



Cultural Survival

ANNUAL REPORT 2009

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TABLE OF CONTENTS

2-3	MESSAGE FROM THE EXECUTIVE DIRECTOR
13	PROGRAMS & ACTIVITIES
14-15	COMMUNICATIONS & MEMBERSHIP
16	BAZAARS
17	INTERN PROGRAM
18-20	BOARD OF DIRECTORS & STAFF
21-23	SUPPORTERS
24	FINANCIAL REPORT
25	INDIGENOUS RIGHTS IN ACTION

COVER PHOTO:

Didipio mine threatens rights, rivers, and
resources in the Philippines.

© Photo by Jason McLeod

This report covers the period from January 1, 2009
to December 31, 2009 and financial information for
September 1, 2008 to August 31, 2009.

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Message From The Executive Director

Among the world's remote Indigenous communities, the Indigenous Peoples of Didipio in the Philippines are an inspiration for their courageous struggle to ensure their own and their environment's survival. Didipio's original Bugkalot Indigenous residents hunted and gathered in the densely forested mountains; now they and a number of other Indigenous Peoples from the mountain region have been forced out of their homelands and have settled in the Didipio Valley. There they collectively manage their forest resources in a sustainable way. Pure and abundant water tumbles down forested mountains into the Addalam River, nourishing fertile valleys, making the Didipio Valley perfect for terraced rice farming. But since 1992, these peoples' way of life has been threatened by mining companies. Staunch Indigenous opposition sent several companies packing, but the Australian Philippines Mining Company, a subsidiary of OceanaGold Philippines Inc (OGPI), has refused to let go of its concession on Mount Dinkidi, and is now planning to mine neighboring mountains as well.

Open pit copper and gold mines like that planned by OGPI use huge quantities of water as well as cyanide and other dangerous chemicals to separate copper and gold from ore. On Mount Dinkidi, mining waste would be dumped into tailings ponds at the top of the Addalam River watershed—ponds that would submerge scarce and highly valued productive farm land. Managing mine waste in a region prone to torrential rains and typhoons creates the risk of fish kills, crop failures, and illness in humans and animals. If the pond dams rupture, toxic chemicals, soil, and rock could plunge down the valley, affecting ecosystems and communities for hundreds of miles downstream.

For the past two decades, determined to protect their water supply, their homes, their cultures, and their sustainable economy, Didipio's Indigenous Peoples have resisted the mining companies' bribes and intimidation and instead exercised their constitutional rights to oppose mines. In return, the Philippine government posted a permanent military guard to Didipio—not to protect local people, but to make it easier for OGPI to threaten them, forcibly evict them, and demolish their houses. A climate of violence, fear, discord, and grief now dominates daily life.

Fortunately, the Indigenous Peoples in Didipio have not had to face OGPI alone. Global Response, a nongovernmental organization based in Boulder, Colorado, has been at their side, generating letters and publicity to convince the government of the Philippines to protect their rights and stop the mine. Global Response organizes broad and effective campaigns requested by Indigenous Peoples to protect their ways of life and their environments. They boast an experienced campaign staff, an expert team of environmental advisors, and two decades of cultivated relationships with Indigenous communities facing exploitation, unwanted interference, or abuse from governments and companies that want their resources—at any cost. All of those qualities convinced Cultural Survival to take the bold step of merging with Global Response in September 2009. As a program of Cultural Survival, Global Response can focus more of its energies on helping more Indigenous communities, and both organizations increase their reach and their effectiveness.

Adding Global Response advocacy campaigns to our core programs was not the only thing that made 2009 a banner year for Cultural Survival. Our Endangered Native American Languages Program hosted a Language Summit at the National Museum of the American Indian in May, attended by more than 200 Native language advocates. Part of the summit was a day devoted to lobbying, the culmination of a long congressional education effort, with participants visiting congressional offices and appealing for more governmental support of language programs. That effort paid off when Congress voted to quadruple this year's federal funding for Native language revitalization, from around \$3 million to nearly \$12 million!

Our Guatemala Radio Program—soon to become the Indigenous Community Radio Program—is going international. Program director Mark Camp is spending this year in Guatemala almost doubling the number of stations there and laying the groundwork for expanding the network into neighboring countries.

Our efforts in partnership with the Ngöbe people of Panama paid off this summer when the Inter-American Commission on Human Rights demanded that Panama halt all work on the Changuinola hydroelectric dam that threatens their homes, farmlands, water supply, and way of life. Unfortunately, the fight continues as Panama and the subsidiary of the Virginia-based energy giant AES Corporation that is building the dam, have defiantly announced they will not comply. Instead, they are trying to manipulate individual Ngöbe and their communities into giving up their homelands with no compensation for the abuse they already suffered, and no guarantee of suitable replacement lands. Cultural Survival lawyers are working closely with the Ngöbe to ensure that they understand and claim their rights in those negotiations. As this report went to press, we learned that the case has been handed up to the Inter-American Court of Human Rights, which has the power to order a halt to the building.

If you haven't visited our website lately, you are in for a treat. It's brand new and richer than ever in content. Please check it out, and return often. It will keep you abreast of all of our work, contains every article we've ever published in the *Cultural Survival Quarterly*, and has a map showing the many and varied activities we have undertaken on behalf of Indigenous Peoples around the world over our 38-year history.

Lastly, I want to thank all of you who make Cultural Survival's work possible: board members, Program Council members, advisors, staff, volunteers, members, donors, libraries, foundations, and shoppers at our Cultural Survival Bazaars. You are our lifeblood. You make sure that in the great rush towards globalization and development, Indigenous Peoples, their cultures, their traditional knowledge, spirituality, and ways of life, and the environments in which they live are not totally overlooked. We are enormously honored to be worthy of your support.



Ellen L. Lutz



"I see this kind of merger as the future for many nonprofits. It will make a world of difference for the peoples that both organizations serve while making donors' dollars go further. The combined Cultural Survival and Global Response memberships can become an even more powerful force for change that benefits Indigenous Peoples and the environment." — Roy Young, founder of Global Response

On May 27, more than 2,000 Indigenous protesters started a blockade of the road between Bagua Grande and Corral Auemado in Peru. Photo by Thomas Quirynen.

PROGRAMS - GLOBAL RESPONSE

ORGANIZING INTERNATIONAL LETTER-WRITING CAMPAIGNS

When Cultural Survival and Global Response merged in September, Global Response became a program within Cultural Survival, but the programmatic partnership functionally started much earlier, in May. That's when the two organizations joined forces to launch an international letter-writing campaign to halt police and military assaults on Indigenous Peoples of the Peruvian Amazon. For months, the Indigenous people had been protesting a series of presidential decrees that would have opened their territories to mining, logging, and oil development without their consent. Our international pressure helped convince the Peruvian government to repeal two of the decrees immediately and initiate further negotiations with the Indigenous Peoples and their representative organizations. Indigenous communities continue to demand the right to free, prior and informed consent for industrial projects within their territories.

Amazonian tribes in Ecuador face similar invasions of their territories, devastation of their environment, and police repression of their protests. A Global Response campaign in October supported their demands.

Another letter-writing campaign urged the president of Guatemala to support legislation to legalize and regulate Indigenous community radio stations—an action that is critical to the success of Cultural Survival's Guatemala Radio Program.

The two major Global Response campaigns since the merger seek to halt large-scale mining projects in the Philippines and Indonesia, where Indigenous communities face brutal forced displacement, destruction of their agricultural lands and crops, contamination of their rivers and

coastal waters, health problems and police brutality as they struggle to defend their rights and their lands. In the Philippines, our campaign helped convince the Philippines' National Commission on Human Rights to visit the Didipio community for the first time (their report and recommendations are pending).

Because so many Indigenous communities face invasions by mining companies, and because the consequences are so destructive, Global Response published a 45-page guide that lays out strategies for communities to repel or expel mining companies from their lands. Spanish and English editions of the guide are posted on the Cultural Survival website and available on request by mail or email. Communities on every continent are eagerly ordering and using the guide.

As 2009 closed, Global Response embarked on its most ambitious program yet. Program director Paula Palmer and human rights expert Chris Allan traveled to Kenya to investigate reports of police atrocities and attacks on many Samburu communities. They spent two weeks interviewing Indigenous people in five communities, as well as politicians, nonprofit organizations, clergy, and others involved in the situation. They found ample evidence of gross human rights violations and crimes by the police, including murder, rape, and wholesale theft. Their full report is now on the Cultural Survival website at www.cs.org/samburureport. Copies of the report were also delivered to the United Nations, the president and attorney general of Kenya, and news agencies around the world. As of this writing, the violence has largely stopped, and Samburu people credit Cultural Survival's investigation as the reason.



"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

The Naso people in this photo live near the Ngöbe and are also being affected by the dam. When they protested in 2009, the government bulldozed their village.

PROGRAMS - NGÖBE CAMPAIGN

STOPPING THE CHANGUINOLA DAM IN PANAMA

The Ngöbe people living along the Changuinola River in Panama have been facing the destruction of their villages, farms, food supply, access to clean water, and way of life as a result of the government of Panama's decision to build a hydroelectric dam on their river. The government contracted with AES-Changuinola, a subsidiary of the Virginia-based energy giant AES Corporation, to not only build the dam but also manage the relocation of the Ngöbe people whose homelands will be flooded. Following a series of protests that the government brutally put down, and after exhausting all domestic remedies, in March 2008 Cultural Survival and Panamanian partners filed a petition on the Ngöbe's behalf in the Inter-American Commission on Human Rights. This past summer, the commission demanded that Panama cease all work on the dam until the matter was resolved.

Instead, the government stepped up construction. Both the previous government and the new Martinelli government informed the commission that they had no intention of halting construction, and indeed each time the commission calls for an update or holds a hearing, AES-Changuinola steps up the construction pace. All of the Ngöbe are adamant that construction must stop until the case is resolved, but their demands are ignored.

In a new tactic, the government is now hand picking individual Ngöbe to transport to Panama City to discuss a settlement. In an initial accord signed by eight individuals from three affected communities, two of which have already been virtually destroyed by dam construction, neither the government nor the company offered any compensation for more than three years of trespass, suffering, and abuse. They did offer relocation, but without any timeline, to remote hillside terrain that is prone to landslides and offers poor opportunities for establishing new farms.

Another group of Ngöbe has begun conversations with the government and AES-Changuinola in Panama City. This time, Cultural Survival hired a skilled Panamanian lawyer with experience in international human rights law to represent the Ngöbe participants. But even in setting up these meetings, the government violated the Ngöbe peoples' human rights. Both the United Nations Declaration on the Rights of Indigenous Peoples and the Inter-American Court of Human Rights require that negotiations take place in Indigenous communities, and in the local Indigenous language, so that all community members can participate.

The government and AES-Changuinola's insistence on negotiations now appear to be a cynical attempt to complete dam construction before they are blocked by international interference. It is no accident that the talks are occurring on the eve of Panama's dry season, when sculpting the rest of the dam's lakebed is easiest from a construction point of view. That the earlier accord reached with a handful of individuals was conducted in the capital in complete secrecy, that they were signed by them without any enforceable commitment to protect the way or life or well-being of the Ngöbe communities they claim to speak for, and that they did not include any offer those communities compensation for the harm and suffering they already experienced, suggests the nefariousness of the government's and the company's intentions in achieving their hydroelectric power goals unfettered by their obligations to Panama's Indigenous citizens.



Francisco Xico, a Mayan priest who volunteers at his local station says, "The radio helps keep our culture and language alive." As Cultural Survival staffer Ancelmo Xunic says, "It is by the community, for the community." Community radio volunteer Angelica Cubur Sul says, "As an Indigenous woman, community radio is the only place that I can express my views and opinions and be sure that they will be heard by the entire town. The Mayor expresses his opinion on our radio, so do the police, and so do I."

On June 27th, a copy of the proposed telecommunications bill, which would legalize community radio in Guatemala, was personally delivered to President Alvaro Colom Caballeros by radio volunteers in Palestina de los Altos Quetzaltenango. The President was visiting the community to inaugurate a social program "Mi Familia Progresa." Villagers held signs saying "My family progresses with community radio and it is my right." Citizens urged the President to support the bill and promote its passage through Congress.

PROGRAMS - GUATEMALA RADIO PROJECT

PROMOTING INDIGENOUS VOICES IN GUATEMALA

Nonprofit community radio plays a critical role in the daily lives of hundreds of thousands of Indigenous people in Guatemala, and the people play a critical role in the stations. The stations depend heavily on volunteers who operate stations in their own villages and keep them on the air sixteen hours a day, seven days a week. They volunteer their time, usually two hours a day, and are the lifeblood of community radio. It is through these volunteers and the programs that they broadcast that one million Guatemalans receive information. That's why we put so much of our effort into helping them. In 2009, Cultural Survival trained 326 community radio volunteers who will, in turn become trainers themselves in their villages. One volunteer, Germán Xet, told us that, "The workshop helped me do a better job when I'm on the air at the radio station, which will help all the listeners in my town." Demonstrating the success of our train-the-trainers model, seven of the trainers who taught workshops this year are graduates of Cultural Survival trainings from 2007 and 2008.

Cultural Survival's Guatemalan radio production staff created a total of 286 radio programs during the year, encompassing a wide range of topics including Indigenous rights, environmental protection, sustainable agriculture, fair trade, health, and political participation. Programs were recorded in Spanish, Mam, Kaqchikel, K'iche, Achi, Poqomam, and Tz'utujil. All of these programs were made in cooperation with local doctors, nurses, human rights workers, environmentalists,

farmers and other experts. The production, recording, and editing of the radio programs is all done at local stations. All programs are made available via CD, email attachment, or on the Cultural Survival website to our network of 168 radio stations. Each radio station is independently owned and operated by the local community, which decides which programs they will broadcast.

Despite guarantees made in the Guatemalan Constitution and the Peace Accords, the Guatemalan telecommunications law does not allow for nonprofit community radio (only commercial radio and government-run radio are licensed). Community members know that they have a right to community radio, and they know that their communities need the radio stations. They are determined to continue to exercise their right and remain on the air even though they face the constant threat of being closed down by the government. At the end of 2008, Cultural Survival got the government to restart stalled national roundtable discussions. The roundtable resulted in a bill that was introduced into the Guatemalan Congress in August 2009. This bill, which would grant FM frequencies to nonprofit community radio stations, received a positive recommendation from a Congressional Committee on January 14, 2010. The next step is for the bill to be debated by the full Congress. Hundreds of citizens from dozens of communities where, only 13 years ago, civil war raged are now engaged in participatory democracy as they lobby their congressional representatives to pass the bill into law.



"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,
Oklahoma

United Ketoowah Band of Cherokee children sit in front of the Cherokee Welcome Center and watch as a parade inaugurating the opening of the Kituwah Cherokee Immersion Language School goes by in Cherokee, North Carolina.

Photo by Jamie Malcolm-Brown.

PROGRAMS - ENDANGERED LANGUAGES CAMPAIGN

REVITALIZING NATIVE LANGUAGES

In 2009, Cultural Survival's Native Language Revitalization Campaign built a national network of nearly 1,500 Native American language teachers, learners, and advocates. With a tiny campaign staff we've established national collaborations to bolster and showcase successful Native language programs, including renowned language immersion projects in Alaska, Arizona, California, Hawai'i, Massachusetts, Montana, New York, North Carolina, Oklahoma, and Wyoming. During the coming year our campaign will focus on linking hundreds of communities through an online network, www.languagegathering.org—currently under construction—to be housed as a subplatform of the Cultural Survival website. This urgently needed resource will facilitate sharing of curriculum frameworks, instructional materials, and fund-raising resources for isolated programs struggling to quickly design, fund, and implement language programs while they still have living speakers in their communities. With a December award from the Bay and Paul Foundation we anticipate making our beta (test) site operational by the end of June.

In the past year we've also co-hosted national language summits in Seattle, Milwaukee, and Washington, D.C. In partnership with the Library of Congress and the Smithsonian Institution's National Anthropological Archives and the National Museum of the American Indian, we hosted fundraising and archival-materials training sessions for nearly 300 representatives from tribal language programs. We also brought two revered elder statesmen—World War II Native American Code Talkers Barney Old Coyote (Crow) and Samuel Tso (Navajo)—to Washington to meet with Congressional appropriators regarding funding for language immersion programs, and to inspire today's generation of frontline language advocates.

In addition, we continue to support, promote, and receive invaluable guidance from four critically endangered language communities: the Euchee, Northern Arapaho, Sauk, and Wampanoag, whose circumstances are emblematic of those facing all 175 remaining Native language communities over the next 20 years. This year, Cultural Survival raised nearly a quarter of a million dollars in federal funding for the Sauk master-apprentice program. We also sought the same funding amount for the Northern Arapaho immersion school, and hope to submit a successful proposal in 2010. We have provided fiscal sponsorship and/or significant funding research for all four programs.

At the national level, we are especially proud that in substantial part due to our campaign work with the National Alliance to Save Native Languages and the National Indian Education Association, the U.S. House and Senate appropriations committees and President Obama have quadrupled the federal dollars targeted for Native language programs in the 2010 U.S. federal budget. Finally, we have joined the National Indian Education Association's Native Languages White House Advisory Group, which met with the Obama Administration in February on a proposed executive order to improve federal programs aiding grassroots Native language revitalization initiatives.



FROM FILMMAKER JOE BERLINGER (*BROTHER'S KEEPER*, *PARADISE LOST*)

CRUDE

THE REAL PRICE OF OIL



"A sprawling legal thriller
with RARE DEPTH and POWER."
-Stephen Holden, THE NEW YORK TIMES

"A FORCEFUL, often INFURIATING story
about Big Oil and little people."
-Manohla Dargis, THE NEW YORK TIMES

"A HERCULEAN WORK of
investigative journalism."
-Ed Gonzales, VILLAGE VOICE

"GRIPPING...CINEMATIC.
The most URGENT film I've
seen at Sundance this year."
-Scott Foundas, LA WEEKLY

"FASCINATING and IMPORTANT...
CRUDE does an EXTRAORDINARY job
of merging journalism and art."
-Christiane Amanpour, CNN

Cultural Survival Hosts *Crude*.

On November 13, 2009 at the Museum of Fine Arts in Boston, Cultural co-hosted the screening of *Crude*, a documentary film that explores an oil disaster in Ecuador. For decades, first Texaco and then Chevron Oil have desecrated Indigenous Peoples' homelands in Ecuador, rendering the water, the soil, and the very air hostile to human life, killing wildlife, fouling watersheds, and wreaking devastation that will affect generations to come. Facing unprecedented rates of birth defects, rare cancers, and other serious health problems, and losing their traditional lands and lifestyles, these Indigenous communities are being forced to fight a transnational corporation for their very right to exist—a David-and-Goliath story brilliantly captured by the filmmakers. The film was followed by a Q&A with the film's producer, Michael Bonfiglio, and Ted Macdonald, former Cultural Survival staffer who worked on this case and was an eyewitness to many of the events in the film.

OTHER CULTURAL SURVIVAL ACCOMPLISHMENTS

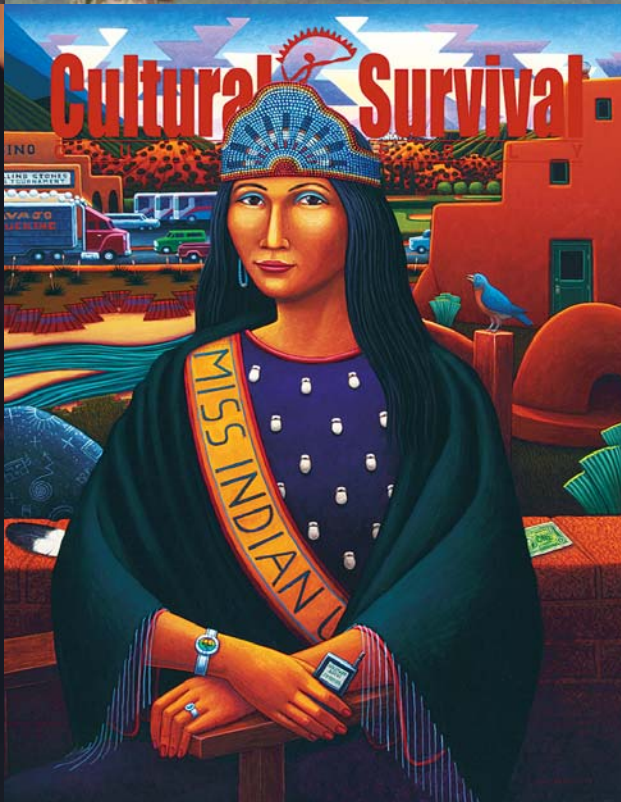
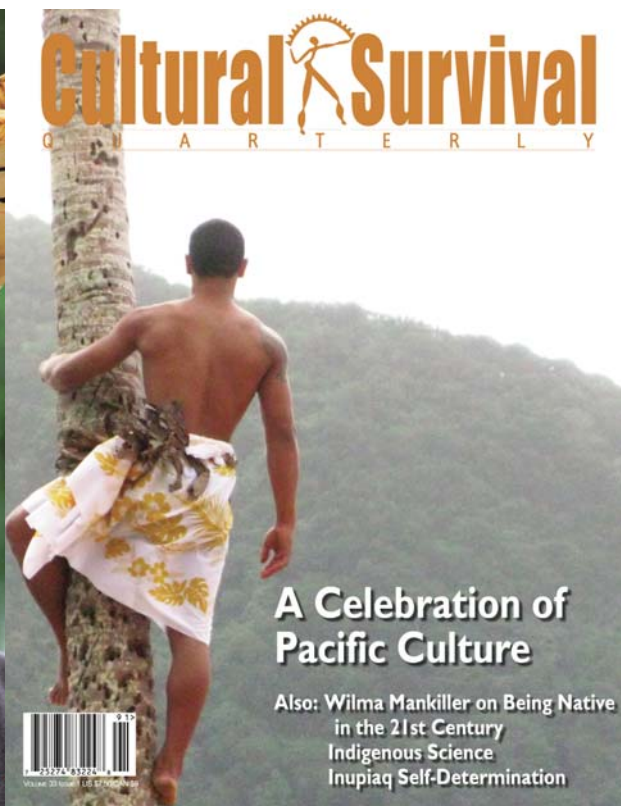
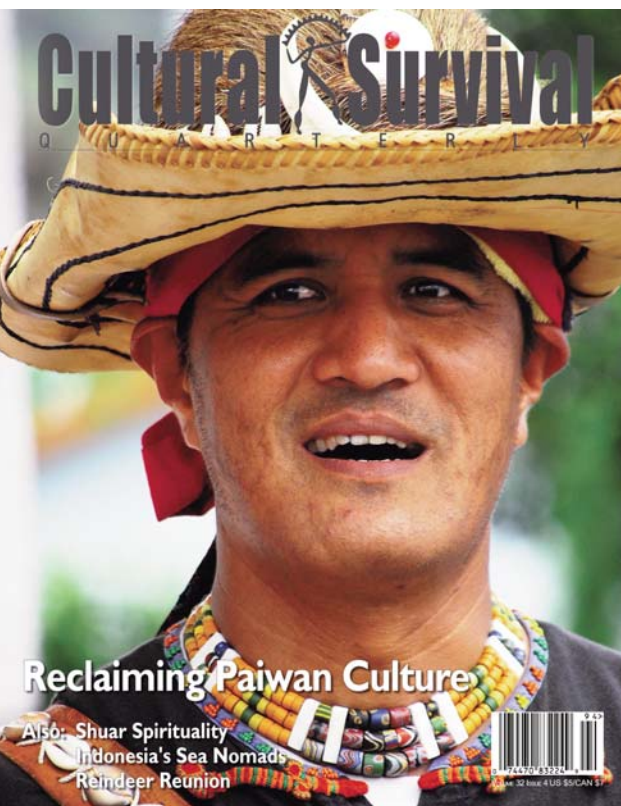
Cultural Survival Hosts Media Conference:

In a typical year, the number of news stories about Indigenous Peoples that appear in the *New York Times* and National Public Radio news programs represents less than 1 percent of all the stories they produce. And the vast majority of those few Indigenous stories deal with Native Americans, ignoring all the other Indigenous Peoples in the world. Cultural Survival has set out to change that equation and took the first step on March 12, 2009, when Cultural Survival staff convened a panel of media experts at the Open Society Institute in New York. The meeting was intended to explore the nature of the problem and to look for strategies that might increase coverage and understanding of Indigenous issues. The participants included both Indigenous and non-Indigenous media representatives and covered both traditional and new media. There were experts on film (Sundance Institute, Makepeace Productions), television (CNN, TimeWarner), print and new media (Seattle Times, Free Range Studios, Red Hand Media, WITNESS), and many others. It was only the first of what will likely be a series of meetings to address the problem, but even in this initial meeting there were many innovative and constructive ideas presented.

Cultural Survival at the United Nations Permanent Forum on Indigenous Issues:

During the eighth session of the United Nations Permanent Forum on Indigenous Issues in New York, May 18-29, 2009, Cultural Survival hosted two special events. “Exercising Rights—Good Practice” was a session on the implementation of the UN Declaration on the Rights of Indigenous Peoples, cosponsored with Lancaster University. “Broadcasting Human Rights to Indigenous Communities” was a session on the use of community radio in promoting human rights information, cosponsored with Foundation for Aboriginal and Islander Research Action Australian Indigenous Communications Association.

Guatemala Radio Project coordinator Cesar Gomez was the lead presenter in the session focused on community radio. Cesar talked about the Guatemala Radio Project and also showed a newly completed documentary about it to the many who attended, including Guatemalan government representatives. The breakout session's panel, which also included Kenneth Deer and Cultural Survival board member Les Malezer, was very well received.



COMMUNICATIONS

The past year saw some dramatic changes in Cultural Survival's communications efforts. We hired the top nonprofit web consultants in the United States to rework the Cultural Survival website, which launched in October with new content, new organization, and a new platform. We also hired an outreach consultant, and with his help we have increased the number of visitors to the Cultural Survival website to more than 1.6 million.

Cultural Survival's e-newsletter now reaches more than 18,000 people each month (up from 12,000 at the start of the year) with updates on the organization's programs and campaigns.

Cultural Survival Quarterly magazine has also grown, doubling its circulation in 2009 and continuing to hone the quality of the information and images. It remains the world's premier publication about Indigenous Peoples. During the year we established partnerships with many fair trade companies, environmental groups, and other businesses and organizations to distribute the magazine and introduce new audiences to the issues that Indigenous Peoples face. And once again this year, *Cultural Survival Quarterly* was nominated for an Utne Reader independent press award.

The summer issue of the magazine was a special edition, focused on the Indigenous Peoples of Brazil's Cerrado, the savanna region of the

country. The Cerrado's Native Peoples are facing immense threats from rampant agricultural expansion and very ambitious infrastructure development. We are preparing a special Portuguese-language version of that issue as an advocacy tool for the region's Indigenous activists, to help them reclaim their land and defend their rights.

Cultural Survival's merger with Global Response has had many benefits for both organizations and, of course, for Indigenous communities around the world. The combined strength of the organizations allows Cultural Survival to mount more campaigns and produce more effective campaign materials, all of which means more communities can fend off mines, logging, dams, and other environmental and cultural threats.

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, 726 new members joined Cultural Survival. Sixty-three 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



“Cultural Survival has done so much not only for us as artists, but for the Indigenous people of the world. As Native Americans, we have seen so many organizations who say that they do good work. Cultural Survival actually does it! The bazaars give us a great venue to not only sell our artwork, but also to talk to the public and educate them about our culture. Gifts from the bazaars come from hands and hearts instead of from malls and catalogs.”

— Leonard and Amalia Four Hawks

The Cultural Survival bazaars are a series of cultural festivals that give Indigenous artists, their representatives, and fair trade companies from around the world the chance to sell their work directly to the American public. They also expose more than 35,000 Americans each year to Indigenous art, music, and culture, while giving visitors a chance to talk with Indigenous artists directly. Every year, hundreds of artists and their representatives sell traditional crafts, artwork, clothing, jewelry, carpets, and accessories from around the world.

Cultural Survival hosted eight bazaars in 2009. We had twelve special guest artisans traveling from Zanzibar, Zimbabwe, and Mexico. During 2009, bazaars grossed over \$430,000. Proceeds supported Indigenous artisans, fair trade companies, and other nonprofit organizations throughout the world, as well as Cultural Survival's other program work.

INTERN PROGRAM

“Working as an intern with Cultural Survival was one of the most meaningful and beneficial experiences I have ever had. I received copious amounts of support and guidance from the Cultural Survival staff, and this helped me to grow as an activist, a writer, and a critical thinker. I was treated as an important and valued member of the Cultural Survival team, and, by working closely with staff members, I was able to see first-hand how a successful nonprofit is run. I want more than ever to continue my work in the field of Indigenous human rights activism, and I owe a great deal of this passion to my time with Cultural Survival.”—Nora Lawrence, Communications intern, spring 2009

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 27 interns from universities around the country.

Guatemala Radio Project: Interns assisted in evaluating all the radio program episodes, helped write quarterly reports and grant applications, and set up speaking engagements about the project for station representatives.

Endangered Languages: Interns helped organize materials for hundreds of Native American language advocates attending the National Native Language Revitalization Summit. Interns also assisted with fundraising, helping research foundations and develop donor files for potential funders for Native American language programs. Interns and graduate volunteers also helped organize outreach calls and interviews with dozens of tribal language programs across the U.S.



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.

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 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.

Suzanne Benally is Navajo and Santa Clara Tewa and is Associate Vice President for Academic Affairs and Chief Diversity Officer at Naropa University. She also holds a core faculty seat in Environmental Studies at Naropa University. Formerly, she directed an Institute on Ethnic Diversity at the Western Interstate Commission for Higher Education (WICHE) to assist colleges and universities in developing strategic plans for diversity. She has also been a consultant and senior research associate to the Equity Scorecard Project for the Center for Urban Education at the University of Southern California.

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 Warā 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 cofounder 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.

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.

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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 and is currently 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.

Roy Young established Nature's Own, a wholesale and retail mineral and fossil business that imports handcrafts from Pakistan and Brazil. He has a deep commitment to environmental conservation and founded numerous environmental non-profit organizations, including ECOS, Northern Ohio Recycling Project, Eco-Cycle, Rocky Flats Truth Force, Global Response, Global Greengrants Fund, and Trust for Land Restoration. He holds a BS in geology from Duke University.

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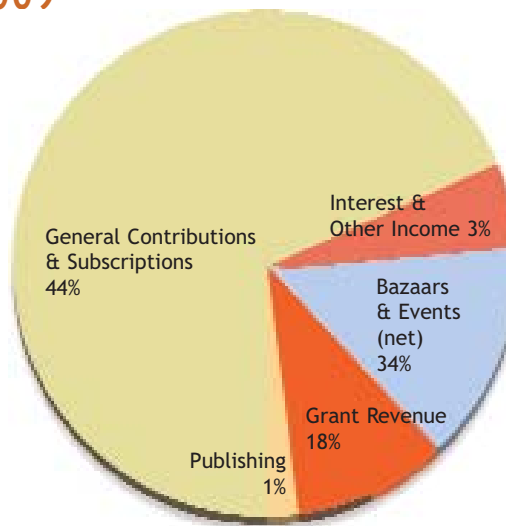
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FINANCIAL REPORT

FISCAL YEAR 2009

Income

General Contributions and Subscriptions	\$545,599	44%
Interest and Other Income	\$37,596	3%
Grant Revenue	\$227,630	18%
Bazaars and Events (net)	\$420,634	34%
Publishing	\$17,694	1%
Total	\$1,249,153	

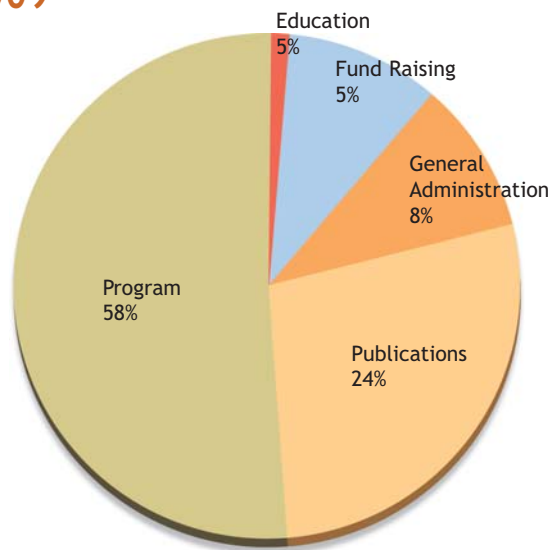


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FISCAL YEAR 2009

Expenses

Program	\$756,075	58%
Education	\$63,937	5%
Fund Raising	\$70,127	5%
General Administration	\$104,777	8%
Publications	\$311,540	24%
Total	\$1,306,456	



Audited

INDIGENOUS RIGHTS IN ACTION

UN Special Rapporteur Visits Ngöbe Communities Threatened by a Panamanian Dam Project

In the early Spring of 2009, James Anaya, the UN Special Rapporteur on the Situation of Human Rights and Fundamental Freedoms of Indigenous Peoples, toured the areas along the Changuinola River affected by the construction of the hydroelectric dam by the AES Corporation and the government of Panama, after Cultural Survival informed him of this situation. The dam threatens four Indigenous communities through flooding, including the Ngöbe, who have suffered serious abuses and human rights violations. The Ngöbe were able to give their testimony to Anaya and were encouraged by the chance finally to be heard. Isabel Becker, whose case we have written about extensively, was among the people who met with Anaya. She was held by AES for 12 hours and forced to put her thumbprint on documents she couldn't read, signing over her land to AES, and later was forcibly removed from her home. Becker's treatment is typical of the violations suffered by the Ngöbe, whose community is now surrounded by a police cordon. Anaya publicized his report and put pressure on the Panamanian government to comply with international obligations and respect Indigenous rights. The May 12 report confirmed Cultural Survival's complaints about the actions of the AES Corporation, which is building the dam in partnership with the government of Panama, and echoed Cultural Survival's recommendations for action.

Cultural Survival is a global leader in the protection of Indigenous Peoples' lands, languages, and cultures. In collaboration with local partners, we advocate for Indigenous communities whose lands, livelihoods, and ways of life are under threat from unscrupulous governments or corporations. We also empower Indigenous Peoples to represent themselves before intergovernmental and other international institutions; to promote their values; and to restore and retain their languages and cultural traditions. In addition, Cultural Survival offers the wider public the planet's most comprehensive source of information on 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: www.cs.org. All of Cultural Survival's work is based on the principles set forth in the United Nations Declaration on the Rights of Indigenous Peoples.

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