

cydc2019 | SOCHUM





Welcome Letter

My name is Andrew Liu and I am absolutely honoured to serve as the Director of SOCHUM at CYDCMUN 2019. I will be accompanied by a spectacular dais team, who I am confident will leave a lasting impression on our beloved delegates and lead an engaging committee. Currently a senior at Pacific Academy, I have been involved in Model UN since the beginning of high school and it has been an unexpectedly rewarding experience. My commitment to MUN has been rooted in the intriguing debate of international relations and the incredibly competitive and intense environment.

With that being said, I highly encourage all delegates to contribute. This topic is intended to be relatively broad to encourage more participation from new delegates, so do not be afraid to speak your mind! The situation is evidently ongoing and is relatively easy to research. Your dais team and I intend to create an inspiring and supportive environment and we hope that all delegates will leave this conference with a memorable experience and a lasting impression of MUN.

On behalf of the dais team, Janette Kim and Alex Oh, we welcome you to SOCHUM and we can hardly wait for your arrival. If you need have any questions or concerns, feel free to contact me through the committee email at sochum@cydcmun.org. I look forward to meeting each and everyone of you!

Sincerely,

Andrew Liu
Director of SOCHUM
CYDCMUN 2019



Committee Introduction

SOCHUM is the Third Committee of the General Assembly that is dedicated to resolving social, humanitarian, and cultural issues around the world. More specifically, the committee addresses issues that concern human rights, asylum seekers, global literacy, global crime prevention, and discrimination of any kind. Like other general assemblies, SOCHUM can only produce non-binding resolutions, meaning that the committee has no jurisdiction over whether or not these resolutions can be enforced. Instead, the resolutions are merely extensive recommendations that are continuously being improved upon every session. Consequently, SOCHUM works closely with other UN bodies in order to effectively fight against injustice and create draft resolutions..



The opening address of the Third Committee of the 72nd session of the UN General Assembly¹

SOCHUM has been on the forefront for the fight for human rights and the promotion of fundamental freedoms for people of all creeds and backgrounds. Most recently, on November 21st, 2017, SOCHUM concluded the seventy second session that addressed child rights and the status of

¹ "New GA Resolution on Situation of Women and Girls with Disabilities and the Implementation of CRPD Enable." United Nations.. <https://www.un.org/development/desa/disabilities/news/news/unga72-adopted-a-new-resolution-on-the-implementation-of-crpd.html>.



immigrants.² Despite SOCHUM's inability to directly intervene, they produced five draft resolutions to provide more humanitarian aid for refugees, address the rights of children, provide assistance to victims of disabilities, support the elimination of poverty, and address the presence of terrorism. Most importantly, the Third Committee provides a platform for all countries to contribute to productive discourse and ultimately, improve upon international law to better accommodate the demands and status of people of all ethnicities, backgrounds, and orientations.

² "Concluding Intense Session, Third Committee Approves 5 Draft Resolutions on Children's Rights, Assistance to Refugees, Persons with Disabilities | Meetings Coverage and Press Releases." United Nations. <https://www.un.org/press/en/2017/gashc4224.doc.htm>.



Topic Introduction: The Reconciliation of Indigenous Culture

Despite the lack of a formal definition for Indigenous Peoples, the UN believes that the term refers to “inheritors of unique cultures” that were part of the first dominant society in the land.³ Pre-colonialism America was a predominately agricultural-centric society that shared many of the same responsibilities and freedoms as modern Canadians.⁴ Children were raised based on sacred cultural teachings and women were treated as equals and take positions of leadership and power.⁵ Despite the tranquility of indigenous cultures, colonists demonized their culture and people. Through assimilation and diseases such as smallpox, the colonists conquered the indigenous land and began a crusade to eradicate their culture. The significance of indigenous culture is evident in the modern agricultural industry and the aforementioned rights and responsibilities outlined in the Canadian Charter of Rights. Internationally, the recognition of indigenous people will provide a welcoming platform for productive discourse through a new worldly perspective.

Indigenous people have sought recognition of their identities, way of life and their right to traditional lands, territories and natural resources for years, yet throughout history, their rights have always been violated. Nowadays, indigenous peoples are arguably among the most marginalized population in the world. The international community now recognizes that special measures are required to protect their rights and maintain their distinct cultures and way of life.

Although Indigenous Peoples make up almost 5% of the global population, they remain disproportionately represented among the poorest and the most vulnerable to society. Collectively, they represent 15% of the poor and 33% of the world’s extreme rural poor, albeit exceptional development in poverty reduction worldwide. The historical discrimination

³ “Indigenous Peoples at the UN For Indigenous Peoples.” *United Nations*, United Nations, www.un.org/development/desa/indigenouspeoples/about-us.html.

⁴ “Content Page 2.” *Cultural Safety: Module Two | Peoples Experiences of Oppression*. <https://web2.uvcs.uvic.ca/courses/csafety/mod1/notes2.htm>.

⁵ Ibid.



of Indigenous Peoples dates back centuries ago, but its effects still reverberate as seen in the current day inequalities and injustice faced by these groups today. Although international development efforts are increasing and continue their attempts reach these populations, the deep-rooted prejudice against Indigenous Peoples handicap their abilities to find success.

The international community and the United Nations (UN), however, have progressively recognized these injustices that Indigenous Peoples have endured and their rights to be respected as culturally distinct with their domineering societies. The UN has also acknowledged that if development efforts are to be successful with Indigenous Peoples, they must be driven by a culturally sensitive and human rights-based approach. Such an approach must ensure the full and effective participation of Indigenous Peoples through their representative institutions in the development and implementation of programs or policies that may affect them or their environments, including their land, territories, and resources.

International Involvement

International Frameworks

In 1993, through resolution A/RES/47/75 the UN General Assembly proclaimed the International Year of the World's Indigenous People with the aim to encourage a new relationship between States and indigenous peoples, and between the international community and indigenous peoples – a new partnership based on mutual respect and understanding. The year was requested by indigenous organizations and is the result of their efforts to secure their cultural integrity and rights into the twenty-first century. To assist with the Year's programmes and activities, and to foster educational and cultural events, the UN Secretary-General opened the Voluntary Fund to which Governments were invited to contribute.

In 1994, the United Nations General Assembly adopted resolutions A/RES/48/163 and launched the International Decade of the World's Indigenous Peoples (1995-2004) to increase the United Nations' commitment to promoting and protecting the rights of indigenous peoples worldwide. As part of the Decade, several UN specialized agencies worked



with indigenous peoples to design and implement projects on health, education, housing, employment, development and the environment to promote the protection of indigenous peoples and their traditional customs, values and practices.

The Second International Decade of the World's Indigenous People in 2005 was proclaimed by General Assembly resolution 59/174 and the Programme of Action was adopted by General Assembly resolution 60/142 and is contained in document A/60/270. The goal of the Decade is the further strengthening of international cooperation for the solution of problems faced by indigenous people in such areas as culture, education, health, human rights, the environment and social and economic development, by means of action oriented programmes and specific projects, increased technical assistance and relevant standard setting activities. The second decade concluded in December 2015. The five objectives of the Decade were:

- a. Promoting non-discrimination and inclusion of indigenous peoples in the design, implementation and evaluation of international, regional and national processes regarding laws, policies, resources, programmes and projects;
- b. Promoting full and effective participation of indigenous peoples in decisions which directly or indirectly affect their lifestyles, traditional lands and territories, their cultural integrity as indigenous peoples with collective rights or any other aspect of their lives, considering the principle of free, prior and informed consent;
- c. Re-defining development policies that depart from a vision of equity and that are culturally appropriate, including respect for cultural and linguistic diversity of indigenous peoples;
- d. Adopting targeted policies, programmes, projects and budgets for the development of indigenous peoples, including concrete benchmarks, and particular emphasis on indigenous women, children and youth;
- e. Developing strong monitoring mechanisms and enhancing accountability at the international, regional and particularly the national level, regarding the implementation of legal, policy and operational frameworks for the protection of indigenous peoples and the improvement of their lives.



The Declaration on the Rights of Indigenous Peoples was adopted by the General Assembly on Thursday September 13, 2007. The Declaration is the most comprehensive statement of the rights of indigenous peoples ever developed, giving prominence to collective rights to a degree unprecedented in international human rights law. The adoption of this instrument is the clearest indication yet that the international community is committing itself to the protection of the individual and collective rights of indigenous peoples.

The Declaration is a culmination of over twenty years of work, that began in earnest at the Working Group which began the drafting of the declaration in 1985. The first draft was completed in 1993, and in 1995, the Commission on Human Rights set up its own working group to review the draft adopted by the human rights experts of the Working Group and the Sub-Commission. More than 100 indigenous organizations participated in the Working Group of the Commission annually

In addition to participating in large numbers in the Working Group on Indigenous Populations and other meetings, indigenous people are also becoming more prominent as individual players on the world stage.

International Agencies

One of the pioneer international agencies that has been engaged in indigenous and tribal peoples' issues is the ILO, which has been a strong advocate for the rights of indigenous peoples since the 1920s. It is responsible for the Indigenous and Tribal Peoples Convention, 1989 (No. 169), the only international treaty open for ratification that deals exclusively with the rights of these peoples. The ILO's Decent Work Agenda, with gender equality and non-discrimination as a cross-cutting concern, serves as a framework for indigenous and tribal peoples' empowerment. Access to decent work enables indigenous women and men to harness their potential as change agents in poverty reduction, sustainable development and climate change action.

In recent decades, the international community has given special attention to the human rights situations of indigenous peoples. The Commission on Human Rights decided to appoint a Special Rapporteur on



the rights of indigenous peoples. In the fulfillment of the mandate, the Special Rapporteur:

- a. Promotes good practices, including new laws, government programs, and constructive agreements between indigenous peoples and states, to implement international standards concerning the rights of indigenous peoples;
- b. Reports on the overall human rights situations of indigenous peoples in selected countries;
- c. Addresses specific cases of alleged violations of the rights of indigenous peoples through communications with Governments and others;
- d. Conducts or contributes to thematic studies on topics of special importance regarding the promotion and protection of the rights of indigenous peoples.
- e. Following after that, the Expert Mechanism on the Rights of Indigenous Peoples

The UN has also participated in the betterment of indigenous peoples, as the UN Permanent Forum on Indigenous Issues was established in July 2000 as an advisory body to the Economic and Social Council, with a mandate to discuss indigenous issues related to economic and social development, culture, the environment, education, health and human rights. The Forum is made up of 16 members acting in an individual capacity as independent experts on indigenous issues. Eight of the members are nominated by governments and eight by the President of ECOSOC, on the basis of broad consultation with indigenous groups.

The Permanent Forum has a mandate to:

- a. Provide expert advice and recommendations on indigenous issues to the Council, as well as to programmes, funds and agencies of the United Nations, through the Council;
- b. Raise awareness and promote the integration and coordination of activities related to indigenous issues within the UN system;
 - i. Prepare and disseminate information on indigenous issues.

Regional and Civil Society Frameworks

(EMRIP) was established by the UN Human Rights Council, in 2007 under Resolution 6/36 as a subsidiary body of the Council. The Expert



Mechanism provides the Human Rights Council with thematic advice, in the form of studies and research, on the rights of indigenous peoples as directed by the Council. The Expert Mechanism may also suggest proposals to the Council for its consideration and approval

The Expert Mechanism is made up of five independent experts on the rights of indigenous peoples which are appointed by the Human Rights Council. The Expert Mechanism holds an annual session, usually in July, in which representatives from States, indigenous peoples, indigenous peoples' organisations, civil society, inter-governmental organisations and academia take part. The Special Rapporteur on the rights of indigenous peoples and a member of the Permanent Forum on Indigenous Issues are invited to attend the annual session of the Expert Mechanism to enhance coordination and cooperation between these indigenous mechanisms.

Timeline

1492

Italian explorer, Christopher Columbus, arrives in Hispaniola during a voyage intended to arrive in Asia. Columbus was aware of the inferior and primitive weaponry of the indigenous people and conquered the land. His arrival carried smallpox that further weakened the natives, who were susceptible to these foreign diseases.

1493

The Doctrine of Discovery was issued by European monarchies to legitimize the colonization of lands. The “discovery” process involved the dehumanization of the original inhabitants. When Columbus first arrived in 1492, it is estimated that over 100 million Indigenous people inhabited America, which accounted for 1/5 of all humans at the time.⁶ Despite this, doctrine deemed the land terra nullius or empty because the original

⁶ Joseph, Bob. "Blog." Indian Act and Women's Status Discrimination via Bill C31 and Bill C3. <https://www.ictinc.ca/blog/christopher-columbus-and-the-doctrine-of-discovery-5-things-to-know>.



inhabitants were not Christian.⁷ The doctrine authorized the enslavement of Indigenous people and the conquest of their land.

1763

The Royal Proclamation of 1763 is commonly labelled as the “Indian Bill of Rights” or the “Indian Magna Carta”.⁸ Issued by King George III in an effort to safely administer the North American Territories acquired in the Treaty of Paris, the monarch agreed that the aboriginal people reserved lands not outlined in the Treaty.⁹ Despite questionable intentions, this proclamation serves as one of the most significant stepping stones in acknowledging the rights and titles of Indigenous People.

1876

The Gradual Civilization Act or the Indian Act was an attempt by the Canadian government to assimilate Indigenous people into Western Society. The Act granted the government power over the identity and governance of the Indigenous society based upon a loose definition of “good moral character”.¹⁰ It also introduced the first residential schools and prohibited First Nations religious practices, such as potlatch in 1884.¹¹ The Act began Canada’s dark crusade for the eradication of First Nation society and the enforcement of industrialization.

1923

Chief Deskaheh, from the Haudenosaunee tribe, was a strong advocate for Native American rights. Specifically, their right to recognition as allies and not subjects of the British crown, providing them with immunity from federal control. He travelled to Geneva to speak to the League of Nations

⁷ Ibid.

⁸ "Royal Proclamation of 1763." The Canadian Encyclopedia. <https://www.thecanadianencyclopedia.ca/en/article/royal-proclamation-of-1763>.

⁹ Ibid.

¹⁰ "Indian Act." The Canadian Encyclopedia. <https://www.thecanadianencyclopedia.ca/en/article/indian-act#EarlyPolicies17631876>.

¹¹ Ibid.



and defend the right of his people to live under their own laws, on their own land and under their own faith. Even though he was not allowed to speak and returned home in 1925, his vision greatly inspired the generations that followed.

1981

In the history of indigenous issues at the United Nations, there is considerable thinking and debate on the definition of “indigenous peoples,” but no such definition has ever been adopted by any UN-system body at this time.

Indigenous people have fought for their rights among the people for...

1. Occupation of ancestral lands, or at least of part of them;
2. Common ancestry with the original occupants of these lands;
3. Culture in general, or in specific manifestations (such as religion, living under a tribal system, membership of an indigenous community, dress, means of livelihood, lifestyle, etc.);
4. Language (whether used as the only language, as mother-tongue, as the habitual means of communication at home or in the family, or as the main, preferred, habitual, general or normal language);
5. Residence on certain parts of the country, or in certain regions of the world;
6. Other relevant factors.

2008

The Truth and Reconciliation Commission of Canada was established as part of the Indian Residential Schools Settlement Agreement (IRSSA). The IRSSA remains the largest class action settlement in Canada that contributed to the emotional and financial recovery of former residential school students through a multi-billion-dollar fund.¹² The agreement was also met with criticism from many residential school victims who

¹² "Indian Residential Schools Settlement Agreement." The Canadian Encyclopedia. <https://www.thecanadianencyclopedia.ca/en/article/indian-residential-schools-settlement-agreement>.



attempted to ask for additional compensation or failed to apply for the Independent Assessment Process but were supplied with unethical private lawyers that charged incredibly high fees. The settlement consisted of five primary components:

1. The Common Experience Payment
 - a. \$1.9 billion were allocated towards the education of former residential school students. Each student received \$10,000 for their first year of schooling, and \$3,000 for each of the remaining years.¹³
2. Independent Assessment Process
 - a. In compensation for the sexual, physical, and psychological abuse experienced by a number of students, funds were allocated towards treatment for the victims of abuse.
3. Truth and Reconciliation Commission (TRC)
 - a. The IRSSA enforced a five year time frame and supplied a \$60 million budget to create awareness for the recognition of Aboriginal status in Canada and issue a final report of what exactly took place in residential schools. The TRC hosted seven national events, established a National Research Centre, created statement gathering for the purpose of truth sharing, and hosted community events and regional liaisons as part of their responsibilities.¹⁴ The final report compiled personal testimonies of residential school victims and hundreds of legal documents to provide an emotional statement towards the government on behalf of the victims.
4. Commemoration
 - a. This component emphasized the acknowledgement of the effect of residential schools and honor the victims and families impacted.
5. Health and Healing Services
 - a. The establishment of the Aboriginal Healing Foundation (AHF) allocated \$125 million towards a program that would provide

¹³ Ibid.

¹⁴ Ibid.



mental and emotional support to former students. These services would be provided by elders and Aboriginal health workers.¹⁵



National Chief of the Assembly of First Nations, Perry Bellegarde, meeting Canadian Prime Minister Justin Trudeau during a 2017 TRC event.¹⁶

2014

The first World Conference on Indigenous Peoples was held on September 22-23, 2014. The meeting was an opportunity to share perspectives and best practices on the realization of the rights of indigenous peoples, including pursuing the objectives of the United Nations Declaration on the Rights of Indigenous Peoples.

¹⁵ Ibid.

¹⁶ Ansloos, Jeffrey. "The Trickery behind Justin Trudeau's Reconciliation Talk." *Macleans.ca*, Macleans.ca, 22 Sept. 2017, www.macleans.ca/politics/ottawa/the-trickery-behind-justin-trudeaus-reconciliation-talk/.



Historical Analysis

History has proven that racism and bigotry against Indigenous Peoples are systematized. Forced assimilation, relocation, and extermination of such groups are just some atrocities that have been committed against these populations. As Europeans ventured into new and undiscovered territories and made contact with Indigenous Peoples on their lands, they crafted disparaging images of the Native Peoples that have shaped subsequent western understandings of an entire race. Followed by hostile descriptions of 'savage' peoples lacking the basic necessities of civilization, this ensued into unconscious assumptions of many non-Indigenous Peoples. Non-European peoples similarly formed lasting impressions of indigenous cultures, typically harsh, unfavorable to justify cooperation when travel and military strategy dictated and cooptation or conquest when colonial needs prevailed. These imprecise and inaccurate portrayals often spoke of cannibals and barbarians and introduced portraits of savagery and heathenism to stunned audiences in Europe. The foundation of institutionalized racism was laid. The veneer of curiosity overlying deeply entrenched hostility and fear, which shaped relations between indigenous peoples and newcomers over the centuries.

The Legacy of Residential Schools

Between 1880 and 1996, children were taken away from their homes by force and were not allowed to speak their own languages or practice any traditions from their own culture¹⁷. The children were usually also subjected to physical, emotional, and sexual abuse¹⁸ while their parents were unaware of the abuses happening to their children at residential schools¹⁹. Additionally, it was found in a report published by the RCMP that the RCMP played a role in ensuring that children attended these schools as it became illegal for parents to keep children away from residential schools in 1920²⁰, leading to the RCMP not being seen in the indigenous community as a "source for help"²¹. This leads to women and girls being reluctant to

¹⁷ http://indigenousfoundations.arts.ubc.ca/the_residential_school_system/

¹⁸ <http://globalnews.ca/news/2402492/residential-schools-subjected-students-to-disease-abuse-experiments-trc-report/>

¹⁹ http://speakingmytruth.ca/downloads/AHFvol1/09_Jacobs_Williams.pdf

²⁰ Ibid 9

²¹ https://www.hrw.org/sites/default/files/reports/canada0213webwcover_0.pdf



approach the police to address a problem or report a crime that has been performed against them.

Furthermore, it is important to note that many people believe that the “cultural genocide” as described by the United Nations that was enacted in residential schools throughout Canada led to children being isolated from their families or any form of emotional support. As a result, many people resorted to unhealthy coping mechanisms such as drinking or drug use. Many survivors of the residential school system report feelings of hopelessness, dependency, suicide, and more.

Amendments to the Indian Act

In 50s, amendments were proposed by the government to remove some of the most restrictive parts of the Indian Act. However, the indigenous people rejected these amendments, as they had not been consulted in the process of creating these amendments. It was at this time that the government started to discuss with First Nations. In 1951, the Indian Act was overhauled that removed some of the restrictive and oppressive policies. However, the amendments also created many restrictions, particularly indigenous women²².

The Trudeau government of 1969 proposed a White Paper which declared that it intended to eradicate the use of “Indian” status and the Department of Indian Affairs to assimilate indigenous people into Canadian society. However, due to dissent and outrage from the indigenous population, the government quickly renounced its decision. Later on in 1985, the Indian act was amended again with bill C-31. This bill allowed for bands to have control over their own member lists and allowed for people who lost their status due to marriage to regain their status and rejoin their own communities.

To this day the Indian Act is still in effect despite multiple calls from various groups to repeal and completely remove it. It still outlines various aspects of reserves, such as elections, the management of band resources, and more. Although the Indian act has not been abolished, various acts have been passed to allow First Nations some form of self governance²³.

²² <http://www.thecanadianencyclopedia.ca/en/article/indian-act/>

²³ <http://www.thecanadianencyclopedia.ca/en/article/aboriginal-self-government/>



Key Terms

Residential Schools

Government sponsored religious schools established to assimilate indigenous people from their unique culture and heritage. Established in the early 1880's, residential schools housed hundreds of indigenous children most of which were individuals that were taken from their homes. Furthermore, indigenous children within these establishments were forced to reside under poor living conditions, ruthless supervisors, and atrocious nutrition meals. In addition to this, aboriginal children were also sexually abused and documented as well. Though residential schools were shut down in the late 1990's, private schools exclusive for indigenous youth still exist and stand to be a factor towards the discrimination of the indigenous community.

Aboriginal

Term used to describe a human race that resided within a specific area before the arrival of colonists. Centuries after this term was invented, groups of people have been using this word as a means of labeling indigenous people on and off of the media. This is very evident within modern society today, through multiple acts of discrimination and undervalue within the media's exaggeration of the indigenous community.

Fiscal arrangements

Financial arrangements were made by the government to promote social, physical, and financial cooperation with the aboriginal community of the selected country. Arrangements such as these also dive into settlement disputes, financial and economic sharing when it comes to natural resources, and aboriginal community cooperation with third party industries and countries. However, there are many unfortunate cases where governments and industries industrialize land owned by the indigenous community almost reducing their territorial jurisdiction overtime.

Registered Indian



Term to describe an aboriginal individual who is registered under the Indian Act. Though this term is not quite frequently used nowadays, aboriginal people are still being associated with, “registered indian”. This has led to multiple racism cases within the healthcare and reservation system in 2015. Furthermore, it is important to take this into consideration when debating on the issue at hand due to the fact that the betterment of indigenous people is just as much as a social problem for countries housing these communities as it is a humanitarian problem.

United Nations Declaration on the rights of Indigenous people (UNDRIP)

A document that was passed in 2010 to highlight an individual from the indigenous community rights to identity, education, health, employment, language, etc.. This declaration was debated on and approved by over 144 states around the world; including, most European and Asian countries that are within the United Nations.

Indigenous peoples

Ethnic groups that are believed to be the original inhabitants of their respective region; also, having continued history regarding invasions and colonizations with the early settlers in the 18th and 19th centuries. This people’s group represent a portion of the global minority and possess their own languages and traditions that make them culturally unique. Furthermore, this people’s group possess reserved land and territorial jurisdiction over these sectors.

Current situation

At the moment, the issues of the preservation of indigenous culture, treatment of residential school victims, violence against Indigenous people and discrimination are all at the forefront of discussion.

Discrimination against Indigenous Women

In a national operational review conducted by the Royal Canadian Mounted Police (RCMP) in 2014, there had been 1,181 cases of missing and murdered



indigenous women in the last three decades. This number has most likely risen in the years since. The statistics point to a huge problem that has been left unattended for decades and has only grown - leading to a disproportionate amount of indigenous women going missing or becoming victims of homicide.

The vast majority of violence against aboriginal women and girls takes place in their own homes. In fact, aboriginal women are twice as likely to experience domestic violence as the rest of the women within the country.²⁴ These statistics, along with many others, point to a problem that has simply been left unattended. While the rate of cases being solved in cases involving indigenous women and girls is virtually the same as the general population, families and relationships across the country are damaged due to acts of violence against some of the most at-risk members of the population.

Trans Mountain Pipeline

Despite major milestones in the acknowledgement indigenous rights, indigenous peoples in North America face an uphill battle for recognition of their traditional land titles. Most recently, the controversial Kinder Morgan Trans Mountain Pipeline and Brazilian land war have become the staple for Indigenous problems in the Americas. The amount of jurisdiction the government has over indigenous land remains an obstacle in the process of reconciliation. The pipeline was projected to travel from Edmonton to Vancouver that would increase the amount carried, from 300,000 barrels to almost 900,000 barrels of petroleum everyday. Unfortunately, the project would pass through kilometres of unceded Indigenous territory and risks the endangerment of surrounding wildlife if an accident were to occur. In 2017, the chief of the Squamish First Nations group filed a court challenge to overturn the pipeline project because of the lack of communication and cooperation from the federal government. This discrepancy caused an even greater rift between First Nation groups and the government.

Similarly, in Brazil, the Amazon Rainforest has become a battlefield between the First Nations people and illegal loggers. The Rainforest is home

²⁴ http://www.ourcommons.ca/DocumentViewer/en/41-2/IWFA/report-1/page-33#_ftn11



to over 77 indigenous tribes including the Guajajara tribe.²⁵ Lumber, in particular, tropical hardwoods have become a popular export of Brazil. The conflict between them has incited intense violence that has led to an unprecedented amount of unnecessary bloodshed of both factions. The underlying theme is economic growth against cultural preservation and the struggle to find a middle ground.

Case Study (Canada):

In Canada, the scale and severity of violence faced by Indigenous women and girls - First Nations, Inuit and Métis—constitutes a national human rights crisis. In a 2006 report, The UN Secretary-General set out measures required of nations to meet their legal obligations and policy commitments. The ‘formulation and implementation of executive policies or plans of action to eliminate violence against women’ is one of the obligations listed among the many. In 2007, the United Nations General Assembly adopted a resolution that called on all states to eliminate all forms of violence against women “by means of a more systematic, comprehensive, multisectoral and sustained approach, adequately supported and facilitated by strong institutional mechanisms and financing, through national action plans...” Calls for action made by Indigenous peoples’ organizations, civil society groups, provincial and territorial government leaders, Parliamentarians, and international and national human rights bodies have garnered attention by the Canadian government, but it is still consistently failing to initiate a national response to the serious threats faced by Indigenous women and girls. Violence against Indigenous women in Canada is disproportionate - in several national statistics, aboriginal women were nearly three times more likely than non-Aboriginal women to report being a victim of a violent crime. The violence faced by Aboriginal women is not only more frequent, but is also much more severe. The national homicide rate for Indigenous women in Canada is at least seven times higher than for non-Indigenous women.

²⁵ Documentary, DW. “Brazil's Indigenous Population Fights Back | DW Documentary (Environment Documentary).” *YouTube*, YouTube, 22 Oct. 2018, www.youtube.com/watch?v=6bWw3eA4L3g.



Bloc Positions

North America

For a continent that houses the majority of natives in the world's total population, nations within North America strongly support the United Nations Declaration on the Rights of Indigenous people; while also formally making an effort to rebuild the broken trust within their contrasting communities. Historically, these nations have made numerous efforts to settle disputes diplomatically and provide designated reserves within their borders for indigenous people to reside in. In light of having millions of indigenous people within their borders, nations within North America are currently very attentive and aware of the many problems that Indigenous people are facing in modern society today. Most of these nations provide separate human rights for indigenous people and designated housing for said indigenous community. Furthermore, most of the developed nations within North America commemorate Indigenous culture with extravagant festivals and a national Aboriginal holiday that can be celebrated within Canada. However, it is also important to note that many Aboriginal people within the United states are under a position where they cannot access mortgages due to that fact that American banks are legally unable to take government trust lands.

European Union

Similar to their acquaintances in North America, the European Union strongly supports the livelihood of indigenous people in America. European indigenous people are generally Scandinavian and are treated as equals. However, their continual efforts are most often focused upon the promotion of combating poverty and seclusion within the Indigenous communities relative to the non-indigenous community. In their endeavour to achieve this goal, the European Union has created multiple programs such as the Global Public Goods and Challenges and the, "support for civil society organizations and local authorities." Furthermore, the GPGC program has also supported the promotion of social and cultural values that indigenous people can produce. The European Union has also supported the United Nations Declaration on the Rights of Indigenous People and contributed to the European action plan for human rights in 2012.



Asia

Asia is home to two thirds of the world's total Indigenous population. Furthermore, Asia is also home to more than 1000 different native civilizations and dialects. However, indigenous people within these nations are subjected to its poor infrastructure and corrupted society. In most cases, this results in violence and discrimination towards the indigenous community. Many of the nations within Asia in the past decade, are in the process of providing jobs that cater well with the geographical knowledge that Indigenous people carry. Most Asian nations are open to solutions and ideas that can be implemented to better the indigenous community within their borders.

Seeking Resolution

Awareness and Education

Despite the countless reserves and rights that were bestowed upon the global indigenous community, there seems to be major flaws when it comes to educating the indigenous community within their respected country. One big concern at the moment is the huge gap when it comes to how much the governments spend on educating indigenous people compared to non-indigenous people in the world. This is especially clear when it comes to the developed nations in the world, where indigenous reserves and territorial jurisdiction is a reality somewhat followed by the government. Indigenous communities within these countries have on-reserve schooling as a possibility however, it is clear that these schools are not as well funded and looked upon by the government due to the dismal amounts of indigenous people who are employed and graduated from college. Though enough funding can make everybody's lives better to an extent, it is not entirely the case for the education system. A creation of third party educational programs exclusive for indigenous people can help those who desire to help the community but don't want to attend extensive years of college. These programs can focus on agriculture, finance management, and any specific field that does not require knowledge from schooling outside of reserves. Furthermore, these programs can be used to empower conservative indigenous people to improve their community's



lifestyle within the reserves so that multiple aids from the government won't be necessary. However, these programs will be supervised by the United Nations to insure quality education and development.

Improving the relationship between law enforcement and the indigenous communities

Established earlier on in the backgrounder and by multiple sources is the lack of trust between women or their families who are seeking help and law enforcement. There are many accounts of women trying to seek help from their local RCMP detachment, only to be turned away and told that there was nothing that the police could do to help them. This only adds to a culture of distrust and hopelessness for people around the country who need help. This is also in addition to a general lack of distrust that is deeply rooted in the indigenous community from the RCMP's history of enforcing legislation that stripped indigenous people of their rights, such as forcing children to attend residential schools without consent from their parents and subjecting them emotional and physical abuse.

Should the problems of the past be reconciled and local law enforcement around the country become more reliable for those in the indigenous community who are seeking help, it would help to prevent more cases of missing or murdered indigenous women.

Affirmative Action and Treatment for Residential School Victims

One of the greatest obstacles for Indigenous people has been the ability to reintegrate into society post-Residential schools. Canada has set a great example of using affirmative action and prioritizing indigenous people in the context of post-secondary education. This system can be implemented in the workforce as well to further catalyze the integration process. Similarly, establishing a better system to provide treatment for indigenous abuse victims will help amend the crippled relationship with federal governments and prepare them for success in whichever industry they choose to work in.

Improving Indigenous Representation in Global Discussions

The implementation of indigenous representation in the UN could help provide more insight on which issues they believe need to be directly



addressed. Even more importantly, it can create awareness for countries that have neglected indigenous communities in their own respective countries, specifically First Nations groups in Latin America.



Discussion Questions

1. What kind of policies will benefit both the country's society and the indigenous community?
2. Do you think providing Indigenous people with financial benefits will contribute to your country's society and infrastructure?
3. Considering that SOCHUM is a committee partly focused on humanitarian rights, what non-violent solution can be easily implemented to better the Indigenous community?
4. What improvements can be made to the Indian Residential Schools Settlement Agreement to become more effective and applicable in other countries?
5. How can the treatment of victims of abuse from residential schools be more effective and ethically sound?
6. What other ways can indigenous representation be integrated in General Assembly sessions?
7. What ways can law enforcement help reduce the amount of domestic violence against indigenous women?

Further references

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2. A comprehensive summary of discrimination towards indigenous people in Latin America:
<https://www.worldbank.org/en/news/feature/2017/08/09/ser-indigena-ciudadano-latinoamerica>
3. Concise guide to help identify the key issues involving indigenous people and their culture in North America:
<https://www.ictinc.ca/blog/8-key-issues-for-aboriginal-people-in-canada>
4. A refresher on the history of residential schools and their impact:
<https://www.ictinc.ca/blog/8-key-issues-for-aboriginal-people-in-canada>



5. An indicator of what could be included upon the rights of indigenous people:

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