up the case, and heard oral argument in January 2020. As readers will recall, the Association along with other national Native organizations and hundreds of individual Tribes joined *amicus curiae* (“friend of the court”) briefs to defend ICWA at every stage of the case as it has proceeded through the federal courts.

On April 6, 2021, the Fifth Circuit finally issued a lengthy, complicated, and fractured decision—325 pages of convoluted and interrelated holdings, spread out over eight separate opinions. Distilled to its essence, a majority of the court narrowly upheld the constitutionality of key components of ICWA and the federal regulations implementing it, as well as confirming Congress’s authority to enact legislation that protects and benefits Indian Tribes and Native peoples. Writing for this majority, Judges Dennis and Costa, clearly benefitting from the *amicus* briefs filed by the Association and others, wrote a detailed and thoughtful analysis of the history of Tribal, federal, and state relations concerning Native children and the continuing importance of ICWA in protecting Indian Tribes and families.

However, a majority of the court also declared (again, narrowly) that three provisions in ICWA, along with their implementing regulations, violated the Constitution. Writing for this separate majority of the court, Judge Duncan found that these provisions—the “active efforts” and “qualified expert witnesses” requirements, as well as a child placement recordkeeping requirement—impermissibly commandeered state agencies. This majority also found that the provision in ICWA’s regulations requiring a universal “clear and convincing” standard of proof for state courts to deviate from ICWA’s placement preferences similarly commandeered state officials. Finally, the court evenly split as to a number of other challenged provisions; technically, the district court’s decision holding these provisions unconstitutional is affirmed, but sets no precedent, and no other court is bound by these determinations.

It is very important to note that the Fifth Circuit’s decision is quite limited in terms of applicability. As a general matter, decisions from a federal circuit court of appeal are binding only on federal courts within the circuit (here, federal courts in Texas, Louisiana, and Mississippi). This also means that no state family court (where the vast majority of ICWA cases are heard every day) is required to follow the Fifth Circuit’s decision. Nor are Tribal child welfare proceedings affected by the case.

The case is not over yet, though. Any of the parties can petition to the United States Supreme Court to hear the case, and the fact that the Fifth Circuit declared certain provisions of the Act unconstitutional increases the likelihood that, if petitioned, the Supreme Court



would accept the case. All of this means that there will likely be a future opportunity—and a future need—to support and defend ICWA, and the Association will be there to do so alongside Tribes and Tribal leaders across the country.

Sam Daughety is Counsel and **Rose Petoskey** (Grand Traverse Band of Ottawa and Chippewa Indians) is a Managing Associate at Dentons US LLP. They assist the Association on the Brakeen v. Haaland case. Sam may be reached at samuel.daughety@dentons.com, and Rose may be reached at rose.petoskey@dentons.com.



Understand the Facts About the Importance of the Indian Child Welfare Act!



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, and 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 developed certain priorities needing change – which directly led to the provisions of ICWA.

Needless to say, the Association has been defending ICWA with all of its might. Even 40 years after ICWA, there are many states who 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 high 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.

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 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. ICWA was meant to provide protections against this systemic bias and reduce the flow of Indian children into these systems.

Scholarships: Strengthening Youth Dedicated to Their Native Nations

The Association on American Indian Affairs is not only the oldest non-profit serving Indian Country, but we also have the oldest scholarship program – since 1947 – for undergraduate, graduate and professional degree-seeking Native students. In order to support the Association's vision is to create a world where diverse Native American cultures and values are lived, protected and respected, our scholarships connect to students who are committed to their own Native Nations and developing a career tied to Indian Country.

Our scholarship currently provides \$750 per semester for each scholar until they graduate as long as they remain full time, and keep their grade point average at 2.5 or higher. We are currently able to fund 20 students per semester utilizing our scholarship endowment and additional contributions from donors. Since 2015, the Association has awarded 264 scholarships to 102 Native undergraduate and graduate students.

For Spring 2021, the Association has welcomed 10 new scholars and 10 returning scholars – all of them are connected to their Native Nations and desire to work with their Nations and within Indian Country when they graduate.

- **William Allread** - Choctaw Nation of Oklahoma - Stanford University - Juris Doctorate
- **Jennifer Barnes** - Menominee Indian Tribe of Wisconsin – University of Wisconsin, Green Bay - Master of Social Work
- **DeShawna Begay** - Navajo Nation - University of New Mexico - Bachelor of Applied Science in Biology
- **Jordan Cheresposy** - Laguna Pueblo - Central New Mexico Community College - Bachelor of Arts in Business Management
- **Kellen Claymore** - Cheyenne River Sioux Tribe - Black Hills State University - Bachelor of Science in Psychology
- **Lake Crawford** - Osage - Yale University - Doctor of Medicine
- **Darian Jackson** - Spirit Lake Tribe - University of North Dakota - Bachelor of Social Work
- **Heather DeMoines** - Saginaw Chippewa Indian Tribe of Michigan – Central Michigan University - Master of Science in Business Administration

- **Shayla French** - Sault Ste. Marie Tribe of Chippewa Indians - Michigan State University - Bachelor of Arts in Media
- **Samantha Gourd** - Turtle Mountain Band of Chippewa Indians - University of Mary - Doctor of Education
- **Patrick James** - Navajo Nation - Northern Arizona University - Master of Arts in Elementary Education
- **Alexander Joe** - Navajo Nation - Fort Lewis College - Bachelor of Arts in Accounting
- **Sydney Ice** - Citizen Potawatomi Nation - Baker University Kansas - Master of Arts in Elementary Education
- **Taylor Keplin** - Turtle Mountain Band of Chippewa Indians - University of North Dakota - Bachelor of Science in Pre-Medicine
- **Lynn Martell** - Turtle Mountain Band of Chippewa Indians - University of North Dakota - Doctor of Philosophy in Psychology
- **Ashlee Olson** - Turtle Mountain Band of Chippewa Indians - Minot State University - Master of Science in Special Education
- **Chambreigh Onesalt** - Navajo Nation - University of New Mexico - Bachelor of Arts in American Indian/Native American Studies
- **Melissa Prince** - Tsimshian - University of Washington - Doctor of Medicine in Nursing
- **Desiree Quintana** - Santa Domingo Pueblo - Arizona State University - Bachelor of Arts in Nutrition
- **Marsha Uutela** - Menominee Indian Tribe of Wisconsin – St. Norberts College - Master of Business Administration

Please send good thoughts for a successful Fall semester to our current scholars! And let's not forget to celebrate our new graduates from Spring 2021!



Congratulate our Spring 2021 Graduates!



Jennifer Barnes is a citizen of the Menominee Indian Tribe of Wisconsin and graduated with a Master of Social Work degree from the University of Wisconsin in Green Bay. She was recruited immediately and is working in the health care industry to assist in building trust in BIPOC communities that are facing health care disparities and the impact of COVID-19.

"I would like to take the time to let you know how much I appreciate this scholarship. Your donation provides me a chance to further my academic success. This scholarship has helped alleviate added stress caused by my ability to pay for school. Your scholarship has allowed me to obtain an education to be an advocate on behalf of First Nations' people. As a graduate student, I have exhausted all of my FASFA and without this scholarship, I would have had to go in debt with student loans in order to complete my degree. I am humbled by your donation and I will pay it forward. Once again, THANK YOU!"



Kellen Claymore is a citizen of the Cheyenne River Sioux Tribe and graduated from Black Hills State University with accumulative GPA of 3.901 earning the highest honor of Summa Cum Laude. Kellen received a Bachelor of Science, double majoring in Psychology and Sociology with an emphasis on Law and Justice. Kellen will continue on to a Master's degree program at the Hazelden Betty Ford Graduate School of Addiction Studies.

"I would like to express my gratitude for your generous scholarship. I am a recovering addict and alcoholic that has been clean for almost five years and am going after my master's degree so that I can start a program to help addicts and alcoholics get their lost souls back. This scholarship helped me eat and stay warm in the north country while attending college. 10,000 thank yous for your support of Native students."

Our legacy scholarship program is funded from an endowment invested to provide consistent funding. The contributions for the endowment came from the Elizabeth and Sherman Asche Memorial Scholarship Fund, the Homborg Scholarship Fund, and the Mary Hemenway Memorial Fund. Though the endowment does not fully pay for the scholarship program, additional monies are provided by our general operating account and special donors.

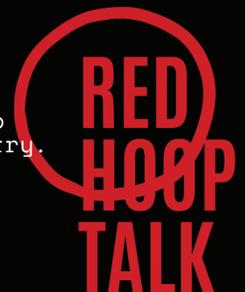
The Association is proud to have been able to provide some support for these students who have worked so hard to reach their goals. We have no doubt that they will significantly impact their Nations and Indian Country in the future!

Red Hoop Talk is our **Native News and Talk** show about how we stay #CloseToCulture.

Join our special guests, panels and open talking circles to hear how we work to protect culture and strengthen self-determination and sovereignty for Indian Country.

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Learn more at: Indian-Affairs.org/Red-Hoop-Talk



The Harvard Peabody Museum's History of Racism with Its Native American Collections

The Association on American Indian Affairs has been involved in protecting Native American cultural sovereignty since 1922. As a leader in repatriation – efforts to return and repatriate tangible cultural heritage that has been stolen, trafficked and collected throughout the world – the Association has played a vital role in the enactment of the National Museum of the American Indian Act (1989), the Native American Graves Protection and Repatriation Act or NAGPRA (1990), the Protect Patrimony Concurrent Resolution in the House and Senate (2016) and the Safeguarding Objects of Patrimony Act that is currently before Congress. In addition, the Association has been providing technical assistance and training to Tribes as well as museums. This year, we will be hosting our 7th Annual Repatriation Conference titled: Accountable to Our Past, Committed to Our Future, which will be an all-virtual training event held in November.

Museums are defined as any entity that has Native American cultural items and has received federal monies since November 16, 1990. This includes recent federal coronavirus pandemic relief funding.

Last year, the Association commemorated the 30-year anniversary of NAGPRA, which requires federal agencies and museums to inventory human remains and

associated funerary objects, and provide summaries of unassociated funerary objects, sacred objects and objects of cultural patrimony for the purpose of repatriation to lineal descendants and affiliated Native Nations and Native Hawaiian organizations. Currently, there are still 116,000 (reported) Native American Ancestors that have not yet been repatriated. A very important part of the Association's repatriation program is working to hold institutions accountable to NAGPRA by investigating compliance issues that Native Nations inform us about, and making those findings known.

Recently, we investigated complaints from Indian Country about Harvard University's Peabody Museum of Anthropology, which is "among the oldest archaeological and ethnographic museums in the world with one of the finest collections of human cultural history found anywhere." We found that Harvard still possesses 6,586 Native American Ancestors and 13,610 associated burial belongings. There are Ancestors from at least 37 out of the 50 states that represent nearly all the federally recognized Tribes in the United States. Unfortunately, despite the extensions of time that Harvard Peabody received from the Secretary of the Interior and over half a million dollars from NAGPRA grants alone, the museum has failed to affiliate those Ancestors with a Tribe or Tribes. Instead, we found that the institution worked contrary to law to make findings that these Ancestors are "unidentifiable." This is a category left when there is no identifying information with the remains. More than 96% of the almost 7,000 Ancestors have detailed geographic and other information that can be used to reasonably connect the Ancestors to Tribes – which is the low standard of proof required by NAGPRA.

Furthermore, we learned that Harvard was imposing unnecessary burdens on Tribes to provide more documentation for affiliation claims than what is necessary under the law. The museum will not make decisions denying affiliation, which leaves Tribes with no recourse to challenge their decision. Additionally, Harvard left Tribes to bear the burden of travel costs for consultations and repatriations. There were also instances where Harvard has refused to affiliate Ancestors and instead use the "disposition" process, which allows Harvard to retain the burial belongings the Ancestors were buried with. Other institutions with far less resources and with similar large collections have been more successful complying with NAGPRA than Harvard has.



The Association sent a letter to President Lawrence Bacow on February 21, 2021 asking that the following actions be taken immediately:

1. Hire an external Native American NAGPRA expert to develop a plan that includes affiliating the culturally unidentifiable Ancestors and their burial belongings to culturally affiliated Tribes, after Tribal consultation, and repatriate in a reasonable amount of time.
2. Repatriate associated funerary objects that were not returned under the disposition process and make it a written policy that Ancestors returned under the disposition process will always include burial belongings.
3. Publish their NAGPRA/repatriation process, if any, on a public on-line location and ensure that these processes are public and reviewable, and have been developed in consultation with Native Nations.
4. Issue a university-wide research moratorium on all Native American items. Any future request for research on any of these collections must require Native Nation free, prior, and informed consent as well as Tribal consultation.
5. Remove the ability to search sensitive cultural heritage, including Native Ancestral remains, burial belongings and sacred and cultural patrimony unless and until the institution has obtained the free, prior, and informed consent of the Native Nation affiliated with the items.

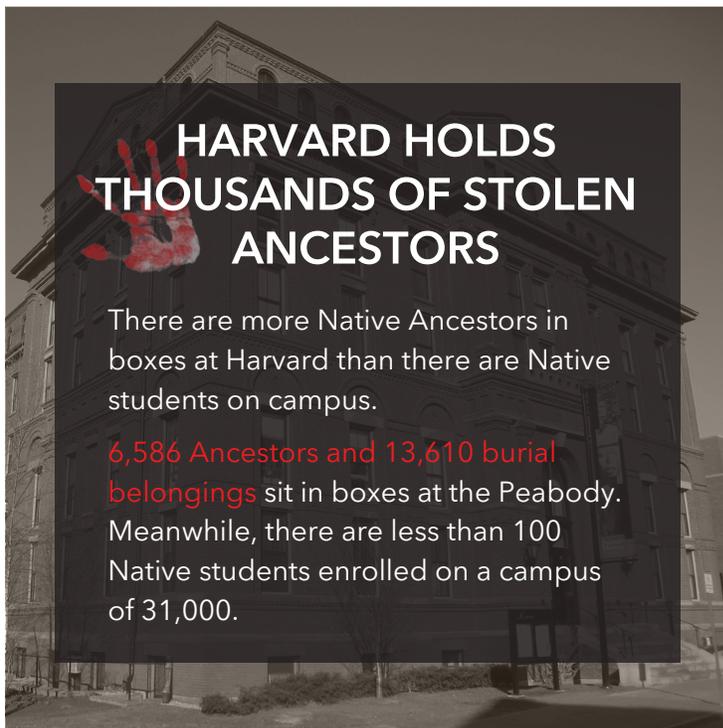
While waiting to hear a response from Harvard, the Association created a series of infographics, a google form for public support, and a social media campaign to bring awareness about Harvard's failures. To date, we have had just over 1,000 signatures from individuals who support our efforts in demanding that Harvard act and return Ancestors and objects.

We asked our respondents to share with us what they would say to Harvard University. Here are some of their responses:

- > "NAGPRA has been the law of the land for over thirty years. Your failure to comply with NAGPRA contributes to inter-generational and historical trauma of Native people and Nations, and is simply unacceptable."
- > "Your repatriation inactivity is immoral and embarrassing to alums."
- > "Harvard is not above the law."
- > "Harvard has a very poor reputation for NAGPRA compliance and respect toward Indigenous

communities, not only among Tribes, but also among major museums. Acknowledgement of these failings is not enough. Action is required now."

- > "Repatriation is the bare minimum and it is long overdue."



We received an official response from the Harvard Peabody Museum on March 25, 2021.

The letter stated that the Peabody Museum intends to return Native American Ancestors through the repatriation or disposition process, and that the museum is not the proper place for Native American remains. However, the letter only revealed one major institutional policy change for the implementation of NAGPRA: Harvard University and the Peabody Museum will now be returning burial belongings that were previously not returned during prior repatriations, as well as committing to returning funerary belongings during future repatriations under the disposition process.

We are very happy that so many burial belongings will be returned to Tribes, as this will help repair some of the harm that was caused by withholding them. However, it has not gone unnoticed that Harvard has so far failed to make any other institutional changes, including an institutional-wide moratorium on research of Native American collections, which could have easily and swiftly been implemented.

There is so much more that could be done to correct the colonial history of Harvard's collection practices and institutional racism that continues to plague Harvard. The Association will continue to advocate for change at Harvard and hold the institution accountable. We will not be silent about Harvard's failure to address its



institutional racism and failure to acknowledge how the institution has systematically ignored its legal, ethical, moral, and financial responsibilities to Native Nations.

You can learn more about Harvard Peabody's NAGPRA compliance on our website at <https://www.indian-affairs.org/harvard.html>, and fill out the form to provide your support for this movement. You can also learn more about why repatriation is so important for the health and welfare of Native Nations on our website: <https://www.indian-affairs.org/repatriation.html>.



Summer Camps Grow Stronger After Pandemic

The Association on American Indian Affairs has seen a resurgence in summer camp activity! Last year, the Association provided funding to only four summer camps that provided virtual programming and social distance measures. This year, we are providing grant support for nine camps:



- **Native Village of Eklutna** – Chugiak, Alaska
- **Nis'to Incorporated** – Sisseton, South Dakota
- **American Indian Child Resource Center** – Oakland, California
- **Young Warrior Society** – Nespelam, Washington
- **N.A.T.I.V.E. Program** – Sitka, Alaska
- **Oglala Sioux Tribe Vice Presidents Office** – Pine Ridge, South Dakota
- **Dióo Yazhí Day Camp** – Albuquerque, New Mexico
- **Husila Tribal Council** – Husila, Alaska
- **Sault Ste. Marie Tribe of Chippewa Indians** – Sault Ste Marie, Michigan

We look forward to hearing about their summer educational experiences in the fall!

The Association has been supporting Native youth summer camps for 58 years now, since 1963. Between 2003 and 2021 the Association has granted \$229,195 to 109 Native youth summer camps serving over 5,000 Native youth across Indian Country. Summer resources and education are so vital, and we are grateful for a regular \$6,000 donation from the Ben Plucknett Charitable Trust to fund camps that focus on health and wellness, as well as culture and language. Many of the camps also include programs that support food sovereignty with plans to teach fishing and harvesting. For this summer and last, the camps receiving grants are safely including Elders and community participation through social distancing and CDC recommended requirements for the coronavirus pandemic.

Be a Part of Our Family – Become a Member!

The Association on American Indian Affairs is a public non-profit member organization. Any individual can be a member of the Association, whether you are Native American or support the Association's vision, mission and goals. For only \$35 per year, you can show your commitment to Indian Country, be a part of the direction of the organization, and receive special publications, such as our Bi-Annual *Indian Affairs* Newsletter and other alerts.

WE NEED YOU – YOUR VOICE – YOUR COMMITMENT!

Go to www.Indian-affairs.org, hit the **MEMBERSHIP** button and become a member today!

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 99-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.

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.

TOGETHER we can make a difference!

ASSOCIATION ON AMERICAN INDIAN AFFAIRS

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

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The 7th Annual Repatriation Conference: Accountable to Our Past, Committed to Our Future

The Association on American Indian Affairs is excited to announce that the 7th Annual Repatriation Conference will be November, 3, 10, and 17, 2021. This will be a virtual conference again this year for everyone's safety and to increase accessibility.

Repatriation is the return of stolen and looted Ancestors, their burial belongings and other items of cultural heritage from museums, federal agencies, private collectors and dealers and from collections around the world. The repatriation of these items to their original peoples restores identity and cultural practices, and supports healing from historic traumas caused by federal policies that sought to eliminate diverse Native American peoples and their cultures.

We hope that you will join us and **consider sponsoring the conference to provide free registrations** to Tribal and museum practitioners, students and Elders! Learn more at www.Indian-Affairs.org/7thannualconference.html.

Please enjoy our new Repatriation Conference logo by Indigenous Artist Christian Bigwater who is Diné (Navajo) of the Kinlicheeni Clan (Red House-Zia) and born for the Totsonii Clan (Big Water). The new Repatriation Conference logo depicts a cycle and a "coming home" of artifacts that have left their original homelands. The Turtle represents the Earth and the Tipi represents Home. The feathers represent the journey. The moon cycles represent time. The random icons represent cultural heritage that was taken and now returned. No matter the distance or direction or amount of time passed, our Ancestors and their belongings will cross time and space to make their way home.

