

Cultural Survival



Annual Report 2011

CELEBRATING

39

YEARS



ANNUAL REPORT 2011

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COVER PHOTO:

Miskitu youth help their father (who is off camera to the right) deliver bananas and plantains from their farm to their village along the Patuca River, Honduras. A proposed dam upriver threatens their way of life. Photo by Sara Santiago.

This report covers the period from January 1, 2011 to December 31, 2011 and financial information for September 1, 2010 to August 31, 2011.

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A MESSAGE FROM THE EXECUTIVE DIRECTOR

My first year as executive director of Cultural Survival has been both challenging and rewarding. In 2011, Cultural Survival continued to provide advocacy and support to Indigenous communities throughout the world, using the UN Declaration on the Rights of Indigenous Peoples as our guide. As we honed and focused our organizational capacity, we never lost sight of our mission to partner with Indigenous people to defend their rights and protect their lands, languages, and cultures. The issues often seem insurmountable when we learn that countries such as Kenya, Cambodia, and Ethiopia continue to grant land concessions on Indigenous people's lands without their consultation, or countries, like Guatemala, continue to draft legislation that impacts Indigenous Peoples without including them in the decision-making process. Yet, we also celebrate victories such as the 2011 Ecuadorian court ruling that found the US company Chevron guilty of the environmental and social destruction of the Ecuadorian Amazon following its 26 years of operations in the region.

In 2011, our Global Response Program launched four major advocacy campaigns in Bangladesh, Honduras, China/Russia, and Cambodia to support Indigenous people in their fight to protect natural resources and land, and assert their rights of free, prior and informed consent. Indigenous communities find themselves in similar situations all over the globe. The China/Russia campaign with the Telengit people to stop construction of a natural gas pipeline that would cross the border between China and Russia harkens back to the Keystone XL pipeline construction in the US and Canada. We joined with the Indigenous Environmental Network and the Lubicon Lake Nation to stop the Keystone XL effort.

Our work to promote Indigenous voices through radio in Guatemala is helping to build a local network of community radio stations to implement “the right of Indigenous Peoples to maintain their own forms of communication, freedom of expressions, access to technology, and to establish mechanisms to defend against criminalization of community radio stations” (UN Declaration on the Rights of Indigenous Peoples). Our Community Radio Program in Guatemala includes over 80 community-owned, volunteer-run radio stations that broadcast to over 1.5 million listeners. During the past year, our staffs in the US and Guatemala worked hard to develop, grow, and sustain radio programming that’s vital to the communities we serve. At the same time, we have partnered with organizations to advocate for legislation in Guatemala that would legalize community radio. This strategy of working directly with Indigenous communities and advocating for Indigenous rights through policy and legal channels characterizes our work both nationally and internationally.

Over the past year, I travelled across the country visiting Native language programs and was reminded of their funding needs. I was humbled by the dedication and effort in these communi-

ties, where in some cases only a few elderly speakers remained. Our Endangered Languages Program continues to support five Native American language partners—the Wampanoag, the Euchee, Northern Arapaho, Sac and Fox, and Alutiiq—in their community-based language revitalization efforts. We successfully raised funds for summer camp language immersion programs, after-school programs, curriculum development, and other needed materials. We recognize that language revitalization is multigenerational, so we seek to support a variety of educational settings in these communities. At the national level, we worked with other organizations to raise awareness and educate policymakers about language revitalization. This advocacy work helps strengthen federal and philanthropic funding for language work.

Our bazaars continue to successfully support artists and cooperatives from around the world in selling traditional and contemporary crafts, which in turn generates income for Indigenous communities. Eight bazaars were held in New England and featured Indigenous artists as part of an educational campaign to promote an understanding of the relationships between art, land, and culture. While we provide an opportunity for artists to sell their goods and build sustainable livelihoods, the proceeds also financially support Indigenous communities in their struggles to defend their lands and rights. This rich exchange through artisans and cultural art is a cornerstone of our public education.

You may have noticed some of the recent changes we have made in the Cultural Survival Quarterly and on our website (www.cs.org). We have begun to share more stories from the field about the people we work with and those impacted by our programs. We want to introduce you to the extraordinary people who risk their lives every day to make a difference in the world by fighting for the rights of Indigenous Peoples. We have also been using social media to get our message out and stay connected to supporters.

Funding our programs and organization in 2011 was challenging in the aftermath of an economic downturn. Like many small nonprofits, we are strategically figuring out how to achieve our mission and carry on the work that is critically important to the Indigenous communities we support and partner with. Advancing our agenda while preserving our financial viability will require new models and methods even as the issues that define Indigenous Peoples' struggles remain the same, if not increase. For this reason, I am deeply committed to Cultural Survival's mission and goals, and to the Indigenous people we serve. Cultural Survival remains an internationally recognized organization that is dedicated to human rights.

I want to extend deep appreciation to all of you who contribute your voices, your passion, and your financial support to make Cultural Survival's work possible.

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



A handwritten signature in black ink, appearing to read 'Suzanne'.

Suzanne Benally
(Navajo and Santa Clara Tewa)



UNITED
NATIONS
DECLARATION
ON THE
RIGHTS OF
INDIGENOUS
PEOPLES



Cultural  Survival

OUR MISSION

Called Tribal Peoples, First Peoples, Native Peoples, Indigenous Peoples constitute over 5 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 works toward 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.

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.



“The river is our life. Any threat to the Patuca is a threat to four Indigenous Peoples—the Tawahka, Pech, Miskitu, and Garifuna—and we will fight to the death to protect it.”

— Lorenzo Tinglas, president of the Tawahka people’s governing council.

In May 2011, Cultural Survival launched an advocacy campaign with the Tawahka, Pech, Miskitu, and Garifuna people who live along the Patuca River in Honduras to stop a Chinese dam project that threatens Central America’s largest tropical rainforest and Indigenous lifeways. The Moskitia (mos-KEE-tya) is the largest, most magnificent expanse of tropical wilderness north of the Amazon.

Above: Don Francisco, who farms along the Patuca River, Honduras. Photo by Danielle DeLuca.

PROGRAMS: GLOBAL RESPONSE

DEFENDING INDIGENOUS PEOPLES' RIGHTS, LANDS, AND NATURAL RESOURCES

The Global Response Program advocates for Indigenous communities in their efforts to protect their environment and to exercise their right to free, prior and informed consent, as defined in the UN Declaration on the Rights of Indigenous Peoples. When corporations or governments violate this right and impose environmentally destructive “development” projects in Indigenous territories against their will, or fail to comply with agreements reached through a process of free, prior and informed consent, Indigenous communities may seek our support. In 2011, we carried out these campaigns:

Bangladesh: In collaboration with the National Indigenous Union (Jatiya Adivasi Parishad), we worked to stop construction of an open-pit coal mine in Phulbari, which could displace and affect over 50,000 Indigenous villagers and farmers. Our campaign called upon the prime minister to reject the mining project promoted by London-based Global Coal Management Resources, recognize the rights of Indigenous Peoples, and develop energy resources that do not contribute to global warming.

Honduras: In collaboration with the Tawahka, Pech, Miskitu, and Garifuna peoples, we launched a campaign to halt construction of dams on the Patuca River. The dams, scheduled to be built by the Chinese company Sinohydro, threaten Indigenous communities downstream that rely on the river as their only means of transportation and communication through the vast Moskitia wilderness. Our campaign demanded that the Honduras government and the Inter-American Development Bank recognize and implement Indigenous Peoples' right to free, prior and informed consent for dam construction on the Patuca River.

China/Russia: In collaboration with the Telengt people of Russia's Altai Republic, we launched a campaign to stop construction of a pipeline that would transport natural gas from Siberia to China, crossing the Ukok

Plateau through an ecologically fragile region. The plateau, which is sacred to the Telengt people, is a natural park and a UNESCO World Heritage site. The project also threatened nearby Kanas National Park on the Chinese side of the border. Our letters pressed Russian and Chinese leaders to reroute the pipeline to prevent environmental destruction and desecration of a region sacred to the Telengt people.

USA/Canada: At the request of the Indigenous Environmental Network and the Lubicon Lake Nation of Canada, we joined the campaign to stop construction of the Keystone XL pipeline, which would carry crude oil from the Tar Sands of Alberta, Canada, across many Native American lands to the Gulf Coast.

Cambodia: In collaboration with Kuy people and the Prey Lang Community Network, our campaign aimed to persuade the Cambodian government to halt destruction of the Prey Lang forest by mining and agro-industrial companies. Some 200,000 Kuy people depend on the resources of this primary forest, the last of its kind on the Indochinese peninsula. Our campaign called upon the government to cancel and ban land concessions for mining and industrial agriculture in and around Prey Lang, and to officially authorize the Prey Lang Community Network to manage the forest sustainably as they have done for centuries.

Success! We celebrated successes in several past Global Response campaigns. In Panama, the National Assembly overturned laws that would have facilitated mining in Ngöbe territories. In Papua New Guinea, the parliament revoked amendments to the environmental law that had denied Indigenous landowners the right to sue corporations for damages to their properties or livelihoods. In the Philippines, a mining company's law suit against Indigenous anti-mine organizers in Didipio was dropped.



“One time I said to my friend, ‘Hey, it's not cool that this guy is treating us this way. He's violating our rights as women!’ At first my friend thought I was crazy. But when I explained it to her, she started to understand. I'm always trying to make sure that we, as women, are able to fulfill our rights. And that's something I've learned at these community radio workshops.”

— Brenda Sucely Garcia (Tz'utujil), age 19, from San Pedro La Laguna, Solola, explaining her experience attending Cultural Survival workshops.

Above: Radio volunteers attend a radio content production workshop on HIV/AIDS in Quetzaltenango, Guatemala.

PROGRAMS: COMMUNITY RADIO PROGRAM

PROMOTING INDIGENOUS VOICES IN GUATEMALA

Five-Year Anniversary

This year marked the five-year anniversary of the Community Radio Program in Guatemala. Our Guatemala-based team, led by manager Anselmo Xunic (Kaqchiquel), is building capacity in select radio stations that have emerged as leaders within the broader movement. These “pilot” stations are geared to become hubs for information sharing and training for emerging stations in their geographic and linguistic areas.

Capacity-Building

In 2011, we held five workshops for 18 pilot radio stations, covering topics such as audio production, video production, community radio goals and principles, citizen participation, and reproductive health. By partnering with local organizations, we produced and broadcast 155 programs in seven languages, including Mam, Kaqchiquel, Q’eqchi’, K’iche’, Poqomam, Garifuna, and Spanish. Programs covered topics such as reproductive health, voter registration for Indigenous women, the environment, and community radio movement’s efforts for legalization. In May 2011, Guatemala Radio Project content production and training coordinator Cesar Gomez (Pocomam) traveled to New York City to participate in the 10th session of the United Nations Permanent Forum for Indigenous Issues. He presented at a side event hosted by Cultural Survival titled “Creating community dialogue on United Nations Declaration on the Rights of Indigenous Peoples through the use of community-controlled media.”

Right to Indigenous Media

In August, we celebrated the International Day of the World’s Indigenous People by holding a two-day national conference to promote the right of Indigenous Peoples to maintain their own forms of communica-

tion, freedom of expression, access to technology, and to establish mechanisms to defend against criminalization of community radio stations. Forty-three community radio stations, 29 social organizations, and two congressmen participated. Conference panelists included Andres Sanchez from the UN High Commission for the Human Rights in Guatemala, Oscar Perez; vice-president of the Latin American branch of the World Association of Community Radio Broadcasters (AMARC); Frank La Rue, UN Special Rapporteur on Freedom of Expression; and Nery Rodenas, director of the Archbishop’s Office for Human Rights in Guatemala; and Mark Camp, Community Radio Program director. The conference was made possible by a consortium of organizations dedicated to the legalization of community radio in Guatemala, including COMG, SERJUS, CENAP, and CODISRA.

Fight for Legalization Continues

During the 143rd regular session of the Inter-American Commission on Human Rights, an ally in the community radio movement named CONIC (Coordinadora Nacional Indígena y Campesina) declared the systematic disregard for Indigenous interests, including the illegal status of community radio, as unconstitutional. A bill to legalize community radio in Guatemala, Bill 4087, remained stagnant on Guatemala’s congressional agenda in 2011. 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 bill still needs to be debated by the full congress. Cultural Survival continues to support the efforts of our radio partners in Guatemala to secure their rights to legalized community radio.



“When tribal children are given the opportunity to learn their language, they are happier, healthier human beings. It doesn’t mean their lives are easier. It does mean that their identities are stronger and that they are better prepared to face the challenges of being an Indigenous person in the modern world.”

— Jacob Manatowa-Bailey, director of the Sac and Fox Nation of Oklahoma’s Sauk Language Department

Above: Sauk Language Department: (L-R) Orvena Gregory, Christine Williamson, Katie Grant, and Mosiah Bluecloud. Cultural Survival’s three-year grant supported 20 hours a week for their master apprentice team.

PROGRAMS: ENDANGERED LANGUAGES

REVITALIZING NATIVE LANGUAGES

Making a Difference in the Classroom

Since 2008 our Endangered Languages Program has collaborated on local fundraising and advocacy priorities with our grassroots language program partners at the Euchee Language Project, the Northern Arapaho Language Lodge, Qik'rtarmiut Alutiit Language Program, the Sauk Language Department of the Sac and Fox Nation, and the Wôpanâak Language Reclamation Project. Local language project directors, in turn, serve as advisers to our work. Cultural Survival supports our partners in writing proposals and organizing outreach events—efforts that have generated over \$1 million since the start of the program. Grants from private, corporate, foundation, and federal donors have supported Native language immersion education activities, such as master-apprentice teams, and provided materials such as preschool and kindergarten classroom equipment and furniture, language grammars, teaching books, curriculum development, afterschool programs, and summer camps.

Getting Washington to Listen

At the national level, Cultural Survival again co-sponsored the June 2011 National Native Language Revitalization Summit with the National Alliance to Save Native Languages in Washington, D.C. The effort enabled Indigenous language advocates, teachers, and speakers to share model program approaches for teaching new generations of speakers of Native languages. The event also allowed attendees to share personal stories about the value of Native languages to the US Senate and House of Representatives Appropriations Committees, which authorize annual federal discretionary funding for tribal language programs throughout the United States. In addition to enjoying a day of language films and discussions at the Library of Congress, summit participants visited nearly a third of all appropriators the following day on Capitol Hill.

Cultural Survival also helped the National Alliance to Save Native Languages craft a proposed executive order on Indigenous language revitalization. With cooperation from the National Indian Education Association, National Congress of American Indians, and nearly a dozen other educational and cultural organizations, we urged President Obama to mandate extensive federal interagency collaboration and support for tribal language programs. While he did not adopt our proposal, the president signed an executive order in December that called for improving education for American Indians, citing Native language instruction in schools and tribal colleges as critical to student success.

We Still Live Here: Âs Nutayuneân

We Still Live Here: Âs Nutayuneân, a film directed by Anne Makepeace and produced with our Endangered Languages Program manager Jennifer Weston, had its public premiere in January 2011 at the Santa Barbara International Film Festival, and continued its journey to film festivals internationally before its November 2011 broadcast on PBS. *We Still Live Here* tells an extraordinary story of language recovery among the Wampanoag Nation of southeastern Massachusetts, and stars Cultural Survival's partners from the Wôpanâak Language Reclamation Project. In October, Weston and Makepeace joined the Corporation for Public Broadcasting, Interactive Knowledge, the Independent Television Service, and 12 tribal language programs to launch a companion website to the film, OurMotherTongues.org. Visitors to OurMotherTongues.org can send e-postcards in five Indigenous languages, navigate an interactive map, and watch videos highlighting songs, stories, and personal reflections on the foundational role languages play in reinforcing tribal identity, self-determination, sovereignty, and religious and ceremonial practices.



“Participating in the bazaars has helped us continue our art and culture. The proceeds from bazaar sales have gone directly to Indigenous artisans. We villagers work as a collective. Sixty percent of our annual sales come from the bazaars. This money saves us, as we are continuously marginalized and stripped of our territories because of the natural resources that lie beneath.”

— Aymara weaver Felicia Huarsaya Vellasante from Peru, pictured left, speaking to Cultural Survival Bazaar attendees in Amherst, MA

PROGRAMS: CULTURAL SURVIVAL BAZAARS

PROMOTING INDIGENOUS ARTS AND CULTURES

“The Cultural Survival Bazaars provide Indigenous artists [an opportunity] not only to market their art to a receptive audience that understands the value of hand-made crafts, but it allows us to share our cultures and continue our traditions.”

— Porfirio Gutierrez, Zapotec weaver from Mexico

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 which are culturally significant to many Indigenous communities, provides capital to Indigenous communities, and provides sustainable income to individual artisans and their families.

In 2011, we hosted eight bazaars in Cambridge, Boston, Falmouth, and Amherst in Massachusetts; in Tiverton, Rhode Island; and in New York City. 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 **\$461,117** 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

A Thread of Hope participated in four winter bazaars, sponsoring Maya weaver Maria Xoch as a guest from Guatemala. They raised \$13,497 for Asociacion Maya de Desarrollo. Asociacion Maya de Desarrollo is a worker cooperative of 180 women in the highlands of Solola, Guatemala. The cooperative strengthens the economic position of rural Mayan women, creating a

greater sense of well-being and security. As part of the cooperatives, the women earn two to four times what they would earn weaving for their local markets. Felicia Huarsaya Villasante, an Aymara artisan from Peru, made \$5,971 at three bazaars.

Cilau Valadez, a Wixarika (Huichol) yarn painter from Mexico, participated in two winter shows and had the opportunity to speak to bazaar attendees not only about his beautiful artwork, but also his advocacy against a Canadian silver company threatening to destroy his people's sacred sites. Cilau made \$6,636 for his community and their battle to stop the silver mine. Cilau reports: “There was a gathering up in the Sierra Madre mountains, quite big, and a lot of the different communities were present. My family went and we were able to take two buses of community members, one that was funded thanks to my participation at the bazaars. Our delegation had 90 people representing Nayarit.”

Kenya Aid and Relief Effort (KARE) raised \$3,486 in two events for the Samburu through the sale of crafts from their communities. “This greatly helped the Samburu Women's Craft Cooperative, who were raising funds for famine relief, and also assisted the Samburu Legal Fund to pay for our legal battle with the African Wildlife Foundation and the Kenya Wildlife Service after being forcibly evicted from our lands,” a representative from the group said.



“At the International Funders for Indigenous Peoples conference, Cultural Survival had the opportunity to share with philanthropists and Indigenous people from around the world the work that it is carrying out with community radio in Guatemala, revitalizing the use of the Native languages and traditional music, and strengthening the understanding of Indigenous people's rights.”

— Cesar Gomez, Content Production & Training Coordinator

Anank NuninkNunkai (left), a Shuar representative, speaks with Cultural Survival staffer Cesar Gomez (Pocomam Maya) at the IFIP conference. Photo by Mark Cherrington.

OTHER CULTURAL SURVIVAL ACCOMPLISHMENTS

Cultural Survival at the United Nations Permanent Forum on Indigenous Issues

On May 20, 2011, at the 10th session of the United Nations Permanent Forum on Indigenous Issues in New York, Cultural Survival hosted an official side event titled "Creating community dialogue on the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) through the use of community-controlled media." Moderated by Suzanne Benally, executive director of Cultural Survival, panelists included Cultural Survival staff member Cesar Gomez (Pocomam) of Guatemala, Cultural Survival board member Les Malezer (Gabi Gabi) of Australia, and Kenneth Deer (Mohawk) of Canada. Cesar spoke about how the Community Radio Project reflects many of the rights stated in the declaration, including the right of self-expression and the right to maintain Indigenous languages, cultures, and traditions. He also explained how community radio stations inform their listeners of these rights, through programming produced by Cultural Survival and through the training of station volunteers. Cesar ended his presentation with one urgent request from the Indigenous community of Guatemala: That in accordance with the rights laid out in the declaration, the radio spectrum should be recognized as the communal property of communities, and not the private property of the elite. **Watch the session at vimeo.com/25113119.**

Cultural Survival at International Funders for Indigenous Peoples

In June 2011, International Funders for Indigenous Peoples held its 10th annual conference in Oneida, New York. Cultural Survival organized two sessions on Grassroots Indigenous Language Revitalization and Free, Prior, and Informed Consent. In addition to being a participant, Cultural Survival also played a major role as the official media partner for the conference, interviewing participants and documenting the event through video and photography. Major foundations, including the Swift Foundation, the Joshua Mailman Foundation, and the Christensen Fund—to name only a few—sat down with Indigenous organizations from all over the world to discuss priorities, common interests, and goals for the future. You can see footage of keynote speakers, panel discussions, plenary sessions, interviews, and a series of three-minute pitches for fundable projects by Indigenous organizations at vimeo.com/culturalsurvival/videos. **And read Cultural Survival's interview with IFIP's executive director, Evelyn Arce here: goo.gl/fjz6a.**

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

Jeff Wallace is founder of North Star, a firm that manages and develops commercial buildings in Boston. He holds a degree from Huxley College of the Environment in Bellingham, Washington, and an MBA. He worked for a venture capital firm and 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.

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.

Marcus Briggs-Cloud is Miccosukee 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. Marcus earned a master's degree in theological studies at the Harvard Divinity School.

BOARD OF DIRECTORS (CONTINUED)

Westy A. Egmont of Egmont Associates, 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.

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.

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 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.

Richard A. Grounds is Euchee (Yuchi) and the director of the Euchee Language Project and served as co-chair of Cultural Survival's Program Council. He received his doctorate in history of religions from Princeton Theological Seminary and is a research professor of anthropology at the University of Tulsa.

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. 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, 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.

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.

Ramona L. Peters, Mashpee Wampanoag (Nosapocket of the Bear Clan), 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.

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, and organization in Nepal that contributes to students' education and livelihoods by combining academic learning with practical training.

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 has started numerous environmental nonprofit organizations, including Global Response, Environmental and Cultural Organization Systems (ECOS), Northern Ohio Recycling Project, Eco-Cycle, Rocky Flats Truth Force, Global Greengrants Fund, and the Trust for Land Restoration. He holds a bachelor's degree in geology from Duke University.

PROGRAM ADVISORS

Jessie Little Doe Baird (Wampanoag)
Theodore Macdonald, Jr.

STAFF

Suzanne Benally (*Navajo and Santa Clara Tewa*), Executive Director
Mark Camp, Deputy Executive Director
Mark Cherrington, Director of Communications (*no longer on staff*)
Danielle DeLuca, Program Associate
David Michael Favreau, Bazaar Program Manager
Sofia Flynn, Accounting & Office Manager
Cesar Gomez (*Pocomam*), Content Production & Training Coordinator, Community Radio Program
Polly Laurelchild-Hertig, Director of Program Resources (*no longer on staff*)
Jamie Malcolm-Brown, Communications & Information Technology Manager
Paula Palmer, Director of Global Response Program (*no longer on staff*)
Agnes Portalewska, Communications Manager
Rosendo Pablo Ramirez (*Mam*), Program Associate, Community Radio Program
Alberto 'Tino' Recinos (*Mam*), Citizen Participation Coordinator, Community Radio Program
Patrick Schaefer, Director of Development
Miranda Vitello, Development Assistant
Jennifer Weston (*Hunkpapa Lakota*), Endangered Languages Program Manager
Ancelmo Xunic (*Kachikel*), Community Radio Program Manager

INTERN PROGRAM

“As my first internship in college, my time at Cultural Survival was extremely beneficial and formative. While I knew I was interested in the nonprofit sector, I wasn’t sure in what aspect I would follow this path. At Cultural Survival I was able to assist in several capacities, which helped me determine what I was most interested in. The staff was also extremely helpful and approachable which made what could have been an easily intimidating experience nothing but positive. I felt instantly welcomed and able to explore my interests—a key factor in making my first internship so positive.”

—Derek Smallwood summer 2011 intern (right)

“It was an amazing experience for me to be able to learn about human rights and Indigenous issues, and also to better understand how a nonprofit organization works. As part of my internship I visited an Indigenous community in my home country, Costa Rica, and wrote an article for the CSQ magazine, a one-time opportunity!”

—Ana Lucía Fariña, 2011-2012 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. This year we hosted 22 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 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.

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. In 2011 we increased the number of supporters by 420. **Thank you for your support of our work.**



Why I Wholeheartedly Support Cultural Survival **Mary Anne Saul**

“If there were only one organization to which I could give my time and resources, my choice would be Cultural Survival. Its mission of working with Indigenous Peoples to fight for their rights and to make their own choices is absolutely crucial right now.

I first learned about Cultural Survival over 35 years ago when I took my high school social studies classes into the Peabody Museum of Anthropology at Harvard in Cambridge, Massachusetts and found Pia Maybury-Lewis, one of the founders of Cultural Survival, eager to talk with us about the challenges Indigenous Peoples faced. I was hooked and joined the effort.”



Why Cultural Survival is Important to Me **Desmond T.W. Patterson**

“Supporting the work of Cultural Survival dovetails with my social justice vision where all people in the world have honor and have their rights respected. Cultural Survival has a worldwide focus on Indigenous rights, sovereignty, and self-determination that arms my life purpose to serve the needs of all precious souls of our world. Cultural Survival has been a vital component in building advocacy for me and for a world in need of more agency for the voices of those who are not forgotten and have endured continuity in a changing global community. My ability to serve in this organization has brought me a deeper sense of love for human rights.”

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SUPPORTING FUTURE GENERATIONS



Sharon Doll

When Sharon Doll of Lincoln, Nebraska first heard in the news about the threats to Indigenous People she thought, “It was tragic to lose these cultures since we have a lot to learn from their knowledge.” After searching for non-profits working with Indigenous communities, Sharon came across Cultural Survival and liked what she saw. Twenty years later Sharon is still supporting Cultural Survival!

Recently, Sharon decided to take her support to the next step and included Cultural Survival in her estate plans. She says, “It is important to give back to your community.”

We are so grateful to Sharon and others like her who have decided to support Cultural Survival through gifts from their estates. With their help, Cultural Survival will continue our mission to partner with Indigenous Peoples defending their lands, languages, and cultures.

You can build the foundation of Cultural Survival and leave an important legacy for future generations. A gift from your estate, through a variety of estate planning vehicles such as wills, trusts, life insurance, and retirement assets, supports our mission while offering tax advantages to you and your family.

The following supporters have included Cultural Survival in their estate plans. We sincerely thank all of them for making such a significant gift to support the mission of Cultural Survival. **Thank you!**

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James A. Baldwin
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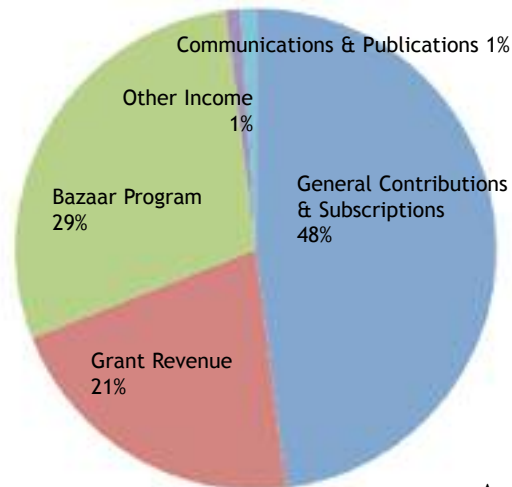
This report covers financial information for September 1, 2010 to August 31, 2011.

FISCAL YEAR 2011

Income

General Contributions & Subscriptions	\$775,553	48%
Investment	\$307	
Grant Revenue	\$340,185	21%
Bazaar Program	\$465,768	29%
Communications & Publications	\$15,109	1%
Other Income	\$24,104	1%

Total \$1,620,007



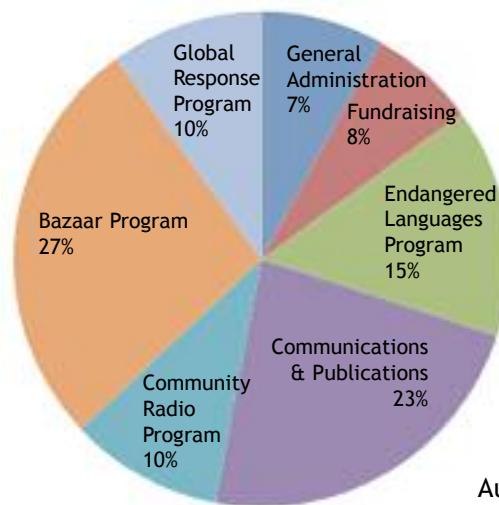
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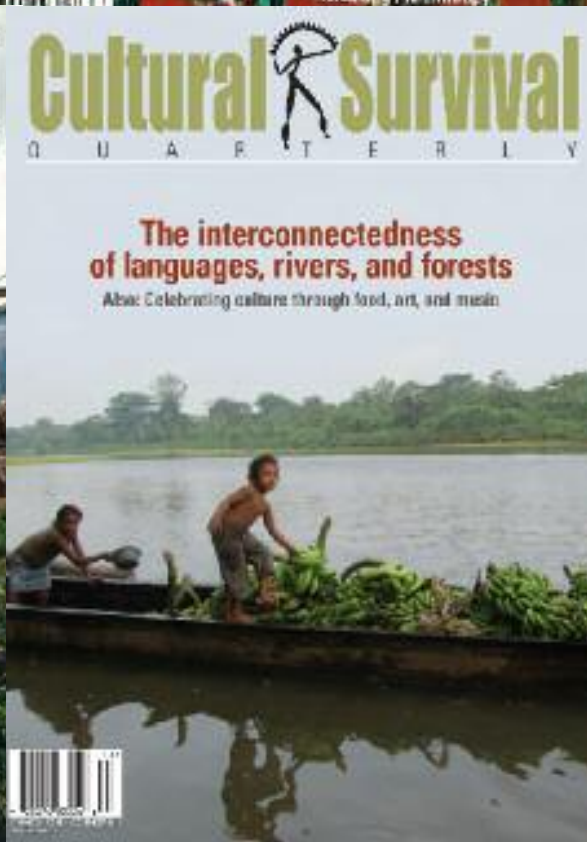
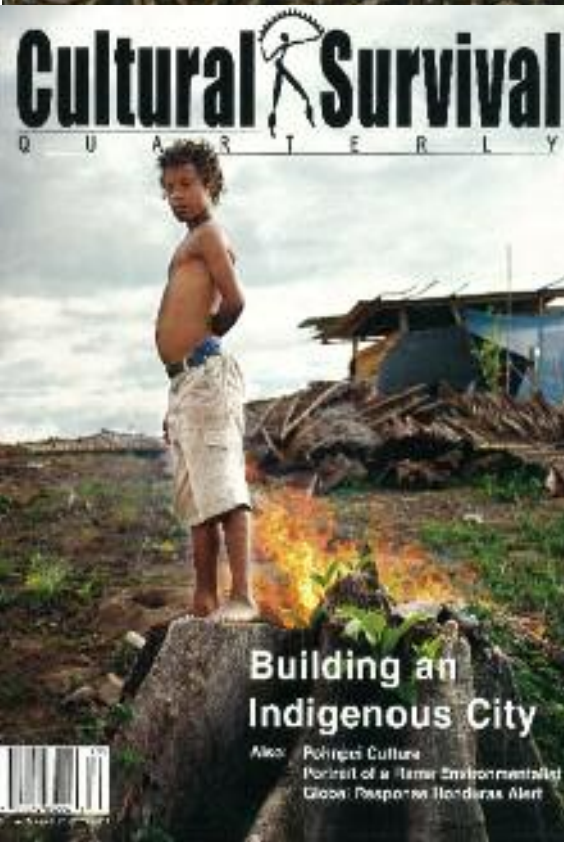
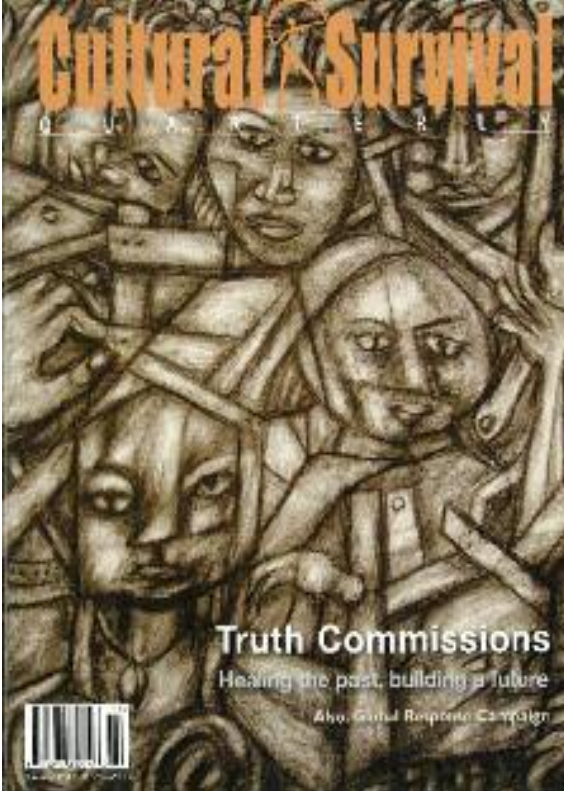
Expenses

Fundraising	\$129,867	8%
General Administration	\$105,634	7%
Endangered Languages Program	\$ 240,913	15%
Communications & Publications	\$363,163	23%
Community Radio Program	\$ 160,275	10%
Bazaar Program	\$ 451,572	27%
Global Response Program	\$ 161,334	10%

Total \$1,612,758



Audited



GETTING OUR MESSAGE OUT

“Cultural Survival brings insight and social justice together beautifully. By supporting the rights of Indigenous Peoples, Cultural Survival is not only doing the right thing, but supporting the survival of all people. Humanity needs the wisdom of our diverse cultures in order to survive and thrive.” — Jeanne Grossetti, Cultural Survival supporter

Getting the message out about Indigenous Peoples' rights, struggles, and achievements and initiating a dialog around these issues is an essential part of Cultural Survival's work.

Over the past year, Cultural Survival has reassessed its communications effectiveness and strategy, and has redefined its goals and objectives. 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. However, we have decided to showcase Cultural Survival's programmatic work and the work of our partners much more prominently. At the same time, it is also important to promote the Cultural Survival brand and raise the organization's profile through social networking, new technology, and media outreach. The current objectives of communications reflect these shifts in strategy.

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 also have become much more connected to our donors and supporters through social media sites like Facebook and Twitter, where we are building up our following. We have decided to engage much more with our donors by highlighting their stories about why they support our organization as part of our communications strategy. We also regularly share insider information about our campaigns and programs. Please follow us on Facebook and Twitter (facebook.com/culturalsurvival and [@CSORG](https://twitter.com/CSORG)) to learn about current international Indigenous stories and trends.

E-newsletter

Our monthly e-newsletter now reaches about 20,000 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* also underwent some significant changes at the end of this year. We have refocused the magazine to highlight Cultural Survival's direct work with Indigenous communities and to familiarize our supporters with the everyday struggles, efforts, and successes of our Indigenous partners. We want to share information about the people we are working with, and showcase how our supporters' donations impact the daily lives of Indigenous people.

Cultural Survival

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