

# COMMITTEE GUIDE

SOCHUM



## **Social, Humanitarian, and Cultural Committee**

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## 1. President's' Letter

Dear delegates,

Welcome to the nineteenth CCB model of the United Nations. It is a pleasure to have each one of you in the Social, Humanitarian and Cultural committee. We are Sara Zuluaga and Valentina Herrera, and not only are we currently in our last school year at the Colegio Colombo Britanico, but this will also be our last CCBMUN model. This year we are taking the challenge of presiding over SOCHUM, a committee that deals with social, cultural and humanitarian aspects of conflicts around the world.

As your presidents, we are looking forward to discussing some of the most pressing situations in the world today and, moreover, guiding you throughout this process. We expect to see a high level of participation, with delegates making pertinent interventions and stating clear points regarding their position. Furthermore, you should use your social, communicative and researching skills in order to overcome any complications and challenges that you may encounter along the way. We expect to see the best version of yourselves during these three hard-working days!

We are completely aware how challenging this path can be as we've been in your position. Do not hesitate in contacting us with questions about the topics or the procedures. We will gladly help you out. You can email us at [sochum@ccbcali.edu.co](mailto:sochum@ccbcali.edu.co). Overall, we hope you enjoy your role as a delegate and we hope to see you soon!

Yours sincerely,

Sara and Valentina

SOCHUM presidents

## 2. Commission Information

### I. History

The General Assembly's Social, Humanitarian, and Cultural Committee (SOCHUM) was established in 1945 as the third of six committees of the General Assembly. At first, it only had 51 member nations; nowadays, there are 193 permanent participants. As the name suggests, SOCHUM'S purpose is to address the social and cultural outcomes of humanitarian crises.

The committee has been very influential since its inception. The first major project of SOCHUM was the drafting of the Universal Declaration of Human Rights. It was an example of the shared value of human dignity to be found within the global community. This committee continues to lead world discussion on important topics and it has a high level of power in the international sphere.

Throughout the years, SOCHUM has become one of the most important bodies in the UN, due to different national or international social aspects. This committee has a diverse agenda, but mainly focuses on social and humanitarian affairs that affect people all over the world.



SOCHUM's president changes each year as a new leader is elected by the present countries. It is currently chaired by Katalin Bogyay, permanent representative of Hungary.

### II. Structure

The Social, Humanitarian, and Cultural Committee is the Third Committee of the United Nations General Assembly. The GA is composed of the respective representatives of all the members of the nations. All of the 193 state members have equal participative and voting rights in the third committee of the General Assembly (GA). Non-members states and further entities that are recognized by the United Nations as permanent spectators can participate and be present in meetings, despite the fact that they can't vote.

This committee can suggest viable solutions and propose further guidelines for the international community; however, nothing can be enforced without the support of national governments. SOCHUM has regular sessions that begin in September of each year. Special and emergency conferences can also be held if a majority of Member States reach an agreement.

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### **3. Simulation:** *Developing an international framework to address riots emerging from protests*

#### **I. History/Context**

To begin with, protests can be described as acts that demonstrate disagreement or disapproval from something said or committed. These are usually done by the people in a nation when they feel discontent with the leadership and laws implemented, or when they feel they are not being heard. This community according to the International Amnesty must protest in a peaceful manner, so a crime won't be committed. If this is not conducted properly, a riot might emerge; these are known as violent public disorders, where disturbance of the public's peace occurs. Exemplifying the danger to the lives of other citizens.

Furthermore, protests are necessary since they play an important role in political, economic, social and cultural policies implemented within a country. They often inspire social changes and enhance the protection of civic space by enabling individuals and groups the expression of their opinion and views. This leads to the exposure of governance flaws, where authorities are called out to rectify the problems and take responsibility for their actions. Therefore, the importance of protests is seen by the Human Rights Committee and determined like one. Here, the marginalized or poorly represented communities are able to express their opinions and lead to change.

The right to protest is essential to secure human rights, while making use of numerous of them. However, the majority of time they come with a potential risk of harming others where they would turn out to be a riot. Hence, international standards allow in limited occasions the restrictions of some rights, to prevent the negative repercussions within the society. Therefore, the principles set minimum standards of respect and fulfilment of the right to protest while promoting the recognition of limited scope of restrictions.

Consequently, the problem with riots results in public disturbance, where governments must implement force to control the protestants and protect other individual's rights. This results on violence over violence, where both sides are not willing to yield, one to manage the control of the disturbance, whilst the other to speak up and create a revolution that incites change. At the same time, it leads to international awareness of the current situation within countries, where the United Nations gets involved to make sure human rights are being protected and

control is taken with the least amount of violence possible.

For instance, in 1987 and 1991 the “Singing Revolution” took place in the Tallinn Song Festival Grounds in Estonia where the community used singing as their weapon to end the Soviet occupation. It was the protest in which Estonia managed to re-establish their independence, by bringing together people through music. More than 10,000 people gathered with music during five nights preserving culture and abolishing a violent occupation. It prevented a shed of blood that would have occurred if it turned into a riot. With the peaceful protest, Gorbachev wouldn’t be able to use tanks to regain control since his image would’ve been destroyed. Therefore, the community pushed for change without being violent. This revolution became an example worldwide of successful nonviolent protests, where the union of the community and the support from other countries can lead to reform that needs to be done. No deaths were caused, neither local disturbance demonstrating protests don’t require force control if violence is not involved.

However, protests like the one of African Americans in 1967 in Detroit, USA, led to a riot known as the Detroit riots where 43 people died, 342 were injured and almost 1400 buildings were destroyed, leading to the use of 7,000 troops of the National Guard and U.S Army to intervene. The cause of the riot was a police raid in an illegal bar where 82 African Americans were arrested, the unemployment, poverty, segregation and lack of opportunities for this minority. When locals saw the imposing police force, they vandalized business and started fires, from which police responded blocking the neighbours, which wasn’t enough and scattered the chaos throughout the countries. This riot, exemplifies the necessity of an international framework to adequate a protocol that can protect citizens from speaking, and promotes control which sails by the reestablishment of peace without inciting violence.

## **II. Current Situation**

Riots emerging from protests are not always incidental human behaviour, but may also be a result of historical injustices and oppression. People have the right to express their opinions through non-violent actions and, regardless of the government's position, authorities should respect the international regulations which allow the right to protest. Protests can be

effective in generating change; however, opposition can lead to riotous protests, which might lead to further social implications. Riots can have economic, political, cultural and social effects, which lead to more problems within a country. At what point can freedom of speech be considered inadequate, and to what point should the right to protest be controlled?

The United Nations 1948 Universal Declaration of Human Rights is a milestone document in the history of human rights. In article 19 the Declaration clearly states that: *"Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference, and to seek, receive, and impart information and ideas through any media regardless of frontiers". (Universal Declaration of Human Rights)*

In the past ten years, a large number of marches have been organized, proving that crucial issues can be protested peacefully and non-violently by people of all ages. It is important to highlight those states must protect and respect the right to protest, meaning that countries must create an enabling environment for protesters to exercise their rights.

In 2018, just after the mass shooting in Marjory Stoneman Douglas Parkland High School in Florida, the largest protest against gun violence in history was organized by school students. In September 2019 the media's attention was focused on the "Global Climate Strike" campaign, in which countries around the world proved once again, that when people unite for a good cause and demand changes in a peaceful way, they are able to raise awareness in the most effective way.





On the other hand, there are some controversial forms of protest, usually criticized by society for its violent methods of expression. All these methods are characterized by extreme violence, as they include the use of weapons and vandalism. Riot police are trained, deployed and equipped to deal with this type of situation. They often use special equipment to confront these situations, including pepper spray, rubber bullets, tear gas, stun grenades, riot shields and batons.

Below are examples of some protests that turned violent:

### **Chile**

In October 2019, public frustration motivated huge numbers of people to come out in protest in Chile. The increased cost of living and inequality led to unprecedented levels of tension in which the government had to declare a state of emergency. Initially, the government responded by deploying 10,000 troops to the streets, which in turn was followed by incidents of extreme violence by law enforcement agents.



(2)

### **United States**

An outbreak of violence, arson and looting began in Los Angeles on April 29, 1992, in response to the acquittal of four white Los Angeles policemen connected with the severe beating of an African American motorist. As a result of several days of rioting, more than 50 people were killed, more than 2,300 were injured, and thousands were arrested. About 1,100 buildings

were damaged, which made the riots one of the most-devastating civil disruptions in American history.



(3)

### Germany

In August 2021, thousands of people gathered in the German capital to vent their anger over COVID 19 restrictions. As individuals did not heed orders to abide by hygiene rules, police used pepper spray and truncheons to break up the crowds, and detained around 600 protesters. Many local authorities in Europe banned this type of protest for biosecurity reasons, but many protesters ignored the ruling.



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The international community for the protection of human rights has successfully resolved many aspects regarding the right to protest. Effective measures on a domestic scale have ensured the protection of worldwide protesters. However, sometimes peaceful protests whose aim is to raise awareness about an issue, may turn into violent riots as a consequence of ignorance, criticism or oppression, leading to enormous economic damage to the nation. In some cases, protesters claim that it is the police themselves or government infiltrators who purposefully start the violence in order to discredit and blame the people who are protesting.

### **III. Key points of the debate**

- Ensuring the rights of protesters in countries where freedom of speech and expression is limited.
- finding a balance between the protection of the “public order” and the non-violation of the rights of protesters.
- Situations in which the use of force by law enforcement during protests is justified.
- The social causes that inspire protests.
- The effectiveness of the existing legal framework.
- Ensuring that the police do not enforce or even incite protesters in a brutal or inappropriate way.

### **IV. Participating Organisms**

- Human Rights Watch
- United Nations Human Rights Commission
- Tanenbaum Centre for Interreligious Understanding
- The International Association for Religious Freedom (IARF)

### **V. Guiding Questions**

1. What are the policies in your country with regard to protests and freedom of

speech?

2. What are your nation's procedures and strategies to control protests?
3. Has your country suffered any protests that turned into riots, and what was done about it?
4. What are the consequences for fomenting a riot in your country, if any?
5. At what point should freedom of speech be curbed in order to prevent riots?
6. What strategies can be used to control protests that have converted into riots?

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### Image 1:

Join a climate strike of millions: 20th September 2019. (2019, July 22). Retrieved from <https://www.e-mc2.gr/el/news/join-climate-strike-millions-20th-september-2019>

**Image 2:**

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**Image 3:**

Sides, J. (2012, April 01). 20 Years Later: Los Angeles After the 1992 Riots. Retrieved from <https://placesjournal.org/article/20-years-later-legacies-of-the-los-angeles-riots/?cn-reloaded=1>

**Image 4:**

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### **3. Topic 1:** *The implications of prohibiting the wearing of religious symbols in Western Europe*

#### **I. History/Context**

Clothing is a significant symbol of religious affiliation for many religions and organizations all over the world. Clothing, grooming and other types of body ornamentation go under the term “dressing” which is regulated by most groups. These types of attire serve as an effective non-verbal communication tool on a holistic level. Evidently, age, race, gender and religions are core concepts that allow the determination of a person’s identity which are subsequently portrayed outwardly through their appearance.

Dress standards, both formal and informal, are used by the world’s major religions in order to express a group's identity. As a result, within conservative religious groups, clothing is a sign of both the individual's loyalty to the group and the group's control over individual lives. Religious members actively participate, utilizing attire as a symbol to show their religious beliefs, their adaptation to social change and their adherence to social standards and religious regulations. Some clothing is associated with religious beliefs primarily as a result of the prescription and implementation of a dress code in patriarchal societies, where it is believed that males are in charge of enforcing the religious regulations.

For decades, the style of clothing worn throughout the Middle East has remained fairly consistent. A number of these traditional costumes originated in the region's ancient cultures, mainly in Persia (Iran) and further east in India, Mongolia, and Asian Russia. On the Arabian Peninsula, Islam originated as a small faith community. Scarves and veils were customary in countless cultures long before Islam came into being in the seventh century in the region. To this day, head covering is significant in many religions; Orthodox, Judaism, Islam, and Catholicism, among others.

In 2011, France was the first European country to ban the use of full-face veils in public places. The government of the western German state of Baden-Württemberg agreed to ban full-face coverings, known as burqa or niqab in schools. Switzerland will join several European

countries that have implemented a ban on facial coverings, including France, Denmark, the Netherlands and Austria, due to potential security risks as it conceals a person's identity.

In Saudi Arabia, women are supposed to wear abayas, a loose-fitting dress that covers a woman's body from head to toe. They are supposed to wear abayas at all times where they can be seen by men who are not related to them. Under the first Taliban rule in Afghanistan, there was an imposed law where women needed to wear burqas. Moreover, after the Islamic Revolution of 1979 the use of hijab in public in Iran is mandatory. Pakistan does not have laws that advocate for the obligatory use of burqa or other face-covering veils.

The **niqab** covers the entire body, head and face; however, an opening is left for the eyes.

The **chador** is a full-body-length shawl held closed at the neck by hand or pin.

The **burqa** is a full-body veil.

The **hijab** is one name for a variety of similar headscarves.



(1)

Most women use these prominent symbols as a sign of piety, religious devotion or modesty.

## II. Current Situation

Religious symbols refer to the use of burqas, hijabs, crucifixes or other objects that represent each person's religious beliefs, to convey the human relationship with the sacred or holy. Over the years, countries like the United States of America, Switzerland and Spain have

banned the use of religious clothing due to security issues, and laws have been established in order to protect their citizens. However, the UN has declared that adopting and enforcing these laws “disproportionately undermines the petitioners' right to manifest their religious beliefs” (OHCHR.org) leading to a debate about whether it should be permitted or not. Therefore, the implications of prohibiting religious symbols needs to be addressed to bring equality, freedom, and security to society.

When debating a ban on religious symbols, governments might consider factors such as increased risk of criminal activity due to problems with identification. In recent decades, terrorist attacks from Middle Eastern subversive groups began to occur in numerous countries around the world. Western countries took a radical response to these attacks which destroyed a considerable number of lives. In effect, they began to create regulative laws directed at groups that represented any ethnic group from the Middle East in order to mitigate the number of these incursions. However, there was a huge generalization that prejudiced all Muslims as terrorists rather than only the few who used violence to ambush other civilizations. Among the laws established for Islamic groups, governments from the west included dress code restrictions such as the ban of the burqa due to the fact that it could be used to cover the identity of the terrorist and any explosives or weapons that person might be carrying.

Currently, some western governments are even debating whether all religious attire that is part of the cultures, especially Muslim should be banned in courts or public buildings. For instance, France approved an amendment to prohibit overly religious symbols like the Islamic veil, the Jewish kippah and big Christian crosses in public institutions. Germany, agreed with laws to ban the use of religious symbols in court in order to show judges are not biased by their religions and beliefs. With this in mind, cultural intolerance disincentivizes the acceptance of other religions' symbols in public spaces, to somehow show an unbiased plane where people are seen as equal. If prohibition principally in western countries increases, then not even the streets will be a place where culture can be followed by each individual.

Supporters of the proposals argue that public security should be placed above any other factor because of these incidents of terrorism. However, these governments should also consider the factors of civil liberty and equality to express one's religion in order to impose



more reasonable dress code restrictions for all citizens. Taking into account these considerations increase the possibility of people being able to live peacefully and without discrimination in any given country. In effect, many individuals argue that the government and the people in western civilization have completely twisted the meaning of veils and have politicized a religious and spiritual issue.

However, some western governments are instructing certain people from specific cultures about the way they ought to dress. In this same order of ideas, if governments decrease the freedom of choice that people have to wear any desired attire, it means that they are encroaching on the civil liberties of individuals that live in a world in which democracy prevails. Besides this, the clothing that some countries have the intention to ban is the one that immigrants use to express their religious affiliations. On the other hand, indeed when governments obstruct the basic civil liberties of their citizens (including immigrants) the peace of the affected individuals decreases significantly. Moreover, it is clear that if governments provoke unfavourable and bleak attitudes amid the citizens, civil distress and unhappiness will increase.

When governments invade the liberties of individuals, sentiments that are divergent to peace arise among society. Many institutions place secularism over equality to express religion when deciding the extent to which religious symbols should be banned in public. They consider that it is more important to keep religion out of the public eye in order to guarantee social security. This ideology is used as the foundation of most of the liberal or democratic republics nowadays, in order to ensure certain rights to live under a 'peaceful' society. On the other hand, as a result of immigration and colonization there was a power imbalance between individuals who had different backgrounds. In the case of American missionaries when they met the indigenous people in the nineteenth century, clothing became an issue immediately. In other circumstances, a religious group traveling to a new nation may choose to change their clothing in order to better integrate into the new society.

Another important point is that women's modesty in attire is related to the gender standards in all major religions. The regulation of female sexuality has a significant importance in patriarchal religious groups; hence, gender issues are paramount in orthodox religious dress codes. The dress codes are generally modest, requiring garments to cover the female body's

curves. Women's hair is also required to be covered by several religious groups, particularly the stricter Islamic, Anabaptist, and Jewish sects. Policies of forced wearing of religious clothes can be seen in countries such as Indonesia, Saudi Arabia, Iran, Gaza, Somalia, Russian republic of Chechnya, Afghanistan, among others. Some people regard this as a violation of women's rights, including their freedom of religion, conscience and beliefs. In some cases, these religious grounds may have a negative impact over women's rights, who may also be subjected to violence and oppression under the name of religion. Critics of the Muslim veiling argue that women do not wear it by choice as for many, veiling is a symbol of oppression and subjugation of Muslim women. However, there are many Muslim women who have claimed that veiling was a personal choice, for reasons such as expression of their faith and asserting their individuality.

It is important to mention that any restriction on religious freedom must be non-discriminatory and proportional under international law. "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance." (Universal Declaration of Human Rights).

Although current European laws state that ostentatious signs of religion may not be worn from any religion in public buildings or government jobs, these laws affect Muslim women more than any other people from any other religion, as they are obliged by their faith to wear certain items, whereas the predominantly Christian religions of these countries have no such requirements, it is purely a matter of individual choice.

### **III. Key points of the debate**

- Reasons why religious people refuse to follow laws that prohibit the use of their beliefs and religion symbols.
- Social effects of the prohibition of religious symbols.
- Decision of countries, especially from Europe to ban religious symbols, in order to provide security to their civilians by tackling the abuse of this clothing to commit

crimes.

- Major groups affected by these implications and the xenophobia it creates.
- Solutions that benefit both religious people and non-acceptant countries, to provide well-being to the community.

#### **IV. Participating Organisms**

- European Union (EU)
- United Nations Human Rights Commission
- Human Rights Watch

#### **V. Guiding Questions**

1. What are your nation's main religions?
2. Does your country have laws that marginalize or protect certain religious groups?
3. To what extent does your country permit the use of religious symbols in public?
4. What are the main reasons for your nation to allow/prohibit the use of religious symbols in public?
5. What are the social impacts of implementing strict regulations against the use of religious symbols in public places?

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#### **Image 1:**

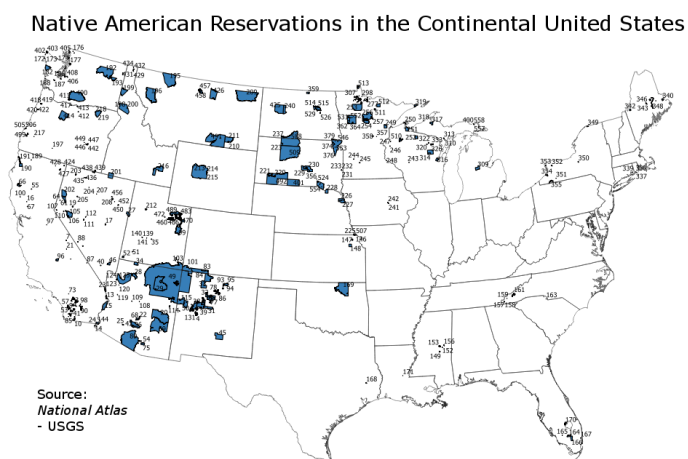
Andresr, Mofles, Juanmonino, Source, I., Sean Wang, Nordmannjj, . . . Yuri\_Arcurs. (n.d.). Burka - Imágen de Stock. <https://www.istockphoto.com/es/fotos/burka>

## 4. Topic 2: Safeguarding indigenous territories to preserve cultural heritage

### I. History/Context

The human is an ambitious being. In the 15th Century, Europe was at the peak of colonization and expansionism, which led revolutionary individuals such as Cristobal Colon to discover America on October 12, 1492, or King Leopold II of Belgium to lead the “Scramble for Africa”. In these expeditions, the Europeans encountered indigenous populations. According to the UN, “indigenous peoples are inheritors and practitioners of unique cultures and ways of relating to people and the environment. They have retained social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live” (UN, 2010). These indigenous communities, such as the Amerindian and African communities were often at a disadvantage to the more developed and better armed Europeans who, without hesitation, seized their territories.

Indigenous communities were in crisis with the arrival of the Europeans, as many were killed or displaced. The Crown became the trustee of indigenous lands, limiting indigenous people's legal rights to their own land. Consequently, indigenous people rose against such atrocities. In response to these protests, during the 1830's and 1840's *Reserves* were created: a determined territory which indigenous people could proclaim as their own. Although it gave the appearance that, finally, the colonizing nations were going to respect the rights of native



(1)

groups, the real purpose was often just to remove people who got in the way of the political and economic plans of the European settlers. Reserves were not created to preserve the culture or the endangered population, but rather to free up space for the European settlers and their new lifestyles.

In North America, what once belonged to the Amerindians is now concentrated in the blue zones. Clearly their territories have been reduced drastically.

Indeed, these reserves help the powerful majority enclose the minorities in a small territory. This makes it seem as if they are fulfilling their rights to continue with their culture, even though they owned the entire territory at first. It is like chopping a whole forest, yet keeping a small group of trees to manifest that biodiversity is being preserved.



(2)

For example, *First Nations* were the indigenous people of Canada. When European settlers reached North America, they seized their territories killing their main source of food, the Bison. Rapidly, their territories were reduced by over 98%; yet, they were left with 2% of Reserves where their culture “might still flourished”. Even so, they lost their identity; they were considered “savages”; their lifestyles became illegal; their children were forced to become Christians; their traditions and ceremonies were banned; their political voice neglected. Due to the perpetual abuses and segregation, resentment and frustration emerged from these tribes.

Unfortunately, this case illustrated above is not one of a kind. The colonial legacy left Indigenous people worldwide suffering similar repercussions since their lands and resources were lost, and their ancestral heritage and connections broken. Through the “civilization” of indigenous people, colonizers westernized these communities with their culture, language and identity. As western countries continue to develop, the cultural gap between both communities has become greater, leading to conflicts not only over territory but also about values and perspectives when talking about lifestyles. The importance of the land is not only its location, but the history it holds.

## II. Current Situation

Nowadays, indigenous territories are not safe because many nations are seeking to unify their population, by incorporating indigenous people into the community and taking their territory for expansion of infrastructure. It is necessary to safeguard these delimited spaces for the conservation of biological and cultural diversity. For instance, the Amazon Biome accounts for 10% of the planet's biodiversity and for 34.1 million inhabitants, from countries such as Brazil and Colombia. 2.7 million of these people are Amazonian indigenous people representing 350 ethnic groups, which are protected by the IWGIA ([International Working Group on Indigenous Affairs](#) - click on the link to find out more about their work), who ensure that their rights are guarded. The main purpose of these protected areas is to preserve the culture heritage and ancestral lands, whilst promoting the conservation of natural resources for their livelihoods.

However, lands are being threatened by the advancement of nations, where agricultural frontiers have been increasing leading to the loss and deterioration of these areas. Likewise, the expansion of infrastructure to benefit the urbanized sector, through the construction of large hydropower and transportation projects, is endangering the territories with rich minerals and natural resources like hydrocarbons that are needed for development. The UN Declaration of Indigenous Rights acknowledges the right to their territories and their resources, since it understands the relationship with these spaces, as the basis of their cultures, integrity, spirituality and economic survival. These communities want to preserve their cultural heritage and pass it on to future generations. Even though there are similar treaties and agreements to safeguard their heritage, they are still far from doing so, and conflicts between governments and the local population have been escalating.

For example, countries such as India and Colombia oppress their indigenous communities by not granting them control over ancestral lands. In India, in 1974 communities were expelled from their sanctuary enhancing conflicts between both parties, and in 2019 it was estimated that 200, 000 people had evicted the conservation of the lands, where 8,000 homes were destroyed by the government. Also, in Colombia after the Peace Accords in 2016, the rights to their lands weren't respected since these territories were part of the negotiation where

the resettlement of peasants would be. Therefore, creating tensions due to rejection of co-management. This resistance is caused by the modern urge for globalization, power and conflict resolution where the delimited surfaces are taken to create projects that will boost economic development and unification.

Fortunately, there are some countries that have indeed tried to protect the indigenous territories, such as Australia, Canada, and Republic of Congo. More than 20% of land in Australia is legally owned by indigenous people under native title and land right schemes, in Canada the government made the agreement of Nunavut in 1999 with the natives Inuit people for the guarding of their homeland. Furthermore, the Republic of Congo in 2011 adopted a law on the rights of indigenous people that include the preservation of their territories in the absence of land titles. These are some examples of countries which have made progress in realizing the vitality of these spaces as the foundational building for sustainable development and cultural heritage. Besides, the administration of these lands involves social, cultural, symbolic and economic factors. In Convention 169 of the International Labour Organization on Indigenous and Tribal Peoples, it is established that Information and communication technology (ICT) should support cultural diversity and the promotion of unique identities and knowledge of Indigenous communities and tribes in a way that advancement goals can be determined. The evolution ICT brings must be founded on the respect of Indigenous people's rights and diversity of cultures, as international conventions outline.

What needs to be done is to find a balance between globalization and safeguarding indigenous territories so culture won't be lost, through languages, traditions and livelihood. It is important to recognize the distinctiveness of the first generation's population, where their rights are being fulfilled and ancestral lands acknowledged as pivots for the community's development. Each nation has their own heritage that withdraws the customs of the community that are seen in nowadays civilization. If it is not protected, then the diversiness would be lost as well as the sense of belonging to a determined nation. The unification could lead to easier communication of populations and more space to expand in infrastructure that would benefit the daily lives of the urbanized sector. The problem is it will cause the destruction of protected areas with extraction of natural resources and loss of the indigenous



communities. If their rights to lands are not taken into account and administered by them, the expulsion of these people will dismantle the historical factors that influence societies.

However, not all governments can do this easily because authorizing the administration of their lands, imply giving up control of territories which are needed for the extraction of resources. Also, if they are declared as protected areas no development projects could be done leading to loss of potential to grow. Therefore, the incorporation of future generations of indigenous in urbanized society is promoted like Canada did 100 years, where children were separated from the indigenous community and forced to attend residential schools to release cultural ties and show them another lifestyle. After all, it is necessary to safeguard indigenous territories to preserve the cultural heritage and the natural resources that represent 80% of the planet's biodiversity, whilst promoting ICT within communities. This would guide nations towards globalization where rights of indigenous people to their lands are being respected since they represent ancestry and history of each country.

## **II. Key points of the debate**

- Main reasons why indigenous territories have been lost over recent years.
- Methods to find a balance or agreement between preservation of indigenous territories and unification of citizens.
- Possible advantages and disadvantages of cultural heritage preservation.
- Effects of cultural and historical loss throughout a nation.
- Causes for preserving the protected lands and their effect on urbanized communities.

## **III. Participating Organisms**

- International Labour Organization on Indigenous and Tribal Peoples
- International Working Group on Indigenous Affairs
- Indigenous and Tribals People Convention
- Economic and Social Council

#### IV. Guiding Questions

1. Does your country have indigenous people? If so, do they have any special rights, and how are they incorporated into society?
2. Can cultural heritage be preserved without access to specific lands?
3. What is your nation's position regarding the protection of indigenous territories at home or abroad, if any?
4. What measures can be implemented to preserve indigenous territories, while unifying the nation?
5. What should be done if nations do not honour treaties made about indigenous lands?

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**Image 1:**

Indian reservation. (2021, October 16). Retrieved from [https://en.wikipedia.org/wiki/Indian\\_reservation](https://en.wikipedia.org/wiki/Indian_reservation)

**Image 2:**

Limited, A. (n.d.). Indigenous rights activists hold a sign reading "150 Years of Genocide", after the "Unsettle Canada Day 150 Picnic", as the country marks its 150th anniversary with Canada 150 celebrations, in Toronto, Ontario, Canada July 1, 2017. REUTERS/Mark Blinch Stock Photo. Retrieved from <https://www.alamy.com/indigenous-rights-activists-hold-a-sign-reading-150-years-of-genocide-after-the-unsettle-canada-day-150-picnic-as-the-country-marks-its-150th-anniversary-with-canada-150-celebrations-in-toronto-ontario-canada-july-1-2017-reutersmark-blinch-image376033828.html>