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

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 provides legal assistance to Indian nations and other indigenous peoples in the United States and throughout the Americas at no cost to our clients.

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.
The Indian Law Resource Center has had an exceptionally productive year in 2010, making major strides towards ensuring justice for indigenous peoples.

In December, 2010, the United States at last gave its support to the UN Declaration on the Rights of Indigenous Peoples. This, on the heels of endorsements by New Zealand and Canada earlier in the year, means there is now worldwide acceptance of indigenous peoples and our governments as a permanent part of the world community and the countries where we live. We have worked on the Declaration for more than 30 years, and we are eager to see the promise of the Declaration become a reality.

Our collaboration with Indian leaders, advocates and tribes to win acceptance of the Declaration, leads us to believe the time is right to tackle some of the big legal issues that have hindered Indian and Alaska Native nations and tribes for decades.

The Center is providing legal help to Native nations on their land rights and their rights as sovereign Indian and Alaska Native nations. We are already seeing the formation of a coalition of tribal leaders who are eager to take action to reform federal Indian law and implement the UN Declaration. Moving forward will mean engaging federal government officials and also educating lawyers, federal judges and the general public about fair and just legal principles.

In addition, we want to restore rights to sovereign Indian nations in order to make possible better protection of Native people, especially women. It has never been more urgent for us to carry on the legal battles to stop violence against Native women. The statistics are staggering: one of three American Indian women will be raped in her lifetime; three of five will be physically assaulted. Current federal laws must be reformed to stop this epidemic.

Beyond North America, the need is also great. This year we decided to help the Rapa Nui people of Easter Island, which is a special territory of Chile. The Rapa Nui asked for our help to reclaim their land and self-government rights and to secure better protections for their sacred sites—which include the massive stone figures for which the island is famous.

These are just a few areas of our work. We need your continued help.

The momentum is building. We need to continue advocating and creating opportunities for change to better the lives of indigenous peoples around the world. I am grateful for your individual donations and for the generosity of our partners such as the Ford Foundation, Lannan Foundation, Oak Foundation, Libra Foundation, the U.S. Human Rights Fund, and the Charles Stewart Mott Foundation. We also thank Indian nations such as the Onondaga Nation, the Tonawanda Seneca Nation and others who have been very generous with financial support. We are grateful to all. Your generosity makes our work possible. Let’s make 2011 another exceptional year.

ROBERT T. COULTER
LAND RIGHTS

“The current legal framework, more than any other factor, is responsible for the longstanding poverty, political marginalization and social ills that are so common in Indian Country.”

—Draft General Principles of Law: Introduction

NATIVE LAND LAW

Federal law concerning Indian and Alaska Native land—and Native nations in general—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 consistent with the United States Constitution and Indian treaties, and with American concepts of fairness and 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 written a set of General Legal Principles and supporting Commentaries stating what we believe federal law really is or what it ought to be. These General Principles cover the topics of 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.

With the United States’ endorsement of the UN Declaration on the Rights of Indigenous Peoples, the movement for law reform is growing. Many tribal leaders are eager to begin developing strategies for improving the present framework of law. We are pleased with the progress made in 2010. We are consulting with Native tribes and making plans for providing legal assistance to tribes in their efforts to change the law.

In addition to meeting with Indian leaders, we have met with White House staff, the U.S. Department of State, and others to discuss how the federal government can begin to make changes in federal law and policies and how the government can implement the UN Declaration in a meaningful way. We are studying how we can present the Native Land Law Principles and related legal materials to judges and other government officials.

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.
On June 10, 2010, the Center filed a lawsuit on behalf of the Timbisha Shoshone Tribe to stop an act of Congress that will take money belonging to the Timbisha Shoshone and other Western Shoshone tribes. This suit challenges the power of Congress to control and even take Indian money and other property.

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 nine tribes 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 rarely been challenged, almost never successfully.

A successful lawsuit could prevent Congress from freely taking or controlling 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 are fighting the government’s efforts to dismiss the suit and are trying to overcome the predisposition of the courts to deny tribes the constitutional rights that others enjoy.

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

The Mohawk Nation and other 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. Our work on behalf of the Mohawk Nation in this case has made some progress. We are awaiting a decision from the federal district court. Our greatest challenge in the case is to assure that the federal courts accord Indian nations true equality before the law.

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

“No person...shall be deprived of life, liberty, or property, without due process of law; nor shall property be taken for public use, without just compensation.”

—Excerpt from the Fifth Amendment to the United States Constitution
In 2010, the Center agreed to help the 36 clans of the Rapa Nui Nation. They live on Rapa Nui Island, commonly known as “Easter Island.” The island in the southeastern Pacific Ocean is a special territory of Chile, annexed in 1933 without the consent of the Rapa Nui Nation. The Rapa Nui clans are engaged in a collective effort to recover their ancestral lands. In addition, the clans want to reclaim their self-government rights so they can have a voice in curbing unsustainable growth and development on the island. We are providing legal assistance to help the Rapa Nui Nation use international laws and mechanisms to defend their rights and bring an end to more than a century of Chilean mistreatment and human rights violations.

The Rapa Nui people have had a hostile relationship with Chile dating back to 1888, when they signed a “treaty” with Chile resulting in the island and its inhabitants being treated as the property of the state. The Rapa Nui people were unlawfully confined to a small area; the remainder of the island was leased out to private enterprises. During the years the Rapa Nui were interned, which lasted until 1966, Chile ignored the aboriginal title held by each clan and sold their lands to private companies and developers.

Rapa Nui Island, marketed by Chile as an international tourist destination, attracts tens of thousands of visitors each year who come to see the iconic stone figures for which the island is famous. Rather than harmonize development with the Native culture, Chilean policies disregard harm to the environment and ignore the rights of the Rapa Nui people. Some of the islands archeological sites, which have deep cultural and spiritual significance for the Rapa Nui, have been disrupted to make way for projects such as parking lots and restrooms.

Center staff went to the island to meet with Rapa Nui clan leaders and to document the current situation in August, 2010. In previous months, Rapa Nui clans had begun reoccupying their illegally taken lands to call attention to the need for serious and constructive dialogue to resolve these issues. The Chilean government took a hard line against the Rapa Nui protests, using excessive violence to evict clan members from their ancestral lands and criminally prosecuting the leaders.

In October, the Center requested the Inter-American Commission on Human Rights to call upon Chile to take precautionary measures to protect the lives of Rapa Nui clan members and leaders. Clashes between Chilean police and clan members became increasingly violent and life threatening. Several Rapa Nui people were seriously injured during attempted evictions; clan members were shot with pellets and beaten with rifles.

The violence has decreased since the Commission called for precautionary measures February 7, 2011, but the situation remains tense. During the coming year the Center will help to enforce the recommendations issued by the Commission, and will continue to help the Rapa Nui to win respect for their land rights and their right to self-government.

“We want respect for our legitimate right to our ancestral lands and to build our future based on our traditional knowledge and culture.”

—Santi Hitorangi, Hito Clan
I am only an Indian
For more than 30 years, we have helped Indian and Alaska Native peoples win recognition of their human rights, including: the right to exist as distinct peoples and cultures; the right to be free from discrimination and forced assimilation; the right of self-determination, and other essential rights.

Much 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. 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. In 2010, New Zealand and Canada endorsed the Declaration, leaving the United States as the only country officially opposed. After a significant push by the Center, Indian nations, partner organizations, and many of our individual supporters, the United States finally joined the rest of the world in supporting the Declaration just this past December. This means there is now worldwide recognition that indigenous peoples have a permanent right to exist as peoples, nations, cultures and societies.

We also want the adoption of the 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 would include provisions that address the particular situation of indigenous peoples in the Americas. With the endorsement of the UN Declaration, we hope the Obama administration will assume a leadership role in the development of a strong American Declaration.

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.

Now that the United States supports the UN Declaration, we are continuing to work with the Navajo Nation, the Six Nations Confederacy, the Lummi Nation and other Indian nations to see that the promises in the Declaration become a reality. We also continue to campaign to win United States support for the American Declaration.

“The UN Declaration on the Rights of Indigenous Peoples sets the agenda for changing the future relationship between indigenous people and the United States; where our values, our teachings, our culture, our concept of the sacred, shall have more validity in negotiations.”

—Jewell James, Lummi Nation

The Center provided support to tribal leaders during the review process for the UN Declaration on the Rights of Indigenous Peoples.
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 peoples 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.

Throughout the year, the Center helped to bring together several partners—the National Congress of American Indians, the Native American Rights Fund, the Navajo Nation, the Tonawanda Seneca Nation, the Cayuga Nation and United States government officials—to discuss how to move forward in addressing a number of indigenous human rights issues. These meetings led to advocacy efforts to gain United States endorsement of the UN Declaration on the Rights of Indigenous Peoples. The Center supported Indian leaders with fact sheets and talking points to help them understand the Declaration review process and why the Declaration is important. The U.S. State Department held three consultations with tribal leaders and non-governmental organizations in 2010. The Center assisted participants to prepare for the consultations and strategize about their statements. The Center also secured a grant to cover travel expenses for Indian leaders to participate in these consultations in Washington, D.C. In addition, the Center employed new media and social networking tools to keep indigenous leaders and allies informed about the Declaration review process, meetings, and advocacy opportunities.
“Violence against women is the **most pervasive human rights violation** which continues to challenge every country in the world.”

—Rashida Manjoo, UN Special Rapporteur on Violence Against Women

**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: 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; three out of five will be physically assaulted. Studies show these high levels of violence are related to lax policing and prosecution by federal and state authorities, under-reporting of these crimes by women, and restrictions on tribal law enforcement authority. Federal law has stripped tribes of much of their authority to protect their own citizens. Tribes cannot prosecute non-Native offenders, who commit 88 percent of all violent crimes against Indian women. Federal authorities charged with investigating and prosecuting these crimes have regularly failed to do so.

The Center has worked hard to raise awareness of this international human rights crisis. During the past year, we provided legal advice to and consulted with Native women’s organizations and tribal government officials and employees, including the National Congress of American Indians (NCAI) Task Force on Violence Against Women, Clan Star, and the Fort Belknap Indian Community.

The Center has had two important successes in our work to stop violence against Native women in the United States:  First, we and NCAI submitted information to the State Department for inclusion in their report to the United Nations Human Rights Council for the Universal Periodic Review of U.S. compliance with international human rights treaties. The State Department received numerous comments from Indian nations and NGOs, but only the Center and NCAI made submissions that addressed issues of violence against Native women. Because of our advocacy the State Department specifically mentioned the problem of violence against Native women in its report, stating that “addressing crimes involving violence against women and children on tribal lands is a priority” for the Administration. This is a positive step for the United States.

Second, we, along with our partners at NCAI, invited Ms. Rashida Manjoo, the UN Special Rapporteur on Violence Against Women, to visit an Indian nation during her visit to the United States. We are happy to report that Ms. Manjoo visited the Eastern Band of Cherokee Indians in Cherokee, N.C., in January, 2011. There, she investigated the systemic legal barriers to ending violence against Indian women. This was a key opportunity to raise international awareness about violence against Indian women and to remind the United States of its international human rights obligations to Indian women.

For more information please visit our website, indianlaw.org/safewomen, for information on how to use international human rights advocacy to prevent violence against Native women.
The men who crossed an ocean to conquer America were the ones who thought that Europe, for all its depravity, could not kill. Weather-beaten and sea-sick, Columbus arrived off the shore of Santa Marta in 1496, still carrying with him a carefully annotated copy of Marco Polo's book, still certain that he had reached the lands of Kubla Khan.

Anxious to present to the Great Khan his credentials, written on parchment that he could not read. Those who followed brought letters. This land of demons, of birds with teeth and fish that flew.
The Indian Law Resource Center is supporting efforts of Maya Q’eqchi’ Indian communities in Guatemala that have been fighting for their lands and rights to subsurface resources for more than 40 years.

Agua Caliente is one Maya Q’eqchi’ community that we are helping. Agua Caliente’s land and natural resource rights are under threat because of a mining permit granted to a Canadian company by Guatemala. In February, 2010, Guatemala’s Civil Appellate Court denied our request for judicial protection of the Agua Caliente community’s land and resource rights. In conjunction with Defensoria Q’eqchi’ and the local legal counsel, we immediately appealed for a formal review of the decision by the highest court in Guatemala. With our help, they won a first favorable court decision as this report goes to press. If necessary, we will file a case against Guatemala before the Inter-American Human Rights Commission, asking for recognition of the Maya Q’eqchi’ land and subsurface rights.

The Agua Caliente community has faced efforts to evict them from their lands by a Guatemalan local governor and mine security forces. These evictions, often violent, threaten the safety of the community members and leaders and local counsel. In November, 2010, we asked the Inter-American Commission to intervene to protect the Agua Caliente community from further violence and potential evictions. We asked that Guatemala investigate, identify, judge and sanction those responsible for continued threats and violence against the Agua Caliente community.

As part of our overall efforts to help Agua Caliente and the other Maya Q’eqchi’ communities, Center staff wrote a paper addressing the Guatemalan legal framework on indigenous self-government, land and natural resource rights, protected areas, extractive industries, and political participation. This paper addresses the concerns of indigenous peoples regarding the creation of protected areas on indigenous lands. It provides concrete recommendations based on international human rights law standards and provides guidelines for strengthening and fulfilling the rights of indigenous peoples in Guatemala.
Multilateral Development Banks: Indigenous Peoples and the Environment

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. These MDB projects are often developed and implemented without the participation or consent of the local community that will be impacted. This is particularly true for Indian peoples in Mexico and Central and South America.

In October, the Center helped indigenous leaders from Colombia, Bolivia and Peru prepare and present testimony before the Inter-American Commission on Human Rights regarding the impact of MDB-supported mining in indigenous communities. The testimony shed light on the terrible effects on indigenous communities and the environment caused by extractive industries and infrastructure and energy projects financed by MDBs.

Center staff traveled to Peru to study challenges facing indigenous communities in the Amazon region. A planned inter-oceanic highway to connect Brazil and Peru—part of the Initiative for the Integration of the Regional Infrastructure in South America—would run through the Flor de Ucayali Indian community. Community leaders say the highway would drastically change their way of life by bringing deforestation and resource extraction to the Amazon basin and other indigenous lands. The Center will work with this community and others in various countries to develop a strategy to advocate for indigenous peoples adversely affected by infrastructure projects in South America.

We are also monitoring the development of programs related to the Reducing Emissions from Deforestation and Forest Degradation (REDD+) initiatives funded by the MDBs. Several MDBs have developed REDD+ programs to address climate change by paying land holders in developing countries for not cutting down trees or for planting trees. A large part of the remaining forest land in Mexico and Central and South America is Indian land. Indigenous communities are concerned that REDD+ projects will negatively impact their rights to their land, territories and natural resources.

The Indian Law Resource Center is working to influence and create awareness among MDBs about their obligations to respect international law, the environment and human rights when funding development projects. The Center has been actively encouraging MDBs, including the International Finance Corporation (IFC), the private lending arm of the World Bank, to adopt strong human rights policies. Part of our strategy includes advocating for the development of human rights impact assessments to be used before lending begins. Many of the Center’s recommendations on human rights concerns have been incorporated in the current drafts of important IFC policies.

We have encouraged civil society, states, and indigenous peoples’ organizations to be involved in 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 have discovered that successful partnerships most often develop between conservationists and Native nations when they are based on respect; open, honest, and frequent communication; and mutual trust.”

—Conservation Handbook, Chapter I

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. The Kuskokwim River Watershed Council—a coalition of Native villages from throughout the region—is working to protect the environmental integrity of the Kuskokwim River in a way that respects the subsistence lifestyle prominent in the region, as well the need for economic development. The competing needs for economic development and protection of the environment are all too common in Indian country.

Given these competing interests, the Kuskokwim River Watershed Council requested the Center to provide it with information regarding developing good neighbor agreements—or environmental monitoring agreements—in the region. Good neighbor agreements among community non-profits, governments, and corporations can be an effective method of ensuring that the needs of all parties affected by extractive industries are being met. Based on the developing interest in good neighbor agreements, we drafted a memo analyzing successful agreements throughout North America and made recommendations for the Council to consider. We will continue to advise the Watershed Council on the potential for implementing good neighbor agreements as a means of protecting the environment of the Kuskokwim region.

HANDBOOK FOR CONSERVATIONISTS

The Indian Law Resource Center is producing 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 and 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 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 lands and ecosystems throughout the United States.
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 Montana in their fight for environmental justice and clean-up of the contamination caused by the Zortman-Landusky gold mines.

With the ongoing reclamation of the mines, we are seeing 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. We continue to provide legal advice to a technical working group that is monitoring the progress of the reclamation efforts. 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 ability to protect their lands from future contamination.
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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 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 the Washington, D.C., office and 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. She has over 15 years of professional development experience.

JUANITA CABRERA-LOPEZ, Program Assistant

Juanita is Maya Mam Indian from Guatemala. She left the Center in November, 2010, to pursue a Master’s of International Public Policy at the Paul H. Nitze School of Advanced International Studies at Johns Hopkins University. She assisted with administration, development, communications and project support.

KIRSTEN MATOY CARLSON, Attorney

Kirsten, of Cherokee descent, joined the Center’s Montana office in 2007. She received her law degree in 2003 and her Ph.D. in Political Science in 2007, both from the University of Michigan. Prior to joining the Center, Kirsten taught law at the University of Minnesota Law School.
LEONARDO Crippa, Attorney
Leonardo, a Kolla Indian from Jujuy, Argentina, joined the Center’s Washington, D.C., office in 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 2008. He previously worked at the Center for Justice and International Law on human rights cases within the Inter-American system.

Bo Scott, Director of Finance & Administration
Bo, who joined the Center in October, 2010, is responsible for the Center’s administrative and financial matters. He received his B.S. in Accounting from the University of Great Falls. He is currently pursuing a Master’s in Business Administration from the University of Montana.

KARLA GENERAL, Law Clerk
Karla (Kawenniostha) was hired in October, 2010, as a Law Clerk in the Helena, Montana office. Karla is deer clan and a citizen of the Mohawk Nation from northern New York. In May, she earned her J.D. and Master’s in Sociology from Syracuse University College of Law and the Maxwell School.

Lucy Rain Simpson, Senior Attorney
Lucy, a member of the Navajo Nation, joined the Center’s Montana office in 2004. She has more than 12 years of experience in the field of Indian law, with much of that working directly with tribal governments such as the Northern Cheyenne and Crow tribes and the Navajo Nation. She received her J.D. from the University of Colorado in 1998.

Ginny Underwood, Director of Communications
Ginny, a member of the Comanche Nation, joined the Center in 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.

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

Lorena Vaca, Program Assistant
Lorena is originally from Ecuador and has worked extensively with indigenous peoples in South America, particularly in the Amazon. She assists with administration, development, communications and project support. She has strong field experience in Guyana on climate issues. She holds a B.A. in Government and International Politics from George Mason University.

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“We are only able to do this important work because of the dedicated support of donors. Thank you.”

—Susan Masten, Chairperson

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## Statement of Activities

<table>
<thead>
<tr>
<th></th>
<th>Temporarily Unrestricted</th>
<th>Permanently Restricted</th>
<th>2010 Total</th>
<th>Temporarily Unrestricted</th>
<th>Permanently Restricted</th>
<th>2009 Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions</td>
<td>$78,357</td>
<td>$5,026</td>
<td>$2,482</td>
<td><strong>$85,865</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grants</td>
<td>783,432</td>
<td>532,285</td>
<td>-</td>
<td><strong>1,315,717</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bequests and trusts</td>
<td>6,690</td>
<td>-</td>
<td>-</td>
<td><strong>6,690</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contract services</td>
<td>-</td>
<td>13,500</td>
<td>-</td>
<td><strong>13,500</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest</td>
<td>4,649</td>
<td>1,124</td>
<td>-</td>
<td><strong>5,773</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>30,404</td>
<td>-</td>
<td>-</td>
<td><strong>30,404</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Realized and unrealized gains and (losses) on investments</td>
<td>188</td>
<td>1,295</td>
<td>-</td>
<td><strong>1,483</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Released from restrictions</td>
<td>789,858</td>
<td>(789,858)</td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total support and revenue</strong></td>
<td><strong>1,693,578</strong></td>
<td><strong>2,482</strong></td>
<td><strong>1,459,432</strong></td>
<td><strong>1,425,507</strong></td>
<td></td>
<td><strong>1,670,967</strong></td>
</tr>
</tbody>
</table>

## Expenses

<table>
<thead>
<tr>
<th></th>
<th>Temporarily Unrestricted</th>
<th>Permanently Restricted</th>
<th>2010 Total</th>
<th>Temporarily Unrestricted</th>
<th>Permanently Restricted</th>
<th>2009 Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Program services</td>
<td>960,544</td>
<td>-</td>
<td><strong>960,544</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Management and general</td>
<td>225,747</td>
<td></td>
<td><strong>225,747</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fundraising</td>
<td>239,216</td>
<td>-</td>
<td><strong>239,216</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total expenses</strong></td>
<td><strong>1,425,507</strong></td>
<td><strong>2,482</strong></td>
<td><strong>1,459,432</strong></td>
<td><strong>1,425,507</strong></td>
<td></td>
<td><strong>1,670,967</strong></td>
</tr>
</tbody>
</table>

## Increase (Decrease) in Net Assets

<table>
<thead>
<tr>
<th></th>
<th>Temporarily Unrestricted</th>
<th>Permanently Restricted</th>
<th>2010 Total</th>
<th>Temporarily Unrestricted</th>
<th>Permanently Restricted</th>
<th>2009 Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Net assets at beginning of year</td>
<td>357,683</td>
<td>1,207,623</td>
<td>48,239</td>
<td><strong>1,613,545</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Net assets at end of year</td>
<td>$625,754</td>
<td>$970,995</td>
<td>$50,721</td>
<td><strong>$1,647,470</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## Statement of Financial Position

### Assets

<table>
<thead>
<tr>
<th></th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total Current Assets</strong></td>
<td>$1,220,281</td>
<td>$1,181,816</td>
</tr>
<tr>
<td>Cash and cash equivalents</td>
<td>$753,642</td>
<td>$529,472</td>
</tr>
<tr>
<td>Certificates of deposit</td>
<td>150,355</td>
<td>160,000</td>
</tr>
<tr>
<td>Grants receivable (net)</td>
<td>299,311</td>
<td>483,776</td>
</tr>
<tr>
<td>Contributions receivable</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Other receivables</td>
<td>1,064</td>
<td>600</td>
</tr>
<tr>
<td>Prepaid expenses</td>
<td>15,908</td>
<td>7,986</td>
</tr>
<tr>
<td><strong>Total current assets</strong></td>
<td>$1,220,281</td>
<td>$1,181,816</td>
</tr>
</tbody>
</table>

### Property & Equipment—At Cost

<table>
<thead>
<tr>
<th></th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Net depreciable assets</td>
<td>37,389</td>
<td>44,120</td>
</tr>
</tbody>
</table>

### Other Assets

<table>
<thead>
<tr>
<th></th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deposits</td>
<td>1,325</td>
<td>1,325</td>
</tr>
<tr>
<td>Seminole and Gar Creek land purchase</td>
<td>420,269</td>
<td>420,269</td>
</tr>
<tr>
<td>Investments</td>
<td>33,179</td>
<td>30,657</td>
</tr>
<tr>
<td><strong>Total Assets</strong></td>
<td><strong>$1,712,442</strong></td>
<td><strong>$1,678,187</strong></td>
</tr>
</tbody>
</table>

### Liabilities and Net Assets

<table>
<thead>
<tr>
<th></th>
<th>2010</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Net Assets</strong></td>
<td><strong>630,756</strong></td>
<td><strong>357,683</strong></td>
</tr>
<tr>
<td>Unrestricted</td>
<td>965,974</td>
<td>1,207,623</td>
</tr>
<tr>
<td>Temporarily restricted</td>
<td>50,740</td>
<td>48,239</td>
</tr>
<tr>
<td>Permanently restricted</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total Net Assets</strong></td>
<td><strong>$1,647,469</strong></td>
<td><strong>$1,613,545</strong></td>
</tr>
</tbody>
</table>

## Footnote

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, 2010 and 2009. To review the Independent Auditors’ Report and full audited statements, please visit our web site at www.indianlaw.org and follow the “About Us” link to “Financial Statements.” You may also contact the Helena, Montana office to request a printed copy.
The Center was among the winners of the Peter and Patricia Gruber Foundation’s 2010 International Justice Prize. The award recognizes individuals and organizations for championing the rights of oppressed groups through advocacy, legal reform and the development of international law to protect human rights.

The Center was recognized for its efforts to advance the rule of law, establish national and international legal standards to preserve human rights and dignity, and challenge governments to accord justice and equality before the law to all indigenous peoples of the Americas.

FEATHERED ARTIST
JANE ASH POITRAS, RCA, B.Sc., B.F.A., M.F.A.

This year’s featured artist is Jane Ash Poitras, RCA. Jane is an internationally acclaimed visual artist whose work has been showcased in numerous solo and group exhibitions around the world, and can be found in many prestigious public, private and commercial collections. She is a graduate of the University of Alberta (U of A) with degrees in microbiology and printmaking, and has a Master of Fine Arts in Painting and Sculpture from New York City’s Columbia University. She is a longtime lecturer at the U of A and a much-in-demand guest lecturer across North America and overseas.

Respected for her generous support of Aboriginal and community causes, her numerous honors include the RCA (Royal Canadian Academy of Arts) designation, the Alberta Centennial Medal, the National Aboriginal Achievement Award for Arts and Culture, the University of Alberta Alumni Award of Excellence, and the City of Edmonton Cultural Hall of Fame Salute to Excellence. Most recently, she received the Lieutenant Governor of Alberta Distinguished Artist Award. A year-long major exhibition of Jane’s art opened at the Royal Ontario Museum in Toronto last September.

Of Cree/Dene descent, Jane was born in the isolated northern community of Fort Chipewyan, Alberta. Orphaned as a young child, she was fostered by an elderly German woman and grew up in Edmonton. She meets regularly with Elders from many Native communities to hear their stories and to learn from them. She travels often, allowing her to observe and partake in the rituals of various Native cultures. By doing so, she brings a very humanist approach to her work. She isn’t just trying to give information—rather her work is about sharing knowledge. Her visual presentation of First Nations has had a tremendous impact on Canadian art and beyond.