

Cultural Survival



Promoting the Rights, Voices, and Visions of the World's Indigenous Peoples



ANNUAL REPORT 2008

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COVER PHOTO

Señora Silvia, Ngobe, who had never stood up to government officials before, took the floor at a community meeting in Charco la Pava and announced her opposition to the AES dam being built in her community in Panama. © Lucia Lasso

This report covers the period from September 1, 2007 to August 31, 2008.

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Message From The Executive Director

Before the day is over, an Indigenous person will be displaced or killed. Before the month is over, an Indigenous homeland will be clear-cut, strip-mined, or flooded. Before the year is over, dozens of Indigenous languages will vanish forever.

Governments and powerful economic interests perpetrate this human and cultural devastation. Cultural Survival works to reverse it. We partner with Indigenous Peoples to protect their lands, languages, and cultures; educate their communities about their rights; and fight against their marginalization, discrimination, exploitation, and abuse--enforcing the principles set forth in the United Nations Declaration on the Rights of Indigenous Peoples.

Cultural Survival tackles these problems at all levels: from the grassroots to national governments to the United Nations. We help Indigenous communities get the knowledge and advocacy tools they need to defend their ways of life. We pressure governments to protect Indigenous lands, languages, and cultures. When they do not, we bring their cases to international commissions and courts. We also shine a spotlight on Indigenous Peoples' issues so that they attract public and policy-maker attention and action.

Cultural Survival also provides the public with the most comprehensive source of information on the planet about Indigenous Peoples and their issues. Our award-winning magazine, *The Cultural Survival Quarterly*, has been published for more than 30 years, and the full archive is available on our website. In 2008, the website was extensively renovated and expanded. In addition to original material, it now includes links to many other organizations and sources of information, and is visited by more than 200,000 people each year. This year we also pioneered a monthly e-newsletter that reports timely news and solicits urgent action, support, and membership from more than 14,000 people.

But the heart of our mandate is our partnership with Indigenous Peoples who are exercising their right to self-determination, or who need outside help to protect their rights. This year we are especially proud of the accomplishments of our Guatemala Radio Project which is using community radio to rebuild Mayan communities devastated by 30 years of civil war and genocide; our Endangered Languages Revitalization Project which provides direct assistance to the Euchee, Northern Arapaho, Sauk, and Wampanoag language programs, raises awareness about the crisis facing American's heritage languages, and works to expand financial and capacity-building support for all Native American language revitalization efforts; and the urgent legal measures we have taken, including bringing a petition to the Inter-American Commission on Human Rights, to stop a hydroelectric dam in Panama that is destroying the way of life of Ngöbe Indigenous communities.

We also are extremely proud of our partnerships with Cultural Survival's supporters. Despite the grave condition of the economy, in 2008, our members continued to stand solidly beside the world's Indigenous Peoples by generously supporting Cultural Survival's work. Indeed, our December 2008 fund raising season was so strong that we met our fund raising goals in practically every category.

We owe our gratitude to the public-spirit-minded shoppers who supported a good cause by buying their holiday gifts at Cultural Survival's Indigenous craft bazaars; our dedicated staff that pitched-in in dozens of ways to ensure that our fund raising appeals were successful; and a strong magazine and a much improved website that significantly increased online giving. But most of all, our gratitude goes out to our loyal donors. You made the real difference. You are the owners and beneficiaries of Cultural Survival's success. Because of you, the world is a better place for our planet's 370 million Indigenous people.



Ellen L. Lutz

PROGRAMS - GUATEMALA RADIO PROJECT



Cesar Gomez Moscut, (Pokomam), Guatemala Radio Project Content and Training Coordinator, conducting a workshop in Quetzaltenango.

PROMOTING INDIGENOUS VOICES IN GUATEMALA

Cultural Survival is partnering with Guatemalan nongovernmental organizations to strengthen this network of 168 community radio stations across the country, many of which broadcast in one or more of the country's 23 Indigenous languages. The stations provide news, educational programming, health information, and traditional music, all reinforcing pride in Mayan heritage. We provide the equipment and organizational expertise; they provide the people and the passion. And it's working: languages on the brink of extinction have come back into common use; marimba music that was being replaced with top-40 songs is being played again; and people are wearing the distinctive *traje* that defines where they come from and who they are.

The project uses a network of small community radio stations to help Indigenous Guatemalans strengthen their cultures and language and effectively participate in the country's new democracy.

Meeting Today's Greatest Challenge - Legalization

Ten years ago, the Peace Accords that ended over 30 years of civil war guaranteed Indigenous Peoples the freedom to use community media. So far, the government has not made good on this promise. Nearly every radio and television outlet is controlled by the government or by large corporations. Yet more than a thousand unlicensed stations broadcast throughout the Guatemalan countryside: religious, partisan, commercial, and community-based. Any "man of influence" can have the police raid a station, arrest the operators, and confiscate equipment simply because it is broadcasting without a license. Therefore, legalization of our 168 community stations is our first priority, and this year much progress has been made. The Presidential Commission on Human Rights (COPREDEH), directed by Ruth del Valle, has resumed bi-weekly roundtable meetings to discuss the critical role of community radio in Guatemala in the realization of Indigenous rights and governmental participation. Cultural Survival's lobbying coordinator, Tino Recinos, acts as a liaison between the community radio associations, COPREDEH, and the Guatemalan congress to pass legislation legitimizing community radio. The newest draft of the bill was presented by Tino to the Indigenous caucus in the Guatemalan Congress in the spring of 2009.

Monitoring and Evaluating Results: A survey of 140 stations was performed in January and February 2008. Survey teams consisted of one volunteer from a community radio station, one Guatemalan communications student or professional, and one international observer. Teams collected information about each station's broadcast schedule, income, expenses, volunteer skill levels, and equipment. The final report is available on our website.

Creating New Content

This year, 60 volunteer staff members from 6 community radio stations will participate in a series of workshops where they will produce episodes of a social-issues *radionovela* titled "Aura Marina," which revolves around the adventures of a feisty young village girl. Made possible with funding from the New England Biolabs Foundation, this year's episodes will focus on environmental themes and will be recorded in Spanish and three Indigenous languages. Ninty-one episodes of "Salud y Vida," a health program, have been heard by more than one million listeners in 168 villages in six languages thanks to the Society of San Martin de Porres. One hundred and thirty-five episodes of "Coffee Talk" about how farmers can improve and receive a better price for their coffee crop have been produced and distributed thanks to Dean's Beans Organic Fair Trade Coffee and Equal Exchange.

Training Volunteers:

Cultural Survival conducts a variety of training programs for station volunteers in Guatemala to build the stations' ability for self-development. Valuable skills abound among the 1,300 volunteers: 23 know how to repair radio equipment (three of whom are electrical engineers), three have masters degrees in journalism, more than 20 have degrees in communications, another 40 are communications students. Eight have taught computer and Internet courses, one is a former congressman, one is a lawyer, two have MBAs, and three are professional sports play-by-play announcers. Cultural Survival is coordinating these skilled workers to train the rest of the station volunteers in content production, radio theater scripting, broadcasting, lobbying, Internet use, and journalism. These trainings help to pave the way for the long-term sustainability of the project.

Building local capacity:

Cultural Survival is already collaborating with 10 Guatemalan NGOs to produce and distribute radio programs about health, environmental protection, and organic agriculture. Local NGOs are on the ground and understand of many of the issues facing Guatemalans, so the content they help the Project to develop is insightful and relevant, and their funding helps keep the stations viable. We are now working to expand this infrastructure to increase radio content while keeping the cost low and defraying it from the stations.



Rosendo Pablo Ramirez (second from right) with Radio Qman Txum volunteers in Todos Santos Cuchumatán, Guatemala.

PROGRAMS - NGÖBE CAMPAIGN



Amalia Miranda's children were among those beaten by police after peacefully protesting at the AES dam site in Panama. Her son's nose was broken, as was her daughter's arm. The police arrested and jailed 13 other children, including two infants. They also arrested 54 adults.

The Ngöbe people of Bocos del Toro, Panama are facing the loss of their way of life due to a government decision to build a hydroelectric dam that will inundate their lands, homes, and farms. The dam is being constructed by an affiliate of the Virginia-based AES Corporation. It also will create environmental havoc in the buffer zone for the international La Amistad Biosphere Reserve, a UNESCO protected World Heritage Site.

After meeting with the Ngöbe and Panamanian officials in November 2007, when roadwork and river dredging were well underway, Cultural Survival spearheaded an international human rights campaign to help the Ngöbe. Working with Panamanian nongovernmental organizations and lawyers we helped bring the case to Panama's highest courts, a necessary step before any international legal action can be taken.

On January 3, 2008, AES-Changuinola and the government broke up a Ngöbe protest at the dam site with police who attacked the protestors with clubs, injuring children and elderly people. Fifty-four people were arrested. The police then established a permanent base camp to support their 24-hour-a-day security cordon.

Cultural Survival responded by closely monitoring the situation, and after it became clear that Panama's highest court was not going to act, prepared a petition to the Organization of American States' Inter-American Commission on Human Rights (IACtHR), which included a request that the commission call on Panama to halt all work on the dam until the Ngöbe are properly consulted and their rights are respected.

STOPPING THE CHANGUINOLA DAM IN PANAMA

"I have a *finca* [farm plot] on the other side of the river that I will not be able to get to because of the dam. I won't have water for my animals. They are eroding the soil so my crops won't be able to grow. My land is for my children and my grandchildren. I need to save it for them. The company has sent the police to threaten me to sign their papers, but I won't sign." —Elin Abrego, Ngöbe, Panama

After we filed the petition in March, a Panamanian colleague reported: "Somehow the Ngöbe still have hope. They were jubilant when they received a copy of the petition. This weekend they held a local congress and the copy went from hand to hand several times. Finally, they had proof that some of the visitors that talked to them are actually fulfilling their promise of help."

In addition to sending out various action alerts and mounting letter-writing campaigns, Cultural Survival sent its documentation on the Ngöbe case to James Anaya, the United Nations Special Rapporteur on the situation of human rights and fundamental freedoms of Indigenous Peoples. He went to the area, interviewed the Ngöbe, and conducted a thorough investigation. The rapporteur's subsequent report denounced the abuses against the Ngöbe in connection with the dam. We also persuaded several corporate social responsibility "watch" groups to monitor AES-Changuinola's corporate practices.

In October, Cultural Survival's executive director helped plan a hearing on Panama's violations of Indigenous Peoples' property rights before the IACtHR and brought Ngöbe and other Indigenous leaders from Panama to Washington, D.C. to testify. The Indigenous leaders also met with U.S. congressional representatives and leading environmental organizations, who pledged their support to the Ngöbe.

At year end, the situation was still grave with construction continuing and the Ngöbe people daily confronting the destruction of their lands and river, intimidation to sell their homes to the company and relocate, and no adequate process for dialogue about the dam project or the Ngöbe people's future. The IACtHR had still not ruled on our petition. Cultural Survival is continuing to keep a close eye on the case, and seeking new avenues of pressure to ensure that the Ngöbe peoples' rights are respected.



PROGRAMS - ENDANGERED LANGUAGES CAMPAIGN



Children at a newly opened Northern Arapaho K-1 immersion school

In 2008, Cultural Survival's Endangered Languages Campaign built a national network of nearly 1,000 Indigenous language advocates and distributed copies of the UN Declaration on the Rights of Indigenous Peoples to 200 members of the National Indian Education Association. With support from the Grotto Foundation's Native Language Revitalization Initiative, Cultural Survival laid the funding and content groundwork to launch an online language revitalization resource portal and social networking site for language advocates in 2009. The website, called The Language Gathering, will be a virtual network and online community devoted to best practices in Indigenous language revitalization.

"The Last Word," (*Cultural Survival Quarterly*, 31.2) the campaign's founding document (www.cs.org/elc), served as a key campaign tool in raising the profile of Native language revitalization: grassroots and national language advocates, educators, and philanthropists received nearly 2,000 copies of "The Last Word" at the Mashantucket Pequot Language Reclamation Conference, the Minnesota Indigenous Language Symposium, Native Americans in Philanthropy's annual Institute , the National Indian Education Association's annual convention, the Tusweca Tiospaye Sioux Language Summit, the United Nations Permanent Forum on Indigenous Issues (UNPFII), and the National Museum of the American Indian.

REVITALIZING NATIVE LANGUAGES

"If our children learn to speak Euchee, we can add another 60 years to the life of the language. If we carry out our part now, some future Euchee families may be able to give the gift of Euchee as a first language to their children."

— Euchee Language Project, OK

Cultural Survival also sought out a new generation of language advocates and practitioners and heightened its commitment to its first major North American-based program. Marcus Briggs-Cloud (Maskoke/Miccosukke), Ryan Wilson (Oglala Lakota), Ryan Red Corn (Osage), and Joseph Brown Thunder (Ho-Chunk) joined the endangered languages campaign team.

Briggs-Cloud, a young educator fluent in both the Seminole and Maskoke languages, presented a rousing rallying cry for Indigenous Peoples' language revitalization at the Eighth Session of the United Nations Permanent Forum on Indigenous Issues on behalf of the Indigenous Youth Caucus. Briggs-Cloud subsequently joined Cultural Survival's board of directors. Wilson is the president of the National Alliance to Save Native Languages, with which Cultural Survival entered into a formal memorandum of understanding, joining a coalition of over 100 tribal governments in supporting efforts to push for \$4 million in federal appropriations for Native American language immersion programs and schools.

2009 campaign efforts will focus on direct fundraising for four partner/advisor Native language programs: the Euchee Language Project, Northern Arapaho K-1 immersion school, the Sauk Language master-apprentice program, and the Wopanaak Language Reclamation Project.

OTHER CULTURAL SURVIVAL ACTIVITIES AND ACCOMPLISHMENTS

Universal Periodic Review: Cultural Survival Report Leads to Ainu Recognition:

After centuries of discrimination and forced assimilation, Japan's Ainu people have finally been recognized by Japan's government. That milestone happened at least in part because of a report that Cultural Survival submitted to the United Nations Human Rights Council. The council has instituted a policy of reviewing each country's human rights record every four years, and as part of that process, we have been producing reports on countries' treatment of their Indigenous Peoples. To accompany Japan's review in May 2008, we asked the council to call upon Japan to take further steps to ensure that the Ainu peoples' rights are respected. The council urged Japan to review the land and other rights of the Ainu and harmonize them with the UN Declaration on the Rights of Indigenous Peoples. The following month, Japan's bicameral Diet (parliament) adopted a resolution acknowledging that the Ainu are an Indigenous people with rights to their language, culture, and religion. The Diet also officially recognized the Ainu's suffering as a result of discrimination and poverty.

In the spring of 2007, Executive Director Ellen Lutz and Program Council member Theodore Macdonald devoted time to training Harvard College Student Advocates for Human Rights on how to produce reports for the Human Rights Council. Using the benchmark created by the newly adopted UN Declaration on the Rights of Indigenous Peoples, the students gather information from Indigenous colleagues and partners in selected countries scheduled for review and prepare reports on how well the government is protecting Indigenous Peoples' human rights. Each report recommends steps the government needs to take to ensure that Indigenous Peoples' rights are respected. So far, we have produced reports on Morocco, South Africa, Ecuador, Guatemala, Japan, Belize, and New Zealand.

Cultural Survival and the Organization of American States:

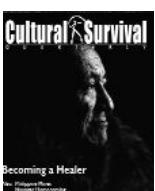
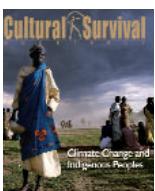
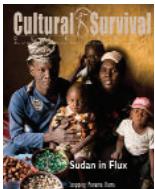
The births of 18 percent of all children in Latin America are not registered with their governments. Nonregistration, a phenomenon that disproportionately affects Indigenous Peoples, leads to a lack of "identity," leaving many without access to state services, including education, passports, or the ability to vote. Indigenous people who attempt to register often face discrimination, misrecording of their names, and other barriers. In May, Cultural Survival contributed to a regional effort to improve state protection of Indigenous Peoples' right to identity by facilitating a consultation at the Organization of American States (OAS) in which Indigenous leaders and intergovernmental officials discussed ways to improve the situation in an inclusive, multicultural manner.



Brinky Tucker (left) dances next to Pequot/Wampanoag historian Tall Oak (Everett G. Weeden Jr.). Weeden coordinated the first American Indian tribal delegation to Bermuda in 2002. From CSQ 32.3 article on Bermuda's Indigenous population.

COMMUNICATIONS

Cultural Survival Quarterly



Our winter 2007-2008 issue marked a significant change in the *Cultural Survival Quarterly*. In the past, every issue of the magazine had a central theme--an approach that had benefits, but also liabilities. To give the magazine more flexibility and broader range, we initiated a new approach, in which themes will be used occasionally, where major issues require a multiple-angle approach, but most editions will be a general collection of articles. Our winter issue was the first of these more general collections, with stories about Sudan, Ladakh, Namibia, Mexico, and Ecuador, among others. Most notable was Executive Director Ellen Lutz's article about her work with the Ngöbe people of Panama, who are being threatened with a hydroelectric dam project. In that article she spoke about bringing previous issues of *Cultural Survival Quarterly* to the Ngöbe, and how the example of other Indigenous Peoples inspired them to stand up for their own rights and fight the dam company.

Our second issue of the year also featured an array of subjects, from the horrific situation of Indigenous Peoples in Burma to the case of voluntarily isolated communities in Paraguay to major development projects in Brazil to the unique cuisine of Fiji and the giant kites of Guatemala. The summer issue of the *Cultural Survival Quarterly*, which focused on critically endangered Native American languages, was the founding document of Cultural Survival's Endangered Native American Languages Campaign. It was distributed to tribes, supporters, and potential funders, as well as members of Congress, and will serve as an important campaign tool in the coming years.

Our summer issue was one of those thematic exceptions, focusing entirely on the subject of climate change, its particular effects on Indigenous Peoples, and their unique contributions to mitigating the problem. The issue was widely distributed to journalists, decision makers, and others, in addition to our own membership. It has already sparked several mainstream newspaper articles.

Our autumn issue introduced a new department on Indigenous spirituality, created in partnership with the Ringing Rocks Foundation. The first installment was an excerpt from a talk by Lakota healer Gary Holy Bull. This issue also heralded what we hope will be an increasing focus on Indigenous writers describing their own cultures from their own point of view. The centerpiece of the issue was a story from a Nyungar woman who reconnected with her roots and Australia. There were also stories about displaced people in Nigeria, Indigenous Peoples of the Cordillera region of the Philippines, and a special section on the Lenape of Pennsylvania.

Cultural Survival Voices

We produced two issues of *Voices* this year, one was on the effects of climate change on Indigenous Peoples, and the other a how-to guide for Indigenous People who want to establish a community radio station. Both issues were translated into French, Spanish, and Russian, and posted on the Cultural Survival website. Unfortunately, the grant that made *Voices* possible was not renewed in the wake of the financial crisis, so the publication will not appear in 2009.

Cultural Survival e-Newsletter

2008 saw the introduction of a new Cultural Survival publication: the E-newsletter, which is sent to some 12,000 people each month. The newsletter provides updates on Cultural Survival's programs and the activities of the organization, along with previews of coming publications, updates on previous stories, and other information.

Cultural Survival Website

In 2008, we resolved to completely revamp the Cultural Survival website, with new software platforms, new organization, and new information, all aimed at making the site more current, flexible, convenient, and attractive. We hired one of the country's premier web consultants, Free Range Studios, to advise us on what needed changing, and began implementing those changes in September (a process that is still ongoing). We are already seeing increased activity within the site and increased financial support coming from it.



A Sami girl stitches reindeer hide. These herding people are affected by climate change in a range of subtle but serious ways. Photo by Phear Kath. Full story in CSQ 32.2 on climate change and Indigenous Peoples.

MEMBERSHIP

Cultural Survival's members continued to be the organization's greatest single source of support, providing more than half of our annual income. This year, 580 new members joined Cultural Survival. Two hundred and sixteen of these members signed up at Cultural Survival Bazaars. As in past years, our members come from many countries and a vast variety of backgrounds, but they share a passion for the rights of Indigenous Peoples.

CULTURAL SURVIVAL BAZAARS

The Cultural Survival Bazaar program celebrated its 30th year of bringing Indigenous arts and crafts, music, and food to the New England public. Money raised at bazaars has supported nonprofit work worldwide, including education and microfinance in Uganda, literacy projects in Mexico, land and forest conservation, as well as Cultural Survival's own projects.

In 2008, Cultural Survival held nine bazaars, in Amherst, Boston, Newburyport, Stockbridge, Provincetown, and Cambridge, Massachusetts, and in Tiverton, Rhode Island. The bazaars raised over \$530,000 for Indigenous artisans and fair traders who work with Indigenous Peoples, and brought in a net income of over \$105,000, a twenty five percent increase from 2007, to Cultural Survival for operating support.

The bazaars are also one of Cultural Survival's educational vehicles, reaching over 30,000 people each year throughout New England. The bazaar's advertising campaign reached over 2.6 million people through newspaper, magazine, web, and print ads.



Roberto Cachimuel of Yarina performing at the Tiverton, RI bazaar (left). Children and shoppers learned about different cultures around the globe.

INTERN PROGRAM

“Being an intern at Cultural Survival was an enriching experience. My knowledge of Indigenous rights in Guatemala definitely became more nuanced. I learned a lot about working for a non-profit. Even though I was just an intern, I felt like I was helping make a difference.”

—Adriana Campos, Guatemala Radio Project intern, fall 2007

Cultural Survival's work could not be accomplished without our interns. Interns are involved in all areas of the organization's work and play a vital role in day-to-day operations at Cultural Survival. This year we hosted 38 interns from universities around the country.



Lindsay Stailing talking to Bazaar attendees in Amherst, MA.

Guatemala Radio Project: Interns assisted in evaluating episodes of all radio programs, helped write quarterly reports and grant applications, set up speaking engagements about the project, and coordinated logistics for our monitoring and evaluation survey.

Fundraising and Events: Interns contributed to the success of our expanded bazaars program by educating the public about Indigenous issues and fair trade, setting up and breaking down the bazaars, maintaining security, encouraging attendees to join Cultural Survival, assisting vendors and performers, selling rugs and crafts, handing out flyers, and directing traffic. Fundraising interns also conducted research and helped write grant proposals and reports to donors.

Publications and Research: Interns wrote or contributed to articles that were published in the *Cultural Survival Quarterly* and wrote features and urgent appeals for the website.

“Now that I have graduated from college and out in the human advocacy career world, I realize the research and networking I did around the Ngöbe case provided invaluable experience for a college undergrad. The staff at Cultural Survival put a lot of trust in me and handed me responsibilities. Most internships don't give you that kind of applicable and formidable professional experience.” —Terra Weaver, Cultural Survival intern, spring 2008

GOVERNANCE

Cultural Survival is governed by a board of directors that serves as the organization's legal accountability mechanism and bears all the responsibilities of boards of directors in the United States and in the Commonwealth of Massachusetts. The board works through committees, including an Executive Committee, a Finance Committee, a Fundraising Committee, and a Nominating Committee.

A unique feature of our board is our Program Council, a board committee predominantly made up of Indigenous board members who possess the knowledge, experience, and skills to assist the organization to evaluate current programs, set policy on complex program-related issues, and identify potential new programs and opportunities for growth.

BOARD OF DIRECTORS

PRESIDENT AND CHAIRMAN OF THE BOARD

Sarah Fuller is the president of Decision Resources, Inc., an international publishing and consulting firm. She previously served as vice president of Arthur D. Little, Inc., and president of Arthur D. Little Decision Resources.

VICE CHAIR

Richard A. Grounds, Euchee, directs the Euchee Language Project, in which first-language Euchee-speaking elders teach community leaders and youth. He is active in international affairs regarding Indigenous Peoples' rights. He received his doctorate in theology from Princeton University, and served as co-chair of Cultural Survival's Program Council from 2005-2008.

TREASURER

Jeff Wallace is founder of North Star Management, a firm that manages and develops commercial buildings in Boston. He holds a degree from Huxley College of Environmental Studies in Bellingham WA and an MBA. His past experience includes working for a venture capital firm and for an architect/developer before founding his company.

CLERK

Jean Jackson is a professor of anthropology at the Massachusetts Institute of Technology. Her books, articles, and teaching focus on medical anthropology, social and ethnic identity, gender issues, and Indigenous mobilization in Colombia. She received her doctorate in anthropology from Stanford University.

Marcus Briggs-Cloud is Miccosukke of the Great Maskoke Nation of Florida, and is a son of the Wind Clan people and grandson of the Bird Clan people. He recently worked as a Maskoke language instructor at the University of Oklahoma, and as a high school student counselor for the Indian Education Office in Norman, Oklahoma. He also has served as Assistant Director of Youth Programs and Maskoke Language Instructor for the Poarch Band of Creek Indians of Alabama. He currently is an Oxfam International Youth Action Partner and a National Steering Committee Member of the United Methodist Student Movement. Marcus is pursuing graduate theological studies at the Harvard Divinity School.

Elizabeth Cabot has taught English literature and composition at Boston University, Stonehill College, and the University of Massachusetts-Boston. She currently teaches English as a second language to adults. She holds a Ph.D. from Boston University.

Westy A. Egmont was the president of the International Institute of Boston for nine years. He previously served as the director of the Greater Boston Food Bank and hosted and produced a public television program. He holds a doctorate of divinity from Andover Newton Theological School.

Laura R. Graham is a professor of anthropology at the University of Iowa. Her work focuses on lowland South American Indigenous Peoples' activities in national and international arenas, especially the Xavante of central Brazil (Ge) and the Wayúu (Arawak, also known as Guajiro) of Venezuela and Colombia. She is past chair of the American Anthropological Association's Committee for Human Rights and chairs their Task Group on Language and Social Justice. From 1994-2005 she directed the Xavante Education Fund, a Cultural Survival Special Project. She now coordinates the Xavante Wará Association's projects with Cultural Survival.

James Howe is a professor of anthropology at the Massachusetts Institute of Technology. A specialist on the Kuna of Panama, his research focuses on political and historical anthropology, indigenous-state relations, and the impact of missionaries. He received his doctorate in anthropology from the University of Pennsylvania.

Cecilia Lenk is the former vice president of information technology for Decision Resources. She has developed numerous national and international Internet initiatives in the areas of science, health, and science education. She received her doctorate in biology at Harvard University.

Pia Maybury-Lewis is a co-founder of Cultural Survival. She was a member of the staff until 2009, managing the intern and bazaar programs.

Les Malezer, Native Australian of the Gabi Gabi Community, is the General Manager for the Foundation for Aboriginal and Islander Research Action (FAIRA) based in Woolloongabba, Australia. He is also the Chairperson for the international Indigenous Peoples' Caucus. He was instrumental in lobbying governments to support the United Nations Declaration on the Rights of Indigenous Peoples with the Caucus.

P. Ranganath Nayak is the chief executive officer of Cytel Software. He has more than 24 years of senior-level management experience in technology and management consulting, and holds a doctorate in mechanical engineering from the Massachusetts Institute of Technology.

BOARD OF DIRECTORS (continued)

Vincent O. Nmehielle, Ikwerre from the Niger Delta region of Nigeria, is an associate professor of law at the University of the Witwatersrand Law School, Johannesburg, South Africa. He holds a doctorate in international and comparative law from George Washington University.

Ramona L. Peters (Nosapocket of the Bear Clan), Mashpee Wampanoag, lives and works in Cape Cod, Massachusetts, and is a nationally known artist who has revived her tribe's traditional pottery-making techniques. She is a visual historian of her culture, fulfilling this role through various undertakings as a teacher, spokesperson, curator, interpreter, consultant, and Indigenous rights activist.

Dinah Shelton holds the Manatt/Ahn Professorship in International Law at George Washington University Law School. She previously taught international law and was director of the doctoral program in international human rights law at the University of Notre Dame Law School. She also serves as a legal consultant to the United Nations Environment Programme, UNITAR, World Health Organization, European Union, Council of Europe, and Organization of American States. She was awarded the 2006 Elisabeth Haub Prize for Environmental Law.

Stella Tamang, Tamang tribe from Nepal, was Chair of the International Indigenous Womens Caucus at the third session of the U.N. Permanent Forum on Indigenous Issues, is the chair of the South Asia Indigenous Womens Forum, and an advisor to the Nepal Tamang Women Ghedung. She founded Bikalpa Gyan Kendra in Nepal to contribute to students' education and livelihood by combining academic learning with practical training.

Martha Claire Tompkins serves as the principal of a personal investment management and acquisitions fund in Houston, Texas. She has a degree from Sarah Lawrence College and studied with Cultural Survival co-founder David Maybury-Lewis at Harvard University.

Rosita Worl, Tlingit, is a member of the Thunderbird Clan and House Lowered from the Sun of Klukwan, Alaska, and a Child of the Sockeye Clan. She currently holds a joint appointment as an assistant professor of anthropology at the University of Alaska Southeast and president of the Sealaska Heritage Institute. She earned a doctoral degree in anthropology from Harvard University. In the 1980s, she was elected to the board of the Sealaska Corporation.

STAFF

Jamie Brown, Graphic Design and IT Specialist

Mark Camp, Director of Operations

Mark Cherrington, Director of Publications

David Michael Favreau, Director of Marketing

Sofia Flynn, Financial Officer

Cesar Gomez Moscut (Pocomam), Guatemala Radio Project Coordinator

Ellen L. Lutz, Executive Director

Agnes Portalewska, Program Officer

Jennifer Weston (Lakota), Program and Communications Officer

Ryan Wilson (Lakota), Revitalizing Native American Languages Campaign Director

SUPPORTERS

Foundations, Corporations, and Organizations

Alliance for International Reforestation
American Eagle Outfitters
American Laser Center
Ameriprise Financial
Center for Biological Diversity
The Christensen Fund
The Community Foundation For Greater Atlanta
Cottonwood Foundation
The Crawford Foundation
Dean's Beans Organic Coffee Co.
Eagle Creek Inc
Elliott Badgley Foundation
Goulston & Storrs, PC.
Headwaters Fund (Charlotte Forsythe Fund)
Institute of International Education
NewLink Communications
Open Society Institute
Organization Of American States
Owens Corning
Paul & Virginia Cabot Charitable Trust
The Plus Valia Foundation
Runaway Techology, Inc.
The Sociedad San Martin De Porres
St. Michael Parish
The Tides Foundation
Tierra Viva a los pueblos indigenas
Winky Foundation

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Michael J. Harner
Rebecca Harris
Karin Holser
James Howe
Jean E. Jackson
Charles M. Keil
Amy Kocourek
Louise Lamphere
Richard F. Leman
Cecilia Lenk
Ellen L. Lutz
Sally E. Merry
P. Ranganath Nayak
Carmen Perez
Jerome C. Regier
James B. Rogers Jr
Peter L. Sheldon
Kristina L. Simmons
Teresa & Anthony M. Smith
Mary Gay Sprague
Allan Steinmetz
Martha Claire Tompkins
Philip D. Young

Patrons*

Rosamond W. Allen
Martha Barnes
Frederick Bay
Hanne Beck
Shirley Blancke
Helen Bourne
Jeremy Caney
William H. Crocker
J. B. Culver
Carol L. Ellis
Dean & Sheryl Foster
Walter W. Haines
Leo Harris
Just Give
Barbara Kapp
Jack Keller
Lynda Kelly
Thomas F. King
W Kracke
Matthew Lindholm
Hal Litoff
Patricia J. Lyon
Jesse W. Markow
Jill E. Newhouse
Michael O. Nimkoff
Nancy S. Nordhoff
Robin Perenchio
Carolyn Person Taylor
John W. Phillips
Barbara Rogoff
David Rosenstein
Dinah L. Shelton
William Skinner
Cynthia H. Sunderland
Charles C. Verharen
Kirsten Waerstad
Ryan Walker
Jack Wool

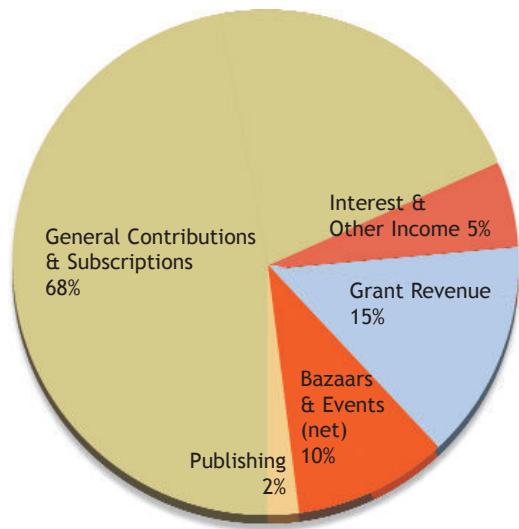
* Benefactor - (\$1,000.00 +) Patron - (\$500-\$999)

FINANCIAL REPORT

FISCAL YEAR 2008

Income

General Contributions and Subscriptions	\$679, 057	68%
Interest and Other Income	\$44,149	5%
Grant Revenue	\$154,252	15%
Bazaars and Events (net)	\$105,497	10%
Publishing	\$20,927	2%
<hr/>		
Total	\$1,003,882	

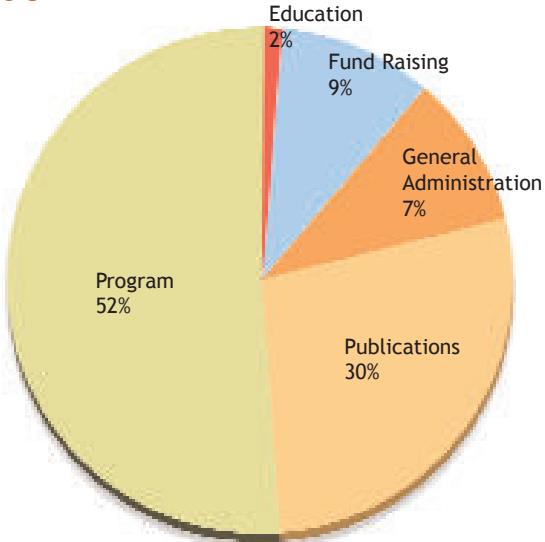


Audited (Modified)

FISCAL YEAR 2008

Expenses

Program	\$544,378	52%
Education	\$17,976	2%
Fund Raising	\$89,957	9%
General Administration	\$75,609	7%
Publications	\$322,576	30%
<hr/>		
Total	\$1,050,496	



Audited

INDIGENOUS RIGHTS IN ACTION

Cultural Survival goes to Taiwan : Cultural Survival's director of publications, Mark Cherrington, was the keynote speaker for the World Summit of Indigenous Peoples on April 13 in Taiwan. The summit, attended by Indigenous representatives from 14 countries as well as representatives from Taiwan's 13 Indigenous tribes, focused on climate change as it relates to Indigenous communities and the positive role Indigenous people can play. Joining Cherrington in the opening speeches were the vice-president of Taiwan, Annette Lu, and Chinese Nationalist Party legislator Kung Wen-chi, a member of Taiwan's Atayal tribe. The event was organized by the Taiwan Indigenous Cultural Enterprise Development Association, the Taipei County government, and the Democratic Pacific Union, and also featured a tour of Indigenous villages around the island of Taiwan. "It was a tremendous opportunity to meet Indigenous Peoples from around the world," Cherrington said, "and to meet and learn about Taiwan's Indigenous communities. Cultural Survival made many new alliances."



Sakinu Ahronglong is wearing the traditional Paiwan clothing, including the glass beads that have been a Paiwan hallmark for hundreds of years in Taiwan. Read about Sakinu in CSQ 32.4 and his efforts to revitalize Paiwan culture.

Cultural Survival

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