



WESTERN UNION  
TELEGRAM

TO: \_\_\_\_\_  
FROM: \_\_\_\_\_  
DATE: \_\_\_\_\_



FOR DELIVERY TO THE ADDRESSEE IN THE CITY OF \_\_\_\_\_

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Blackfeet Holy Couple ©Ternance Guardipee

## Who we are

We are an American Indian legal organization founded in 1978. We are lawyers and human rights experts who are working to protect the legal rights, cultures and environments of Indian nations and other indigenous peoples of the Americas.

## Our mission statement

The Indian Law Resource Center provides legal assistance to indigenous peoples of the Americas to combat racism and oppression, to protect their lands and environment, to protect their cultures and ways of life, to achieve sustainable economic development and genuine self-government, and to realize their other human rights.

The Indian Law Resource Center seeks to overcome the grave problems that threaten Native peoples by advancing the rule of law, by establishing national and international legal standards that preserve their human rights and dignity, and by challenging the governments of the world to accord justice and equality before the law to all indigenous peoples of the Americas.

## Our purposes and goals

The Center provides legal assistance to Indian nations and other indigenous peoples in the United States and throughout the Americas. All of our work is done at no cost to our clients.

Indian nations and tribes and other indigenous communities throughout the world are afflicted by poverty, poor health and discrimination. Many Native communities are subjected to grave human rights abuses.

Indian land and natural resources are often expropriated or degraded. When indigenous peoples are deprived of their ways of life and their ties to the earth, they suffer. Many have disappeared completely. Profoundly aware that when any culture ceases to exist, the whole world is diminished irrevocably, the Indian Law Resource Center's principal goal is the preservation and well-being of Indian and other Native nations and tribes.

The Center has an international Board of Directors, and it is a Non-Governmental Organization in consultative status with the United Nations Economic and Social Council. The Indian Law Resource Center is a tax-exempt organization under section 501(c)(3) of the Internal Revenue Code. We are funded entirely by grants and contributions from Indian nations, foundations and individuals. The Center accepts no government support.

# Message from the President

We are excited to be sending you this report and to be engaged in so many crucial legal battles for the futures of Indian and Alaska Native nations. The economic recession made 2009 a very hard year for us, as it was for so many other people and organizations. Indian and Alaska Native communities have been hard hit. We were forced to cut back our legal assistance, reduce our staff and reduce our pay. But we have remained healthy, thanks to all of the Indian nations, foundations and individuals who have contributed, helping us to remain active and financially sound in a tough economic environment.

We are especially grateful to The Ford Foundation for a special grant that enabled us to strengthen our work. Yet, we still face tremendous challenges to keep up the legal work that Native nations need so much.

The stock market woes forced many foundations to reduce grant-making. This means we must rely increasingly on individuals to join with us and support us in this work. We thank those who already have helped with contributions and hope others are able to aid us in our mission.

It never has been more urgent for us to carry on the legal battles to stop violence against Native women and to change unfair laws that disadvantage Native peoples and deprive them of their constitutional rights and their treaty rights. We are determined to continue providing the legal representation Native nations need to protect their land rights and their very existence as sovereign Indian and Alaska Native nations.

Our fights go beyond North America. We also must provide legal advice and assistance in Central and South America, where Indian peoples battle to save their homes and the ecosystems where they live. In Guatemala, for example, we will not relent in our legal work for the Maya Q'eqchi' people, who are fighting to protect their land and resources and the environment from a planned nickel mine.

It's not simply the environment that is being threatened. Lives are threatened as well. In Guatemala and in other countries, Indian leaders are being killed for simply asserting their rights. Indian leaders report that entire communities are being wiped out in Colombia. We can help them defend themselves.

But we need your help.

We already receive much-needed support from many wonderful people and organizations. For example, some aid us with donated legal work and other assistance. Indian nations such as the Onondaga Nation, the Tonawanda Seneca Nation and others have been very generous with financial support. The Ford Foundation, Lannan Foundation, Oak Foundation, Libra Foundation, and the Charles Stewart Mott Foundation have also provided major support and have been tremendous partners in our work. All of our financial contributors are listed in this report. We are endlessly grateful to all, because that generosity makes our work possible.

Robert T. Coulter

“It never has been more urgent for us to carry on the legal battles to stop violence against Native women and to change unfair laws that disadvantage Native peoples and deprive them of their constitutional rights and treaty rights.”

Robert T. Coulter, Executive Director

# Human Rights

“We have made tremendous progress. We need to keep the momentum going.”

Rex Lee Jim, Navajo Nation

## Winning Human Rights

**F**or more than 30 years, we have worked to build a legal framework to help Indian and Alaska Native peoples win recognition of their human rights, including:

**Right to exist** as distinct peoples and cultures;

**Right to be free** from discrimination and forced assimilation;

**Right of self-determination;** and other essential rights.

**M**uch of our work has focused on the creation of international human rights standards for indigenous peoples through the United Nations and the Organization of American States. In the United Nations, we spent more than 30 years working for the adoption of the UN Declaration on the Rights of Indigenous Peoples, which was adopted by the UN General Assembly in 2007.

The UN Declaration recognizes indigenous peoples as part of the world community and recognizes indigenous peoples' rights of self-determination and rights to their land, resources, cultures and languages and many other human rights.

We are working toward a strong American Declaration on the Rights of Indigenous Peoples by the Organization of American States. The American Declaration would affirm the right of self-determination, rights to education, health, self-government, culture, lands, territories and natural resources, and it would include provisions that address the particular situation of indigenous peoples in the Americas.

This work is more important than ever as global initiatives are threatening indigenous rights on a massive scale. The World Bank and United Nations have funded several projects

designed to provide climate change solutions, but these projects could lead to violations of indigenous peoples' land and natural-resources rights. The UN and American Declarations could be used to address these threats and establish a framework to protect indigenous rights from potential violations.

**I**n partnership with the Navajo Nation, the Six Nations Confederacy and others, we are campaigning to win the United States' support for the UN Declaration and the negotiation of the American Declaration.

## Human Rights Training

The Center provides training and legal information in order to expand the number of Indian leaders and community members who participate in international human rights procedures. We help indigenous leaders to promote and defend their human rights, to use human rights law to change domestic law and to use their political power to change the United States' policies concerning international human rights law.

In 2009, we conducted three major training sessions and several smaller sessions to prepare Indian leaders to use human rights law. We also encouraged Indian leaders to participate in the United Nations and the Organization of American States human rights processes to defend their lands and other rights. We have had particular success working with and training Indian leaders from South and Central America. Several of those

Indian leaders went on to testify at hearings before the Inter-American Commission on Human Rights and also participated in meetings with United States government officials to discuss how United States policies affect indigenous peoples in Central and South America.



*Armstrong Wiggins (far left) at the Inter-American Commission*  
© Juan Manuel Herrera

## The American Declaration on the Rights of Indigenous Peoples

Indigenous leaders from 29 countries met in Washington, D.C., in December 2009, seeking consensus on a proposed legal framework to protect economic, cultural and political rights of indigenous peoples.

This was the 12th meeting of the Working Group hosted by the Organization of American States (OAS) to negotiate an American Declaration on the Rights of Indigenous Peoples that can be supported by OAS-member countries and indigenous peoples.

The Working Group is made up of all OAS-member countries and indigenous representatives from throughout the Americas.

Center staff participated in the sessions. Staff members were on hand to provide legal advice to the Indigenous Peoples Caucus and the Working Group. Consensus was reached on four of the articles and portions of two more articles of the draft Declaration. Participants agreed to continue the dialogue.

During the OAS negotiation session, the Center coordinated meetings between the Navajo Nation, the Six Nations Confederacy, the National Congress of American Indians, the Native American Rights Fund and the United States State Department. The meetings were to encourage the State Department to take an active role in the negotiations.



*Raúl Ilaquiche, Quechua lawyer, Ecuador* © Juan Manuel Herrera



*Negotiating the American Declaration on the Rights of Indigenous Peoples*  
© Juan Manuel Herrera

“We are honored to advocate for the safety of Native women in the international arena. These efforts enhance safety and promote tribal sovereignty at the local level.”

Terri Henry  
Principal Director, Clan Star, Inc.  
Tribal Councilwoman, Eastern Band of Cherokee

## Safe Women, Strong Nations

Native women—more than any other population in the United States—are being denied one of the most basic human rights: the right to be safe from violence.

Native women are more than twice as likely as other women to be victims of sexual violence. One in three will be raped in her lifetime; more than three in five will be victims of violent assaults.

The Center is training and providing legal assistance to tribes and Native women’s advocates to help bring an end to the epidemic of violence against women. Our work is aimed at eliminating the legal barriers that obstruct the reporting, investigation and prosecution of these crimes.

We have already provided training on the basics of criminal jurisdiction in Indian country to domestic violence advocates from the Blackfeet Nation, the Fort Belknap Indian Community and a shelter in Great Falls, Montana.

The Center considers this an international human rights crisis and has, with that in mind, worked hard to raise awareness of this problem on that level. During the past year, we conducted trainings and consultations with Native women’s organizations and tribal government officials and employees, including the National Congress of American Indians Task Force on Violence

Against Women, Clan Star and the Montana Native Women’s Coalition. We have launched a campaign to educate the Special Rapporteur on the Rights of Women at the Organization of American States on the epidemic of violence against Native women in the United States.

We have created a new website, [indianlaw.org/en/safewomen](http://indianlaw.org/en/safewomen), as a resource for information on how to use international human rights advocacy to prevent violence against Native women.



# Land Rights

“The interest we have at heart is the people at home. We want to re-empower them rather than imprison them.”

Harrison Tsosie, Navajo Nation

## Native Land Law

Today federal law concerning Indian and Alaska Native land—and concerning Native nations generally—is terribly unjust and out of keeping with the Constitution and basic American values. Our Native Land Law project is focused on creating a fair and principled framework of law concerning the rights of Native Americans to their lands and resources—a framework of law consistent with the United States Constitution and Indian treaties, with American concepts of fairness and with modern principles of international human-rights law. Our long-term goal is to reform—through political, judicial and administrative processes—the present discriminatory laws affecting Native lands and resources in the United States.

We have drafted 17 General Legal Principles and supporting Commentaries, stating what we believe federal law really is or what it ought to be. These General Principles include principles on self-determination, the doctrine of discovery, aboriginal title, the power of the federal government to take Native lands, the plenary power doctrine and the taxation of tribally held lands. These draft principles form a consistent framework of legal rules that would overcome the truly unfair and discriminatory rules that now are applied to Native nations. We wrote two versions of these Principles and Commentaries—a General Edition and a Lawyers Edition for those interested in detailed analysis of the law.

Over the past two years, with the collaboration and support of the Indian Land Tenure Foundation, we have drawn together a distinguished group of more than 30 legal experts, Indian law scholars, and Indian leaders to join in creating this new framework of law. In July 2009, Indian government leaders from Isleta Pueblo, the Confederated Salish and Kootenai Tribes, the Timbisha Shoshone Tribe, the San Manuel Band, the Navajo Nation, the Onondaga Nation, the Tonawanda Seneca Nation and the Oneida Nation of Wisconsin attended a meeting to review the Draft General Principles. Regional discussions are taking place to get comments, criticism and suggestions from leaders of Indian and Alaska Nation governments.

We hope that debate and discussion will in time lead to consensus among Native leaders about the changes they wish to seek in federal law.



## Timbisha Shoshone Tribe

A lawsuit we expect to file in 2010 could overturn the most discriminatory and unconstitutional legal doctrine affecting Indian and Alaska Native tribes.

We are working with the Timbisha Shoshone Tribal Council to file a federal lawsuit to challenge Congress' power to take Indian property and funds without compensation.

We believe this suit—which presents a historic legal challenge unlike any other case in federal Indian law—will be precedent-setting.

The suit will ask the federal court to invalidate an act of Congress that confiscates a fund belonging to the Tribe and to other Western Sho-

shone tribes. The case arises out of the astonishing injustices the federal government has meted out to the Western Shoshone tribes, including the Timbisha, in order to divest them of rights to their lands in Nevada and California. These tribes, nine of them, live on tiny remnants of their lands, while the federal government controls nearly all their homelands. Gold is mined extensively throughout much of the area.

For more than a century, Congress has done practically whatever it wished with Indian property and Indian monies held by the federal government. Such congressional acts have almost never been challenged, never successfully.

A successful lawsuit could mean that Congress could not in the future freely take or control Indian property and funds. Tribes could have much greater ability to manage their affairs, if they could stop unjustified government control and confiscation of their property. We believe we can win such a case and rid federal law of a very harmful and unjustifiable legal doctrine that has deprived tribes of their rights for generations.

“We love the desert, we love our mountains, we love everything that is here. That is the reason we stay.”

Grace Goad, Timbisha Shoshone Tribal Elder

*Timbisha Shoshone homelands*



*Grace Goad*



“The Onondaga Nation brings this action on behalf of its people in the hope that it may hasten the process of reconciliation and bring lasting justice, peace, and respect among all who inhabit this area.”

Onondaga Land Rights Complaint  
Paragraph 1, Docket # 505-cv-314

## Mohawk and Onondaga Land Rights

Some of our most important legal work is to help Indian and Alaska Native nations protect—and sometimes regain—their homelands.

Our work on behalf of the Mohawk and Onondaga Nations in their land-right cases has made some progress as we await decisions from the judges in each case. These two nations of the Haudenosaunee or Six Nations Confederacy have been fighting for many generations to recover a part of their homelands in New York state that was taken from them, in violation of federal law. We are representing them in separate federal suits. Our greatest challenge in these cases is to assure that the federal courts accord these Indian nations true equality before the law.

In both cases, our briefs have all been filed, and we are awaiting decisions from the federal District Court in New York. We expect appeals will follow in both cases regardless of the decisions, and those appeals could take from one to three years.

Nevertheless, the Onondaga lawsuit has provided a strong basis for the Nation leaders to participate in the planning for clean-up of Onondaga Lake and Onondaga Creek. In 2009, a federal judge gave the go-ahead for a new plan to use green technology to protect the creek and lake from sewage and other pollution. The plan calls for reducing sewage overflows by using trees, vegetated roofs, rain gardens and permeable pavement.

This has been a great success and is a first concrete achievement in the land-rights effort. It shows how Indian nations can use their political power and their legal rights to achieve important goals that benefit everyone in the region and protect the Earth itself.

We continue to press the federal government to file a supporting lawsuit in the Onondaga case, but have yet to receive a final decision.

The Mohawk Nation continues to collaborate with the other Mohawk governments in the hope that an agreed-upon resolution of the Mohawk claims can be achieved.

# VISIT BLACKFEET COUNTRY

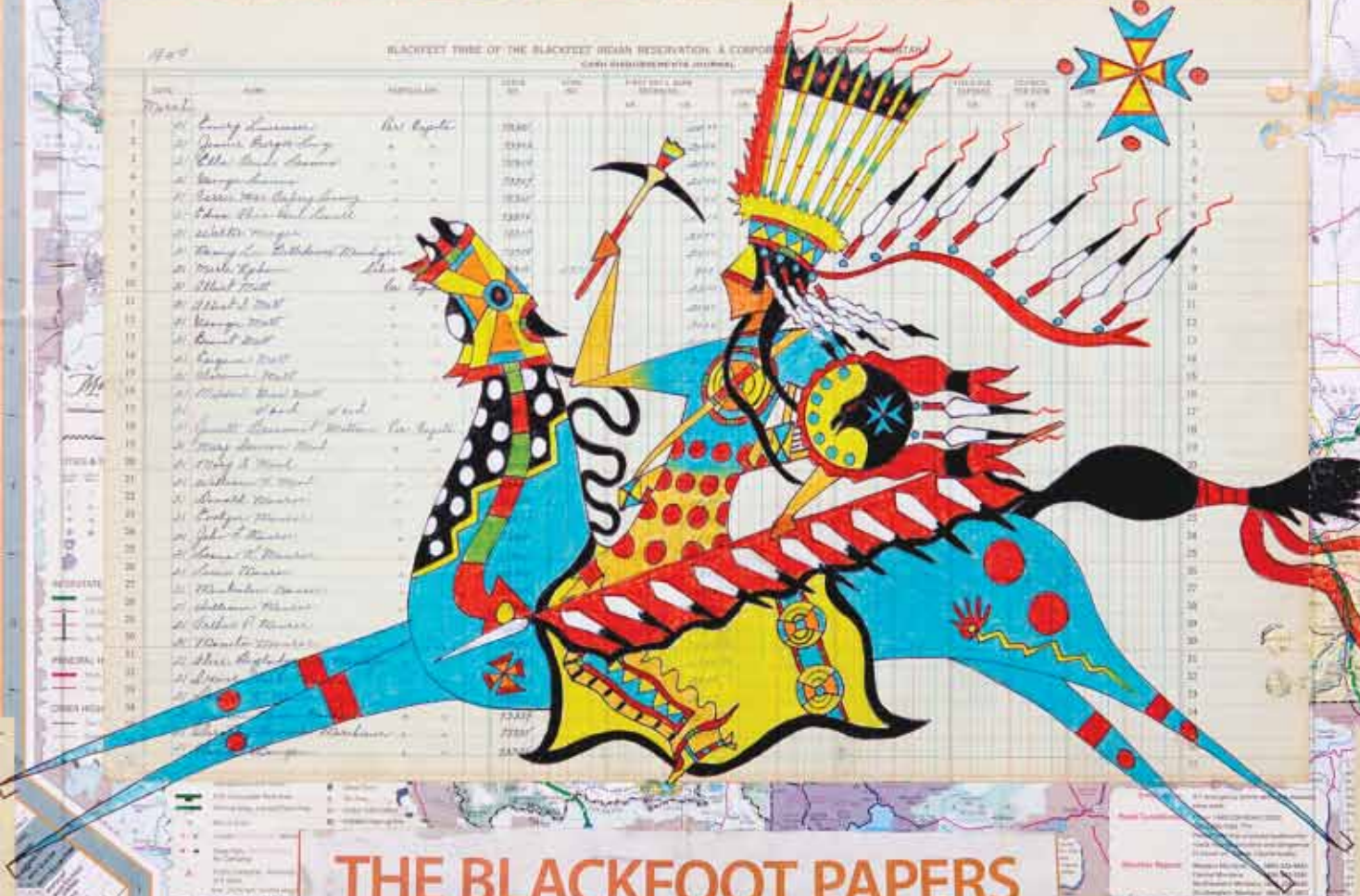
A million-and-a-half acre Eden in Northwest Montana  
Host of North American Indian Days



### BLACKFEET TRIBE OF THE BLACKFEET INDIAN RESERVATION & COMPANY

CASH RECEIPTS & PAID

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## THE BLACKFOOT PAPERS

RED LODGE STATE BANK

PAID

# Environmental Protection

“The river is alive and it helps me to survive. I drink the water, and everything that is connected to the land is connected to the water.”

Annie Lou Williams, elder from Upper Kalskag in the Kuskokwim region of Alaska

## Protecting Alaska's Rivers

The Center has a long history of environmental advocacy in Alaska. Over the past year, we have focused much of our work on the Kuskokwim region. We have provided free legal assistance to the newly developed Kuskokwim River Watershed Council. The primary goal of our work on behalf of the Council is to enable the 29 Alaska Native villages of the Kuskokwim River watershed to protect the environmental integrity of the river and to maintain their traditional, subsistence fishing and hunting lifestyle.

The Kuskokwim is an enormous river drainage, roughly the size of the state of Washington. It is populated mostly by Native people who fish, hunt and gather to supply most of their food. Threats to the river also jeopardize the physical and cultural survival of these Native peoples.

We have helped the Kuskokwim River Watershed Council to draft organizational documents needed to achieve non-profit status. With the legal structure of the Council now in place, we will help expand the legal and technical capacity of the tribal governments to regulate and manage their traditional territories and resources. This year, we organized meetings with residents of the watershed to begin identifying shared concerns regarding their relationships with the river and surrounding lands.

We are developing a legal and communications strategy as a follow-up step to the meetings. We are working with the Council staff and a broad coalition of environmental organizations in Alaska to determine the best methods to get this information

across. This work is crucial in building the capacity of the tribal governments of the Kuskokwim to better participate in the regulation of their traditional territories and resources in the face of future threats.

In addition to the Kuskokwim region, the Center has assisted the Yukon River Inter-Tribal Watershed Council, now consisting of more than 66 Alaska Native villages and First Nations. For the past decade, and continuing today, the Center has worked with the Yukon River Inter-Tribal Watershed Council as it formulates plans and strategies to address clean-up and protection issues throughout the Yukon watershed.

*Winter on Alaska's Kuskokwim River*



*Annie Lou Williams*



## Handbook for Conservationists

The Indian Law Resource Center is writing a one-of-a-kind handbook that will help build collaboration between conservationists and Indian and Alaska Native nations. The goal of the *Conservationists' Handbook* is to facilitate better alliances in order to improve the effectiveness of conservation efforts. Protection of the environment is enormously important among Native communities. Yet collaboration between Native peoples

and conservation organizations often is impeded, because professional conservationists often lack information about Native nations and their resources. Today there is no ready resource to provide conservationists with practical information about Indian and Alaska Native peoples, their lands, histories, cultures and legal rights. Our *Conservationists' Handbook* will expand understanding of Indian and Alaska Native

tribes and will help foster positive relationships between conservationists and Native communities. The *Handbook* will be distributed widely among universities and conservation programs. We expect this resource to be a building block for powerful alliances that will protect the rights of Native peoples, while also protecting threatened lands and ecosystems throughout the United States.

## Protecting the Fort Belknap Indian Reservation

For more than 15 years, the Center has provided legal representation to the Assiniboine and Gros Ventre Tribes of the Fort Belknap Indian Reservation in their fight for environmental justice and clean-up of the contamination caused by the Zortman-Landusky gold mines.

The reclamation of the mines is ongoing, and we are seeing continued improvement in the water quality in King Creek, Alder Gulch and Swift Gulch. Even so, the pollution often continues to exceed state water-quality standards, particularly for cyanide. A Technical Working Group is monitoring the progress, and we continue to provide the Working Group with the legal advice

needed to further its work. We are coordinating with the State of Montana to continue using the Technical Working Group for an additional two years, in the hope that water-quality standards will come into compliance.

Earlier this year the Center conducted a general environmental-training session for Tribal Council members and employees to help them gain a better understanding of the laws and legal tools they can draw on to protect their environment and their citizens. We also will provide additional training on environmental regulations regarding oil and gas development that is under way on and near the Fort Belknap Indian Reservation.

If unchecked, natural resource development on the Fort Belknap Indian Reservation could undo decades of work the Assiniboine and Gros Ventre Tribes have invested in cleaning up lands and waters already damaged by mining. Still recovering from the environmental contamination of the Zortman-Landusky mines, the tribes are determined not to become victims of environmental assaults in the future. We are committed to working with the tribes not only to help clean up past contamination, but also to ensure their abilities to protect their lands from future contamination.

“Conservation thinkers and actors simply cannot afford ignorance where Native land, water, and resource issues are concerned.”

Prof. Don Snow, Whitman College

# Protecting Sacred Sites

“The Quechan are a relentless people. We will not go away, and we will not lose this battle to protect the Quechan Indian Pass area.”

Mike Jackson, Sr., Quechan Nation President

## Quechan

Indian peoples constantly are engaged in a battle to maintain and protect traditional and cultural beliefs. They must have access to sacred sites and be allowed to practice their spiritual beliefs in peace. These are not merely cultural and spiritual concerns, but human rights that are identified and protected by international law. The Indian Law Resource Center helps Indian peoples to protect these rights and these sacred sites.

In 2009, the counsel we provided to the Quechan Tribe and its legal team to help protect their sacred sites

from gold mining claims yielded positive results. That June, the North American Free Trade Agreement (NAFTA) Tribunal released its long-awaited decision in the Glamis Gold dispute against the United States. The international tribunal recognized state and local government obligations to respect indigenous cultural rights. We hope this result will pave the way for increased participation by other indigenous peoples in international economic law disputes. We will continue to assist the Quechan Nation as needed.

We will continue efforts to provide wide communication training and assistance to Indian nations on protecting sacred sites. For example, we have been a part of the campaign to protect the sanctity of Bear Butte—a site near Sturgis, South Dakota that is held sacred by numerous tribes—from potential destruction that could be caused by the granting of hard liquor licenses and the development of huge outdoor amphitheaters. We will continue to support this effort as requested by Indian nations.



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BLACKFEET TRIBE OF THE BLACKFEET INDIAN RESERVATION, A CORPORATION, BUREAU OF INDIAN AFFAIRS, CREDIT DISBURSEMENTS JOURNAL.

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CHARLO MONT. 211-M

LOT SHIPMENT PREPAID  
CHARLO MONT. 211-M

RED LODGE, MONTANA  
Red Lodge State Bank  
PAY TO The Nat. Clothing Store  
DOLLARS

# Central and South America

“The life and territory of indigenous peoples cannot be commercialized. Our plan is based on life; this life plan is to care for nature.”

Miguel Palacín' Quispe, Coordinator  
Andean Coordinator of Indigenous Organizations (CAOI)

## Maya Q'eqchi' Land and Resource Rights

The Maya Q'eqchi' communities in Guatemala have been fighting for their lands and rights to subsurface resources for more than 40 years, and the Indian Law Resource Center is supporting their efforts.

Plans to reopen and expand a nickel-mining operation on traditional Maya lands have already forced some Q'eqchi' from their homes and threaten to cause permanent damage to their environment. We are preparing to bring a major case to the Inter-American Commission on Human Rights to protect the rights of the Maya Q'eqchi' and shut down the nickel mine. Working with our

local partner, Defensoría Q'eqchi', we have completed a number of studies and legal analyses to prepare the case, and we have taken steps to exhaust domestic legal remedies. We have asked a Civil Court of Appeals in Guatemala for a remedy, but no decision has been made. We expect to file a case in the Inter-American Commission this year.

The creation of “protected areas” poses a second threat to the Maya Q'eqchi's rights of self-determination and rights to their lands and natural resources. These protected areas—some proposed and some already established—transfer

the control and management of lands from the Q'eqchi' to private/public institutions. We presented this information at a hearing before the Inter-American Commission in March 2008. We have since developed legal arguments to support indigenous control of such protected areas, drawing upon environmental law and human rights law and, most importantly, maintaining an indigenous point of view. We continue to work with the indigenous leaders of these communities to monitor the situation and develop a plan of action.

Lake Izabal and Maya Q'eqchi' lands in Guatemala



Guatemalan worker © Ben Powless



Biofuel plantation in Peru © Ben Powless





## Human Rights and Multilateral Development Banks

Indigenous communities, lands and environments often are affected adversely by projects financed by multilateral development banks (MDBs), such as the World Bank and the Inter-American Development Bank. This is particularly true for Indian peoples in Mexico and Central and South America.

The Indian Law Resource Center is working to influence and create awareness among MDBs about their obligations to respect international law and human rights when funding development projects.

That's why we continue to distribute our paper, *Principles of International Law for Multilateral Development Banks: the Obligation to Respect Human Rights*, composed in 2009. The paper calls for the creation of binding legal rules to compel MDBs to respect and promote human rights. The paper has been presented in several arenas, as well as directly to multilateral development bank officials.

We have encouraged engagement on this issue from all sectors—including civil society, states, and indigenous peoples' organizations—in order to create constructive dialogue about

the human rights obligations of MDBs. We hope this discourse will create further dialogue, strengthen grassroots communities' struggles against unsustainable development practices and provide a seed from which a larger movement can grow around issues of MDB accountability, transparency and responsibility under the law.

We continue to provide legal assistance and training to Indian communities and organizations so they can protect their environments and communities from harmful MDB-funded projects.

Families grieve after conflict over development projects in the Peruvian Amazon turn deadly. © Ben Powless



Peruvian indigenous leaders demand justice. © Ben Powless



# Staff

**Robert T. Coulter**  
Executive Director



Robert, a member of the Citizen Potawatomi Nation, is an attorney with more than 30 years of experience in the

field of Indian law. He founded the Center in 1978 with the goal of assisting Indian and Alaska Native nations in protecting their lands, resources and human rights. He is an author of many articles in the field of Indian law and human rights. He received his bachelor's degree from Williams College in Williamstown, Mass., and a law degree from Columbia University.

**Armstrong A. Wiggins**  
Director, Washington, D.C.



Armstrong is a Miskito Indian from Nicaragua and has been with the Center since 1981. He was a political prisoner during the Somoza and Sandinista regimes because of his leadership in promoting human rights in Nicaragua. He has more than 30 years experience working in the field of human rights. He directs much of the international human rights work of the Center, managing the Mexico and Central and South America Program.

**Barbara Anthony**  
Director of Development



Barbara joined the staff in June of 2009. She is a graduate of the University of Missouri and of the College of William and Mary Planned Giving Institute. Her professional development work has been in the areas of higher education and social services.

**Juanita Cabrera-Lopez**  
Program Assistant



Juanita is Maya Mam Indian from Guatemala. She joined the Center in June of 2009. She assists with administration, development, communications and project support. She received her B.A. in psychology from Beloit College.

**Leonardo Crippa**  
Attorney



Leonardo, a Kolla Indian from Jujuy, Argentina, joined the Center's Washington, D.C., office in April 2005. He received his law degree from Universidad Nacional de Tucumán in Argentina and a Master's of Law degree from American University Washington College of Law in May 2008. He previously worked at the Center for Justice and International Law on human rights cases within the Inter-American system.

**Kirsten Matoy Carlson**  
Attorney



Kirsten, of Cherokee descent, joined the Center's Montana office in September 2007. She received her law degree in 2003 and her Ph.D. in Political Science in 2007. Prior to joining the Center, Kirsten taught law at the University of Minnesota Law School.

**Philomena Kebec**  
Attorney



Philomena is a member of the Bad River Band of Chippewa Indians. She received her J.D. from the University of Minnesota in 2008 and served as the judicial law clerk to the Honorable Kathleen Mottl before joining the Center in April of 2010.

**Curt Klotz**  
Director of Finance & Administration



Curt joined the Center in 1994. He is a Certified Public Accountant and is responsible for the Center's administrative and financial matters. He also manages our computer network.

**Lisa Myaya**  
Communications &  
Development Assistant



Lisa joined the Center's Montana office in November of 2007. Lisa works on communications and development projects. She also assists with office administration. She has more than 15 years of experience in the non-profit sector, primarily with resource conservation, education and arts organizations.

**Shayda Edwards Naficy**  
Human Rights & Policy Specialist



Shayda joined the Center's Washington, D.C., office in February of 2006 after graduating from Rice University in 2005 with a B.S. in Geology. She has studied sustainable development in Ecuador. Shayda left the Center in 2009 to pursue a Master's degree in political science at the University of Chicago.

**Marilyn Richardson**  
Assistant to the Director



Marilyn, a member of the Chippewa Nation, joined the Center in 1996. She works closely with the development staff, serves as the assistant to the Board of Directors and coordinates direct mail and special events.

**Lucy Rain Simpson**  
Senior Attorney



Lucy, a member of the Navajo Nation, joined the Center's Montana office in October 2004. She has previous experience working on behalf of the Northern Cheyenne and Crow tribes and the Navajo Nation. Lucy received her J.D. from the University of Colorado in 1998.

**Valerie Taliman**  
Director of Communications



Valerie, a member of the Navajo Nation, is a widely published, award-winning journalist, editor, radio producer and publisher. Valerie resigned in 2009 after serving the Center for four years.

**Ginny Underwood**  
Director of Communications



Ginny, a member of the Comanche Nation, joined the Center in October of 2009. She has more than 15 years of experience in the field of communications and most recently served as Executive Director of Programs and Strategic Initiatives for the communication arm of The United Methodist Church. She received her B.A. in Mass Communications from Oklahoma City University.

### 2009 Interns & Volunteers

Ignacio Barrenechea  
Neesha Bapat  
Melissa Dempsey  
John D.B. Lewis Fellow  
Erin Farris  
Terrence A. Sidley Fellow  
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## Statements of Financial Position

as of December 31, 2009 and 2008

### Assets

	2009	2008
<b>Current Assets</b>		
Cash & cash equivalents	529,472	296,880
Certificates of deposit	160,000	50,000
Grants receivable (net)	483,776	457,038
Contributions receivable	-	6,517
Other receivables	600	6,070
Prepaid expenses	7,968	8,488
Total current assets	<u>1,181,816</u>	<u>824,993</u>
<b>Property and Equipment</b>		
Net depreciable assets	44,120	15,757
<b>Other Assets</b>		
Deposits	1,325	1,325
Seminole & Gar Creek land purchase	420,269	420,269
Investments	30,657	9,562
Total other assets	<u>452,251</u>	<u>431,156</u>
Total assets	<u>\$1,678,187</u>	<u>\$1,271,906</u>

### Liabilities and Net Assets

	2009	2008
<b>Current Liabilities</b>		
Accounts payable	11,842	17,566
Accrued salaries & vacation payable	49,922	45,201
Payroll taxes payable	2,878	2,671
Total current liabilities	<u>64,642</u>	<u>65,438</u>
<b>Net Assets</b>		
Unrestricted	357,683	(23,466)
Temporarily restricted	1,207,623	1,184,172
Permanently restricted	48,239	45,762
Total net assets	<u>1,613,545</u>	<u>1,206,468</u>
Total liabilities & net assets	<u>\$1,678,187</u>	<u>\$1,271,906</u>

Each year the Center engages an independent accounting firm to audit its financial statements. The financial information presented here is an excerpt of the audited statements for the years ended December 31, 2009 and 2008. To review the Independent Auditors' Report and full audited statements, please visit our website at [www.indianlaw.org](http://www.indianlaw.org) and follow the "About Us" link to "Financial Statements." Alternatively, you may contact our Helena, Montana office to request that a print copy of the full statements be mailed to you.

## Statement of Activities 2009

for the year ended December 31

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
<b>Support and Revenue</b>				
Contributions	52,275	6,000	2,477	60,752
Grants	486,168	1,103,584	-	1,589,752
Bequests & trusts	7,190	-	-	7,190
Contract services	-	-	-	-
Interest	3,711	773	-	4,484
Other	7,440	266	-	7,706
Realized & unrealized gains on investments	141	942	-	1,083
Released from restrictions	1,088,114	(1,088,114)	-	-
Total support & revenue	<u>1,645,039</u>	<u>23,451</u>	<u>2,477</u>	<u>1,670,967</u>
<b>Expenses</b>				
Program services	862,622	-	-	862,622
Management & general	177,182	-	-	177,182
Fundraising	224,086	-	-	224,086
Total expenses	<u>1,263,890</u>	<u>-</u>	<u>-</u>	<u>1,263,890</u>
change in net assets	381,149	23,451	2,477	407,077
Net assets at beginning of year	(23,466)	1,184,172	45,762	1,206,468
Net assets at end of year	<u>\$357,683</u>	<u>\$1,207,623</u>	<u>\$48,239</u>	<u>\$1,613,545</u>

## Statement of Activities 2008

for the year ended December 31

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
<b>Support and Revenue</b>				
Contributions	64,095	250	8,669	73,014
Grants	695,252	1,118,690	-	1,813,942
Bequests & trusts	18,903	-	-	18,903
Contract services	2,645	10,000	-	12,645
Interest	5,643	1,963	-	7,606
Other	2,020	-	-	2,020
Realized & unrealized gains on investments	(6,474)	422	-	(6,052)
Released from restrictions	565,440	(565,440)	-	-
Total support & revenue	<u>1,347,524</u>	<u>565,885</u>	<u>8,669</u>	<u>1,922,078</u>
<b>Expenses</b>				
Program services	1,056,498	-	-	1,056,498
Management & general	240,218	-	-	240,218
Fundraising	116,406	-	-	116,406
Total expenses	<u>1,413,122</u>	<u>-</u>	<u>-</u>	<u>1,413,122</u>
change in net assets	(65,598)	565,885	8,669	508,956
Net assets at beginning of year	42,132	618,287	37,093	697,512
Net assets at end of year	<u>\$(23,466)</u>	<u>\$1,184,172</u>	<u>\$45,762</u>	<u>\$1,206,468</u>

# Terrance Guardipee

Our featured artist, Terrance Guardipee is an internationally acclaimed artist and is renowned for his authentic Blackfeet images that he originally translates into his own contemporary form of ledger art. He has evolved the ledger art form from the traditional single page style by incorporating other antique documents such as maps, war rations, checks, receipts and most notably, historical Blackfeet Nation papers. His art is featured in many permanent collections and museums locally and internationally from the C.M. Russell Museum, the Museum of Indian Arts & Culture, National Museum of the American Indian of the Smithsonian Institute and the Museum of Natural History in Hanover, Germany, in addition to many others.

Along with many awards and recognitions, Terrance's most recent accomplishments include Best of Division at the Santa Fe Indian Art Market 2009 and first for ledger art in 2009 and being selected to design the poster image for the 2009 and 2010 American Indian Film Institute Festival in San Francisco.

Terrance was born on the Blackfeet Reservation in northern Montana and lived there until he was accepted into the Institute of American Indian Arts in Santa Fe, New Mexico. Presently, Terrance works out of his studio in the Seattle area. Contact Terrance or view more of his artwork at [terranceguardipee.com](http://terranceguardipee.com).



Ojien Woman © Terrance Guardipee

# INDIAN LAW RESOURCE CENTER

Justice for Indigenous Peoples  
CENTRO DE RECURSOS JURÍDICOS PARA LOS PUEBLOS INDÍGENAS

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