United We Stand

General Assembly

UN Permanent Forum on Indigenous Issues (PFII)

Sreemayi Gangireddy and Anusha Rathi
Co-Chairs

UN Permanent Forum on Indigenous Issues

Letter from the Chairs

GSMUN XXVI
United We Stand

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Dear Delegates and Sponsors,

Welcome to the Personal Forum of Indigenous Issues! Your chairs for this committee are Anusha Rathi and Sreemayi Gangireddy. We are so excited for you to join this magnificent Model UN committee and can't wait to see some productive debate. But first, we'd like to share a little bit about us!

Anusha Rathi is a junior at Maggie Walker and is so thrilled to be your chair for PFII! She has been participating in GSMUN since freshman year and is an active member of the Model UN Club. She absolutely loves learning about international issues, writing about them, and discovering more about the world. Besides Model UN, Anusha is an active player on the Maggie Walker Golf Team, deputy editor of the MW school newspaper, The Jabberwock, and a dedicated member of Technology Student Association (TSA). Anusha is so excited to see what debates you all will come up with in GSMUN XXVI!

Sreemayi Gangireddy is a junior at Maggie Walker, and is thrilled to be one of your co-chairs for the PFII this year! She has participated in GSMUN since sophomore year. She finds debating current issues an incredibly fun and productive way to procrastinate homework! Outside of Model UN, Sreemayi participates in FRC Robotics, is a National Officer for the Technology Student Association (TSA), plays on the MW Girls Basketball team, and writes for the MW school newspaper. In her free time, you can find her playing the viola, listening to Bollywood music or hiking with family! Sreemayi can't wait to get to know each of you delegates at GSMUN XXVI!

As a delegate of the Permanent Forum of Indigenous Issues, we expect that you come prepared with all necessary researched information regarding your country's position on the Economic rights and Societal Inclusion of Indigenous people. This includes preparing solutions to all questions asked in both topics and understanding and analyzing terms discussed in the background guide.

Delegates are expected to prepare a position paper (if they want to be considered for awards). Papers should be formatted in Chicago Manual Style (CMS), which includes the following: double-spaced, in Times New Roman, 12-point font. Delegates must follow the Maggie Walker honor code, meaning plagiarism will not be tolerated (this includes ChatGPT and other AI mechanisms). Position papers should be submitted before 5pm on conference day. Please state your delegation name and school when submitting to the PFII chair email, gsmunxxvi.pfii@gmail.com. On a fun note, as a part of GSMUN, you will have many fun-filled opportunities to support an incredible cause! This year's partner charity is the Leukemia and Lymphoma Society is a nonprofit devoted to furthering cancer research while providing support and education to patients.

Of course, with that being said, remember to bring money with you so you can participate in these fun charity activities! These activities will include incentives in your committee or the snack cart. All money will go towards the Leukemia and Lymphoma Society.

If you have any questions or concerns, please be sure to reach out to your chairs at gsmunxxvi.pfii@gmail.com. We are looking forward to meeting the delegates in PFII—good luck at GSMUN XXVI!

Your Chairs,

Anusha Rathi
gsmunxxvi.pfii@gmail.com

Sreemayi Gangireddy

UN Permanent Forum on Indigenous Issues (PFII)
Committee Overview

<u>Background</u>

Established in 2000, the Permanent Forum on Indigenous Issues (PFII) plays a crucial role in matters relating to the concerns of the world's indigenous people dealing with economic and social development, culture, education, environment, health, and human rights. The committee followed the first establishment of the International Year for the World's Indigenous People. PFII meets annually for two weeks to discuss issues pertinent to the rights and freedoms of indigenous people.

When discussing topics relevant to indigenous peoples, it is necessary to note that a distinct difference lies between the terms "indigenous" and "native". The United Nations defines indigenous as nations, communities, or peoples who hold a continuous presence in an area, dating prior to invasive or colonial societies. Indigenous groups separate themselves from other factions of people now present on a common territory, using distinctions found in their own culture. Meanwhile, the term "native" may be used within a specific historical context.

Each region throughout the world, including the Americas, Africa, Eurasia, and Oceania, hosts thousands of disadvantaged indigenous groups, each of whom hold their own unique story regarding colonization, loss of land and resources, loss of culture and social identity, and their inability to reach progressive recovery.

Topic I: Economic Rights of Indigenous People
History of the Issue

Colonization has shaped cultures, societies, and economies present in the world today. The practice of colonization within indigenous lands has had a lasting impact on indigenous populations in North America, Africa, Eurasia, and Oceania and is incredibly complex in regards to motives, tactics, and consequences of colonization.

European colonization in North America started during the 15th century, as the idea of the "New World" became increasingly popularized among European powers. Before Europeans arrived, North America was densely populated by Native Americans with each region having its own distinct culture. The colonization of America began when Christopher Columbus arrived in 1492 after his voyage was sponsored by the Spanish Crown. His arrival in the Caribbean marked the beginning of the subsequent colonization of America. The main motive of European colonization in the Americas was wealth and resources, religious expansion, and territorial gains. For wealth, European powers were motivated by the vast amount of precious metals such as gold and steel that the North American region provided. European powers also sought to spread Christianity, with many missionaries accompanying explorers to convert indigenous peoples. Lastly, territorial dominance was among the greatest motives for European colonizers. The desire to gain large pieces of land and strategic trade routes across the North America region became a fierce battle between many European powers.

In Africa, colonization began during the late 19th and early 20th century, a period deemed the "Scramble for Africa." Britain, France, Germany, Belgium, Spain, Portugal, and Italy all competed to gain territory from Africa, resulting in a severe exploitation of the continent's resources, including gold, ivory, minerals, and people. Similar to North

America, the European powers' motives for colonizing Africa involved the desire for wealth through Africa's rare resources, expansion of Christianity, and territorial dominance. Sub-Saharan Africa, in particular, was subjected to harsh forms of slavery, through involvement in the Transatlanic Slave Trade for more than 400 years , stretching from Africa, Europe, and America, and resulting in millions of deaths. Due to this traumatic history, much of the indigenous population today has been dispersed across the world, unable to restore their past culture.

  With its vast expansion of land and diverse culture, Eurasia has witnessed colonization through various different rulers and powers throughout history. One of the very first colonization efforts in Eurasia was the Mongol invasion in the early 13th century, led by Ghengis Khan. This invasion is regarded as the most significant wave of conquest in Eurasian history. The Mongols rapidly expanded through Central Asia, the Middle East, and Eastern Europe and influenced a variety of cultural and economic changes in the region that can still be seen today.[1] The second largest wave of colonization in Eurasia was the Russian expansion from the 16th to the 19th centuriy, where a large number of Siberian indigenous peoples were conquered through the expansion of Russia into Siberia and the Far West.[2] From the 14th century all the way through the 20th century, the Ottoman empire was the largest political entity in present day Middle East and Europe. The empire engaged in significant territorial expansion while also employing their own religious beliefs. Lastly, European imperialist powers conquered a large part of East and Southeast Asia, with their main desire for spices and precious minerals located in India and China.

  Finally, the Oceania region experienced great injustice due to European imperialism. European colonizers sought the islands of Oceania particularly for trade routes and territorial expansion. As like other regions, the consequences of colonization on Oceania were profound, as several diseases were introduced and various government structures were introduced and subsequently enforced by European powers.

Current Status of the Issue
  The impact of colonization on indigenous people around the world has been long-lasting. Due to forced assimilation into various other cultures other than their own, many indigenous groups have adopted new languages and traditions. Through the acquisition of land, colonists displaced many indigenous groups and deprived them of their own culture and livelihoods. The introduction of various diseases, namely smallpox, had a devastating impact on indigenous groups as their immune system was not used to these new diseases. The introduction of diseases by European colonizers killed off 90% of the indigenous population in the Americas.

  The historical injustices that indigenous people faced around the world are still following them today. Indigenous people make up 19% of the extreme poor and are almost three times more likely to be living in poverty than other non-indigenous groups.[3] Their present wealth inequality and disparity comes from the long history of continued depression from a loss of resources and land. From this long and traumatic history, indigenous peoples have experienced a slowed recovery, with increasing poverty. Although indigenous people have a higher employment participation rate than any other group, they also experience poor working conditions and discrimination. Due to discrimination, they earn on average 18% less than their non-indigenous counterparts.[4] Indigenous women, in particular, suffer multiple challenges, as they are most likely to be living in poverty with little to no education. Many of these indigenous women are stuck in family work, taking care of their children.

  In the Oceania region, Australia has a prevalent indigenous group, the Aboriginal people, that still resides there today. Before

Europeans fully settled in Australia in 1788, the Aboriginal people had been residing in Australia for 45,000 to 50,000 years. They originally came from Southeast Asia, now Malaysia, Singapore, Brunei, Indonesia, and the Philippines. At this time, the Aboriginal people had successfully adapted to the entire continent, where more than 200 Aboriginal languages were spoken. There may have been as many as 500 of these Aboriginal tribes, each with their own unique entity, land, and culture.[5]

Since the British invasion of Australia in 1788, the Aboriginals have been unable to regain their land and culture. Similarly to the colonization in North America, with colonization came mass waves of disease. The first wave of invasion resulted in thousands of Aboriginals being killed. In just one instance, the native population residing in Australia decreased from an estimated 1 million to 60,000. Until 1992, when the British were finally overruled, the British principle on matters regarding Aboriginal land was that of 'terra nullius'; by stating that the land was "empty" before the British arrived, they were allowing themselves the legal right to take it over.[6] For most of the 20th century, starting from European colonization, Aboriginal people's families have been brutally broken up. The term 'Stolen Generations' was coined for the Aboriginal people who have been taken away from their families due to past government policies.[7] The children were then fostered by white families in hopes of the European desire to spread Christianity.

Today, there are about 500 different types of aboriginal people living in Australia. Although much of the lost land has been given back in reparations, many Aboriginal people still live on the outskirts of Australia, where living conditions are poorer, with the larger wealth disparity resulting in low standards of living. Aboriginal people's infant mortality rate is significantly higher than the average Australian. They also make up for the majority of the prison population in Australia. The Aboriginals still face racist attitudes and experience violence from other white Austrialians. In 2007, a public report detailing sexual abuse and violence against Aboriginal people in Australia sparked large controversy. The Northern Territory National Emergency Response was released later by the Australian government to address the discrimination and inequality that Aboriginals faced.[8]

Analysis and Solutions

Education is an increasingly important aspect in building solutions for the inequality and depression faced by indigenous peoples. Today, indigenous groups across multiple continents have limited access to proper education, or do not complete the standard governmental education requirements. Providing schooling in low income and struggling indigenous group communities is a must to allow accessibility to all groups. Education not only teaches a basic curriculum, but also provides for economic empowerment. Holding sustainable economic opportunities for indigenous groups can allow for more economic inclusion for their communities and greater economic literacy.

Finally, all governments and international organizations should implement the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) and ILO Convention No. 169.[9] Although it is crucial to protect all rights of indigenous people, it is also important to respect their cultural values and traditions. Recognizing policies like this will include ensuring access to justice for all indigenous groups around the world.

Through the combination of the UNDRIP and economic education, new opportunities can be produced to encourage the growth of standards of living for indigenous groups across the world. Developmental measures are necessary for the survival and success of these indigenous groups, and it is a necessity for the countries involved in providing these measures to do so in a way that continues to respect and honor the culture and traditions of the indigenous communities.

Questions to Consider
1. How have historical economic injustices affected the status of indigenous people in the region you are representing?
2. How can sustainable economic development be promoted among indigenous groups while still respecting their cultural values and traditional knowledge?
3. In your region, what are the main obstacles hindering indigenous peoples rights to resources, land, and territory?
4. What collaborative efforts amongst nations around the world can be made to ensure that all indigenous people have access to economic opportunities and are involved in decision-making processes related to their rights to land and territory?
5. What efforts can be made to support small indigenous businesses and foster economic self-reliance?

Further Research
1. https://social.desa.un.org/issues/indigenous-peoples/unpfii: The official site of the United Nations Permanent Forum on Indigenous Issues.
2. https://unsceb.org/building-inclusive-sustainable-and-resilient-future-indigenous-peoples-call-action: The United Nation's 'Call to Action' on indigenous issues.
3. https://humanrights.gov.au/our-work/education/face-facts-aboriginal-and-torres-strait-islander-peoples: The Australian Human Rights Commission statements on Australian Aboriginal Indigenous issues.
4. https://www.atns.net.au/international-treaties: Signed international treaties pertaining to indigenous issues.
5. https://www.un.org/esa/socdev/unpfii/documents/2013/Media/Fact%20Sheet_Africa_%20UNPFII-12.pdf: UN document: Indigenous issues in Africa

6. https://libguides.bodleian.ox.ac.uk/law-menat/first#:~:text=Indigenous%20peoples%20of%20the%20Middle%20East&text=Assyrian%20peoples%20are%20also%20indigenous,their%20home%20or%20temporary%20residences: Resources to understand Indigenous issues in the Middle East
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Topic II: Cultural Recognition & Societal Inclusion of Indigenous People
History of the Issue

Indigenous groups and cultures across the globe have long been affected by the changing world order. The well-being of Indigenous peoples is closely tied to their culturally significant traditions. Through the loss of ancestral land and natural resources, the identities, cultures, and general physical and spiritual wellbeing of the marginalized Indigenous people becomes difficult to maintain, especially in such a fast-paced globalized world. Centuries later, the effects of colonization and forced migration patterns have described this cultural connection, both within Indigenous groups and across the global public spectrum.

After centuries of colonial era-forced migration, North American Indigenous groups continue to face cultural disconnect because of their group's diaspora. As colonial leaders bulldozed negotiations with tribal leadership and authority, most Native American tribes were subjected to one-sided, unfair forced land deals, prompting relocation. Thousands of tribes faced internal conflict and declining populations as their people were splintered across the land. Nearly 150 years ago, the U.S government violently relocated 17,000 South Eastern Native Americans to designated "Indian Territory." Nearly 6,000 Cherokees died on the "Trail of Tears."[10] Forced relocation broke the ancestral connection that Indgienous groups held in

high regard. As a result, maintaining their cultural identity and societal strength has become increasingly difficult. Many North American Indigenous groups now struggle to congregate in fast-paced, urbanized settings. Even as they try to reclaim their centers of identity, groups such as the Cherokee, Iroquois, and Lakota face legal challenges post-colonization when trying to retain their ancestral land. In the past, court systems in the United States refused to establish sufficient federal and legal acknowledgment of Indigenous tribe leaders when negotiating such cases.[11] Loss of physical cultural centers, loss of connection to heritage, and disconnect from mainstream governing bodies are all factors continuing to diminish the Indigenous peoples' ability to participate as a surviving, functioning part of today's society. Other North American Indigenous groups face the same issues of cultural disconnect because of more modern obstacles. Over time, Indigenous groups such as the Native Hawaiians and the Eskimos in Alaska have faced the repercussions of major global trends such as tourism and economic investments from mainland companies and the U.S. government.

The plight of Indigenous peoples spans across continents, not solely America, and the plight appears differently in each case. South America and Central America hold a unique history of Indigenous culture and identity as its Indigenous peoples created some of the earliest civilizations in the Americas. Major ancient South American and Central American Indigenous civilizations, such as the Mayan, Aztecs, and Incas, were destroyed by conquistadores in the 1500s. The fall of these Indigenous civilizations put an end to an era of Indigenous advancements made in medicine, science, astronomy, agriculture, mathematics and more. Spanish colonial invaders destroying civilizations led to the loss of records and knowledge of such advancements, debilitating the Indigenous history, and therefore identity. After more than 500 years of colonial rule, violent warfare

continued between Spanish and Portuguese colonial forces and Indigenous groups, and later within newly formed nation-states of Central and South America. A unique difference from North America in this situation is the mixing of cultures and people–colonial-era Central America and South America saw the increase of mulattos, creating a new generation of people with mixed heritage. However, ancient Indigenous traditions were often abandoned as native Americans under Spanish or Portuguese rule were forced to assimilate. Oftentimes, people with partial indigenous and Spanish heritage created their own culture, leaving behind traditional Indigenous roots. Surviving Indigenous groups are now scattered across Mexico and Central America. Latin America is home to over 800 different indigenous peoples, with its countries having their total population be anywhere from 0.5% indigenous to 41% indigenous. The majority of countries have significant percentages of indigenous people, yet most of these groups still struggle to fit in mainstream society. Unfortunately, due to lack of representation in government and a denigrated social status, almost 43% of Indigenous peoples live in poverty, as compared to the 21% of the non-indigenous population in poverty.[12]

In Africa, classifying Indigenous groups in each country varies, as many Indigenous groups faced colonial behavior from fellow African groups, prior to the colonial period.[13] The colonial period reeked havoc on previously established indigenous groups. In South Africa, the various groups of Indigenous communities are known as the In Botswana, the San people are classified as indigenous peoples. Most of these groups were well established in their traditions and cultures prior to colonization, and they faced hardship and violence through colonial invasions and hostile takeovers of their land, by groups including the Bantu-speaking agro-pastoralists or Arab traders.[14] As a result, Indigenous Africans under the colonial government, and then modern governments,

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faced the loss of land, increased violence, and systematic exclusion from government and society.[15]

Indigenous groups present in Europe typically live at the edges of society, especially near the Artic. Indigenous groups include the Saami in Norway and Sweden, Greenland Inuits, and Russia's Indigenous peoples. The Sammi are primarily nomadic reindeer herders, the Inuits were known for their hunting techniques, and Russia's forty Indigenous groups are mainly nomadic herders.[16] Most of these groups established themselves over 2000 years ago, but following greater mainstream migrations during the Middle Ages, were either pushed further North or scattered.[17]

Today, few Indigenous groups remain in Europe. As they live on the edges of society, most are subject to even greater social exclusion from the world. By living in the Arctic region, with little to no support on the global stage, Indigenous groups are left to fight the effects of climate change on their own, while simultaneously fighting against their loss of land and loss of natural resources as companies from mainlands continue pushing for energy development in northern European areas.[18] The marginalization of Indigenous groups in the South East Asia region is prevalent. The South East Asia (SEA) region hosts between 4000 and 5000 Indigenous peoples spread across the pacific region.[19] These Indigenous groups not only faced a history of colonization, but also the invasions of dominant ethnic groups, typically from the Asian mainland, who overwhelmed the small, nomadic groups. A few millennia ago, the Neolithic era tribes in South East Asia assimilated to the Imperial influences of Ancient India and Ancient China, while most Indigenous groups who maintained their own culture were scattered across their respective regions.[20] One of the most notable examples of such violence against the SEA Indigenous groups occurred around the 1st millennium CE, when Japanese forces overwhelmed the Ainu, a major Indigenous group, who were

forced to relocate to the northernmost regions of the Japanese archipelago.[21] This dispersion of Indigenous groups has continued across South East Asia. After centuries of imperial expansion, Indigenous groups now face possible extinction after being disregarded by most SEA governments. These pacific nations exists a more occulted example of the Indigenous plight on the world stage. The Oceania Region includes Indigenous groups that are known to be as old as 50,000 years.[22] Major groups include the Australian Aboriginals, Polynesians, Melanesians, and Micronesians.[23] These Indigenous tribes faced the brunt of issues post-colonization. During colonization, there were over 250 Indigenous languages in the Oceania region. Today, only 145 of these Indigenous languages are left, and 111 of these languages are predicted to become extinct in the near future.[24] In the case of Australian Aboriginals, their life expectancy is 10-17 years shorter than the average Australian. Most Indigenous groups continue to face difficulty fitting into societal systems. Through modern development, Indigenous people continue to face the loss of culture and connection. In 2008, it was reported that nearly one in twelve Aboriginal and Torres Strait Islander adults were part of the "Stolen Generations," where 8% of the Aboriginal and Torres Strait Islander people aged 15 years and over stated that they had been removed from their natural family. In non-remote areas, Aboriginal and Torres Strait Islander people were one and a half times more likely than non-Indigenous adults to have a disability or a long-term health condition.[25] Overall, the condition of Indigenous groups in the Oceanic region continues to worsen as societal exclusion of these groups continues.

Current Status of the Issue

Despite progress being made through government action as well as United Nations policymaking, indigenous people around the

world are experiencing extreme inequality via lack of resources and aid.

Many U.N. mandates and initiatives are largely symbolic and set few realistically enforceable benchmarks. The majority of the major steps taken have led to forums that formally meet for a few weeks annually, and spend the rest of their time analyzing and coming up with new proposals. As for the mandates and plans of action, though they are important steps in realizing effective improvement for the lives of Indigenous peoples, they still largely remain stated goals for policies that haven't been solidified or comprehensively implemented by member-nations.

Now, most mandates, including the U.N Declaration on the Rights of Indigenous Peoples, set forth ideals and simply stated the rights that Indigenous groups are entitled to; actual punishments for violating such rules were not included. Seeing as every country has a different scenario to deal with, including concrete punishments became difficult. Unfortunately, while some Indigenous Issue trends are global and can be addressed directly, Indigenous groups across the world also hold unique issues that are varied in political and socioeconomic situations. Issues vary greatly from continent to continent, and from country to country. Difficulty in addressing Indigenous Issues also stems from the fact that countries' Indigenous peoples are widely dispersed. For example, in the South East Asia Region, Indonesia has the highest percentage of Indigenous peoples, while countries such as Thailand and Cambodia only have an Indigenous make up of 1% of their modern population.[26]

Outside of these developments, the United Nations' progress in raising awareness of the societal issues faced by Indigenous peoples is limited. Even though the steps taken in recent decades are incredibly beneficial in comparison to the centuries of dismal conditions faced by the Indigenous before, a long road to recovery still remains for the Indigenous.

Today, Indigenous populations around the world shrink at an exponential rate. The loss of Indigenous identity continues to contribute to the rapidly more visible problem. As mentioned before, Indigenous groups are often forced to assimilate into mainstream culture or end up living on the outskirts of society. In either case, practicing their unique language, tradition, and cultural practices becomes increasingly difficult, either from societal judgment or lack of population due to displacement. As the practice and memory of such an inherent piece of Indigenous heritage disappears, the loss of culture leads to loss of identity, which then leads to loss of unity as individual groups. This difficulty in congregating will eventually lead to the extinction of those Indigenous peoples. Memory of a group's history and culture and its physical survival often work hand in hand. In the case of Indigenous peoples, this connection is the very reason why survival is becoming increasingly difficult in an urbanized environment.

Analysis and Solutions

As Indigenous Peoples face low representation in mainstream government, they end up losing opportunities to preserve their culture in the modern world. The silence of mainstream governments in addressing the voices of Indigenous issues contributes to the lack of legal and political authority held by Indigenous groups. Today, Southeast Asian countries claim that as no "geographic outsiders" colonized the SEA Indigenous peoples, then decolonization efforts for the Indigenous peoples' are not necessarily applicable.[27] This mindset allows states and nations to circumvent their debt to Indigenous peoples. Oftentimes, federal governments may uphold their economic and political interests above the needs of Indigenous peoples. Through this lack of inclusion in mainstream government, Indigenous people remain disadvantaged societal participants of the globalized system.

Furthermore, the reason for the lack of societal inclusion of Indigenous peoples is because of the next generation's continuation of this global tradition of cultural ignorance. In America, the youth perspective has long been focused on "euro-centric" history, leading to a dwindling memory of Indigenous history. Other countries and regions face similar challenges as their education system focuses on the dominant ethnic group's perspective. In most school systems, students are taught surface level information about Indigenous groups, typically historical events about the colonial era. Colonial history recorded by non-Indigenous migrators often ends up over-writing Indigenous accounts. Curriculums rarely focus on the modern day cultures and traditions of Indigenous tribes. As the youth's understanding of Indigenous is missing, the acceptance and understanding of Indigenous traditions and culture continues to decrease in public places like schools, workplaces, and communities. Overall global lack of education, both in the younger generations through school systems and in the working generations through professional systems, continues to weaken Indigenous groups' ability to maintain their cultural identity. Increasing awareness and advocacy of Indigenous history and culture is necessary for the general public to affect real change. This could be achieved by promoting more mainstream concern for the rights of Indigenous people. Through gaining public support and awareness of indigenous plight, popular support for greater legal, political and economical shifts at the international level may occur. Indigenous advocacy can work through educational reform. Culturally focused Indigenous history can be taught in schools rather than promoting the colonial perspective of Indigenous history. Educational reforms to include Indigenous history will vary across the globe, but the need for such reforms exists in almost every country.

In addition, incorporating coverage of the Indigenous plight in mainstream media could also raise public concern, and in turn, increase government attention towards Indigenous issues. Media campaigns covering land disputes, economic disputes, social and public health crises on and outside Indigenous reservations would do just that. On the local level, promoting conferences, cultural events and community outreach to surrounding Indigenous groups would allow better societal inclusion of Indigenous groups.

Increasing Government recognition of Indigenous peoples and increasing their political representation is crucial towards preventing the extinction of indigenous population. The greater the representation, the more likely the indigenous groups may voice and create solutions to the problems they face. Increasing representation can be done by incorporating election quotas for Indigenous representation in the federal government. In some nations, the constitution outlines electoral clauses that often include some provisions for minorities to be guaranteed representation in some form. Whether that minority representation comes through minorities overtaking certain regional elections, or by working as opposition leaders, systems exist to give the minority a voice. For the indigenous minority, implementing similar systems to provide a guaranteed and equitable representation will need to take place in each nation. Also, seeing as the broad spectrum of Indigenous issues around the globe cannot be directly addressed by one international body, legislative branches of individual nations could work to implement their own PFII system to establish and uphold the necessary policies. In addition to incorporating indigenous voices into mainstream governments, nations also need to be able to address the stature of tribal leadership. Creating clauses within a country's legislative and judicial systems to set precedents for dealing with traditional Indigenous tribal leadership would also allow for greater inclusion of the "outskirts" of

indigenous communities. Now, despite positive reactions from the Indigenous community, these changes may elicit pushback from domestic majorities in some nations. Tactics to ease the negative reactions from the mainstream mindset will vary from country to country.

Finally, nations need to support greater inclusion of Indigenous people in "normal" civil society outside of their tribal lands to ensure the survival of certain Indigenous groups. The biggest flaw with this solution is that inclusion can often be seen as assimilation. In the past, Indigenous groups continue to lose numbers as they assimilate into "civil" society. A difference needs to be established between forced conversion and creating safe environments for Indigenous cultures and traditions to flourish within in modern society. With the right approach, assimilation can be combated. For example, setting certain diversity, equity and inclusion benchmarks for school curriculums to meet would allow students to gain a greater understanding of Indigenous culture and traditions and may create safer environments for Indigenous youth to practice their way of life in a modern society. The implementation of holidays or proclamations structured around celebrating Indigenous culture lets Indigenous groups continue their traditions in urban society. Increasing employment and education opportunities for disadvantaged Indigenous peoples further allows for social inclusion in a modern world. This ensures that Indigenous people are able to continue honoring their culture while having the same rights and opportunities as a "regular" citizen.

Questions to Consider
1. How can the U.N., the PFII specifically, help Indigenous peoples maintain their disappearing populations and identities? How does their language and history tie into this?

2. What is your nation's viewpoint regarding the social and human rights of indigenous groups in society? What is the current global viewpoint on this?

3. How should the violation of Indigenous human rights and societal rights be addressed? Internationally or domestically, and through what systems and benchmarks?

4. To what extent should nations recognize and include Indigenous peoples in their mainstream government? How and why?

5. What specific barriers prevent the mainstream societal inclusion of Indigenous groups, both domestically and globally?

6. How has the global lack of education regarding Indigenous culture and history affected Indigenous groups in "regular" society today? How will this affect future generations?

7. How is the social inclusion of minority Indigenous peoples relevant to the welfare of the global mainstream majority?

Further Research
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2. https://unsceb.org/building-inclusive-sustainable-and-resilient-future-indigenous-peoples-call-action: The U.N mandate addressing Indigenous issues.
3. https://www.visualcapitalist.com/cp/mapped-the-worlds-indigenous-peoples/: Showcases the distribution of Indigenous people across the globe in numbers.
4. https://www.britannica.com/place/Arctic/Peoples-and-cultures-of-the-Eurasian-Arctic-and-subarctic: Britannica

page providing information on the Eurasian Indigenous peoples.

5. https://www.iwgia.org/images/publications/0511_ASEAN_BRIEFING_PAPER_eb.pdf: ASEAN Briefing paper providing general details on Indigenous peoples in South East Asia.
6. https://www.valdosta.edu/academics/international-programs/asia-council/documents/se-asian-cultures.pdf: Detailed report of Indigenous groups in various South East Asian countries along with general trend analysis.
7. https://www.vanderbilt.edu/lapop/news/083116.AB-LatinAmericaGoesGlobal.pdf: Vanderbilt Unviersity report on Indigenous populations in Latin America.
8. https://www.un.org/africarenewal/magazine/april-2007/%E2%80%98indigenous%E2%80%99-people-fight-inclusion: U.N DESA page reporting neral trends of Indigenous groups in Africa.
9. https://www.culturalsurvival.org/publications/cultural-survival-quarterly/oceanias-indigenous-peoples-rising: Webpage on the history of Indigenous peoples in the Oceania region.

Endnotes

1. Michelle Sinness, "Empire of the Steppe: Russia's Colonial Experience on the Eurasian Frontier," 2014, University of California, Los Angeles, 2014, https://www.international.ucla.edu/euro/article/139315.

2. Michelle Sinness, "Empire of the Steppe," University of California, Los Angeles. .

3. "Urgent Action Needed to Tackle Poverty and Inequalities Facing Indigenous Peoples," International Labor Organization, February 3, 2020, https://www.ilo.org/global/about-the-ilo/newsroom/news/WCMS_735575/lang--en/index.htm.

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5. "Australian Aboriginal Peoples– Culture, Traditions, Beliefs," Encyclopædia Britannica, 2024, https://www.britannica.com/topic/Australian-Aboriginal/Traditional-sociocultural-patterns.

6. "Aboriginal Peoples," Survival International, 2024, https://www.survivalinternational.org/tribes/aboriginals.

7. "Reparations and the Waitangi Tribunal," Australian Human Rights Commission, 2023, https://humanrights.gov.au/our-work/aboriginal-and-torres-strait-islander-social-justice/reparations-and-waitangi-tribunal.

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