

*Securing Indigenous Ways of Life in a  
Globalized World*

## **Committee Guide**

*Third Committee of the General Assembly*



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## 1 Personal Introduction

Dear delegates of the GA 3rd committee,

Hello! My name is Clara Wheaton, and I am thrilled to be one of the chairs of this year's GA 3rd committee. This past year I have been living in Oldenburg, Germany as an exchange student. Originally, I come from a small town in eastern Canada and will be returning there in the summer. Currently, I am attending the eleventh grade at Herbartgymnasium, however, in Canada, I am finished with secondary school. High school was four years of hard work, but it was also filled with amazing friendships and opportunities. When I am not focused on learning languages, working on homework, or university applications, I enjoy reading, writing, or doing yoga. I also enjoy cooking with friends and exploring new cities, which has been one of the best parts of being on exchange.

Looking at the future, I plan on starting University this coming fall semester. My plan is to study Global and International Studies, with a specialization in Human Rights and Law. Someday, I hope to work on solving global issues through international co-operation. When given the opportunity to participate in the OLMUN, I was ecstatic, as this is exactly what I want to be a part of in the future. I find that people often focus on the problems that surround them, without acknowledging the solutions that are standing right in front of their faces. To me, a MUN is the opportunity to truly examine solutions to the world's pressing issues, and inspire each other to take action.

I can't wait to hear all of your resolutions as we dig into the intricacies of this year's GA 3rd theme. This is a chance to share ideas, exchange thoughts, and engage with people from different backgrounds, diverse ideologies, and varied opinions. Work hard, make sure that you understand the topic, as well as your arguments, and be aware of counter-arguments that will be coming your way. With the correct preparation and the little bit of bravery needed to share your opinions, I can guarantee that you will truly enjoy this year's OLMUN.

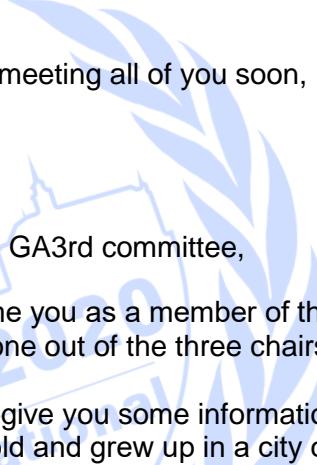
I look forward to getting to work together,

Clara Wheaton

Dear delegates of the GA3rd committee,

My name is Per Pagnia, I am 17 years old and really looking forward to chair the GA3rd at OMLUN 2020. By the time of the conference I will start with my A-level preparation which I will have in 2022. In my spare time, I love to do sports which for I go to the gym, play handball and if I get the chance I really enjoy skiing. Further, I really love to listen to all sorts of music.

In the last two years, I participated in the OLMUN as a delegate and therefore this year chose to apply for a chair position. I am really looking forward to chairing the GA3rd this year and getting my first chair experience with you guys. As I believe there are also going to be many first-timers who I would like to encourage to be confident in your skills and use opportunities to take the podium when you get the chance to. For achieving the best time possible for you I would admire that you really prepare well so you actually can participate in the discussions.



I am really looking to meeting all of you soon,  
Per Pagnia.



Dear delegates of the GA3rd committee,

I would like to welcome you as a member of this year's conference! I'm excited to announce that I will be one out of the three chairs of the General Assembly 3rd Committee.

Firstly, I would like to give you some information about myself. My name is Sarah Yousfi, I'm 18 years old and grew up in a city called Kassel, which is in the state of Hesse, Germany. Currently, I'm attending the Friedrichsgymnasium Kassel and planning on graduating high school by July 2021. The previous school year, I've spent in Franklin, Indiana which is a small town in the United States of America. During my year abroad I participated in sports teams, clubs, and the student council. Because of the fact that I like to meet new people from different countries with diverse cultures I participated in as many extracurriculars as possible.

Due to the differences between the German government and their political system and the American system, I started to become interested in politics and debates. After my exchange year in July 2019, I applied to multiple MUN conferences and participated in three conferences in the last couple of months. For me personally, the interesting and exciting thing about MUN is the opportunity to get to meet people from different places and countries with different perspectives and ideas concerning specific issues that will be discussed and debated about during the conference. I also believe that inspiring people to share their thoughts and opinions makes MUN conferences so special and fun.

As for now, I can only say how thrilled I'm to work with you and to experience this MUN conference with memories that will last a lifetime! For that to happen, I would like to encourage every one of you to be prepared and fully aware of this year's topic. I'm sure that you will come up with some great ideas and resolutions!

I'm looking forward to meeting and working with you soon,

Sarah Yousfi

## **2 Committee Introduction**

Honorable delegates of the General Assembly's Third Committee,

We are glad to welcome you to Oldenburg and we are looking forward to having interesting debates. As you may know, taking part in a discussion is hard without having any knowledge about the topic or the position your delegation would support. Therefore we created this committee guide to give you ideas for your research and to provide you with some general information. First of all something about this committee in general. The General Assembly allocates to the Third Committee, agenda items relating to a range of social, humanitarian affairs and human rights issues that affect people all over the world. Furthermore, the Committee also discusses questions relating to the advancement of women, the protection of children, the treatment of refugees, the promotion of fundamental freedoms through the elimination of racism and racial discrimination, the right to self-determination, and the issues of indigenous tribes on which the focus is going to be in this years GA third committee. The Committee also addresses important social development questions such as issues related to youth, family, aging, persons with disabilities, crime prevention, criminal justice, and international drug control.

However, we admit that you read the rules of procedure and understand it which will make discussing way easier and therefore will bring you more joy in the OLMUN.

## **3 Content**

### **3.1 Who are Indigenous People?**

Indigenous people additionally referred to as First people groups, First Nations, Aboriginal people groups or Native people groups, are ethnic groups who are the first known inhabitants of a territory, rather than groups that have settled, involved or colonized the area more recently. Those groups are normally portrayed as indigenous when they keep up traditions or different parts of an early culture that is related to a given district.

The word "Indigenous" is gotten from the Latin word, which depends on the root, "to be born from", and the Old Latin prefix, "in". Remarkably, the beginnings of the expression "indigenous" are not identified with the inceptions of the expression "Indian", which up to this point was normally applied to indigenous people groups. Any person, ethnic group or community might be portrayed as "indigenous" about some specific area or area that they see as their customary indigenous land guarantee. Another expression for indigenous populaces being used is for instance, "Individuals of the Land".

Since indigenous groups are frequently confronted with threats to their sovereignty, monetary prosperity and access to the assets on which their societies depend, political rights have been delineated in a universal law by worldwide associations, for example, the United Nations, the International Labor Organization and the World Bank. In 2007, the UN issued a Declaration of the Rights of Indigenous Peoples to member states national approaches to the aggregate privileges of indigenous people groups. Assessments put the absolute populace of indigenous people groups from 220 million to 350 million.

An example of indigenous peoples is the Aboriginal Australian people, who are frequently spoken of as Indigenous Australians and regularly taken for instance when discussed life and the advancement of indigenous groups.

## 3.2 The United Nations and Indigenous Peoples

Historically, Indigenous people have struggled to gain international recognition. Before the 1970s, any attempts by Indigenous organizations to reach out to international governmental forums, such as the League of Nations, were shut down. Though today the United Nations is actively working with Indigenous peoples, it was also guilty of ignoring Indigenous issues until the human rights movement of the 1960s and '70s. During this time, the Indigenous rights movement started to boom. The first time that the United Nations took action on indigenous issues is 1972, which is when the United Nations Sub-Commission on Prevention of Discrimination and Protection of Minorities launched a study looking at discrimination against Indigenous Populations. This study is the major turning point for international engagement in Indigenous Issues. After the completion of the study, and with the work of several Indigenous rights advocates, the United Nations created that Working Group on Indigenous Populations of the Sub-Commission in 1982. In 1983 the Working Group allowed the participation of Indigenous representatives in its work.

Throughout the 1980s and 90s, the Indigenous Rights movement continued to gain momentum. Between these two decades, the UN established the United Nations Voluntary Fund for Indigenous Populations and adopted the ILO Convention on Indigenous and Tribal Peoples in Independent Countries. 1993 was declared the International Year of the World's Indigenous Peoples, and 1995 - 2004 became First International Decade of the World's Indigenous Peoples. During this first International Decade of the World's Indigenous Peoples, the United Nations focused on creating partnerships with indigenous peoples and integrating indigenous peoples into state affairs. The theme of the decade was "Partnership in Action." As such, the UN created a fellowship program between Indigenous peoples and OHCHR and founded the United Nations Permanent Forum on Indigenous Peoples. UNPFII provides advice to the UN and all UN agencies (fancy word for committees, funds, forums, etc.) surrounding indigenous issues. It also plays a vital role in collecting data concerning indigenous populations and problems.

In 2005 the United Nations declared its second International Decade of the World's Indigenous Peoples. The most significant development during the second decade was the creation of the United Declaration on the Rights of Indigenous Peoples. This declaration was created by indigenous people, for indigenous people, which makes it one of a kind. It is the most comprehensive document of Indigenous rights and will be a central document during our discussions.

During the past decade, the UN has worked to strengthen its relationship with indigenous peoples. Examples are the creation of the UN-REDD Guidelines on Free, Prior, and Informed Consent, as well as the inclusion of Indigenous peoples in the formulation of the United Nations 2030 Sustainable Development goals. However, many Indigenous people feel that the UN has failed to truly incorporate Indigenous values and cultural well being into its affairs. There is also a huge gap between UN policies and the implementation of said policies in state affairs. Indigenous people are still among the most impoverished and vulnerable populations in the world, which is why your resolutions are needed. We must continue the discussion surrounding Indigenous issues and find innovative solutions that are culturally viable.

## **4 Six Mandated Areas**

### **4.1 Economic and Social Development**

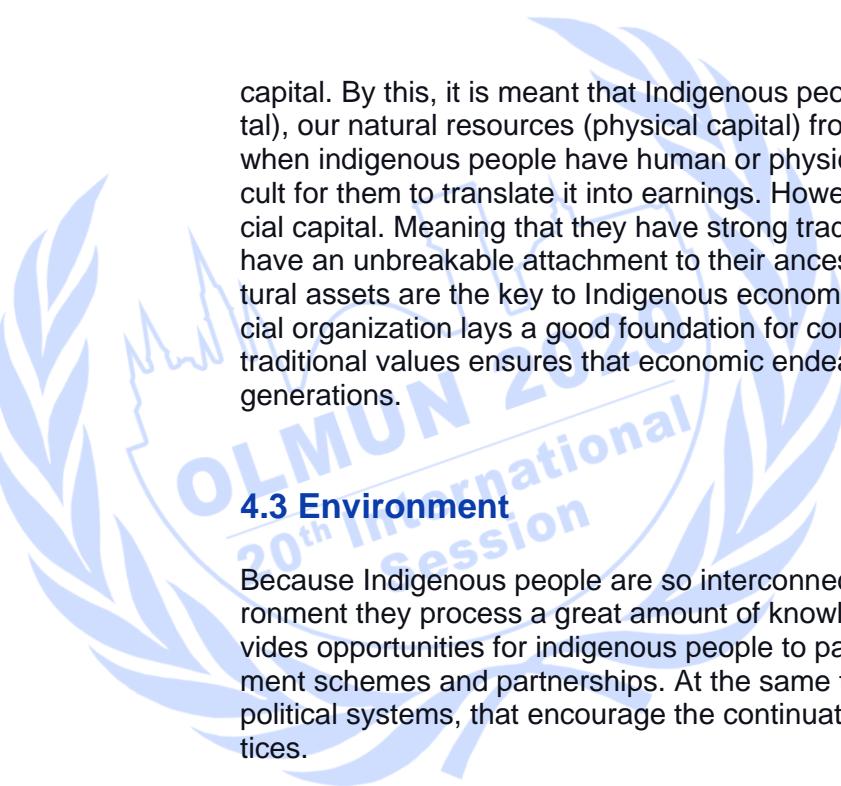
According to the United Nations (UN), 5% of the world's population is indigenous. Yet, somehow indigenous people represent 15% of the world's poor. Across the globe, indigenous people are concentrated in socially and economically impoverished areas. Both in developing and developed countries, Indigenous people have shorter life expectancies, limited access to social services, and face decades of abuse. In 2001, the Human Development Index ranked Australia as the third-best country in the world. However, in the same year, Australia's indigenous peoples, The Torres Strait Islanders, ranked one hundred and third. In the next couple of pages, we are going to look at some of the deeper problems, as well as possible solutions surrounding the economic and social standing of Indigenous peoples.

So why exactly are indigenous people among the poorest people in the world? To answer this question, we have to take a quick history lesson. With the dawn of the 15 hundreds began the age of colonialism. The word of the day was expansion, closely followed by economic prosperity and development. These ideas would be the theme during the coming centuries and carry through into today. Today, we base the well-being of a country on its ability to continue economic growth. But what does this have to do with Indigenous peoples? Well, indigenous socio-economic systems are not based on our western ideals of economic growth-driven development. In fact, most indigenous cultures do not have a word to describe development in their traditional tongue. Because Indigenous cultures did not align with colonial development, Indigenous people were seen as obstacles that needed to be removed or dismantled. In many countries, Indigenous peoples were evicted from their lands and robbed of their resources. Often seen as inferior Indigenous people also faced, and continue to be subjected to, countless human rights abuses. The prejudice and trauma from centuries of mistreatment make it difficult for Indigenous people to improve their economic or social standing. A lack of education, social services, economic and legal resources, as well as substance abuse and high suicide rates, make development difficult. Unfortunately, the answer to indigenous poverty is not simple. Attempting to assimilate Indigenous people into a western image of prosperity is what pushed Indigenous people into poverty. Looking forwards there needs to be a consideration for indigenous culture, values, and traditions in any attempt at Indigenous economic or social development.

### **4.2 Culture**

Among indigenous people, there is a severe lack of proper education. The first problem is that many indigenous children do not have access to education. This is true even in developed countries, such as Canada or the USA. Even when there is education available many Indigenous students drop-out due to discrimination and poverty. Sadly, even when Indigenous children can attend school their education is often sub-par to that of their non-indigenous counterparts. We also need to take into account that most education systems are based on a western model and preach western values. The problem with this is that they do not take the cultural, linguistic or traditional needs of Indigenous people. Consequences of this are the loss of cultural values, traditional languages, and a sense of identity.

So, what opportunities do Indigenous people have to create economic development and generate income? The fact is that Indigenous people lack physical and human



capital. By this, it is meant that Indigenous people often lack education (human capital), our natural resources (physical capital) from which they can make a living. Even when indigenous people have human or physical capital, discrimination makes it difficult for them to translate it into earnings. However, Indigenous cultures are rich in social capital. Meaning that they have strong traditional values, social organization, and have an unbreakable attachment to their ancestors as well as the earth. These cultural assets are the key to Indigenous economic entrepreneurship. Their strong social organization lays a good foundation for community projects, and the integrity of traditional values ensures that economic endeavors will remain sustainable for future generations.

### 4.3 Environment

Because Indigenous people are so interconnected and interdependent on their environment they possess a great amount of knowledge about it. This knowledge provides opportunities for indigenous people to participate in environmental development schemes and partnerships. At the same time, there is a need for support from political systems, that encourage the continuation of sustainable indigenous practices.

Indigenous people occupy 20% of the world's territory and represent over 5,000 cultures. Though they are dispersed all across the globe, every Indigenous group has an indisputable bond to their environment. According to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), "Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources.." This right is central to the Indigenous well-being, which is dependent on their relationship with their environment. Yet, as we will explore, Indigenous people are consistently disposed of their lands, evicted from their territories, and denied the right to continue their traditional practices. In the next couple of pages, we are going to examine the relationship between Indigenous people, their land, and laws, before exploring what can be done to preserve the connection between Indigenous people and their environment.

According to the UNDRIP "Indigenous peoples have the right to the lands, territories, and resources which they have traditionally owned, occupied or otherwise used or acquired." Furthermore, Indigenous people have the right to the development of their lands, as the resources within them. Though these rights are recognized by many international treaties, few countries have accepted them in national legislation. Even when Indigenous people do have a right to their land according to national laws, that right is not often respected. Furthermore, the right to the resources on or under Indigenous lands are often reserved for the state. This means that the government can take Indigenous territory and lease it to extractive industries or developmental projects. For example, if there is an oil reserve under a forest belonging to Indigenous people the government may lease that land to a developer without consulting the Indigenous people living on that land. It should be noted that Indigenous people rarely receive compensation for the use of their land. This results in the development of tourist areas, ports, transportation networks, dams, military bases, oil extraction projects, and even toxic waste dumps on Indigenous land. If Indigenous are not forced off of their lands to make room for these projects, they often find end up migrating due to the degradation of their lands. Displacement causes many indigenous people to end up in slums at the edge of society. Those who stay in more remote areas are

forced to adapt to the rhythms of a foreign environment. Because of their close link to the environment, Indigenous people's health is severely affected by the well being of their environment. The resulting pollution from development projects on their lands causes diseases and sickness. When Indigenous people attempt to resist such activities, they are met with force, physical abuse, imprisonment, and death. Take the Kugapori, an indigenous group in Peru's Amazon, as an example, they were threatened with arrest or the introduction of foreign diseases if they didn't leave their lands. The lack of land rights is at the center of many other issues that indigenous people face, including poverty, human rights abuses, education, and economic development.

However, the consequences of Indigenous displacement impact both Indigenous people and the rest of the world as well. Indigenous people are the guardians of the world's most biologically diverse areas. Mapping projects have discovered that areas of high biological diversity often overlap with the presence of Indigenous people. Because of their dependency on the wellbeing of their environment, Indigenous people have developed customary rules that regulate the use of plants and animals to prevent the loss of biodiversity. One might think that because of their ability to safeguard mother nature, Indigenous people would profit from conservation efforts. Conservation efforts and Indigenous guardianship of nature seem to be working towards the same goal. However, though conservation efforts often lead to the displacement of Indigenous people from their lands. Sadly traditional practices such as hunting or forging, are often criminalized, due to conservation projects, as they are seen as detrimental to the environment. What conservationists often ignore is that lands under Indigenous guardianship are among the best conserved ecological areas in the world. Additionally, because of their relationship with nature Indigenous people can effectively monitor threatened species and identify invasive species. These abilities provide amazing opportunities for cooperation between environmentalists and indigenous people, some of which we will explore later on in the solutions section.

Climate change is one of the most relevant and pressing international issues at the moment. Because Indigenous people are so connected to their environment, they are particularly vulnerable to the effects of climate change. Additionally, Indigenous people are often located in ecologically fragile areas that are most affected by climate change. For example, the Arctic Inuit in Canada are already suffering from the decline in traditional food sources, such as ringed seal and caribou, which are dying out as a result of climate change. Additionally, many Inuit communities are being forced to relocate as the thawing of permafrost damages their infrastructure. As climate change disrupts the natural cycle of animals and plants, Indigenous people are finding it difficult to continue their traditional ways of life. The result is that they must unfairly carry the burden of ecological problems that they did not create.

As has been mentioned, Indigenous people have a great wealth of knowledge surrounding their environment as they are so connected to it. Indigenous traditional knowledge (or TK as it is often referred to), allows Indigenous people to read the signals in their environment and predict events such as storms, or tsunamis. Due to climate change, such events are now more common, which makes Indigenous people's ability to predict their occurrence increasingly valuable. However, due to the dispossession of traditional lands, many Indigenous traditional knowledge bases are being eroded. With the connection between their environment, and each other broken their traditional knowledge dies with their elders. Additionally, when faced with poverty, biological diversity becomes irrelevant, and Indigenous people are forced to overuse the few natural resources that they have to simply survive.

## 4.4 Education

Again and again, training frameworks don't regard indigenous people groups' as-sorted societies. There are barely teachers and professors who communicate in their dialects and their schools regularly need fundamental materials. Instructive materials that give precise and reasonable data on indigenous people groups and their life-styles are especially uncommon. Notwithstanding the various global instruments that declare widespread rights to training, indigenous people groups don't completely appreciate these rights, and an instruction hole between indigenous people groups and the remainder of the populace stays basic, around the world.

Indigenous children are bound to show up at school ravenous, sick and tired; they are regularly harassed, and the utilization of whipping is as yet across the board. Ethnic and social segregation at schools is significant hindrances to rise to access to instruction, causing lackluster showing and higher dropout rates. Indigenous young ladies, specifically, experience troublesome issues identified with disagreeable school conditions, sex separation, school-based brutality and once in a while sexual maltreatment, all of which add to high dropout rates.

At the point when indigenous younger students are acquainted uniquely with the national talk to the detriment of their local talk, they are at risk for losing some portion of their personality, their association with their folks and forerunners and, at last, of being trapped in a dead zone whereby they lose a significant part of their character while not completely turning into a piece of the predominant national society. At the point when a children's birth goes unregistered, that kid is less inclined to make the most of their privileges and to profit by the security concurred by the state wherein the individual was conceived. Besides, the unregistered kid may go unnoticed when their privileges are disregarded. Further down the road, the person will be not able to cast a ballot or represent political decisions. These kids are likewise in danger of succumbing to kid dealing and are regularly simple prey for the individuals who misuse their defenselessness, enrolling them as road bums, local hirelings in slave-like game plans, or as youngster soldiers. Indigenous understudies much of the time find that the instruction they are offered by the state advances independence and a serious climate, instead of public lifestyles and collaboration. They are not shown important endurance and work abilities reasonable for indigenous economies, and they regularly come back to their networks with proper instruction that is superfluous or inadmissible for their necessities.

They are compelled to look for work in the national economy, prompting an endless loop of social fracture, cerebrum channel and an absence of improvement, particularly on the grounds that the occupations and pay rates accessible to them regularly won't coordinate their instructive accomplishments. Indeed, even in nations where the general degree of tutoring among indigenous people groups has expanded, for example in a few Latin American nations and Canada, the quality hole in tutoring perseveres, bringing about poor instructive results for indigenous people groups. The states of outrageous neediness, rejection, and separation don't look good for feasible and multicultural indigenous instruction programs.

## **4.5 Health**

The life expectancy of Indigenous people is up to 20 years lower. They suffer from poorer health, are more likely to experience disability, reduced quality of life and ultimately die younger than their non-indigenous counterparts. The gap in life expectancy between indigenous and non-indigenous people in years is: Guatemala 13; Panama 10; Mexico 6; Nepal 20; Australia 20; Canada 17; New Zealand 1

Especially the levels of diabetes are alarming. Worldwide, over 50 percent of indigenous adults over the age of 35 have type 2 diabetes and these numbers are predicted to rise. In some indigenous communities, diabetes has reached epidemic proportions and places the very existence of indigenous communities at risk.

Poverty, tuberculosis and the lack of treatment. Tuberculosis, a disease that primarily affects at least 2 billion people of which the larger part is living in poverty. As a result of poverty, tuberculosis continues to disproportionately affect indigenous people around the globe. While programs have been designed to combat tuberculosis, they often do not reach indigenous peoples because of issues related to poverty, poor housing, a lack of access to medical care, cultural barriers, language differences and geographic remoteness.

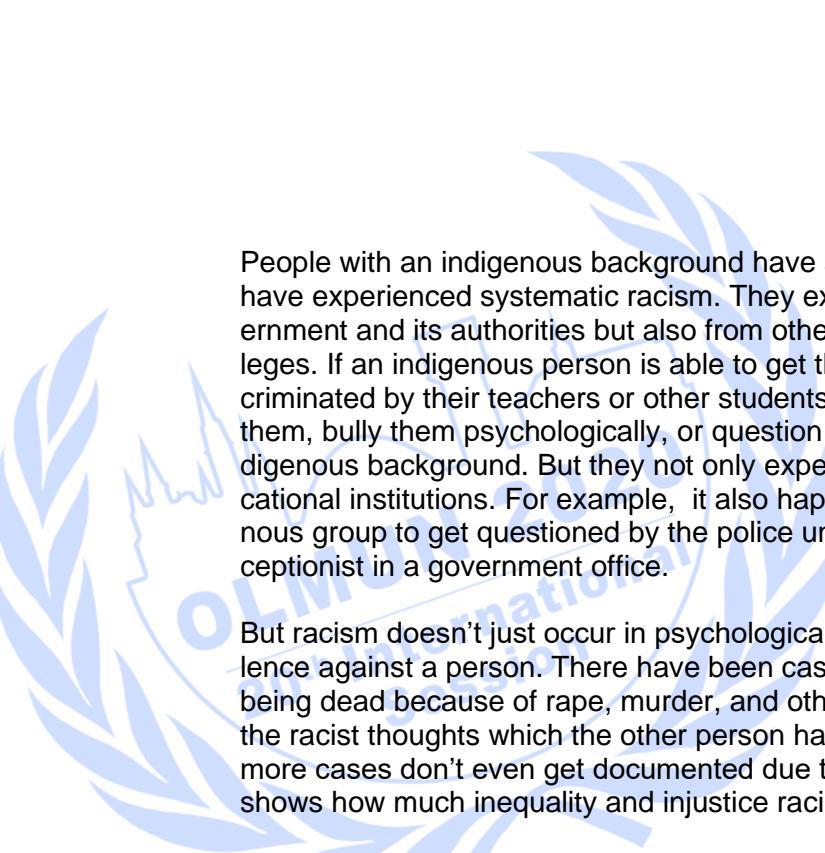
Indigenous peoples experience disproportionately high levels of maternal and infant mortality, malnutrition, cardiovascular illnesses, HIV/AIDS and other infectious diseases such as malaria and tuberculosis. Indigenous women experience these health problems with particular severity, as they are disproportionately affected by natural disasters and armed conflicts and are often denied access to education, land, property and other economic resources. Furthermore women often don't have the possibility to access hygiene products. Yet they play a primary role in overseeing the health and well-being of their families and communities. In addition it is ascertaining that the incidence of other public health issues such as drug abuse, alcoholism, depression and suicide increases further display great problems for indigenous tribes.

Poverty and malnutrition. Poor nutrition is one of the health issues that most affects indigenous peoples around the world. In addition to circumstances of extreme poverty, indigenous peoples suffer from malnutrition because of environmental degradation and contamination of the ecosystems in which indigenous communities have traditionally lived, loss of land and territory and a decline in abundance or accessibility of traditional food sources.

Self-determination, collective rights, crucial to indigenous health. To address the root causes of indigenous peoples' health problems, there must be full recognition and exercise of indigenous peoples' collective rights to communal assets and self-determination. Many mental health issues such as depression, substance abuse and suicide have been identified as connected to the historical colonization and dispossession of indigenous peoples, which has resulted in the fragmentation of indigenous social, cultural, economic and political institutions.

## **4.6 Human Rights**

Not only in areas concerning education, the environment, and the social and economic development the indigenous people and groups are facing issues. Regarding human rights, sadly, it has to be said that indigenous people are also being suppressed and suffer on a day-to-day basis under abuses of human rights. Those abuses happen frequently and in so many variations that all those abuses can be categorized and will be explained in the following.



People with an indigenous background have stated more and more frequently to have experienced systematic racism. They experience discrimination from the government and its authorities but also from other institutions such as schools and colleges. If an indigenous person is able to get the higher education they often get discriminated by their teachers or other students who behave in a rude way towards them, bully them psychologically, or question the behavior of the person with an indigenous background. But they not only experience discrimination and racism in educational institutions. For example, it also happens to people belonging to an indigenous group to get questioned by the police unnecessarily or to get ignored by a receptionist in a government office.

But racism doesn't just occur in psychological ways but also end up in physical violence against a person. There have been cases before where the victim ended up being dead because of rape, murder, and other forms of brutal violence caused by the racist thoughts which the other person had. Lastly, it has to be said that more and more cases don't even get documented due to the ethnicity of the victim which shows how much inequality and injustice racism creates.

Indigenous people still face human rights abuses by being violated and abused in a brutally physical way. According to the UNFIP "issues of violence and brutality, continuing assimilation policies, marginalization, dispossession of land, forced removal or relocation, denial of land rights, impacts of large-scale development, abuses by military forces and armed conflict, and a host of other abuses, are a reality for indigenous communities around the world." Abuses are often perpetrated against indigenous groups that are defending their rights, communities, and territories. Furthermore, indigenous women experience the abuse of human rights through rape and other sexual abuses they are being forced to.