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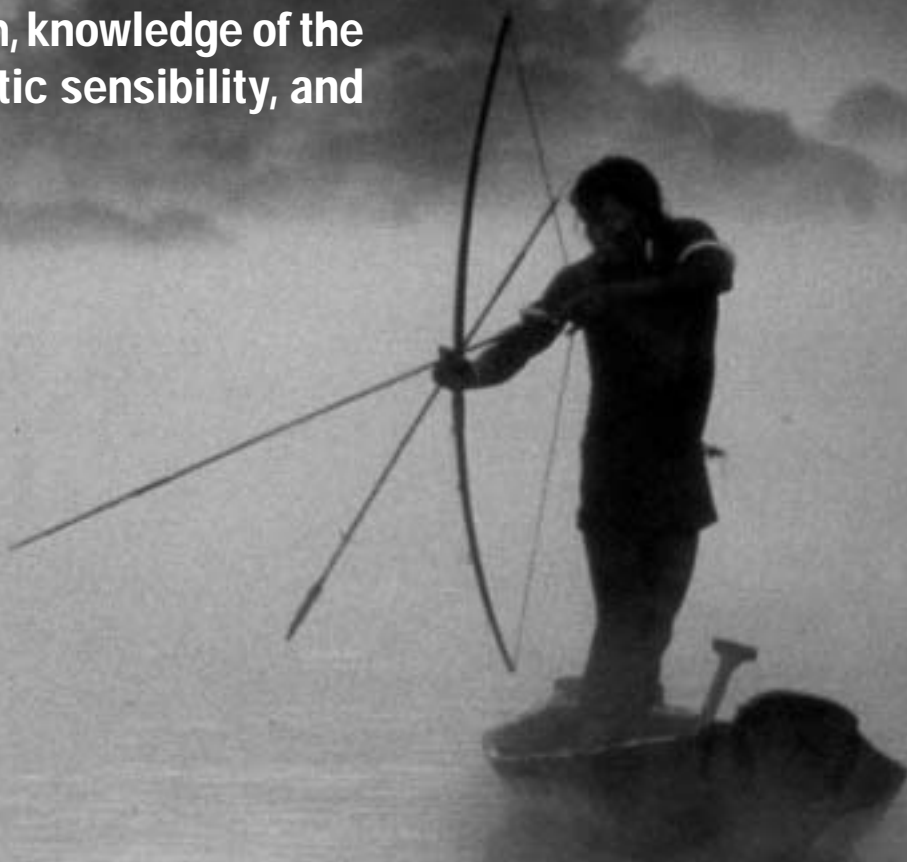


Annual Report 2001-2002

Celebrating 30 years of Cultural Survival

Our Mission:

In promoting the rights, voices, and visions of indigenous peoples the world over, Cultural Survival addresses the critical need to acknowledge and honor their cultural wisdom, knowledge of the environment, aesthetic sensibility, and spiritual orientation.



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About Cultural Survival

Goals & Strategies

The diversity of cultures around the world is increasingly endangered due to the use of violence, forced resettlement, and the pressure to assimilate. This diversity constitutes the wealth of all humanity. We, the global community, have more than a moral obligation to respect and promote cultural diversity—it is in our self-interest.

Goals

Cultural Survival has three major goals:

1. Spread awareness and provide formal documentation of the myriad challenges confronting indigenous peoples around the world.
2. Engage and educate the next generation about the critical issues facing indigenous peoples and their importance within the global community.
3. Provide empowerment tools that support indigenous efforts to effectively resist cultural degradation and threats to their sovereignty.

Publications & Research

Our award-winning *Cultural Survival Quarterly* magazine, along with the *Cultural Survival Voices* newspaper, serve to expand the public awareness of indigenous peoples' struggles for economic, environmental, cultural, and political self-determination. These publications bring the central insight of anthropology — the value of other peoples' lifeways and world views — to a general readership, reaching libraries, bookstores, and newsstands throughout the United States and abroad.

Education and Outreach

Cultural Survival's Education and Outreach initiatives introduce educators, students, and the broader public to indigenous issues. Through our Secondary Schools Program, which has been organizing student conferences for the past seven years, we educate students and teachers from around New England about indigenous cultures and related perspectives and controversies. Our teaching methods and participation in our conferences motivate students to learn and explore complex topics. To promote the teaching of indigenous cultures in the classroom, we have developed a range of educational resource materials, curricula that support national learning standards, and we offer teacher training. We continue to refine our curricula so that they can be used in high schools throughout the nation. To cultivate the cross-cultural sharing of ideas and to raise the profile of indigenous issues, Cultural Survival hosts, sponsors and presents at many public events and international conferences each year.

Indigenous Empowerment

By providing administrative support and tax-exempt status to indigenous groups and pro-indigenous organizations, we help them pursue their independent initiatives. Cultural Survival is currently sponsoring projects initiated by indigenous peoples who seek to obtain land rights, protect and manage their natural resources, market sustainable products, increase literacy, gather oral histories, or promote health care in their communities. We also organize the Indigenous Speakers Forum, which brings indigenous leaders together to discuss common concerns and speak with specialists, students, teachers, and the general public in the Boston vicinity. Cultural Survival also supports indigenous communities

under duress through advocacy campaigns promoted on our website and in our publications.

Ethnosphere Initiative

Cultural Survival's Ethnosphere website draws together all the programs of Cultural Survival, and is the principle means through which we pursue our mission today and into the 21st century. The Indigenous Empowerment component of the website will provide indigenous communities, leaders, and activists with a resource which focuses on the most significant issues that indigenous people face. Benchmark cases, references to related books and articles, links to organizations, legal documentation, and an extensive database dealing with each issue will be available. The *Cultural Survival Quarterly* will also be used, to construct what will be the world's most comprehensive database dealing with indigenous issues.



Surapte, Xavante Indian Brazil

www.cs.org

From the Directors: Redefining Roles for a New Century

At Cultural Survival's memorable 30th anniversary dinner party on May 17, we launched the pilot phase of our most ambitious project to date, the Ethnosphere website. This comprehensive internet gateway will celebrate the richness of cultural diversity in the world, and document threats to that diversity. Our major partner in the Ethnosphere project, the National Geographic Society, presented Cultural Survival President David Maybury-Lewis with a check for \$100,000, affirming our alliance and mutual desire to create an online gateway to vitally important information about the Earth's endangered and evolving human cultures. The website includes news, documentary and experiential features, reference tools, and educational resources, among other features.

The evening's award ceremony was a highlight. Lifetime achievement awards were presented to the co-founders of Cultural Survival, David and Pia Maybury-Lewis, and human rights awards were bestowed on two outstanding indigenous leaders: Rosita Worl and Jim Anaya. Anaya, the Samuel M. Fegly Professor of Law at the University of Arizona, also serves as special counsel to the Indian Law Resource Center, a U.S.-based non-governmental organization with consultative status at the United Nations. Worl, a Tlingit of Shangukeidi Thunderbird Clan and House Lowered From the Sun, is an anthropology professor at the University of Alaska Southeast and president of the Sealaska Heritage Institute. The awards were presented by Denmark's Ida Nicolaisen, the European Union's representative on the U.N. Permanent Forum on Indigenous Issues, and Mexico's Rudolfo Stavengahen, U.N. Human Rights and Indigenous Peoples Rapporteur.

While 2002 is a time for looking back over 30 years of research and advocacy on behalf of the world's indigenous peoples, it is also an opportunity for Cultural Survival to plan for the future. Indigenous rights advocacy has gone from strength to strength since 1972 and the momentum for justice and reform culminated in May 2002 with the inaugural meeting of the UN Permanent Forum on Indigenous Issues. This tremendous and long-overdue development has necessitated an overall rethink of how, in pursuing our mission, Cultural Survival can promote the work of this important institution.

One of Cultural Survival's core roles over the past 30 years has been to sponsor research on indigenous peoples — who they are, where they are, what problems they face, and what solutions have been developed for them. With the aid of a network of indigenous collaborators and pro-indigenous scholars

to ensure the very best analyses, we have published the results in the *Cultural Survival Quarterly*, which continues to be one of the leading journals of indigenous affairs. With the establishment of the Permanent Forum, indigenous peoples have, for the first time, a voice in the international arena — and the need for basic information on indigenous peoples, and also scholarly analyses of indigenous issues, is at a peak.

Cultural Survival's Ethnosphere website will house an unparalleled, continually renewed source of reliable, quality information on indigenous peoples, their cultural worlds, breaking news, and issues of concern. This innovative site will draw together the various departments and programs of Cultural Survival, and will be the principle means through which we pursue our mission in the 21st century. The *Cultural Survival Quarterly*, our flagship journal, will be used, among other means, to construct a comprehensive database. We expect this website to be the source of record for indigenous peoples, government and non-governmental organizations and institutions, and the environmental movement. It will be a key resource for the United Nations Permanent Forum on Indigenous Issues.

The Ethnosphere website will also be an integral component of our education initiative. Cultural Survival's educational module will impel students from around the world to utilize the website's features such as chat room e-pals, educational links, and a research database.

Perhaps the most distinctive feature of the Ethnosphere website will be its use as an empowerment tool for indigenous peoples. Essential components include links to relevant human rights organizations and other important contacts; benchmark cases documenting successes in indigenous activism across a spectrum of key issues such as land rights, health and environment, self-determination, and sovereignty; and self-help manuals that will walk indigenous leaders and activists through the process of successfully negotiating the attainment of their goals.

We are proud of our achievements over the past 30 years. At the same time, we are enthusiastic about the increasingly important role we will play in securing the rights and empowering the voices of the world's indigenous peoples.

Ian S. McIntosh & Bart J. Ryan
Co-directors of Cultural Survival



From the President— David Maybury-Lewis: Crisis of the Ethnosphere

"The Ethnosphere is a notion perhaps best defined as the sum total of all thoughts, beliefs, myths, and intuitions made manifest today in the myriad cultures of the world. The Ethnosphere is humanity's greatest legacy."

- Wade Davis, Cultural Survival Board member
National Geographic Explorer-in-Residence



Time and again history has recorded indigenous peoples being conquered and marginalized by powerful states with devastating results. Ethnocide, the extermination of indigenous cultures, remains official policy in many, if not most, parts of the world due in part to misguided views of indigenous peoples. This policy is defended in many ways: indigenous peoples must abandon their traditional beliefs and practices and modernize for their own good; progress is inevitable and indigenous peoples cannot impede development; the ethnic difference that indigenous peoples represent destabilizes the nation-state and causes dangerous political conflicts. These arguments are demonstrably wrong.

Indigenous peoples do not stand in the way of progress; rather they contribute to it if given the chance. Traditional cultures are not failed attempts at modernity, but valuable alternative visions of what it means to be human. Suppressing dynamic cultural traditions rich with meaning not only disrupts the indigenous peoples, but also has a serious effect on the entire world's population. As additional worlds and cultures are lost, the crisis of the Ethnosphere is deepened.

The survival of a culture is not a matter of preserving a traditional way of life, but rather enabling the people of a culture to maintain and cultivate it. The danger we face in the modern world is not that archaic cultures are disappearing, but that vibrant cultures are being forced out of existence. If the trend is allowed to continue unchecked, then we shall lose cultural diversity — that vast store of knowledge and practice — that is humankind's greatest and most remarkable resource.

Globalization and the increasing dominance of the liberalized marketplace present an ever-increasing threat to indigenous peoples and the holistic paradigm of sustainable development. Indigenous peoples, residing on top of the world's most coveted resources, are at the epicenter of resource wars yet ironically remain among the most impoverished people on the planet. The resulting global tensions have given rise to conflicts as well as positive trends increasing civil society alliances and creative resolutions to the current stand-off. These varied cultures in jeopardy are often victims of flagrant violations of human rights and international laws.

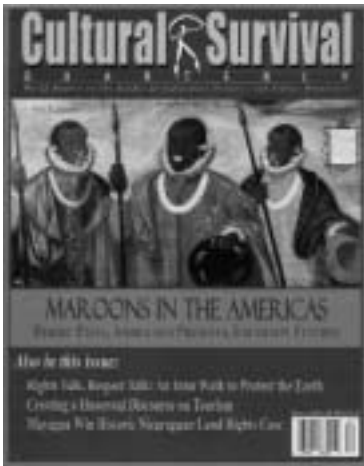
Beyond the moral imperative to promote cultural diversity there is an additional incentive — the health of the Ethnosphere. These diverse communities contain vital wisdom needed for developing a sustainable future.

Despite opposition and subordination from powerful states and a largely unaware public, the ability of indigenous peoples to fight back is slowly improving. In an environment of increased awareness of the rich and remarkable quality of indigenous people's traditions and the problems they currently face, the time is ripe to take action to allow indigenous peoples to control and cultivate their own lives. As a result of this burgeoning international indigenous movement and the compelling nature of its urgent message, an increasing number of international development and global financial institutions are developing program policies regarding, and in consultation with, indigenous peoples. Not only have many expressed their desire to move more purposefully in this direction, many have even made concrete progress in this respect.

Many of the world's indigenous peoples are now represented by indigenous-led local, regional, and international networks and coalitions, which identify common issues and devise strategies for cultural survival. The United Nations Permanent Forum on Indigenous Issues is a new advisory body to U.N. agencies that provides indigenous peoples, for the first time, an avenue within the U.N. system for communication with government nations. A growing international array of pro-indigenous organizations — of which Cultural Survival has been a leading voice — assist and promote these organizations and issues. The public's tolerance for cultural difference and awareness of the importance of ensuring the survival of cultural diversity has vastly increased. These trends are positive moves toward resolving the crisis of the Ethnosphere, and must be fostered so that their promise for a better future is not squandered.

How can the struggles of indigenous peoples to regain control over their lives be supported effectively? How can the general public learn more about different cultural worlds and the importance of their continued vitality? And how can the crisis of the Ethnosphere be checked? Cultural Survival believes an important part of the solution to these problems lies in communication via the internet. More specifically, it lies in the capacity of the internet to facilitate communication between a variety of groups and its ability to mediate the exchange of knowledge between a variety of audiences. These attributes make it an ideal platform from which to launch the Cultural Survival Ethnosphere, a web-based program that has already enhanced access to well-researched and well-presented information, improved communication, and fostered continued innovation regarding policies and practices of local and global institutions.

Cultural Survival Quarterly

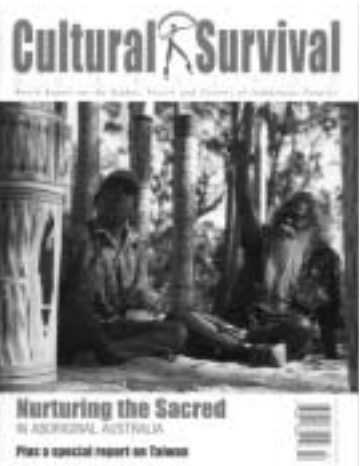


**Winter 2002
Maroons in the Americas**

This issue focuses on Maroons — descendants of escaped slaves — and their situation as minorities who are severely threatened by logging and mining operations and by other assaults on their territories and cultural identities. Specialists on Maroons in Brazil, Colombia, Ecuador, French Guiana, Jamaica, and Suriname bring their hopes and struggles to light. **Richard Price** (College of William and Mary) serves as guest editor.

**Summer 2002
Aboriginal Australia**

The essays in this issue attempt to make connections across generations of indigenous peoples and between indigenous and non-indigenous groups. A special emphasis is placed on Aboriginal Australians and their concept of "Dreaming," which links creation and connection in the real world. This issue attempts to reconcile the people of Australia with their history, their land, and each other. Articles are co-authored by indigenous and non-indigenous people. The guest editor is **Deborah Bird Rose**.

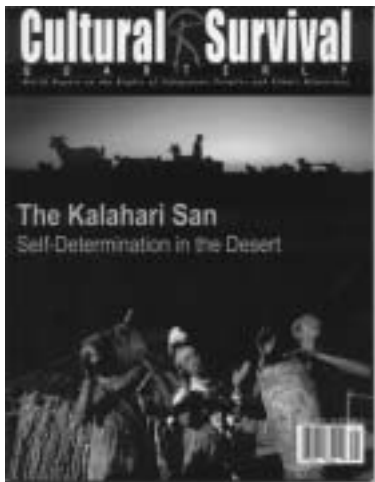


Founded in 1982, *Cultural Survival Quarterly* (CSQ) is our award-winning journal. CSQ bases its mission on the belief that the survival of Indigenous peoples depends on the preservation of their right to decide how to adapt traditional ways to a changing world. Articles explore the interconnected issues that affect indigenous and ethnic minority communities, including environmental destruction, land rights, sustainable development, and cultural preservation.

"...the conscience of anthropology."

-Newsweek

Each 80 page issue of CSQ focuses on a central theme. Supporting articles cover news, resources, and notes from the field. In addition, CSQ reports on the latest releases of books, videos, and world music. Approximately 7,000 copies of each issue are printed for international distribution. As part of the Ethnosphere project, past and current issues of CSQ have been made available online. More than 1,500 CSQ articles are currently available on our website, www.cs.org.



**Spring 2002
The Kalahari San**

The San of southern Africa were one of the last peoples to practice hunting and gathering in the 20th century. Although forced to abandon their nomadic ways, the San have retained their language, culture, and religious beliefs. This issue begins with case studies representing the range of situations in which contemporary San live. **Richard Lee** (University of Toronto), **Robert Hitchcock** (University of Nebraska-Lincoln), and **Megan Biesele** (University of Texas-Austin and Texas A&M University) serve as guest editors.

**Fall 2002
Melanesia**

Western Melanesia (New Guinea, Vanuatu, New Caledonia, and the Solomon Islands) has been one of the world's most ethnographically investigated regions of the world. This issue highlights how, despite the political, economic, and physical hazards brought about by Melanesia's increasing exposure to a global world, local communities have responded to augment and enhanced their cultural identity and uniqueness. **James Weiner** (Australian National University) serves as guest editor.



Cultural Survival Voices

Publications & Research



Volume 1: Issue 1 FALL 2001
Cover story: Cease to Do Evil, Then Learn to Do Good



Volume 1: Issue 2 SPRING 2002
Cover stories: The Courage to Resist: A Tibetan Nun's Prison Struggle

Cultural Survival published the first issue of *Cultural Survival Voices* in November 2001. Like the *Action Update*, which it replaced, *Voices* is published quarterly. Its scope, however, is much more comprehensive.

Voices is meant to serve several purposes: expand our audience, increase membership, direct people to the Ethnosphere website, motivate readers to take action, generate interest and donations for CS Special Projects, and serve as a general brochure for our organization. In order to accomplish these goals, we expanded the *Action Update* from a four-page black and white newsletter to a 16-page (eight pages in color) newspaper and renamed it *Cultural Survival Voices*.

Voices is action-oriented. Members and interested parties are encouraged to engage in letter-writing campaigns to unsympathetic governments, or to divest from those companies that harm indigenous lifeways.

Voices includes everything the *Action Update* contained (membership appeals, action suggestions, and appeals for featured Special Projects). In addition, it features information about all 21 Special Projects, a CS publications catalog, and highlights from all CS programs (education, internships, and events) that serve to promote the many facets of our organization to the general public. News items keep readers in touch with current events that impact indigenous peoples. All issues are available online.

This year we printed approximately 40,000 copies of each issue of *Voices*. About 20,000 went to members, former members, and nonmembers from our mailing list. The remaining 20,000 were distributed by anthropology professors to their students, along with a host of volunteers (mostly former CS interns) who delivered *Voices* around the United States. Volunteer distribution has proved to be beneficial for a number of reasons: it expanded the distribution network, and strengthened face-to-face interaction. The first time we asked for volunteers, demand far exceeded our supply.



Volume 1: Issue 3 SUMMER 2002
Cover Story: Mau Forest Destruction: Human and Ecological Disaster in the Making



Volume 1: Issue 4 FALL 2002
Cover story: Congo's Civil War Imperils Ituri Livelihood

Ethnosphere website

The Ethnosphere Initiative uses the internet to house an unparalleled and continually renewed source of reliable information about and for endangered indigenous peoples. It simultaneously celebrates the richness and diversity of indigenous cultures and lifeways, and identifies threats to this diversity. Moreover, it uses real time interactive tools for advocacy, challenging stakeholders and the public at large to work toward a future in which indigenous peoples 1) can maintain their languages and cultures in the face of assimilatory pressures, 2) enjoy unrivalled access to their ancestral lands and waters, and 3) pursue their own development agendas on their own terms.

This year at Cultural Survival, the Ethnosphere has served as an organizing framework to Cultural Survival's various programs. Through the Ethnosphere, each Cultural Survival program has become better equipped to gather, analyze, and share information within the organization and with an increasingly electronically linked global audiences. It also allows us to play a more central role in the documentation and dissemination of knowledge related to indigenous peoples, organizations, and international movements.

Ethnosphere research projects this year included interviews with indigenous leaders, development of the online Indigenous News service, and selective country-level documentation on indigenous cultures, issues and political organizing. To promote the Ethnosphere, we have built e-lists to provide updates to our existing networks and continue to develop new contacts through the Internet and international conferences. In 2002 Cultural Survival created a prominent Ethnosphere exhibit at the United Nations, which coincided with the first meeting of the First Permanent Forum on Indigenous Issues in New York. It then traveled to the U.N. in Geneva for other international conferences. These virtual networks provide consistency and follow-up to the face-to-face international meetings with partner organizations, helping to coordinate and disseminate materials.



Cultural Survival's Ethnosphere Homepage

“The information superhighway offers vast prospects as well as pitfalls and challenges to indigenous peoples. While it has been used as an instrument to sustain hegemonic discourse from the center (Western, colonial, majority), it may also create spaces for voices from the periphery. It is also possible to push an indigenous counter-discourse in cyberspace. We could achieve this by increasing indigenous peoples' access to these resources, increasing their capacity to manage the production and dissemination of information, and encouraging the infusion of indigenous languages into cyberspace.”

Raymundo Rovillos and Vicky Tauli-Corpuz,
Tebtebba Foundation/Indigenous Peoples International
Center for Policy-Research and Education

Components of the Ethnosphere Website

Indigenous Empowerment

The Indigenous Empowerment component of the Ethnosphere website will provide indigenous communities, leaders, and activists with an unparalleled resource which focuses on the most significant issues that indigenous people face. The website will include benchmark cases, references to related books and articles, links to organizations, legal documentation, and an extensive database dealing with each issue.

Research & Publications

Cultural Survival's 30 years of research and documentation will serve as the foundation of our Ethnosphere database. In addition to *Cultural Survival Quarterly*, *Cultural Survival Voices*, and *Indigenous News*, Cultural Survival's research team continues to collect articles, references, and links in order to create the most comprehensible database available. All documentation is searchable and organized by region, issue, and peoples.

Education & Outreach

The Education and Outreach web component helps to educate the next generation about the cultural diversity and continuing struggles of indigenous peoples through interactive modules, curricula, online teaching manuals, e-pal links with indigenous youth throughout the world, and other educational resources.

Indigenous News from the Ethnosphere

Publications &
Research



Tatiana Roa—Censat Agua Viva - FOE

U'wa women in Colombia demonstrate against drilling on their ancestral lands by U.S. oil company Occidental Petroleum

Indigenous News is a weekly e-news service that covers breaking events concerning indigenous peoples worldwide. It is posted on our Ethnosphere website, sent to a growing e-mail list, and picked up by other news services through news-sharing agreements. A news director and three regional intern editors cover events by region (Americas; Africa, Europe & Middle East; and Oceania & Asia), writing several headlines and a feature article each week. The purpose is to broaden awareness of often under-reported events that directly impact the livelihoods of indigenous peoples, while shedding light on global issues and trends.

Content for the stories is gleaned from print and online media, local sources, and 'listserves'. News items are also submitted from our readers and growing e-mail subscription list that includes indigenous leaders and pro-indigenous specialists. When appropriate, readers are given information on advocacy campaigns related to news items. Generally these campaigns are managed by other pro-indigenous and human rights organizations.

Each week the news is archived in our Ethnosphere database and becomes searchable by peoples, place, and issue. This important feature keeps the Ethnosphere updated and informs readers on current events. News, archives, and a comments section can all be viewed by region on our website:

<http://www.culturalsurvival.org/news/index.cfm>

Important priorities include the expansion of news-sharing agreements and development of an automated online service through which Cultural Survival members and others can sign up to receive the news on their desktop, in region-specific format.

www.cs.org

Education Program



The purpose of Cultural Survival's Education and Outreach initiatives are to increase awareness of indigenous issues for future generations. Through our Education Program we offer youth and educators from around New England various ways to learn about indigenous cultures and the multiple perspectives surrounding indigenous issues. By engaging in these issues and attending our conferences, students are motivated to learn and explore complex topics. To promote the teaching of indigenous issues in the classroom, we develop educational resource materials and curricula that support national learning standards and provide teacher training. These resources help students make connections between indigenous issues and their own lives. These educational programs are made possible through generous support of the Josephine Bay Paul and C. Michael Paul Foundation.

Twice a year, Cultural Survival brings high school students and teachers together with indigenous leaders and experts for a day of dialogue, performances, and activities. Classes from each participating school conduct research on a specific aspect of the conference theme and present their findings at the event.

This year marked the beginning of a new online approach to providing resources to educators about indigenous peoples by providing curriculum materials through the Ethnosphere website. Free access and global distribution to educators, indigenous peoples and the general public will ensure the wider dissemination of these materials.

"What makes Cultural Survival special is that students and their teachers hear from the people of a culture themselves rather than relying mainly on what outside observers have to say. This offers a unique perspective that is invaluable. It leads students to realize that the indigenous people they are learning from really are people, not characters in a movie or stock figures in a textbook description."

Mary Anne Saul, Social Studies teacher, North Reading High School
August 2, 2002

J. Brown

Diné youth reaches out to students at the fall conference

Student Conferences

Education & Outreach

December 4, 2001

Plan Peoples: Coca, Plan Colombia, and Indigenous Peoples



Maria Eugenia Choque with students

Schools:

- Austin Preparatory School
- Boston High School
- Cambridge Rindge and Latin
- Hudson High School
- Martha's Vineyard Regional High School
- South Shore High School
- Urban League of Rhode Island

Speakers :

- Ian McIntosh** (Director of Cultural Survival)
- Clemente Wilson, Taina Hedman,** and **Iguaibiliguina Hedman,** Mount Kuna (Organizers for the Movimiento de la Juventud Kuna, Panama)
- Jesus Avirama,** Kokonuco (Regional Council of Indigenous Peoples of Cauca, Colombia, Colombian Indigenous Organization, and the Social Alliance of Indigenous People)
- Maria Eugenia Choque,** Aymara (Executive Director of Andean Oral History and author)

Cultural Survival chose to focus the fall student conference on issues and stakeholders in Plan Colombia, a controversial \$1.6 billion aid package to fight drug production in Colombia. Students participated in five workshops focusing on the most pertinent aspects of Plan Colombia: a "Militarization of the Region" simulation; "Natural Resources and Economic Motivations," which utilized guided imagery; "Destruction of Indigenous Cultures"; "Fumigation"; and "Drugs and Rebellion." The workshop activities included role-playing and discussions. Two new high schools joined the spring student conference.

May 17, 2002

Moomba! The Diversity of Celebrations

In honor of Cultural Survival's 30th anniversary, the education program had its own celebration in an exciting student conference called "MOOMBA!"— an Australian Aboriginal word meaning "festival" or "celebrate." Local high schools researched and performed celebrations from around the globe.



Trinidadian Steel Drum Ensemble

Speakers:

- David Maybury-Lewis** (Harvard Professor; Founder and President of Cultural Survival)
- Meitamei Olo!-Dapash** (Executive Director of the Maasai Environmental Resource Center)
- David J. Smith** (award-winning teacher, author of *If the World Were a Village*, and teaching consultant)
- Haitian Dance Troupe** (performance)
- Arysteides Turpana** (Representative of the Kuna)
- Trinidadian Steel Drum Ensemble** (performance) led by Mackie Burnette, famed artist, teacher, and composer.



Students from Boston High presented on Albania

Schools:

- Boston High School
- Cambridge Rindge and Latin
- Hudson High School
- Marblehead High School
- Martha's Vineyard Regional High School
- North Reading High School
- Shackleton School
- Urban League of Rhode Island

Teacher Training & Resource Materials



J. Brown

June 26 and 27, 2002

Teacher workshop

Tourism: A Challenge to Maasai Survival

In our work with educators we examine indigenous cultures and related issues then demonstrate their close relationship, though often excluded or misrepresented, to many content areas and themes studied in schools. The June 2002 teacher workshop focused on use of a new Cultural Survival curriculum on Maasai peoples. It included units on stereotypes and ways to explore the term "indigenous." Teachers and CS staff examined the relevance of these materials to learning standards and specific strategies for classroom implementation. The curriculum is designed in collaboration with the Harvard Graduate School of Education, using its Teaching for Understanding framework. Representatives from five school districts new to CS participated in this workshop.

Speakers:

-**Meitamei OloI-Dapash** (Executive Director of the Maasai Environmental Resource Center)

-**Shannon Martin Croft** (Researcher and Project Coordinator at Wide-Scale Interactive Development for Educators [WIDE] of the Harvard Graduate School of Education, specializing in education with new technologies)

-**Lisa Matthews** (Cultural Survival Education Coordinator)

-**Larry Childs** (Cultural Survival Ethnosphere Coordinator)

Meitamei OloI-Dapash (Executive Director of
the Maasai Environmental Resource Center)

Public Events: Bazaars

Education & Outreach

To reach out to our local and global communities, Cultural Survival hosts and sponsors many public events each year. Public events promote cross-cultural sharing of ideas, raise the profile of indigenous issues, and attract public support to specific peoples and issues. These events include bazaars, indigenous speakers fora, student conferences, and a variety of other conferences and events that we participate in or co-sponsor.

At Cultural Survival's fundraising bazaars, local artisans sell indigenous art and crafts, while the thousands who attend learn about Cultural Survival and indigenous issues. Proceeds support Cultural Survival programs. The bazaars are full of life and color, and this year's were no exception. The Winter Bazaar took place December 15-16, 2001, at Harvard University; the Spring Bazaar from May 17-19, 2002, at Harvard Law School; and the Summer Bazaar from August 10-11, 2002, in Tiverton, Rhode Island. Attendance at Bazaars this year exceeded 12,000.



PUBLIC EVENTS

Cultural Survival sponsored, co-sponsored, or participated in each of the following events:

September 2001

Mining Minerals and Sustainable Development Conference
Quito, Ecuador

November 28-December 2, 2001

100th Annual Meeting American Anthropological Association
Washington, DC, USA

December 4, 2001

Cultural Survival Student Conference Plan Peoples: Coca, Plan Colombia, and Indigenous Peoples
Gutman Center, Harvard University
Cambridge, Massachusetts, USA

December 5, 2001

Cultural Survival Indigenous Speakers Forum Plan Colombia
David Rockefeller Center for Latin American Studies at Harvard University
Cambridge, Massachusetts, USA

December 15-16, 2001

Cultural Survival Winter Bazaar
Pound Hall, Harvard Law School
Cambridge, Massachusetts, USA

February 20, 2002

Ecuadorian Film Screening
Boston Public Library
Boston, Massachusetts, USA

February 21-24, 2002

Indigenous Peoples Global Conference
United Nations, New York, USA

March 6-9, 2002

Meeting of Comparative and International Education Society
Theme: The Social Construction of Marginality—Globalization's impact on the disenfranchised
Orlando, Florida, USA

March 14, 2002

International Day of Action Against Dams and For Rivers, Water, and Life
27 countries promoted 47 actions against dams in their respective countries

April 5-7, 2002

Tragedy in the Amazon: Yanomami Voices, Academic Controversy & Ethics of Research
David Maybury-Lewis presented on Cultural Survival
Cornell University, Ithaca, New York, USA

April 16-20, 2002

International Conference on Medical Plants, Indigenous Knowledge and Benefit Sharing
The Hague, The Netherlands

April 26-29, 2002

Portuguese/African Encounters: An Interdisciplinary Congress
Watson Institute for International Studies, Brown University
Providence, Rhode Island, USA

May 2-3, 2002

Bolivian Revolution at 50: Comparative View on Social, Economic, and Political Change
David Rockefeller Center for Latin American Studies, Harvard University
Cambridge, Massachusetts, USA

May 11, 2002

Wake Up the Earth Festival
Boston, Massachusetts, USA

May 13 - 24, 2002

Permanent Forum on Indigenous Issues
United Nations, New York, USA

May 17-19, 2002

Cultural Survival Spring Bazaar
Science Center Green, Harvard University
Cambridge, Massachusetts, USA

June 26 - 27, 2002

Cultural Survival Teacher Training
Cambridge Public Library,
Cambridge, Massachusetts, USA

July 14 - 19, 2002

World Civil Society Forum
Geneva, Switzerland

July 22 - 26, 2002

Working Group on Indigenous Populations
United Nations
Geneva, Switzerland

August 10-11, 2002

Cultural Survival Bazaar and Tibetan Movie Night
Tiverton, Rhode Island, USA

Internship Program

“Cultural Survival is a place where I can express myself as a member of an indigenous group, the Ainu of Japan, and accumulate more experience working for the rights of indigenous peoples. CS helps me understand how an indigenous rights organization can be connected to indigenous communities, and what such an organization can offer them. My work here has reaffirmed my belief that indigenous issues are global issues. The CS staff has entrusted me with the responsibility of working independently, thinking critically, and actively contributing my experiences and ideas.” Kanako Uzawa

According to intern coordinator Pia Maybury-Lewis, "Cultural Survival's internship program is as old as Cultural Survival itself." At its founding in 1972, Cultural Survival was staffed entirely by volunteers who were the predecessors of today's interns. In the past 30 years more than 1,400 young people have contributed their time and skills to running the organization. This year, Cultural Survival has welcomed 52 interns from 15 different states and 13 different countries. These interns are an integral part of our functioning and continue to enrich and enliven the organization with their diverse perspectives and experiences. They work in all departments, assume meaningful tasks, and develop important skills such as anthropological research, journalism, creating advocacy campaigns, and generating publicity.

While interns are unpaid, they are rewarded by their personal achievements and the vital knowledge they gain. Cultural Survival also hosts the popular weekly intern luncheon where indigenous visitors to New England, along with scholars and activists are the guests of honor. We also frequently arrange functions around their visits. The series provides a forum for indigenous leaders and specialists to present pressing issues affecting the indigenous world to interns, staff, and associates of Cultural Survival. The lunches provide an additional means to assure that interns and staff retain a direct connection with the peoples and issues that are the focus of our mission.



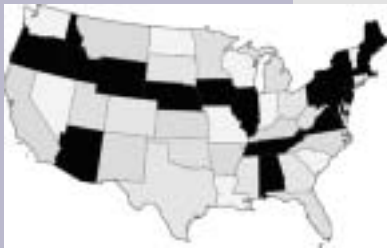
Summer interns and staff visit the S.H.A.R.E. farm in the the heart of the Cayuga region, upstate New York

J. Brown

Internship Program

Education & Outreach

This year's interns represent 19 U.S. states and 13 countries



In addition to the thought-provoking speakers, this year interns had the opportunity to visit the S.H.A.R.E. farm, the Cayuga land claim site in upstate New York run by advocates for Native American land rights. Between July 22 and June 24, 2002, two staff members and 17 interns visited the 70-acre organic farm that will eventually be turned over to the Cayuga Native Americans. The participants weeded, painted, and mucked a barn, as well as gained valuable information from various speakers.

"I think that one of the most memorable parts of the trip was listening to Freida, the Onondaga Clan Mother, and Luanne, the Seneca Faithkeeper, talk about the issues that are affecting them (land claim, cultural revitalization, etc). Their words were inspiring, hopeful, and fulfilling in that they gave me the feeling that what I was doing was really making a difference."

-Neil Ragsdale, CS intern



Interns share a meal with Luanne Jamieson (Seneca Faith Keeper), Julie Uticone, Brooke Olsen, Jack Rossen, and Frieda Jaques (Onondaga Clan Mother) at the S.H.A.R.E. farm

Intern Lunch Speakers Series

This year's speakers included:

Dr. Ken Pepion, Harvard University - *Harvard University's Native American Program*

David Wilkie - *Pygmies of the Ituri Forest*

Irene Staehlin, San Cultural Center -

!Kung-San People of the Kalahari

Jennifer Clarke - *Australian Law and Indigenous People*

S.H.A.R.E. Farm board and advocates-

Frieda Jaques, Onondaga Clan Mother

Bernadette Hill, Huron Clan Mother

Luanne Jamieson, Seneca Faith Keeper

Julie Uticone, President of S.H.A.R.E

Brooke Olsen, Secretary

Jack Rossen, Treasurer

Meghan McCune, Student Representative

Claudia Santana - *Indigenous Peoples of the Amazon*

Lucia Clarke - *The Roma in Italy*

Prof. Mary Catherine Bateson, Harvard School of Education - *Cross Generational Education*

Bret Gustafson, Doctoral Candidate at Harvard University - *Bolivian Politics and Indigenous Movements*

Prof. Irv Devore, Harvard University - *Primate Societies*

Prof. Tom Barfield, Boston University -

Current Events in Afghanistan and the Middle East

Bernie Perley, Doctoral Candidate at Harvard University -

Preserving the Languages of Canada's First Nations

Prof. David Maybury-Lewis, Harvard University -

The Backlash Against Cultural Survival

Prof. Doreen Stabinsky, College of the Atlantic -

Genetically Modified Organisms: Food for Thought

Dr. Bart Ryan, Harvard University - *Indonesia Update*

Dr. Ted MacDonald, Harvard University -

Awastigni Land Rights Case in Nicaragua

Dr. Lynn Theismeyer and Dr. Michio Umegaki, Keio University,

Japan - *Discussion and Short Films from Continuing Projects in Thailand and Vietnam*

Katie Ahern, Australian Lawyer - *Aboriginal Land Rights*

Moises Valafana, Kogi, Colombia - *Colombia*

Special Projects

Cultural Survival serves as a fiscal sponsor while providing organizational and administrative support to small, pro-indigenous organizations and independent indigenous initiatives that are well aligned with our mission. These projects assist indigenous groups and ethnic minorities in building more effective organizations, managing natural resources, preserving their language and art forms, and becoming economically independent.

David Wilkie of the Ituri Forest Peoples' Fund says *"Prior to being accepted as a Cultural Survival Special Project we were able to raise only enough money to keep a single classroom with one teacher supported ... thanks to the grant writing advice of Cultural Survival, the International Foundation awarded the fund a grant of \$25,000. ... Without Cultural Survival's help the Efe and Lese of the Ituri forest would not have a primary school or a clinic."*

Cultural Survival's Special Projects are integrated with our Curriculum Resource Program on Indigenous Peoples. Information gleaned from the projects is frequently used to develop our educational curricula.





Black Mesa Weavers for Life and Land, USA

Cultural Survival and the Diné (Navajo) of Black Mesa, Arizona, USA, co-founded the project in 1998 to better the economic and social conditions of the Diné through preservation of traditional sheep-herding lifeways and the sale of wool and weaving products. The project has identified and tapped into an international major niche market, worked closely with the International Human Rights Advocacy Center at the University of Denver in Colorado, and formed partnerships with other groups working to develop more international markets. They are currently collaborating with Hopi groups to protect and preserve the environment and the region's ecosystem.

Center for Traditional Textiles of Cusco, Peru

The Center focuses on preserving traditional Peruvian weaving by documenting the history of the art in various regions. The Center also promotes awareness and education of the textile art by displaying collections and sponsoring weavers throughout Peru to exhibit and teach art. The Center accepts donations through Cultural Survival to further its research and purchase textiles.



Garifuna Journey, Belize

After the award-winning 1994 documentary detailing first-person accounts of Garifuna culture, the project has co-curated a traveling exhibition involving traditional artifacts, video installation, photography, original artwork, poetry, and scholarly essays. By recording elements of their culture and educating others, the Garifuna, an indigenous people of African and Caribbean descent, hope to maintain their own cultural practices.

Maya Manche Scholarship Fund, Belize

Governmental support for the education of indigenous groups is lacking in southern Belize. However, the Kekchi believe that through education, they can overcome their status as the poorest ethnic group in Belize. By recognizing that high financial educational costs are a fundamental barrier in creating Kekchi leaders and increasing self-determination, they have created a scholarship fund. Cultural Survival is assisting in collecting donations for the scholarship fund.



Pumé Project, Venezuela

The Pumé of southwestern Venezuela, also known as Yaruro, depend heavily on the land, living by hunting and gathering, fishing, and manioc cultivation. The project and Cultural Survival developed the Pumé Fund for achieving legal land ownership and retaining a Venezuelan attorney to pursue land tenure rights. They also plan to establish a program in which medical supplies and visits by Venezuelan health professionals are regularly available to the Pumé.

Sna Itz'ibajom (House of the Writer) Chiapas Writer's Cooperative, Mexico

The Teatro Lo 'il Maxil has toured Mexico and the United States. With a mission to entertain and inform audiences, members produce plays about ancient Mayan history, folk tales, and contemporary social issues. The project has also created a literacy program that has taught 5,500 men, women, and children, and has published anthologies of folktales and oral history, as well as two collections of plays. According to Tziak Tsa-pat Ts-it, "By working for the good of the Mexican community and providing knowledge of Mexican culture to the world we strengthen our own people." The project accepts donations through CS from those dedicated to promoting the right of indigenous self-expression.



Suyá Project, Brazil

In collaboration with the Suyá of Mato Grosso, Brazil, Cultural Survival and other organizations have established bilingual schools, provided funds for video equipment for the Suyá to document and publicize the invasions of their land and culture, helped improve the health of the Suyá through health monitors and communication with doctors, and established a pan-tribal Association of the Indian Lands of Xingu. The Suyá are still vulnerable to disease and threatened by attempts of others to invalidate their land claims, continuation of support for these efforts is imperative.

Xavante Education Fund, Brazil

Cultural Survival sponsors the fund, which provides financial support to Xavante who want to learn the necessary skills to empower themselves and decrease their dependence on outsiders for health care. The fund supports Lino Tsere'ubudzi's education in becoming a nurse practitioner for the Xavante. After five years of post-graduate training, he will become the primary healthcare-giver in his village.

Ainu School Project, Japan

The Ainu face discrimination by mainstream Japanese and consequently hide their background while traditional aspects of their cultural practices are lost. They need support so they may better protect their group rights and culture. The project raises awareness of Ainu issues by documenting cultural practices and teaching others about diversity. The project will establish an Ainu school in Tokyo to preserve the traditional language.

Orang Asli Assistance Fund, Malaysia

The project intends to strengthen Orang Asli organizations, education, legal actions, health care programs, publicity, lobbying, and emergency assistance. The community education programs, taught by volunteer teachers, are based in four villages in the state of Perak (plans call for programs in eight more locations). Volunteers provide formal and informal education for children ages three to 12, and informal education for youth groups and adults with no prior formal education. In March 2001, Tjah Chopil, the school's founder, co-convened the National Conference on Biodiversity and Indigenous Knowledge, speaking on the Orang Asli's possible participation in the Malaysian Ministry of Health's program to integrate traditional medicine into governmental health services.

Philippine TAFT Project, Philippines

The project surpassed its numerous reforestation goals. There are now five TAFT Project sites. The TAFT Project has also provided education for 12 Higaonon children. According to one leader, "The tribal community implements and administers these projects, and is feeling a sense of empowerment for the first time in decades." Donations through Cultural Survival help pay for tree seedlings and food for residing families.

Tibetan Rug Weaving Project, Nepal

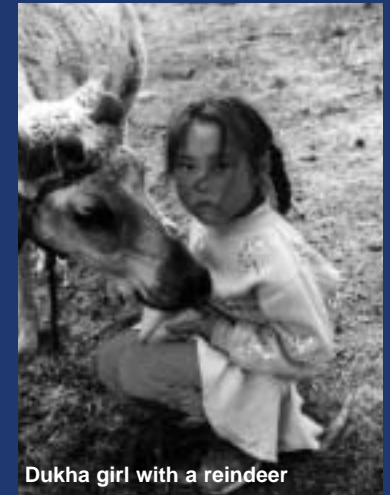
In Chungba Valley, geographic isolation prevents many children from receiving formal schooling. Cultural Survival has undertaken a plan to build a new residential school for area children. The project will create an endowment from rug sales to provide scholarships for children from middle school through high school. Rug sales would also help create an adult learning and vocational training center for basic literacy, math, and accounting.

Tibetan School Project, Tibet

In 1987, a school was established in the village of Katsel, Medrogonkhar. The project's objectives are to provide educational opportunities, food, clothing, and basic health care for the children of the Katsel school, as well as provide assistance to other rural Tibetan schools. In addition, a medical dispensary, full-time nurse, and part-time doctor are available to administer medical care for the students, staff, and villagers.

Totem Peoples' Preservation Project, Siberia and Mongolia

The project seeks cultural preservation of the eastern Siberian and Mongolian totem peoples, the Dukha, and retention of the declining reindeer population. On October 29, 2001, CS welcomed five visitors from Siberia in a cultural exchange organized by the Massachusetts-based NGO Sacred Earth Network. Topics covered educating children to love their culture, protecting sacred sites, exercising spiritual practices, pursuing economic activities, supporting traditional use of natural resources, and strengthening legislation for the establishment of an ethno-cultural center.



Dukha girl with a reindeer

Wangurri Garden Project, Australia

Australian Wangurri clan elder Timothy Buthimang is pursuing his vision: ensuring that self-sufficient Aborigines are utilizing the land and sea. His Wangurri Garden Project has established fruit and vegetable gardens to support the movement of Aborigines back to their homeland, to alleviate the need to return to central communities for provisions, and to ease the adjustment to a bush life. Cultural Survival's supporters contributed \$2,760 following the Action Update appeal in early 2001.



Wangurri Garden Project participants

Africa Special Projects

Indigenous
Empowerment

Djenné Project, Mali

The Djenné Project is a CS research and advocacy initiative that seriously questions plans to build a large dam at Talo along the Bani River in Mali. Responding to local and international concerns, Cultural Survival commissioned a study by an expert team from the International Development Office at Clark University in Massachusetts, USA. The report revealed that the Talo Dam project would be detrimental to the natural environment with likely negative affects on 20,000 downstream farmers, fisher peoples and other residents. It could also lead to the destruction of the Djenne Mosque, the largest adobe structure in the world. The African Development Bank, the primary project funder, responded to the report by placing a moratorium on construction allowing time for further study. Unfortunately the Malian Ministry of Rural Development has rejected the Clark report findings and has not adequately responded to the five main issues raised therein: 1) lack of participation and public acceptance by residents situated downstream in Djenné, 2) an additional Environmental Impact Assessment to better explore potential adverse affects, 3) fair monitoring and accountability by all stakeholders, not just direct beneficiaries, 4) a cost-benefit analysis taking into consideration downstream effects, and 5) the governmental protection provision of the Djenné Mosque as a designated World Heritage site under UNESCO. Members of the Clark team spent the summer in Mali and their findings will inform the next phase of this special project.

Efe Medical Project, Democratic Republic of Congo

The Efe are the least Westernized of pygmy groups. Because they have no medical care of any kind, simple infections result in prolonged pain and severe suffering. In fact, an estimated 50 percent of children die before reaching adulthood. However, most cases are preventable. With a fund for a medical dispensary in the Ituri forest at Akokora, the primary mission is mitigating the suffering from malaria, yaws, tropical ulcers, and bacterial infections. The primary source of funding for these interventions comes from the sale of William Wheeler's landmark portrait of the Efe, entitled *Efe Pygmies: Archers of the African Rain Forest*, available through Cultural Survival.

Eyasi Basin Indigenous Peoples Fund, Tanzania

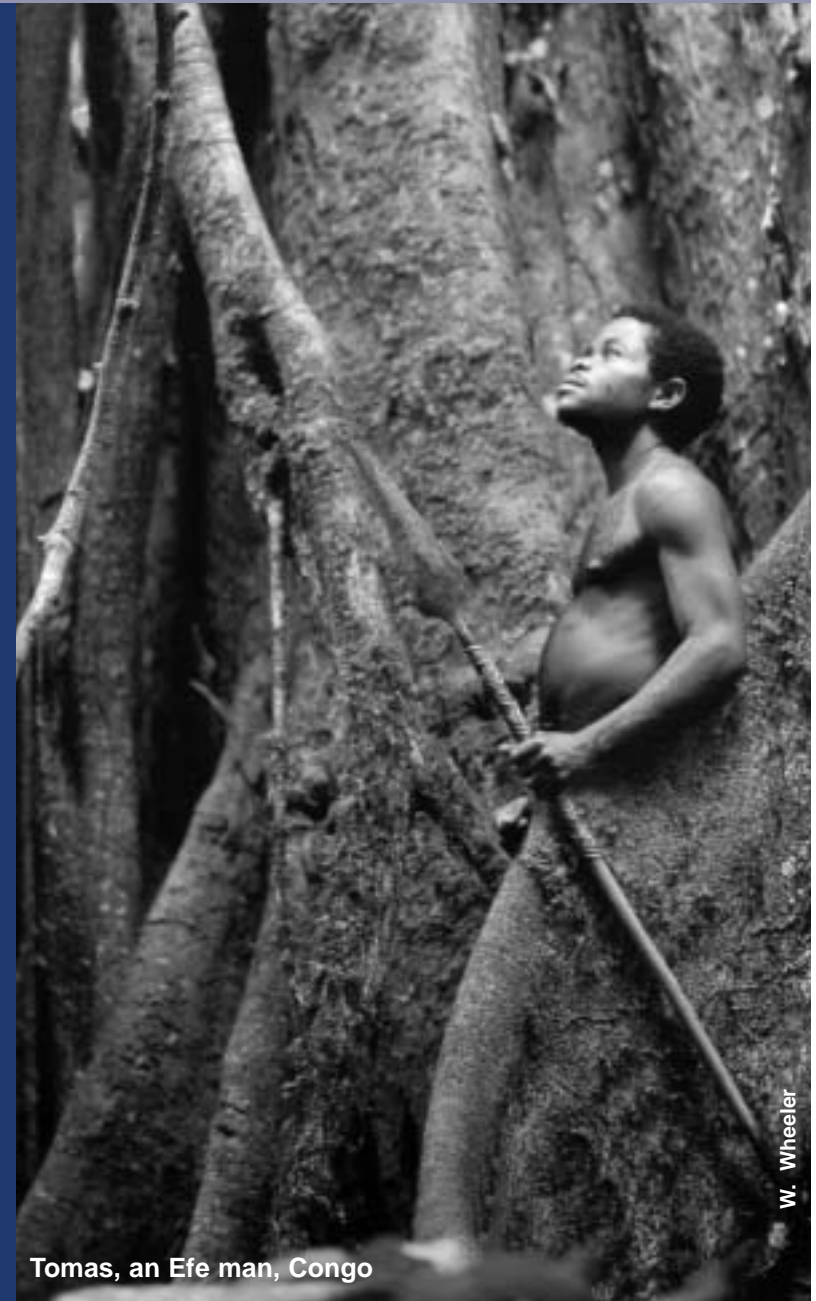
This project is a new initiative for Cultural Survival in 2002 and aims to raise and distribute funds to the Wahadzabe and Wadatoga to aid them in their efforts to protect their way of life.

Ituri Forest Peoples' Fund, Democratic Republic of Congo

Efe and Lese farmers in the Ituri rainforest wish to ensure that their children receive education and primary health care. Responding to a lack of government assistance, they created a fund to establish and run their own clinic and primary school. They accept donations through Cultural Survival: \$50 cures 10 cases of malaria, \$25 pays for a teacher's salary for one month, and \$15 buys one month's worth of school supplies.

Kasiisi/ Kanyawara School Building Project (KKSBP), Uganda

This project focuses on universal primary education for subsistence-farming families living around Kibale National Park. These families have invested in two schools, built six classrooms, and provided secondary school scholarships for two children each year. The project invites supporters to "come build blocks with Cultural Survival" and donations for the building project are accepted through CS.



Tomas, an Efe man, Congo

W. Wheeler

Indigenous Speakers Forum

Each year, Cultural Survival hosts forums and conferences that inform various audiences about issues that profoundly affect the lives of indigenous peoples. Themes often touch upon issues of international scope such as mining, dams, language loss, or war. The selected speakers are indigenous leaders who have direct knowledge of a particular issue. These fora provide indigenous leaders the opportunity to meet and discuss issues of common concern with other leaders as well as international specialists, students, and the general public.

On December 5, 2001, at the David Rockefeller Center for Latin American Studies at Harvard University, Cultural Survival presented a **Speakers Forum on Plan Colombia**. Participants included indigenous leaders from Panama, Colombia, and Bolivia, as well as local scholars. Indigenous speakers included **Kuna Clemente Wilson, Taina Hedman, and Iguaibilinguina Hedman** (Organizers for the Movimiento de la Juventud Kuna, Panama); **Jesus Avirama** (representative of Coconuco and the Regional Council of Indigenous Peoples of Cauca, Colombia); and **Aymara Maria Eugenia Choque** (author from Bolivia and the Executive Director of Andean Oral History). This consciousness-raising event presented to scholars and specialists different perspectives of people involved in or affected by Plan Colombia, including Colombian government and military, civil society, small farmers, drug traffickers, and the United States government and military.



J. Brown

Clemente Wilson and Taina Hedman (Kuna) share their opinions on Plan Colombia

Membership

The members of Cultural Survival comprise a community of individuals and organizations concerned with indigenous issues. Members stay informed by reading our publications and contribute to the cause of indigenous rights financially, intellectually, and through their own activism. Members are our largest working network and include indigenous leaders, university professors, college libraries, educators and students, and former Cultural Survival staff and interns.

Membership is the means by which we distribute most copies of the *Cultural Survival Quarterly (CSQ)*. Approximately 400 of our members are university or public libraries. Our membership base has been steadily growing over the past four years. In addition to receiving the *CSQ* and *CS Voices*, members will soon be invited to subscribe to *CS Indigenous News*, a weekly Cultural Survival e-mail publication.

Membership Profile

Membership dues: \$45/year for individual, \$60/year institution, \$25/year student or senior

3,100 members

53% pay \$45/year individual rate

23% pay \$60/year institutional rate

22% pay \$25/year student or senior rate

2% choose to pay between \$60 and \$99

3% choose to pay between \$100 and \$499

0.6% (20) choose to pay between \$500 and \$999

0.5% (14) choose to pay more than \$1000



87% in U.S.A.
15% in Massachusetts
13% in California
8% in New York
3% each in Washington, Pennsylvania, Illinois
2% each in Michigan, Oregon, Minnesota, Maryland, Arizona

Members in all 50 states (plus Puerto Rico, D.C., Guam)

Of our 3,100 members:
15% are libraries
5% are anthropologists
1% are educators



History Of Cultural Survival

The impulse for the founding of Cultural Survival arose during the 1960s with the "opening up" of the Amazonian regions of South America and other remote regions elsewhere. As governments all over the world sought to extract resources from areas that had never before been developed, the drastic effects this trend had on the regions' indigenous peoples underscored the urgent need to defend the human rights of these "victims of progress." Cultural Survival was founded to help indigenous peoples in their struggles.

Throughout the 1970s, Cultural Survival's original founders David Maybury-Lewis (President), Evon Vogt, Jr. (Treasurer), Orlando Patterson (Clerk), and Pia Maybury-Lewis (Executive Secretary) functioned out of a space made available by Harvard's Peabody Museum. The organization was incorporated in 1972 as a tax-exempt NGO in Cambridge, Massachusetts. CS launched a publication program consisting of the *Cultural Survival Newsletter* and a series of Special Reports. Cultural Survival also introduced its annual craft fairs, which display and sell indigenous arts and crafts.

During the 1980s, Cultural Survival entered a new phase. It received core support from the Ford Foundation along with other outside funding. This enabled us to expand our mission. Cultural Survival moved into new and larger quarters and added additional staff. A new initiative, Cultural Survival's Marketing Program, was launched to help indigenous groups receive a greater profit from their sold goods. However, after considerable debate among the board and staff and due to complications with the supply, it was decided to no longer support this program.



Pia Maybury-Lewis, co-founder, with a Xerente child, Brazil 1956

In the 1998, Cultural Survival hired a new Director, Dr. Ian S. McIntosh, an anthropologist with in-depth knowledge of indigenous issues in Australia and Southeast Asia. The organization continued to sponsor basic research on indigenous peoples with the aid of a network of indigenous collaborators and pro-indigenous scholars who insured that the very best analyses of indigenous issues were available from Cultural Survival. The results of this ongoing research were published in the *Cultural Survival Quarterly*, which continues to be the leading journal of indigenous affairs in the United



David Maybury-Lewis, co-founder, with son Biorn visiting the Xavante Indians, Brazil 1958

States, and in the organization's monograph series. In this period, Cultural Survival also emphasized development of the Education and Outreach Program, which informed students and the public at large about indigenous issues and their significance to the global community. Meanwhile, the Internship Program continued to draw on talented and dedicated young people from around the world to work with Cultural Survival as they had ever since its founding.

In 2002, Dr. Bart Ryan, an anthropologist and faculty member at Harvard University whose areas of specialization includes Islam and Southeast Asia, was employed as Co-director. Presently, Cultural Survival continues to demonstrate leadership in crafting innovative strategies to address indigenous concerns, albeit with greater emphasis on more innovative communication and information technologies. The Ethnosphere website (www.cs.org) houses a growing and continually renewed source of reliable, quality information on indigenous peoples. This website draws together all the departments and programs of Cultural Survival, and is the primary new strategy through which we will support our programs and achieve our mission in the 21st century. The Ethnosphere site will be the primary source of record for anyone interested in indigenous people and the considerable problems they still face at the beginning of the 21st century.

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Outreach Coordinator

Internship Program, Public Events, Bazaars:

Pia Maybury-Lewis

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Shizue Ukaji

2. Black Mesa Project, United States
Carol Halberstadt

3. Center for Traditional Textiles of Cusco, Peru
Nilda Callañaupa

4. Center for Andean Ethnomusicology, Peru
Raul Romero

5. Djenné Project, Mali

Jean-Louis Bourgeois

6. Efe Medical Project, D.R. Congo
William Wheeler

7. Ersari Turkmen Vegetable Dye Weaving Project and Tibetan Rug Weaving Project, Tibet

Chris Walter

8. Eyasi Basin Indigenous Peoples Fund, Tanzania

Nic Blurton-Jones

9. Garifuna Journey, Belize
Andrea Leland, Kathy Berger

10. Ituri Forest Peoples Fund, D.R. Congo
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Elizabeth Ross, Richard Wrangham

12. Philippine TAFT Project, Philippines
Datu Efen Mandipensa

13. Pumé Project, Venezuela
Pei-Lin Yu, Russell Greaves

14. Sna Jtz'ibajom, Chiapas Writers' Cooperative, Mexico
Robert Laughlin

15. Totem Peoples' Preservation Project, Mongolia
Daniel Plumley

16. Wangurri Garden Project, Australia
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Acknowledgements

Who We Are

The following list gives special recognition to the foundations, individuals, universities, corporations, and others who have provided financial or in-kind support amounting to \$100 or more for our work and programs during the fiscal year 2001-2002. We also greatly appreciate the generosity of our more than 3,000 members who are too numerous to mention here. Every contribution increases Cultural Survival's capacity to realize its mission. Donations this year ranged from the basic student membership of \$25 to an anonymous contribution of £100,000 (approximately \$142,000).

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There are many ways you can support the work of Cultural Survival. Below are some suggestions:

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You can greatly help Cultural Survival by becoming a member. Annual membership rates are \$45 for individuals, \$25 for students and seniors, and \$60 for institutions. You will receive a full-year subscription (four issues) to the award-winning *Cultural Survival Quarterly*, along with advanced mailings and discounts to special events.

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Contact us about underwriting an event or Special Project. Year round, Cultural Survival seeks corporate and individual support for events ranging from film series to annual gala events. Our Special Projects also require funding to continue their impressive work in various communities throughout Africa, the Americas, and Asia.

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Cultural Survival depends on volunteers to distribute its newspaper. For example, teachers may distribute them to their students, they may be left in coffee shops or libraries, or they may be handed out at work. Contact Cultural Survival for 100 free copies.

Financial Summary

This financial report, Statement of Activities for year ended August 31, 2002, will be extracted from our audited financial statements prepared by Feeley & Driscoll, P.C., Certified Public Accountants/Business Consultants. Copies of the full financial statement will be available upon request. Cultural Survival is very appreciative of the generous institutions and individual donors whose support makes our work possible.

Revenue and Expense information will be available following our annual audit in October or November 2002.



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Annual Report 2001-2002

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