

# CENTER FOR WORLD INDIGENOUS STUDIES

728 212th Pl. S.W. \* Lynnwood, Washington \* 98036 \* U.S.A.  
(206) 775-1007

---

## P R O S P E C T U S

Within the last two decades, many of us have witnessed a major change in the relationship between nations and Peoples all over the world. After decades of global decolonization, and after the Second World War rearranged spheres of influence, many new states and still many more established states began to turn their attention to fixing firm central government control over Peoples and territories within their boundaries. While a few states continued to conduct rivalries over mutual boundaries (i.e. Iran and Iraq; China and the Soviet Union; Belize and Guatemala) these and other states governments along with international institutions and multi-national corporations turned their attention to "stabilizing the world order".

Between the formation of new states and the further centralization of established states fourth world Peoples, the indigenous Peoples of the world, began to come under extraordinary pressures to assimilate or integrate into the centralized state societies. An estimated 500 million indigenous people in the world have begun to experience new and forceful strains on their ancient societies. Most states in the world are "imploding" in a wave of new colonialism calculated to extend centralized and permanent state control over indigenous Peoples and their territories.

The natural diversity of indigenous Peoples had been seriously disrupted as a result of the expansive colonialism of "Christian European States" beginning in the fifteenth century. The imploding colonialism of States governments, which immediately surround most indigenous populations in the twentieth century, now threaten the survival of indigenous societies still in existence.

To defend themselves against new and sophisticated threats many indigenous nations have become directly involved in violent wars against states. Still others have undertaken economic and political efforts to defend against imploding colonialism. Such efforts by small indigenous nations have seen more than four million indigenous people killed since the early 1960s. Several new international indigenous organizations have been formed, the United Nations has concluded a ten-year study of the "situation of indigenous populations" (Presented from the point of view of state governments). The International Bank for Reconstruction and Development (IBRD), more commonly known as the World Bank, has instituted an indigenous policy calculated to promote economic and social integration of indigenous Peoples into centralized state societies.

To "help" indigenous populations deal with these and other immediate threats sympathetic people in countries all over the

# CENTER FOR WORLD INDIGENOUS STUDIES

world have formed domestic and international organizations. The International Work Group on Indigenous Affairs in Denmark, Survival International in England, Cultural Survival in the United States and the International Organization of Americanists in France are among the many non-indigenous organizations which seek to have an impact on State government and international organization policies toward indigenous Peoples and their homelands. These organizations and many like them have had some, but limited effect. The capacity of indigenous Peoples to survive has become dependent upon the success or failure of many non-indigenous organizations. Such dependency reduces indigenous Peoples to merely hoping that the goodwill of others will ensure their survival. To ensure their survival, indigenous Peoples must assume responsibility for their own future and thus become full participants in the human family. Just as other Peoples define their own terms for human survival, thus contributing to the global pool of knowledge, so must indigenous Peoples. By taking the initiative on their own behalf, indigenous Peoples can also contribute to the well-being of humankind. In recognition of this principle the CENTER FOR WORLD INDIGENOUS STUDIES has been established.

Despite the establishment of domestic inter-tribal organizations and native associations, and the formation of international organizations like the World Council of Indigenous Peoples, no effort has been initiated to advance and promote the development and expansion of indigenous originated knowledge for the benefit of indigenous Peoples and humankind generally. The CENTER FOR WORLD INDIGENOUS STUDIES is planned to support and initiate research, study, people exchanges, educational and communications efforts. These activities shall be undertaken by indigenous Peoples themselves, in villages, within indigenous homelands and throughout the world to advance the social, economic, cultural and political survival of indigenous societies. Accordingly, the CENTER FOR WORLD INDIGENOUS STUDIES shall be organized within the following conceptual framework:

## PURPOSE:

To promote through research, study, people exchanges, education and communications the preservation of indigenous Peoples' national, territorial rights; the advancement of knowledge from the perspective of indigenous Peoples; the capacity of exceptional individuals within indigenous communities to contribute to a wider understanding of the situation of indigenous societies and nations; the ability of indigenous communities and nations to make informed decisions about the defense of their homelands; the contribution of knowledgeable indigenous views and ideas to the global dialogue for peaceful relations between Peoples.

## GOAL:

To facilitate the gathering of social, economic, strategic and educational information from the indigenous perspective for publication and dissemination affecting the situation and future of indigenous communities and nations.

# CENTER FOR WORLD INDIGENOUS STUDIES

## OBJECTIVES:

1. Establish two "international indigenous study-groups" consisting of knowledgeable indigenous people to conduct ongoing research and study into "Alternatives to violent conflict in the Preservation of Indigenous land rights and national, territorial integrity" and "Alternative economic and food strategies for the survival of diverse indigenous nations".

2. Establish the International Indigenous Fellowship Program to annually select up to five promising individuals from indigenous communities for the purpose of granting each a fellowship to work and study in the fields of Indigenous Community Development, Indigenous Philosophy, Indigenous Political Change, Indigenous Economics and Indigenous History. Candidates shall be eligible and selected from throughout the world.

3. Establish an on-going capacity within the Center to facilitate communications and cooperation between indigenous leaders, communities and nations through "People-to-People seminars, forums and cultural exchanges" and a "Diplomatic Exchange Program".

4. Establish up to ten CENTER FOR WORLD INDIGENOUS STUDIES field offices as information distribution centers and area contact facilities.

5. Conduct continental conferences; the first of which shall be a Western Hemisphere Conference on Indigenous Strategies for Economic Development and Technology Selection in the National and Global Context.

6. Conduct a Global Study of the Situation of Indigenous Peoples as a companion to the United Nations sponsored Study of the Situation of Indigenous People completed in 1983.