

**FILED**

MAY 03 2010

  
CLERK

UNITED STATES DISTRICT COURT  
DISTRICT OF SOUTH DAKOTA  
WESTERN DIVISION

ALOYSIUS DREAMING BEAR,

Plaintiff,

v.

BERLINE FLEMING, BONNIE ANDERSON,  
JOHN COPE, LANCE TLUSTOS, LISA  
LOCKHART, AND LAWRENCE JASKE,

Defendants.

No. 10- 5030

AFFIDAVIT OF PROFESSOR ELIZABETH COOK-LYNN

Elizabeth Cook-Lynn, being first duly sworn, deposes and says:

1. I am Professor Emerita of English and Native American Studies at Eastern Washington State University in Cheney, Washington. I am Visiting Professor and Consultant at University of California at Davis and Arizona State University at Tempe in Native American Studies.

2. I am from Ft. Thompson, South Dakota, Agency of the Crow Creek Sioux. I am Santee and Yankton Dakota. I live in Rapid City. The attached two pages detail the books I have published.

3. Part of the colonization and subjugation of Lakota, and other indigenous peoples, was stripping them of their cultural identity. Their religious ceremonies were

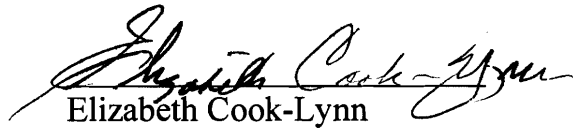
suppressed. Boarding schools cut the hair of indigenous students, washed their mouth with lye for speaking Lakota, and forbade them from wearing native clothing. Instead they were forced to wear the clothing of the dominant non-Indian culture.

4. It is important that a Lakota man be allowed to wear traditional Lakota clothing at a public high school graduation because it is a part of his ceremonial life. Clothing demonstrates identity. Clothing expresses who one is and what one believes.

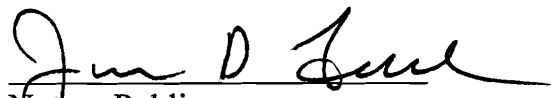
5. Ceremonial life teaches how to be Dakotapi (Dakota, Lakota, or Nakota). Ceremony is a way to protect the people. Ceremonies reflect the past and indigenous beliefs. Ceremony is not “celebration” in the way it is in non-Indian culture.

6. Forcing a Lakota man to wear “non-Indian” clothing is a form of cultural and psychological intimidation that conveys the message that Lakota culture is considered inferior. There is a long history of this in the relationship between indigenous people and non-Indians in American history.

7. Allowing a Lakota man to wear traditional clothing at his high school graduation has genuine educational value for both Lakota and non-Indian alike, and thus furthers the proper mission of schooling. It is not disruptive in any way.

  
Elizabeth Cook-Lynn

Subscribed and sworn to before me this 1st day of May, 2010.

  
Notary Public  
My Comm. Expires 10/26/15

(SEAL)