



**Biannual Report
2004 - 2005**



Cultural  Survival

Promoting the rights, voices, and visions of indigenous peoples

MESSAGE FROM THE EXECUTIVE DIRECTOR

BIANNUAL REPORT 2004-2005

TABLE OF CONTENTS

2-3	MESSAGE FROM THE EXECUTIVE DIRECTOR
4-6	PROGRAMS & ACTIVITIES
7-9	PUBLICATIONS
10	MEMBERSHIP & BAZAAR
11	INTERN PROGRAM
12-13	BOARD OF DIRECTORS
14-15	PROGRAM COUNCIL
16	STAFF
17	FUNDERS
18-19	FINANCIAL REPORT

Cover

From top left clockwise:

Mirian Masaquiza, Viktor Kaisiepo, Richard Grounds, Vincent Nmehielle, Hiparidi Top'tiro, Isabel Juarez Espinosa, and Ledama Olekina.

Back

From top to bottom:

Lisa Odjig, Adelard Blackman, Camila Rodriguez, and Jim Peters.

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Since 1972, Cultural Survival has been at the forefront of the international indigenous rights movement. Cultural Survival's work has contributed to a revolution of empowerment for indigenous peoples around the world. Over the past quarter century, indigenous peoples have discovered for themselves the power of advocacy at the local, state, and international levels. They have learned to use publicity to draw attention to their plight, and to combine forces for mutual benefit. They have demonstrated that traditional cultural knowledge can save lives, resolve disputes, and enhance the quality of life for all of humanity. But well-financed and politically powerful obstacles abound. Indigenous peoples now seek ways to protect their cultural identity and secure their political and cultural rights in the midst of globalization and the "war on terror."

Cultural Survival must periodically revise its mission to better meet the needs of indigenous peoples. In 2004, Cultural Survival undertook an extensive strategic planning process. More than 100 people participated, including board members, staff, project coordinators, and indigenous people who are partners in or the focus of Cultural Survival's work.

During the process we learned that while there is still a need to document violations of indigenous peoples' human rights, there is equally a need to showcase the ways in which cultural diversity and the specialized knowledge possessed by indigenous groups can benefit all of humanity. While there is still a need to put pressure on governments to protect indigenous rights, there also is a need to find new ways to understand and partner with governments, intergovernmental organizations, nongovernmental organizations, and corporate and religious interests to find solutions that simultaneously protect the rights of indigenous peoples and serve the wider interests of humanity. While some indigenous communities still need direct assistance, there is a much greater need to make available to indigenous peoples the technical, legal, and other expert assistance they seek to help themselves.

While Cultural Survival's core mission to promote the rights, voices, and visions of indigenous peoples did not change, the strategic planning process transformed the ways in which the organization is achieving its mission. Today, the organization's two strategic goals are:

- To increase global understanding of indigenous peoples' rights, cultures, and concerns
- To partner with indigenous peoples to advocate for their human rights, and to empower indigenous peoples to be better self-advocates



Victoria Tauli-Corpuz, Program Council member and Permanent Forum President, at the UNPFII meeting in NYC.

As we look ahead to 2006, Cultural Survival is launching new “train the trainers” capacity-building programs, consolidating and increasing the support it provides to its indigenous partners, and expanding and professionalizing its human rights documentation and advocacy activities. Cultural Survival also continues to improve and expand the dissemination of its publications—*Cultural Survival Quarterly*, *Cultural Survival Voices*, and the *Weekly Indigenous News*—to effectively educate key policy makers and support indigenous peoples in their own advocacy work. Today, Cultural Survival’s work is guided by a predominately indigenous Program Council and carried out by program staff working in partnership with indigenous communities and organizations.

This Biannual Report, which covers both the 2003-04 and 2004-05 fiscal years, describes the new programs and activities that have been instituted, as well as the long-standing projects and publications that continue to address indigenous peoples’ most pressing needs. Even more detail about Cultural Survival's work can be found on our newly updated website: www.cs.org.

These are exciting times, both for the worldwide indigenous rights movement and for Cultural Survival. The rising capacity of indigenous peoples around the world to meet the challenges they face is an enormous source of inspiration. Cultural Survival is privileged to belong to and support this great global alliance.

Ellen L. Lutz

Executive Director

PROGRAMS & ACTIVITIES

2005 marked a major shift in the direction of Cultural Survival's operations. Many former Special Projects became successful, independent entities, and Cultural Survival embarked on several new programs and activities to support indigenous peoples and their communities. This report covers new initiatives, continuing programs, and former Special Projects, all of which remain true to our mission: promoting the rights, voices, and visions of indigenous peoples.



Antonio Garcia Condez reads *Cultural Survival Voices* at Radio Sembrador, San Pedro La Laguna, Guatemala.



The Totem Project delegation at the International Reindeer Herders Congress in Yakutia, Russia.

Guatemala Radio Project - Guatemala

The Guatemala Radio Project is a collaborative community broadcasting initiative between Cultural Survival and seven Guatemalan radio organization partners. The project works to protect indigenous free speech by ensuring that community radio—a vital source of news, information, and education—remains accessible to Guatemala's indigenous populace. The Guatemala Radio Project has four major goals: (1) to press for legislation that will protect community radio bandwidth from encroachment by commercial or other special interests; (2) to train indigenous journalists to produce timely, relevant content for broadcast; (3) to assist community radio stations to obtain needed equipment; and (4) to provide capacity-building training for the radio association partners so the project can become self-sustaining.

Totem Peoples Preservation Project - Mongolia/Russia

Cultural Survival's Totem Peoples Preservation Project helps ensure the survival of indigenous nomadic reindeer herding peoples in eastern Siberia and Mongolia whose culture is indelibly linked to their livestock and lands. The project has helped stabilize the region's reindeer population and increase herds in Tyva, Russia and Mongolia. It facilitates indigenous rights workshops and agreements to advance indigenous sovereignty, protect ethno-cultural habitat, and reduce outside influences that degrade traditional lifestyles, cultures, and their environments. It also works to advance the Sayan Cross Trans-Boundary Peace Park Initiative, which aims to link indigenous communities on both sides of the Siberian-Mongolian border. A fourth cultural exchange that brings together indigenous people from Siberia, Mongolia, the United States, and Canada is planned for the summer of 2006.

CULTURAL SURVIVAL

Bridging the Gap: Law vs. Reality - the Americas

Cultural Survival, in collaboration with the University of Arizona and the U.N. Special Rapporteur on the Situation of Human Rights and Fundamental Freedoms of Indigenous Peoples, is working to identify effective approaches to bridge the gap between national and international human rights law and the realities on the ground for indigenous peoples. Strategies for selected countries in the Americas will be developed at an October 2005 expert seminar in Tucson, Arizona.

Endangered Language Preservation - United States

As the first phase of a program to disseminate “best practices” on preserving endangered languages in North America, Cultural Survival is collaborating with the Euchee Language Project in Sapulpa, Oklahoma to evaluate and disseminate the learning from its work.

Human Rights Documentation - Colombia

More than 600 indigenous leaders and community members have been assassinated and some 20,000 have been displaced over the last four years as a result of Colombia’s raging civil war. Cultural Survival is helping to raise awareness about this assault against indigenous communities that are caught in the crossfire, and is assisting Colombian indigenous rights organizations to raise funds to train indigenous activists to document human rights violations that threaten their communities and cultures.

Ituri Forest Peoples Project - Democratic Republic of Congo

The Ituri Forest Peoples Fund enables the Efe and Lese people to provide their children with primary education, including basic literacy, and ensures the availability of health care services through the building of a school and a health care clinic.



Leah Mankura and Lydia Soipei Nampaso, students at Maasai Education Discovery in Kenya.

Assistance to Maasai Non-Governmental Organizations - Kenya

Cultural Survival works with two Maasai non-governmental organizations in Kenya that provide education for Maasai girls and undertake local development initiatives and legal action to recover traditional lands. Maasai Education Discovery (MED) helps the Maasai of Kenya and Tanzania, especially women and girls, achieve sustainable livelihoods and gain greater access to educational opportunities. Cultural Survival also provides assistance and legal support to Simba Maasai Outreach Organization (SIMOO), a community-based nonprofit organization working with Maasai in Kajiado District, Kenya. SIMOO improves the living standards of poor community members through integrated development, capacity building, and advocacy about land rights, women’s empowerment, education and culture, food security, and water.

PROGRAMS & ACTIVITIES CONTINUED

Photo © J. Brown



Hiparidi Top'tiro speaks at Cultural Survival.

Assistance to the Xavante Warã - Brazil

Cultural Survival assists the Xavante Warã Association, a non-governmental organization that represents the Xavante peoples of the Sangradouro Indigenous Territory in Mato Grosso, Brazil, in its work to conserve *'Ro*, a Xavante concept that integrates indigenous cultural and spiritual life with the natural *cerrado* (savannah) environment. Projects focus on the documentation of traditional knowledge and its transmission across generations, and on protecting the *cerrado* from environmental damage caused by large, mono-crop soy plantations.

Ersari Turkmen Weaving Project - Pakistan

The Ersari Turkmen Weaving Project benefits Turkmen refugees from Afghanistan living in Pakistan. This project keeps alive the vegetable dying, hand-spinning, and weaving traditions of the Ersari Turkmen, and channels the proceeds from rug sales into educational programs for the Ersari people. Cultural Survival features Ersari rugs at its multiple cultural bazaars.

Black Mesa Weavers for Life and Land - USA

Black Mesa Weavers for Life and Land betters the economic and social conditions of the Black Mesa Diné (Navajo) by protecting traditional lifeways based on sheep herding and the sale of wool and weavings. In addition to receiving fair prices for their products, the Black Mesa Weavers have received grants to develop solar-powered wells as sources of sustainable energy. This project is in the process of becoming an independent organization.

Tibet Project - Nepal and Tibet

The Tibet Project generates funds through the production and sale of traditional and contemporary Tibetan carpets woven in Nepal. The funds are used to support education, reforestation, and other projects that benefit Tibetan communities in Tibet, India, Nepal, and the United States. In FY 2005, Cultural Survival assisted its partners to form Machik, an independent nonprofit organization.

Djenné Project - Mali

The Djenné Project aided indigenous people living downstream from the Talo Dam Project to become active partners in the dam-planning process. A study by Cultural Survival and Clark University experts on large dams helped persuade the government of Mali and the African Development Bank to redesign the dam to improve water management. The Djenné Project was successfully completed in FY 2004.

PUBLICATIONS

Cultural Survival Quarterly

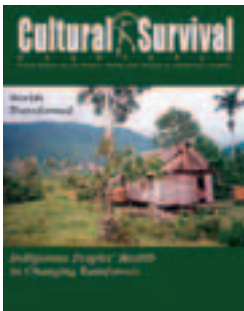
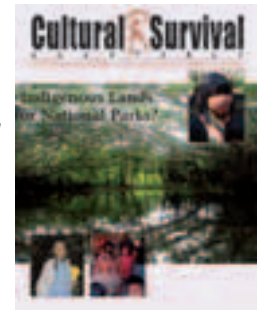


Indigenous Education and the Prospects for Cultural Survival Winter 2004 - 27.4

Education is crucial to indigenous peoples' struggles for autonomy and self-determination. This issue of the *Cultural Survival Quarterly* examines the challenges indigenous peoples face in obtaining education that enables them to navigate in the contemporary world while maintaining their identities and cultures.

Indigenous Lands or National Parks? Spring 2004 - 28.1

Indigenous peoples throughout the world face many threats to their lands and territories, as well as to their cultural integrity. The articles in this *Cultural Survival Quarterly* demonstrate the ways in which indigenous peoples continue to actively engage the conservation community to ensure that national parks and other protected areas do not violate their rights.



Worlds Transformed: Indigenous Peoples' Health in Changing Rainforests Summer 2004 - 28.2

In this issue of the *Cultural Survival Quarterly*, contributors working in each of the major rainforest areas of the world explore the effects of ecological and social change on the health and well-being of rainforest indigenous peoples. This exploration was done with the hope that it will contribute to the empowerment of rainforest indigenous peoples as they struggle to improve their lives in an out of balance world.

The International Decade of the World's Indigenous People Fall 2004 - 28.3

As the first International Decade of the World's Indigenous People (1995-2004) drew to a close, indigenous peoples unanimously reported that the progress made was far outweighed by the challenges that remain. By celebrating the successes and examining the failures of the past decade, this issue of the *Cultural Survival Quarterly* brings the concerns of indigenous peoples to the fore so that the objectives of the International Decade can be realized before another decade passes.



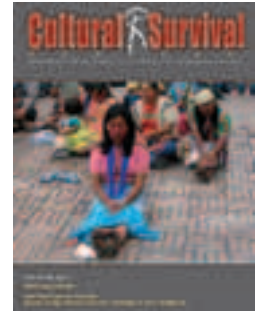


Women the World Must Hear Winter 2005 - 28.4

In this issue of the *Cultural Survival Quarterly*, indigenous women share their stories and challenge mono-dimensional understanding of the women's rights and indigenous rights movements. Although they are doubly discriminated against, indigenous women demonstrate that their experience, traditional knowledge, and determination can help resolve some of the world's most intractable problems.

Indigenous Peoples and Violent Conflict Spring 2005 - 29.1

This issue offers a multi-dimensional, contemporary examination of indigenous peoples and conflict involving states and other outside interests. The articles both confirm and challenge scholarly wisdom about the root causes of violent conflict involving indigenous peoples, and highlight concrete steps that the international community can take toward achieving peaceful conflict resolution.



Indigenous Peoples Bridging the Digital Divide Summer 2005 - 29.2

In today's technologically rich and dependent world, indigenous peoples fully understand the importance of new technologies. In anticipation of the second meeting of the World Summit on the Information Society in November 2005, this issue of the *Cultural Survival Quarterly* declares and endorses indigenous peoples' intention of being included in the digital revolution.

Fair Trade & Indigenous Peoples Fall 2005 - 29.3

This issue reports on Cultural Survival's findings from research on the impact of fair trade on indigenous producers. Based on extensive staff interviews with indigenous coffee and craft producers in Guatemala and their fair trade partners in the United States, the study concludes that for fair trade to be truly fair for indigenous producers, they must have greater knowledge of how fair trade works and more involvement in all aspects of their business partnerships.



Cultural Survival Voices

In 2005, Cultural Survival began translating *Cultural Survival Voices*, its semi-annual newspaper, into Russian, French, and Spanish-language editions. As a result, *Voices* now reaches thousands of indigenous peoples and policy makers throughout the world.

- 75,000 copies of English-language *Voices* were distributed in FY 2004 and FY 2005.
- 10,000 copies of the Spring 2004 issue were distributed in Russian; 10,000 in French; and 20,000 in Spanish.



WEBSITE & WEEKLY INDIGENOUS NEWS

Cultural Survival launched a new version of its website, www.cs.org, in the summer of 2005. Among the features of the improved site are easier navigation, more detailed information about Cultural Survival's programs, and more prominent access to articles from all of Cultural Survival's publications. The website also includes a "What's New" home page section for breaking news. The average weekly number of new subscribers to the *Weekly Indigenous News* increased five-fold since the new site was launched.

- 1,800 subscribers now receive the *Weekly Indigenous News*.
- A link to the *Weekly Indigenous News* appears on the websites of our media partners: DevelopmentGateway.org, OneWorld.net, and IPSnews.net.

MEMBERSHIP

Members are Cultural Survival's lifeblood. In the past two years, more than 1,200 new members joined the organization. Cultural Survival's 4,300 members from more than 150 countries form a community of individuals and organizations concerned with the rights of indigenous peoples. Members include indigenous people, anthropologists, professors, researchers, college students, activists, and interested members of the public. Over the past year Cultural Survival strengthened ties to indigenous organizations around the world through the compilation of an indigenous organizations database, which is actively maintained on the Cultural Survival website: www.cs.org.



From left to right: Alice Lopez, a Mashpee Wampanoag, performs at the summer bazaar; Hand blown Guatemalan glass; Shoppers peruse carvings from Kenya; Textiles from India.

Photos © A. Portalewska & J. Brown

CULTURAL SURVIVAL BAZAARS

- Cultural Survival's annual winter bazaar in Cambridge, Massachusetts, has become a community institution, annually drawing more than 8,000 customers and participants.
- In 2005, more than 4,000 people attended the fifth annual summer bazaar in Tiverton, Rhode Island, making it the most successful summer bazaar to date.
- Due to the proven success of the bazaars as membership-generating opportunities, Cultural Survival will host 12 bazaars in the New England area during FY 2006.

INTERN PROGRAM

"Prior to interning at Cultural Survival, I [had] a superficial knowledge of the desires of indigenous groups and the responses of state governments. My researching and reporting of the distressing harms on indigenous communities has inspired a deeper passion for remedying the social cries of injustice and has instigated a greater cultural awareness."

Kristin Kelley, Dartmouth University student and former Cultural Survival intern

Cultural Survival's interns are actively involved in all areas of the organization's work, and play an integral role in day-to-day operations. Cultural Survival offers internships in three departments:

- Research and Publications
- Fund Raising and Events
- International Indigenous and Human Rights Law

In FY 2004 and 2005, Cultural Survival hosted 68 interns, and featured more than 40 speakers in its intern lunch series.



Left: Dave Favreau talks to members at the summer bazaar in Tiverton, RI.
Top: Rachel Ballester discusses Maasai rights in Kenya with CS Program Council member Ledama Olekina.

Photos © J. Brown



GOVERNANCE

Cultural Survival is governed by a Board of Directors that 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 of Directors meets four times per year.

In 2004, Cultural Survival created a Program Council to guide the organization in its programmatic activities. The Program Council, whose members are predominantly indigenous, is made up of 14 individuals with the knowledge, experience, and skills to assist the organization to evaluate Cultural Survival's current programs, set policy on complex program-related issues, and identify potential areas for new programs.

BOARD OF DIRECTORS

PRESIDENT

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

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.

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

Katy Moran directs the Healing Forest Conservancy, a nonprofit organization that promotes the U.N. Biodiversity Convention. She previously served as a congressional aide and press secretary in the U.S. House of Representatives.

BOARD OF DIRECTORS

Wade Davis is an explorer-in-residence at the National Geographic Foundation. He is the author of numerous books and more than 50 scientific articles. He received his doctorate in ethnobotany from Harvard 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.



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

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

James Howe is a professor of anthropology at the Massachusetts Institute of Technology. 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.

Jean Jackson chairs the Department of Anthropology at the Massachusetts Institute of Technology. Her books, articles, and courses focus on medical anthropology, social and ethnic identity, gender issues, and indigenous mobilization in Colombia. She received her doctorate in anthropology from Stanford University.

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. Lenk received her doctorate in biology at Harvard University.

Sally Engle Merry is the Marion Butler McLean Professor in the History of Ideas Department of Anthropology at Wellesley College, as well as the co-director of the Peace and Justice Studies Program. She received her doctorate in anthropology from Brandeis University.

Chris Rainier, a documentary photographer, has had photographs published in *Life*, *Time*, *Smithsonian Magazine*, *The New Yorker*, *The New York Times*, and various National Geographic publications. From 1980 to 1985, Rainier was a photographic assistant to the late Ansel Adams.

Victoria Tauli-Corpuz, a Kankana-ey Igorot from the Cordillera region of the Philippines, is executive director of the Tebtebba Foundation (Indigenous Peoples' International Centre for Policy Research and Education). 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.

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 projects for the protection of Ersari Turkmen refugees from Northern Afghanistan and Tibetan refugees living in Nepal and India.

[As of September 1, 2005]

PROGRAM COUNCIL



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, a language reclamation 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 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.

Jean Jackson chairs the Department of Anthropology at the Massachusetts Institute of Technology. She carried out her fieldwork in Guatemala, Mexico, and the Vaupes region of Colombia. Her books, articles, and teaching focus on medical anthropology, social and ethnic identity, gender issues, and indigenous mobilization in Colombia.

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.

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 attain an education.

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.

John Scott, an Iningai from Australia, was involved in establishing the Secretariat for the U.N. Permanent Forum on Indigenous Issues. He currently works at the Secretariat of the Convention on Biological Diversity in Montreal.

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, a Kankana-ey Igorot from the Cordillera region of the Philippines, is executive director of the Tebtebba Foundation (Indigenous Peoples' International Centre for Policy Research and Education). 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.

STAFF

Sarah Albrecht, Administrative Assistant

*Jamie Brown, Graphic Design and IT Specialist

*Mark Camp, Director of Operations

*Clare Dowd, Director of Development

*Sofia Flynn, Accounting

*Jenn Goodman, Program and Development Assistant

Sarah Hay, Publications Distribution and Advertising Coordinator

Sara Johnson-Steffey, Grants Coordinator

Sandeep Kindo, Coordinator of the Cultural Survival Law Initiative

*Ellen L. Lutz, Executive Director

Zivile Maciukaite, Asia Research

*Lisa Matthews, News and Education Coordinator

*Pia Maybury-Lewis, Intern Program and Bazaar Coordinator

Ian S. McIntosh, Senior Editor

Kate O'Mara, Weekly Indigenous News Editor

*Agnes Portaleweska, Membership Coordinator

Tara Tidwell Cullen, Managing Editor-Cultural Survival Quarterly

James Williams, Special Projects Manager

* Indicates staff as of September 1, 2005



Cultural Survival staff, board, and program council members at the Program Council meeting in New York City, NY.

Cultural Survival gratefully acknowledges the pro bono legal services of its counsel, Goulston & Storrs, PC.

FUNDERS

Foundations, Corporations, and Organizations

Adelard & Valeda Lea Roy
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Arizona State Museum
Barakat
The Boston Foundation
The Charlotte Forsythe Fund, a
fund of the Headwaters Fund
The Cottonwood Foundation
The Christensen Fund
Dean's Beans
Decision Resources Foundation
El Norte Foundation
Equal Exchange
Ford Foundation
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Goulston & Storrs, PC
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The Greenville Foundation
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JRS Dryfoos Charitable Lead Trust
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Timothy Zajac

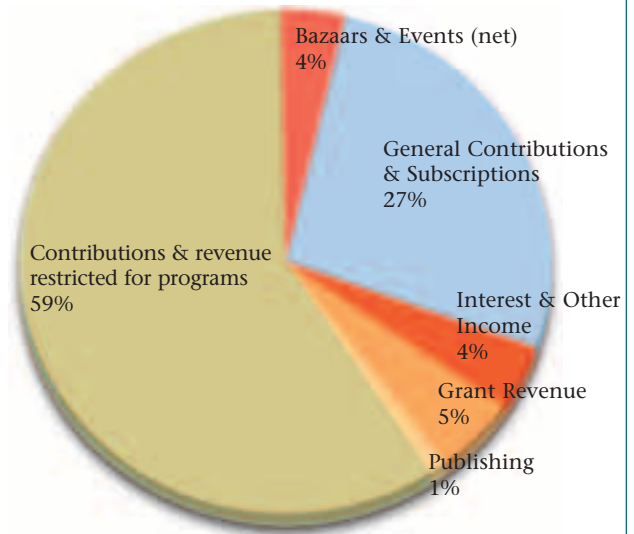
* Donors who gave \$1000+

FINANCIAL REPORT

FISCAL YEAR 2004

Income

General Contributions & Subscriptions	\$449,881	27%
Contributions & revenue restricted for programs	\$962,190	59%
Bazaars & Events (net)	\$64,723	4%
Interest & Other Income	\$62,988	4%
Publishing	\$23,248	1%
Grant Revenue	\$81,525	5%
Total	\$1,644,555	

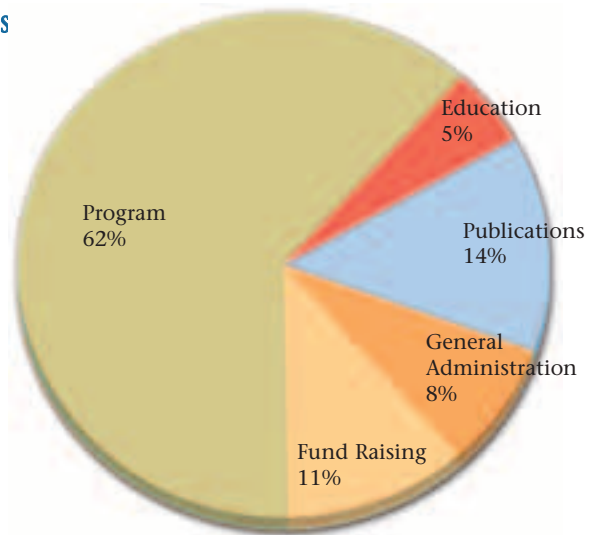


Audited

FISCAL YEAR 2004

Expenses

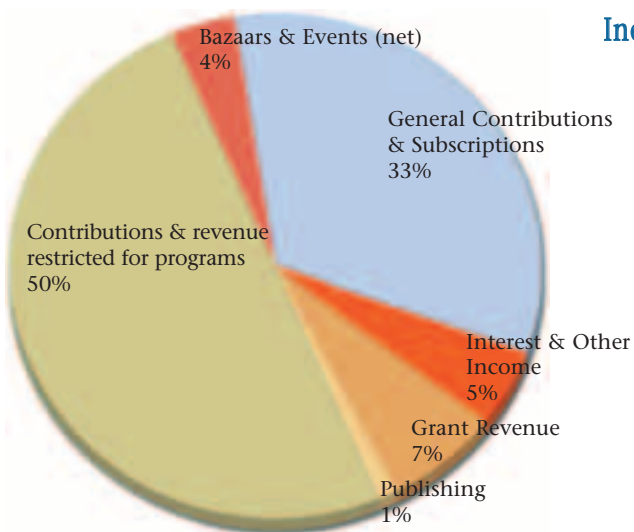
Publications	\$215,264	14%
Education	\$81,095	5%
Program	\$962,190	62%
Fund Raising	\$171,278	11%
General Administration	\$132,103	8%
Total	\$1,561,930	



Audited

FISCAL YEAR 2005

Income

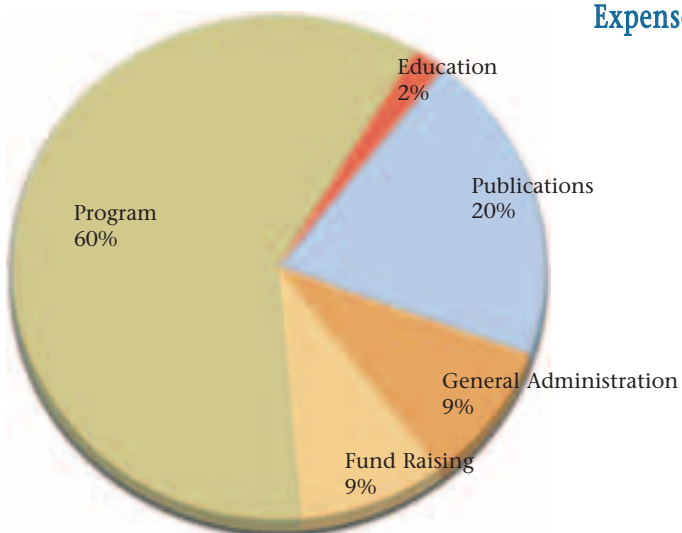


General Contributions & Subscriptions	\$509,030	33%
Contributions & revenue restricted for programs	\$765,196	50%
Bazaars & Events (net)	\$69,084	4%
Interest & Other Income	\$74,092	5%
Publishing	\$14,978	1%
Grant Revenue	\$99,474	7%
Total	\$1,531,854	

Audited

FISCAL YEAR 2005

Expenses



Publications	\$264,086	20%
Education	\$20,689	2%
Program	\$765,196	60%
Fund Raising	\$116,723	9%
General Administration	\$114,211	9%
Total	\$1,280,905	

Audited

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Cultural Survival is a 501(c)(3)
federal tax-exemption organization.

