

SOCIAL, CULTURAL AND HUMANITARIAN COMMITTEE

BACKGROUND GUIDE

A light blue world map is centered on the page. Overlaid on the map is a circular logo consisting of a grid of small squares, with the text "NHSMUN 2012" in white. The logo is positioned over the African continent.

NHSMUN 2012

NATIONAL HIGH SCHOOL MODEL UNITED NATIONS • MARCH 7-10, 2012

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NATIONAL HIGH SCHOOL MODEL UNITED NATIONS

The 38th Annual Conference • March 7-10, 2012

November 2011

Dear Delegates,

I would like to take this opportunity to personally welcome you to NHSMUN 2012! My name is Elizabeth Brunton and I am the Under-Secretary-General for General Assembly Main Committees (GA Mains). It has been an honor and pleasure watching this conference come together after a year of hard work alongside my fellow NHSMUN staffers. The topics slated for GA Mains this year are incredibly promising, as are the Mains Directors who have been selected from some of the most prestigious universities in the country. I am confident that under their guidance, debate in committee will be both educational and engaging for all delegates. This is my seventh year at NHSMUN. I was fortunate enough to attend the conference for four years as a delegate, primarily for Mains committees. This year will be my third year on NHSMUN staff. Last year's experience as Director of SOCHUM only solidified my not-so-secret love of anything GA Mains. While my Assistant Director year was spent on the Historical International Monetary Fund, my favorite times as a delegate have been on the massive GA Mains committees. In my experience at NHSMUN, larger committees have always allowed for the most fruitful debate and rapid proliferation of new ideas. Never once was I bored on a Mains committee. Further, delegates not only learn the intricacies of their topics but also about interacting with their fellow delegates. Mains committees, unlike other smaller committees, have always attracted a wide variety of personalities, which makes the process of collaboration challenging but fun.

NHSMUN and high school model UN will always be special to me. Exposure to international affairs at the high school level was a key factor in shaping my collegiate academic path. Currently, I am a junior at Georgetown University studying government and international affairs. When I am not in class I love anything to do with athletics. I am a member of our university's rugby and boxing teams, which consumes the majority of my time. During any other down time, I enjoy spent strolling the cobblestone streets of Georgetown watching the leaves change in the late fall months, while eating "fro-yo".

NHSMUN is an opportunity above all. It is an opportunity for students to experience the most realistic simulation of the United Nations available at the competitive high school level. It cannot be emphasized enough, students get out of this experience what they put in. After attending various high school and collegiate model United Nations conferences, NHSMUN remains, in my mind, the most unique academic experience I have ever had. I encourage you all to see the NHSMUN experience not just as time spent in New York, but rather a yearlong learning journey. If, during this journey and while preparing for NHSMUN, any questions arise, please feel free to contact me, or your Directors, for guidance. It is with great anticipation that I await our meeting in March. Until then, enjoying researching and know that I am available to provide any support that you may need before the conference.

Cheers,

Elizabeth Brunton

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IMUNA, a not-for-profit, all
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at the secondary school level.



NATIONAL HIGH SCHOOL MODEL UNITED NATIONS

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Dear delegates,

Greetings and welcome to NHSMUN 2012! My name is Elizabeth Kubo Kirschenbaum, and I have the pleasure of being your Director for this year's Social, Humanitarian and Cultural (SOCHUM) Committee. I hope you are all just as excited as I am to discuss the problems and prospects involved in Children in the Workforce of Southeast Asia and the Rights of Indigenous Peoples in South America. As you are probably already discovering, these topics are very challenging and have many different angles to which you can dissect them, so I expect us all to bring different ideas to committee. I really look forward to hearing your thoughts, reading your papers, and assisting you with the entire NHSMUN process over the preparation time before the conference!

Now, a little about the stranger sitting on the SOCHUM Dais: I am currently a sophomore at the George Washington University in Washington, D.C. majoring in International Affairs with a concentration in international development. I have been involved in Model United Nations since my freshman year in high school. As a high school student, I could not have asked for a better, more enjoyable extracurricular activity. Other than Model UN, I spend my spare time hip hop and break dancing, travelling, listening to music, taking long walks on the beach, reading romance novels, reveling in the days that I competitively swam, and attempting to humor people with my sarcasm.

I sincerely hope that you can all consider the following pages very carefully and take them into consideration when preparing for the SOCHUM Committee this year. This guide serves as a good way to approach the topics at hand, and its purpose is to assist you in your research for debate. Please do not hesitate to contact me with questions. While I am sure you have heard this assurance many times over, I cannot emphasize enough how welcome you are to ask for my help with research or any logistical concerns as we approach the conference. Feel free to email me questions, concerns, research problems; whatever your heart desires. I cannot wait to meet you all in March, and I hope you will all come ready to explain your ideas to committee. Until then, good luck and enjoy your preparation!

Sincerely,

Lizzie Kubo Kirschenbaum

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A NOTE ON RESEARCH AND PREPARATION

Delegate preparation is paramount to a successful and exciting National High School Model United Nations 2012 Conference. We have provided this Background Guide to introduce the topics that will be discussed in your committee; these papers are designed to give you a description of the topics and the committee. However, this Guide is not intended to represent exhaustive research on every facet of the topics. We encourage and expect each delegate to fully explore the topics and be able to identify and analyze the intricacies of the issues. Delegates must be prepared to intelligently utilize their knowledge and apply it to their own country's policy. You will find that your state has a unique position on the topics that cannot be substituted for or with the opinions of another state.

The task of preparing and researching for the conference is challenging, but it can be interesting and rewarding. We have provided each school with a copy of the [Delegation Preparation Guide](#). The Guide contains detailed instructions on how to write a position paper and how to effectively participate in committee sessions. The Guide also gives a synopsis of the types of research materials and resources available to you and where they can be found.

An essential part of representing a state in an international body is the ability to articulate that state's views in writing. Accordingly, it is the policy of NHSMUN to require each delegate (or double-delegation team) to write position papers. The position papers should clearly outline the country's policies on the topic areas to be discussed and what factors contribute to these policies. In addition, each paper *must* address the Research and Preparation questions at the end of the committee Background Guide. Most importantly, **the paper must be written from the point of view of the country you are representing at NHSMUN 2012** and should articulate the policies you will espouse at the conference. All papers should be typed and double-spaced. The papers will be read by the director of each committee and returned at the start of the conference with brief comments and constructive advice.

Each delegation is responsible for sending a copy of their papers to the committee directors via our online upload process on or before **February 13, 2012**. Complete instructions for online submissions may be found in the [Delegate Preparation Guide](#). If delegations are unable to submit an online version of their position papers, they should contact the Director-General (dg.nhsmun@imuna.org) as soon as possible to find an alternative form of submission.

Delegations that do not submit position papers to directors or summary statements to the Director-General will be ineligible for awards.

COMMITTEE HISTORY

The Third Committee of the United Nations General Assembly, or the Social, Humanitarian, and Cultural Committee (SOCHUM), focuses on issues dealing with fundamental human rights in the international community. SOCHUM was founded in 1948 in reaction to the establishment of the Universal Human Rights Declaration (“The Universal Declaration of Human Rights”). The Third Committee is charged with the responsibility of promoting and enforcing the basic freedoms and ideals meant to be enjoyed by the entire international community such as the right to life, land, expression of cultures, the freedom of political participation, the protection of children’s rights, social development, and many more (“59th General Assembly Session”). The Third Committee derives its legitimacy from the original United Nations charter. SOCHUM operates with the goal of designing peaceful settlements of issues within the large spectrum of social, humanitarian, and cultural complications in the international community. This body does so by initiating studies that encourage the proposal of recommendations for the promotion of international cooperation and fundamental freedoms for all (“Charter for the United Nations”). The past session held by the Third Committee dealt with issues such as reviewing reports from the UN High Commissioner for Refugees, promoting economic growth and sustainable development, advancing the rights of all peoples to self-determination, including women in government, and eliminating racism and discrimination internationally (A/65/252).

The overarching body of the General Assembly is split into six different committees, which deal with the basic needs of the international community, with SOCHUM being allocated to the social, humanitarian, and cultural issues. Other issues attended to within the General Assembly include those covered by the Disarmament and International Security, Economic and Financial, Special Political and Decolonization, Administrative and Budgetary, and Legal Committees (“General Assembly of the United Nations”). All members of the General Assembly vote with the same degree of power as all other nations, which equate all members of the United Nations (“Charter for the United Nations”). In this sense, the General Assembly differs from other United Nations bodies, like the Security Council, for it allows each member state to hold equal status and provides an open forum for discussion. While the General Assembly cannot call troops to war or impose economic sanctions, this forum is crucial for the formulation of ideas to be suggested to the Security Council. Also, while the resolutions passed in the Third Committee are nonbinding, this committee is useful for nations who seek to actively discuss any question of international security brought to the floor (“Charter for the United Nations”).

Solutions formulated by the Third Committee often encompass the work of other, more specialized, United Nations Bodies or Committees. These committees include those under the General Assembly, but also bodies operating under the different organizations of the United Nations. These include committees such as the United Nations Development Programme (UNDP) and the United Nations Human Rights Council (UNHRC) (“Human Rights Council”). The Third Committee also works closely with other United Nations organizations, such as those included in the Economic and Social Council (ECOSOC). Bodies like this include the Commission on the Status of Women (CSW) and the World Health Organization (WHO) (“UN Economic and Social Council”). The United Nations High Commissioner for Refugees (UNHCR), United Nations Children’s Fund (UNICEF), the United Nations Education, Scientific, and Cultural Organization (UNESCO), and the United Nations Environmental Programme (UNEP) all work in conjunction with the Third Committee. Through cooperative work with more focused bodies such as these, resolutions passed by the Third Committee can be implemented with a greater degree of success and efficiency.

National High School Model United Nations 2012
Social, Humanitarian and Cultural Committee

The Third Committee has been dedicated to the enforcement of fundamental human rights throughout the international community for over 60 years by tackling a wide variety of issues within the social, cultural, and humanitarian spectrums.

SIMULATION

As members of the Third Committee at the 2011 National High School Model United Nations Conference, delegates will have the opportunity to work collaboratively with their peers while discussing in depth the problems and prospects regarding Children in the Workforce in Southeast Asia and the Rights of Indigenous Peoples in South America. The resolutions formulated by this committee should work towards universal cooperation and in conjunction with the basic ideals of the Social, Humanitarian Cultural Committee, and defend human rights throughout the world. As delegates at one of the most prestigious Model United Nations conferences in existence, students will receive a hands-on experience with global diplomacy.

At the first session of committee, delegates will be introduced to the Dais, which is the body overseeing the debate for the duration of the conference. The Dais is composed of the Director, the Assistant Director, and the Chair. The role of the Dais as a whole is to ensure that debate runs smoothly and efficiently while achieving the goals of the committee. The Director and Assistant Director are the delegates' sources of substantive guidance throughout the conference. Delegates can view the Director and Assistant director as the resident experts on SOCHUM's topics as they will act as a constant source of information as debate advances. The Chair, reserved for General Assembly Mains committees, fulfills a very special role on the Dais. The Chair is a NHSMUN veteran who will serve as the resident expert on parliamentary procedure as well as a knowledge-bank of all things MUN. The Chair, the Director, and the Assistant Director have worked all year in developing SOCHUM so that delegates have the most supportive learning environment possible.

Committee will begin with general debate and opening a Speaker's List. Delegates will be given the opportunity to express their opinion on whichever topic they feel should be discussed first. Once the agenda has been set according to vote, committee will move into substantive debate regarding the chosen topic. Another speaker's list will be opened as the "default setting" for committee, and recognized delegates will be able to make speeches. Delegates can motion to move into un-moderated or moderated caucuses throughout committee. Un-moderated caucuses consist of a complete suspension of parliamentary rules where delegates can discuss their ideas in a more relaxed setting within groups around the committee room. Moderated caucuses are a series of timed comments, wherein one delegation speaks at a time and those who will speak are chosen at the beginning of the caucus at the director's discretion. More about the styles of debate will be posted on the committee blog, so any confusion or questions can be answered there.

When working together, delegates must keep in mind that cooperation is essential. In large committees such as SOCHUM, many ideas may be presented over the course of the conference. However, in order to efficiently proceed throughout committee, those ideas must be streamlined into a series of documents: A "set of ideas" is simply a collection of ideas hand-written in no specific format. Once this document is photocopied and distributed, it becomes a "working paper." The working paper is then put into resolution format, and later, it will be typed, distributed, and referred to as a "draft resolution." The difference between working papers and draft resolutions are that working papers are a simple presentation of ideas, while draft resolutions have a structured format. Draft resolutions will only be considered Resolutions upon their passage during voting procedure in committee. Only so many Resolutions can pass, so, again, collaboration is absolutely essential in the Third Committee.

One of the key aspects in Model United Nations is that delegates find ways to cooperate as much as possible without hindering their own nation's policies or sovereignty. This latter idea will be held in

National High School Model United Nations 2012
Social, Humanitarian and Cultural Committee

high esteem within this year's SOCHUM committee. The countries being represented during this conference have all stated policies regarding the topics at hand. It is the job of each delegate to become familiar with and accurately represent his or her states' past actions, political will, and overall policy on the matter at hand. This means that background work should be completed prior to coming to committee for the first session. It is to each delegate's advantage to research heavily on the topics, their nation's past actions, and current positions, as well as foreseeable solutions so that everyone can participate in meaningful discussion. Coming prepared is necessary to achieve strong debate. That being said, delegates should also take note that any evidence of pre-written resolutions will not be tolerated. The entire purpose of this conference is for delegates to discuss and debate possible solutions with their peers and previous construction of draft resolutions make it difficult for adequate debate and collaborative to take place.

Since this committee will hold approximately 400 delegates, delegates should remember that decorum has to be maintained constantly. It is important to respect the requirements of parliamentary procedure over the duration of the conference so that we can collectively work within the time constraints. As a committee, we can be efficient and achieve great debate through the means of decorum and cooperation.

CHILDREN IN THE WORKFORCE IN SOUTHEAST ASIA

TOPIC A

INTRODUCTION

Childhood is often seen as the quintessential symbol of innocence and purity. For many children who dedicate hours within the workforce, however, this innocence has been shattered at an early age. Article 1 of the Convention on the Rights of the Child defines a ‘child’ as “a person below the age of 18, unless the laws of a particular country set the legal age for adulthood younger” (“Fact Sheet”). Actors within the international community, both state and non-state, committed to protecting children from different forms of abuse. However, many of these same actors often overlook the use of children in the workforce and the detrimental conditions under which they work.

This topic is relevant to the Third Committee because of its mandated duties to address the Social, Humanitarian and Cultural Affairs of the international community (“Social, Humanitarian & Cultural”). SOCHUM concerns itself with issues concerning the protection of children making the topic of Children in the Workforce of Southeast Asia a primary concern for delegates in the Third Committee (“Social, Humanitarian & Cultural”). The rationale behind the SOCHUM’s focus on the nations of Southeast Asia comes from the widespread economic motivation for finding alternative income methods and ways out of poverty and the high occurrence of children in the workforce within the region as a whole. The Asia-Pacific region holds the highest number of child workers than any other area in the world, with an estimated one in three children below the age of fifteen being economically active (Tharmpornphilas 2). Child labor in Southeast Asia is a multifaceted issue involving various areas of concern, including who is being employed and what they are being employed for, that require attention and action from the international community. Delegates should take the founding of the Third Committee and the unique components of the region into consideration when discussing children in the workforce of Southeast Asia.

HISTORY AND DESCRIPTION OF THE ISSUE

The United Nations Children’s Fund (UNICEF) defines child labor as “work that exceeds a minimum number of hours, depending on the age of a child and on the type of work; such work is considered harmful to the child and should therefore be eliminated” (“Child Protection from Violence” 1). These somewhat ambiguous boundaries within the definition are designed to apply to the various conditions that children represent in the international workforce. The United Nations is mainly concerned with children who are forgoing their education to work in industrial, agricultural, or illegal industries in hazardous conditions (“Child Protection from Violence” 1). Historically, children have been employed as far back as the world can remember, since ‘employment’ could count as simply contributing on the family farms and working for the survival of their households. During the late 18th and early 19th century, the international community witness explosive levels of child exploitation when the Industrial Revolution changed the work environment. It is estimated that in 1788, over 60% of the workers in England and Scotland’s textile mills were children. Children were participants in the ranks of miners, agricultural workers, industrial workers, and even small business owners, and they worked in stressful, hazardous conditions that undoubtedly led to complications after adolescence (Pakhare 1). These stressful conditions of hazardous surroundings and low wages created a vicious cycle within the culture of many nations in the Southeast Asian

Region. For example, many children in Cambodia begin working at very young ages breaking stone in the Basith Mountains to clear for construction sites (Noun 1). This dangerous work is often considered the only job available for children who need to produce income so that they can contribute to their family's economic earning. However, the work often disables or physically handicaps children (Noun 1). The next generation of children is then put into the same cycle because they must forgo their education to produce income for the family, and they put themselves in mental and physical danger (Noun 1).

In 2001, it was estimated that nearly 61% of child laborers in all areas of occupation could be found in Asia ("Child Labour and Responses" 1). Ten years later, UNICEF now estimates that out of the 158 million children aged five through fourteen working, 44 million are part of the workforce in Southeast Asia ("Child Protection from Violence" 1). Roughly half of those work hours that exceed full-time employment and over one-third work in hazardous conditions (Silan 1). The low enrollment rate in primary education in South Asia, roughly 77% as of 2000, is second only to Sub-Saharan Africa (Tharmmapornphilas 4). Another concerning issue is that children within this region are not equally affected by the idea of working. Girls are often much more vulnerable to being deprived of an education and sent to do domestic work, since parents feel that this confirms gender roles and prepares them for marriage ("Child Labour: Are Girls"). In addition, boys are often seen as familial insurance as they will inherit the family land and get a job to help support the family. However, many families in Southeast Asia do not even keep their daughters because they are viewed as a family expense. It is estimated that about 3,500 sex-determined abortions are carried out every year in the Indian city of Jaipur alone. This culturally driven practice means that girls often have to work within their own households as servants to pay off "the burden" their existence places on their family (Mullins 1).

Occupations of Child Laborers

Most laborers in Southeast Asia under the age of eighteen are found working in the domestic field, agricultural field, industrial areas, and armed conflict. Children are also involved in illicit activities such as prostitution or the drug trade.

There is a prevalent stigma attached to the idea of children in the workforce. Article 3 of the International Labor Organization (ILO) Convention Number 182 defines the worst forms of child labor as the following:

- “(a) all forms of slavery or practices similar to slavery, such as the sale and trafficking of children, debt bondage and serfdom, and forced or compulsory labour, including forced or compulsory recruitment of children for use in armed conflict;
- (b) the use, procuring or offering of a child for prostitution, for the production of pornography or for pornographic performances;
- (c) the use, procuring or offering of a child for illicit activities, in particular for the production and trafficking of drugs as defined in the relevant international treaties;
- (d) work which, by its nature or the circumstances in which it is carried out, is likely to harm the health, safety or morals of children.”

("Worst Forms of Child Labour").

Of the 183 UN member states, 174 adopted the convention within the ILO as of May 2011 (“ILOLEX”). Still, many of the nations for which the hazardous conditions were designed have yet to ratify or enforce the convention. Many states recognized as having the worst use of unrestricted child labor have ratified the convention. For example, Thailand ratified Convention 182 on 16 February 2001. However, Thailand’s use of children in the workplace is so prevalent that the ILO recently held the ‘World Day against Child Labour 2011 in Thailand’ (“World Day against Child Labour 2011 in Thailand”, “ILOLEX”). In addition, Vietnam ratified ILO Convention No. 182 in 2000, but it was estimated in that same year that 466,000 children between the ages of ten through fourteen were economically active within the nation (“ILOLEX”, “Viet Nam”).

Child Domestic Labor (CDL)

One of the most popular occupations for children in Southeast Asia is in the form of Child Domestic Labor (CDL). Since CDL prefer to hire younger children because salary or wage is thought to increase with age, and CDL can be defined as children working within household commitments to do tasks not typically allotted to members of the household or family, such as cooking, cleaning, gardening, and other general house work (Pflug 5,14). CDL has been a cultural practice for centuries. Families send their children, especially their daughters, to work for extended family members, friends, or wealthier households (Pflug 12). Accurate information regarding CDL workers as a whole is difficult to obtain. For example, the Indian government projected that approximately twelve million children under the age of fourteen were employed, while child advocates predicted that nearly 60 million were part of the CDL workforce (Gentleman 1). Each worker is employed as an individual or in a dependent capacity within different private households, and unregistered occupational arrangements are often made between the child’s parents and the employer so that they remain very informal (Akhtar, Razzaq 3). In addition, since the definition of "domestic labor" is ambiguous, some child domestic labor practices are not recorded in surveys and statistics. For example, when children are forced to work in difficult conditions for their own families or family friends, many scholars or research groups do not monitor this as carefully as they monitor industrial child labor. This is due to the fact that labor within the domestic sphere blurs the lines between professional and familiar, so the situation makes people more sensitive and less likely to act than if the child were employed by a stranger (Mullins 1). In more cases than not, much of the work in CDL is left unrecognized as actual ‘child labor’ by societal and governmental forces due to the normative properties set into practice (Akhtar, Razzaq 3). For example, Indonesian children often view CDL as just a way of life so that they can repay their elders for taking care and giving them a roof to live and often to work (Bessel). The country abolished its strict law and enforcement of keeping children under the age of fifteen out of the workforce in 1987 due to both cultural and economic pressure and prevalence of CDL. As a result, just four years later, there was an estimated 2.8 million Indonesian children working (Bessel 353). In more recent terms, many of those working in CDL in Indonesia, primarily girls as early as age eleven, work a reported fourteen to eighteen hour day, seven days a week, with no days off (“Indonesia: Protect Child Domestic Workers” 1). Despite the long hours, fixed pay, and abusive environment, child domestic workers are unprotected by the Indonesian working laws. These laws cover people formally employed in Indonesia and entitle them to “a minimum wage, overtime pay, an eight-hour workday and 40-hour work week, a weekly day of rest, and vacation” (“Indonesia: Protect Child Domestic Workers” 1). The Indonesian government has expressed frustration at the fact that so many domestic laborers are maltreated, but usually justify the lack of action by claiming it is very difficult to monitor the private lives of the citizenry (“Indonesia: Protect Child Domestic Workers” 1). In addition, CDL or any domestic labor is not considered an economically productive field of work, so the government has less motivation to

monitor and interfere with practices in this instance (“Indonesia: Protect Child Domestic Workers” 1). Delegates should consider these aspects of CDL when attempting to formulate solutions in order to properly respond to its low priority and low feasibility.

Gender discrimination persists in these societies that places females in domestic labor. Many parents believe these skills help their daughters in preparation for marriage and their future domestic duties (Bessel 353). Families are also motivated to place their children into occupations with very little in return due to the conditions that make them vulnerable to ‘placement agents’ that comb through different rural areas throughout Southeast Asia. Frequently, these recruitment agents are local women looking to earn a wage, whose connections and knowledge of the community allows them to find the most likely candidates in need of another income producing agent in the household. The most vulnerable families to these agents are families with upwards of five children or a recent widow. These tactics have drained communities of the younger generations.

CDL opportunities are detrimental to the children's health and well-being. For example, in Sankda, India, 70 out of 105 families sent children to CDL opportunities (Gentleman 1). The conditions upon being sent away are vastly different than other types of domestic labor in households. Some working in CDL are shackled, beaten, or sexually abused by any member of their employing family in order to validate the ‘inferior’ position that working has put them in (“PAKISTAN” 1, Akhtar, Razzaq 11). In an extreme case, a household employer was charged with a murder of a twelve year old Shahzia Masih in January 2010 but acquitted of the charges by November of the same year (“PAKISTAN” 1). Despite the many bruises on her body, the autopsy of Masih claimed little suspicion of brutality as the direct cause of death (“Shazia Masih laid to rest” 1). It is evident to many, however, that this report may be inaccurate or succumbing to pressure from the employing family, as the twelve-year-old maid had been previously admitted to the hospital due to the beatings from her employers (“Shazia Masih laid to rest” 1). Disregarding their treatment, the tasks delegated to CDL workers are often too dangerous or difficult for the members of the household to perform themselves. Although these tasks are not necessarily repetitive, these chores still put children in a great deal of danger. Children of all ages perform tasks that leave them vulnerable to injury, such as cooking and serving food (using sharp knives, lighting fires, carrying charcoal or wood), washing and ironing clothes (using large vats of boiling water), working with chemicals and disinfectants, or fetching and carrying very heavy pots (Akhtar, Razzaq 10).

Agricultural Employment

Southeast Asia has a land area of roughly 4.5 million square kilometers, most of which has a humid climate and tropical rainforests as the form of natural vegetation (Marten 6). Except for Brunei and Singapore, the agricultural sector serves as the main source of employment for nations in Southeast Asia. In Cambodia, for example, 57.6% of the country’s entire workforce is committed to the agricultural sector, yet it accounts for only 33.4% of the nations’ Gross Domestic Product (GDP) (*CLA Factbook*). Cambodia, like many other Southeast Asian nations, relies on rice as one of its main exports (*CLA Factbook*). Due to its moist climate, rice is one of the most common crops grown in the region. Rice is grown in approximately 112 countries globally, 95% of it is grown and consumed in Asia, and 60% of the food intake in Southeast Asia is rice (Ornelas 1). The crop has a historic staying power throughout the region as recent excavations have found evidence of rice present as early as 3500 BCE in Thailand (Ornelas 1). Its prevalence within the development of the Asian populations and the Asian diet has steadily grown and spread across continents. Since the demand has increased over time, the supply has attempted to keep up. However, the crop is very demanding in terms of the amount of labor necessary for production (Ornelas 1). The multi-stage process of

cultivating a rice field (referred to as a rice paddy) requires a great deal of labor from individuals working directly in the field (Ornelas 1). Despite various improvements in technology, rice paddies still require manual labor, and the methods of production require varying amounts of workers (Ornelas 1). In addition, rice and many of the other crops cultivated in Southeast Asia are especially sensitive to the weather conditions of the region. For this reason, the number of harvests achieved per year is never concrete (Ornelas 1). Due to this fluctuation, coupled with the unexpected characteristics maintained by those harvesting, much is demanded from those working on rice paddies. This is one of the many ways in which workers are abused. The prospect of getting their jobs taken away is so great that workers often do not protest against the long hours and low wages (Heyens 7).

An estimated 69% of global child labor is dedicated to agricultural employment (“South Asia Regional Consultation on Child Labour in Agriculture and Allied Activities” 1). Much like the undercover nature of CDL workers, underage agricultural employees often work in remote, rural areas on family-operated farms so that their conditions go unchecked by any government requirements (Narayan 3). Farm concentrated labor is not an easy task, with the extensive hours spent doing physically laborious work under the intense sun with very few breaks for shade (Auf der Mauer, et al. 5). In India, it would not be uncommon for the workday of an eleven-year-old employee to extend past sixteen hours, without the expectation of receiving days off throughout the duration of the 365-day work-year (“Child Labor in Agriculture” 1). Inadequate diets, fatigue, and harsh environmental conditions often lead children to be susceptible to illness (“ILAB – III” 1). However, due to the demand for child labor in the field, the availability of jobs, and the cultural willingness of families to allow children to produce income, many children in the Southeast Asian nations commit to crop production. For example, out of an estimated 6.58 million children in the workforce of Bangladesh, five million have found employment in the agricultural sector (Narayan 1).

The employment of children in agriculture in this sense is much different from the idea of assisting on a family owned-and-operated farm.

There is a cultural dependence upon the children of the family to become fully functioning components of the familial unit. For example, women and girls in rural Southeast Asia, which comprises two-thirds of the regions’ population, are expected to play a three-fold role (“Module 1” 1). First, women in these areas are expected to fulfill the tasks of motherhood, a sufficient wife, community worker, as well as an agricultural producer (“Module 1” 1). As a community worker, they must perform tasks such as volunteering to care of others in need of health or other social development programs, and as wives and mothers they must bear and raise the children of the household. As agricultural workers, they are depended upon to provide an extra pair of hands in the fields, and their labor often carries over from crop production to their sale in nearby marketplaces (“Module 1” 1). When juxtaposed with the common expectations of women in more developed nations, such a strain on those in Southeast Asia contributes towards the early entry into all of their expected fields (“Module 1” 1). Learning the skills demanded by early employment at such a young age obligates women to adapt to a demanding, labor driven society. Young men who enter the workforce at such a young age are also forced to succumb to a society where they will be depended upon as the primary source of productivity and income and experience the pressure and bear the burden that accompanies being an important pillar of the foundation of family life (“Module 1” 1).

One of the largest concerns of allowing children in the agricultural field is the risky exposure to pesticides for different crops. Due to the harmful nature of pesticides to bugs and vermin, overexposure, handling, or improper storage can have negative effects on workers handling them, especially to children whose immune systems have not yet fully developed. It is all too easy to

accidentally ingest or overexpose oneself to pesticides during work in the fields, considering that poisons can travel through the air, soil, water, and can even attach to food. Between one and three agricultural workers per every 100 worldwide suffers from acute pesticide poisoning, but the number of children who suffer from the disease is unknown (Goldman 1). Effects of such exposure include birth defects, damage to the nervous system, damage to the functioning capabilities of the endocrine system, and cancer (Goldman 1).

The concerns of pesticide poisoning have been mounting for both children and adult workers in the agricultural sector of Southeast Asia. In 1995, a Sri Lankan hospital registered 13,000 cases of pesticide poisoning with a 10% fatality rate (“Communicable and Non-Communicable Diseases” 1). In more recent terms, there are an estimated 25 million mild cases of pesticide poisoning diagnosed across Asia every year (Zhang 2). A study conducted in two small rural villages in China found that there were simple ways to alleviate the number of workers affected by work-related pesticide poisoning. The study took a stratified sample of 910 pesticide applicators (meaning they had been exposed to pesticides during their occupational hours), and gave them questionnaires to fill out that included 66 possible symptoms. Researchers found that 80 of those observed reported an acute work-related pesticide poisoning (Zhang 1). Based on their background analysis, researchers suggested that a series of simple education and training sessions regarding the proper handling of pesticides could easily lessen the number of workers fatally exposed to pesticides or contaminated substances (Zhang 7). In this way, many states could choose to act and therefore prevent this from being such a harsh aspect of child labor, but many choose to overlook the severity of pesticide poisoning and its affect on the agricultural sector’s many employees (Zhang 6).

Bonded Labor

One type of child labor included in this description is that known as ‘bonded labor.’ Bonded labor, or debt bondage, describes the situation where children are offered a repayment of an outstanding favor or loan given to the parents in order to work off the debt on behalf of the familial unit (“ILAB – IV” 2). In most instances, the termination of the child’s forced employment is unclear or constantly delayed, leaving the child in a position very similar to modern slavery. Children are helpless because their parents “have absolute power over their children, making it possible for children to be pledged chattel-like to pay off debts” (Fyfe 76).

Bonded labor often has a significant link to the use of child trafficking for the purpose of employment. While this is not a subject the committee should dwell, it is an important aspect to understanding where children workers come from. Often along similar lines as bonded labor, familial obligation for income pushes children into vulnerable situations wherein they are sold by either their parents or by false promises of traffickers promising them wages, while really locking them into a never-ending cycle of poverty and forced labor. For example, the parents of a Cambodian twelve-year-old boy sold him to traffickers that forced him to beg on the streets of Bangkok, Thailand: “‘the trafficker told my parents he would send them [USD] 55 a month,’ the boy says, ‘but I would earn [USD] 18 or [USD] 25 every day or night I begged’” (Frankel 1). Even after escaping, children are often sold back to traffickers and caught in the same web of unfulfilled promises. Southeast Asia is considered one of the international hotbeds of child trafficking, as many nations in the region qualify as both source nations (the country of origin where children are kidnapped or sold) as well as destination countries (the country to which they are trafficked). “As early as the mid-1990s, UNICEF estimated that close to 200,000 foreign child laborers, 70 percent of them boys, had been lured into Thailand from Burma, Laos, Cambodia, and Southern China” (Collins 1). Trafficked boys are often sold into agricultural or industrial fields that surround them

with hazardous conditions, while girls are typically utilized by commercial sex rings within Southeast Asia (Collins 1).

Trafficking and Commercial Sex Work

The key aspect of trafficking that this committee should be concerned with is the destination to which children are taken and the process that takes place at the destination. While trafficking is a key aspect to the concept of children in the workforce of Southeast Asia, delegates must remind themselves that it is not the only aspect committee should be concerned with. As previously mentioned, many trafficked girls are put into brothels, forced to sell themselves for the benefit of their captors. A study conducted covering Indonesia, the Philippines, Thailand, and Malaysia found that between 0.25% and 1.5% of the total female population of the four countries was engaged in commercial sex work (“SEAsia” 1). An even more daunting fact is that the same study also found that the sex industry accounted for between 2% and 14% of the nation’s gross domestic product (GDP) (“SEAsia” 1). Included in the region of focus, certain nations within Southeast Asia carry a heavy stigma regarding the prevalence of commercial sex work in their boundaries. For example, it is estimated that there are between 60,000 and 200,000 Thai children involved in the sex industry, but this does not include the number of children trafficked into the Thai border and locked into commercial sex work (Marquez 1). Due to the undercover nature of the crime, however, exact numbers for children involved in commercial sex work are difficult to come by. Cases of individual children trafficked into the sex trade are uncovered by undercover journalists, such as that of fifteen-year-old Srey Rath. He was trafficked into a brothel in Cambodia and forced to ‘work’ seven days a week in a place that banned the use of condoms. Her captors kept Rath and her coworkers obedient without pay by forcibly administering highly addictive drugs to them on a routine basis, so even if the girls left, they would soon return due to their intense desire for drugs (Kristof, WuDunn).

Not all children in the industry are trafficked. While many of them work in this field because they were trafficked or forced into subservience, some choose to enter into this field for economic reasons, though they are often too young to offer legal consent (Doyle 1). For example, one sex worker in Burma was interviewed based on her experiences and entry into the field. Lin Lin, age 22, explained that prostitution was not a difficult choice for her because she had a mother, father, and several siblings to support (Doyle 1). She practiced the job where she earned “[USD] 40 a night from one customer,” but was studying to become “an advocate of the law” at university in the daytime (Doyle 1). Such willingness for women to enter into commercial sex work reflects the cases of many underage girls, motivated by the economic profit from the industry but too young to fully comprehend the implications that can be made when choosing sex work as an occupation.

Much regarding this aspect of children in this sector of the workforce can be understood based on the careful analysis of children in the sex industry in Thailand. According to the National Educational Act of B.E. 2542, all Thai citizens are “entitled to basic, quality education for at least 12 years” (Tharmmapornphilas 1). However, too many children are deprived of this promise. Thailand has attracted a great deal of media attention on the matter, but the complications of underage sex workers and the conditions of their employment have yet to improve. This is perhaps due to the relatively lenient governmental policy regarding the issue, considering that “child sex offenders in Thailand [receive only] 4-20 years imprisonment and/or Bt 8,000-40,000 fine” (equivalent to approximately USD 266-1332) (Kumaran 1). This leniency partnered with corruption within the government and police forces can allow the crime to occur without many complications (Kumaran 1). Even those who work within the ranks of the Thai government tend to disagree with the manner in which children in the sex trade are treated. An example of this is illustrated by “Sowmia Nair, a

Department of Justice agent, [who] said the Thai government often 'turns a blind eye' to child sex tourism because of the country's economic reliance on the tourist trade in general" (Marquez 1). Despite its atrocities, it is imperative that members of this committee understand that commercial sex work is only one aspect of the overarching issue of children in the workforce of Southeast Asia, and that there are many other aspects to which attention should be devoted, as well.

Industrial Employment Conditions

Many underage workers in Southeast Asia can be found in the industrial sector, where their nimble fingers and excellent dexterity make them useful employees. The carpet industry, for example, concentrated in the "Carpet Belt" of Uttar Pradesh in north Central India, accounts for over 85% of Indian Carpet exports, and requires laborers from across India and in Pakistan ("ILAB – IV" 5). As carpet and other floor coverings develop increasing significance in the nation's export revenues, the demand for cheap labor increases in tandem. Since 1971, the carpet industry has grown from accounting for USD 10.9 million of India's exports to a considerable USD 512.03 million (Venkateswarlu 9). This type of growth calls for the reciprocal growth in labor sources, yet companies are often unwilling to allocate funds necessary to compensate for acceptable production conditions. The South Asian Coalition on Child Servitude (SACCS) estimated that there are between 200,000 and 300,000 children working within the industry in India, roughly the same amount in Pakistan, and approximately 150,000 in Nepal ("Children in the Carpet Industry" 1). Children are utilized especially in this industrial field due to their commonly good eyesight and dexterous, small fingers capable of completing intricate designs and patterns with greater ease than possible adult counterparts. Placed into the industry by their "Naikes" or "labor recruiters," those who come seeking this type of work have typically run away from home and are finding refuge in the slums near the factories ("Children Working in the Carpet Industry" 3). However, 58% of the children working the looms in India's multimillion-dollar carpet industry work in these conditions based on familial ties or obligation (Venkateswarlu 16).

In terms of its qualifications as one of the worst forms of child labor, the carpet industry instills long term negative effects on the children that typically begin working at the ages of six and seven ("Children Working in the Carpet Industry" 2). Factory workers typically work long hours in poorly ventilated rooms filled with wool fluff and dust particles. "Constant contact with the fluff causes skin ailments such as scabies as well as [long-term] respiratory problems" ("ILAB – IV" 5). Steady inhalation of the wool particles in the air lead to later pain in the joints and spine and swelling of the lower limbs (Venkateswarlu 18). The extensive hours working on the laborious and repetitive task of weaving in cramped positions often leave lingering back and eye-sight complications that develop into adulthood (18).

The conditions endured by child employees extend beyond their working hours within the factory itself. Low wages often lead to the settlement of children on or near the production areas. In Nepal, children are commonly paid a flat rate of INR 3,500-5,000 per month, equal to approximately USD 78-112, instead of hourly wages that better reflect the overtime hours they contribute nearly every day ("Children Working in the Carpet Industry" 5). In other cases, children recruited into the workforce are paid an advance of INR 600-2000, approximately USD 13-45, and required to work long hours until the advanced payment is returned, the terms of which are often unclear (Venkateswarlu 19). On the premises of production, entire families tend to live together in shacks or "garage-like" rooms in which they sleep in groups during the hours that are not spent behind looms in the carpet factories that usually do not have proper lighting or sufficient space ("Children Working in the Carpet Industry" 5). In addition, other atrocities tend to breed surrounding such

close quarters and conditions. Many children report to be trafficked from their residences in carpet factories, and other employees, supervisors, or labor recruiters reportedly take sexual advantage of younger female workers (“Children Working in the Carpet Industry” 6).

Despite the hardships involved in this sector of work for child laborers, the carpet industry is also an example of the many efforts that can be contributed by non-governmental actors towards the end of children in the workforce in Southeast Asia. For example, the program GoodWeave, formally known as RugMark International, was founded for the purpose of decreasing child labor in the carpet industry of Southeast Asia by labeling and endorsing rugs that were not made by children (“GoodWeave” 1). GoodWeave issues its label to rug manufacturers who abide by their “Generic GoodWeave Standard,” which includes requirements of production such as the allowance of random inspection of facilities, fair wage payment to adult workers, and the exclusion of children in employment (“Generic International Standard” 2). This organization works on both a national and local level, and it utilizes local resources to conduct random assessments of working conditions of manufacturing agencies that use their label as well as working with the governing bodies of Southeast Asian nations on their own monitoring and enforcement capabilities within the industry. In addition, this organization provides a strong example for other intervention methods because it focuses on the life after employment for children who have been raised in such harsh conditions. GoodWeave International works to offer educational opportunities in order to place children freed from behind the loom an alternative path in life (“GoodWeave” 1). While this committee should not look to education as the ultimate answer to the issue of child labor in Southeast Asia, education as a strong step off of which more progressive ideas can be launched.

Long-Term Effects

Next to the health side effects from hazardous conditions embedded into working children at an early age, there are other lingering injuries that hold back adolescents throughout the rest of their lives. These lingering injuries are considered to be their lack of education and the psychological toll that the dangerous surroundings took on them throughout their developmental period.

As previously mentioned, children in the workplace of Southeast Asian nations are often required to devote long hours in their industry, and usually live in the surrounding areas on the premises of their jobs. This leaves little time to attend any form of school. This lack of education arguably traps children within the vicious cycle of low wages, long hours, and poor working conditions, forcing them to produce as much income as possible (Kristof, Wudunn 53). Southeast Asian nations typically project lower literacy rates from the younger generations, with nations like Bhutan carrying a 47% literacy rate over age 15 and an estimated 124,000 economically active children between the ages of 10 and 14 in 2000 (“CIA Factbook”). This is over half of the entire population of children aged 10-14 in the nation (“Worst Forms of Child Labour – Bhutan” 1). This could be compared to a nation that the ILO estimated employed no children ages 10-14 in the year 2000, like Germany (“Worst Forms of Child Labour – Germany”). Germany holds a 99% literacy rate over the entire population over age fifteen (“CIA Factbook” 1). This comparison, and many more like it, shows that the early use of children in the workforce slows the education of the nation as a whole. Even in nations that are generally considered more developed than those in the Southeast Asian zone, child commitment to labor has proven detrimental to the education of said adolescents. For example, in the United States it has been proven that adolescents between ages fourteen to eighteen who work less than twenty hours per week have lower high school drop-out weeks, while those who complete over twenty hours a week report more symptoms of sleep deprivation, alcohol, cigarette, and drug use, as well as minor delinquency (Clark-Bennet 7). The simple hour-count of this study does not

come close to the number of hours that those under age commit daily, let alone weekly or annually. While this committee must understand that discussing the motivations for putting children to work (such as cultural and economic dependence) are important, they pale in comparison to the emphasis that should be put on the possibilities for the future, and how children can achieve both an income producing lifestyle as well as receiving an education.

Children working long hours in hazardous conditions can also see immediate effects on their health. One sixteen-year old boy, Nguyen Van Den, was admitted to a hospital after collapsing at a garment factory in the Tan Phu District due to being overworked and underfed for too long a period of time (Nguyen 1). Den had been forced to work fourteen to sixteen hours a day from six o'clock in the morning until midnight, and he would frequently be slapped or hit on the head by his boss upon making a mistake (Nguyen 1). Injuries and obstacles to children's health such as this stand as evidence that children are not built to be brought up in an environment of strenuous labor and poor conditions.

Another longstanding "injury" to children who have been used and abused in any form of labor is the deeply rooted psychological effects instilled within them from an early age. The CDL industry, for instance, puts children into an enforced inferior position from the very beginning of their developmental stages (Akhtar, Razzaq 3). Effects on their self-esteem and vulnerability to influence from unsupportive characters can be detrimental by placing such a mind-set of endless work for superior figures on children. In addition, the ability of children to produce income from such an early onset could place their mental capacity and self-esteem motivations in the wrong areas. Instead of learning to gain confidence based on knowledge or accomplishment, they gain their self-assurance from escape from violence or abuse ("Save the Children's Position on children and work" 5). One aspect of psychological harm that must come into consideration is the early onset of pressure felt from the dependence of the entire household upon such a young figure in the family. Due to the lack of contraceptives or family planning awareness, the nuclear family has become popular in Southeast Asia, and the older children are sent to work despite being relatively young compared to the rest of the workforce (Anujarwal 1). With so many mouths to feed, many adults would find themselves unable to handle the burden. However, children who have been committed to the workforce through familial obligation grow up and into this role of working for the benefit of the family as a whole, and often leave remains of subconscious guilt and dependence upon the nuclear family unit ("Save the Children's Position on children and work" 6).

Despite the blatant abuses of children in the workforce throughout the world, there has been a great deal of international and national legislative action accomplished in attempts to decrease child employment.

United Nations Action

There are two primary modules within the United Nations that are charged with the responsibility of monitoring and hopefully decreasing the use of child labor. These two bodies are the International Labor Organization (ILO) and the United Nations Children's Fund (UNICEF). Since 1919, the ILO has worked tirelessly to pass and implement conventions protecting children from the severest forms of conditions in which they work beginning with the first ILO child labor convention, which produced the Minimum Age (Industry) Convention (No. 5). This first convention was what prohibited the use of children under the age of 14 in industrial establishments ("Child Labour" 4). As mentioned before, the ILO unanimously adopted the Convention concerning the Prohibition and Immediate Action for the Elimination of the Worst forms of Child Labour Convention (No.

182) in 1999. While this Convention has been in practice for over ten years now, key nations still have yet to ratify it. As of July 2011, one of the Southeast Asian nations most lucrative for utilizing children in their workforce, India, still had yet to ratify it, while others, though ratified like Pakistan and Malaysia, call for much greater enforcement efforts of the stipulations included (“ILOLEX” 1).

The other body concerned with the conditions in which children work, UNICEF, has practiced action within the topic on both a legislative and intervention basis. In 1989, The Convention on the Rights of the Child (CRC) became the first legally binding international agreement incorporating the full range of human rights (spanning the civil, cultural, economic, political, and social spectrums) (“Convention on the Rights of the Child” 1). The Convention benefits children in the workforce by attempting to set the standards of education, health, and development appropriate for children of a certain age, as well as making efforts to protect children’s rights to life, survival, and development, the latter of which hazardous conditions of child labor often violates (“Convention on the Rights of the Child” 1). Various nations in Southeast Asia have ratified the CRC, Vietnam, Mongolia, Bangladesh, and Bhutan being among the first twenty nations in the first half of 1990 (“United Nations CRC” 1). The true question regarding legislative action is the implementation efforts made following a nation’s ratification. A monitoring committee within UNICEF, made up of eighteen experts in the field of children’s rights, accepts reports from nations regarding the progress of the implementation and enforcement of the requirements of the CRC. However, there can be concerns that question the validity of what is being reported and many feel that there are inconsistencies between what is reported and what is actually occurring due to corruption within the government and the modules that collect child labor data (“Convention on the Rights of the Child” 3).

The idea of employing greater enforcement efforts of the declarations and resolutions passed by the United Nations must be of utmost concern for delegates. This aspect of the topic is important due to the fact that there are very few tools in the UN’s arsenal that can be employed for the enforcement of issues that do not directly deal with international security. Many nations feel that the use of sanctions against those who do not properly practice the regulations included in ILO Conventions or other United Nations resolutions would not serve as a potent enough threat to render a large response. For example, many say that the military elite who lead the Myanmar government would barely be affected by further sanctions on the nation (Doyle 1). This is due to their new sources of revenue streaming in from contracts with other nations like France, China, India, and Thailand from extracting natural resources. This extra income gives Myanmar a buffer from the otherwise devastating effects of sanctions (Doyle 1).

Law vs. Implementation: National Action

Many states in Southeast Asia have made progress towards decreasing their dependence on the use of children in the workforce. In 2006, the Indian government passed a law banning all children under the age of fourteen from participating in restaurant, hotel, and domestic work. The law includes a stipulation under which government officials must remove and make efforts to rehabilitate children as well as prosecute the employers of illegally utilizing underage children (“India” 1). However, laws had been previously passed regarding children involved in the workforce, and in the 1996 and 2003 Human Rights Watch investigations, it was found that the previously set stipulations were left unfulfilled by the Indian law enforcement services (“India”1). This goes to show that any law can pass, but if the nation lacks a strong police or enforcement structure, laws can be rendered ineffective.

The Malaysian government has allocated approximately 25% of their national budget towards education and boasts a 96% primary school enrollment rate. In addition, the Malaysian government passed the Child Act, which incorporated principles of the CRC by providing for strict punishment of child trafficking, molestation, neglect, or other forms of abuse (“Malaysia” 1). However, the ILO estimated that there were about 60,000 economically active children within Malaysia between the ages of ten and fourteen (“Worst forms of Child Labour – Malaysia” 1). These two cases show that despite legislative efforts made on behalf of the government, actual enforcement of laws made is what truly counts when battling child labor in Southeast Asian countries.

In spite of the rampant lack of enforcement capabilities throughout Southeast Asia, many states are recognizing this weakness and attempting to correct it as they continue to pass legislation. In India, circuses had been widely exempt from the national child labor laws banning the employment of children under age fourteen (“India circus child labour ban to be enforced” 1). Those involved in the industry had largely ignored the law as they argued that the stunts and skills performed within a circus must be taught at a very young age. However, due to the dangerous elements of the stunts being performed by children under age, India’s Supreme Court became adamant about the law’s enforcement. The Supreme Court ordered the government to “conduct raids on circuses and return rescued children to their parents” (“India circus child labour ban to be enforced” 1). These increased enforcement efforts provide a good example for the progress that can be made on the forefront of ending the abuse of children in the workforce.

BLOC ANALYSIS

North America and Western Europe

Nations included in this bloc are primarily against the use and abuse of children in the workforce, especially under the age of fifteen. For example, the European Union (EU) has made a staunch commitment to protect the rights of children all over the world. This commitment is detailed in the ‘EU Guidelines on the Rights of the Child’ (“European Union” 1). Combined with the Convention on the Rights of the Child, the most widely ratified human rights treaty in history, the Council of Europe has a strong foundation on which to build their promotion of child rights (“European Union” 1). These guidelines were designed to cover the area in which the EU believed the United Nations General Assembly’s Special Session on Children (UNGASS) was insufficient which is the follow-up and monitoring process to the goals it set (“European Union” 1). In the “EU Guidelines on the Rights of the Child,” the EU focuses on the utilization of policy dialogue with multiple parties, development cooperation, and trade agreements in order to eliminate the worst forms of child labor internationally by 2016 (“European Union” 1). One important inclusion in the Guidelines on the Rights of the Child is the outline of operational tools with which European nations could implement their goals. These operational tools include political dialogue, with the specific objectives of promoting the ratification and effective implementation of relevant international documents on the rights of the child among others, démarches, mainly in reaction to developments regarding promotion of child rights, bilateral and multilateral cooperation, utilizing actions such as the bilateral and community funding and development cooperation programs when funding projects for child rights promotion, and many more (“European Union” 1). Efforts like these made by nations in the EU can serve as examples for others in this bloc. Delegates should consider the involvement that developed nations could have regarding the use of children in the workforce of Southeast Asia.

South America and Caribbean Nations

Countries that are part of this bloc can sympathize greatly with those included in the region of focus. Due to the recent economic collapse throughout the world, this region's employment is similar to Southeast Asia's employment situation (Van Auken 1). For example, the number of children who have sought employment for survival in Argentina has increased by 600% since 1998, from 250,000 children at work to 1.5 million (1). In Colombia, the Institute of Family Welfare estimates that nearly 2.5 million children are compelled to enter the workforce, despite the fact that Colombia had signed the ILO Convention 182 in 1999 (1).

In the Caribbean, many nations have expressed a fervent passion for stamping out child labor abuses across the globe. However, this passion is not connected to the realities that occur throughout nations like Jamaica ("Child-labour Alert" 1). After the United States warned the tropical nation that their current efforts were not sufficient for eliminating child labor in the country within the next two years, Jamaica put more effort into the campaign (1). The Jamaican government has altered the compulsory age from age sixteen to age eighteen via the Education act, but still more action will be required (1). The main difficulty that Jamaica, and many other nations, face is that the abuses in child labor often go undetected due to their discrete nature (1). The number off of which the government operates comes from a 2002 study, which revealed that 16,000 children were involved in child labor in Currently the government plans to raise public awareness of child labor abuse so that the population can be an active force in fighting the spread of hazardous conditions in child labor. The case of Jamaica can be applied to many of the states in this bloc and can serve as a reference for the types of actions needed from these countries.

Middle East and Eastern Europe

These two regions are grouped together due to the high level of children employed within these countries. For example, many of the states in Eastern Europe have a large number of children being trafficked into commercial sex work ("Child Labour" 1). Many children are trafficked based on promises of CDL, also prevalent in the area ("Treaty to Combat"). Trafficking into commercial sex work can be both internal and external, meaning that children are trafficked to and from these nations as destination and source nations ("Treaty to Combat"). Due to the open borders throughout the region, delegates should consider the differing child labor laws and how discrepancies between different laws can allow employers to find loopholes in employing children in the workforce.

Many of the nations in this bloc should also be concerned with the effect of the global decline of the economy on the number of children participating in their workforce. For example, Saudi Arabia has expressed concerns that the 1.54% of their child population that is in the workforce is increasing ("Child labor becoming a problem in Saudi Arabia" 1). However, this concern could also be stemming from the fact that the first study of children in the workforce conducted within the Saudia Arabian Kingdom was in 2008 (1). This case should show nations, both within this bloc and outside this bloc, that research commissioned on the topic could be very informative to governments attempting to fight abuses within child labor. According to the Saudi Arabia study, most children are employed within the business sector of the Saudi Arabian economy, followed by participation within the agricultural sector (1). It is important to note that while Saudi Arabia has enacted multiple child labor laws, the realities can often look very different than printed legislation. For example, the Saudi Arabian government set the minimum age of employment at age thirteen (1). However, this age does not apply to the domestic, agricultural, or familial business sectors of employment (1). Delegates

should observe this case and understand the complexities involved in fighting hazardous child labor in all sectors.

Africa

African nations would be especially sympathetic to the complications of enforcement involved in fighting child labor in Southeast Asia. One of the most prominent forms of labor in this section of the world is the use of children in armed conflict. For example, when civil war broke out in Uganda between the Ugandan government and the rebel army, the Lord's Resistance Army (LRA), violence spread throughout the country ("Invisible Children"). As the ranks of the LRA began to deplete, they resorted to abducting children and forcing them to fight ("Invisible Children"). As conflict spreads across Uganda and into the Democratic Republic of the Congo, children in armed conflict continue to be forced into the ranks of the LRA. This and the employment of many others in situations motivated commonly by economic necessity make nations in this bloc very sympathetic towards the situation of child labor in Southeast Asia.

In addition, Africa faces the issue of being stricken with the "resource curse," which means that due to their abundance of natural resources, the economy in Africa has difficulty expanding into other fields (O'Neil 345). One of the natural resources that constitute a large part of the African economy is gold, often mined by children (Callimachi & Klapper 1). Due to a global spike in gold prices, thousands of children have been attracted or recruited into the mining industry, as there is an estimated 100,000-250,000 child gold miners in West Africa alone (1). These child miners, who can enter the field at the youngest of age four, work with hazardous materials like mercury in dangerous mine shafts that can be 100 to 160 feet deep (1). While they are promised a pay of USD two a day, very few laws are actually enforced to ensure the safety or health of the workers, let alone that they are paid properly (1). Delegates should look at this issue in African nations and realize the common pattern of lack of enforcement of child labor laws present throughout the international community.

COMMITTEE MISSION

The issues that propel the placement of children within the ranks of the workforces of Southeast Asian states are multifaceted. Distinct from just sources of poverty, the complications of children in the workforce truly begin once they have been employed. The important aspects of this issue that should draw the attention of the committee are methods of enforcement for past, present, and future solutions. Many governments, both in the region of focus and internationally, have taken great strides towards abolishing child labor or providing cooperative agreements to arrive at proper conditions for economically active children. However, the problem of hazardous conditions is still rampant throughout the world. Delegates should understand that a key element to halting the use and abuse of children in the workforce in Southeast Asia is the enforcement of laws already passed. This topic brings out the essential concerns of the Third Committee in that it is concerned with the cultural barriers present when approaching the issue of children in the workforce of Southeast Asia. Delegates will be charged with the task of finding constructive, feasible solutions to the complicated aspects of abusing child labor with respect to the rights and cultural practices of all involved in the problem.

RIGHTS OF INDIGENOUS PEOPLES IN SOUTH AMERICA

TOPIC B

“Querencia: a deep, quiet sense of inner well-being that comes from knowing a particular place of the earth, its diurnal, and seasonal patterns, its fruits and scents, its history and its part in your history.... where whenever you return to it, your soul releases an inner sigh of recognition and relaxation” – Kirkpatrick Sales

INTRODUCTION

The definition above of the Spanish word ‘Querencia’ embodies the feeling of home and spirit captured by the indigenous groups in South America, and the strong ties they feel to their peoples and lands. As many groups strive to maintain their cultures and traditions, governments continue to expand into their lands and nations where the history of their ancestry has taken place.

For many indigenous groups, urbanization and expansion from the institutionalized state means that they are being stripped of the land and subsequent culture that so much of their identity has derived from. It is from the deprivation of these rights that SOCHUM will direct its attention to the Rights of Indigenous Peoples in South America: an issue that spans social, cultural, and humanitarian spectrums and affects people both within and outside of indigenous groups.

HISTORY AND DESCRIPTION OF THE ISSUE

History of Indigenous Groups in South America

Original populations spread across South America are thought to have come through the Bering Strait around 6000 BCE in search of resources for survival and following the nutrient and resource-filled Caribbean coastline eastward (“South American Indian (people)” 1). These original migrants spread throughout the northern Andes and into the tropical lowlands that now form the Guianas, Venezuela, and Brazil in search of nutrient-rich land and resources (“South American Indian (people)” 1). By the 1500s, the densest areas of South America were under-populated compared to those of Europe. Most of the populations of the "New World," as Europeans referred to the newly discovered Americas, resided along the coastal basins of Peru. This meant that about 3.5 million people were living in just 1% of Peru’s total surface area (“South American Indian (people)” 1). After initial settlement, the earliest evidence of established civilization as an organized society comes from the ruins of the Incan Empire, traced back to as early as the 1400s (“South American Indian (people)” 1).

One of the oldest civilizations tracked within Central and South America was the Mayan civilization, thought to be established between 2500 BCE and 1500 BCE throughout southern Mexico, Belize, Guatemala, El Salvador, and Honduras (“Ancient America” 1). This civilization was responsible for forming the first detected calendars, defining their own style of art and architecture, and truly forming the first metropolis of South America (Martin 1). This culture gave rise to many indigenous groups today, including eight in existence in Costa Rica (“Indigenous People of Central America and Costa Rica” 1). Another civilization that contributed to the modern-day South American indigenous was the Inca. The Inca became an established culture around the 12th century, and its capital, Cuzco, became the largest capital throughout the empire, which spread across modern-day Peru, Bolivia, and Ecuador (“Ancient America” 1). While there was no written history of the culture, knowledge

has been gained through archeological findings and existence of oral history and has given historians a good picture of Inca culture (“Inca Civilization” 1). The Inca began as a small group, but around the year 1438 they began to take on other material goals and use military organization to achieve them. The Inca Empire split into two warring factions that battled until 1532, the same year that the Spanish Conquistadors landed in South America. The conquistadors systematically overpowered the Inca Empire, and much of what stood was destroyed by the invasions, remnants like Machu Picchu have remained as evidence of the ancient empire (“Inca Civilization” 1). The Incan people gave rise to many of the indigenous groups in Peru and surrounding areas.

The knowledge of the New World as seen through "Western" ideals began with the expedition of Christopher Columbus, whose original name was Cristóbal Colón. Sponsored by Queen Isabella of Castille and King Ferdinand of Aragon, the royalty of the Iberian Peninsula, Columbus's voyage aimed to find a sea route to India, the major source of trade at the time (“Isabella and Ferdinand” 1). While this voyage was technically unsuccessful considering it did not accomplish the desired goal, Columbus's voyage unlocked the key to modern existence. Columbus stumbled upon the Caribbean Islands, destroying previous misconceptions of the sole existence of Eurasian and African culture and sparking a widespread curiosity for what else was left undiscovered. This voyage marked the beginning of the European, particularly Spanish, desire for discovery and expansion (1). Many of the countries in Europe began to mobilize in preparation for expansion, since they did not want a single country to gain all the benefits of the new territory (“Session 17” 3). Thus, began the period of colonial expansion into the New World.

After a seven-century long battle to regain the Iberian Peninsula for Catholic hands and away from Islamic rule, during a period referred to as the Reconquista, Spanish forces had other motivations for spreading their rule overseas. The Spanish captured this religious fervor in the wake of the reconquista and used the spreading of Catholicism as the primary reason of expanding, instead of simply going overseas and overtaking whomever they found there for commercial purposes (“Christianity and Colonial Expansion in the Americas” 1). Upon landing, all Spanish forces read the Requerimiento (Requirement), which explained that the native population had the option to convert to Christianity, save their souls, and subsequently submit to the jurisdiction of the King. However, due to the fact that this statement was in Spanish and none of the native population spoke the same language, the document was rendered useless. Regardless of this knowledge and language barrier, the Europeans carried on with their pre-determined plans (“Christianity and Colonial Expansion” 1). As the Spanish systematically took over any land they could inhabit, the modern states of South America slowly began to develop. It is from this destruction of native culture that gave rise to many of the indigenous groups living in South America today (Burns).

Attempted integration of native populations began as soon as Europeans landed in the New World. In terms of accidental integration, the Europeans coming into the Americas carried with them viruses that the native peoples had yet to be exposed to. These “white man” diseases included illnesses, such as the chicken pox, typhus, measles, scarlet fever, typhoid, diphtheria, and small pox, and devastated native groups (Eddins 1). These diseases wiped out majorities of populations, like in Santo Domingo, where an estimated 57-80% of the original population was killed (Eddins 1). The fear of death made it easier for invading colonists to subjugate the native population with violence or other negotiations (Anaya 81). Another mechanism for the pattern of Hispano-Andean colonial assimilation was confirmed in the early 1900s, when scientists found the mummified body of a colonial nobleman, or cacique (Saignes 59). They were only able to identify him due to a slip of paper from 1680 buried with him. This paper was found to be a papal bull, which was thought to allow those who paid for it to have a shorter time in Purgatory once they had passed on. People

living in the Andes Mountains during the colonial era also felt that one had to get the promise of Christian Salvation in order to be buried within an ancestral cave (Saignes 59). These findings make it clear that the use of religion helped colonial invaders justify their entering onto the land. They used religion to argue that they were there to ‘rescue’ the ‘lost souls’ of the indigenous and guide them to the light of Christianity (Fernandez-Armesto 341). These conquistadors went into the region under the guise of religious obligation, but history shows their intentions were also driven by a desire to control the resource and nutrient-rich land (Koebel 1).

The history of Spanish discovery of the Americas has become widely celebrated among the western populations. However, indigenous populations do not necessarily rejoice in the remembrance of the founding of the states known today. In 2009, thousands of indigenous people took to the streets in order to protest Latin America’s celebration of Columbus Day, honoring the day that Christopher Columbus discovered the Americas in 1492 (France-Pressé 1). Those protesting were livid that people would celebrate the day marking the beginning of a systematic destruction of the indigenous culture and widespread massacres practiced by the Spanish who founded modern day Latin, South, and parts of North Americas. “Protesters were marching on what they called the Day of Dignity and Resistance of the Indian People, saying the movement is purely in defense of Mother Earth and our territory” (France-Pressé 1).

Who Are the Indigenous People of South America?

In order to grasp the topic of Indigenous Peoples in South America, it is imperative that delegates in committee understand what qualifies a group or individual as indigenous. It is estimated that the international community as a whole houses over 370 million indigenous people living in over 70 countries (“Indigenous Peoples, Indigenous Voices: Factsheet” 1). Those who identify themselves within an indigenous group consider themselves party to a specific "ethnic nationalism," commonly confused with the idea of a "civic nationalism." This distinction is crucial to comprehending the issues faced by such groups. Ethnic nationalism derives from the belief in a common descent, where the exclusive group was born into their characteristics. Civic nationalism comes from a belief in common political principles in which the membership is voluntary and usually aligned with state borders (O’Neil 157). This then means that ethnicity and ethnic nationalism is related to a common ancestry, while civic nationalism ties into a political entity.

Those ethnic nations that do not necessarily align with state borders are usually brought into the consideration of being indigenous, provided that their ethnic group has kept location for an extended, historical period of time. Although an official definition of “indigenous” has yet to be adopted by the United Nations, the term “indigenous” has become understood to include a certain set of people. Those included in the term are:

- Self- identification as indigenous peoples at the individual level and accepted by the community as their member,
- 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,

- Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities

("Indigenous Peoples, Indigenous Voices: Factsheet" 1).

Regardless of the prevalent concerns, the region of South America carries one of the largest proportions of indigenous populations, falling behind only China and Southeast Asia and Africa. The exact number is difficult to pinpoint due to the remote characteristics of their habitats and the variations of languages spoken (Burns). For example, many indigenous people in South America, especially in countries like Bolivia and Peru, are Quechua-speaking peoples. Even if groups do speak the same language, such as Quechua, they are not always from common descent. Quechua, for instance, was developed in the Inca Empire, but has developed into roughly sixteen variations in the modern age ("The Indigenous Languages of Latin America" 1). By viewing the indigenous groups just within Brazil, there were an estimated 234 different indigenous groups, some with a population as low as five to populations as large as nearly 40,000. These diverse groups have many overlapping characteristics and historic origins, suggesting a descent from original common groups.

Claiming Historical Continuity

Another important term within those guidelines for understanding what makes a group or individual indigenous to an area is their "historical continuity." It is this characteristic of historical continuity of culture, ethnicity, and tradition that often calls the rights of indigenous groups into question by the state. Historical continuity can be defined as the "uninterrupted succession or flow," often in terms of generation-to-generation succession of land, ritual, and culture ("The Concept of Indigenous Peoples" 2). "This historical continuity may consist of the continuation of one or more of the following factors: occupation of ancestral lands; common ancestry with the original occupants of these lands; and many other factors" ("The Concept of Indigenous Peoples" 2). These groups wish to continue the practices that have given their people an identity into each generation, a concept that states often try to interfere with due to a desire for the land occupied.

It has been estimated that 85% of the world's protected lands are actually occupied by indigenous groups (Colchester 1365). While many environmental conservationists often call for the removal of such people from protected land, they do not realize that many researchers and analysts in the field of territorial care feel that this land is better under the care of these people than simply left alone. This is due to their intense historical ties to the land and great cultural involvement (Colchester 1365). Indigenous groups do not always have the same goals as transnational corporations or companies. Transnational corporations (TNCs) have historically used the land as a capital good while indigenous groups see the land as a source of life and longevity for their people (Stavenhagen 208). For example, in Guatemala, there were a recorded 1,482 protests throughout the country in just four years (2005-2008), many of which were directed at the treatment of indigenous groups by TNC mining companies (Yagenova, Garcia 1). A stalwart resistance to maltreatment from mining companies has built in western Guatemala among the Consejo de los Pueblos de Occidente, or The Council of the Peoples of the West, comprised of the six [mostly] indigenous departments (Huehuetenango, San Marcos, Sololá, Totonicapán, Quetzaltenango and Quiché) (Yagenova, Garcia 1). This resistance has built behind the slogan "In Defense of the Territory" and has forged strong ties between the different indigenous groups throughout Guatemala. This can be seen in the specific case of the Sipakapa peoples against the mining of GoldCorp. "About 15,000 people inhabit the small municipality of Sipakapa in the northwestern department of San Marcos," Guatemala, and has come to greater attention in their involvement with the opposition to GoldCorp Inc., a Canadian

mining company (Yagenova, Garcia 1). GoldCorp began soliciting mining contracts from the government in 1996, and was granted mining rights in the Sipakapa area to salvage gold, silver, iron, lead, and other precious metals in 2003 (Yagenova, Garcia 1). Despite the government-granted permission to mine, indigenous forces and resistance have prevented the establishment of any mines in the Sipakapa municipality (Yagenova, Garcia 1).

When governments or other large forces like TNCs challenge the land rights of an indigenous group, they overlook the depth of the threat they pose to the indigenous. These threats do not simply extend across throughout the realm of the peoples' basic human rights but dive into the "concepts of homeland, culture, religion, spiritual sites, ancestors, the natural environment, and other resources like water, forests, and belowground minerals" that are so intertwined with the territory (Stavenhagen 208). All of these aspects that the indigenous groups have built their civilizations around are tied to the territory that is under a constant threat due to its nutrient-rich nature and the international desire for said nutrients in economically competitive markets.

The Struggle for Self-identification

One of the main points of conflict for many indigenous groups is the fight for political freedom, which in many cases means the battle for self-identification. The concept of "self-identification," otherwise known as self-determination, is one that has recently come to the attention of the international community. In the more basic sense, the idea of self-determination gained international gusto around the dawning of World War I, as United States President Woodrow Wilson linked the idea to the aspirations and liberties of Western democracies and European nationalists (Anaya 76). World War II then gave rise to the United Nations and its outlining of the "self-determination of peoples" (Anaya 76). After international acceptance of the right maintained by peoples to self-determination, it became clear that the indigenous were not necessarily included in the grouping of "peoples." This may be due to the accidental development of the concepts of internal self-determination and an external self-determination. Internal self-determination is distinct from external self-determination in that internal self-determination deals with matters entirely internal to a people (such as rights of political participation), while external self-determination deals with a group's status or issues with other peoples (such as freedom from alien rule) (Anaya 81). As insistent upon the right to self-determination, in any form, as indigenous people are, states often counter this passion with the equal but opposite force of refusing such right (Stavenhagen 217). Many states induce their refusal to extend the right to self-identification to indigenous peoples due to the fact that there is no internationally legal definition of "indigenous peoples" (Stavenhagen 217). The principle of the right to self-determination has been, and continues to be, present within international debates regarding the rights of the indigenous. Delegates in the committee will need to understand their country's position on self-determination before being able to fully understand the rights certain groups are entitled to. For context, delegates should turn to the case of South Sudan's January 2011 referendum for secession from North Sudan (Zambakari 1). This case study can give critical insight into the concept of self-determination. The act of holding the referendum to separate Southern Sudan from Northern Sudan was decided upon as part of a deal in 2005 to end the violence that had been ravaging the nation for two decades ("South Sudan's referendum vote reaches 60%, says SPLM" 1). The referendum divided Sudan after a confirming vote that resulted in 99% of those in Southern Sudan voting for independence (Smith 1).

The Environment of South America Shaping Indigenous Populations

The variation of geographical conditions within South America allowed the development of indigenous culture based largely off of what conditions their territory yielded (Burns). Delegates need only to look at Argentina's diverse native populations to understand how the environment is instrumental in shaping the indigenous groups of that region.

Diversity of Argentinean Indigenous Groups

The first people thought to settle in the present-day Argentine territory were Asian hunters who had migrated across the Bering Strait 30,000 years ago, then internally moved down to the territory some 18,000 years ago ("Indigenous Population" 1). The original population as we know of them today settled in two geographical conditions: on either the plains or within the mountains. For example, there were many groups to settle within the Gran Chaco region, the arid subtropical region of low forests and savannas that spreads throughout modern Argentina, Bolivia, and Paraguay with only two permanent rivers (Martin, Miller, Web 1). These groups consisted of three main umbrella groups called the Guayacurúes, the Maticos/Wichis, and the Chiriguano, who all have economies and diets based primarily off of gathered fruits and fish when the season comes ("Indigenous Population" 1). The diversity of the Gran Chaco region itself allows the clans included within these categories to hunt or farm with greater concentration. For example, the existing tribes within the Guayacurúes groups gathered wild fruit, while those of the Chiriguano entered the region later (around the 1500s) and cultivated their own corn, beans, pumpkins, manioc, melon, sorghum, and other fruits ("Indigenous Population" 1). In the Patagonia region, indigenous groups settled throughout the land that suffered very harsh winters thousands of years before the arrival of Spanish colonists, but all that remains today are the remnants of their existence and continuous folklore ("Indigenous Population" 1). In the northern Patagones, two indigenous groups, the Tehuelches and Mapuches, dominated. The Tehuelches lived in the area from the Colorado River to the Magallanes channels, where the strong winds and difficult winters made it nearly impossible to cultivate the land, so their culture grew primarily off of nomadic hunting ("Indigenous Population" 1). The Mapuches, on the other hand, inhabited a territory that originally extended from the Patagonia region to present-day Chile, and built their culture around hunting small animals and fishing. ("The Mapuches" 1)

The diversification and rich characteristics of indigenous territories continues to format the lifestyles and relationships of indigenous groups with the state in modern Argentina. For instance, the Kolla and Atacama indigenous groups of the Puna (a high plateau that spans parts of Argentina, Bolivia and Chile) were challenged by the state's desire for the significant amount of lithium within their territory, which spreads over the regions of Salta and Jujuy (Aranda 1). Mining companies refer to lithium as the "gold of the future," and the government sees it as a "strategic resource" (Aranda 1). For the 86 indigenous groups that blocked Argentina's National highway 52 in protest, the mining of the element means the destruction and invasion of the land that holds their history, culture, and livelihood (Aranda 1). The mining itself requires an immense amount of water, a scarce resource within the area that the indigenous population needs to tend their livestock and small farms, and lithium once mined can be poisonous if not properly treated (Atif 1). The indigenous groups in the area are protesting on the grounds that the companies and Argentinean state forces that are trying to mine on their territory are in violation of their own accords previously confirming the continuity of land ownership by the indigenous peoples. In addition, their petition points out the lack of "previous consultation, information and participation" required by national legislation in "all activity

that could affect indigenous tribes” (Aranda 1). The matter has surpassed the Argentinean Supreme Court and has landed on the desk of the UN Special Rapporteur for indigenous rights (Aranda 1). As is seen, the land and resources provided by Argentinean geography still determines the lifestyle and development of indigenous groups in various regions.

The Effects of Economic Globalization

In addition to the fear of having their native lands stripped from their communities, there are many other complications that face indigenous people and their lifestyles and livelihoods. Many groups continually face the results of economic globalization that often entail changes to their cultural existence and natural surroundings. As the economy and demand for industrially produced goods increases, the demand for natural resources for production increases. The vehicle for economic change has switched from the State performing the key economic mobilization practices (as was the case in the 1970s) to institutions of civil society. This conversion means that non-governmental organizations have begun to perform hybrid functions, serving multiple economic purposes and forming large international webs of corporate involvement (O’Neil 250) (Blaser 13). “Transnational corporations have to grapple with laws, norms, and regulations that complicate their operations when these affect Indigenous peoples” (Blaser 1). However, much of the modern economic expansion is striving for an “increased” standard of living, a concept foreign to many indigenous groups whose cultures do not necessarily have the same value system as used by economic developers (Bodley 17).

Because indigenous groups are considered to live on the margins of modern society, many face challenges of hunger and unchecked healthcare or nutritional requirements. Although indigenous people constitute an estimated 5% of the world’s total population, they account for more than 15% of the world’s poor, and up to one-third of the world’s rural poor (“Statistics and key facts about indigenous peoples” 1, UNFPII). A study was conducted after the Indigenous People’s Decade (1994-2004) that analyzed whether the increased intervention and attention to indigenous groups made an impact on their standard of living. Sadly, in four out of the five states studied, basically no reduction occurred in the share of indigenous people in poverty (Patrinos 3). In two of the studied countries (Mexico and Bolivia), however, poverty rates did fall for the non-indigenous. A change of less than 1% in the headcount of those affected by poverty was realized in indigenous groups in Bolivia, while the number of non-indigenous peoples affected by poverty decreased by 8%. On the other side, both Ecuador and Peru experienced increases in national poverty, yet while the non-indigenous population experienced a 14% and 3% increase respectively, both indigenous populations were only affected in a change of less than 1% (Patrinos 3). This data begs the question of whether or not the indigenous are greatly affected by the state’s economic activity, and whether their standard of living is truly determined by the actions of the state. Delegates should use this evidence and consider whether direct state action is appropriate or even effective in their own nation.

Discrimination and Assimilation

Another one of the major concerns voiced and experienced by indigenous groups is the practiced discrimination against them and the pressure for assimilation into the majority-society. The common pattern of discrimination and pressure for assimilation comes from deeply rooted practices first legally established in the New World (“Doctrines of Dispossession” 1). In 1989, the International Labor Organization (ILO) Convention 107 underlined the existing distinction between cooperation and assimilation for indigenous groups. The Convention then went so far as to call for the

integration of indigenous peoples, an action meant to extend some form of socio-economic rights to them. However, it is important to note that the Convention had to explicitly include the point that violence was not to be a tactic used (Blaser 5). This explicit inclusion should draw the attention of those analyzing the actions and sentiments of the international community, since this enforcement of non-violence implies that many would resort to violence as a default tactic of integration.

Conventions and formal actions like this make it obvious that the link between assimilation and violence is very much existent, and is a relationship to be wary of. In addition, many researchers as well as politicians express concern of an existing discrimination practiced against those of indigenous origin. Lead Education Economist at the World Bank, Harry Anthony Patrinos found that there was evidence of a disadvantage in labor earnings unexplained by productive characteristics among indigenous workers. While in many nations this difference was seen to decrease over the Indigenous People's Decade, there was still a large difference in nations such as Peru (with a 58% earnings gap), and the urban areas of Bolivia (with a 26% earning gap) (Patrinos 5).

Cases of Regional Struggle

Bolivian Uprisings against Indigenous Groups

Indigenous groups in Bolivia show that the other environmental factors surrounding them other than geographical features of the land have shaped their cultures in the modern context. Bolivian indigenous groups are distinct from others in South America in that together they form a majority in Bolivia's demographics. According to the 2001 census, 55% of the Bolivian population is part of indigenous groups, primarily those of the Aymara and Quechua languages and peoples ("Bolivia" 1). Despite the numerical majority, the indigenous groups in Bolivia were historically cast to the side of state concerns, breeding an environment of discrimination and mistrust of the state. However, in 2006, a 67% majority confirmed Evo Morales, of the Movement to Socialism (MAS) party, as the first Bolivian indigenous President, who took the position pledging to end "500 years of injustice against his people" ("Bolivia's New Leader Vows Change" 1, Riddell 1). This move represented the hopeful turning point for the indigenous communities throughout the state, who had continuously felt outside consideration of the state ever since the settlement of the region by Spanish Conquistadors ("Bolivia's New Leader Vows Change" 1).

Morales's role as president has caused severe clashes between his supporters and opponents, proving that the racism against indigenous groups in Bolivia is still very much so alive. In 2008, opponents of Morales gathered in organized groups around a stadium where Morales was to appear to dedicate a series of ambulances to the rural communities (Chávez 1). Although the President's visit was cancelled to spare him any harm, supporters of the indigenous leader still attended in solidarity. These supporters were beaten, harassed, forced to chant insults about their leader and made to apologize for coming into the region by the opponents present in the area (Chávez 1). The activities of the conservative pro-autonomy movement in the area set fire to the MAS flag, the flag of the Aymara people (from which Morales originates), and the hand-woven clothing worn by and taken from the indigenous supporters (Chávez 1). Incidents such as these were not rare, as groups within the small, pro-autonomy, right-wing, conservative groups push against the indigenous rule. "The right wing opposition's banner is 'autonomy' for the provinces they rule, but their real goal is to return the rich oligarchy to power" (Riddell 1). A remarkably small amount of international attention has been dedicated to the violent situation, in which over 30 unarmed indigenous people have been killed in just a single clash between supporters and opponents (Riddell 1).

In 2009, the Morales administration designed and supported the acceptance of a new constitution that would “decolonize” Bolivia, and effectively quell the long-lasting anger from the disadvantaged indigenous groups (Carroll, Schipani 1). The new charter called for a general election in which Morales could run for another five-year term (keeping him President until 2014) and would grant “long-sought autonomies to 36 indigenous ‘nations’ as well as to several opposition-controlled eastern states” (“Bolivia’s constitution vote” 1). In addition, the constitution would limit any future land holdings and primarily aims to increase the benefits of the widespread poor (“Bolivia’s constitution vote raises new indigenous pride, stokes old political battles” 2). Due to the threat and presence of immense violence, Morales had to dilute many of the constitutions claims, but still functions very actively as a symbol of first-time indigenous power (Carroll, Schipani 1).

Threatening Un-contacted Indigenous Groups in Paraguay

As mentioned before, natives to the South American territories were routinely wiped out by exposure to viruses they had never before seen from invading Europeans. Indigenous groups and those who protect their rights and safety express a fear that history may repeat itself. For example, in 2010, the Natural History Museum planned an expedition into the dense forest of the Gran Chaco that covers parts of Paraguay (Gray 1). The 100-person group, the largest group ever lead by the museum, was in search of new species. However, many expressed concerns that if the westerners were to come into contact with the local indigenous groups of Ayoreo Indians, there could be disastrous effects that the world has seen before. As mentioned above, when Europeans first came to the New World, they accidentally wiped out much of the existing population by exposing them to viruses their immune systems was not yet prepared for. The Gran Chaco, also known as the green hell, houses the only un-contacted indigenous tribes in South America (Gray 1, Feilden 1). As concerns continued to mount on behalf of the indigenous peoples, the expedition was put on hold in November 2010 for negotiation with Ayoreo representatives. The research project was finally abandoned in July 2011 due to insufficient funding for the length of the negotiations (Feilden 1).

In addition to the risk of unwarranted exposure, indigenous peoples in Paraguay have long suffered neglect and abuse from the government. In 2005 and 2006, the Inter-American Court of Human Rights intervened in the relationship between the indigenous groups Yakye Axa and Sawhoyamaya peoples and the Paraguayan government (“Paraguay’s Indigenous Peoples in Peril” 1). The relationship had called for such action because these groups had been displaced from their historically owned lands, forced to live on the side of the Pozo Colorado-Concepción Highway for more than 10 years. Cut off from their homeland, the Yakye Axa and Sawhoyamaya peoples lived in terrible conditions without access to healthy food or water sources (“Paraguay’s Indigenous Peoples in Peril” 1). Over 27 members of the combined groups had perished due to malnutrition, and both groups had been demanding the return of their land for more than 15 years. The Court gave the government a 2008 deadline to return the Yakye Axa to their original land, and a 2009 date for the restitution of the Sawhoyamaya territory, in addition to the order that the state must provide the groups with basic food, water, medical, and sanitation services (“Paraguay’s Indigenous Peoples in Peril” 1). Although Paraguay puts some effort toward furthering indigenous rights, 45% of their indigenous population did not enjoy their right of definitive legal ownership of their land (“We’re only Asking for what is Ours” 2).

Dwindling Rights of Amazonian Rubber Tappers

Indigenous groups within the heart of the Amazon forest have been converting the white sap of the rubber tree into utensils since before recorded history. Once European colonization began,

however, these people have also begun to routinely lose sections of their land and subsequently the ancient knowledge of using the rubber instilled within their culture (Zilli 1). Although the indigenous had been extracting latex from the trees since ancient times, it was not until 1839 that Charles Goodyear discovered its industrial productivity (Somers 1). This discovery began the ruthless competition for attaining rubber for economic purposes. The indigenous peoples were abused by rubber barons entering the field; slaughtered, captured, or enslaved to work as either prostitutes or laborers (Somers 1). One of the most atrocious and most famous rubber barons was Peruvian-born Julio Cesar Arana, who built a USD 1,545,563 million rubber company through his European connections and smart political strategies (“The Putumayo Affair” 1). In reports made against Arana and his company, an estimated 30,000 natives had been directly murdered or deliberately killed through starvation via crop destruction for a gain of just 4,000 tons of rubber (“The Putumayo Affair” 1).

This abuse within the Amazon has continued throughout history. In the 1970s, then-President of Brazil Emílio Garrastazu Médici decided to build the Trans-Amazonian highway in order to, in his words, give “a land without men to men without lands” (Cappato 1). However, Médici was catastrophically wrong, since the land he planned on using for the highway was involved in the lives of 96 indigenous tribes (Cappato 1). The land-clearing for highway BR-317 allowed for very little consideration of indigenous populations in the Amazon, intentionally burning down forests and threatening those who stayed behind to defend their land (Cappato 1). As lives and livelihoods submitted to more and more danger, activists began to emerge on behalf of the Amazonian people and forests. One of these activists was Chico Mendes, who helped start one of the first trade unions in the Amazon in 1975 (Cappato 1). Working through the established Union and putting himself in immense danger, Mendes fought for rubber tapper’s rights against both the existing threat of highway construction as well as new pressures from sources such as cattle ranchers who also wanted the land cleared (“Rubber Jungle” 1). Mendes was very successful in his passionate resistance against the stripping of native lands, as he managed to secure "extractive reserves:" areas where not only native rubber would be of use, but also the recollection of wild fruits and medicines would take place (Cappato 1). Mendes was thrown into international fame for his efforts in 1987, when he received the UN Global 500 Award, but was still ignored by the Brazilian government and media (Cappato 1). The first national recognition of Mendes’s efforts finally came in 1988, when he was granted the keys to Ríó City by the City Council (Cappato 1). Mendes’s valiant efforts on behalf of the rubber tappers in the Amazon were both his success as well as his demise, as cattle ranching corporate interests murdered the activist in December 1988 (“Rubber Jungle” 1).

Today, an estimated 63,000 Amazonian families earn their income from rubber tapping in “extractive [reserves], which cover up to 1% of the forest” (Somers 1). Despite horrific cases of historical abuse, rubber tappers and the efforts being made on their behalf prove that hope remains for indigenous groups and their livelihoods. Since 2002, the Brazilian government has taken action toward reintroducing and reinforcing the traditional indigenous technique of rubber tapping (Zilli 1). Groups such as the CNPq (National Council for Scientific and Technological Development), FINEP (Brazilian Innovation Agency), and Petrobrás (Brazilian Oil), began funding the project started by the local NGO Poloprobio in the attempt of spreading the indigenous technique of rubber tapping to the corporations that still utilize Amazonian latex for production (Zilli 1). The use of this technique means that rubber could be extracted from the trees without stunting their growth or threatening the health of the trees (Somers 1). The Poloprobio project has already been adopted by the indigenous nations of Acre, Amazonas, Pará, and Rondônia and created 520 jobs (Somers 1).

Past United Nations Action

The United Nations (UN) and its subsidiary or partnering organizations have taken multiple actions towards the protection of the rights of indigenous peoples. The UN Declaration on the Rights of Indigenous Peoples was adopted by the General Assembly in September 2007 by a vote of 144 countries in favor, eleven abstaining, and only four against. New Zealand, the United States, Canada, and Australia had all voted against the Declaration, but have since then changed their favor and fully endorse the document. The Declaration outlined the basic rights guaranteed to indigenous groups, and included a basic guideline of what qualifies a group to be accepted as indigenous (“Declaration on the Rights of Indigenous Peoples” 1). In addition, there are three bodies within the UN that are mandated to deal directly with the issues of indigenous peoples. The UN Permanent Forum on Indigenous Issues (UNPFII) was formulated in talks started in the 1980s, but was mandated in the late 1990s after a series of workshops held to discuss the idea of a permanent forum. The UNPFII is responsible for “[providing] expert advice and recommendations on indigenous issues to the [Economic and Social] Council, as well as to programmes, funds, and agencies of the UN, through the Council, [raising] awareness and [promoting] the integration and coordination of activities related to indigenous issues within the UN system, and [preparing] and [disseminating] information on indigenous issues” (“Permanent Forum: Origin and Development” 1). In addition to the UNPFII, the Expert Mechanism on the Rights of Indigenous Peoples (EMRIP) was established under the Human Rights Council in 2007 under Resolution 6/36 (“The Expert Mechanism” 1). As a subsidiary body to the Human Rights Council, EMRIP is responsible for providing thematic advice in the form of studies and research on the rights of Indigenous Peoples as directed by the Council and suggest proposals for consideration and/or approval (“The Expert Mechanism” 1). The third UN body concerned strictly with the rights of the indigenous is the Special Rapporteur on the situation of human rights and fundamental freedoms of Indigenous Peoples. Mandated by Resolution 15/14 from the Human Rights Council, the Special Rapporteur synthesizes information and communications from relevant sources, finds ways to overcome obstacles standing in the way of sufficient human rights, creates proposals to “prevent and remedy violations of human rights,” and basically acts as the uniting mechanism between the different bodies concerned with indigenous peoples within the UN. The current Special Rapporteur is Professor James Anaya (“Special Rapporteur on the Rights” 1).

The most effective resolutions that have been adopted by the United Nations in terms of the rights of indigenous peoples are those establishing expert bodies through which rights are dealt with. For example, the Human Rights Council adopted resolution A/HRC/6/L.42 on 14 December 2007, which established a new expert mechanism on the rights of indigenous peoples (“Working Group on Indigenous Populations” 1). In addition, the Economic and Social Council (ECOSOC) passed Resolution 1982/34 which established the Working Group on Indigenous Populations and the Resolution 2000/22 which established the Permanent Forum on Indigenous Issues (“Working Group on Indigenous Populations” 1). The matter on which the United Nations passes resolutions has been within their own realm of control. Delegates should keep this limited expansion in mind when approaching the topic and think of what the United Nations is capable of outside of their own organization when dealing with human rights violations against indigenous populations.

Non-United Nations Past Actions

There are many organizations that work outside the jurisdiction of legislative bodies. These non-governmental organizations (NGOs) have the ability to directly intervene in situations without

imposing on the sovereignty of a nation. For example, Amnesty International is a famous international organization that fights for the fulfillment of essential human rights, including those as they apply to indigenous peoples (“Indigenous Peoples” 1). This organization functions on a primarily legislative basis, working with indigenous peoples in order to campaign for the enforcement of their proper rights based on the Declaration on the Rights of Indigenous Peoples (“Indigenous Peoples” 1). Other organizations, like the Center for World Indigenous Studies (CWIS), work to promote the awareness of indigenous peoples’ realities through research and education (“Who We Are” 1). CWIS works to educate the developed world of indigenous conditions by publishing and distributing literature written by “leading contributors from Fourth World nations” (“Who We Are” 1). CWIS functions in many satellite operations, including working for the Traditional Medicine Project. The Traditional Medicine Project, lead by Dr. Leslie Korn, works to increase understanding and awareness in terms of the role women and traditional medicine play in the functionality of human society (“Who We Are” 1). In addition, the CWIS works on the Fourth World Documentation Project (FWDP), which tries to make important documents concerning "social, political, strategic, economic and human rights situations being faced by Fourth World nations" available to tribal governments (“Who We Are” 1). These different functions help indigenous groups overcome obstacles and setbacks in the way of any group within Fourth World nations.

In a more direct effort, Survivor International functions based on public-donation funding from over 250,000 contributors from over 100 countries. This organization works through various campaigns that focus on different aspects of protecting the rights of the Indigenous. Survivor International is unique in that they work with the most remote tribal groups, and feel that those who are the least contacted have the most to lose from integration. Campaigns by the organization are formed based on criteria such as urgency of the situation, threat to lives or livelihoods, and vulnerability of the population. Survivor International closely researches individual tribes and dedicates specific campaigns and efforts towards those tribes, instead of working on behalf of indigenous groups as a blanket whole. For example, Survivor International has observed the Zo’è peoples of the Amazon in northern Brazil (Survivor International). The organization has researched and observed the people within the tribal group, and knows everything about their lifestyle from number of sexual partners to manner in which they decorate their skin for certain occasions (Survivor International). Such observation helps indigenous populations due to the fact that researchers will be able to track their movement without interfering, as researchers watched when the Zo’è people first contacted the Brazilian government expressing their demands for education projects, a land protection program that would allow them to participate, and more (Survivor International). Survivor International is currently supporting the Zo’è people in asking for letters to the Brazilian Minister of Justice expressing concern about invader’s approaches to Zo’è territory and the need for the government to properly enforce the rights of the indigenous peoples (Survivor International).

Utilizing the widest forms of media possible, Survivor International achieves its aims by presented cases to the UN and worldwide forums, lobbies governments and other legislative bodies, holds peaceful protests and vigils, maintains direct contact with hundreds of indigenous groups, and runs a photographic library displaying the difficulties imposed on indigenous life (Survivor International). The significance of additions such as the photographic library allows the international community to observe both un-contacted and contacted tribes without interfering and engaging in direct exchanges. For example, Survivor International recently obtained some of the most detailed videos and photographs of an un-contacted tribe living near the Peruvian Borders of Brazil (“Astonishing new photos” 1). The details within the pictures and footage allow experts to examine different

aspects of their existence, such as the cultivation of a community garden and evidence of which groups they could have descended from (“Astonishing new” 1).

BLOC ANALYSIS

Asian and Pacific Countries

Nations within Asia deal with similar instances of indigenous oppression from the government, so states in this region tend to be sympathetic to the governments of South America. Historically, many of the nations within this region have dealt with the uneasy transfer of power and land between governmental forces. For example, the region of Taiwan has undergone, and is still undergoing, multiple political switches. In 1895, China was forced to cede Taiwan to Japan due to military defeat, only to regain control of the region after World War II (CIA Factbook). Then in 1949, two million Nationalists fled to Taiwan after Communist victory in China to create a new government (CIA Factbook). Gradually this new government began to incorporate the native Taiwanese into government practices, and only in 2000 did it undergo its first peaceful transfer of power between political parties (CIA Factbook). These changes are thought to make the Taiwanese (who make up 84% of the total population) reluctant toward governmental cooperation, since they identify themselves within the region as opposed to the ruling government at the time (CIA Factbook). It is important to realize that the Taiwanese people hold a strong identity unto themselves. The ancestry or cultural identity of a people cannot simply change or be altered by a switch in leadership. Their situation reflects the plight of many indigenous groups throughout the world, who have proven that power play from leadership, has completely disregarded the culture of those over which they exercise power (Kwintessential 1).

It can be argued that many highways built and resource-mining efforts undertaken in this bloc greatly interfere with the lifestyle and safety of indigenous groups. For example, in India there are at least 169 mega-dams being constructed, and the highways and railways funded by the World Bank and Asian Development Bank interrupt indigenous life (Olea 1). Similarly in the region, the Dani people of West Papua, Indonesia, suffered great, violent oppression from the government. The region was declared a Military Operations Area after the Indonesian government took the land in 1969, and the Dani underwent a massive military killing in 1978 that led to the death of up to 1,500 Dani (Olea 1). Today, there is an autonomy law present, but not being enforced properly. This example shows how even well intentioned projects backed by the United Nations can fail, when cultural sensitivity is not applied.

The being said, there are many Asian nations attempting to better the way in which they deal with their indigenous populations. The Association of Southeast Asian Nations (ASEAN) is working on integrating a greater degree of human rights into its basic framework, and every nation in ASEAN has accepted the UN Declaration on the Rights of Indigenous Peoples (“Statement Of The Asia Indigenous People Pact” 1). In addition, an Australian poll revealed that roughly two-thirds of those questioned would like to see indigenous parliamentary seats reserved for those in aboriginal groups (Schulbert 1). Delegates should consider the history of oppression practiced by their governments against indigenous populations when coming into committee, but also take into account the degree of flexibility and growth each government hopes to achieve.

Middle Eastern States

Nations in the Middle Eastern Bloc have a great deal of experience with the topic of the rights of the indigenous, especially when it comes to groups debating their rights to historical continuity. A perfect example of indigenous issues in the Middle East comes from the Israel-Palestinian conflict. Both groups within the region feel a very strong cultural tie to the land over which they fight. This is due to the prevalent religious fervor on either side, one from Judaism and the other from Islam (“BBC News” 1). Both Judaism and Islam have cultural ties to the land of Jerusalem, as both religions depict their patriarch and other religious figures living and practicing on those lands (“BBC News” 1). According to the working qualifications of indigenous groups, the Middle East can attest to the fact that both groups involved in the Israeli-Palestinian conflict feel that they have historical continuity with the territory, and continue to fight for what they believe to be rightfully theirs (“BBC News” 1).

In terms of fighting for the rights of South American indigenous, Middle East governments are more likely to turn their attention to their own region of focus, but will indeed be sympathetic to the efforts being made by the governments. However, violation and intrusion by the United States into Middle East nations may falter this support (Burns). For example, the Assyrian Christian population in Iraq is striving to return to their native homelands of the Nineveh Plain Province. Ever since American infiltration, the Assyrian Christian population has become victim to routine violence and region-based killings (Carl 1). With the endorsement of the United States Government (not yet achieved), the Assyrians hope to convert the Nineveh Plain Province a safe-haven for all Assyrians and other indigenous groups affected by violence (“Nineveh Plain Province Solution” 1). Other nations in this region may suffer the same situation, in which case delegates should consider the lack of media attention devoted to the subject and how that can influence the degree to which indigenous peoples are affected.

North American and Western European Nations

Nations in the North American and Western European bloc are historically responsible for laying the foundations for violence and the disregard of indigenous people’s rights. However, these nations have also shown much larger degrees of cooperation since their initial relationships with indigenous groups in South America. The European Union has released their position regarding all indigenous peoples, it being that they are “a priority under the European Instrument for Democracy and Human Rights” (“EU Policy on Indigenous Peoples” 1). The United States and Canada were two of just four nations to initially vote against the passage of the Declaration on the Rights of Indigenous Peoples (“Declaration on the Rights of Indigenous Peoples”). However, the United States formally embraced the Declaration in December 2010, after Canada endorsed the document in November 2010 (“Canada (Finally) Endorses UNDRIP”).

Despite recent submission to and acknowledgement of international documents, actions taken by nations within this bloc should make delegates deeply consider their positions on the topic. For example, the previously mentioned GoldCorps Inc., the transnational company attempting to mine in Guatemala, is a Canadian company. More recently, a new free-trade agreement (FTA) was enacted between Canada and Colombia in August 2011 that aimed to create jobs in both Canada and Colombia (“Canada-Colombia Free Trade Agreement Comes into Force”1). The Mining Association of Canada has been highlighted as one of the more prominent supporters of the new FTA, seeing as they feel this agreement will strengthen ties with Colombia and therefore translate into more mining opportunities (“Canada-Colombia Free Trade Agreement Comes into Force”1). Delegates should

keep track of the effects of this FTA on the territories of indigenous populations, and question whether economic practices by nations within this bloc will have success on both sides of the partnership.

Countries within this bloc should consider their historical involvement with the topic, and delegates must understand the other manners in which developed nations can act in order to support the development and enforcement of the rights of the indigenous in South America.

Latin American and the Caribbean

Countries included in the region of Latin America may be the most sympathetic towards those in South America. This dynamic is due not only to the close geographical ties the nations share, but also to the historical and cultural similarities between the two regions. In Guatemala, like Bolivia, almost three-fourths of the indigenous population is estimated to be living in poverty (“Indigenous Peoples, Poverty and Human Development”). In addition, the confrontation and uprisings against mining companies in the region has already been explained with the involvement of GoldCorp and the fact that despite government grants, they have yet to break ground on a mine in the desired area. Delegates should use this case to consider what awareness can do in terms of uniting indigenous peoples against for a common goal or at least allow them to fight on behalf of their rights. It is important to recognize that with human rights, especially those of the indigenous, people cannot fight for what they deserve if they are unaware of the rights they are entitled to.

These nations carry a degree of advantage only in that they can very successfully examine their government’s actions and find them often mirrored in those of the South American governments. However, many non-governmental organizations have taken action within the region. For example, the International Fund for Agricultural Development (IFAD), which is actually a specialized satellite body of the UN, has extended an invitation to indigenous groups worldwide to apply for grants for development projects (“IFAD announces grants” 1). The grants offered range from USD 20,000 to USD 50,000 and a panel composed of mainly indigenous members will evaluate applications for development projects (“IFAD announces grants for Indigenous Peoples Projects” 1). The applications, if accepted, would then be handled on a regional level, with MADRE, Inc. and the International Indigenous Women’s Forum handling all projects in Latin America and the Caribbean (“IFAD announces grants for Indigenous Peoples Projects” 1). Effectiveness of this project in Latin America will have to be monitored, since the deadline for just applications is at the end of August 2011. These ongoing projects will hopefully provide good examples of indigenous development projects that have had proper enforcement efforts behind them. In this way, delegates should consider what actions have failed in the past and what can be done more effectively in the future to ensure proper enforcement of the rights of indigenous peoples in South America.

African Countries

African states will find themselves in similar governing capacities as those of the legislative bodies in South America. This is due to similar origins of European colonization and domination, and a continued economic lagging behind those nations that had historically oppressed them. That being said, only a few African nations have formally acknowledged the existence of indigenous populations (Daniels 1). For example, in Southern Africa the Open Society Initiative of Southern Africa (OSISA) has begun pushing the Indigenous Rights Programme to encourage policymakers and indigenous peoples to enter into talks in order to support civil society for indigenous groups (Daniels 1). The Indigenous Rights Programme is “intended to bridge the ‘huge gap’ between

government and its affirmation of the rights of Indigenous Peoples in the region” (Daniels 1). However, lack of tangible effects from previous action and very little proof of groundwork make members of indigenous groups less than trustworthy of the negotiations (Daniels 1).

One prominent example of African tribes is the Zulu people. The Zulu people are thought to have migrated down throughout the African continent in the 16th century after descending from a chief in the Congo region (“Zulu People” 1). In the 17th and 18th centuries, the foundation for a confrontational relationship with the government was laid when Zulu chieftains gave authority over Zulu villages to the colonizing British forces (“Zulu People” 1). After immense violence broke out, the Zulu people rebelled against British forces in 1906, and continue to fight for the freedom of their ancient kingdom (“Zulu People” 1). It is important to keep in mind that while there are many registered and recognized tribal organizations, there are still many indigenous groups that go unrecognized by any governmental or international structure within Africa. Delegates should keep instances such as this in mind when formulating ideas for committee, and use this as a backdrop to format good solutions that can be effectively implemented.

COMMITTEE MISSION

Delegates in the Third Committee should take this information and use it as a foundation upon which they formulate their own solutions to the issues faced by indigenous groups in South America. It is imperative to understand the complexities involved when approaching differing, clashing cultures from an objective perspective, and delegates are encouraged to look at these outside cultures from an anthropological stance. By disregarding any cultural bias carried by the state, delegates should be able to get a strong grasp on the obstacles faced by indigenous groups. Through a dedication to cultural understanding and acceptance, delegates can debate the appropriate and feasible ways to help improve the rights of Indigenous Peoples in South America.

RESEARCH AND PREPARATION QUESTIONS

As mentioned in the Note on Research and Preparation, delegates must answer each of these questions in their position papers

TOPIC A

1. What countries have properly enforced the labor laws they have passed? How are these enforcement measures successful or unsuccessful?
2. What are the exceptions that labor laws in different countries have excluded to keep children out of the workforce or out of hazardous conditions?
3. What conditions are conducive within a state to proper enforcement of child labor laws? What conditions are conducive within a country to keeping children out of the workforce in the first place?
4. What industries are the most popular for children to work in? Why are these industries attractive to children and what can change to alter people's perceptions of them?
5. What incentives do companies have to employing children? What can the state or the international community do to alter these incentives?
6. What can be done within educational facilities to retain children and keep them enrolled in school as opposed to finding a job? Is there anything that can be done or is the decision to find a job completely up to the family?
7. What about labor laws has allowed children to continue working in hazardous conditions? Which nations are the 'success stories' of child labor and why have they succeeded to a greater degree than others?

TOPIC B

1. How much cooperation and coordination do indigenous groups in South America have with indigenous groups or organizations in other regions? How do these relationships help or hurt their efforts?
2. To what degree should the international community interfere with the medical practices of indigenous groups? Should they be exposed to western medical practices, if they aren't already? Why or why not?
3. Who is it that contacts indigenous tribes? What training have they had, if any, and what qualifies them as being properly equipped to work with the indigenous?
4. What can countries do to alleviate the lingering cultural resistance to cooperation with organized state present since the colonial era? Are there good examples of states that have worked to discard this resentment?
5. For countries that have strong involvement of indigenous peoples in their leadership, what can be done to quell any violence that may be occurring in resistance to their leadership? Why is this violence still present? Who are the main practitioners of this violence?
6. How accessible are state governments to indigenous peoples? Why is this accessibility important and what can governmental institutions do to be more cooperative with the indigenous population?
7. What are the most significant violations of indigenous rights in South America? Are these different from the most easily solved problems? What about these issues are specific to the South American region?

IMPORTANT DOCUMENTS

The following documents have been hand-selected by Directors to further aid in delegate preparation. Please make a concerted effort to read and analyze these documents prior to the conference.

TOPIC A

"Convention on the Rights of the Child." *Unite for Children*. UNICEF. Web.
<<http://www.unicef.org/crc/>>.

The web page of UNICEF dedicated to the Convention on the Rights of the Child.

Matsuno, Ayaka, and Jonathan Blagbrough. "Child Domestic Labour in South East and East Asia: Emerging Good Practices to Combat It." *International Programme on the Elimination of Child Labour (IPEC)*. International Labour Office.

Publication by the ILO Regional Office for Asia and the Pacific discussing child domestic labor in East Asia.

"Worst Forms of Child Labour - About Child Labour." *International Labour Organization*. Web. 17 July 2011. <<http://www.ilo.org/ipecc/facts/WorstFormsofChildLabour/lang--en/index.htm>>.

Website from the ILO that offers the basic explanation of what is meant by hazardous conditions for child labor and by the worst forms of child labor.

TOPIC B

"Declaration on the Rights of Indigenous Peoples." *UNPFII*. United Nations, Sept. 2007. Web.
<<http://www.un.org/esa/socdev/unpfii/en/declaration.html>>.

The summary of the voting records and inclusion of the Declaration on the rights of Indigenous Peoples.

"Indigenous Peoples, Indigenous Voices: Factsheet." *United Nations Permanent Forum on Indigenous Issues*. United Nations. Web. 28 July 2011.

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

Factsheet giving the basic facts regarding indigenous peoples across the world.

"Origin and Development." *United Nations Permanent Forum on Indigenous Issues*. United Nations. Web. 30 July 2011. <http://www.un.org/esa/socdev/unpfii/en/about_us.html>.

A webpage describing the mandate for the UNPFII.

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A/C.3/59/1. "Allocation of agenda items for the sixty-fifth session of the General Assembly." 17 September 2010.

This is the Resolution outlining the agenda of the General Assembly, including the Third Committee, for its 65th Session.

"Charter of the United Nations: Chapter IV: The General Assembly." Welcome to the United Nations: It's Your World. Web. 13 May 2011.

<<http://www.un.org/en/documents/charter/chapter4.shtml>>.

This section of the UN Charter outlines the duties charged to the General Assembly, and therefore, more specifically, the Third Committee. Delegates should turn their attention towards the delineated duties from the charter in order to fully comprehend both duties and limitations of the committee.

"General Assembly of the United Nations." Welcome to the United Nations: It's Your World. Web. 13 May 2011. <<http://www.un.org/en/ga/maincommittees/index.shtml>>.

This webpage indicates the main messages and purposes of the General Assembly as a whole. The Third Committee has specific purposes that delegates should be aware of, but should also be made aware that the Third Committee is just one integral aspect of the overarching functioning body.

"Human Rights Council - Homepage." OHCHR Homepage. Web. 13 May 2011.

<<http://www2.ohchr.org/english/bodies/hrcouncil/>>.

The Human Rights Council Homepage describes the basic ideals of the OHCHR. This Council, comprised of 47 states within the United Nations, is responsible for the protection and promotion of basic human rights – a topic which the Third Committee is also responsible for discussing.

"UN Economic and Social Council." Welcome to the United Nations: It's Your World. Web. 13 May 2011. <<http://www.un.org/en/ecosoc/about/subsidiary.shtml>>.

The webpage provides a basic outline for the subsidiary bodies of the Economic and Social Council.

"The Universal Declaration of Human Rights." Welcome to the United Nations: It's Your World.

Web. 15 May 2011. <<http://www.un.org/en/documents/udhr/index.shtml>>.

The UN Declaration of Human Rights is a binding document on which the basic human rights agreed upon by all signatories are described. This document is significant in that many signatories do not follow through on their commitments to providing the rights outlined in the Declaration.

"59th General Assembly Session: Social, Humanitarian and Cultural / 3rd Committee." Welcome to the United Nations: It's Your World. Web. 13 May 2011.

<<http://www.un.org/ga/59/third/responsibilities.htm>>.

This article provides the agenda for the 59th Session of the General Assembly, where topics pertinent to the Third Committee, such as racial discrimination and advancement of women, were scheduled to be discussed.

TOPIC A

UN SOURCES

"Child Labour and Responses: Overview Note - South Asia." *International Programme on the Elimination of Child Labour (IPEC)*. International Labour Office. Web.

This article, published in 2004, includes statistics for how many children are in the work force in the countries of South Asia.

"Child Protection from Violence, Exploitation and Abuse: Child Labor." *Unite for Children*.

UNICEF. Web. <http://www.unicef.org/protection/index_childlabour.html>.

UNICEF home page for Child Labor explaining the background rationale for UN involvement.

"Child Labour: Are Girls Affected Differently from Boys?" UNICEF. United Nations. Web.

<http://www.unicef.org/sowc07/docs/sowc07_panel_3_3.pdf>.

PDF excerpt explaining the differences between girls' and boys' working experience.

Child Labour. Cyberschoolbus. United Nations. Web.

This article was from the UN Cyberschoolbus service that explains the past action of the UN organizations in defeating child labor.

"Child Labour: Subregional Office for Eastern Europe and Central Asia (SRO-Moscow)." *International Labour Organization*.

Web. 04 Aug. 2011.

<<http://www.ilo.org/public/english/region/eurpro/moscow/areas/ipec.htm>>.

The home page for the subregional offices of Eastern Europe and Central Asia in terms of child labor.

"Communicable and Non-Communicable Diseases." *Regional Office for South-East Asia*. World Health Organization. Web.

<http://www.searo.who.int/en/Section980/Section1162/Section1167/Section1171_4787.htm>.

Webpage summarizing a speech about the level of pesticide poisoning in Southeast Asia.

"Convention on the Rights of the Child." *Unite for Children*. UNICEF. Web.

<<http://www.unicef.org/crc/>>.

The web page of UNICEF dedicated to the Convention on the Rights of the Child.

Goldman, Lynn. "Childhood Pesticide Poisoning: Information for Advocacy and Action." *World Health Organization*. Web. 16 July 2011.

<<http://www.who.int/ceh/publications/pestipoin/en/>>.

Article prepared for WHO, FAO, and UNEP and regarding health risks of adolescents exposed to pesticides.

"ILOLEX." *International Labour Organization*. Web. 19 July 2011. <<http://www.ilo.org/ilolex/cgi-lex/ratifce.pl?C182>>.

A daily-updated list of who has ratified ILO Convention 182.

National High School Model United Nations 2012
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Matsuno, Ayaka, and Jonathan Blagbrough. "Child Domestic Labour in South East and East Asia: Emerging Good Practices to Combat It." *International Programme on the Elimination of Child Labour (IPEC)*. International Labour Office.

Publication by the ILO Regional Office for Asia and the Pacific discussing child domestic labor in East Asia.

"Module 1: Rural Women and Population in South East Asia - A Population Education Manual for Outreach Workers." *FAO: FAO Home*. Web. 05 Aug. 2011.

<<http://www.fao.org/docrep/X0213E/x0213e02.htm>>.

Article from the FAO explaining the roles women and girls play in the rural sections of Southeast Asia.

"Social, Humanitarian & Cultural." *General Assembly of the United Nations*. United Nations. Web.

<<http://www.un.org/en/ga/third/index.shtml>>.

The UN homepage for SOCHUM.

"World Day against Child Labour 2011 in Thailand [Events and Meetings]." *International Labour Organization*. Web. 04 Aug. 2011.

<http://www.ilo.org/asia/whatwedo/events/lang--en/docName--WCMS_160167/index.htm>.

Webpage explaining the events, meetings, and purpose of the World Day against Child Labour in Thailand.

"Worst Forms of Child Labour - About Child Labour." *International Labour Organization*. Web. 17 July 2011.

<<http://www.ilo.org/ipecc/facts/WorstFormsofChildLabour/lang--en/index.htm>>.

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Melissa Kohonick, Natalia Matveeva, and Jordan Wolfe. "Exploitative Work - Child Labour: An Annotated Bibliography of Research and Related Literature (1998-2003)."

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Journal article about children in the workforce of Indonesia.

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This page summarizes the RUGMARK efforts and the child labor situation in India and in the carpet industry.

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<<http://www.nytimes.com/2008/08/11/world/africa/11iht-mines.4.15181447.html>>.

Article examining the conditions of child gold miners in West Africa.

"Child Labor- International Initiative to End Child Labor." *International Initiative to End Child Labor*. Web. 14 July 2011. <http://endchildlabor.org/?page_id=20>.

Website explaining the basic hazardous aspects of child labor worldwide, including child soldiering, prostitution and pornography, forced labor, and the poor conditions involved in certain agricultural industries.

"Child-labour Alert." *The Gleaner*. 11 June 2011. Web. 26 Aug. 2011. <<http://jamaica-gleaner.com/gleaner/20110611/lead/lead5.html>>.

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This page offers the basics of child labor in agriculture and the conditions under which they work.

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