

1)Welcome Letters

Most esteemed participants,

It is my pleasure and honour to welcome you all to ISTMUN'19. My name is Ecem Özyıldırım and I am a junior at Hasan Ferruh Özgen Anatolian High School. As committee director of the Social, Cultural and Humanitarian Committee, I am very excited to present this committee to you all.

We have two topics to discuss and find a solution. I am sure we are all going to work hard to solve this problems and we are going to make this world a better place for everyone.

As a committee director, I encourage all of you to begin preparations as early as you can in order to learn every aspects of both of the topics and your countries policies. I am looking forward to seeing you all at the conference and if you have any questions please don't hesistate to contact me at ecemozyildirim@icloud.com.

I would like to wish you all four fruitful days.

Best Regards,

Ecem Özyıldırım

Highly Esteemed Participants of ISTMUN'19,

It's my utmost pleasure to welcome you all as the committee director of SOCHUM.

It's a great honour for me to serve you as a chair person in this amazing conference. To introduce myself a bit; I'm a junior at Hasan Ferruh Özgen Anatolian High School. It has always been marvellous and enthusiastic for me to join MUN conferences and in the course of time it became huge part of my life.

Our committee SOCHUM is one of the most important committees of the United Nations General Assembly. The committee purposes to raise awareness for the advancement of women, the protection of children, indigenous issues, the treatment of refugees, the promotion of fundamental freedoms through the elimination of racism and racial discrimination, and the right to self-determination. The Committee also addresses important social development questions such as issues related to youth, family, ageing, persons with disabilities, crime prevention, criminal justice, and international drug control. Shortly human rights affect all around the World and one of the most effective bodies of UN.

In the following 4 days of the conference we will discuss the rights of female refugee workers and the equality of political rights of indigenous people. I and my dear friend Ecem Özyıldırım prepared you an efficient study guide for you to be well prepared to the conference.

I tried my best to show the importance of the rights of indigenous people. What you are expected to do is to know your country's policy for the rights of indigenous people. Make sure that you know the past actions taken by the UN and the country you represent about the political rights of indigenous people.

I can't wait to meet you all. Hope to have the greatest times together in the conference... ☐

Zümra AYDOĞDU

P.S: If you have any questions don't hesitate to ask, contact with me via

zumranur.aydogdu@gmail.com

2) Introduction to the Committee

The United Nations General Assembly Third Committee (also known as the Social, Cultural, and Humanitarian Committee or SOCHUM) is one of six main committees at the General Assembly of the United Nations which deals with matters concerning human rights and humanitarian affairs. The Third Committee also addresses the topics of the advancement of women, protection of children, indigenous issues, treatment of refugees, and promotion of fundamental freedoms.

3) Topic A: The rights of female refugee workers

The issue

Today, around the world, people are on the move. They are migrating to escape poverty, improve their livelihood and opportunities, or escaping conflict and devastation in their own countries. Women represent almost half of the 244 million migrants and half of the 19.6 million refugees worldwide.

The remittances sent by women migrant workers improve the livelihood and health of their families and strengthen economies. In 2015, international migrants sent \$432.6 billion in remittances to developing countries—nearly three times the amount of Official Development Assistance, which totaled at \$131.6 billion.

Women are often the first responders in a crisis, and whether en route or in camps, in home countries or destination countries, they play a crucial role in caring for, sustaining and rebuilding their communities.

Yet, refugee and migrant women's needs, priorities and voices are often missing from policies designed to protect and assist them.

Past Actions

The Women's Commission for Refugee Women and Children seeks to improve the lives of refugee women, children, and adolescents through a vigorous program of public education and by acting as a technical resource. Founded in 1989 under the auspices of the International Rescue Committee, the Women's Commission conducts research on the protection of refugee and other war-affected women and children, including adolescents, and provides expert advice on program and policy to governments, the United Nations and non-governmental organizations. For example, the Women's Commission convenes the Reproductive Health for Refugees

Consortium, which has sponsored a research conference on reproductive health in refugee situations and other complex humanitarian emergencies, and is engaged in a two-year global study on adolescents and armed conflict.

Applicability of human rights treaties to refugees and asylum seekers

Refugee status does not strip people of their human rights. Refugees and asylum seekers are entitled to the human rights in these treaties, with the exception of those few rights limited to citizens, such as the right to vote. Indeed, all six treaty bodies have addressed refugees' human rights in reviewing state reports, but there remains a gap in protection. The UN Special Rapporteur on the rights of non-citizens has pointed out that although international human rights law advocates equal treatment of citizens and non-citizens, there is still a substantial gap between the legal principles and the actual situation facing non-citizens in many parts of the world.

What needs to be done?

In general, more humane migration policies should be prioritised by all states. European countries have to facilitate safe passage and access to asylum, improve reception conditions, foster effective integration into host societies and ensure a fairer distribution of asylum seekers.

In developing and implementing these policies, particular attention should be paid to the situation of women, girls and children, notably the victims of sexual and gender-based violence. UNHCR, UNFPA and the Women's Refugee Commission have put forward a number of recommendations in this regard. They call for the establishment by states of a coordinated response system within and across borders that protects women and girls. States and EU agencies need to acknowledge the protection risks and put personnel and procedures in place specifically to prevent, identify, and respond to sexual and gender-based violence. In this regard, particular attention should be paid to female refugees and migrants' reluctance to report violence or to access services. Reception centres and accommodation facilities need to be safe, accessible and responsive to women and girls. Last but not least, it is crucial to prioritise women, children and survivors' of sexual and gender-based violence in family reunification procedures, as well as in relocation and resettlement schemes. Doing so would reduce incentives for these women and girls to move on by dangerous irregular means and reduce their exposure to sexual and gender-based violence.

WRR

Women Refugee Route (WRR)'s mission is to start a positive cycle in which refugee women are considered not as simple recipients of services and support, but as actors of change for themselves and their communities. WRR projects aim at empowering refugee women to raise their own voice on the matters that concern them, and to support them to use their potential to the fullest with a view to generate creativity and change. Taking into account their mobility, WRR trains refugee women on computer literacy and advocacy, and provide them with tools they can use anywhere to find employment and integrate in their host countries.

The journey as a refugee is a long and difficult one. Even when they settle in a new country, temporarily or permanently, it might take months, sometimes years for refugees to obtain a legal status that will allow them to pursue higher education or to gain stable employment. Furthermore, traditionally “transition countries” such as Greece and Italy have now become host countries, as a result of European “refugee management” choices (such as the EU-Turkey deal). On the ground, support is built to cater to a temporary situation is not adapted to refugees who are staying temporarily.

Among the thousands of refugees that have reached the shores of Italy and Greece in the past years are many women. However, refugee policy – be it at the local, national, European or international level – remains mostly gender-blind and the needs of women remain largely unaddressed. Most of the decisions that impact refugees in general, and refugee women in particular, are taken without them. WRR’s ultimate goal is to empower refugee women to become self-advocates and raise their voices to respond to the decisions which directly concern and impact them. However, advocacy is a language, and the spheres where policy is made are not readily accessible to everyone. Therefore, we aim to train refugee women on advocacy, by giving them the necessary knowledge to enter the advocacy world. With these trainings, WRR provides refugee women with tools to better integrate in host communities, become active actors of their host societies and bring about the change they want to see for refugee women, through taking part in policy-making.

Research shows that while the refugee crisis is tough on everyone, refugee women are made vulnerable among refugees: gender-based violence, lack of access to sexual and reproductive healthcare and to safe spaces are some of the many specific obstacles they face. The refugee protection system is in many ways gender-blind as it does not take this into account. Support for refugee women on the ground is scarce or hardly available. In the meantime, gender-blind policy and support programmes continue to be made, without refugee women being taken into account or being consulted.

In the last years, the refugee crisis has brought thousands of refugees to the shores of Italy and Greece. Tougher border controls and policy decisions (such as the EU- Turkey deal) has changed these two transit countries into host countries. The potential of many refugees is lost in a support system that is still built to cater to a temporary situation – and the system being gender-blind, refugee women are even more left behind.

When they remain inactive for months or years, refugee women miss the opportunity to use and expand their knowledge, skills and potential to further their professional life. In addition, it is estimated that half of refugee households in Greece are female headed: having relevant skills and the perspective of an income drive women away from poverty and therefore vulnerability to exploitation. Long-term solutions for integration and employability are therefore needed.

As a contribution to address these issues, WRR has built a blended tech and advocacy training curriculum for refugee women. These trainings will contribute to providing solutions to employment and integration of refugee women, through

- Giving training in advocacy to provide refugee women with the tools to become advocates for themselves

- Training volunteers and workers to become increasingly gender-sensitive when working with refugee women
- Giving refugee women the confidence and tools to use new technologies, as a first step towards study and work opportunities in a promising career field
- Providing refugee women with tools that are transferrable to other countries - programming and technology being a universal language, and advocacy skills (such as stakeholder analysis, community building, strategy making) being easily transferable from one context to another
- Offering adequate support to refugee women, that takes into account their mobility and the uncertainty of their situation, will still offering them long-term solutions for employability and integration

List of useful documents

- Council of Europe Parliamentary Assembly [Resolution 1765 \(2010\)](#) on gender-related claims for asylum.
- [Women's rights and gender equality in Europe](#) Report of the round-table with human rights defenders organised by the Office of the Council of Europe Commissioner for Human Rights (Vilnius, 6 - 7 July 2015).
- [The protection of migrant rights in Europe](#)
- Report of the round-table with human rights defenders, organised by the Office of the Council of Europe Commissioner for Human Rights (Paris, 5 October 2012)
- UNHCR [Guidelines](#) on International Protection No. 1: Gender-Related Persecution within the context of Article 1A (2) of the 1951 Convention and/or its 1967 Protocol relating to the Status of Refugees, HRC/GIP/02/01, (2002).
- UNHCR, Conclusion on Women and Girls at Risk, available at <http://www.refworld.org/docid/45339d922.html> (2006).
- UNHCR, Action against Sexual and Gender-Based Violence: An Updated Strategy, Division of International Protection, available at <http://www.unhcr.org/4e1d5aba9.pdf> (2011)
- UNHCR, Position Paper on Violence against Women and Girls in the European Union and Persons of Concern to UNHCR, available at: <http://www.refworld.org/docid/5326ab594.html> (2014)
- UNHCR, UNFPA and Women's Refugee Commission, Initial Assessment [Report](#): Protection
- Risks for Women and Girls in the European Refugee and Migrant Crisis (January 2016).
- Women's Refugee Commission, No Safety for Refugee Women on the European Route: [Report](#) from the Balkans (January 2016).

4)Topic:B Achieving the equality of political rights of indigenous people

Introduction

Throughout history, civilizations have continually worked to colonize and expand their boundaries throughout the centuries. As new countries colonize and dominate the area, the original inhabitants of the land, or the indigenous people, are at risk of losing their unique heritage. Today, according to the UN Permanent Forum on Indigenous Issues, today there are more than 370 million indigenous people in about 70 countries worldwide . Some examples of the indigenous population includes the Inuit of the Arctic, San, and Khoi groups in South Africa, Native Americans such as the Sioux and Nez Perce tribe, and tribal peoples in the Philippines. By the conclusion of World War II, international organizations began to promote decolonization efforts; however, independent governments began to assimilate the indigenous population to their own. These indigenous groups have resisted, yet many have lost their lands and resources, and as a result, have often lost control over their own way of life. The 21st century has presented many problems for many of these indigenous people and their lifestyles. Increasing industrialization has threatened the communities and homes of indigenous peoples as increased deforestation and resource depletion threaten the wildlife. In addition, the climate change has affected many indigenous groups who rely on the climate for food production and survival. Indigenous peoples are often socially discriminated against or perceived as less than human by the rest of the populace because of their unique cultural traditions. As a result of racism and the language barrier, often times indigenous groups are denied job opportunities, and medical care. Finally, many of these indigenous groups are routinely raided for minerals, timber, farmland, oil and other highly desired natural resources. Many times the national government allows industries to develop an area, without consulting the indigenous groups that live in the said region. The lack of political representation is apparent as some governments refuse to recognize the laws or codes of conduct of an indigenous group.

Historical Overview

The efforts to draft a specific instrument dealing with the protection of indigenous peoples worldwide date back over several decades. In 1982 the Economic and Social Council (ECOSOC) established the Working Group on Indigenous Populations with the mandate to develop a set of minimum standards that would protect indigenous peoples.

The Working Group was established as result of a study by José R. Martínez Cobo on the

problem of discrimination faced by indigenous peoples throughout the world. The study outlined the oppression, marginalization and exploitation suffered by indigenous peoples. The Working Group submitted a first draft declaration on the rights of indigenous peoples to the Sub-Commission on the Prevention of Discrimination and Protection of Minorities, which was later approved in 1994. The Draft was sent for consideration to the then U.N. Commission on Human Rights for further discussion and if it was deemed to be appropriate, to approve the proposed declaration before its submission to ECOSOC and the U.N. General Assembly.

The process moved very slowly because of concerns expressed by States with regard to some of the core provisions of the draft declaration, namely the right to self-determination of indigenous peoples and the control over natural resources existing on indigenous peoples' traditional lands.

The need to accommodate these issues led to the creation, in 1995, of the open-ended inter-sessional working group to consider and elaborate on the 1994 draft declaration. The open-ended working group hoped that the instrument would be adopted by the General Assembly within the International Decade of the World's Indigenous People (1995-2004). Since this did not take place, the mandate of the working group was extended by the U.N. Commission on Human Rights into the Second International Decade of the World's Indigenous Peoples (2005-2015). In 2006, revisions to the human rights machinery within the United Nations resulted in the replacement of the U.N. Commission on Human Rights with the U.N. Human Rights Council. On 29 June 2006, the United Nations Human Rights Council adopted the Declaration on the Rights of Indigenous Peoples.

On 28 December 2006, the Third Committee of the General Assembly (Social, Humanitarian and Cultural) adopted a draft resolution to defer consideration and action on the United Nations Declaration on the Rights of Indigenous Peoples by the General Assembly, with the aim of concluding consideration of the Declaration before the end of its current sixty-first session. Under a revised draft resolution, whose main sponsor was Peru, with a number of

European and Latin American countries listed as co-sponsors, the full text would have been adopted by the Assembly in relatively short order. But an initiative led by Namibia, co-sponsored by a number of African countries, resulted in the draft being amended. In its new form, the draft would have the Assembly decide “to defer consideration and action on the United Nations Declaration on the Rights of Indigenous Peoples to allow time for further consultations thereon”. Furthermore, the Assembly would also decide “to conclude consideration of the Declaration before the end of its sixty-first session”.

Finally, on 13 September 2007, the Declaration on the Rights of Indigenous Peoples was adopted by a majority of 144 states in favour, 4 votes against (Australia, Canada, New Zealand and the United States) and 11 abstentions (Azerbaijan, Bangladesh, Bhutan, Burundi, Colombia, Georgia, Kenya, Nigeria, Russian Federation, Samoa and Ukraine). [Click here to view the voting record](#). Since adoption of the Declaration, Australia, New Zealand, United States and Canada have all reversed their positions and expressed support for the Declaration. Colombia and Samoa have also endorsed the Declaration.

During the Durban Review Conference in April 2009, 182 States from all regions of the world reached consensus on an outcome document in which they “Welcome[d] the adoption of the UN Declaration on the rights of indigenous peoples which has a positive impact on the protection of victims and, in this context, urge[d] States to take all necessary measures to implement the rights of indigenous peoples in accordance with international human rights instruments without discrimination...” (UN Office of the High Commissioner for Human Rights, Outcome document of the Durban Review Conference , 24 April 2009, para. 73).

Past Actions

The issue of the rights of indigenous people dates back to the existence of the League of Nations. In Article 22 of the Covenant of the League of Nations the members accepted the

duty of promoting the well-being and development of the indigenous population. The League used the term “indigenous” to distinguish between colonial powers and people living under colonial domination^{iv}. After the League of Nations dissolved, the United Nations continued to address the rights of indigenous people. When the United Nations was founded in 1945, the Charter of the United Nations included a “Declaration Regarding Non-Self-Governing Territories” which called upon member states to protect the culture of people living in these territories and help them develop self-governance. The people living in these territories included indigenous people. Later, in 1981, the United Nations created the Working Group on Indigenous Populations of the Subcommission on Prevention of Discrimination and Protection of Minorities. The group allowed representatives of indigenous peoples to participate in drafting the declaration on the rights of indigenous peoples. After more than two decades of debate, on 13 September 2007, the United Nations General Assembly adopted the United Nations Declaration on the Rights of Indigenous Peoples. The Declaration emphasizes the “rights of indigenous peoples to maintain and strengthen their own institutions, cultures and traditions and to pursue their development in keeping with their own needs and aspirations.”^{vi} Although the Declaration is not binding, it aims to encourage countries to cooperate with indigenous peoples to solve issues such as decentralization, multicultural democratization. In Economic and Social Council resolution 2000/22, the member states created an advisory body to the Economic and Social Council. On July 28th, 2000 The Permanent Forum on the Indigenous Issues^{vii} was created to advise the UN and raise awareness of the issues of indigenous peoples. In addition in 2001, the Commission on Human Rights decided to appoint a Special Rapporteur on the rights of indigenous peoples. The Special Rapporteur on the situation of human rights and fundamental freedoms of indigenous people has a mandate to gather, request, receive, and exchange information on alleged violations of their human rights.^{viii} In addition to the work of the United Nations, various non-government organizations aid in the plight to develop the rights of the indigenous people. Several of which include Native Planet and

Cultural Survival, which are two that aim at self-empowering indigenous peoples and preserving world ethnic cultures. Cultural Survival is one NGO that holds a consultative status with the United Nations, and works to uphold the rights outlined in the Declaration on the Rights of Indigenous Peoples.

Possible Solutions

The United Nations aims at improving the status of indigenous peoples so that they are equal to all other peoples in terms of political and social status. In order to achieve such equality, this committee should focus on addressing 3 subcategories:

- Political representation: Many indigenous groups are not allowed to exercise it's own customs or codes of conducts within the distinguished government. The international community must figure out how to allow these indigenous groups to have political representation, while the same time respecting a nation's sovereignty. Solutions would aim at allowing indigenous peoples to have representatives lobby for themselves in their national government.
- Increasing social tolerance: Social media campaigns or proper education couldbe implemented to teach civilians about the unique cultures of the indigenous population. By increasing awareness, the international community is able to bridge the gap between the dominant culture and indigenous culture in an area.
- Defining the term "indigenous": Many countries argue over the definitive definition the rights of indigenous people roots from the vague definition of "indigenous". Indigenous people do not have a formal distinct definition, but there are several factors that qualify a group of people as indigenous. Such characteristics include a distinct language, culture and belief and historical continuity with pre-colonial times. Some examples of indigenous peoples include the Inuit of the Arctic, Native Americans, hunter-gatherers in the Amazon,

and Massai in East Africa

Guiding Questions

- Does your country have indigenous communities? What is your country's history with its indigenous communities?
- How does your government define indigenous?
- How can the international community ask governments to accommodate the needs of indigenous peoples, without infringing on national sovereignty?
- What international actions can be done to incorporate and respect indigenous communities?

Further Research

Official United Nations Declaration on the Rights of Indigenous Peoples:

http://www.un.org/ga/search/view_doc.asp?symbol=A/RES/61/295

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

<https://www.cetri.be/Indigenous-people-s-struggles-for?lang=fr>

<https://www.ohchr.org/documents/publications/fs9rev.2.pdf>

[https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-](https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html)

[peoples.html](https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html)

<https://www.amnesty.org/en/what-we-do/indigenous-peoples/>

<https://www.un.org/esa/socdev/unpfii/documents/FAQsindigenousdeclaration.pdf>