



ANNUAL REPORT 2012

CELEBRATING
Cultural Survival 40
YEARS

ANNUAL REPORT 2012

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COVER PHOTO:

In Guatemala, Barillas community members climb on to a Hydro Santa Cruz construction vehicle looking onto the ceremony dedicating a cross to Miguel, a Barillas resident who was shot and killed by Hydro Santa Cruz employees on May 1, 2012.

This report covers the period from January 1, 2012 to December 31, 2012 and financial information for September 1, 2011 to August 31, 2012.

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Celebrating 40 Years of Cultural Survival

The title of Cultural Survival Quarterly Vol 37. Issue 2, Cultural Survival: 40 Years of Advocacy from Brazil 1972 to Brazil 2012 symbolically marked forty years of Cultural Survival's advocacy work to partner with Indigenous Peoples in defending their land, languages, and cultures. The founding of Cultural Survival inspired by David and Pia Maybury-Lewis's early work in Brazil with the Xavante people has now in a way come full circle with the Rio+20 world conference being held in Brazil. In 1972 Cultural Survival was founded to "bear witness to a genocidal threat, to make the world aware of this process of destruction, and to try to stop it," according to the late David Maybury-Lewis. Cultural Survival's work over the last four decades has remained rooted in this mission while the organization has evolved its programs and methodologies for achieving the mission over time. Most significantly today we align our mission with the UN Declaration on the Rights of Indigenous Peoples and seek to support the implementation of the Declaration through our programmatic efforts.

Cultural Survival's advocacy work is reflected today in the Guatemala Community Radio Program which strengthens Indigenous community radio service and programming throughout regions of Guatemala and supports activism demanding legislation in support of Indigenous community radio. Community radio is a crucial mechanism for information and education about local social, educational and health issues. It is also serves as an important mechanism for asserting Indigenous rights as Indigenous Peoples in Guatemala continue to fight against forced relocation from traditional lands, militarized communities, abuses of transnational companies, discrimination, and marginalization.

Our Global Response Program campaigns with the Samburu in Kenya and the Kuy in Cambodia to bring international attention to the human rights abuses and lands rights violations against these Indigenous Peoples. The recent visit of US observers attending legal proceedings in the Samburu case report ongoing violence against rural Samburu villages, but much of the violence has been stemmed due to Cultural Survival's advocacy. Cultural Survival and other NGO's like Survival International and First Peoples Worldwide continue to support the Samburu in their resilience, courage, and actions to resist relocation and fight for their land. Indigenous people like the Kuy in Cambodia also struggle against land loss and relocation as their traditional lands are being remapped as economic land concessions and leased to a transnational corporation. Cultural Survival advocates strongly for the rights of Free, Prior, and Informed Consent to be honored and exercised.

A Message From the Executive Director

Forty years after Cultural Survival began its work in Brazil, we celebrate with the Xavante who after decades of struggle are gaining the recognition and return of their land by the Brazilian government. As Indigenous Peoples and allies, we return to Brazil to attend the Rio+20 conference with new voices. Our voices proclaim our struggles and environmental and climate concerns through the discourse and framework of “rights” represented in the UN Declaration on the Rights of Indigenous Peoples. Our voices articulate the same issues that were occurring 40 and 20 years ago of environmental destruction, ecosystem loss, land loss, sacred sites loss, cultural and language loss in the face of development and globalization. We hope that the discourse of “green economies and sustainable development” truly recognizes Indigenous voices and participation in shaping state policies that assure Indigenous Peoples’ survival and self-determination.

Cultural Survival’s work is not done, as evidenced by the articles in our magazine, our website, and the many conversations we have with Indigenous Peoples around the world. Looking forward, our vision is to live in a world in which Indigenous Peoples speak their languages, live on their land, control their resources, maintain thriving cultures, and participate in broader society on equal footing with other peoples. We count on your generous support to realize that vision.

In spirit we work together for the benefit of the people and Mother Earth,



A handwritten signature in black ink that reads "Suzanne". The signature is fluid and cursive.

Suzanne Benally
(Navajo and Santa Clara Tewa)



Our Mission

Called Tribal Peoples, First Peoples, and Native Peoples, Indigenous Peoples constitute over five percent of the world's population. There are over 370 million Indigenous people, belonging to 5,000 different groups, living in 70 countries worldwide.

Cultural Survival partners with Indigenous Peoples to defend their lands, languages, and cultures.

Our Vision:

Cultural Survival envisions a future where all Indigenous Peoples live by their inherent rights deeply and richly interwoven in their aboriginal lands, native languages, spiritual traditions, and dynamic cultures; and whose Indigenous rights are honored through self-determination.

Our Mission:

Cultural Survival supports Indigenous Peoples' actions to secure their rights to their lands, languages, cultures, and environments. The majority of Indigenous Peoples live in the world's last biodiverse regions and speak the majority of the world's endangered languages. Indigenous communities continue to stand up for their rights in the face of endless and grave human rights violations from governments and corporations. We provide advocacy and capacity-building to make sure their voices are heard and support their efforts to strengthen their communities. Our work is predicated on the UN Declaration on the Rights of Indigenous Peoples.

Samburu community members in northern Kenya give testimony about a year-long pattern of brutal police assaults to an investigative team from Cultural Survival's Global Response program in January, 2010.



“Supporting this work is incredibly necessary. When things are going fine, we don't realize it, but when something grave happens, that is the moment when we realize that organizations like Cultural Survival are necessary.”

— Lorenzo Mateo, Q'anjobal Maya speaks to Cultural Survival's response after the assassination of community leaders in Barillas, Huehuetenango

Community members of Barillas, Indigenous grassroots organizations, and members of surrounding communities gather in the central park of Barillas on April 18, 2012 in solidarity against foreign exploitation. “We want an army that serves the people, not international corporations! No to the Dam!” Photo by Danielle DeLuca.

Defending Indigenous Peoples' Rights, Lands, and Resources

"Cultural Survival is giving us the courage to go on" — Edimo Andrew, Oroko of Cameroon

The Global Response Program partners with Indigenous communities to advocate directly with companies and governments urging respect of Indigenous People's right to Free, Prior and Informed Consent. We launch informed and targeted campaigns within three categories: land grabbing, dams, and extractive industries. In 2012, we carried out these campaigns:

Ethiopia:

The Ethiopian government has put the traditional grazing lands of Indigenous Anuak people for sale. As big agricultural firms from around the world have moved in, the government has kicked Indigenous Peoples out, forcing them into villages in a supposed "development" scheme that has received funding from the World Bank, the US, and the UK. We launched a campaign to pressure these donor nations to withdraw funding for these programs that allow land grabbing and forced eviction of Indigenous Peoples. Since the launch of our campaign, one of the main investors, Karaturi Global, has seen a 90 percent plunge in their stock value, and the World Bank initiated an independent investigation into human rights violations.

Cameroon:

Claiming to be an environmentally and socially responsible corporation, Herakles Farms, a US based palm oil company, is bulldozing over 300 square miles of rain-forest and farmland of rural Indigenous Cameroonians who have demonstrated their firm opposition to the project. In coalition with 11 other organizations locally and internationally, Cultural Survival inundated Herakles' inboxes in opposition, and we hand-delivered petitions signed by 600 affected Indigenous villagers in Cameroon to their headquarters in New York

City. At the date of publication, the project was suspended by order from the Ministry of Environment.

Guatemala:

Due to their persistent and outspoken opposition to a Spanish hydro project in their community, the Q'anjobal people of Santa Cruz Barillas, Huehuetenango, had tanks roll into their peaceful town and military line their streets in May of 2012, which led to the assassination, kidnapping, and imprisonment of their leaders. Through on-the-ground research and the launch of a campaign in June of 2012, Global Response has been a key player in bringing these series of atrocities to international attention, demanding accountability from the government and the company and respect for the community's decision to oppose the project.

In 2012 we launched our new "Endorsement Campaigns." In places where we can't be on the ground ourselves, we also launch campaigns through partnerships with like-minded organizations to help spread the word about important issues that haven't gotten enough international attention. One of these campaigns included a partnership with Grassroots International, to stop the forced eviction of Garifuna peoples from their titled lands in Honduras.



“Thanks to Cultural Survival and the equipment you provided us with, our local media is able to reach our community, for our own development. We want the right to a frequency, but we are not afraid. We know we are doing honorable work”

— Fermin Perez, of La X Musical, Cajola Quetzaltenango

Promoting Indigenous Voices in Guatemala

Seeking Policy Change

In the fall of 2011, Cultural Survival's sister organization in Guatemala, *Sobrevivencia Cultural*, had submitted an action of unconstitutionality to the Constitutional Court, declaring economic and ethnic discrimination in the state's mechanism for distribution of radio frequencies. The action argued that by auctioning off frequency licenses to the highest bidder, Indigenous communities, who are among the most economically disadvantaged in the country, lack fair access to state-owned media. In March, the Constitutional Court of Guatemala ruled against our action of unconstitutionality, upholding the telecommunications law as is, but also recommending that the congress legislate in favor of Indigenous People's access to radio – a recommendation to which Congress has yet to respond.

Protests in Guatemala City by a coalition of grassroots organizations of which Cultural Survival is a member forced 11 different political parties in Congress to sign a resolution to act on pending legislation, including a bill regarding community media and four other bills relating to Indigenous rights that have been bookshelved by a disinterested congress.

In April, after a nine-day Indigenous and Campesino March from Coban, Alta Verapaz to Guatemala City, the president of Guatemala agreed to meet with march participants and leaders of the community radio movement to address their demands. A series of dialogues were initiated but eventually abandoned.

A visit from the UN High Commissioner for Human Rights, Navi Pillay, to the highland town of Totonicapan gave an audience to the grievances of the Indigenous Peoples in Guatemala. Community Radio leaders presented formal complaints and 10 community radio stations were present, broadcasting the event nationally.

Building Capacity and Networks

Cultural Survival's partner network of pilot radio stations gathered together every other month in San Mateo, Quetzaltenango to participate in a workshops attended by representatives from 20 community radio stations to learn

about topics of interest and necessity to their communities and produce radio content on these topics.

We held a total of six workshops in 2012, training 167 people, covering topics such as Indigenous spirituality and the Mayan Calendar, Fair Trade, the Environment, and Community Radio Policy, producing programs about these topics in Spanish, Quiché, Mam, Tzutuj'il, Q'anjobal, Pocomam, and Kakchiquel.

In June and July, we held a series of workshops on the historical memory of Guatemala's bloody 36-year armed conflict. With the guide of a facilitator, participants wrote and recorded poetry in Spanish and five Indigenous languages.

In July and August, Cultural Survival joined forces with the Recovering Voices Initiative at the Smithsonian Institution to facilitate endangered language revitalization by producing "Our Voices on the Air: Reaching New Audiences through Indigenous Radio," a conference on radio programming in Indigenous languages, bringing together radio producers from around the globe to share resources and knowledge from experiences in their communities. In Guatemala, Cultural Survival's partners in community radio embarked upon a new initiative of local exchanges among radio stations, getting to know each other's work models.

In September, Cultural Survival submitted a petition to the Inter-American Commission on Human Rights to appeal the decision of Guatemala's Constitutional Court which violates Indigenous Peoples' rights through the country's telecommunications law that excludes Indigenous Peoples from operating community radio stations.

In October, we co-hosted the Second Annual National Conference of Community Radio Stations in Guatemala, with the participation of over 30 community radio stations from around the country, aimed to strengthen the identity of the movement of community radio stations in Guatemala as agents of social change in the face of an increasingly oppressive political regime. The event culminated with participation in the annual Columbus Day march in Guatemala City, known as the Day of Indigenous Resistance.



“The current vibrant tribal languages movement embodies the indomitable spirits and love of our Indigenous ancestors and the power of our ancient languages to continue to shape our contemporary lives and cultural survival as Native peoples.”

— Jennifer Weston, Endangered Language Program Manager

Six Innu tribal members from Sheshatshiu, Labrador, Canada visited Cultural Survival offices to discuss Native American language revitalization programs in the U.S., and the status of the Innu language in Newfoundland, Labrador and Quebec.

Revitalizing Native Languages

January 2012 marked four years since Cultural Survival launched Endangered Languages Program partnerships with critically endangered Native American language communities. Since Spring 2008, Cultural Survival's grassroots collaborative of four local language program directors and administrators has raised nearly three quarters of a million dollars in direct support for five partner programs, while leveraging nearly \$2 million in total new investments in language revitalization efforts. Over the course of 2012, a variety of events, workshops, screenings, and marches worked to further revitalize Indigenous languages and develop the Endangered Languages Program.

Panel discussions and screenings of *We Still Live Here: Âs Nutayuneân*, Anne Makepeace's award-winning documentary about the reawakening of the Wampanoag language in southeastern Massachusetts, continued throughout the year. Produced in collaboration with Cultural Survival's Endangered Languages Program, the film continued to engage and move diverse audiences nationally and internationally, while bringing hope and inspiration to Indigenous communities struggling with language loss and the challenges of revitalization.

In February, Cultural Survival's Endangered Languages Program Manager Jennifer Weston and Tracy Kelley, Wôpanâak Language Reclamation Project apprentice hosted a day-long workshop on Indigenous language revitalization projects with more than 70 tribal youth at the Montagnyard Pincroft Learning Center and Church in Greensboro, North Carolina. The high school students are part of an active refugee community numbering more than 4,000, and all speak one or more Indigenous languages originating in the central highlands of Vietnam, and are learning or already speak English. Cultural Survival was invited by the Unrepresented Nations and Peoples Organization based (UNPO) in Amsterdam to meet with the Greensboro tribal youth group about film, web, and

language revitalization projects they can implement locally through their youth and community associations.

In May, participants from Cambodia, Russia, Thailand, the United States, and Uruguay gathered at the United Nations Forum on Indigenous Issues in New York City for Cultural Survival's workshop "Indigenous Language Survival and Revitalization: Film, Radio, Web, and Growing Speakers from the Grassroots" to discuss methods of educating and inspiring youth to learn ancient heritage languages and learn about a variety of web and radio-based projects. The following summer months also marked exciting new events. Endangered Languages Program manager Jennifer Weston met with elder fluent speakers, tribal leaders, educators, and youth on the 3.2 million acre Wind River Reservation in central Wyoming (Shoshone and Northern Arapaho). Cultural Survival's new Indigenous languages web platform (LanguageGathering.org) went live in August, and features language revitalization program profiles, videos, news, events, and resources.

Endangered languages also gained attention on the national scale in September, when seven co-sponsors in the U.S. House and Senate introduced bills reauthorizing the funding of the Esther Martinez Native American Language Act, first authorized by Congress in 2006, in order to provide support for Native language immersion and restoration programs in tribal communities. The program's funding authorization, which expires at the end of 2012, has distributed nearly \$50 million in 39 competitive grants to tribal language programs since its passage.

In October, the Endangered Languages Program hosted Innu tribal members to discuss Native American language revitalization programs in the U.S. and the status of the Innu language in Canada.



“Our art is hardly seen in the Northeast, the Bazaars allow us to share our heritage. I am able to sell my art and the art of two different coops that support over 40 Wixarika-Huichol families who don't have a market in Mexico. There are only a few events that significantly have a positive impact in our lives, we deeply thank Cultural Survival for this opportunity.”

— Cilau Valadez, Wixarika-Huichol yarn painter from Mexico, doing a demonstration at Cultural Survival Bazaar in Cambridge, MA

Promoting Indigenous Arts and Cultures

“As an Indigenous woman, I have witnessed and benefitted from the important support that Cultural Survival has provided for the strengthening of the Mayan culture.”

— Alma Temaj

The Cultural Survival Bazaars are a series of cultural festivals that work to strengthen Indigenous cultures by providing a venue for the sale of art and crafts made by Indigenous artisans throughout the world. The sale of crafts perpetuates the artistic traditions that are culturally significant to many Indigenous communities, provides capital to Indigenous communities, and provides sustainable income to individual artisans and their families.

In 2012, we hosted seven bazaars in Cambridge, Boston, Falmouth, and Amherst, Massachusetts, and one in Tiverton, Rhode Island. Indigenous artists displayed their work as part of an educational campaign to promote an understanding of the relationship between art, land, and culture.

We hosted **56** vendors and artisans, and attracted over **30,000** people. The sales at the eight bazaars totaled **\$477,348** for Native artisans and cooperatives, as well as fair trade companies and nonprofit organizations working with Indigenous artisans.

A Few Examples of the Bazaars’ Impact

“Thank you for hosting us. We raised \$6,500 from the sale of jewelry at Bazaars and from school honoraria. The money was used to support educational funds and women’s projects in the community. We supported 20 elementary school kids for the whole of this year. It costs \$150 per year per kid to get the needed supplies and school related expenses for a year. Such

supplies include books, school bags, uniforms and shoes. For next year, we hope to support high school students as well. Also, two women groups have benefited from the funds, using them to expand their jewelry-making business,” writes Simba Maasai Outreach Organization from Kenya.

Abenaki artist Lenny Novak says, “Cultural Survival brings together artisans like us who are living our heritage through the production of our art. At the same time, we educate the public about the danger we face of losing our cultures through mass production in a global marketplace. We have met so many great people who understand the daily struggle we endure trying to earn a living as Native American artists. At Cultural Survival’s bazaars, we sell our art along side other Indigenous artisans from around the world. Cultural Survival provides the venues and marketing necessary for successful shows, especially in the current economy. Offering shopping in a global marketplace to knowledgeable people has proven not only beneficial for us, but essential in allowing us the opportunity to earn the income needed to continue focusing on creating original art that is true to our ancestry.”



“Before this conference, I thought that only Indigenous people in Guatemala were struggling to maintain our cultures and languages. Here, I am surrounded by Indigenous brothers and sisters from many places who are facing the same challenges that we do back home—and many are succeeding. It is very inspiring and I will take these lessons back to my people.”

— Olga Mercedes Ajcalon, Our Voices on the Air participant

Our Voices on the Air

“When it comes to revitalizing Indigenous languages, if not us, then who? If not now, then when? If not on our Indigenous lands, then where? We are here for the same reason, the life of our language and the life of our people. If we can band together, there is nothing that we cannot accomplish.” — Kaimana Barcarse, Hawaiian language advocate

Researchers predict that the vast majority of the world’s estimated 6,000 to 7,000 languages may disappear by the end of the 21st century. Saving and revitalizing languages means teaching them to the next generations. Radio is an ideal educational medium, because for many Indigenous communities around the world it is the most accessible form of information sharing. It is also relatively easy to create the necessary infrastructure for a community-based, volunteer-run radio station.

Indigenous Radio Producers’ Language Revitalization Conference

On July 31- August 2, 2012, Cultural Survival joined forces with the Recovering Voices Initiative at the Smithsonian Institution to facilitate endangered language revitalization by producing a conference on radio programming in Indigenous languages. “Our Voices on the Air: Reaching New Audiences Through Indigenous Radio” involved three Smithsonian partners - the National Museum of Natural History (NMNH), the National Museum of the American Indian (NMAI) and the Center for Folklife and Cultural Heritage (CFCH). This project is supported with internal Smithsonian funds from the Consortium for World Cultures and the Consortium for Understanding the American Experience.

The conference brought together Indigenous radio producers from Canada, Colombia, El Salvador,

Guatemala, Mexico, New Zealand, Peru, and the United States to share resources and knowledge from experiences in their communities. Radio producers, linguists, and advocates from many tribal and mainstream communities shared examples of specific resources, legal challenges, and other wide-ranging experiences gained from broadcasting, teaching, and organizing in their communities. Media professionals from around the world also brought their expertise to the discussion. Through workshops, presentations, screenings, and comparative discussion sessions, producers developed new material—and inspiration—to enrich their community radio programming at home.

Cultural Survival is using ideas and materials from the conference to develop a national radio series that will be broadcast to a wide community and public radio audience. The series will tell the story of the endangerment of the world’s languages, the importance of revitalizing these languages, and the crucial role that community radio programming can play in revitalizing Indigenous languages as a catalyst for social justice.

To learn more about the “Our Voices on the Air” conference, to join the conversation on our blog, and to listen to programs produced by participants, visit: www.cs.org/our-voices-on-the-air.

Free, Prior and Informed Consent

"This is an excellent way in demystifying global commitments and legal concepts. Keep it up and bring out more!"

— Kimbowa Richard, Kampala, Uganda

Free, Prior and Informed Consent (FPIC) is the principle that a community has the right to give its consent to proposed projects that may affect their lands, resources, livelihoods, and communities. This principle is protected by international human rights law as “all peoples have the right to self-determination” and “all peoples have the right to freely pursue their economic, social and cultural development.” It is enshrined in the International Labour Organization Convention 169 and the UN Declaration on the Rights of Indigenous Peoples.

Cultural Survival’s Free, Prior and Informed Consent Initiative is strengthening Indigenous Peoples’ capacity to implement free, prior and informed consent by increasing awareness and understanding of this right through community media and community exchanges. Building on Cultural Survival’s successful community radio program in Guatemala, we are producing and distributing a series of radio programs on topics related to free, prior and informed consent to inform Indigenous listeners about their rights, and we are working with communities to develop their own guidelines, based on their unique experiences and cultural perspectives, to build capacity, reinforce self-determination, and assist communities to organize to defend their rights. Developing appropriate context-based FPIC guidelines will further strengthen community awareness and understanding of those

rights. Thanks to the generous support from The Christensen Fund to spread the word about this important right of Indigenous Peoples, Cultural Survival is producing an innovative new radio series available first in English and Spanish, ready for broadcast across radio stations worldwide. These programs will also be translated and available for download in a variety of Indigenous languages.

This initiative got started in September of 2012 and brought many new developments to Cultural Survival. We hired three new staff members as radio producers, including Kaimana Barcarse (Native Hawaiian), Rosy Gonzalez (Kakchiquel Maya of Guatemala), and Aurelio Sho (Mopan Maya of Belize). By the end of 2012 we made headway into planning scripts and recording audio for the production of 20 short radio spots on Free, Prior and Informed Consent.

We began research and contact with community radio stations that broadcast to Indigenous audiences, not just in Guatemala, but now on the global scale.

Read our December 2012 edition of the *Cultural Survival Quarterly*, which was devoted to the topic of Free, Prior and Informed Consent.

(Left) The community of Santa Cruz Barillas in Guatemala makes their voice heard by saying, “No” to a hydroelectric dam to be built by Spanish company Hidralia Energia. Photo by Danielle DeLuca.

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 executive chairman of Millennium Prevention Inc., which combines serious science with web-enabled platforms and apps that link consumers and providers to improve health and wellness outcomes. She is also president emeritus of Decision Resources Inc., a leading research and advisory firm focusing in health care. Previously, she was a Vice President at Arthur D. Little, Inc. She is a member of the Board of Trustees and of the Board of Overseers at the School of Arts and Sciences at the University of Pennsylvania. In addition, she participates in the Huntsman and the Life Sciences Management Advisory Boards. She is also on the board of Cytel Corporation and the Forbes Consulting Group. Ms. Fuller holds a B.A. from the University of Pennsylvania and an A.M. from Harvard University.

VICE CHAIR

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 in Johannesburg, South Africa. He was the former principal defender for Liberian president Charles Taylor at the Special Court for Sierra Leone in The Hague. He holds a doctorate in international and comparative law from George Washington University.

TREASURER

Nicole Friederichs is a practitioner-in-residence at Suffolk University Law School in Boston, where she teaches the Indian Law and Indigenous Peoples Clinic. Prior to joining Suffolk, she practiced federal Indian law and international human rights law, working on a range of cases, including jurisdictional cases between Native American tribes and New England states, and Indigenous Peoples' land rights cases before international and regional human rights bodies. She holds a master of laws degree in Indigenous Peoples Law and Policy from the University of Arizona, a law degree from Suffolk University Law School, and is a graduate of Mount Holyoke College and the London School of Economics.

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.

Karmen Ramírez Boscán, Wayuu, is an international Indigenous Peoples' rights activist with a lifetime of experience working with Wayuu communities in Colombia as well as national organizations such as Sütsüin Jiyeyu Wayuu—Strength of Women Wayuu, the National Indigenous Organization of Colombia, and the Andean Coordinator of Indigenous Organizations. She has advocated for Indigenous issues internationally as a consultant for the International Labor Organization, the Indigenous Peoples and Minorities Unit at the Office of the UN High Commissioner for Human Rights, the Organization of American States, and the UN Permanent Forum on Indigenous Issues. She has a background in social communication and journalism.

BOARD OF DIRECTORS (CONTINUED)

Duane Champagne of Turtle Mountain Band of Chippewa from North Dakota is professor of sociology, law, and American Indian studies, a member of the Faculty Advisory Committee for the UCLA Native Nations Law and Policy Center, a former senior editor for Indian Country Today, a past acting director of the Tribal Learning Community and Educational Exchange Working Group, and contributor of the education chapter to the UN Permanent Forum on Indigenous Issues' State of the World's Indigenous Peoples Report. He was director of the UCLA American Indian Studies Center from 1991 to 2002 and editor of the American Indian Culture and Research Journal from 1986 to 2003, and again in 2011 to 2014. He has written or edited over 125 publications.

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 Guajiuro) 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 to 2005 she directed the Xavante Education Fund, a Cultural Survival special project. She now coordinates the Xavante Warã Association's projects with Cultural Survival.

Steve Heim is director of social research for Boston Common Asset Management. He is primarily responsible for social investment research on domestic and international companies and for its shareholder advocacy work. He has over 15 years experience in this field. Steven brings a wealth of understanding of food and sustainable agriculture issues. He led shareholder proposals with ConAgra, Kroger, Yum Brands, and Dean Foods, worked over seven years for Rural Vermont, a family farm advocacy group, and served 16 years total on the boards of consumer co-op stores. Steven received two Bachelor of Science degrees from the Massachusetts Institute of Technology.

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.

Edward John, Tl'azt'en, is a prominent First Nations political leader in Canada. He has served as an elected councilor and chief of the Tl'azt'en Nation. He also served as chief of the Carrier Sekani Tribal Council. For his service to Tl'azt'en Nation, he was awarded the title of Grand Chief of Tl'azt'en Nation. A fluent speaker of Carrier and one of the few people considered eloquent public speakers in Carrier, John was the founding president of the Yinka Dene Language Institute. He helped to create the First Nations Summit, the organization representing the British Columbia First Nations involved in treaty negotiations with Canada and British Columbia. In June 2010, John was elected to his ninth term on the Task Group of the First Nations Summit. He is also Chief Treaty Negotiator for the Carrier Sekani Tribal Council. In January 2011, he began a three year term as the North American Representative to the United Nations Permanent Forum on Indigenous Issues.

Cecilia Lenk, is town councilor in Watertown, Massachusetts. She consults on technology, health care, and education, and is a member of Launchpad, an investment group. 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 and her undergraduate degree from Johns Hopkins. She is currently chair of the Society of Engineering Alumni at Johns Hopkins.

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

Les Malezer, Aboriginal Australian of the Gabi Gabi Community, is co-chair elect of National Congress of Australia's First Peoples and the general manager for the Foundation for Aboriginal and Islander Research Action (FAIRA) based in Woolloongabba, Australia. He is also currently serving as Chairperson for the international Indigenous Peoples' Caucus, and is a member of Cultural Survival's Program Council. Les was instrumental in lobbying governments to support the United Nations Declaration on the Rights of Indigenous Peoples with the Caucus.

BOARD OF DIRECTORS (continued)

P. Ranganath Nayak is the chief executive officer of Cytel Inc.. 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.

Stella Tamang, Tamang tribe from Nepal, was chairman of the International Indigenous Womens Caucus at the third session of the UN Permanent Forum on Indigenous Issues and is currently the chairman of the South Asia Indigenous Women's Forum and an advisor to the Nepal Tamang Women Ghedung. She founded Bikalpa Gyan Kendra, an organization in Nepal that contributes to students' education and livelihoods by combining academic learning with practical training.

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.

Che Philip Wilson, Ngāti Rangi from the North Island of Aotearoa-New Zealand, is a managing director of a consultancy, Intugen Ltd., focusing in Māori community and cultural development. He possesses formal experience in policy and community development and has worked in the public sector in New Zealand and the United Kingdom. He was the chair of his tribe from 2008-2011 where he stepped down to become the Chief Executive.

STAFF

Suzanne Benally (*Navajo and Santa Clara Tewa*), Executive Director

Kaimana Barcarse (*Native Hawaiian*), FPIC Radio Series Producer

Mark Camp, Deputy Executive Director

Danielle DeLuca, Global Response Program Manager

David Michael Favreau, Bazaar Program Manager

Sofia Flynn, Accounting & Office Manager

Cesar Gomez (*Pocomam*), Content Production & Training Coordinator, Community Radio Program

Rosy Gonzalez (*Kakchiquel Maya*), FPIC Radio Series Producer

Jamie Malcolm-Brown, Communications & Information Technology Manager

Agnes Portalewska, Communications Manager

Rosendo Pablo Ramirez (*Mam*), Program Associate, Community Radio Program (*no longer on staff*)

Alberto 'Tino' Recinos (*Mam*), Citizen Participation Coordinator, Community Radio Program

Aurelio Sho (*Mopan Maya*), FPIC Radio Series Producer

Patrick Schaefer, Director of Development (*no longer on staff*)

Miranda Vitello, Development Assistant

Jennifer Weston (*Hunkpapa Lakota*), Endangered Languages Program Manager (*no longer on staff*)

Ancelmo Xunic (*Kachikel*), Community Radio Program Manager

INTERN PROGRAM

“The CS internship program is great! I joined because of the mission to protect Indigenous languages and cultures, but never imagined the care taken by the staff and my supervisors during the past year to ensure that I was engaging with the mission and doing work actually related to the organization's tenets. It is not a typical, ‘grabbing coffees and making copies’ type of internship, and I will take the experience with me as I move on.”

—Laura Garbes, summer 2012 intern (right)



“In September 2011, I had joined the dedicated team of social advocates at CS and was immediately tasked with writing a piece for the magazine. While internship programs are often first and foremost a means of supporting a preexisting staff, it was clear that the staff was most concerned with our individual development and growth. My work on the magazine provided me with an incredible opportunity to deepen my understanding of how Indigenous Peoples experience the world. A year later, I find myself carrying their stories with me into the classroom and less formal settings. I am indebted to Cultural Survival for giving me the means to enhance my awareness of and share these perspectives.”

— Erica Jaffe Redner, fall 2012 intern

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. Cultural Survival's internship program is an integral component to the organization. We ask interns to commit no less than 16 hours per week at our office in Cambridge, MA for a minimum of six weeks. The average internship lasts for the duration of one school semester or three to four months in the summer. This year we hosted 26 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, researching foundations, and developing donor files for potential funders for Native American language programs. Interns and graduate volunteers helped organize outreach calls and interviews with dozens of tribal language programs across the United States.

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.

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.

Thank you to our wonderful 2012 Interns and Volunteers!
Erica Adelson, Ava Berinstein, Elissa Bolt, Jennifer Bucolo, Don Butler, Michelle Choi, Matthew Chuckran, Ana Lucía Fariña, Laura Garbes, Meg Holladay, Daniel Horgan, Curtis Kline, Kelsey Klug, Danielle Kost, Yunmee Kyong, Natalie Magnetta, William Morrison, Katie Moseby, Luisa Oliveira, Erica Redner, Isidoro Rodriguez-Hazbun, Hope Ross, Elizabeth Rani Segran, Paula Svaton, Maggie Tallmadge, and Serena Zhao

GIVING TO CULTURAL SURVIVAL

Supporters of Cultural Survival continue to make all our work possible by volunteering, writing letters to governments and corporations, offering ideas, and providing the financial resources needed to carry out our mission. **Thank you for your support of our work.**



Why I Support Cultural Survival

“For four decades, Cultural Survival has stayed true to its mission of standing with Indigenous Peoples in defense of their human rights. Its many partnerships and projects with Indigenous groups, its global interventions in a variety of human rights debates, its dedicated work on the Declaration on the Rights of Indigenous Peoples, and its programs point to an organization that has worked assiduously to promote the empowerment efforts of Indigenous Peoples for self-determination. Cultural Survival has never given up, truly walks the talk, and is more incisive in its work today than ever.”

— Tim Sieber, Professor of Anthropology, UMass Boston



“Indigenous communities are made up of human beings who have the right to self-determination and ought not to be run over by ‘mainstream’ societies and economies. They represent a diversity that humanity, like any species, would be well advised to maintain for purposes of adaptation. They are well-springs of knowledge about the environment and the universe. Cultural Survival is one of the few organizations I know of that tries to help Indigenous people grapple with the impacts of modernity on their traditional values and ways of life and to stand up to government and industry.”

— Tom King, PhD., Silver Spring, MD

To learn how you can support CS, visit: www.cs.org/get-involved.

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Planned gifts build the foundation of Cultural Survival and leave an important legacy for future generations. A gift from your estate, through estate planning vehicles such as wills, trusts, life insurance, and retirement assets, supports our mission while offering tax advantages to you. The Maybury-Lewis Legacy Society recognizes those members who have included Cultural Survival in their estate plans.

For more information, go to cs.org/plannedgiving, or call 617-441-5400.

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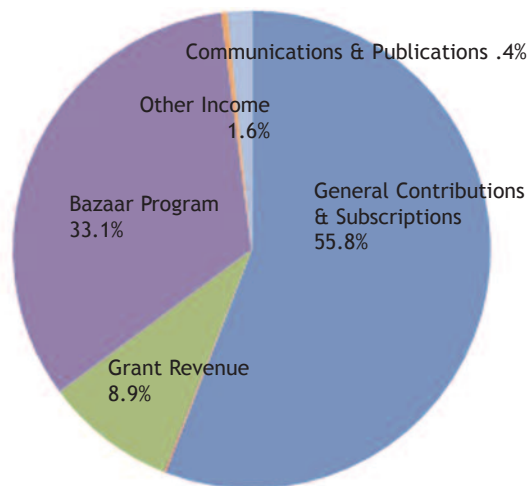
FINANCIAL INFORMATION

This report covers financial information for September 1, 2011 to August 31, 2012.

FISCAL YEAR 2012

Income

General Contributions & Subscriptions	\$805,614	55.8%
Investment	\$1,995	.1%
Grant Revenue	\$128,129	8.9%
Bazaar Program	\$477,348	33.1%
Communications & Publications	\$6,188	.4%
Other Income	\$23,418	1.6%
<i>Transfers from cash reserves</i>	\$136,566	
Total	\$1,579,730	

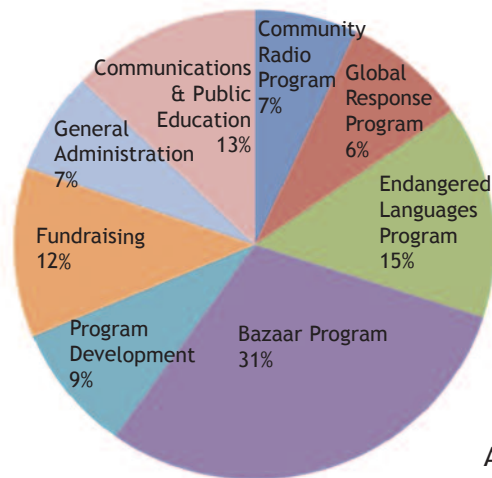


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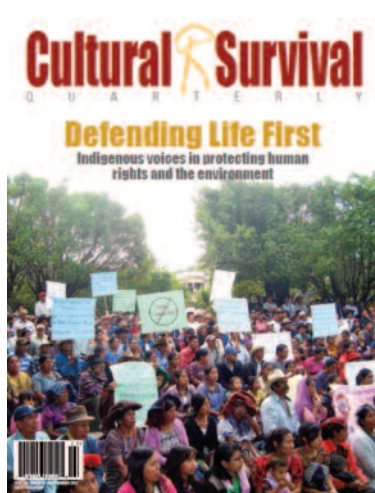
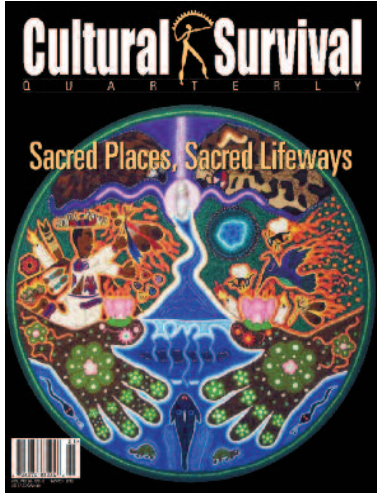
FISCAL YEAR 2012

Expenses

Fundraising	\$184,672	12%
General Administration	\$110,206	7%
Endangered Languages Program	\$231,678	15%
Community Radio Program	\$109,185	7%
Bazaar Program	\$470,948	31%
Global Response Program	\$133,271	6%
Program Development	\$138,864	9%
Communications & Public Education	\$200,906	13%
Total	1,579,730	



Audited



40 YEARS OF PUBLICATIONS DEVOTED TO INDIGENOUS PEOPLES

“Cultural Survival Quarterly, it is more than a magazine, it is a mission.”

— David Maybury-Lewis, founder of Cultural Survival

Since 1972, Cultural Survival, through our award winning publications, has shared with the world the dignity and resilience of Indigenous Peoples as they struggle against human rights violations and marginalization, and assert their inherent rights. Public education, getting the message out about Indigenous Peoples’ rights, struggles, and achievements, and initiating a dialogue around these issues continues to be an essential part of Cultural Survival’s work.

All of our communications vehicles continue to provide timely information about Indigenous Peoples’ struggles and achievements, highlighting the implementation of the UN Declaration on the Rights of Indigenous Peoples and showcasing Cultural Survival’s programmatic work and the work of our partners.

Website

Our website (www.cs.org) continues to be a major focus of our communications efforts. Over the past year it has seen constant revision and improvement, with a new home page design and new structural changes to make navigation easier for site visitors. We

also have added much more video and multimedia to the site as well as the ability to share content via social networking. The website continues to receive over 1.5 million visitors per year.

Social Networking

We regularly share insider information about our campaigns and programs. Please follow us on Facebook and Twitter (facebook.com/culturalsurvival and @CSORG) to learn about current international Indigenous stories and trends.

E-newsletter

Our monthly e-newsletter now reaches about 24,000 readers, carrying updates on our various advocacy campaigns, news from the wider world of Indigenous rights, and information about Cultural Survival programs and events.

Cultural Survival Quarterly Magazine

The *Cultural Survival Quarterly* shares information about the people we are working with and showcases how our supporters' donations impact the daily lives of Indigenous partners.

Cultural Survival

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