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SOCHUM

LYNN EGAN
CHAIR



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LETTER FROM THE SECRETARIAT

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DEAR DELEGATES,

It is our pleasure to welcome you to Horace Mann's 38th Annual Model United Nations Conference, HoMMUNC XXXVIII! Since 1985, HoMMUNC has brought together future world leaders in a day full of debate, discourse, and collaboration. The conference brings together academically-minded high school and middle school students to research and discuss pressing global issues. We are honored to be able to organize this conference for all of you, and hopefully provide you with an enjoyable Model UN experience. We hope you are excited as we are for the conference!

We encourage you to deeply explore your topics and arrive at HoMMUNC prepared to engage with your topics and involve yourself in the negotiation process, regardless of your age or experience with Model UN. Each committee is composed of a diverse group of delegates and will discuss issues ranging from misuse of artificial intelligence to market manipulation by investment firms to privacy in the digital age. We challenge you to delve deep into your topics and think creatively. Take this opportunity to learn as much as you can, create the best solutions possible, and be a leader in your committee.

Model United Nations has played a massive role in our lives over the past three years, and we are thrilled to share it with all of you. It has been our pleasure preparing HoMMUNC XXXVIII along with our dedicated junior and senior staff over the past six months. We hope you have an enriching and enjoyable experience at the conference!

Sincerely,

NATE CHIANG AND LILY WENDER

Secretaries-General of HoMMUNC XXXVIII

COMMITTEE PROCEDURE:

Roll Call: At the beginning of every committee session, the chair will take attendance, and every delegate must respond “present.” If you are late coming to committee, send a note to the dais to let them know you are present.

Motions: Used to open and close debate, decide to move to voting procedure, to propose a speakers list, moderated or unmoderated caucus. The chair will entertain several motions at one time, then will have all delegates vote on each motion in order of most to least disruptive, and the motion with the majority passes.

Speaker’s List: A type of debate used to start committee, often meant to set the agenda, in which the chair would create a list of speakers.

Moderated Caucus: Another form of debate, used most often during committee, that has a set time, speaking time, and specific topic to debate. Your chair will call upon countries to speak. When a delegate wishes to speak, they will raise their placard when told.

Unmoderated Caucus: A time when the rules of formal debate are suspended, during which delegates can leave their seats. This time is used for delegates to build blocs and write draft resolutions.

Resolutions: Require a set number of sponsors who worked on drafting the resolution, and a list of signatories who would like to see the resolution debated. Resolutions are presented by the sponsors of the draft resolution, after which a Q&A session will be held.

TOPIC 1 - PROTECTING FREEDOM OF THE PRESS

Overview

The freedom of the press stands as a fundamental pillar within democratic societies, serving as an indispensable cornerstone for upholding transparency and ensuring accountability across governments, institutions, and influential individuals. Without the freedom to investigate and report independently, the mechanisms for uncovering wrongdoing become severely impaired, diminishing the very essence of a democratic society that relies on checks and balances. Journalists play the role of watchdogs, exposing corruption, abuses of power, and injustices.

Freedom of the press has undergone a complex historical journey since it was introduced 250 ago. Transitioning through time, shaped by technological advancements, ideological evolution, and geopolitical dynamics, the global landscape for

press freedom remains complex. The United Nations (UN) has emerged as a significant player in advocating for and protecting free expression, condemning speech repression and human rights infringements.

Thriving democracies rely on informed citizens making well-informed decisions. Press freedom ensures that citizens have access to a diverse range of information, opinions, and perspectives, enabling them to critically analyze issues and form their own judgments. This informed participation in civic life empowers individuals to actively engage in debates, elections, and policy discussions, contributing to the democratic process's vitality. The balance between safeguarding free speech and maintaining social stability is pivotal, especially considering the advent of the digital age. While the internet expanded avenues for expression, it also granted authoritarian regimes new tools for surveillance and

censorship, resulting in a conundrum regarding online regulation.

Press freedom serves as a catalyst for advocating social justice and human rights. It sheds light on issues such as discrimination, inequality, and human rights abuses, mobilizing public opinion and influencing policy changes. Through investigative journalism, the media plays a role in giving a voice to the marginalized and promoting a more just society. In essence, these additional facets of press freedom amplify its significance. Transparency, accountability, an informed citizenry, cultural diversity, scientific progress, economic prosperity, and social justice all hinge upon a robust and unrestricted press. A society that upholds and protects press freedom is one that is committed to democratic principles, human rights, and the overall well-being of its citizens.

Economic growth and stability also depend on freedom of press, as it promotes fair competition,

transparency in business practices, and accountability in economic policies. It enables the public and investors to make informed decisions, contributing to market efficiency and sustainable economic development.

Diverse regional perspectives highlight the nuances of press freedom. While the European Union is at the forefront of media freedom advocacy, exemplified by the proposed European Media Freedom Act, in certain countries in Africa, Asia-Pacific and Latin America, attacks on journalists and free press are escalating, underscoring the challenges in safeguarding press freedom amidst political transitions.

SOCHUM is tasked with finding solutions to promote freedom of press in the world. Delegates must consider ways to address global challenges by introducing innovative solutions such as incentive programs to combat state-sponsored censorship through economic and social cooperation incentives. Diplomacy

could be structured around press freedom standards, with consequences for non-compliance. A global database, managed by the UN or NGOs, could monitor press freedom violations, promoting accountability. The delicate issue of media trust could be tackled through internationally recognized fact-checking standards, ensuring a balance between truth and expression. The utilization of anonymous sources should be approached cautiously to protect journalists' safety while maintaining trust in the media.

As delegates navigate the intricacies of protecting freedom of the press, consider the complex interplay between international standards and national interests, given how interconnected societies have become. Balancing civil liberties, social stability, and technological advances is of the utmost importance as the world addresses the challenge of ensuring a free press in the digital age.

History

In 1766 Sweden's Parliament was the first government to codify the freedom of the press through the Freedom of the Press Act, which prevented the government from acting as a censor of printed information, as it had in the past. This policy was precipitated by Johannes Gutenberg's 1439 invention of the printing press, which launched the information revolution and allowed the written word to serve as a vehicle for the spread of ideas around the globe. In response to the increasing importance of printed information, John Milton published a pamphlet entitled *Areopagitica* in 1644, combating the British Parliamentary law that required the government to approve all books prior to publication. The value of press freedom and more largely freedom of religious and personal expression became increasingly important as the Enlightenment movement grew across Europe and colonial America. Enlightenment philosophers, especially

John Locke, emphasized the value of personal autonomy and freedom and thinkers increasingly saw access to information via the press as an essential tool for achieving autonomy.

These sentiments would be incorporated into the US Constitution within the First Amendment, which states that “Congress shall make no law...abridging the freedom of...the press.” While the choice to enshrine such robust rights within the Constitution of the nation was a remarkable step, within only a decade the US government would begin to violate that promise. In 1798 the Federalists, who had control of the legislature, passed the Alien and Sedition Acts, making it illegal for citizens to "print, utter, or publish...any false, scandalous, and malicious writing" regarding the government. This was done to prevent Americans from sympathizing with the French during the period of the XYZ Affair and the Quasi-War, a short naval conflict between the fledgling US and

their former ally the French. These actions were later undone when Democratic-Republican Thomas Jefferson came to power. Notably, the US government would take similar actions during WWI with the Espionage Act of 1917 and the Sedition Act of 1918 specifically targeting those suspected of harboring Communist views, a practice that would continue well into the 1940s and 50s.

Concurrently, the Licensing Act that had restricted the press in Britain allowing for far more publishing although not directly codifying a right to speech. This would allow the press to flourish, growing to such a position of power during the Victorian era that Thomas Carlyle stated that the “true Church of England, at this moment, lies in the Editors of its Newspapers” in his essay *Sign of the Times* in 1829. Gradually, more countries moved to codify the freedom of the press over time, leading to relatively widespread adoption of the principle in Western

liberal democracies, including France, Spain, the UK, Sweden, Portugal, and many more. These countries are emblematic of the recognition of the value of press freedom, as is the determination 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" within the UN's 1948 Universal Declaration of Human Rights. Despite this recognition, however, the state of press freedom in most nations today remains extremely concerning. Currently, 293 journalists are imprisoned and 24 were killed within the last year due to their coverage, many within authoritarian and non-democratic states that have do not honor the freedom of speech. Regardless of its relatively recent rise within a small part of the globe, working to expand this crucial freedom throughout the world is an essential mission that has the power to change

the lives of both citizens and journalists alike.

Current Situation

In the realm of human rights, one emerges as quintessential to democratic values and individual expression: the right to freedom of speech. As our societies grow more interconnected, the interplay between the United Nations (UN) and individual nations in safeguarding, and at times constraining, this pivotal right has become a focal point of global deliberation. This juxtaposition of forces has led to a nuanced dynamic, underscoring the intricate facets of global human rights challenges.

Emerging in the wake of World War II, the United Nations was a beacon of promise, designed to prevent the recurrence of past atrocities. Central to its mission was the defense of human rights, as articulated in the Universal Declaration of Human Rights (UDHR) of 1948. From then on, the UN has proved paramount in

protecting open expression within the framework of democratic societies. The UN's endeavors span a spectrum of strategies, encompassing resolutions condemning speech repression to mechanisms for combating human rights transgressions. At the forefront of these efforts is the Special Rapporteurs, championing the right to free speech and casting a spotlight on global infringements. Nonetheless, the UN's efficacy is often hindered by its organizational structure, which necessitates consensus among member states with diverse agendas.

While the UN establishes an overarching international standard, the practical enforcement of freedom of speech remains largely within the purview of individual nations. This juncture marks the crux of the dilemma—the delicate balance between safeguarding free speech and perceived imperatives to uphold social stability and security. In democratic nations, freedom of speech is a cornerstone, underpinning robust debates, critical

journalism, and artistic exploration. Even within these bastions of democracy, however, limitations are imposed on speech that incites violence or presents an imminent threat. Challenges surface when governments manipulate these exceptions to curtail dissent and suppress opposition. Conversely, certain governments posit that societal cohesion necessitates curbing speech that might foment hatred, disrupt communal harmony, or disseminate falsehoods. While these motives possess a certain rationale, they often blur the demarcation between safeguarding citizens and quelling their voices. This predicament becomes especially pronounced in the digital epoch, where social media platforms and online spaces metamorphose into arenas of collision between authoritarian control and grassroots activism.

The advent of the digital era has profoundly muddied the waters of freedom of speech. While the internet heralded a realm of unfettered

expression, it concurrently bestowed authoritarian regimes with novel tools for surveillance, censorship, and manipulation. The conundrum lies in navigating the regulation of online domains while preserving the essence of open discourse, consequently sparking debates regarding content curation, platform liability, and the contours of permissible expression. The United Nations, for all its aspirations, grapples with reconciling divergent national interests within the intricate mosaic of its organizational structure. Concurrently, individual nations wrestle with the paradox of upholding societal order without encroaching upon the indispensable right to articulate oneself. Amid these convoluted waters, the question remains: Can the international community forge a trajectory that upholds human rights while adroitly tackling the distinct challenges of our modern age?

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Possible Solutions

First, to address the violent crackdowns on journalists, the committee can consider creating incentive programs that aim to eliminate state-sponsored censoring or violence against journalists. These incentives might include pledges for economic and social cooperation or specific improvements such as communication and internet infrastructure. Furthermore, the UN can recommend that nations structure diplomacy contingent on similar standards for freedom of the press, which serves both as an incentive and a deterrent. Countries might consider punitive measures for failing to uphold a basic standard for freedom of the press as well.

Delegations should consider how to create monitoring and reporting mechanisms to effectively track the state of press freedom worldwide. For example, consider creating a global database maintained by the UN or NGOs, which serves as a platform for

local citizens or official investigation programs to report any malpractice in press freedom. Such a database will be crucial for holding countries accountable for the mistreatment of journalists and the prohibition of a free press.

Nations should also try to address the lack of trust and deteriorating public perception of media. Both protecting free expression and defending trust need to be balanced when addressing this issue, but they are often in conflict with one another. For example, fact-checking is essential for truth but limits free expression to an extent while raising the question of who decides on the “truth” and whether this is just a proxy for censorship. Consider creating an internationally recognized method of fact-checking that all governments are recommended to adhere to. Consider whether individual governments should have the right to censor information; if not, create incentive programs that might prevent them from doing so, or

provide citizens with ways to circumvent censorship. Delegates must determine whether restricting or expanding free speech aligns with their nation's agenda, and then devise a set of guidelines that outlines when it is permissible and when it is forbidden to do so.

Another method to protect the safety of journalists and encourage a free press is to use anonymous sources and reporting, and it is already a common practice in journalism.

However, nations should be careful that fully anonymous reporting might cause distrust and limit fact-checking capabilities. Therefore, to implement this method internationally is a balancing act between press freedom and trust in media.

Bloc Positions

Africa:

Although some African nations remain committed to protecting the freedom of the press, attacks on journalists are rapidly increasing

within East and South Africa. Tigere Chagutah, Director for East and Southern Africa, Amnesty International, said "Attacks, harassment, intimidation and criminalization of journalists have been escalating in East and Southern Africa for exposing allegations of corruption and human rights violations." For example, in Zimbabwe, the new Cyber and Data Protection Act has been used to harass and intimidate journalists for simply doing their jobs. Similarly, in Ethiopia, media freedom has come under significant attack, with authorities arresting at least 29 journalists and media workers across the country in 2022 alone.

European Union (EU):

The European Union has long believed that "Media freedom and pluralism are a vital part of democracy and the fundamental rights of EU citizens," and has created new proposals to further strengthen media freedom throughout the EU. In October

2022, the European Commission proposed the European Media Freedom Act (EMFA), which would establish a common framework for media services in the EU and introduce measures aimed at protecting journalists from political interference while simultaneously making it easier for them to operate across the EU's internal borders.

Latin America:

Latin America contains some of the nations where press freedom is currently most at risk. In 2022 Mexico was found to be the deadliest nation in the world for journalists, with more than 10 representatives of the press being killed that year. Brazil and Colombia are also considered some of the most dangerous nations for journalists, following Mexico in second and third in regional rankings for the most deadly nations for reporters. However, several Central American nations including Costa Rica, Trinidad and Tobago, and

Jamaica are considered some of the safest nations in the world for journalists.

Asia-Pacific (APAC):

APAC democratic nations such as New Zealand, Australia, and South Korea staunchly support the right of journalists to carry out their jobs without interference. However, other nations including North Korea, China, Vietnam, and Myanmar, constrict journalism the most. Currently, China is the world's biggest jailer of journalists and press freedom advocates. India has also constricted free media, but they have done it through "hybrid" regimes, meaning all the mainstream media outlets are now owned by wealthy businessmen close to Prime Minister Narendra Modi, giving him the power to control published stories. The same trend can be found in Bangladesh and Cambodia, where governmental persecution of independent media intensified in the run-up to elections.

Questions to Consider

1. How can you continue any efforts already made by your nation to endorse freedom of press?
2. How will you manage the interests of certain blocs while also fighting for widespread media rights?
3. To what extent can you limit the capacity of nations to block freedom of the press? Is freedom of the press a national or international right?
4. What restrictions can you put on international journalists to prevent violations of national sovereignty?
5. Can international media be unconditionally veritable if restrictions are placed on certain media groups?

TOPIC 2 - PRESERVATION OF INDIGENOUS CULTURE

Overview

Although there are 476 million Indigenous people around the world, making up only 6% of the world's population, they account for 15% of the world's extreme poverty. Globally, they also suffer higher rates of landlessness, malnutrition, and internal displacement than other groups. Through policies of assimilation, dispossession of lands, and discriminatory laws and actions, Indigenous cultures in all regions of the world are under attack. Additionally, over centuries of oppression towards Indigenous peoples, Indigenous languages have been rapidly forgotten. This is further exacerbated by globalization and the rise of a small number of culturally dominant languages. Languages are also less frequently transmitted by parents to their children, reducing the main means of spreading Indigenous

languages from one generation to the next. Conservative estimates suggest that more than half of the world's 6,700 languages will become extinct by 2100. Indigenous languages are not only methods of communication but also extensive and complex systems of knowledge that have developed over millennia. Languages are central to the identity of Indigenous peoples, the preservation of their cultures, worldviews, and visions, and an expression of self-determination. As Indigenous languages are under threat, so too are Indigenous people themselves.

María Fernanda Espinosa, General Assembly President of ECOSOC, said beyond just Indigenous languages, "Traditional knowledge is at the core of Indigenous identity, culture, languages, heritage and livelihoods, and its transmission from one generation to the next must be protected, preserved and encouraged." Traditional knowledge is transmitted between generations through songs,

stories, carvings, dances, paintings, and performances. Transferring this information across generations is vital in keeping Traditional knowledge alive and prominent within Indigenous groups. Many Indigenous groups have accumulated knowledge over thousands of years on medicine, meteorology, agriculture, and other areas at risk of forever disappearing. In preparing for the great challenges ahead, Espinosa emphasized that efforts must include fostering a better understanding of traditional knowledge and finding ways to strengthen Indigenous peoples' voices within the United Nations.

History

Although Indigenous culture has been erased and forgotten over centuries of colonization and oppression, the first formal UN action was not taken until the late twentieth century with the Indigenous and Tribal Populations Convention of 1957 which drafted legislation ILO107 to protect

Indigenous cultures and languages. However, rather than focusing on maintaining Indigenous lifestyles, the legislation focused on integrating Indigenous peoples into the modern lives of their respective countries. The objective was to create an equal footing for Indigenous populations, allowing them to benefit from the equal rights given to all citizens by law. Additionally, they believed integration would promote social and economic development, boosting national economies around the world. However, this legislation was based purely on the notion that Indigenous people wanted to integrate into modern society, leaving behind many of their traditional ways of life. Given this blatant misconception of the goals of preserving Indigenous culture, the legislation drafted during the Indigenous and Tribal Populations Convention of 1957 was largely unsuccessful and did not create meaningful change.

Considering the continued decline of Indigenous culture following the Convention of 1957, another convention, the Indigenous and Tribal Peoples Convention of 1989, was held to revise the previous legislation, instead taking into account the views of Indigenous people among political figures and national leaders. The revised legislation, ILO169, recognized Indigenous peoples' right to self-determination while also setting standards for national governments regarding Indigenous peoples' economic, socio-cultural, and political rights, including the right to maintain their land. This Convention consists of 44 articles, which among other things, recognize "the aspirations of [Indigenous] peoples to exercise control over their own institutions, ways of life and economic development and to maintain and develop their identities, languages and religions, within the framework of the States in which they live." Given this recognition, Indigenous people are

guaranteed the right to participate in making decisions on activities that impact their societies and ways of life. Later articles also guarantee the rights to equal and fair employment opportunities (Articles 20-23), health care (Article 25), and education (Article 27), including education in one's own language (Article 28).

To this day only 21 nations have ratified ILO169, fewer than even those who ratified its predecessor ILO107. The decrease in signatories can be partially attributed to Convention 169's inclusion of Indigenous peoples' right to self-determination. Many nations argue that the right to Indigenous autonomy would undermine their own sovereignty and governance. However, larger non-signatories such as Canada and the United States cite the international community's inability to enforce these international instruments among their reasons for refusing to ratify them. Most nations that have ratified Convention 169 are in Latin

America, where enforcement is weak and Indigenous culture is still rapidly being forgotten.

The UN has taken further action to preserve Indigenous culture through global initiatives including the formation of the Local and Indigenous Knowledge Systems (LINKS). LINKS was founded by UNESCO in 2002 to inform and facilitate exchanges between Indigenous leaders with local knowledge and environmental policy processes, international norms and standards, and the emergence of transdisciplinary knowledge cooperation. LINKS has been influential in ensuring that Indigenous people and their knowledge are included in contemporary science policy on issues such as biodiversity assessment and management, climate change assessment and adaptation, natural disaster preparedness, and sustainable development. Working at local, national, and global levels, LINKS strives to strengthen Indigenous peoples and local

communities, foster transdisciplinary engagements with scientists and policy-makers, and pilot novel methodologies to further understanding of climate change impacts, adaptation, and mitigation.

Current Situation

At present, 96 percent of the world's approximately 6,700 languages are spoken by only 3 percent of the world's population and it is estimated that one Indigenous language dies every two weeks, meaning 95 percent of the world's languages may become extinct or seriously endangered by the end of this century. Currently, the United Nations is sponsoring several initiatives to preserve Indigenous languages, a key aspect of Indigenous culture that is rapidly being forgotten.

First published online in 2008, The World Atlas of Languages is an interactive dynamic online tool that provides a detailed record of languages as communicative tools with rich sociocultural and socio-political

contexts. According to the World Atlas of Languages' methodology, there are currently 8324 languages, spoken or signed, documented by governments, public institutions, and academic communities. However, only around 7000 languages are still in use. The World Atlas of Languages currently relies on a survey to collect information about languages from nations all around the world. The information received by the survey in addition to the information provided by governments, national departments of statistics, public language harmonization and standardization organizations, and higher educational organizations, which are mandated to carry out fundamental research and collect official data, allows the demonstration of linguistic diversity in a multi-layered manner. The World Atlas of Languages intends to serve and involve the broader public, investing individuals, language users, and stakeholder groups in Indigenous languages and culture.

In 2016, the Permanent Forum recommended the UN General Assembly proclaim 2019 as the International Year of Indigenous Languages to draw attention to the critical loss of Indigenous languages and the urgent need to preserve, revitalize, and promote them at the national and international levels.

To further increase awareness, The United Nations General Assembly proclaimed the period between 2022 and 2032 as the International Decade of Indigenous Languages, drawing even greater global attention to the critical situation of many Indigenous languages and mobilizing resources for their preservation. The Global Action Plan of the International Decade of Indigenous Languages builds on the outcomes of the 2019 International Year of Indigenous Languages, aiming to ensure international cooperation, provide a strategic framework, outline major actions and guidelines on implementation, and monitor and evaluate activities for UN-system

entities and national governments. A Global Task Force will provide strategic direction and oversight in preparing, planning, implementing, and monitoring progress made toward attaining the objectives established in the Global Action Plan for the Decade.

Possible Solutions

When coming to a solution regarding the best way to preserve Indigenous culture, it is important to take into account the perspectives of Indigenous voices and political figures within each nation, while also understanding the power SOCHUM has as a body. An effective resolution will likely be multifaceted, containing solutions to address different aspects of Indigenous culture including language, land, education, and more.

Indigenous culture is rapidly being forgotten as Indigenous people are pressured or forced to assimilate into modern culture, often at the expense of leaving behind their old identities. Although the UN can not

force any nation to protect Indigenous lands, solutions may include incentives for governments to want to protect Indigenous people and culture. For example, a World Bank report estimated that 80% of the world's biodiversity resides inside traditional indigenous territories. By including Indigenous voices in climate change projects nationally and internationally, governments may want to protect Indigenous land to help mitigate the effects of climate change and protect the biodiversity within their nation.

Beyond assimilation into modern society, Indigenous culture is being lost as a result of inadequate education on Indigenous culture. Technology can be a useful tool in supplementing the Indigenous education that is taught. Similar to the World Atlas of Languages, an online database can be created with the help of Indigenous voices to inform Indigenous people and anyone else interested in Indigenous culture about key aspects of Indigenous ways of life

including foods, dances, medicines, agricultural practices, and more. This could be split up by Indigenous groups, with nations being responsible for working with local Indigenous people to accurately portray their cultures. People internationally could learn about Indigenous ways of life, generating a greater public interest in protecting Indigenous culture.

Bloc Positions:

Latin America:

In Peru, a group of Indigenous women of the Awajun community came together through an association to cultivate medicinal plants and produce tea, mitigating the effect of climate change and benefitting the local economy. By using and spreading knowledge inherited from their grandmothers, the ‘Nuwas’ have grown over 100 types of medicinal plants and have sustained their livelihoods by selling the tea under the ‘Nuwa’ trademark. The Gran Chaco region, which extends through areas of

Argentina, Bolivia, and Paraguay, has struggled with the effects of climate change including high temperatures and prolonged droughts in addition to economic instability and limited healthcare access. Resident Coordinators in these nations met with members of different Indigenous communities who shared their perspectives on these interconnected challenges and worked to create initiatives to preserve Indigenous culture while mitigating the effects of climate change.

Asia:

It is estimated that 70% of all Indigenous people live in Asia. Asian Indigenous peoples are often displaced and relocated from their traditional territories, and dispossessed of their lands and resources by both government-led and private-led projects engaged in extractive industries, logging, large-scale plantations, mega-projects, and dams. Additionally, Indigenous people in

Asia have lower levels of educational achievement and higher dropout rates than other segments of the population due to a lack of education programs in Indigenous languages, culturally inappropriate curricula, the distance of schools from Indigenous communities, and inadequate accommodations. In Laos, for example, 34 percent of rural Tai girls had never attended school in 2002-2003. Several Asian nations have taken steps to help Indigenous peoples and preserve their culture, including the Philippines which introduced the Philippines Indigenous Peoples Rights Act which recognizes Indigenous peoples' rights to their ancestral domains and cultural integrity, including the right to self-governance and self-determination.

Africa:

There are an estimated 50 million Indigenous people in Africa, most of whom are nomadic and semi-nomadic pastoralists and hunter-gatherers. Although many groups have

faced dispossession of lands and resources, forced assimilation into the way of life of dominant groups, marginalization, illiteracy, and poverty, recent progress has been made by several African nations to address these inequities. In 2011, the Republic of Congo became the first African nation to adopt a specific law on the protection and promotion of the rights of Indigenous peoples. The constitution of Burundi now also mentions Indigenous peoples, even providing for special representation of the Indigenous Batwa people in the National Assembly and the Senate.

Questions to Consider

1. What Indigenous groups live within your nation and how has their culture been forgotten over time?
2. Are collective land rights recognized in State legislation and can such rights be exercised in practice?

3. What legislation, if any, has been put in place to preserve Indigenous cultures within your nation?
4. If there are no Indigenous groups in your nation, what has your nation done, if anything, to preserve Indigenous culture internationally?
5. In what ways has past UN action, namely ILO107 and ILO169, benefitted the fight for the preservation of Indigenous culture? What UN action is still necessary to further protect Indigenous peoples and their ways of life?
6. How will you fund all of your proposed solutions?

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