

Indian Affairs

Members!

It's time once again for our annual meeting of members. See inside for details of the meeting. If you can, please come. If you cannot come to the meeting, we ask if you would please fill out the proxy form below and mail it to us.

SACRED LANDS
UPDATE

SCHOLARSHIPS!

WHO IS ALAN
TWO CROW?

SACRED
OBJECTS FOR
SALE

NEW SCHOLAR-
SHIP STAFF
MEMBER

PROXY

That I, _____, do hereby constitute and appoint Brad Keeler, President and Owanah Anderson, Secretary, agent for me in my name and stead with power of substitution, to vote as my proxy at the election of the Board of Directors of the Association on American Indian Affairs, Inc., and on such matters as may lawfully come up for consideration at its Annual Business Meeting on November 21, 2003, or any adjournment thereof, according to the number of votes I should be entitled to cast if personally present.

Witness my hand and seal:

Signature

This _____ day of _____, 2003



PUBLICATION Info

Indian Affairs is a publication of the Association on American Indian Affairs, which is published tri-yearly as a service to the members of the association.

Subscriptions are available to non-members at the rate of \$25.00 per year.

INDIAN AFFAIRS WRITERS:

Jack Trope
Tammy DeCoteau
Karenne Wood

Circulation: 28,000



Board of Directors

- **Bradford Keeler, President (Cherokee)**
- **Alfred R. Ketzler, Sr., Vice-President (Athabascan)**
- **Joy Hanley, Treasurer (Navajo)**
- **Owanah Anderson, Secretary (Choctaw)**
- **DeeAnn DeRoin, Nominating Committee Chair, (Ioway Tribe of Kansas & S.E. Nebraska)**
- **Wathene Young, Board Member (Cherokee/Delaware)**
- **David Risling, Board Member (Hoopa/Karok/Yurok)**
- **James Hena, Board Member (Pueblo Tesuque-Zuni)**
- **John Echohawk, Board Member (Pawnee)**
- **Jerry Flute, Board Member (Sisseton-Wahpeton Dakota)**

AAIA Staff

- **Jack Trope, Executive Director**
- **Tammy DeCoteau, Field Manager (Sisseton-Wahpeton Dakota)**
- **Wendy Scheffer Flute, Direct Mail Coordinator**
- **Anthony Guy Lopez, Sacred Lands Coordinator (Crow Creek Sioux)**
- **Karenne Wood, Repatriation Coordinator (Monacan)**
- **Sylvester Goodteacher, Accounts Payable (Sisseton-Wahpeton Dakota)**
- **Patsey Seaboy, Scholarship Coordinator, (Three Affiliated Tribes)**
- **Lisa Wyzlic, Executive Assistant, (Grand River Band, Ottawa)**

Association on American Indian Affairs

Executive Office:

966 Hungerford Drive, Ste. 12-B
Rockville, MD 20850
Phone: 240-314-7155
Fax: 240-314-7159
E-mail: general.aaia@verizon.net

Field Office:

PO Box 268
Sisseton, SD 57262
Phone: 605-698-3998
Fax: 605-698-3316
Email: aaia@sbt.net

Website: www.indian-affairs.org

The Director's Page

Jack Trope, Executive Director



Of 155 Native languages spoken in North America today, 135 are endangered. The majority of languages are spoken fluently only by elders. Younger members of the tribe may understand phrases, learn songs and otherwise have some limited knowledge of their language, but very few, if any, are fluent speakers. Within a generation, most of these languages will disappear as living languages if nothing is done. With the loss of the languages, a significant part of the many Native cultures affected will be lost as well. I have been told by many elders that there are subtle cultural concepts that simply cannot be translated into English.

The structure of a language can also reflect social mores and beliefs and influence how interactions take place within a community. For example, in Dakotah, the words “do”(if a male) or “ye” (if a female) signify that the speaker is finished speaking and that others may now commence speaking. Their use is reflective of a way of interacting where all have the opportunity to speak without interruption. When we converse in English, the cues we receive can be quite different.

In recent years, tribes have become increasingly concerned about the loss of language and have begun developing school-based programs to reverse this trend. However, there is a general consensus that learning words and phrases outside of a cultural and community context has not led to fluent language skills or the regeneration of languages in danger of being lost. School-based classes and curriculum certainly have a role to play in strengthening Native language skills, but using the language in a community and cultural context is critical.

The education-based programs that have proven to be most successful in creating fluent speakers have been immersion programs. Such programs must be community-based, designed and supported. There are some model programs across the country, such as Aha Punana Leo in Hawaii and the Piegan Institute on the Blackfeet Reservation on Montana.

What is significant about these programs is not only that students who have taken part in these programs have become fluent in their Native languages, but that they are totally bilingual and competent in English as well. Indeed, in general, the academic performance of students in these schools has exceeded that of students attending regular public schools in the same communities. Students in these programs have also become respected in their own communities because of their ability to speak their own languages which has had a positive impact upon their self-esteem and self-confidence.

For all of these reasons, in the last year and a half, AAIA has made language preservation one of our program priorities. As reported

Annual Meeting of Members

Thursday, November 20, 2003

Sofitel Hotel
45 West 44th Street
New York, NY

6:30-8:30 pm

Please join our Board of Directors in welcoming Patti Elofson, former Chairwoman and social worker for the Elwha Klallam Tribe, and Dr. William Harjo Bray Lonefight, Natchez (Muscogee), President of the Sisseton Wahpeton Community College as they talk about AAIA's work with them and their communities and the lasting impacts of this work. Patti will talk about the technical assistance received from AAIA in the formulation of an Indian Child Welfare Policy in Washington State. Dr. Lonefight will speak about the preservation of native language and specifically about the current joint AAIA/College Dakotah Language Preservation Project. Dr. Lonefight is also a former recipient of the AAIA/Norman Van Pelt Scholarship.

Sacred Lands Update



Left to right: Francis Brown (Arapaho), President of the Medicine Wheel Coalition; Jack Trope, Director of AAIA; George Sutton (Southern Cheyenne) Vice-President of the Medicine Wheel Coalition; Senator Ben Nighthorse Campbell; Susan Johnson, Tribal Liaison for the US Forest Service Regional Office, Denver; Steve Brady (Northern Cheyenne)

Photo by: Paul Moorehead, Chief of Staff for Senator Campbell

Momentum continues to build behind national efforts to protect sacred places. On June 11, Rep. Nick Rahall (D-WV) reintroduced legislation to protect sacred places. On June 18, the Senate Committee on Indian Affairs held its third oversight hearing on sacred sites and heard from several witnesses, including Steve Brady, a Northern Cheyenne member of the Medicine Wheel Coalition. On June 20, a National Day of Prayer for Sacred Places took place, not only in Washington D. C, but in a number of places around the country including California and the state of Washington.

During their visit to Washington, Mr. Brady and other Medicine Wheel Coalition members, Presi-

dent Francis Brown (Northern Arapaho) and Vice-President George Sutton (Southern Cheyenne), together with AAIA Executive Director Jack Trope, visited with a number of Senators and Executive Branch staff to discuss sacred lands issues in general and issues pertaining to the Medicine Wheel and Medicine Mountain specifically (see photo of meeting with Senator Ben Nighthorse Campbell above). At Senator Campbell's request, the Sacred Places Protection Coalition, of which AAIA is a founding member, is currently working on legislation to strengthen the laws pertaining to sacred places.

Director's Corner... continued from page 3

in Indian Affairs # , AAIA, working closely with the Sisseton-Wahpeton Oyate, has developed a Sisseton-based Dakota language program called "Dakota Iapi!" This two hour weekly class is held during the evening and is taught by a qualified Dakota-speaking teacher. It is free and includes a meal for those people who are just coming from work. The program is intergenerational and features periodic immersion sessions with local Dakota-speaking elders.

Thanks to our members and a generous grant from a donor-advised fund of the San Francisco Foundation, AAIA is moving forward with the next step in our language program. Beginning this Fall, together with the Sisseton-Wahpeton Tribal College, we will be creating a pre-school immersion program or "Language Nest" in Sisseton.

Eventually, our goal is to expand the program beyond pre-school to kindergarten and elementary grades. It is anticipated that this will take several years. It will require persistence and patience and a close working relationship with the tribal community. In short, it is exactly the type of vitally important project that AAIA has always done and will continue to do with your support.

Who is Alan Two Crow?

By: Tammy DeCoteau

The question “Who is Alan Two Crow?” cannot be answered by many South Dakotans; although we *all* should be able to answer it. In order to talk about why we don’t know who Alan Two Crow is, we must first find out why we should know him.

This is not the story of Alan Two Crow’s life; it is, in part, the story of his death. Alan Two Crow was a Sergeant at the West Point Military Academy. In June of 2002, Two Crow was honored as Soldier of the Month at West Point. Only a month later, Alan Two Crow disappeared. According to reports, Two Crow was on his way back to the barracks. The official Army theory has been that he slipped, fell, and broke his neck.

But that’s not fully the story either. Another part of the story is that Alan Two Crow was not found for two and one-half months. His body lay decomposing on the grounds at West Point, despite the military searching for eight days using 80 personnel and dogs. Alan Two Crow’s body was never found by the US Army. Two and one-half months later, on September 21, 2002, three civilians went onto the base to look for Two Crow and found his body with two hours, just 500 feet from a playground on the base.

Yet again, that is not the complete story. The story that should concern all American Indians is that very few South Dakotans were calling their Senators and their Congressman and the President of the United States demanding that the Army find out where our native son was. And the most probable reason there was no public outcry was the few people had even heard about Alan’s story.

In an informal survey of fifty people, all adults and of both Native and non-Native origin,

only ten people knew the circumstances of Alan Two Crow’s disappearance, and **all of those ten people were native**. And, astonishingly, this story stretched over a period of two months – from Two Crow’s disappearance to his being found dead. It is unlikely that the story received much coverage, and a person happened to miss it.

Why wasn’t Alan Two’s disappearance, and later his death, reported widely in the State of South Dakota? Was Alan Two Crow deemed an American Indian, for whom news is worthy of “Indian” newspapers, but not the mainstream news?

The television station KOTA, which is based out of Rapid City, South Dakota, ran an Associated Press story four times about Alan Two Crow in September of 2002, according to John Peterson, KOTA-TV News Director. This timeframe would indicate that the television station never ran a story about the disappearance, only his death.

The KELO-LAND television station did not respond to the question of how many stories they ran about Alan Two Crow, which precipitated a somewhat exhaustive search of their archives. The archives, located on their website (www.keloland.com) includes over 700 headlines, and their accompanying stories, from the relevant period of July 12, 2002 through September 21, 2002. There were “no stories” in a search for the keyword: Two Crow; “no stories” in a search for the keyword: TwoCrow (to eliminate the possibility of the space being missing); and “no stories” in a search for the keyword: West Point.

In their defense, a presumption was made that only the *most newsworthy* of stories make it to the archives. However, a random check of the more-than-700-headlines, reveals such stories as: “West Farm Under New Leadership”, “Making Ends Meet”, “Winter Heating Bill Worries,” and “Construction with a Woman’s Touch.” But the worst of all, is that on the day Alan Two Crow was found dead, these are the KELO-LAND headlines:

Drought Troubles
 KELOLAND Billboard Fights Terrorism
 Rapid City Fatal
 Volunteers Word to Keep Kids Warm
 Three Charged in Cattle Scheme
 Drought Donations
 Black Hills Fatal Fall

The question posed to KDLT-Television was, “Can you tell me how many news stories your station did on the Alan Two Crow disappearance and later his being found dead at West Point?” Their response was the *most astonishing of all*. It is, “Thanks for your e-mail. I’m not familiar with that case. Where did it take place? Where was Alan from? When did this happen? If you give me more details ... I can help you. Thanks for your e-mail ... and keep watching. Best wishes, Joel Knip, News Directors, KDLT-TV.”

I must digress from the story of Alan Two Crow, to talk about some other newsworthy events. Four teenagers were killed near Worthington, Minnesota, in a car accident. For several days in a row, this story, from different angles, was on KELO-LAND news.

Only a few short months before, four Native American teenagers were killed in a car accident near Rosholt, South Dakota. No reporters came to the reservation to talk with us about how our community was grieving. No reporters came to the reservation to do a story on how this accident was just one in a string of fatal accidents on this reservation. But, unlike Worthington, Minnesota, what happens on the reservation, no matter how similar, doesn’t appear to be newsworthy.

South Dakota has many newspapers. A sampling of the Aberdeen American News and the Watertown Public Opinion (the largest newspapers nearest to this reservation) one day, showed no Native Americans in any pictures, nor any “Indian” stories. This lack of coverage by the print media of American Indians, would probably be why tribes and Native people have created their own newspapers. It is a sad state of af-

fairs that Native people must always make our own, if we want something. The term “separate but equal” was coined so that Blacks and Whites could live apart, without guilt. Today, natives and non-natives still cling to that concept, only more discreetly.

For the Native people, we have long lived with subtle racism, or whatever new and politically correct term a person chooses to use. My great-grandparents, and even those a few generations back from them, suffered racism in a way that you and I will never know. But, it’s still here. And because we sit back, my great-grandchildren, just a generation away from today, will probably know that racism too.

So who was Alan Two Crow? Alan Two Crow was a man whose family was proud of him. He was a Sergeant at West point. He was a Military Police Officer. He was a man who had just re-enlisted for six more years. He was a man, who while walking home one night, may have been murdered. Whether it was an “accident” as alleged by the United States Army, or whether he was killed, we may never know.

On many windows and marquees of most businesses in this area are posted the words, “we support our troops” and “we support our National Guard.” As citizens of South Dakota, we **did not** show that support to Alan Two Crow and his family. We let one of our soldiers, a *West Point soldier*, lie dead until he was finally found by some people from the New York City area who cared enough to go look for him.

I have always been proud to be a Dakotah, especially when I see the way we as a people honor our veterans and our active duty military personnel every day. I am proud of our flag and the people who defend it. I am also proud of Alan Two Crow, a man I’ve never met. I only wish Alan could have lived to tell



Denver University
Graduate
Denver, CO

Social Work

8. **Julie Red Eye** **Seneca**
Sitting Bull College
Senior
Fort Yates, ND
Business Admin

9. **Patty Lee Seneca** **Seneca**
Oklahoma State U. North East
Sophomore
Tahlequah, OK
Health Professions

10. **Liana Taylor** **Lower Brule Sioux**
Quinebaugh Community College
Sophomore
Danielson, CT
Medical Assistant

Displaced Homemakers Scholarship Recipients 2003/2004

1. **Elaine Brown** **Aleut Eskimo**
Northern Arizona University
Junior English
Flagstaff, AZ
2. **Melanie Butler** **Navajo**
TVI Community College.
Freshman Accounting
Albuquerque, NM
3. **Navarina Grey Eyes** **Navajo**
Northern Arizona University
Senior Elementary Education
Flagstaff, AZ
4. **Cheryl Guardipee** **Blackfeet**
Blackfeet Community College
Senior Hospitality
Browning, MT
5. **Myrna Jack** **Yakima Nation**
Northwest Indian College
Sophomore Tribal Natural Resources Management
Bellingham, WA
6. **Mary Beth Jiron** **Isleta Pueblo**
Institute-American Indian Art
Sophomore Fine Arts
Santa Fe, NM
7. **Nelda Martinez** **Acoma Pueblo**

Florence Young Memorial Scholarship Recipient 2003/2004

1. **Gerald Cournoyer** **Oglala Sioux**
University of Oklahoma
Graduate Student Art
Norman, OK

Sequoyah Scholarship Recipients 2003/2004

1. **Begay Lorenzo** **Navajo**
Argosy Univ./ Orange, CA
Doctorate-Business Admin.
2. **Carson Alicia** **Creek**
Univ. of AZ/Tucson, AZ
Masters of Public Health
3. **Dineyazhe Frances** **Navajo**
Univ. of NM/Albuquerque, NM
Occupational Therapy
4. **Hernandez Sarah** **Rosebud Sioux**
Univ. of CO at Boulder/Boulder, CO
English
5. **Leal Lynda** **Athabaskan**
Harvard Grad School/Cambridge, MA
Teacher Education

- | | | | | | |
|-----|---|---------------|----|--|-----------------------------|
| 6. | Manualito Shannon
NMSU/Las Cruces, NM
Biology | Navajo | 2. | Alleylene Koyuk
Senior
Computer Office Sciences
Heritage College/Juneau, AK | Inupiat |
| 7. | Nez Jonathan
Northern AZ U/Flagstaff, AZ
Masters of Public Administration | Navajo | 3. | Ray Addison
Senior
Business & Indian Studies
Univ. of OK/Norman, OK | Arapahoe & Sioux |
| 8. | Renick Hillary
Central Washington Univ./Seattle, WA
Resource Management | Paiute | 4. | Alan Clements
Senior
Computer Sciences
Univ. of Findlay/Findlay, OH | Oglala Sioux |
| 9. | Watts Vanessa
Harvard Sch. of Public Health/Boston, MA
Cancer Epidemiology/MPH | Crow | 5. | Krystin Poitra
Chippewa
Senior
Forensic Sciences & Psychology
UND/Grand Forks, ND | Turtle Mt. |
| 10. | White Debra
UND/Grand Forks, ND
Law | SWST | | | |

AAIA/Adolph Van Pelt Memorial Scholarship Recipients 2003/2004

New:

- | | | | | | |
|----|---|---------------|----|--|--------------------------------|
| 1. | Chad Ward
Senior
Criminal Justice
University of North
Dakota/Grand Forks, ND | SWST | 6. | Josh Flute
Senior
Business
Univ. of South Dakota/
Vermillion, SD | Sisseton Wahpeton Sioux |
| 2. | Tiffany Tsosie
Junior
Environmental Sciences
Haskell University/Lawrence, KS | Navajo | 7. | Derek MacNamara
Band
Junior
Telecommunications
Univ. of Michigan/East
Lansing, MI | Odawa-Little Traverse |
| 3. | Shelby Brown
Sophomore
Chemistry
Weber State U./Ogden,
UT | Navajo | 8. | Georianne Lee
Sophomore
Journalism
Creighton Univ./Omaha, NE | Navajo |
| 4. | Conrad Bulltail
Senior
Computer Sciences & Math
Minot State U/Minot, ND | Crow | | | |

Returning:

- | | | |
|----|--|----------------------|
| 1. | Kelly Abeita
Pueblo
Junior
English
Univ. of WA/Seattle, WA | Isleta Laguna |
|----|--|----------------------|



Two Crow, continued from page 7

his grandchildren about his life. And I wish that the people of South Dakota, native and non-native alike, could have heard his story too.

Note to *Indian Affairs* readers: This story is a shortened version of a paper I submitted in a Contemporary Issues for Native Americans class which I took at our tribal college.

Tammy DeCoteau

Sacred Objects for Sale By Karenne Wood

During the past hundred years or so, some of the most inviolable elements of our Native cultures have been alienated from our communities, through theft or through unscrupulous sales by tribal members themselves. These elements, known in Western culture as “ritual objects,” command high prices in the art market today, but collectors and museums value them for their aesthetic and “exotic” appeal, not for their sacred functions. While some ritual objects ended up in U.S. museums that are now required to repatriate them under the Native American Graves Protection and Repatriation Act (NAGPRA), many others drifted into the possession of collectors and museums that are exempt from the law.

The NAGPRA legislation of 1990 requires the return of those Native sacred objects that ended up in federally funded institutions, but no laws in the U.S. or elsewhere apply to objects owned by private collectors, except for those containing eagle feathers or human remains. Nor do laws restrict exportation of

these objects to foreign countries, or their resale therein. Auctions occur regularly in New York, Boston, San Francisco, and various European cities, especially Paris, in which indigenous peoples can see precious ceremonial objects going to the highest bidder, often never to be seen again.

This past spring, in Paris, the highlight of the year’s art auctions was a 10-day sale that featured the belongings of André Breton, a poet and philosopher known internationally as the founder of Surrealism. An eccentric collector, Breton was drawn to unique examples of tribal art, including American Indian objects. Items he collected included rare ceremonial masks and a Hopi altar figure that was never supposed to have been seen by anyone except the Society Priests who cared for it.

Backed by the Association on American Indian Affairs, which operates the American Indian Ritual Object Repatriation Foundation (AIRORF) Project, two tribes requested that the Paris auction house halt the sale of seven sacred objects and ask Breton’s heir to consider giving them back to the tribes in exchange for a tax deduction. The auction house rudely refused, stating that it was not subject to U.S. laws. After a news article appeared in the Paris *Libération*, Breton’s heir did consent to consider the request, but time ran out, and the objects were sold. One mask sold for \$75,000 Eurodollars.

Our elders and traditional people tell us that no value can be ascribed to our sacred objects. They are living manifestations of spirit, given to us in an ancient time, with specific songs, prayers, and rituals that help us to keep our communities in balance with the world around us. The idea of “owning” ritual objects is not even understandable from a traditional perspective, because the objects belong to the entire Native community, not to one individual. Certain people may be assigned to care for them, but these individuals do not have the right to sell or give the objects away. Although collectors and museum staff may “conserve” an object in their care, they do not know the ceremonial requirements or rituals associated with its functions, and its sacred meaning, if known, is usually reduced to a paragraph of ethno-

historical description.

The buying and selling of sacred objects has created a situation in which a segment of the international art market is responsible for the disruption of our Native cultures, of throwing spiritual forces out of balance and creating chaos within our communities. These actions could perhaps be compared to selling holy water from a Catholic church. Our sacred objects are irreplaceable. They cannot be considered just “art,” and they should not be for sale to the highest bidder.

Karenne Wood (Monacan) is the Repatriation Coordinator for the Association on American Indian Affairs, coordinating the return of sacred objects to Native American communities. She has previously worked at the National Museum of the American Indian as a researcher, and she directed a six-year historical research project with the Monacan Nation. She serves on the Virginia Council on Indians and the NCAI Repatriation Commission. In 2002, she was selected as Writer of the Year in Poetry by the Wordcraft Circle of Native Writers for her book, Markings on Earth. AAIA/AIRORF Project, 966 Hungerford Dr., #12-B, Rockville, MD 20850, (240) 314-7158.

EDITOR’S NOTE:

This article was originally published in the *Native Peoples Magazine*, Sept/Oct 2003, page 12.

AAIA Welcomes New Staff Member

AAIA is proud to announce the hiring of Patsey Seaboy as the Association’s Scholarship Coordinator.

Patsey, a member of the Three Affiliated Tribes (Mandan, Hidatsa, Arikara) recently joined the Association in the Scholarship position, but also brings with her experience in the area of Diabetes Prevention and Community Health Education.



Yes!

I would like to help AAIA today!

Name _____

Address _____

Credit Card #

Method of Payment

Signature _____

Exp. date _____

- MasterCardMaster
- American Express
- Visa
- Other Credit/Debit
- Check



P.O. Box 268
Sisseton, SD 57262

Mailing Address Line 1
Mailing Address Line 2
Mailing Address Line 3
Mailing Address Line 4
Mailing Address Line 5

Phone: 605-698-3998
Fax: 605-698-3316

E-mail: aaia@sbtc.net

WE'RE ON THE WEB
WWW.INDIAN-AFFAIRS.ORG

AAIA 2003 ANNUAL MEETING OF MEMBERS ... SEE INSIDE FOR DETAILS OF THE MEETING

