

Cultural Survival

Promoting the Rights, Voices, and Visions of Indigenous Peoples



ANNUAL REPORT 2006

ANNUAL REPORT 2006

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PHOTOS

Cover: Michael J. Collins
Page 4: Machik
Pages 5, 7, 8, 10, 14, 19: Jamie Brown
Page 6: Ari Fagen
Page 11: Agnieszka Portalewska

This report covers the period from
September 1, 2005 to August 31, 2006.

Message From The Executive Director

After 24 years of negotiation, the United Nations' new Human Rights Council finally adopted the Declaration on the Rights of Indigenous Peoples in June. One last hurdle remains: its adoption by the United Nations General Assembly.

Why, you may wonder, is it taking so long for the United Nations to recognize the rights of the world's 370 million indigenous peoples? If anyone on this planet needs international protection for their human rights, it is the indigenous. Called Indians, First Peoples, Aborigines, Eskimos, or the names they call themselves—Wampanoag, Pokomam, Batwa, or MakMak—indigenous peoples are among the poorest and most marginalized peoples on our planet today.

Despite objections by a handful of states—most notably the United States, Canada, Australia, and New Zealand—the Human Rights Council adopted the Declaration by a wide margin and forwarded it to the General Assembly. Ordinarily, General Assembly approval should have been a matter of course. Instead, backroom lobbying by the powerful objecting states has stalled it again. What they don't like is the language in the Declaration that gives indigenous peoples rights to their lands and resources, and ensures their free, prior, and informed consent before those rights are impeded upon. It is now uncertain when the General Assembly will adopt it.

More than any other initiative, our campaign for the Declaration embodies the heart of Cultural Survival. We have empowered, supported, and partnered with indigenous peoples for 34 years, doing whatever it takes to ensure that indigenous lands and resources are protected, their human rights are respected, and their voices are heard. Sometimes it feels as if we are moving mountains. Sometimes it feels as if somebody is digging mountains out from under indigenous communities. Either way, we stand side by side with our indigenous partners and insist that their rights be recognized and respected.

This is no easy task in a world in which indigenous peoples must compete for global attention with wars in the Middle East, terrorist attacks, climate change, and other urgent problems. In our fear, it is easy to blame the "other" or see the world in "us versus them" terms. Yet indigenous peoples teach us that there are multiple, equally valuable ways to be human. They open our eyes to the richness of human diversity and the essential values of mutual respect, tolerance, and understanding.

At the same time, they remind us of the destruction we wreak when we do not live by these values. The other night I watched the film *Geronimo: An American Legend*,

Walter Hill's dramatic rendition of the final days of this wise warrior's battle against the American genocide of his Chiricahua Apache. My mind flashed to Darfur, Sudan's contemporary equivalent. The scorched-earth tactics of Sudanese troops and ethnic Arab militias against hundreds of thousands of Fur, Masalit, Zaghawa, and other African villagers reminded me painfully of the assaults by the U.S. Army and cowboy posses against native peoples in the American West.

No amount of economic development can create a better world if we refuse to learn from the past. Indigenous peoples teach us that we must look backward as well as forward; that we are one with our ancestors and our progeny; and that being human requires us to repair the harms of the past and respect the people and the earth's resources that will nurture the future.

The Declaration guarantees that indigenous peoples—as individuals as well as groups—will not be subjected to genocide, ethnocide, or assimilation; forcible removal from their lands; or the crossfire of others' armed conflicts. It guarantees their rights to govern themselves and to determine their own futures, to manifest their cultures, speak their languages, and practice their spiritual traditions and teach them to their children. It ensures their rights to their lands, territories, and resources and imposes on states the duty to obtain their free, prior, and informed consent before approving any development plan or resource-use project that would affect them.

Cultural Survival works to make the protections promised in the Declaration a reality. Our partners include small, marginalized communities, such as the Dukha nomadic reindeer herders in Mongolia. They also include large organizations, such as our Guatemala Radio partners, whose work reaches hundreds of indigenous communities. In some cases we facilitate dialogue between indigenous peoples and non-indigenous entities whose interests threaten them.

Our freshly designed, full-color news magazine, the *Cultural Survival Quarterly*, analyzes cutting edge indigenous issues, while our website reports breaking news and tells our readers how to respond to urgent situations. We increased our public education and outreach by hosting a dozen bazaars in New England and Washington, D.C., and hosted a troupe of Mayan women playwrights and actors who toured U.S. college campuses to raise money for their indigenous women's rights programs back home.

All this was and more was accomplished with a 10-person staff working closely with our predominantly indigenous Program Council and supported by our Board of Directors and by many dedicated donors, members, interns, and volunteers.

While the challenges ahead are many—including persuading the UN General Assembly to adopt the Human Rights Council's text of the Declaration on the Rights of Indigenous Peoples—Cultural Survival is forging ahead with its efforts to promote the rights, voices, and visions of the world's indigenous peoples.



PROGRAMS

CULTURAL SURVIVAL SUCCESSFULLY LAUNCHES MACHIK



Students at the Ruth Walter Chungba Primary School

Cultural Survival launched the Tibet Project in the 1990s with the intent that it would grow to be an independent, self-supporting nongovernmental organization. This year, that goal was achieved: The new organization, Machik, which is run by Tibetans for Tibetans, continues the work begun by Cultural Survival's Tibet Project.

Tibet Project Accomplishments

- The Chungba Primary Boarding School in Sichuan educates over 250 boys and girls aged 7–13 in the remote Chungba Valley. Before the school was founded, few Chungba residents were literate. In its second year, Chungba Valley's students placed first among the province's 52 schools. In 2006, the Tibet Project funded the construction of the Chungba Middle School.
- The Rebkong Cultural Center houses a growing library of Tibetan literature and audio-visual materials in Tibetan, Chinese, and English, and a computer center linking scholars to resources inside the country and around the globe. The center's Women's Education Program supports low-income women attending university and low-income girls attending high school. The center teaches adults English, Chinese, and Tibetan.
- The Adult Women's School empowers women by providing Chinese and Tibetan literacy education to women who have left abusive situations to live in a Buddhist nunnery.
- The Taksham Reforestation Project established a tree and plant nursery tended by monks in the Taksham Monastery, and it reforested hillsides that had been stripped by logging. The hillsides have been replanted with local varieties of pine and sandalwood. To diversify farmers' crops, the nursery also provides them with fruit and nut trees and traditional Tibetan medicinal plants. A total of 400,000 trees have been planted.

PROMOTING INDIGENOUS PARTICIPATION IN DEMOCRACY IN GUATEMALA

The Guatemala Community Radio Project is predicated on a bold idea: Indigenous peoples don't have to be assimilated in order to better their situation, they can retain their culture *and* fully participate in the nation state.

Despite constituting a majority of the population of Guatemala, indigenous peoples have very little representation and voice in the government; indeed, for 30 years the government waged war against them. Now that the war has ended and democracy is taking hold, indigenous peoples need a way to participate in government without sacrificing their own distinct cultures.

Community radio serves that goal. Local stations promote indigenous music, language, and culture, and provide indigenous peoples with information about their rights and obligations in their own languages. Cultural Survival is working with a consortium of 250 radio stations in Guatemala. We help them become financially self-sufficient, improve and share their broadcast content, and provide technical expertise.

Project Accomplishments in 2006

- Cultural Survival launched the Guatemala Radio Project by signing a memorandum of understanding with the Consejo Guatemalteco de Comunicación Comunitaria and its five affiliates, which represent the country's 250 community radio stations.
- Cultural Survival invited community radio leaders to travel to Washington and Boston to meet with allies able to assist them in protecting Guatemala's community radio movement, including the Inter-American Commission on Human Rights, members of Congress, and the U.S. Department of State. Our guests also appeared on U.S. radio programs including the Voice of America—the first international media attention for the Guatemalan community radio movement.
- The Guatemala Radio Project broadcast its first professionally produced radio soap opera, which dramatize in Spanish and in indigenous languages the ways indigenous peoples can ensure that their rights are protected. To hear the Spanish version of some of these productions go to Cultural Survival's website: www.cs.org/programs/radio.cfm



"Before we started the radio station in Palin Escuintla eight years ago, our language, Pocomam, was only spoken in our homes. Now Pocomam is spoken everywhere—in offices, in the streets, even by our children, who are learning it from their parents. Without community radio, we might have lost our native tongue."

—Cesar Gomez, community radio volunteer, Palin, Esquintla

PROGRAMS (CONTINUED)

PROTECTING INDIGENOUS LANDS AND WAYS OF LIFE IN MONGOLIA AND RUSSIA



Dukha reindeer herders in Mongolia

**“We keep our old ways,
for we know that they are
right, just, and good.”**

*—Dukha delegates' appeal to the
Mongolian government*

The Dukha, Soyot, Evenk, and Tofa nomadic reindeer herders of the Sayan Mountains of southern Siberia and northern Mongolia are among the smallest and poorest indigenous communities in Asia. Yet they are rich in heritage and commitment to preserving their cultures. Cultural Survival's Totem Peoples Project helps these herders gain access to and represent themselves before their governments so that they can remain economically self-sufficient, educate their children in their own languages, and preserve their unique ways of life in a fragile environment.

Project Accomplishments in 2006

- Cultural Survival arranged for Dukha representatives to meet with officials of the Mongolian ministries of Health, Education, and Agriculture in December 2005 and July 2006 to advocate for their health care, educational, and veterinary needs. These meetings resulted in an agreement to increase educational support and to build a health care facility in their region.
- The Totem Project's veterinary specialist, Nansalma Myagmar, provided veterinary assistance to Dukha herders in the East and West Taiga.
- Dukha teacher Ms. Oyambaadam held the first-ever native language school program for Dukha children as they traveled with their families across their summer ranges.
- A Cultural Survival delegation traveled to Russia and Mongolia in July to conduct a human rights assessment of the Totem peoples. They met with herder leaders, activists, journalists, and government officials in both countries.

OTHER CULTURAL SURVIVAL ACTIVITIES AND ACCOMPLISHMENTS



Petrona de la Cruz Cruz, co-founder of La FOMMA (*La Fortaleza de la Mujer Maya* or Strength of the Mayan Woman), shares a moment of joy at a Cultural Survival program featuring their play, *Just with the Love of My Mother*. See also page 19.

Lobbying for Indigenous Rights:

Cultural Survival joined dozens of indigenous rights and human rights advocates in lobbying for passage of the UN Declaration on the Rights of Indigenous Peoples. Cultural Survival was present in Geneva, Switzerland, at the first session on the United Nations' Human Rights Council, where the Declaration was adopted and forwarded to the United Nations General Assembly, and we are continuing to lobby for the Declaration during the current session of the General Assembly.

Expanding Options for Indigenous Rights Protection:

In October 2005, Cultural Survival co-hosted a conference at the University of Arizona that contrasted the legal reforms to protect indigenous peoples' rights in countries throughout the Americas with the problems indigenous peoples in those countries face. As expected, the conference revealed a wide gap between law and reality. But it also brought to light many creative strategies that indigenous peoples are using to persuade governments to be more proactive in protecting their rights. The proceedings from the seminar were published in the *Cultural Survival Quarterly* and incorporated into the annual report of the United Nations Special Rapporteur on the Human Rights and Fundamental Freedoms of Indigenous Peoples.

Building an Education:

After years of exile in Pakistan, Ersari Turkmen families have returned to their homelands in Afghanistan. Cultural Survival's Ersari Project is building a school in Aqcha, Afghanistan to provide education for 250 girls and boys living in the province. Construction is set to be completed in the spring of 2007.

Facilitating Dialogue Between Indigenous and Non-Indigenous Peoples:

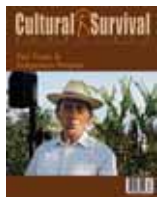
In June, Cultural Survival hosted a dialogue in which the National Geographic Society's Genographics Project, the Indigenous Peoples Council on Biocolonialism, and Cultural Survival's Program Council participated. The Genographics Project seeks to use indigenous peoples' DNA to map humankind's 60,000-year migratory history and demonstrate humanity's interconnectedness. Indigenous peoples are concerned about the project's consent process and the security procedures in place to protect the DNA samples. They point out that the project does not benefit indigenous peoples and that indigenous peoples were not involved in its design or implementation. They fear that governments or others will misuse the project's findings to scientifically undermine their indigenesness or their rights to their lands and territories. Cultural Survival tried to convince National Geographic to understand and address indigenous peoples' concerns; when those efforts failed, we called for suspension of the Genographic Project.



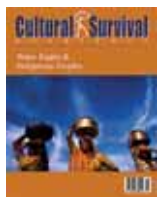
Débora Barros Fince, a Wayuu indigenous woman from La Guajira, Colombia, visited Cultural Survival's office to speak about that massacre that devastated her community in 2004.

PUBLICATIONS AND WEBSITE

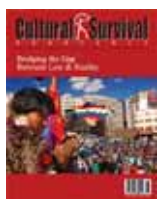
Our news magazine, the *Cultural Survival Quarterly*, is on the cutting edge of the issues indigenous peoples face. For example:



Fair Trade and Indigenous Peoples identified ways that well-motivated fair traders can better serve indigenous peoples, as well as ways that indigenous peoples can enhance the benefits of fair trade for themselves. The issue was distributed worldwide to all the major fair trade associations, as well as to U.S. companies that are marketing fair trade coffee or crafts. Fair trade also was the focus of an issue of *Voices*, our newspaper for indigenous peoples, which was distributed in Spanish to every fair trade coffee and craft cooperative in Guatemala.



Water Rights and Indigenous Peoples highlighted the water rights violations that indigenous peoples face, and the ways that indigenous peoples are using their water management traditions to protect this life-sustaining resource. CS distributed copies of the issue to the delegates at this year's World Water Forum in Mexico City and, while there, strengthened ties with indigenous leaders who are working on this issue.



Bridging the Gap Between Law and Reality highlighted the steps that indigenous peoples and their governments can take to bridge the gap between the good laws on many countries' books and indigenous peoples' daily reality. The issue presented the findings from an international conference that Cultural Survival helped to organize with the UN Special Rapporteur on the Human Rights and Fundamental Freedoms of Indigenous Peoples and the University of Arizona's Indigenous Peoples Law & Policy Program.



African Indigeneity focused on hunter-gatherers, pastoralists, and other small, remote groups in Africa who face extreme threats to their lands, lifestyles, and cultures because of globalization, development policies, and discrimination by more politically dominant groups. We sent the issue to African government officials and to the African Union to help them understand the importance of protecting these native peoples, their cultures, and their means of subsistence.

This year, the *Cultural Survival Quarterly* went to a full-color format, with improvements in both the quantity and quality of photographs and a more dynamic layout. The articles now share similarities to those in a mainstream magazine while retaining the depth and authority for which the *Cultural Survival Quarterly* has always been known. Our appeal to a wider audience has paid off with increased newsstand sales and library subscriptions, as well as increased memberships, which, in turn, broaden the base of support for Cultural Survival's work.

Cultural Survival continued to produce its newspaper *Voices* in English, Spanish, French, and Russian and distributed these to over 500 indigenous rights organizations worldwide. In addition, we gave our website a facelift. Our *Weekly Indigenous News* became the *World Indigenous News*. It now includes original reporting, breaking news stories, and urgent action appeals, all of which are sent to subscribers and posted on the web as they occur.

MEMBERSHIP

Cultural Survival's members continued to be the organization's greatest source of support, providing 62 percent of our annual income. This year, 824 new members joined Cultural Survival; 611 of them signed up at bazaars. Over three-fourths of our high and major donors first joined as basic members.

BAZAARS

Cultural Survival expanded its Bazaars Program from two events in 2005 to 12 events in 2006. Winter Bazaars were held in Cambridge, MA, Boston, MA, Northampton, MA, and Providence, RI, and at the American Anthropological Association's annual meeting in Washington, D.C. Summer Bazaars were held in Amherst, Plymouth, Eastham, and Lenox, MA; Tiverton, RI; Burlington, VT; and Portland, ME. The Summer Bazaars not only brought in income and new members, but also generated publicity. Television crews covered the bazaars for local stations, and radio stations promoted the events—and Cultural Survival—through public service announcements. Through feature stories in 35 newspapers, we reached an audience of over 2.1 million.



Cultural Survival bazaar in Northampton, MA.

INTERN PROGRAM

“Researching and writing for Cultural Survival helped me understand that indigenous rights law is only effective when marginalized indigenous peoples know their human rights and know how to exercise them.”

—Blessing Tawengwa,
Cultural Survival intern, spring 2006



Cultural Survival hosted 32 interns and two volunteers this year. They were involved in every aspect of our work:

- **Guatemala Radio Project:** Interns helped to organize logistics and provide translation for three representatives of our Guatemala Radio partners during their visit to the United States. They made a digital map of the community radio network and helped evaluate the first radio soap opera series.
- **Bazaars:** Interns contributed to the success of our expanded bazaars program. Tasks included setting up and breaking down the bazaar tent, 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 *World Indigenous News*. They also improved our distribution of *Voices* by conducting a worldwide survey of indigenous rights organizations.
- **Events:** Interns coordinated, transported, and translated for the Mayan theater troupe La FOMMA at 13 schools and universities in New England. In addition, interns organized a fall film series with the Western Hemisphere Project at MIT, where four films on indigenous rights were aired and discussed.

“During my internship at Cultural Survival, I learned how a nonprofit organization is run, gained expanded research and organizational skills, and had a successful sales experience as part of the summer bazaars program. These experiences will make me a more valuable employee when I join the job market next year.”

—Zachary Kerrissey, Cultural Survival intern, summer 2006

GOVERNANCE

Cultural Survival has a two-part governance structure. Our Board of Directors serves as Cultural Survival'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 meets four times per year.

Our Program Council guides the organization in its programmatic activities. Its members, who are predominantly indigenous, possess the knowledge, experience, and skills to assist the organization to evaluate current programs, set policy on complex program-related issues, and identify potential areas for new programs.

BOARD OF DIRECTORS

PRESIDENT AND CHAIRMAN OF THE BOARD

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

FOUNDING PRESIDENT

David Maybury-Lewis is a retired professor of anthropology at Harvard University. He co-founded Cultural Survival in 1972 with his wife, Pia. He received his doctorate in anthropology from Oxford University.

TREASURER

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

CLERK

Lester J. Fagen is a partner in the Boston-based law firm Goulston & Storrs, PC. He advises both nonprofits and for profit businesses and has served on the boards of several cultural organizations. He received his law degree from Columbia University.

ASSISTANT CLERK

Jean Jackson chairs the Department 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.



Yanomami illustrations by Cica Fittipaldi reproduced with kind permission of Comissao Pro-Yanomami.

BOARD OF DIRECTORS

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

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

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

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

Sally Engle Merry is a professor of anthropology and law at New York University. Her work explores the role of law in urban life in the United States, in the colonizing process, and in contemporary transnationalism. She received her doctorate in anthropology from Brandeis University.

Katy Moran is the administrative director for the AIDS Prevention Research Project at the Harvard University School of Public Health. She previously was the executive director of the Healing Forest Conservancy, served at the Smithsonian Institution, and was an aide and press secretary in the U.S. House of Representatives.

Victoria Tauli-Corpuz, a Kankana-ey Igorot from the Cordillera region of the Philippines, is executive director of the Tebtebba Foundation. She is the chairperson of the United Nations Permanent Forum on Indigenous Issues, chairperson-rapporteur of the Voluntary Fund for Indigenous Populations, convener of the Asian Indigenous Women's Network, and commissioner for the International Labor Organization World Commission on the Social Dimension of Globalization.

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

Chris Walter is the founder and president of Yayla Tribal Rugs, Inc., and the founder of Barakat, Inc., a nonprofit corporation that benefits weaving communities and environmental protection in Asia. He is the founder and coordinator of Cultural Survival's Ersari and Tibet projects.

PROGRAM COUNCIL



Members of Cultural Survival's Program Council (from left to right): Isabel Juarez Espinosa, Mirian Masaquiza, and Vincent Nmehielle.

Isabel Juarez Espinosa, a Maya from Chiapas, Mexico, was one of the first indigenous women ever to appear on stage in Chiapas. She co-founded a Maya women's theater cooperative, La FOMMA (Fortaleza de la Mujer Maya, or Strength of the Maya Woman), and is one of Mexico's first indigenous women playwrights.

Richard Grounds, a Euchee, directs the Euchee Language Project, in which Euchee-speaking elders teach Euchee to community leaders and youth. He is a leading proponent of the International Year for Endangered Languages. He received his doctorate in theology from Princeton University.

James Howe (see page 13)

Jean Jackson (see page 12)

Viktor Kaisiepo, a Biak from West Papua, represents the Papuan Presidium Council in Europe, the United States, and at the United Nations. He was a consultant for the World Bank Grants Facility for Indigenous Peoples and is active in a wide range of indigenous rights campaigns.

Wilton Littlechild, a Cree, has represented indigenous peoples in organizations such as the United Nations and the International Labor Organization for more than 20 years. He is vice president of the Indigenous Parliament of the Americas and is the founder of the International Organization of Indigenous Resource Development. A practicing lawyer and member of the Law Society of Alberta, he was named an honorary chief of the Cree for being the first treaty Indian from Alberta to graduate from law school.

Theodore Macdonald, Jr., Cultural Survival's former program director, teaches anthropology and human rights at Harvard University. He specializes in indigenous peoples of the Andes and Central America, and on human rights, development, and local responses to induced social and environmental change and ethnic conflict. He holds a doctorate in anthropology from the University of Illinois.

Mirian Masaquiza, a Kichwa from Salasaca, Ecuador, is a member of the Confederación Nacional de Organizaciones Campesinas, Indígenas, y Negras (Confederation of Indigenous Peoples, Afro-Ecuadorians and Rural Organizations, FENOCIN). She is the associate social affairs officer for the Secretariat of the U.N. Permanent Forum on Indigenous Issues.

Vincent O. Nmehielle, an Ikwerre from the Niger Delta region of Nigeria, is an associate professor of law at the University of the Witwatersrand School of Law, Johannesburg, South Africa. He currently is on leave while serving as the principal defender of the Special Court for Sierra Leone. He holds a doctorate in international and comparative law from George Washington University.

Ledama Olekina, a Maasai from Kenya, is president of Maasai Education Discovery, a nonprofit organization based in Kenya. Through his work, he raises awareness of educational problems for Maasai and helps Maasai girls obtain an education.

Ramona Peters (Nosapocket of the Bear Clan), a Mashpee Wampanoag who lives and works in Cape Cod, Massachusetts, 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.

Mary Anne Saul teaches world cultures and religions at North Reading High School in North Reading, Massachusetts. She is on the board of directors of Documentary Educational Resources and provides oversight and direction for Cultural Survival's educational efforts. She has a doctorate in anthropology from Boston University.

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

Victoria Tauli-Corpuz (see page 13)

STAFF

Amy Barker, Event & Membership Associate

Jamie Brown, Graphic Design and IT Specialist

Mark Camp, Director of Operations

Mark Cherrington, Director of Publications

David Michael Favreau, Event & Membership Associate

Sofia Flynn, Financial Officer

Kathleen Kilgore, Development Officer

Ellen L. Lutz, Executive Director

Lisa Matthews, Program Officer

Pia Maybury-Lewis, Internship and Bazaar Advisor

Jorge Molina, Guatemala Radio Project Content Coordinator

Daniel R. Plumley, Totem Peoples Preservation Project Coordinator

Agnes Portalewska, Event & Membership Coordinator

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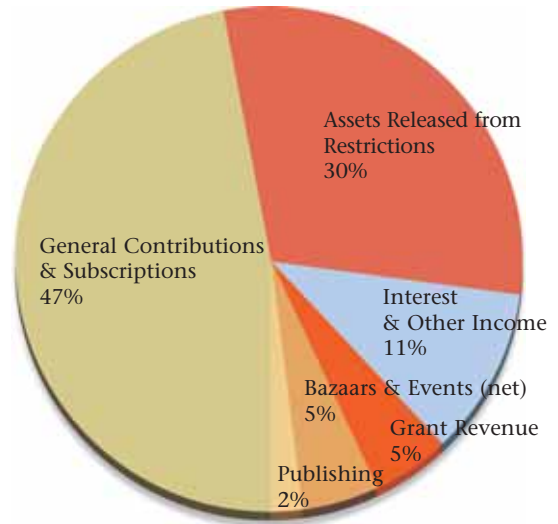
* Donors who gave \$500+

FINANCIAL REPORT

FISCAL YEAR 2006

Income

| | | |
|---------------------------------------|--------------------|-----|
| General Contributions & Subscriptions | \$539,952 | 47% |
| Assets Released from Restrictions | \$336,871 | 30% |
| Interest & Other Income | \$130,478 | 11% |
| Grant Revenue | \$61,750 | 5% |
| Bazaars & Events (net) | \$50,724 | 5% |
| Publishing | \$18,320 | 2% |
| Total | \$1,138,095 | |

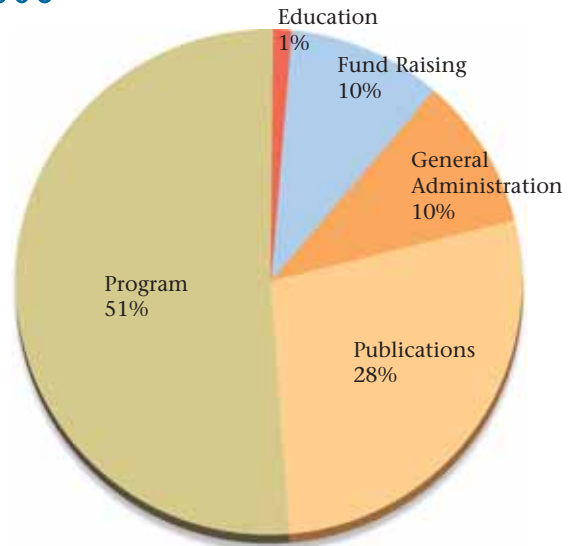


Audited

FISCAL YEAR 2006

Expenses

| | | |
|------------------------|--------------------|-----|
| Program | \$656,377 | 51% |
| Education | \$13,551 | 1% |
| Fund Raising | \$128,231 | 10% |
| General Administration | \$122,379 | 10% |
| Publications | \$357,153 | 28% |
| Total | \$1,277,691 | |



Audited

INDIGENOUS RIGHTS IN ACTION

Wearing a coyote mask, a woman stepped out of the darkness. Another woman, dressed as a Mexican *campesino*, dozed at a table littered with empty tequila bottles. At the coyote's approach, the "man's" head shot up. He begged the spirit coyote to stop tormenting him. But the coyote just stood there, shaking her head. "It's time to change your evil ways!" she warned, and vanished.

The actors in this scene from *Just with the Love of my Mother* are members of La FOMMA (*La Fortaleza de la Mujer Maya* or The Strength of the Mayan Woman), a Mayan women's rights organization in Chiapas, Mexico. In March, Cultural Survival brought La FOMMA to New England colleges and universities to present the same plays they perform in Chiapas. They raised \$10,000 from speaking fees and craft sales, which they used to fund their programs in bilingual literacy, job skills training, health education, child care, and women's health.



Most visitors to the hotels of San Cristobal de las Casas will never meet the indigenous women who leave their villages to work as cooks, hotel workers, and maids. Tourists who peer in awe at the monumental ruins of the ancient Maya in Palenque will never see the poverty and violence of modern Mayan women's lives. Cultural Survival bridges that divide. For 35 years, we have promoted the rights, voices, and visions of indigenous peoples through our publications and programs. Even more important, we work with partners like La FOMMA to teach the world about the rights of indigenous peoples, while helping to ensure that their rights and their cultures are protected.

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