

Southern Regional Model United Nations, Charlotte 2013

Establishing Global Partnerships: Investing in the Present to Prepare for a Sustainable Future

April 11-13, 2013 – Charlotte, NC

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Dear Delegates,

I would like to welcome you to the Southern Regional United Nations Conference (SRMUN) Charlotte and the United Nations Educational, Scientific, and Cultural Organization (UNESCO). It is an honor for me to serve as the director of UNESCO at SRMUN-Charlotte this year. This is my fifth year with SRMUN and I look forward to the opportunity to mentor and teach the experience of Model UN as well as learn from your research and speeches. Each year on SRMUN staff is truly a more rewarding experience than the last.

The United Nations Educational, Scientific, and Cultural Organization is a major subsidiary of the United Nations and was established as a unified body with the mandate to maintain the ‘Intellectual and moral solidarity of mankind’. The Constitution of UNESCO was written in 1945 and ratified by 20 Member States a year later in 1946. Today, UNESCO focuses primarily on Africa and Gender Equality and works to ensure that every programme, incentive, and policy suggestion exemplifies these two major priorities.

We have chosen the following topics to discuss at this year’s conference due to the importance they play in achieving sustainable development through the establishment of global partnerships.

- I. Assessing the Impact of Globalization on Indigenous Populations: Promoting National Sustainable Development without Violating Cultural Values
- II. Achieving Sustainable Development and Growth through Gender Equality,

Each delegation is required to submit a position paper which covers both topics. Position papers should be no longer than 2 pages in length and single spaced. The objective of the position paper is to convince and persuade the members of your committee that the approach outline in your paper is the best course of action. The position papers are therefore critical in providing insight into not only the policies and positions of each country, but should also provide insight into the direction each country will undertake in providing solutions to the challenges of this body.

Delegates are encouraged to use the position papers as an opportunity to state what your country plans to accomplish in this committee. Strong, well developed position papers are an excellent foundation for conference preparation. It is important to ensure all sides of each issue are adequately addressed and presented in a clear and concise manner that is easy for your audience to understand. More detailed information about how to write position papers can be found at the SRMUN website (www.srmun.org). **All position papers MUST be submitted by March 29, 2013 11:59pm EST via the website.**

I look forward to the opportunity to serve as the director for the United Nations Educational, Scientific, and Cultural Organization during the 2013 Southern Regional Model United Nations Charlotte Conference. I wish you the best of luck and look forward to working with each of you. Please feel free to contact Cortney, Maricruz or myself if you have any questions.

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Committee History for the United Nations Educational, Scientific, and Cultural Organization

The United Nations Educational, Scientific, and Cultural Organization (UNESCO), is a specialized subsidiary of the United Nations and reports directly to the Economic and Social Council (ECOSOC).¹ In 1942, during World War II, the governments of the European countries confronting Nazi Germany and its allies met in the United Kingdom for the Conference of the Allied Ministers of Education (CAME).² These nations came together with the proposal of a United Nations organization based on an educational and cultural mindset and with the intent of being “intellectual and moral solidarity of mankind.” National leaders agreed that the promotion of education as a cultural foundation would aid in the prevention of the outbreak of any other future world wars.³ Resulting from CAME and the definition of these important principles, UNESCO was established and founded by 37 countries.⁴ Prior to 1945, work in the realm of education and culture was under the scope of the International Co-Operation (CICI), its agency the International Institute of Co-Operation (IICI), and the International Bureau of Education (IBE); the latter was incorporated into UNESCO in 1968.⁵ On 16 November 1945, the Constitution of UNESCO was written and signed in London; however, it was not officially ratified until almost a year later on 4 November 1946, when 20 countries adopted it: Australia, Brazil, Canada, China, Czechoslovakia, Denmark, Dominican Republic, Egypt, France, Greece, India, Lebanon, Mexico, New Zealand, Norway, Saudi Arabia, South Africa, Turkey, United Kingdom and the United States.⁶

The Hotel Majestic on the Avenue Kleber in Paris was UNESCO’s home until 1958 when it moved to its present headquarters on the Place de Fontenoy in Paris, France.⁷ There are currently 21 national field offices as well as 27 cluster field offices across the world.⁸ The responsibilities of these offices are to help ensure positive interaction between Member States, with other UN agencies and Secretariat units, and between sectors and disciplines. Through these field offices, UNESCO is able to develop “strategies, programmes and activities” that can assist in meeting the missions stated in the organization’s constitution.⁹

The first General Conference of UNESCO was held in Paris from 19 November to 10 December 1946. Since this inaugural meeting, the General Conference meets biennially to determine the policies and main lines of work of the Organization and is attended by representatives of Member States, Associate Members, observers, intergovernmental organizations (IGOs) and non-governmental organizations (NGOs).¹⁰ UNESCO has 195 Member States and eight associate members who are allowed to vote in the General Conference.¹¹ Each Member State of the General Conference receives one vote in session, and most decisions also pass with a majority vote unless stipulated by the Rules of Procedure of the General Conference.¹² The General Conference elects a new Director-General every four years who does not hold a vote in the Conference but governs the Secretariat.¹³ The present Director-General of UNESCO, elected in 2009, is Ms. Irina Bokova of Bulgaria.¹⁴ The General Conference is UNESCO’s

¹ “About UN; Structure: System Chart” United Nations. <https://www.un.org/en/aboutun/structure/pdfs/un-system-chart-color-sm.pdf>

² “About Us; The Organization’s History” United Nations Educational, Scientific, and Cultural Organization. <http://www.unesco.org/new/en/unesco/about-us/who-we-are/history/>

³ Ibid

⁴ Ibid

⁵ Ibid

⁶ Ibid

⁷ “About Us: History: Paris Headquarters” United Nations Educational, Scientific, and Cultural Organization. <http://www.unesco.org/new/en/unesco/about-us/who-we-are/history/paris-headquarters/>

⁸ “About Us: Where We Are: Field Offices” United Nations Educational, Scientific and Cultural Organization. <http://www.unesco.org/new/en/bfc/all-offices/>

⁹ Ibid

¹⁰ “About Us: Governing Board” United Nations Educational, Scientific and Cultural Organization. <http://www.unesco.org/new/en/unesco/about-us/who-we-are/governing-bodies/>

¹¹ Ibid

¹² Ibid

¹³ Ibid

¹⁴ “UNESCO at a glance” United Nations Educational, Scientific, and Cultural Organization. Pg. 34 <http://unesdoc.unesco.org/images/0018/001887/188700e.pdf>

primary decision-making body, comprising representatives of all Member States. UNESCO's regular two-year budget is approved by the General Conference and financed by Member States through assessed contributions. The regular budget for 2010 and 2011 was 653 million USD.¹⁵ UNESCO also benefits from substantial extra-budgetary funding to strengthen its programmes, especially in the field, and to increase its outreach activities.¹⁶ Some 350 non-governmental organizations (NGOs) maintain official relations with UNESCO and hundreds more work with the organization on specific projects.

UNESCO currently focuses, in particular, on two global priorities: Africa and Gender Equality.¹⁷ Priority Africa was launched in 1989 in response to the Lagos Plan of Action for the economic and social development of Africa.¹⁸ Gender Equality priority is guided by the Priority Gender Equality Action Plan for 2008-2013.¹⁹ The organization has a number of overarching objectives including but not limited to: attaining quality education for all; mobilizing science knowledge and policy for sustainable development; addressing emerging social and ethical challenges; fostering cultural diversity, intercultural dialogue and a culture of peace; and, building inclusive knowledge societies through information and communication.²⁰ Of these, a few of the most popular topics are protecting world heritage, researching water resources, safe guarding intangible heritage, promoting press freedom, eliminating HIV/AIDs, addressing climate change, responding to post-conflict and post-crisis situations, protecting languages and fostering multilingualism, and empowering youth.²¹ These topics all align with UNESCO's mission as well as the eight Millennium Development Goals established by General Assembly Resolution A/RES/55/2. UNESCO has been very active for the past sixty years and will continue to be so as all its goals will take time and dedication to be met.

In pursuit of fulfilling its mandate, UNESCO has produced many defining documents which have scoped not only the history of the committee but also generated a clear path of work for the future. From 17 October to 21 November 1972, the General Conference of UNESCO met for the Convention Concerning the Protection of the World Cultural and Natural Heritage and in 1976 the world heritage committee was established and the first sites were inscribed on the world heritage list in 1978.²² The Declaration on Race and Racial Prejudice (DRRP) dated 27 November 1978 was adopted to reiterate the sacredness of human rights. Article 1, sub-clause 1 of the DRRP states that "All human beings belong to a single species and are descended from a common stock... They are born equal in dignity and rights and all form an integral part of humanity."²³ In order to reaffirm and expand the Declaration of Race and Racial Prejudice, the Universal Declaration on the Human Genome and Human Rights was adopted in 1998 and later helped lead to the United Nations Declaration on Human Cloning which declares that cloning stands in contradiction to preserving human rights.²⁴ In 1992, the creation of the Memory of the World Programme was put in effect to protect irreplaceable library and archive collections and, as of 1997, includes sound, film and television archives.²⁵ The most recent landmark document of UNESCO was established in 2001 when the committee adopted the Universal Declaration on Cultural Diversity, clearly stating the purpose of the General Conference to be "Committed to the full implementation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights..." This document also reaffirmed that all individuals have equal human dignity and human rights as stated in the Constitution.²⁷ From human rights to cultural diversity, UNESCO's range of adopted documents all echo the beliefs expressed by the founders of the constitution.

¹⁵ Ibid, Pg. 32

¹⁶ Ibid, Pg. 32

¹⁷ Ibid, Pg. 4

¹⁸ "Africa: Priority Africa" UNESCO. <http://www.unesco.org/new/en/africa/priority-africa/>

¹⁹ "Themes; Gender Equality" UNESCO <http://www.unesco.org/new/en/unesco/themes/gender-equality/>

²⁰ "UNESCO at a glance" United Nations Educational, Scientific, and Cultural Organization. Pg. 4
<http://unesdoc.unesco.org/images/0018/001887/188700e.pdf>

²¹ Ibid, Pg. 4

²² Ibid, Pg. 37

²³ "Legal Instruments; Declaration on Race and Racial Prejudice" United Nations Educational, Scientific and Cultural Organization. 27 November 1978 http://portal.unesco.org/en/ev.php-URL_ID=13161&URL_DO=DO_TOPIC&URL_SECTION=201.html

²⁴ "UNESCO at a glance" United Nations Educational, Scientific and Cultural Organization. Pg. 37
<http://unesdoc.unesco.org/images/0018/001887/188700e.pdf>

²⁵ Ibid, Pg. 37

²⁶ Ibid, Pg. 37

²⁷ Ibid, Pg. 37

The current 195 Member States of the United Nations Educational, Scientific, and Cultural Organization include²⁸:

ALGERIA, ANTIGUA AND BARBUDA, ARGENTINA, AZERBAIJAN, BAHRAIN, BANGLADESH, BOTSWANA, BRAZIL, CAMEROON, CANADA, CENTRAL AFRICAN REPUBLIC, CHILE, CHINA, COLOMBIA, COMOROS, CONGO, CUBA, CZECH REPUBLIC, DEMOCRATIC PEOPLE'S REPUBLIC OF KOREA, DEMOCRATIC REPUBLIC OF THE CONGO, DJIBOUTI, DOMINICAN REPUBLIC, ECUADOR, EGYPT, FRANCE, GABON, GEORGIA, GERMANY, GREECE, GUATEMALA, HAITI, INDIA, INDONESIA, IRAN, IRAQ, IRELAND, ISRAEL, ITALY, JAPAN, JORDAN, KAZAKHSTAN, KUWAIT, KYRGYZSTAN, LEBANON, LESOTHO, LYBIA, LITHUANIA, MALAYSIA, MAURITANIA, MEXICO, MONGOLIA, MOROCCO, MOZAMBIQUE, MYANMAR, NIGERIA, OMAN, PAKISTAN, PALESTINE, PERU, POLAND, PORTUGAL, QATAR, REPUBLIC OF KOREA, ROMANIA, RUSSIAN FEDERATION, SAUDI ARABIA, SENEGAL, SERBIA, SLOVAKIA, SOUTH AFRICA, SPAIN, SRI LANKA, SUDAN, TAJIKISTAN, THAILAND, TOGO, TUNISIA, TURKEY, TURKMENISTAN, UKRAINE, UNITED ARAB EMIRATES, UNITED KINGDOM OF GREAT BRITIAN AND NORTHERN IRELAND, UNITED STATES OF AMERICA, URUGUAY, VENEZUELA, YEMEN.

The current eight Associate Members of UNESCO are²⁹:

ARUBA, BRITISH VIRGIN ISLANDS, CAYMAN ISLANDS, CURAÇAO, FAROES, MACAO (CHINA), SAINT MAARTEN, TOKELAU.

²⁸ “UNESCO.int for Member States and their National Commissions; Member States; Countries” United National Educational, Scientific and Cultural Organization. <http://www.unesco.org/new/en/member-states/countries/>

²⁹ Ibid.

Topic I: Assessing the Impact of Globalization on Indigenous Populations: Promoting National Sustainable Development without Violating Cultural Values

“Indigenous peoples represent some 370 million people, living in almost ninety countries. They are custodians to a great wealth of languages and traditions. They hold unique experience in marrying sustainably cultural and biological diversity. They have access to deep wells of knowledge and creativity. Indigenous peoples face also the sharpest edges of change – from poverty and social injustice, from discrimination and marginalisation. This cannot stand....In a world changing quickly, media and communication are essential tools for education, for sharing knowledge and information. They are vital means for voicing experiences and opinions, along with visions and aspirations. This power can be transformational for peoples suffering from isolation and discrimination.”³⁰

Irina Bokova

Director General of the United Nations Educational, Scientific and Cultural Organization (UNESCO)

Introduction

The United Nations Permanent Forum on Indigenous Issues (UNPFII), an advisory body to the Economic and Social Council (ECOSOC) mandated to discuss indigenous issues related to economic and social development, culture, the environment, education, health and human rights, estimates that there are more than 370 million indigenous people spread across 70 countries worldwide. These 370 million indigenous people amount to about less than 6% of humanity, occupy about 20% of the earth's territory, and represent over 5,000 languages and culture. Indigenous cultures live within every region of the world ranging in climates from Arctic cold to Amazon heat. Although such a small portion of the population, these indigenous populations practice unique traditions, and retain their own social, cultural, economic and political characteristics distinct from those of the dominant societies in which they live. As a body, The United Nations Educational, Scientific, and Cultural Organization (UNESCO) is dedicated to the preservation of these unique cultures. The rich traditions and unique societies and economies are not only part of the culture of the respective community but work to remind us of the diverse needs and backgrounds of the global society as a whole.

Today, in an ever changing society, many of these groups/communities of indigenous people face the reality that without rapid action, these native communities may be wiped out, taking with them vast knowledge, rich culture and traditions, as well as any hope of preserving the natural world for future generations.

Globalization, as a major contributor to the current changing society, has caused population growth coupled with mass production of innovative technology allowing for Member States to begin to generate sustainable development. Along with this new development comes expansion of urban areas which causes encroachment on the land and homes of indigenous cultures. Urban development and globalization also puts a strain on the natural resources and the environment which is essential to the lives and traditions of indigenous cultures.

Alongside of the presence of a changing society we have seen major changes in the global economy and globalization. Over the course of the past 67 years of the United Nations (UN), indigenous peoples have had their rights acknowledged and asserted with documents such as but not limited to the Universal Declaration on Human Rights (UDHR), the International Covenant on Economic, Social and Cultural Rights, the International Covenant on Civil and Political Rights, the Vienna Programme of Action, Convention No. 169 and most recently the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Yet, there remains continuing challenges of these groups as they remain on the fringes of society, in isolated rural communities and marginalized urban settings, often deprived of basic human rights, live without sufficient access to information and communication technologies (ICTs) and are often suffering from poverty.

³⁰ “Message from Ms. Irina Bokova, Director-General of UNESCO on the occasion of the International Day of the World's Indigenous People” United National Educational, Scientific and Cultural Organization. 9 August 2012
http://portal.unesco.org/geography/en/ev.php-URL_ID=15841&URL_DO=DO_TOPIC&URL_SECTION=201.html

Actions of the United Nations

The United Nations was founded on the principles “to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and of nations large and small...”³¹ The UN system has demonstrated growth in the sense of bodies for the protection of rights of the indigenous in reference to these founding principles. Three prominent bodies established to directly work toward the establishment and preservation of the rights of indigenous people include the previously mentioned UNPFII, the Expert Mechanism on the Rights of Indigenous Peoples (EMRIP) established by the Human Rights Council (HRC) in 2007 under Resolution 6/36 as a subsidiary body of the council and the Special Rapporteur of the Rights of Indigenous Peoples created in 2001.^{32 33}

Notably, one of the most important documents to be adopted by the UN body recognizing the rights of all individuals is the UDHR. The UDHR was adopted by the UN General Assembly (GA) on 10 December 1948.³⁴ Article 2 of the UDHR acknowledges that “Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.”³⁵ The declaration also states that no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.”³⁶ The importance of this document lies in that it is the premier document drafted within the international community for human rights and is ratified by many Member States. The UDHR was the direct result of the Second World War and asserts and acknowledges rights for each individual including that of indigenous peoples.

Following the UDHR, indigenous issues received scant attention from the international community until the last three decades of the twentieth century with the exception of Convention No. 169.³⁷ Convention No. 169 of the International Labor Organization (ILO) also known as the Indigenous and Tribal Peoples Convention (1989), stipulates that governments shall have the responsibility for developing coordinated and systematic action to protect the rights of indigenous and tribal peoples (Article 3) and ensure that appropriate mechanisms and means are available (Article 33). Convention No. 169 helps create dialogue between governments and indigenous and tribal peoples and has been used as a tool for development processes, as well as conflict prevention and resolution.³⁸ Currently, Convention 169 is ratified by 22 countries including Argentina, Bolivia, Brazil, Central African Republic, Chile, Colombia, Costa Rica, Denmark, Dominica, Ecuador, Fiji, Guatemala, Honduras, Mexico, Nepal, Netherlands, Nicaragua, Norway, Paraguay, Peru, Spain and Venezuela; the last to ratify the agreement was the Central African Republic on 30 August 2010.³⁹

After decades of little or no attention from the international community, indigenous peoples are increasingly making their voices heard and with the adoption of the United Nations Declaration on the Rights of Indigenous Peoples on 13 September 2007 by the GA the rights of the indigenous are not only being heard but seen.⁴⁰ Arguably the most crucial UN document for the rights of the indigenous, the UNDRIP affirms in Article 1 that “Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms

³¹ *Charter of the United Nations*; Preamble. United Nations. <http://www.un.org/en/documents/charter/preamble.shtml>

³² United Nations Human Rights, Office of the High Commissioner for Human Rights; The Expert Mechanism on the Rights of Indigenous Peoples <http://www.ohchr.org/EN/Issues/IPeoples/EMRIP/Pages/EMRIPIndex.aspx>

³³ United Nations Human Rights, Office of the High Commissioner for Human Rights; Special Rapporteur on the rights of indigenous peoples <http://www.ohchr.org/EN/Issues/IPeoples/SRIIndigenousPeoples/Pages/SRIPeoplesIndex.aspx>

³⁴ “The Universal Declaration of Human Rights: History” The United Nations. <http://www.un.org/en/documents/udhr/history.shtml>

³⁵ *Universal Declaration of Human Rights* United Nations. <http://www.un.org/en/documents/udhr/>

³⁶ *Ibid*

³⁷ Department of Economic and Social Affairs, Division for Social Policy and Development, Secretariat of the Permanent Forum on Indigenous Issues, ST/ESA/328; *State of the World's Indigenous Peoples*, 2009, Pg. 13 http://www.un.org/esa/socdev/unpfii/documents/SOWIP_web.pdf

³⁸ C169 Indigenous and Tribal Peoples Convention, International Labor Organization. 1989 http://www.ilo.org/wcmsp5/groups/public/---ed_norm/---normes/documents/publication/wcms_100897.pdf

³⁹ Ratification of C169—Indigenous Tribal Peoples Convention, International Labor Organization 1989 (No. 169) http://www.ilo.org/dyn/normlex/en/f?p=1000:11300:0::NO:11300:P11300_INSTRUMENT_ID:312314

⁴⁰ Department of Economic and Social Affairs (DESA)- Economic and Social Council (ECOSOC); United Nations Permanent Forum on Indigenous Issues; Declaration on the Rights of Indigenous People <http://social.un.org/index/IndigenousPeoples/DeclarationontheRightsofIndigenousPeoples.aspx>

as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights and international human rights law.”⁴¹ Furthermore, the UNDRIP asserts the following rights including but not limited to indigenous populations are free and equal to all other individuals (Article 2), have the right to self-determination (Article 3), have the right to a nationality (Article 6), the right to life, physical and mental integrity, liberty, and security of person (Article 7), and have the right not to be subjected to forced assimilation or destruction of their culture (Article 8). The UNDRIP of 2007 can be traced back to the UDHR, however where the two differentiate is that the UDHR stresses the rights of individuals whereas the UNDRIP concentrates on the protection of the group/community of indigenous peoples. The Declaration although not binding is an important step for the indigenous as it is the premier document asserting their rights among the international community and will hopefully in many respects be ratified within the Member States that they exist. It is important as well to note that the passing of this document was not in any way, shape, or form to create “new” Member States but however to preserve their inherited ways of life, change those traditions as they see necessary and to make their cultures flourish as mentioned in Article 5.⁴² With the adoption of this document, it is safe to say that indigenous issues have never been more prominent within the UN system and the document has the potential to become extremely influential and as a primary example since 16 July 2009, it has been ratified by 20 countries including Bolivia who has adopted it as national law and is already referred to and used within the courts of law.^{43 44} The potential of this document however, can only be realized if indigenous peoples, states, civil society and the UN system make use of the declaration and make it a living and breathing document that has real relevance for indigenous peoples across the world.⁴⁵

On behalf of the indigenous people, the UN has generated a framework which includes the International Decade of the World’s Indigenous People (1995-2004) which then inspired a second international decade with a theme for action and dignity (2005-2015). In accordance with the International Decade of the World’s Indigenous People, the creation of the International Day of the World’s Indigenous People was created and is celebrated every year on August 9th.⁴⁶ The rights of indigenous people have further been protected by the International Covenant on Economic, Social and Cultural Rights (1966), International Covenant on Civil and Political Rights (1966), and the Vienna Declaration and Programme of Action (1993). These resolutions continue to act as a foundation for further resolutions to protect the rights and customs of indigenous people as their land and resources continue to be threatened by rapid globalization.

The works of the UN thus far are major accomplishments in regards to indigenous cultures. The indigenous population is a vulnerable society that faces major challenges in this world as globalization continues to ensue. This is not to mean that the work is miniscule but more so that the expansion and importance of these populations’ rights need to continuously be acknowledged as they face the loss of their values, degradation of their land, etc.

The Importance of Identification in Preservation

One of the most widely used working definition of indigenous peoples, proposed by the José R. Martínez Cobo’s Study on the Problem of Discrimination against Indigenous Population of the UN Working Group on Indigenous Populations, argues that indigenous populations are “...those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing in those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their

⁴¹ *United Nations Declaration on the Rights of Indigenous Peoples*. The United Nations.

http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

⁴² Audiovisual Library of International Law; United Nations Declaration on the Rights of Indigenous Peoples, New York, 13 September 2007; Wiessner, Siegfried http://untreaty.un.org/cod/avl/ha/ga_61-295/ga_61-295.html

⁴³ Ibid

⁴⁴ Department of Economic and Social Affairs, Division for Social Policy and Development, Secretariat of the Permanent Forum on Indigenous Issues, ST/ESA/328; *State of the World’s Indigenous Peoples*, 2009, Pg. 18 http://www.un.org/esa/socdev/unpfii/documents/SOWIP_web.pdf

⁴⁵ Ibid

⁴⁶ Department of Economic and Social Affairs (DESA)- Economic and Social Council (ECOSOC); United Nations Permanent Forum on Indigenous Issues; Indigenous People; Second International Decade of the World’s Indigenous People <http://social.un.org/index/IndigenousPeoples/SecondDecade.aspx>

ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems."⁴⁷

The term "indigenous" is not defined but rather has prevailed as a common understanding for many years. According to the UN, the best approach to indigenous populations is not in defining indigenous individuals or groups but rather in identifying them.⁴⁸ As of yet, an official definition of "indigenous" has not been adopted by any UN body and instead a modern understanding of this term is based on: Self-identification, historical continuity with pre-colonial and/or pre-settler societies; strong link to territories and surrounding natural resources; distinct social economic or political systems; distinct language, culture and beliefs; form non-dominant groups of society; and resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.⁴⁹

Few Member States use loosely defined terms to describe the indigenous including tribes, first peoples/nations, aboriginals, or ethnic groups. Other Member States define these cultures using occupational and geographical terminology such as that of hunter-gatherers, nomads, peasants, hill people, etc., and for all practical purposes the terms are used interchangeably with "indigenous peoples." The importance of defining these vulnerable and unique populations is very important equally in the context of globalization as without a clear understanding of groups it can cause for discrimination. As seen in Canada, peoples deemed to be indigenous or often termed as aboriginals but even that can be misleading as the term within their border is intricate and complex.⁵⁰ Indigenous Peoples in Canada for example can be named Inuit or Métis or further divided into Status, Non-Status and Treaty Indians.⁵¹ Regardless of the fact that the indigenous are named in the Constitution Act of 1982 and the Canadian Charter of Rights and Freedom, there is still many troubles with the Member State and that of the Indigenous, leaving them in a fragile position.⁵² All of this however, leads back to the identification of who is and who is not deemed indigenous per their terms and who is entitled to living on reserves and who is not.⁵³

As globalization continues to ensue in the international community it is imperative that we define/understand these populations as they are crucial to the makeup of the earth.

Impacts of Globalization

Although globalization encompasses many facets in today's world, of the most imperative to the indigenous are the effects it has on sustainable development and the environment as well as the impact it implicates on cultural values.

Indigenous peoples share a spiritual, cultural, social and economic relationship with their traditional lands, and their customary laws, customs and practices reflect both an attachment to land and a responsibility for preserving traditional lands for use by future generations.⁵⁴ Of the many impacts globalization has posed on sustainable development, it has created a critical issue for indigenous peoples in their access to as well as protection and preservation of their lands and territories and the natural resources pertaining to these lands.⁵⁵

⁴⁷ Department of Economic and Social Affairs, Division for Social Policy and Development, Secretariat of the Permanent Forum on Indigenous Issues, ST/ESA/328; *State of the World's Indigenous Peoples*, 2009, Pg. 15

http://www.un.org/esa/socdev/unpfii/documents/SOWIP_web.pdf

⁴⁸ United Nations Permanent Forum on Indigenous Issues: Indigenous Peoples, Indigenous Voices; Factsheet

http://www.un.org/esa/socdev/unpfii/documents/5session_factsheet1.pdf

⁴⁹ United Nations Regional Information Centre for Western Europe; Individual v. Collective Rights

<http://www.unric.org/en/indigenous-people/27309-individual-vs-collective-rights>

⁵⁰ United Nations Regional Information Centre for Western Europe; Indigenous Peoples in Canada

<http://www.unric.org/en/indigenous-people/27310-indigenous-peoples-in-canada>

⁵¹ Ibid

⁵² Ibid

⁵³ Ibid

⁵⁴ Department of Economic and Social Affairs, Division for Social Policy and Development, Secretariat of the Permanent Forum on Indigenous Issues, ST/ESA/328; *State of the World's Indigenous Peoples*, 2009, Pg. 95

http://www.un.org/esa/socdev/unpfii/documents/SOWIP_web.pdf

⁵⁵ Ibid, Pg. 95

Dispossession of traditional lands and territories has occurred for centuries, first as a result of the intrusion of colonial systems and the ever-growing search for rich agricultural areas and natural wealth; today as a result of development policies and globalization.⁵⁶ Today, only a few countries recognize indigenous peoples' land rights, but even within these Member States, land titling and demarcation procedures have often not been completed, suffer delays or are shelved because of changes in political leadership and policies.⁵⁷ On the other hand, however, natural resources are usually restricted, especially when it comes to sub-soil resources.⁵⁸ Furthermore, even where indigenous peoples have legal right to their lands, these lands are often leased out by the state as mining or logging concessions without consultation of indigenous peoples, let alone their free and prior informed consent.⁵⁹

The interconnectedness that is a direct correlation to globalization has as well promoted economic policies within international agencies and triggered free-trade agreements which in some instances have resulted in a proliferation of large-scale development projects on indigenous lands and territories.⁶⁰ Such projects have included large-scale exploitation of natural resources, establishment of industrial plants, tourist developments and the construction of ports, transportation networks, multipurpose dams, military bases or toxic waste dumps.⁶¹ The cost to pay for the indigenous with these projects include loss of traditional territories and land, eviction, migration and eventual resettlement, depletion of resources necessary for physical and cultural survival, destruction and pollution of the traditional environment, social and community disorganization, long-term negative health and nutritional impacts as well as, in some cases, harassment and violence.⁶²

Additionally, forced evictions and the dispossession of lands have placated severe impacts on indigenous women as they have seen an increase in their workloads as they must walk long distances to find alternative sources of water or fuel wood, or are driven out of income-earning productive activities and into a situation of economic dependence on men.⁶³ Further, as the indigenous try to maintain to their natural land they have often suffered physical abuse, imprisonment, torture and even death when trying to assert their rights.⁶⁴

The bond between nature and the culture of indigenous peoples is manifested in traditional knowledge, which forms the basis of their spiritual growth and reflects their intimate connection with the land. Until recently, conservation policies and practices failed to fully understand and appreciate the rights and roles of indigenous peoples in the management, use and conservation of biodiversity. Today, however, indigenous peoples' traditional knowledge and practices, which were formerly undervalued and ignored, are considered important and necessary contributions to the conservation of biodiversity.⁶⁵ Yet this knowledge is under severe threat of being eroded, lost or misappropriated. Dispossession or forced removal from traditional lands and sacred sites has eroded the relationship between indigenous peoples and their environment.⁶⁶ Without access to their land and natural resources, people can no longer carry out their cultural activities or use and develop their traditional knowledge.⁶⁷ When forced to migrate and resettle in new environments, indigenous peoples find that their traditional knowledge and practices have to be adapted to new and often difficult circumstances. This has put the cultural diversity and traditional knowledge of indigenous peoples under tremendous pressure.⁶⁸

Lastly, according to the United Nations Intergovernmental Panel on Climate Change (IPCC), there is unequivocal evidence that the Earth's climate is warming and that this is most likely due to human-induced greenhouse gas

⁵⁶ Ibid, Pg. 98

⁵⁷ Ibid, Pg. 98

⁵⁸ Ibid, Pg. 98

⁵⁹ Ibid, Pg. 98-99

⁶⁰ Ibid, Pg. 99

⁶¹ Ibid, Pg. 99

⁶² Ibid, Pg. 99

⁶³ Ibid, Pg. 104

⁶⁴ Ibid, Pg. 104

⁶⁵ Ibid, Pg. 104

⁶⁶ Ibid, Pg. 104

⁶⁷ Ibid, Pg. 104-105

⁶⁸ Ibid, Pg. 104-105

emissions (GHG).⁶⁹ Since the mid-nineteenth century, annual global temperatures have increased by approximately 0.74 per cent and are predicted to rise further.⁷⁰ The indigenous as mentioned previously often times live on the fringes of society so climate change can potentially sever populations. The impact of these changes in temperature can include but not limit diminishing polar sea ice and rising sea levels threatening low-lying coastal areas including that of many small islands in the Pacific, create greater exposure to natural disaster such as floods and to frequent and intense extreme weather events, degradation of wetlands due to changing freeze-thaw cycles, glacial melts in high-altitude regions and subsequent inundations of valleys and hill areas, increased fires in tropical rainforests, and changes in precipitation and desertification.⁷¹ Indigenous people are the most at risk from the consequences of climate change because of their dependence upon and close relationship with the environment and its resources.⁷²

In the context of globalization, at the international level, indigenous peoples' voices are still often marginalized, and vital indigenous interests not taken into consideration at the moment of formulating policies. But it is at the national and local levels that indigenous peoples face the most overwhelming challenges in protecting their environmental rights from structural discrimination, corporate interests, globalization, etc., and in adapting their livelihoods to climate changes.

Case Study

The Mayans of Central America, an estimated population of 5 million, are an indigenous population that has through their history as well as that of western civilization seen much change due to globalization.⁷³

Mayan history dates back to the ancient Olmec civilization of southern Veracruz in Mexico and their previous physical 'boundaries' spanned the countries of modern-day Guatemala, Belize, the western portions of Honduras and El Salvador as well as five Mexican states of Yucatán, Quintana Roo, Tabasco and Chiapas.⁷⁴ The ancient Maya developed an agriculture-based society supplemented with wild game and fish caught in rivers, lakes and oceans.⁷⁵ Ancient Maya cities as well were densely populated and highly known for their far-reaching production, trade networks, temples and religious centres, and accomplishments in writing, mathematics and astronomy.⁷⁶

During the contemporary era, the Mayan civilization experienced a prolonged hiatus when the Spanish arrived in Latin America and the civilization saw a very rapid decline.⁷⁷ Through this time, dispossession of lands occurred and many Mayans were used as forced labor in the cocoa and indigo plantations.⁷⁸ The Spanish conquest and its aftermath often times is referred to as the first and second holocaust in the Mayan community and through fear of losing their society as a whole have had to assimilate partly the cultural and religious influences that surrounded and still today surround them.⁷⁹

In 1821, Guatemala gained independence from the Spanish however continued to be a State ruled by a series of military dictators aligned with the landed oligarchy.⁸⁰ In 1944, however, the State saw a change in government as it was civilian run and proposed a platform of ambitious land reforms which then soon led to conflict and in June 1954, the Member State experienced a coup d'état in June of that year and installed a right-wing military dictator.⁸¹ For the following next 40 years Guatemala would be plunged into political violence.⁸²

⁶⁹ Ibid, Pg. 106

⁷⁰ Ibid, Pg. 106

⁷¹ Ibid, Pg. 106-107

⁷² Ibid, Pg. 107

⁷³ Minority Rights Group International, *World Directory of Minorities and Indigenous Peoples - Guatemala : Maya*, July 2008
<http://www.unhcr.org/refworld/country,,MRGI,,GTM,,49749d163c.0.html>

⁷⁴ Ibid

⁷⁵ Ibid

⁷⁶ Ibid

⁷⁷ Ibid

⁷⁸ Ibid

⁷⁹ Ibid

⁸⁰ Ibid

⁸¹ Ibid

⁸² Ibid

Fast-forward to the 1960s and 1970s, the Mayans were often seen as enemies of the State as they were known to previously align themselves with the leftist guerilla movements and across the nation saw the rise of social movements in Guatemala demanding land and fair wages in the Mayan highlands and the large farms of the south coast.⁸³ “Dirty war” tactics soon ensued throughout the country and so during this time, to protect the waves of massacres through Guatemala, a group of Mayan leaders occupied the Spanish embassy in Guatemala City in 1981.⁸⁴ Despite pleas to end violence, the embassy was raided and chaos soon followed, fire broke out and killed 36 people.⁸⁵

The response to this by the state was a counter-insurgency causing almost 200,000 deaths, created over 200,000 refugees in Mexico and a million internally displaced within Guatemala. These actions then were subsequently defined as genocide by the UN. As well during this time, Rigoberta Menchu, an indigenous woman who was also the daughter and sister to two people who died during the fire at the Spanish embassy, escaped Guatemala to Mexico. During her time in Mexico, she dedicated the story of her life to a trusted translator who later helped publish the book *I, Rigoberta Menchu*. The book later on helped the plight of the indigenous people in Guatemala become global news and in 1992 she won the Nobel Peace Prize in recognition of her work in bringing these struggles to the forefront of the international community.

The civilian population continued to create a state with less formal discrimination but the de facto discrimination continued to exclude the Mayan community from the legal, political, economic and social systems of Guatemala.⁸⁶ It was only in Article 66 of the 1985 Constitution that the existence of the Mayan group was recognized and the state respected their rights to use indigenous languages, traditional dress, customs and forms of social organization.⁸⁷ However, regardless of the article being placed in the constitution it was not necessarily been enacted leaving the Mayans unable to organize politically.⁸⁸ There was a short period of hope this would change with the possible ratifying of the ILO Convention No. 169 but the process to that ended in 1993 and the Mayan culture continued to be denigrated by the national political elite.⁸⁹

Most recently, there still remain tensions between the Mayans and the Guatemalans. Between the years of 2002 and 2003 there was once again an increase in death threats and abductions against human and indigenous rights leaders most notably those who were active in working to bring government and military officers to trial over civil war-related atrocities such as the massacre at the Spanish embassy.⁹⁰ Not only is there political tension but as well within the Guatemalan society, Mayans have endured poor social and economic rights. They remain to be a community that has seen little to no concrete change following the end of the 36-year civil war.⁹¹

Indigenous Guatemalans continue to have a number of grievances including protection, redistribution and access to land, an improved wages and working conditions.⁹² Other continuing issues include the lack of constitutional support for indigenous civil rights and status, the location and identification of indigenous person disappeared or dead since the internal armed conflict, the prosecution of war crimes and human rights abuses committed during the civil war, the right to teach, publish and deal with the government in indigenous languages, less discriminatory police services, greater political rights in their own communities, access to justice including the right to administer indigenous justice and greater participation in central state decision-making.⁹³

As mentioned previously, the main issues surrounding the indigenous populations in most Member States not only lies in the recognition of their people but more so the rights surrounding them in the context of policy and decision making which is crucial in this changing society. Globalization is going to continue whether or not the Mayans are recognized however the loss of such a civilization would be detrimental to the earth in so many ways so it is

⁸³ Ibid

⁸⁴ Ibid

⁸⁵ Ibid

⁸⁶ Ibid

⁸⁷ Ibid

⁸⁸ Ibid

⁸⁹ Ibid

⁹⁰ Ibid

⁹¹ Ibid

⁹² Ibid

⁹³ Ibid

imperative to this body that work continue to be done to ensure that a loss of knowledge, language, culture, etc. does not occur.

Conclusion

Highlighting the Millennium Report, “the central challenge we face today is to ensure that globalization becomes a positive force for all the world’s people, instead of leaving billions of them behind in squalor.”⁹⁴

As depicted previously, the work of the UN thus far for this vulnerable population is not unnoticed but however not enough and it is important to note that as an international body that many decisions made at the international level are not always respected or implemented and that at the national level indigenous peoples’ voices are all too often marginalized, if heard at all.⁹⁵ The rights of the indigenous are continuously being outlined and drawn but the true mission at hand is no longer truly in just that but as well realizing how globalization plays an important role in their livelihood and the survival of their culture.

Indigenous peoples are determined to preserve, develop and transmit to the world and the future generations their insights of the world, and to cooperate in the worldwide production of media outputs, so crucial today for the preservation of all cultural identities. Thus looking ahead, on 21 December 2010, The GA decided through its resolution A/RES/65/198 to organize a high-level plenary meeting to be known as the World Conference on Indigenous Peoples (2014).⁹⁶ The main objective of the World Conference will be to share perspectives and best practices on the realization of the rights of indigenous peoples and to pursue the objectives of the UNDRIP.⁹⁷

Committee Directive

As delegates begin to explore this topic, research should be directed towards the rights of the indigenous and the impacts globalization have placated on these societies. Delegates can find these initiatives in a myriad of organizations such as but not limited to the ones detailed in this topic as well as in other UN bodies. For example, the World Health Organization (WHO), the United Nations Environment Programme (UNEP) and the World Food Programme (WFP) can be extremely helpful organizations in your research and will have countless information not only on the indigenous but how globalization has impacted their society in many different facets.

After the initial research is completed, delegates should then embark on solutions to the topic at hand. The following questions should be considered: On a national level, has your Member State signed or ratified any of the documents detailed in the herein? If so what concessions have occurred for the indigenous? On a regional level, has your region been affected by globalization? If so, how does this affect the indigenous?

Each of these questions is pivotal to the committee and deserves equal attention and consideration while writing your State’s position paper as well as writing draft resolution(s) to ultimately become a resolution during the duration of the conference.

Delegates should not explore deeply into the financial implications of globalization but rather the affect it has placated on the vulnerable population at hand. Delegates should be focused on instrumental methods that have worked in the past or in current time and either reinforce, reinstate, or reform these initiatives rather than create a new program. A new program/ conference/ agreement shall only be used if said initiative is explicitly focused on new and innovative ways to reform and innovate current or previous practices.

⁹⁴ ‘We the People’: The Role of the United Nations in the 21st Century; Kofi A. Annan, Secretary-General of the United Nations, 2000; Pg. 6 <http://www.un.org/millennium/sg/report/ch0.pdf>

⁹⁵ Department of Economic and Social Affairs, Division for Social Policy and Development, Secretariat of the Permanent Forum on Indigenous Issues, ST/ESA/328; *State of the World’s Indigenous Peoples*, 2009, Pg. 119
http://www.un.org/esa/socdev/unpfii/documents/SOWIP_web.pdf

⁹⁶ Department of Economic and Social Affairs (DESA)—Economic and Social Council (ECOSOC); United Nations Permanent Forum on Indigenous Issues; World Conference on Indigenous Peoples
<http://social.un.org/index/IndigenousPeoples/WorldConference.aspx>

⁹⁷ Ibid

Topic II: Achieving Sustainable Development and Growth through Gender Equality

"I consider gender equality to be one of the most important goals, both political and humanistic, of our times. I am strongly motivated to make UNESCO invest more efforts in attaining this objective."

- Director General, United Nations Educational, Scientific, and Cultural Organization - Irina Bokova,

Introduction

Following World War II and the establishment of the United Nations The Commission on Human Rights, made up of 18 members, met and produced the Universal Declaration of Human Rights. The General Assembly Plenary in its second session in 1948 adopted the declaration without dissent (eight Member States did abstain) formally stating for the first time that everyone has the right to life, liberty, and security without distinction related to race, religion or sex.⁹⁸ This monumental document to this day serves as the basic argument for gender equality. Although most Member States have formally ratified this document, many still do not adhere to the declarations within and continue to discriminate against women, some in spite of their own economies.

Almost 50 years later, the 1992 Rio Earth Summit recalled the United Nations Declaration of Human Rights and acknowledged the need to focus on sustainable development and the role of gender equality. The resolution of the Earth Summit produced the historical document known as Agenda 21, which highlights the importance of gender equality in the quest for global sustainable growth and development.⁹⁹ Chapter 24 of Agenda 21 titled the 'Global Action for Women Towards Sustainable and Equitable Development' was one of the first direct references to the involvement of women in sustainable development and is the also the only section of Agenda 21 which has yet to be ratified.¹⁰⁰ Prior to 1992 women had been mentioned within the context of war and violence through the Geneva Convention Relative to the Protection of Civilian Persons in Time of War which established that women should be protected against assault, rape, and involuntary sexual slavery in times of war¹⁰¹ as well as the Protocol Additional to the Geneva Conventions relating to the Protection of Victims of Non-International Armed Conflicts as adopted in Geneva in 1977.¹⁰² These resolutions are important to note in the plight for gender equality as a whole but it is also important to understand that until 1992 the equality of women was not considered a global obstacle toward the achievement of sustainable development.

The United Nations Educational, Scientific, and Cultural Organization (UNESCO) has been dedicated to promoting gender equality and the empowerment of women since its establishment in 1945. Throughout the 1980's and 1990's UNESCO has worked toward a 'Gender and Development' approach to resolutions with an emphasis on the neutral term 'gender', done with the intention to focus programs and initiatives on the relations between men and women as well as the disparities in opportunities and access to resources.¹⁰³ In 2007 UNESCO committed itself, as an organization, to adhere to these priorities and ensure that programs and initiatives developed between 2008 and 2013 objectify the agenda priority of the worldwide empowerment of women.¹⁰⁴ This was exemplified by the Priority Gender Equality Action Plan for 2008-2013 which is the guiding document of the Division for Gender Equality. The Division for Gender Equality was established as a focal point for gender equality within UNESCO and works towards helping women become active members within their respective societies.¹⁰⁵ UNESCO works through the

⁹⁸ *The Universal Declaration of Human Rights.* The United Nations. <http://www.un.org/en/documents/udhr/index.shtml>

⁹⁹ Monique Essed Fernandes, Eleanor Blomstrom. 'Gender Equality and Sustainable Development'. UN Chronicle. <http://www.un.org/wcm/content/site/chronicle/home/archive/issues2012/thefuturewewant/genderequalityandsustainabledevelopment>.

¹⁰⁰ Ibid.

¹⁰¹ Geneva Convention Relative to the Protection of Civilian Persons in Time of War 1950. The United Nations. <http://www1.umn.edu/humanrts/instrree/y4gcpcp.htm>

¹⁰² Protocol Additional to the Geneva Conventions Re. Protection of Victims of Non-International Armed Conflicts. The United Nations. <http://treaties.un.org/doc/Publication/UNTS/Volume%201125/volume-1125-I-17513-English.pdf>

¹⁰³ "Gender Equality: The Division." United Nations Educational, Scientific, and Cultural Organization. <http://www.unesco.org/new/en/unesco/themes/gender-equality/about-us/introduction/>

¹⁰⁴ "World Water Assessment Programme: Gender Equality." United Nations Educational, Scientific, and Cultural Organization. <http://www.unesco.org/new/en/natural-sciences/environment/water/wwap/facts-and-figures/gender-equality/>

¹⁰⁵ "Gender Equality: Capacity Development." United Nations Educational, Scientific, and Cultural Organization. <http://www.unesco.org/new/en/unesco/themes/gender-equality/capacity-development/>

Division of Gender Equality to integrate gender equality and women's empowerment within the overarching agenda themes of education, science and culture. These three pillars of the UNESCO mandate of course commonly replicated as key components to sustainable development and growth.

Gender Equality and the Political Process

In 1952 The General Assembly Plenary adopted the Convention on the Political Rights of Women declaring that women were entitled to the same suffrage and public service rights as a man, referencing the Universal Declaration of Human Rights.¹⁰⁶ Although many Member States ratified this document many still do not allow equal rights as a body, UNESCO still strives for full adoption and recognition of women as equal members of society within all Member States.¹⁰⁷ As of 2008 women are the heads of state for 7 Member States, 13 heads of governments and 145 Member States have women who hold a political office.¹⁰⁸ This is encouraging from a forward progress standpoint however women are still far from equal status of men within the political process. Women currently occupy and average of only 18 percent of political positions with the world with percentages per region vary greatly; the Nordic region having 41.4 percent of political offices held by women however the Middle East and Arabic Region having only 9.6 percent of political office held by women.¹⁰⁹ Some Member States completely disregard the Convention on the Political Rights of Women and do not allow women the right to vote. Most of these Member States are within the Arab region and are a major inhibitor in the percentage of women involved in the political process. Brunei, Lebanon, and Saudi Arabia currently do not allow women to vote within elections or have heavy restrictions skewing the percentage of women who are allowed to vote drastically.¹¹⁰

If gender is not represented equally or at least given the opportunity to be equally represented in the political process then we cannot expect to account for the needs of families when developing policy towards sustainable development. The empowerment of women is a personal choice of an individual however if political frameworks and agendas prevent women from taking control of their own decisions for the betterment of their environment then it is no longer a personal choice and becomes the responsibility of a united body to aid in the empowerment of those women.¹¹¹ Women live within areas affected by climate change and are directly impacted with the environmental effects climate change has on the land and resources in the area. Women uniquely understand the pain from certain inhumane cultural practices such as female genital mutilation.¹¹² In 2002, the United Nations General Assembly Special Session on Children officially recognized female genital mutilation as a violation of human rights and a goal was set to end female genital mutilation as a practice.¹¹³ Practiced mostly in West Africa, female genital mutilation still occurs despite laws and UN-led programs attempting to eradicate the process. The issue is that these campaigns do not reach the ordinary and disenfranchised women in West African villages who are truly affected by the process and consequences.¹¹⁴ Coincidentally, these same Member States are those who have low percentages of women. The campaigns that have demonstrated success in educating women on the effects of female genital mutilation and

¹⁰⁶ Convention on the Political Rights of Women. United Nations General Assembly.

<http://www.unhcr.org/refworld/type,MULTILATERALTREATY,UNGA,,3ae6b3b08,0.html>

¹⁰⁷ "UNESCO and the Declaration." United Nations Educational, Scientific, and Cultural Organization.

<http://www.unesco.org/new/en/social-and-human-sciences/themes/human-rights-based-approach/60th-anniversary-of-udhr/unesco-and-the-declaration/>.

¹⁰⁸ "Women and Sustainable Development". United Nations Educational, Scientific, and Cultural Organization.

http://www.unesco.org/education/tlsf/mods/theme_c/mod12.html

¹⁰⁹ Fact Sheet: Women's Political Participation." International Women's Democracy Center.

http://www.iwdc.org/resources/fact_sheet.htm

¹¹⁰ Ibid.

¹¹¹ "Gender Equality: Capacity Development." United Nations Educational, Scientific, and Cultural Organization.

<http://www.unesco.org/new/en/unesco/themes/gender-equality/capacity-development/>

¹¹² Monique Essed Fernandes, Eleanor Blomstrom. 'Gender Equality and Sustainable Development'. UN Chronicle.

<http://www.un.org/wcm/content/site/chronicle/home/archive/issues2012/thefuturewewant/genderequalityandsustainabledevelopment>.

¹¹³ "Eliminating Female Genital Mutilation: An Interagency statement." World Health Organization.

http://www.un.org/womenwatch/daw/csw/csw52/statements_missions/Interagency_Statement_on_Eliminating_FGM.pdf

¹¹⁴ Nicholas D. Kristof & Sheryl WuDunn. *Half the Sky*. 2009. Alfred A. Knopf.

thereby eradicating the practice, such as a program launched by the Tostan group, are typically led by women and exemplify the effectiveness and need for more women in the political process.¹¹⁵

The Role of Women in Building a Sustainable Economy

Parallel to the importance of women within the political process to ensure equality in policy effectiveness is the importance of gender equality within the economy. Women comprise one half of the world's population and are often the deciding influence on the purchasing of resources and dwellings of their families. In many cultures, both within developing and developed Member States, women are the primary care-givers of the family and make decisions daily as to food, shelter, resources, education, and healthcare of their families and communities.¹¹⁶ In a study performed by CTI surveying citizens of Brazil, Russia, India, and China noted that around ninety-four percent of those surveyed were caretakers for not only children but elderly family members as well. These same respondents reported contributing up to twenty-three percent of their income to the care of their elderly family members.¹¹⁷ Women as the official head of the household only make up around twenty percent of urban dwellings.¹¹⁸ According to a commonly quoted document, the United Nations State of the World's Women, Voluntary Fund for the UN Decade for Women published in 1979, 'Women constitute one half of the world's population, they do two-thirds of the world's work, they earn one tenth of the world's income and they own one hundredth of the world's property including land.'¹¹⁹ This inequality is out of sync with the types of decisions that women make on a daily basis which has a direct effect on the local and national economies, both in the short term and long term.

The traditional role of the woman puts the gender as a whole in a position to make a positive impact on the sustainable growth of an economy. The issue lies in that although women make decisions around the resources necessary within the home or community the needs of women are not considered a priority by the governments of many Member States. Women do not have access to education, land ownership, healthcare, or the ability to shop in markets without a male present although their role in the decisions around these goods has a direct impact on the economy.¹²⁰ The lack of access to education is arguably the most detrimental to a Member State's economy. Lack of gender equality in regards to education perpetuates the problem, as women are unable to vote in many Member States without an education and yet are not allowed to actively pursue an education on their own¹²¹ In many cultures, women are only allowed to receive an education if and only if told to by the patriarch of the family and are now allowed to ask for the opportunity. This not only continues the cycle of the inequality of half of a Member State's population but further disallows for innovation and research that could ultimately be a major addition to a Member State's economy.

There is an interesting correlation between gender freedom and sustainable economic development. The first Arab state to hold an election where women held equal suffrage status as men was Bahrain. Bahrain also happens to be the first Arab state expected to run out of oil.¹²² The dependence on one or a few non-renewable resources generates what is called 'Dutch Disease' which is a process of deindustrialization, which occurs when a Member State relies its economy on a non-sustainable income source.¹²³ When a state is reliant on a small number of non-renewable resources the government is not incentivized to have a concern as to global perception as well as a need to diversify the good portfolio in order to maintain an economy. Having such a dependence on a non-renewable resource is not economically sustainable. Once a State begins to run out of their non-renewable resources, such as the example

¹¹⁵ Nicholas D. Kristof & Sheryl WuDunn. *Half the Sky*. 2009. Alfred A. Knopf.

¹¹⁶ "Women and Sustainable Development." United Nations Educational, Scientific, and Cultural Organization. http://www.unesco.org/education/tlsf/mods/theme_c/mod12.html

¹¹⁷ Sylvia Ann Hewlett. "More Women in the Workforce Could Raise GDP by 5%". Harvard Business Review. http://blogs.hbr.org/hbr/hewlett/2012/11/more_women_in_the_workforce_could_raise_gdp.html.

¹¹⁸ Saraswathi Menon. The Sustainable Development Goals and the post-2015 development agenda: The gender dimensions. United Nations Entity for Gender Equality and the Empowerment of Women. <http://www.unwomen.org/2012/03/the-sustainable-development-goals-and-the-post-2015-development-agenda-the-gender-dimensions/>

¹¹⁹ "Women and Sustainable Development." United Nations Educational, Scientific, and Cultural Organization. http://www.unesco.org/education/tlsf/mods/theme_c/mod12.html

¹²⁰ Ibid.

¹²¹ "Fact Sheet: Women's Political Participation." International Women's Democracy Center. http://www.iwdc.org/resources/fact_sheet.htm

¹²² Thomas Friedman. The First Law of Petropolitics. Foreign Policy. 1 May 2006.

¹²³ Ibid.

with Bahrain, the state is incentivized to begin to allow both men and women to have voices, become educated, and ultimately innovate and attract foreign direct investments.¹²⁴ The inability of a Member State to deny women the same opportunities as men in regards to education and economic power generates a barrier to sustainable economic growth and development. A study by Booz on 128 Member States estimates that if women were employed at the same rate as men that GDP would rise by 5 to 9 percent in developed Member States and exponential growth of double digits in developing Member States.¹²⁵ Furthermore, a study on 113 Member States economies and political stability between 1971 and 1997 by Michael Ross, a political scientist with the University of California at Los Angeles determined that an economy's sole dependence on one or two non-renewable resources led to a less liberal political system.¹²⁶ There is a clear correlation between the freedom of citizens and the costs of oil in many petroliat Member States and it is historically shown that only when a Member State begins to lose the ability to rely on one or two non-renewable resources through either plummeting oil prices or availability does it begin to allow its citizens to have freedoms and choices.¹²⁷ Unfortunately, this distortion of rights to education and freedom of ideas compounds the already existing discrepancy of rights between genders. Women are on the losing end of this equation and as a body dedicated to the eradication of gender bias UNESCO is constantly working to mainstream human rights highlighting social cohesion between genders and thereby promoting sustainable economic growth and development.¹²⁸

Sustainable Equality

As climate change becomes a more relevant topic in the wake of the Rio +20 Conference on Sustainable Development green technology and innovation are becoming more of a focus by the United Nations as a solution. As early as 2006, Member States have been acknowledging the impact of gender equality on sustainable development. The European Union passed the Renewed EU Sustainable Development Strategy highlighting the importance of gender equality within safeguarding the capacity of the earth to support a growing population. The Sustainable Development Strategy makes an important statement when declaring that gender equality is key in the equation to achieve sustainable development through high education rates, high employment, and an increased quality of life.¹²⁹ In order for Member States to achieve sustainable development there must be simultaneous work in environmental protection, economic stability, infrastructure development, and increased standard of living. Member States must be willing to develop frameworks and policies that achieve these goals while taking gender equality into consideration. Sustainable growth on a global level has been improved over the past decade as Member States work to achieve the Millennium Development Goals (MDGs) set by the United Nations Millennium Declaration adopted at the Millennium Summit in September 2000.¹³⁰ This work towards goal achievement by the 2015 deadline, specifically in regards to gender equality highlighted by MDG 3 must be derived in a way that is sustainable and continues to build in the future on prior successes in order to truly be beneficial to global societies.

Overall, the number of people living in extreme poverty has declined since the inception of the MDG's in 2000. Even with this positive statistic, women remain a large portion of those in extreme poverty comprising seventy percent of the 1.3 billion people living on less than US\$1 per day.¹³¹ This staggering statistic is in part due to not having the opportunity to make decisions around their own bodies, rights to property, or the ability to make decisions around household financials. More importantly, women remain a large portion of those within extreme

¹²⁴ Thomas Friedman. The First Law of Petropolitics. Foreign Policy. 1 May 2006.

¹²⁵ Sylvia Ann Hewlett. "More Women in the Workforce Could Raise GDP by 5%". Harvard Business Review. http://blogs.hbr.org/hbr/hewlett/2012/11/more_women_in_the_workforce_could_raise_gdp.html.

¹²⁶ Thomas Friedman. The First Law of Petropolitics. Foreign Policy. 1 May 2006.

¹²⁷ Ibid.

¹²⁸ "UNESCO and the Declaration." United Nations Educational, Scientific, and Cultural Organization. <http://www.unesco.org/new/en/social-and-human-sciences/themes/human-rights-based-approach/60th-anniversary-of-udhr/unesco-and-the-declaration/>.

¹²⁹ Renewed Sustainable Development Strategy. Council of the European Union. Brussels. 9 June 2006.

¹³⁰ "United Nations Millennium Development Goals: Background." The United Nations. <http://www.un.org/millenniumgoals/bkgd.shtml>.

¹³¹ Candice Stevens. Are Women the Key to Sustainable Development? Sustainable Development Insights. Boston University. <http://www.bu.edu/pardee/files/2010/04/UNsdkp003fsingle.pdf>.

poverty due to the inability to make decisions and efforts around education.¹³² According to a UNESCO Education for all Global Monitoring Report, girls make up over half of the 61 million children not enrolled in primary school.¹³³ Without education women are unable to obtain opportunities that can take them out of poverty and are unable to financially care for their families especially in times when the male counterpart is removed from the home due to death or wartime. Education allows women to add financially to the home and community thus promoting sustainable economic growth and development. A woman who is educated and able to provide financially for her home is less likely to be subject to domestic violence as the money they bring into the household is necessary for family survival.¹³⁴ Women historically have fewer opportunities to attend and complete education as men even though historically it has been shown that investing both directly and through programs to educate women has a multiplier effect on the economies of developing Member States.¹³⁵ Currently, only thirty percent of aid is focused on sustainable gender equality.¹³⁶ It is up to UNESCO and other UN bodies to focus more aid and development towards the role of gender equality in sustainable development. Partnerships with grassroots NGOs and IGOs are important as well in order to ensure programmes and policies are implemented in an effective and efficient way and are truly beneficial and applicable to the target audience.

Conclusion

UNESCO Capacity Development states “Gender equality between women and men exists when both genders are able to share equally in the distribution of power and knowledge and have equal opportunities, rights and obligations.”¹³⁷ A Member State is unable to fully achieve sustainable development without granting these opportunities, rights, and obligations to all citizens including women. The United Nations has demonstrated an understanding of the necessity of gender equality in sustainable development since the 1948 adoption of the Declaration of Human Rights. As an organization, UNESCO has worked to achieve equal rights to political office, economic opportunities, and equal access to education for women and had dedicated their agenda to gender equality through 2013. Despite this work over the past 60 plus years, women are still second class citizens in many Member States. Sustainable development is not an achievable goal, especially for developing Member States unless forward moving progress is made to close the resource gaps and deficits between men and women. The World Bank has shown that resource disparities are the greatest between men and women in developing Member States. These resources are distributed according to status and power of the individual and in many Member States today, these leave women without.¹³⁸ Sustainable growth cannot be expected when one half of the population is deprived of resources and opportunities.

Committee Directive

Delegates should work to understand the role of gender equality in policies pertaining to sustainable development. Gender Inequality is a global issue on its own however it is important to understand the ramifications of the disparity of resources and opportunities on the sustainable economic, social, and political growth and development of a Member State. Delegates are encouraged to review prior resolutions and conventions and to analyze their relevance to issues and barriers of sustainable development for developing and developed Member States. Delegates should further analyze current programs and frameworks presented by UNESCO and analyze the true impact on the individuals negatively affected by gender inequality in terms of economic disparity, social and education exclusion. One should work to consider the current agenda of UNESCO and develop policies, programmes, and frameworks

¹³² Gerd Johnsson-Latham. A study on gender equality as a prerequisite for sustainable development. Report to the Environment Advisory Council, Sweden 2007.

http://www.gendercc.net/fileadmin/inhalte/Dokumente/Actions/ecological_footprint_johnsson-latham.pdf

¹³³ “UNESCO and Pakistan stand up for Girls’ right to education.” United Nations Educational, Scientific, and Cultural Organization. http://www.unesco.org/new/en/social-and-human-sciences/themes/gender-equality/sv5/news/unesco_and_pakistan_stand_up_for_girls_right_to_education/.

¹³⁴ Nicholas D. Kristof & Sheryl WuDunn. *Half the Sky*. 2009. Alfred A. Knopf.

¹³⁵ Candice Stevens. Are Women the Key to Sustainable Development? Sustainable Development Insights. Boston University. <http://www.bu.edu/pardee/files/2010/04/UNsdkp003fsingle.pdf>.

¹³⁶ Ibid.

¹³⁷ “Gender Equality: Capacity Development.” United Nations Educational, Scientific, and Cultural Organization. <http://www.unesco.org/new/en/unesco/themes/gender-equality/capacity-development/>.

¹³⁸ Gerd Johnsson-Latham. A study on gender equality as a prerequisite for sustainable development. Report to the Environment Advisory Council, Sweden 2007.

that effectively solve the gaps and problems in the achievement of sustainable development by a Member State generated from gender inequality. Delegates should also consider partnerships with other UN committees, IGOs, and NGOs while in discussion and searching for a resolution.

Technical Appendix Guide (TAG)

Topic I: Assessing the Impact of Globalization on Indigenous Populations: Promoting National Sustainable Development without Violating Cultural Values

United Nations Educational, Scientific and Cultural Organization (UNESCO); *UNESCO and Indigenous Peoples: Partnership to Promote Cultural Diversity*; March 2006

<http://unesdoc.unesco.org/images/0013/001356/135656M.pdf>

Published in March 2006, the aforementioned booklet recognizes the importance of supporting indigenous communities in recovering their dignity and enabling them to transmit to future generations their distinctive knowledge, values, and ways of life. The booklet as well presents and preserves UNESCO's dedication to the rights of the indigenous in the current society.

International Fund for Agricultural Development (IFAD); *Indigenous Peoples and Sustainable Development: Discussion Paper*; February 2003

<http://www.ifad.org/gbdocs/gc/26/e/ip.pdf>

The discussion paper listed above highlights the problems and challenges faced by indigenous peoples as most indigenous peoples live in marginal areas where property rights are ill defined, secure access to land, forests and water is necessarily a major issue. As well, it addresses the basic human rights of indigenous such as but not limited to food, health, education, culture, dignity and peace.

UNESCO; *Learning & Knowing in Indigenous Societies Today*; 2009

<http://unesdoc.unesco.org/images/0018/001807/180754e.pdf>

The document listed here is a collaborative of the Local and Indigenous Knowledge Systems (LINKS) Programme, Natural Sciences Sector, The Intangible Heritage Section, Culture Sector, The Division of Cultural Policies and Intercultural Dialogue, Culture Sector all of UNESCO. The publication explores the challenges of acquiring and passing on knowledge and practice in a wide array of indigenous communities from around the world which is a key factor of the topic.

UNESCO; *UNESCO Guidelines on Intercultural Education*; 2007

<http://unesdoc.unesco.org/images/0014/001478/147878e.pdf>

In 2007, UNESCO released the "Guidelines on Intercultural Education" to be an international standard setter and convener of diverse cultural and ideological perspectives. The indigenous people who are often classified as diverse and concerned over loss of cultural values are mentioned through the document as education is a major concern through globalization.

United Nations, Office of the United Nations High Commissioner for Human Rights; *Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities*; 18 December 1992

<http://www2.ohchr.org/english/law/minorities.htm>

Adopted by the General Assembly in 1992, the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities is another declaration passed by the United Nations that can be significant for the indigenous. Although not specifically mentioned, the indigenous are a population of people that are "defined" in a sense by the differences they have in regards to their nation, ethnicity,

cultural, religious and linguistic values. To this end, the declaration here mentioned further protects these populations by Member States.

Topic II: Achieving Sustainable Growth through the Promotion of Gender Equality

“Gender Equality and Women’s Empowerment: the power behind successful sustainable development”. UN Women 9 Aug. 2012. <http://www.unwomen.org/2012/08/gender-equality-and-womens-empowerment-the-power-behind-successful-sustainable-development/>

These are the remarks by UN Women Deputy Executive Director, Lakshmi Puri, speaking at a High Level Ministerial meeting in Rio discussing the importance of gender empowerment and the important role that women can play when it comes to sustainable development. These are words of encouragement and calls for action for Member States in the international community.

“Gender Equality.” United Nations Population Fund. <http://www.unfpa.org/gender/empowerment.htm>

This is a great resource for delegates to get an indication of what empowering women consists of. There are a variety of resources here as well, with links to key issues and documents that are pertinent for the topic. Delegates should take advantage of the resources when researching.

“About Gender Equality.” Foundation for Sustainable Development. <http://www.fsdinternational.org/devsubject/womensempowerment>

Gender equality is discussed in this article with links to other resources that deal with specific cases in several Member States. Valuable statistics and anecdotal case studies are provided to supplement research done by delegates when preparing this topic. Take a look at this new perspective and utilize a unique perspective.