



VMUN 2016

Social, Humanitarian, and Cultural Committee

BACKGROUND GUIDE



VANCOUVER MODEL UNITED NATIONS

the fifteenth annual conference | January 22-24, 2016

Dear Delegates,

Jake Hauser
Secretary-General



Jason Liu
Director-General

Andrew Tsai
Chief of Staff



Claudia Wang
USG General Assemblies

Chris Pang
USG Committees

Alvin Tsuei
USG Delegate Affairs 1

Eva Zhang
USG Delegate Affairs 2

Ashley Ng
USG Conference

Evan Johnson
USG Finance

Isabelle Cheng
USG Sponsorship

Sunny Cui
USG Marketing

My name is Yvonne Deng and I am honored to serve as the director for the Social, Humanitarian, and Cultural Committee of Vancouver Model United Nations 2016. I currently attend Crofton House School where I am learning to navigate through the stress of a graduating senior. I was first introduced to the MUN scene in grade 10, and I'm pleased to finish my journey at VMUN 2016. Although my passion lies in health and sciences, MUN has helped expand my interest for and knowledge on international affairs. It has truly been a rewarding experience, and I hope you as well will see the value of MUN.

As SOCHUM's mandate focuses on a wide range of issues, the topic selection was a difficult process. I wanted to choose one that is both relevant enough to affect the international community and engaging enough to spark creative solutions and constructive discussions. After days of thought, I chose two topics: Indigenous People's Rights in Asia Pacific and Community Education. Both topics include multiple layers of sub-issues that can be addressed from several standpoints. Deciphering those layers and collaborating with other delegates to create a comprehensive solution will require extensive knowledge and effort. Delegates are expected to go beyond the background guide and use external resources to gain a deeper understanding of the topics.

At approximately 350 million people, Indigenous people make up the 5% of the world's population; a five percent that is neglected socially and culturally. They have encountered countless accounts of injustice, discrimination, and violence. The difficulties faced by indigenous people are leading to disintegration of even complete loss of many rich cultures that the United Nations values highly. Of equal importance is the issue of education in developing countries. More specifically, the topic emphasizes the use and importance of community education. Delegates will have to differentiate traditional from community-based education to understand how the latter can be properly implemented into educational systems. As mentioned before, both topics will require dedicated research to encompass all aspects of each issue, so delegates are expected to come prepared and unravel the dense layers of information.

I, along with the rest of my dais Cindy and Quinn, wish you all the best in your preparation. We look forward to meeting you at the conference and making this a memorable experience for all of us. If you have any questions regarding the topics or position paper, do not hesitate to contact me - I will gladly assist!

Best,
Yvonne Deng
Social, Humanitarian, and Culture Committee Director | VMUN 2016

Social, Humanitarian, and Culture Committee

Position Paper Policy

What is a Position Paper?

A position paper is a brief overview of a country's stance on the topics being discussed by a particular committee. Though there is no specific format the position paper must follow, it should include a description of your positions your country holds on the issues on the agenda, relevant actions that your country has taken, and potential solutions that your country would support.

At Vancouver Model United Nations, delegates should write a position paper for each of the committee's topics. Each position paper should not exceed one page, and should all be combined into a single document per delegate.

For the Social, Humanitarian, and Culture Committee, position papers are highly recommended but not mandatory. In order to be eligible for an award, delegates must have submitted their position papers on time.

Formatting

Position papers should:

- Include the name of the delegate, his/her country, and the committee
- Be in a standard font (e.g. Times New Roman) with a 12-point font size and 1-inch document margins
- Not include illustrations, diagrams, decorations, national symbols, watermarks, or page borders
- Include citations and a bibliography, in any format, giving due credit to the sources used in research (not included in the 1-page limit)

Due Dates and Submission Procedure

Position papers for this committee must be submitted by midnight on January 8th, 2016.

Once your position paper is complete, please save the file as your last name, your first name and send it as an attachment in an email, to your committee's email address, with the subject heading as your last name, your first name — Position Paper. Please do not add any other attachments to the email or write anything else in the body.

Both your position papers should be combined into a single PDF or Word document file; position papers submitted in another format will not be accepted.

Each position paper will be manually reviewed and considered for the Best Position Paper award.

The email address for this committee is sochum@vmun.com.

Table of Contents

Rights of Indigenous People in Asia-Pacific	5
Overview	5
Timeline	5
Historical Analysis	7
Current Situation	8
Culture Preservation and Identity	8
Dispossession of Land	8
Self-determination	9
State of well-being	9
Past UN/International Involvement.....	10
Possible Solutions.....	11
Bloc Positions	12
Asia-Pacific	12
Australia	12
Japan	13
India	13
Western Nations.....	13
Latin American and Africa	13
Discussion Questions	14
Additional Sources.....	14
Social, Humanitarian, and Culture Committee Topic B	16
Community Education.....	16
Overview	16
Timeline	17
Historical Analysis.....	17
Past UN/International Involvement.....	18
Current Situation	20
Accessibility	20
Acceptability	21
Adaptability.....	21
Possible Solutions.....	21
Bloc Positions	22
North America	22
South America.....	22
Africa	23
Asia.....	23
Additional Sources.....	23
Discussion Questions	23
References	24

Rights of Indigenous People in Asia-Pacific

Overview

Over 370 million people in 90 countries contribute to the world's population of indigenous people. They make up the 5% in the world who have preserved their culture, heritage, and traditions despite the presence of an ever-growing modernizing society. Throughout history, indigenous people have had their land and rights taken away from them as new countries colonized and dominated their area. Trapped in poverty, they have encountered countless accounts of injustice, discrimination, and violence due to society's reluctance to accept indigenous customs. As a result, the difficulties faced by natives have led to disintegration or even complete loss of many rich cultures that the United Nations values highly.¹

Among the 5%, two thirds of the world's indigenous people live in Asia-Pacific, an area home to more than 2,000 cultures and languages. According to the Chair of the United Nations (UN) Permanent Forum on Indigenous Issues, "Indigenous peoples in Asia are among the most discriminated against and are economically, socially, and politically marginalized." Many indigenous people experience non-recognition of their identity, exclusion from the urban population, and assimilation pressure by state forces. Furthermore, native women are constantly forced into sex industries, resulting in numerous cases of rape, slavery, and violence. Moreover, the geographical location of certain native groups render many to be extremely vulnerable to natural disasters, leaving them homeless and helpless. During the 2014 UN Permanent Forum session, the challenges facing indigenous peoples of Asia were brought back to surface, emphasizing on the dire need of aid and reform in this specific region.

In previous years, several Asian-Pacific countries have implemented laws, such as "The Philippine Indigenous Peoples Right Act", to promote the existence of cultural communities. In 2007, the *United Nations Declaration on the Rights of Indigenous People (UNDRIP)* was adopted to set out individual and collective rights to culture, identity, language, education, health, education, and other issues.² This marked a significant step taken by the global community towards protecting indigenous people in the world. Although the declaration has produced positive responses, much is still needed to be done to ensure that indigenous people are recognized and respected on the global scale.

Timeline

1923 – During the League of Nations conference, Haudenosaunee Chief Descale defends the aboriginal right to self-governance, land ownership, and faith.

1957 – International Labor Organization (ILO) Convention No. 107 on Indigenous and Tribal Population is instituted to protect and integrate tribal populations in independent countries.³

1969 – The Martinez Cobo Study commences to investigate discrimination against indigenous populations and recommend international measures to mitigate such discrimination.⁴

¹ http://www.un.org/esa/socdev/unpfii/documents/SOWIP/en/SOWIP_chapter2.pdf

² http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

³ http://www.ilo.org/dyn/normlex/en/f?p=NORMLEXPUB:12100:0::NO:12100:P12100_ILO_CODE:C107

⁴ <http://www.ohchr.org/Documents/Publications/GuideIPLleaflet1en.pdf>

1982 – The UN Economic and Social Council forms The Working Group on Indigenous Populations as a subsidiary body to Office of the High Commissioner for Human Rights (OHCHR).⁵

1985 – General Assembly establishes the UN Voluntary Fund for Indigenous Populations, which provided financial assistance for indigenous representatives to enable them to attend sessions.

1994- The UN General Assembly introduces the International Decade of the World's Indigenous Peoples (1995-2004) to strengthen UN's commitment to promoting and ensuring indigenous rights worldwide.

1997 – Indigenous People's Rights Act in Philippines passes. This is one of the earlier government-supported documents that fully recognizes, protects, encourages the rights of native communities.

1998 – World Intellectual Property Organization (WIPO) holds its first roundtable on intellectual property and indigenous people

2000 –The Permanent Forum on Indigenous Issues is established as an advisory body to the Economic and Social Council. It is responsible for discussing relevant issues on economic and social development, culture, the environment, education, health, and human rights.

2001 – The Special Rapporteur on the right of Indigenous peoples is institutionalized by Human Rights Council to collect information on relevant sources on alleged violation of human rights and promote better protection of rights. ⁶

2004 – After the disastrous Indian Ocean Tsunami in Indonesia, a peace agreement is created to resolve the decades long conflict between the Acehnese and the Indonesian government.

2007 – The United Nations adopts the UN Declarations on the Rights of Indigenous People.

2007- Expert Mechanism on the Rights of Indigenous Peoples (EMRIP) was established by the Human Rights Council to provide thematic advice, in the form of studies and research. ⁷

2012 – At the Rio+20 conference, an agreement is made to develop a set of Sustainable Development Goals (SDGs), which will replace the Millennium Development Goals (MDGs) in 2015 and converge with the post 2015 development agenda. ⁸

2014 – A policy brief on SDGs and Post-2015 development agenda is created by The Indigenous Peoples Major Group (IPMG). It highlights key indigenous issues that were not addressed in the SDGs. IPMG noted that many references to “indigenous peoples” were not mentioned in the final SDGs proposal document. ⁹

⁵ <http://www.iwgia.org/human-rights/un-mechanisms-and-processes/working-group-on-indigenous-populations>

⁶ <http://www.ohchr.org/Documents/Issues/IPeoples/UNDRIPManualForNHRIs.pdf>

⁷ <http://www.ohchr.org/EN/Issues/IPeoples/EMRIP/Pages/EMRIPIndex.aspx>

⁸ <https://sustainabledevelopment.un.org/topics/sustainabledevelopmentgoals>

⁹ <https://sustainabledevelopment.un.org/content/documents/7036IPMG%20Policy%20Brief%20Working%20Draft%202015.pdf>

Historical Analysis

The first recognition of indigenous people in international law was brought forth by the International Organization (ILO) in the ILO Convention No. 107 (1957). It urged the government to hold responsibility for developing strategies, such as protecting indigenous individuals and aiding their progressive integration into society. Under the convention, indigenous people were described as members of tribal or semi tribal population who descended from the populations that inhabited the country at the time of colonization and which continue to practice the conformities of that time. In 1989, a new treaty, the Indigenous and Tribal Peoples Convention (No.169), provided greater protection for indigenous communities by including issues on education, health, land rights, and employment.¹⁰ Although well-intended, the conventions did not eliminate the brutalities and injustices indigenous people later faced.

In 1969, the Sub-Commission on Prevention of Discrimination and Protection of Minorities (SCPDP) launched the Martinez Cobo Study. The comprehensive study noted a wide range of human rights issues regarding discrimination, employment, religious freedom, education, health, and administration of justice. Martinez Cobo's findings were instrumental in bringing challenges facing indigenous peoples to the forefront. The study also uncovered cases of assimilation, violence, and social intolerance in many countries, though most notably in Australia. These issues grew as governments often viewed indigenous customs as hindrances to a growing economy. From 1910 to 1970, tens of thousands of "half-caste" children of Australian native descent and Torres Strait Islanders were forcibly removed from their families. Under the policy of assimilation, the government had hoped that the indigenous population would die out and the young generation would adopt a European identity that would replace their aboriginality. This event coined the term "Stolen Generations" to refer to children who were psychologically, physically, and sexually abused because of their indigenous heritage.¹¹ As these unique cultures become suppressed by intolerance, the world loses its rich diversity, which is not only valuable for indigenous people, but also for the very existence of humankind.

Along with the numerous social challenges, indigenous people have also struggled to maintain ownership of their land. Exploration and colonization beginning the 15th century led to rapid appropriation of indigenous people's lands and natural resources. The efforts of national economic development led by governments and private sectors have displaced Asian indigenous people from their territories. In Malaysia, the state of Sarawak introduced the Land Code of 1957, which used a land classification system that ultimately led to land titling and registration. Based on the code, the government could convert indigenous land into "titled" land held by individuals on lease, which would allow it to expand the state-owned oil palm plantations on native land. While Sarawak's land development policy did attempt to upgrade the lifestyle of the Ibans, a Malaysian ethnic group, without displacing them from their customary land, it did resettle and transform them into farm laborers on plantations.¹² Ultimately, the Ibans felt ignored by a government who did not respect their cultural system.

Fortunately, many countries in Asia-Pacific have taken steps toward protecting indigenous people. In the Philippines, the National Federation of Indigenous Peoples of the Philippines was dedicated to investigating issues and voicing indigenous concerns. The government also passed the 1997 Indigenous Peoples Rights Act, which fully recognizes, protects, and encourages the rights of native communities. Likewise, Japan has also made efforts to make peace with the Ainu people. Historically,

¹⁰ http://www.nyulawglobal.org/globalex/Researching_Indigenous_Peoples_International_Law.htm

¹¹ <http://www.australianstogether.org.au/stories/detail/the-stolen-generations>

¹² <http://adb.org/sites/default/files/pub/2009/land-cultural-survival.pdf>

the Japanese government was unwilling to accept the Ainu even as an ethnic minority under the International Covenant on Civil and Political Rights. After decades of negotiations, the Japanese government officially recognized the Ainu people as indigenous people in 2008.¹³ In Australia, the strained relationship between indigenous groups and the government formed decades of armed conflicts. James Anaya, UN Special Rapporteur on Indigenous Rights, criticized the Australian government for the country's discriminatory policy.¹⁴ In 2008, Kevin Rudd, Prime minister of Australia, apologized for the abuse and mistreatment of indigenous children, later known as the "Stolen Generation."

Although the past century has marked a shift in attitudes for many Indigenous groups, much is still needed to be done by the global community to ensure the protection and equality of indigenous people in Asia-Pacific.

Current Situation

The Pacific islands are home to a diverse range of Indigenous Peoples who speak 19 per cent of the world's estimated 5,000 languages. To this day, Indigenous Peoples in Asia-Pacific continue to face challenges that threaten their very existence due to systematic government policies and social intolerance despite international recognition and acceptance of the Universal Declaration of Human Rights. To properly address the issue, the root of the entire situation must be identified.

Culture Preservation and Identity

Indigenous communities have kept their cultures alive by passing on their worldview, knowledge, traditions from one generation to the next. But because they have been rejected from policy frameworks of their respective nation-states and they have been subjected to processes of domination and discrimination, indigenous cultures are often considered as inferior, antediluvian, irrelevant, and something to be eliminated. Much of this comes from social intolerance by society and its urge for globalization.¹⁵ Although assimilation policies have long been abolished, cases of discrimination are still very prevalent to this date. In some cases, discrimination has gone beyond simply social and political exclusion and has involved violence and physical means.

Presently, the UN system body has not assigned an official definition to "indigenous". Instead the system created a modern understanding of the term based on a guideline of characteristics. According to the UN, the most productive approach is to identify, rather than to define indigenous people, as they believe a definition would infringe upon the criterion of self-identification underlined in a number of human rights documents.¹⁶ In many cases, however, "indigenous" carries negative connotations which some may not want to be associated with. As a result, the social stigma attached to the term has made the UN question whether a definition would be necessary.

Dispossession of Land

Land is important in two respects. First, traditional lands are the 'place' of the nation and are inseparable from the people, their culture, and their identity. Second, land and resources, as well as traditional knowledge, are the foundations upon which Indigenous people intend to rebuild their

¹³ http://scholarspace.manoa.hawaii.edu/bitstream/handle/10125/21976/v1i1_02okada.pdf

¹⁴ <http://www.telegraph.co.uk/news/worldnews/australiaandthepacific/australia/6099785/UN-criticises-Australias-treatment-of-Aborigines-as-racist.html>

¹⁵ http://www.un.org/esa/socdev/unpfii/documents/SOWIP/en/SOWIP_web.pdf

¹⁶ http://www.un.org/esa/socdev/unpfii/documents/5session_factsheet1.pdf

economies and to improve the socio-economic circumstance of their people – individuals, families, communities and nations.¹⁷

In an era of constant industrialization, indigenous people rarely ever gain full claim of their own land. Unfortunately, national and international laws do not recognize complete ownership of land by aboriginals. According to Article 12.1 of the ILO Convention 107, Indigenous populations “shall not be removed without their free consent from their habitual territories” – unless their government mandates otherwise.¹⁸ In addition, major development projects, such as logging, mining, establishment of national parks and oil reserves, have forced indigenous peoples out of their own territories and imposed serious damage on the environment.¹⁹ In Indonesia, over 7.5 million hectares are covered by oil palm plantations, many of which on forest lands traditionally used by Indigenous Peoples.²⁰ Such instances of government-led projects have been reported in numerous countries in Asia-Pacific, including Laos, Malaysia, Australia, India, and Cambodia. As previously stated, the existence of rich and diverse cultures depends on the spiritual relationship indigenous communities have with their land and natural resources, and with such limited control over land, Indigenous People are losing the ability to guarantee survival and preserve their culture.

Self-determination

In the most general terms, the right to self-determination is the right to determine one’s lifestyle and destiny based on his or her own wishes, without interference from other people. In the context of Indigenous Peoples, self-determination is defined as the freedom to make political decisions independent of the state; to live in accordance with their traditional values; to be regarded as equals.²¹ As minorities, Indigenous Peoples suffer from national oppression at the hands of the government. The struggle for self-determination is not simply to escape from the clutches of their state, but also to join the rest of society as equal individuals. In many cases, indigenous peoples are forbidden from participating in political decisions, which has only perpetuated economic, social, cultural, and physical burdens.²² In many countries, such as Thailand where the people of Hill Tribes are not considered “people”, indigenous people are not recognized under the state law and therefore will not receive the right to self-governance.

State of well-being

Because of their already inferior status, indigenous peoples are often denied the right to “the enjoyment of the highest attainable standard of physical and mental health,” as stated in the UNDRIP.²³ Generally, they have lower life expectancies, higher rates of maternal and child mortality and less access to health services than the majority population.²⁴ Many of the most urgent health challenges faced by Indigenous People emerge from the contamination and depletion of their land and natural resources.²⁵ The health of indigenous people is further exacerbated by the lack of coherence between western and traditional health systems. In general, indigenous health involves a harmonious

¹⁷

<http://iilj.org/aboutus/documents/IndigenousPeoplesinInternationalLawAConstructivistApproachtotheAsianControversy.Kingsbury.pdf>

¹⁸ <http://indigenousfoundations.arts.ubc.ca/home/global-indigenous-issues/ilo-convention-107.html>

¹⁹ http://www.un.org/esa/socdev/unpfi/documents/SOWIP/en/SOWIP_web.pdf

²⁰ http://www.iwgia.org/iwgia_files_publications_files/0511_ASEAN_BRIEFING_PAPER_eb.pdf

²¹ https://www.academia.edu/6434014/Indigenous_Peoples_in_Asia_Indigenusness_and_Self-Determination

²² <http://www.ohchr.org/Documents/Issues/IPeoples/UNDRIPManualForNHRIs.pdf>

²³ Declaration

²⁴ states of the world

²⁵ Ibid

coexistence of human beings with nature; as a result, they are often hesitant to accept medical treatment that goes against their common belief.²⁶ Without proper healthcare, indigenous peoples are unable to alleviate themselves from the poverty cycle.

In addition, as millions of people are denied their right to education because of poverty, discrimination, inadequate services, geographic isolation, and indigenous children suffer under similar situations. Although historically formal education has often been a means of assimilation, today it is also a development tool for indigenous youth who live a double identity. Reports have recorded that indigenous people have fewer years of schooling and limited access to education primarily due to their geographic locations. Furthermore, they are often subjected to a curriculum that ignores their history, knowledge and values. Education is key to promoting social acceptance within the mainstream society and allowing indigenous children to acquire more opportunities in the future

Past UN/International Involvement

In the wake of rising concerns about human rights following World War II, The United Nations (UN) became more involved in protecting the rights of minority groups. The earliest UN involvement in the protection of Indigenous Peoples dates back to 1957 when the ILO adopted Convention No. 107, the *Indigenous and Tribal Populations Convention*. Among the 28 countries that ratified the convention, none were from the Asia-Pacific region. The convention categorized indigenous rights to property, employment, education, and health and supported the integration of aboriginal groups into the dominant population rather than allowing them to flourish in their own heritage.²⁷ Its heavy emphasis on assimilationist goals created the very conditions of impoverishment that the convention intended to prevent. Despite its shortcoming, ILO Convention No. 107 was a significant first attempt to secure indigenous rights. In 1988, the convention was revised and renamed *Indigenous and Tribal Peoples Convention (No. 169)*. Unlike the previous one, the updated convention refers to Indigenous Populations as Peoples and acknowledges ethnic and cultural diversity.

In 1969, the UN appointed Jose R. Martinez Cobo, the Special Rapporteur of the SCPDPM, to conduct a study, later known as the *Martinez Cobo Study*, to investigate the challenges faced by Indigenous Peoples. Perhaps the most significant finding of the study was the concept of “indigenous”. According to Cobo, “Indigenous communities, peoples, and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories.” Furthermore, the study addressed several issues, including discrimination, health, education, land, and employment, and proposed ideas to attenuate said problems.

In 1982, before the Martinez Cobo study was completed, the Working Group on Indigenous Population (WGIP) was formed by ECOSOC. This acted as a platform for indigenous peoples to share their experiences and concerns with the UN with hopes of promoting their rights. The WGIP was a catalyst to many initiatives that were formalized in later years. With the help of indigenous groups, relevant governments, and international law experts, the Working Group drafted a declaration on the rights of indigenous people. In addition, the WGIP also established the UN Permanent Forum on Indigenous Issues (UNPFII) to discuss indigenous related issues. To this day, the UNPFII holds annual meetings to update reports on social, economic, cultural, environmental, educational, and health development in indigenous regions. Alongside UNPFII, the UN also introduced two other mechanisms with specific mandate to reinforce indigenous rights: The Experiment Mechanism on the Rights of Indigenous People (EMRIP) and The Special Rapporteur on the right of Indigenous People

²⁶ Ibid

²⁷ <http://www.ilo.org/indigenous/Conventions/no107/lang--en/index.htm>

(SPRIP). Respectively, the systems were established to provide expertise in the form of studies and advice on specific issues and to examine means of overcoming existing obstacles pertaining to the protection of human rights.

After decades of drafting, the UN officially adopted the UN Declaration on the Rights of Indigenous Peoples in 2007. The declaration is a visionary step towards addressing the rights of Indigenous Peoples. It sets out a framework for states to build and reconcile their relationships with aboriginal groups while ensuring that the past is not repeated. The declaration recognizes the dire need to respect and promote the inherent rights of Indigenous Peoples, which derive from their political, economic, and social configuration and from their cultures, spiritual custom, philosophies, and their rights to their territories and resources.²⁸ Although the declaration passed with a majority of 144 countries, Australia, Canada, United States, and New Zealand, all countries containing a vast population of indigenous people, voted against it, proving that there are still many parts of the world that are reluctant to accept Indigenous Peoples as members of their respective societies.

Possible Solutions

In order to address the multitude of challenges preventing indigenous peoples from attaining human rights, there are several approaches that can be taken. Although it is up to the state to implement these solutions, the Social, Humanitarian, and Cultural Committee has the responsibility to urge these independent states to do what is best for not only their people but also for the future of humanity.

In the past, The United Nations has taken on the Human Rights Based Approach, which has worked quite successfully in promoting recognition of indigenous peoples. This method takes on a holistic approach and operates using five guiding principles; universality, interdependence, equality, participation, and accountability.²⁹ It addresses several issues from different perspectives that all serve to empower, equalize and include indigenous people in the global front. In addition, The UN has also used a culturally sensitive approach to address inequalities among indigenous groups. This approach is unique in that it links the indigenous practices and values to universal human rights principles and civil society standards.³⁰ Applying this method would allow for more peaceful negotiations and preservation of indigenous identities. Without a doubt, the UN has made a strong effort in improving the lives of indigenous people by using both approaches. However, much is still needed to be done to address certain issues more comprehensively.

Presently, statistics regarding indigenous people is lacking. Often times, the atrocities faced by these ethnic groups are overlooked in the midst of worldwide problems or are kept in secrecy by the government. A wise move to this problem would be to seek global attention on indigenous issues and to create annual statistical reports. This solution, however, would need the corresponding government's approval in order to legally collect data and may require immense international backing.

As previously stated, seeking global attention would provide some relief to the overall issue, however, it is also a problem in itself. To achieve attention on the global scale would require the global community to formally recognize indigenous people. Unfortunately, several ethnic groups in Asia-Pacific are not recognized as indigenous people or respected for their culture and traditions. Possible solutions to this are much more long term, as the process of gaining recognition would require acceptance from not only society but also legal support under national laws.

²⁸ http://www.un.org/esa/socdev/unpfi/documents/DRIPS_en.pdf

²⁹ http://www.un.org/esa/socdev/unpfi/documents/UNDG_guidelines_EN.pdf

³⁰ Ibid

Recognition of indigenous people would mean that countries would have to identify what qualifies one to be indigenous. A formal definition of “indigenous” approved by international law would be required in order to distinguish indigenous people in society, to outline to whom the laws apply to, and ultimately to protect and preserve indigenous cultures. However, some argue that such a solution would discriminate certain ethnic groups, as each has its own characteristics and one definition would fail to encompass all groups. As a result, some have turned to listing general traits of indigenous people as opposed to defining the term.

Regarding the issue of self-determination, indigenous people would have to form a strong relationship with the distinguished government. If there were more political representation for indigenous people, it would be easier for indigenous people to voice their concerns and claim their right to self-determination. At the same time, this would allow for more negotiations and treaties to be created that would be agreed upon by both parties. It is important to note that although self-determination would mean that indigenous people have control over their lifestyle and law, the government will still be involved in their affairs despite their autonomy. Therefore, the question lies as to what extent should the government interfere and to what extent should indigenous people have complete autonomy.

Addressing the issue of land ownership would require a similar solution. Involvement in government decisions is vital in ensuring that indigenous people have fair representation and protection of their land rights. Treaties should not only outline the boundaries of indigenous territories but also limit the use of natural resources.

As discussed previously, indigenous peoples face social issues related to health and education. The key to improving social factors within indigenous people is calling for more accessibility and acceptance. Health and educational services should welcome participation from indigenous people. In addition, these services should consider cultural limitations, practices, knowledge and integrate them into the system or curriculum. This method would be the most effective in protecting indigenous culture and values while decreasing socio-economic concerns.

The proposed solutions mentioned above are only a fragment of the myriad of methods that can be implemented to promote the rights of indigenous people. In a general sense, an amalgamation of solutions involving social, political, and economic facets would need to be used in order to properly address the issue at hand.

Bloc Positions

Asia-Pacific

Ethnic groups in this area contribute to two thirds of the overall population of indigenous people and experience a myriad of challenges. Resolving cases of human rights violations and improving the current state and well-being of Asian-Pacific natives are of priority. It is important to note that the resolutions should mainly target the Asian-Pacific region specifically as each region, albeit similar issues, do require different approaches.

Australia

Aborigines make up 2% of the Australian population, totaling to a vast 400,000 indigenous people. To this day, aboriginal families are still affected by the events of past centuries. Racist attitudes, sexual abuse, and poverty continue to pervade, and indigenous groups still struggle to achieve full recognition from the Australian government. In 2008, the government initiated the “Northern Territory National

Emergency Response”, which removed Aboriginal communities’ right to control access onto their lands, resulting in a great deal of resentment amongst aboriginal people. Delegate of this nation would need to first address the relationship between the government and indigenous people before proceeding to other issues.

Japan

The Ainu people of Japan have long been undermined by the Japanese government. During the Meiji period, the Ainu were forced to assimilate into the Japanese society, adopting local Japanese names and abandoning their own language. In 2007, the UN passed the UNDRIP, which spurred the government to formally recognize Ainu as indigenous to Japan. However, they are still given limited opportunities to join the mainstream workforce and continue to work as farmers or other agricultural occupations. As a result, Ainu families are unable to ameliorate their economic and social conditions. This nation should focus on measures that promote sustainable development of Ainu families.

India

Comprising about 8 percent of India’s population, tribal groups, formally acknowledged as scheduled tribe, account for a fourth of the population living in the poorest wealth decile. While there has been significant progress with poverty in India, poverty rates among tribal groups have declined by more than a third. Perhaps the starkest indicator of the rising poverty rates is child mortality. Children of tribal families are less likely to receive qualified medical aid and gain access to medical facilities, which violates the mandates of UNDRIP. Furthermore, differences in cultural beliefs and lack of trust between tribal residents and medical practitioners contribute to the rising mortality rates. Evidently, addressing the health needs of tribal groups will be integral to attaining the nation’s goal of shared growth.

Western Nations

Historically, western countries have turned to violence to respond to indigenous issues; however, many, including Australia, Canada, and United States, have formally apologized for their actions and are becoming more tolerant of indigenous groups. Regions outside of Western Europe who want to improve relations with their ethnic minorities can model their actions based on what these countries have done. Ultimately, countries in this region can have heavy influence on the future of many indigenous groups in the world.

Latin American and Africa

Although this topic primarily focuses on the rights of indigenous people in Asia-Pacific, it is equally important to include other countries into the debate as many Latin American countries face similar situations. Indigenous people in countries such as Brazil and Rwanda have faced extreme cases of discrimination and have yet to have received any recognition from the government.

Discussion Questions

1. To what extent should the government protect indigenous people?
2. How would a separate legal identity in the international law benefit indigenous people, if at all?
3. How can tensions between the indigenous peoples and their respective governments be mollified?
4. How can indigenous peoples involve themselves in modern society without losing their heritage?
5. Do indigenous people have inherited rights to their land?
6. What should be done to change social attitudes toward minority groups?
7. What international actions can be done to incorporate and respect indigenous communities?

Additional Sources

The official Universal Declaration of Rights of Indigenous People

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

State of the World's Indigenous People

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

United Nation Permanent Forum on Indigenous People

<http://undesadspd.org/indigenouspeoples.aspx>

References

ASEAN's Indigenous People. (n.d.). Retrieved September 30, 2015.

Australians Together. (n.d.). Retrieved September 30, 2015, from <http://www.australianstogether.org.au/stories/detail/the-stolen-generations>

C107 - Indigenous and Tribal Populations Convention, 1957 (No. 107). (n.d.). Retrieved September 30, 2015.

Dykes, C. (n.d.). Research Guide on Indigenous Peoples International Law - GlobaLex. Retrieved September 30, 2015, from http://www.nyulawglobal.org/globalex/Researching_Indigenous_Peoples_International_Law.

html

Erni, C. (2008). *The concept of indigenous peoples in Asia: A resource book*. Copenhagen: International Work Group for Indigenous Affairs ;

Expert Mechanism on the Rights of Indigenous Peoples. (n.d.). Retrieved September 30, 2015, from <http://www.ohchr.org/EN/Issues/IPeoples/EMRIP/Pages/EMRIPIndex.aspx>

Guideline on Indigenous Peoples' Issues. (n.d.). Retrieved September 30, 2015, from http://www.un.org/esa/socdev/unpfii/documents/UNDG_guidelines_EN.pdf

ILO. (n.d.). Retrieved September 30, 2015.

ILO Convention 107. (n.d.). Retrieved September 30, 2015.

Indigenous People, Indigenous Voices. (n.d.). Retrieved September 30, 2015, from http://www.un.org/esa/socdev/unpfii/documents/5session_factsheet1.pdf

Indigenous Peoples and the United Nations System: An overview. (n.d.). Retrieved September 30, 2015, from <http://www.ohchr.org/Documents/Publications/GuideIPleaflet1en.pdf>

Okada, M. (n.d.). *The Plight of Ainu, Indigenous People of Japan*. Retrieved September 30, 2015, from http://scholarspace.manoa.hawaii.edu/bitstream/handle/10125/21976/v1i1_02okada.pdf

POLICY BRIEF ON SUSTAINABLE DEVELOPMENT GOALS AND POST-2015 DEVELOPMENT AGENDA:. (n.d.). Retrieved September 30, 2015.

State of the World's Indigenous Peoples. (2009). Retrieved September 30, 2015, from http://www.un.org/esa/socdev/unpfii/documents/SOWIP/en/SOWIP_web.pdf

Sydney, B. (2009, August 27). UN criticises Australia's treatment of Aborigines as 'racist' Retrieved September 30, 2015.

The United Nations Declaration on the Rights of Indigenous Peoples. (n.d.). Retrieved September 30, 2015, from <http://www.ohchr.org/Documents/Issues/IPeoples/UNDRIPManualForNHRIs.pdf>

The Working Group on Indigenous Populations. (n.d.). Retrieved September 30, 2015.

United Nations Declaration on the Rights of Indigenous Peoples. (2007). Retrieved September 30, 2015, from http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

Social, Humanitarian, and Culture Committee Topic B

Community Education

Overview

As defined by General Comment No. 13 of the United Nations Committee of Economic, Social and Cultural Rights, “Education is both a human right in itself and an indispensable means of realizing other human rights.” For decades, education has been passed down to help future generations overcome economic and social challenges, proving to be an influential agent against poverty, disease, and social inequity. It promotes individual freedom and community engagement while producing developmental progress. Although it is a universally accepted as a human right, education is still not accessible in many parts of the world, leaving an estimated 122 million youth globally illiterate.³¹

Unlike traditional education, community education emphasizes the importance of student involvement within their communities. It is formed by the belief that each community has its own intrinsic assets and resources that education can teach, and they can be used to enhance learning experience. Community education teaches based on a curriculum that is unique to that region, so students can connect the subjects taught in school to their respective areas. It takes on a participatory approach to encourage students to be active members of society and increase quality of life. Viewed from this vantage point, it is a channel for enhancing the initiative and creativity of people to solve their problems, which will lead to individual, community, and global betterment.³²

In the past, community education has functioned through the following method: the village allocates a space for the school; teachers are selected from the community; an international organization supplies resources and training; the government implements the community-based schools into the general educational system and provides certification and compensation for teachers.³³ Community-based learning has been integrated into communities as a key to maintaining development in the Global South and as an initiative to aid countries of emergency and post-crisis status. However, much needs to be done to overcome the barriers limiting education in various countries.

It is important to note that the definition of community-based education varies in different areas of the world. While community-based education is most commonly used within schools, it could also be used to empower individuals and inform others on health related issues. Nonetheless, the benefits of community education are far-reaching and it could be a vital agent towards eradicating poverty.

³¹ Statistics | Education | United Nations Educational, Scientific and Cultural Organization. (n.d.). Retrieved September 24, 2015, from <http://www.unesco.org/new/en/education/themes/education-building-blocks/literacy/resources/statistics>

³² J O, Akande. *The Practice Of Community Education In Nigeria*. 1st ed. Nigeria: Obafemi Awolowo University, 2007. Web. 24 Sept. 2015.

³³ Burde, D. (2010, September 16). It Takes a Village to Raise a School. Retrieved September 24, 2015, <http://www.nytimes.com/2010/09/17/opinion/17burde.html>

Timeline

1924 – League of Nations legislates the “Declaration on the Rights of Child”.

1948 – Article 26 of the Universal Declaration of Human Rights and Freedoms ratifies the right to education.³⁴

1960 – UNESCO organizes the “Convention against Discrimination in Education”, a fundamental document for recognizing education as an international law.³⁵

1989 – The first UN Convention on the Rights of the Child is created.

1990 – The World Conference on Education for All brings together the global community to address the deterioration of education systems during the 1980s.³⁶

2000 – At the World Education Forum (WEF) in Dakar, Senegal, the Dakar Framework for Action “Education for All: Meeting our collective Commitment” is created and accepted by 155 governments.³⁷

2002 – The Global Partnership for Education (GPE), comprised of 60 countries, is established to develop sustainable education systems and ensure education equality and accessibility.

2006 – U.S. Agency for International Development implements the Partnership for Advancing Community Based Education in Afghanistan to expand community-based education initiatives.

2012 – The UN Secretary-General launches the Global Education First Initiative to accelerate progress towards the EFA goals.³⁸

2015 – The Incheon Declaration, created at the WEF 2015, reaffirms the vision of EFA and introduced a new vision for “equitable and inclusive quality education and lifelong learning for all by 2030”.³⁹

Historical Analysis

Education is used as a means of social progress and amelioration of human condition; however, it was historically misused to abet political objectives. Past governments discriminated against ethnic minorities by limiting their access to education, which exacerbated intergroup hostility and ethnic tension. There are numerous historical cases in which ethnic groups were denied access to educational resources, and ultimately excluded from their own communities.

³⁴ The Universal Declaration of Human Rights, UDHR, Declaration of Human Rights, Human Rights Declaration, Human Rights Charter, The Un and Human Rights. (n.d.). Retrieved September 24, 2015, <http://www.un.org/en/documents/udhr/index.shtml#a26>

³⁵ Convention against Discrimination in Education 1960. (1960, December 14). Retrieved September 24, 2015, from http://portal.unesco.org/en/ev.php-URL_ID=12949&URL_DO=DO_TOPIC&URL_SECTION=201.html

³⁶ *Cases Of EFA*. 1st ed. Washington D.C.: World Bank, 1999. Web. 24 Sept. 2015.

³⁷ Jomtien 1990 - Dakar 2000. (n.d.). Retrieved September 24, 2015, from <http://en.unesco.org/world-education-forum-2015/history/jomtien-1990-dakar-2000>

³⁸ About the Global Education First Initiative. (n.d.). Retrieved September 24, 2015, from <http://www.globaleducationfirst.org/about.html>

³⁹ Incheon Declaration. (n.d.). Retrieved September 24, 2015, from <http://en.unesco.org/world-education-forum-2015/incheon-declaration>

In Rwanda, for example, Catholic missionary school sought to educate only the Tutsi minority, inhibiting the Hutu population from social advancement. During the 1920s, the church established “special schools” to encourage the Tutsi as future leaders of their country and support staff for the colonial government.⁴⁰ While the Hutu received only enough education to do mediocre jobs, the Tutsi gained an economic, cultural, political advantage in their society. Likewise in Burundi, as a result of perpetuated discrimination in the educational system, a “social pyramid” formed with the Tutsi holding consequential positions within and outside the government. By 1988 “only a tiny fraction of the Hutu population had the required skills for employment in the modern sectors of the economy” (Stavenhagen, 1996). A similar dynamic was also evident in South Africa where the education system operated under the apartheid system. Based on the logic of the system, education had to be segregated because the level of instruction deemed “appropriate” for blacks was lower than that required by white people.⁴¹ At the time, education served as way of sustaining the apartheid system, making it a focal political issue and struggle. Unequal education was both a reflection of and a contribution to the repressive apartheid system.

Overtime, the changing of cultural and political values, along with the growing acceptance of patent solutions, allowed for the expansion of community-based education. Community education introduced a new approach to educational systems, one that goes beyond cognitive capacities, inhibits political motives, and encompasses the social and emotional aspects of learning.⁴² In 1953, the UN officiated the International Association for Community Development (IACD), which aims to harness the innate abilities and potential in all human communities to become active agents in their own development and address key issues and concerns.⁴³ In 2002, the Global Partnership for Education (GPE) was established to stimulate international collaboration in education aid. The organization is noted for its success in providing accessible spaces to learn with certified teachers. While several international organizations have continuously launched efforts to ameliorate education in rural communities, there is still much that has yet to be addressed.

Past UN/International Involvement

Obtaining universal education has been a priority of the United Nations. In 1966, the United Nations General Assembly adopted the multilateral treaty, *The International Covenant on Economic, Social and Cultural Rights*, which recognized the right to education and mandated primary education for all. Likewise, the Universal Declaration of Human Rights enforced free education in elementary and fundamental stages. Both treaties marked significant steps taken by the international community toward building a stronger ground for education. In 1995, governments undertook the World Programme for Action for Youth and prioritized the need for improving basic education.⁴⁴ In addition, at the World Education Forum, held in Senegal, 164 governments affirmed their wishes to uphold the six goals of Education for All (EFA) by introducing a global movement to meet preliminary learning needs for children, youth, and adults.⁴⁵ In 2007 at the 62nd session of the General Assembly, the

⁴⁰ Saltarelli, Diana, and Kenneth D. Bush. *The Two Faces Of Education In Ethnic Conflict*. 1st ed. Florence: UNICEF, 2015. Web. 24 Sept. 2015.

⁴¹ Ibid

⁴² Villani, Christine J., and Douglas Atkins. *Community-Based Education*. 1st ed. School Community Journal, 2000. Web. 24 Sept. 2015.

⁴³ About us. (n.d.). Retrieved September 24, 2015. <http://www.iacdglobal.org/about>

⁴⁴ *World Programme Of Action For Youth*. 1st ed. New York City: United Nations, 2010. Web. 24 Sept. 2015.

⁴⁵ Education for All | Education | United Nations Educational, Scientific and Cultural Organization. (n.d.). Retrieved September 24, 2015. <http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/education-for-all/>

conference emphasized the use of formal and non-formal community learning to eradicate poverty.⁴⁶ With the support of the UN, enrolment in primary education has increased significantly by 40% from 1999 to 2008 in Sub-Saharan Africa.⁴⁷

Community-based education was popularized in the latter half of 20th century with the establishment of the International Association for Community Development (IACD). The organization was originally focused on working in francophone countries and later expanded to differently regions to promote sustainable community development practice, higher levels of education, and policy analysis.⁴⁸ Although IACD is no longer active, it set a model framework for future organizations that aspire to achieve the same objective. In 1992, The UN created Agenda 21, which highlighted the need for education for sustainable development. Specifically, it emphasized the need for educational institutions to integrate environmental and development issues into existing curricula and to promote the exchange methods for sustainability.⁴⁹ Community education is now widely acknowledged as significant for local social, economic, cultural, environmental and political development by UN, WHO, World Bank, Council of Europe and EU.

International collaboration has launched many successful initiatives to improve education and promote community learning. Afghanistan is among the few countries that have fully incorporated community-based learning into the education system. According to a report organized by New York University and Columbia University, the presence of community-based schools could increase overall enrollment in formal school by 42 percent and reduce gender disparity, which would allow girls and boys receive the same amount of education. In 2002, the Ministry of Education in Afghanistan collaborated with USAID to implement the Emergency Community Based Education Initiative (ECBE) to enforce the right to education in local communities.⁵⁰ By 2007, 800,000 new children were enrolled and girls made up 40 percent of primary students.⁵¹ While there is still a slight disparity in gender enrolment, community-based education has proven its efficacy in increasing accessibility and engagement within multiple communities in Afghanistan.

⁴⁶ *Youth And Education*. 1st ed. United Nations Education, Scientific and Cultural Organizations, 2013. Print.

⁴⁷ Ibid

⁴⁸ About us. (n.d.). Retrieved September 24, 2015. <http://www.iacdglobal.org/about>

⁴⁹ Agenda 21 - Chapter 36 Promoting Education, Public Awareness and Training, Earth Summit, 1992. (n.d.). Retrieved September 24, 2015. <http://www.un-documents.net/a21-36.htm>

⁵⁰ *Partnership For Advancing Community Based Education In Afghanistan (PACE-A) - Emergency Community Based Education (ECBE) Initiative*. 1st ed. USAID, 2011. Print.

⁵¹ Burde, Dana, and Leigh Linden. *The Effect Of Proximity On School Enrollment: Evidence From A Randomized Controlled Trial In Afghanistan*. 1st ed. New York City: Columbia Univeristy, 2009. Print.

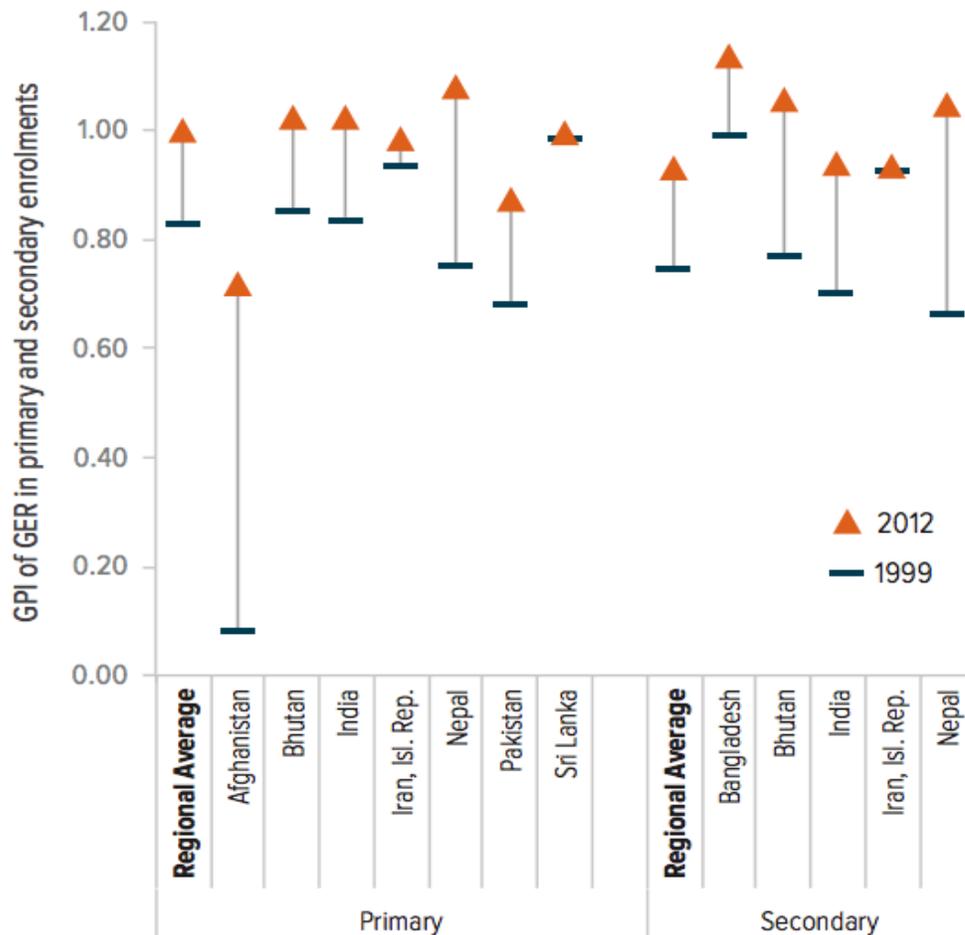


Figure 1: Lower and Upper Secondary Gross Enrolment Ratios, 1999 to 2012. Source: UNESCO

Note: GPI (gender disparity index) is the ratio of female to male values of given indicator. A GPI between 0.97 and 1.03 indicates parity between genders. A GPI below 0.97 indicates a disparity in favor of males. A GPI above 1.03 indicates a disparity in favor of males

Current Situation

Although the UN endorses the right to education and has implemented several global measures to aid the development of education, much still needs to be addressed to ensure that educational practices are accessible, acceptable, adaptable, and available. While the concept of community education is relatively foreign, it has proven to be an effective tool for sustaining development in community and raising living standards.

Accessibility

Globally, 25 percent of children in rural areas are out of school compared with the 16 percent of

children in urban areas.⁵² This disparity is mainly a result of local economic and social condition, which makes it harder for parents to send their children to schools. For many families who do not have sufficient financial means, they simply cannot afford transportation to schools or the resources and materials required to attend school. Even when schools are accessible, children may have to walk long distances, which could have a greater deterring effect on girls due to safety reasons and only exacerbate gender disparities. According to statistics, girls are far less likely to attend school than boys in many developing countries. In Malawi, 22.3% of boys complete primary compared to 13.8% of girls.⁵³ In Burkina Faso, 61% of girls are married by the age of 18 and over 85% never receive secondary education.⁵⁴ Poverty, cultural values, and early marriages are among the countless factors that prohibit girls from receiving a proper education. Evidently, it is not just the issue of transportation that limits access to schools; gender discrimination and economic conditions play significant roles in the situation.

Acceptability

Education should be pluralistic, non-discriminatory, and culturally appropriate. It should guarantee the rights of parents to ensure the religious and moral education of their children in conformity with their own education system. Unfortunately, this is clearly violated in situations where minority schools are unjustifiably closed. Poor children are channeled towards austere religious schools without offered any alternative educational opportunity. In addition, educational resources often fail to accommodate different cultures, religions, or standards. In many places, curricula and texts are required to adhere to an established government dogma, and teachers are often limited or unqualified for teaching.⁵⁵

Adaptability

Community education bases its curriculum on community values, beliefs, and practices, so that each educational system is relevant and adaptable to its respective region. Currently, educational systems are mostly based on academia. They lack any material that could be applied to daily life; agricultural, environmental, and health related topics are often not included in the school curriculum. The substance taught in schools rarely promotes future employment, assists young people in the transition to full adulthood, or encourages active citizenship within the community. This is often a result of the lack of research on what each community needs. While arithmetic and literature are important for higher-level education, knowledge on sustaining development may be equally beneficial for only the individual itself and the members of the community.

Possible Solutions

1. In order to encourage educational practices within youth, parents should first be educated on the long-term benefits of receiving an education. In Madagascar, for example, providing children and their parents with accurate information on the value of schooling has been achieved at a low cost of 2.30 per child, resulting in total benefits of possibly 600 times the cost.⁵⁶ This can be done in other countries

⁵² The Effect of Village-Based Schools: Evidence from an RCT in Afghanistan | The Abdul Latif Jameel Poverty Action Lab. (n.d.). Retrieved September 24, 2015, from <http://www.povertyactionlab.org/evaluation/effect-village-based-schools-evidence-rct-afghanistan>

⁵³ Shepard, J. (2010, September 10). 70 million children get no education, says report. Retrieved September 24, 2015, from <http://www.theguardian.com/education/2010/sep/20/70m-get-no-education>

⁵⁴ Ibid

⁵⁵ Education of the 4 As. (n.d.). Retrieved September 24, 2015. <http://r2e.gn.apc.org/node/229>

⁵⁶ Lomborg, B. (n.d.). To Educate Children, We Have To Teach Their Parents. Retrieved September 24, 2015.

simply by spreading awareness or implementing such interventions into the standard curriculum. In Brazil, Turkey, Bolivia, and India, preschool programs involving both mothers and children from excluded groups have diminished drop out rates and increased academic achievement. This method has worked successfully in the past and should continue to be used in other countries

2. For community education to be effective, a report or research must be conducted to collect data and knowledge on what that specific community needs to improve or how it can sustain development. This would be more efficient than to teach citizens arbitrary material that may not be applicable to that region.

3. Improving infrastructure within communities could greatly increase accessibility to schools. Many children often have to travel long ways through fields, forests, and hills to reach to their school in the absence of affordable transportation. Simply building a road could not only encourage children to attend schools but also protect children travelling from far distances.

4. Many schools in developing countries facilitate with minimal educational resources. By urging developed countries to supply teachers, educational materials to countries in need could greatly improve the quality of education. While textbooks will provide children with primary education, local community members can also be involved by teaching children on agricultural, environmental, and health practices that can be applied. Emphasizing sustainable development in the school curriculum will encourage children to be active citizens within their communities.

5. As previously mentioned, girls are less likely to enroll in schools compared to boys. Girls are important figures in the household for supporting their family; however, they are put at an disadvantage without any educational experience. To address the gender disparity, implementing an incentive could encourage more families to send girls to school. This could include scholarships, stipends, conditional cash transfers. Secondary scholarship programs finance girls' education and motivate them to stay in schools as the cost of education is compensated. Conditional cash transfers are programs in which the government rewards families for meeting certain criteria. In Ecuador, this program boosted enrolment by 3.7% for both boys and girls.⁵⁷

Bloc Positions

North America

Community-based education is prevalent in Canada and United States. While these countries have some of the strongest educational systems in the world, community education is still necessary in western societies to address the rise of chronic illnesses and the deterioration of the environment. Countries in this region are important figures for supplying and funding for educational services in rural communities and should be encouraged to help the international community.

South America

South America has long suffered from rising social issues including lack of education, extreme poverty, and rising rates of crime. In Latin America and the Caribbean, over 8 million people aged 15 to 24 have no access to primary education and require alternative options to acquire basic skills for employment

http://www.slate.com/articles/technology/copenhagen_consensus_2012/2012/05/copenhagen_consensus_three_strategies_for_fixing_education_in_the_developing_world.html

⁵⁷ Getting All Girls into School. (2007, June 1). Retrieved September 24, 2015.

<http://www.imf.org/external/pubs/ft/fandd/2007/06/lewis.htm>

and prosperity.⁵⁸ Many of the countries in this region have poorly developed educational systems that lack support from the government and adequate school supplies. In Brazil, women are underrepresented in political settings and are often affected by water issues. Community based educational initiatives are most needed to address the rising health concerns in the area as well as the high rates of crime and human trafficking.

Africa

Around 43 million children do not receive a formal education in sub-Saharan Africa. The quality of education remains a major challenge as educational resources and teachers are extremely limited. As infrastructure is poor and underdeveloped, many children do not have safe access to schools nor can they afford to have one. While countries in Africa have received previously accepted aid from developed countries, these funds and resources are often lost due to corrupt governments. In 2009, Kenyan education officials were accused of the theft of over \$100 million of aid directed toward improving education.

Asia

According to UNESCO, it is estimated that 624 million people are illiterate in Asia. This number contributes to the 71% of the world's total illiterate people, 64% of whom are female. Barriers that most commonly affect children attending schools include poverty, social exclusion, socio-economic gaps, urban-rural disparities, and mismanagement of resources. In addition to these various problems, many regions in Asia are subjected to natural disasters, which causes mass destruction to school institutions and infrastructure. Countries in this region could benefit the most from improved infrastructure.

Additional Sources

1. <http://www.skillsdevelopment.org/pdf/Community-Based-Education.pdf>
2. <http://www.inishowen.ie/wp-content/uploads/2011/09/Report-on-Com-Ed-in-Donegal.pdf>
3. http://apps.who.int/iris/bitstream/10665/41714/1/WHO_TRS_746.pdf
4. http://www.3ieimpact.org/media/filer_public/2013/09/10/wp_20.pdf
5. http://www.unesco.org/education/pdf/281_74.pdf

Discussion Questions

1. What is the most efficient way to implement community education into the conventional educational system?
2. How can education be made free and accessible for everyone?

⁵⁸ One in twelve young people in Latin America and the Caribbean fail to complete primary school and lack skills for work | United Nations Educational, Scientific and Cultural Organization. (2012, October 16). Retrieved September 24, 2015. goo.gl/m56Ycq

3. Should education be more academically based or community based?
4. What can be done to address the gender disparity in school enrollment?
5. How can textbooks and educational materials be culturally appropriate and unbiased?

References

- About the Global Education First Initiative. (n.d.). Retrieved September 24, 2015, from <http://www.globaleducationfirst.org/about.html>
- About us. (n.d.). Retrieved September 24, 2015. <http://www.iacdglobal.org/about>
- Agenda 21 - Chapter 36 Promoting Education, Public Awareness and Training, Earth Summit, 1992. (n.d.). Retrieved September 24, 2015. <http://www.un-documents.net/a21-36.htm>
- Burde, D. (2010, September 16). It Takes a Village to Raise a School. Retrieved September 24, 2015, <http://www.nytimes.com/2010/09/17/opinion/17burde.html>
- Burde, Dana, and Leigh Linden. The Effect Of Proximity On School Enrollment: Evidence From A Randomized Controlled Trial In Afghanistan. 1st ed. New York City: Columbia Univeristy, 2009. Print.
- Cases Of EFA. 1st ed. Washington D.C.: World Bank, 1999. Web. 24 Sept. 2015.
- Convention against Discrimination in Education 1960. (1960, December 14). Retrieved September 24, 2015, from http://portal.unesco.org/en/ev.php-URL_ID=12949&URL_DO=DO_TOPIC&URL_SECTION=201.html
- Getting All Girls into School. (2007, June 1). Retrieved September 24, 2015. <http://www.imf.org/external/pubs/ft/fandd/2007/06/lewis.htm>
- Education for All | Education | United Nations Educational, Scientific and Cultural Organization. (n.d.). Retrieved September 24, 2015. <http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/education-for-all/>
- Education of the 4 As. (n.d.). Retrieved September 24, 2015. <http://r2e.gn.apc.org/node/229>
- Incheon Declaration. (n.d.). Retrieved September 24, 2015, from <http://en.unesco.org/world-education-forum-2015/incheon-declaration>
- J O, Akande. The Practice Of Community Education In Nigeria. 1st ed. Nigeria: Obafemi Awolowo University, 2007. Web. 24 Sept. 2015.
- Jomtien 1990 - Dakar 2000. (n.d.). Retrieved September 24, 2015, from <http://en.unesco.org/world-education-forum-2015/history/jomtien-1990-dakar-2000>
- Lomborg, B. (n.d.). To Educate Children, We Have To Teach Their Parents. Retrieved September 24,

2015.
http://www.slate.com/articles/technology/copenhagen_consensus_2012/2012/05/copenhagen_consensus_three_strategies_for_fixing_education_in_the_developing_world_.html
- One in twelve young people in Latin America and the Caribbean fail to complete primary school and lack skills for work | United Nations Educational, Scientific and Cultural Organization. (2012, October 16). Retrieved September 24, 2015 from goo.gl/m56Ycq
- Partnership For Advancing Community Based Education In Afghanistan (PACE-A) - Emergency Community Based Education (ECBE) Initiative. 1st ed. USAID, 2011. Print.
- Saltarelli, Diana, and Kenneth D. Bush. *The Two Faces Of Education In Ethnic Conflict*. 1st ed. Florence: UNICEF, 2015. Web. 24 Sept. 2015.
- Shepard, J. (2010, September 10). 70 million children get no education, says report. Retrieved September 24, 2015, from <http://www.theguardian.com/education/2010/sep/20/70m-get-no-education>
- Statistics | Education | United Nations Educational, Scientific and Cultural Organization. (n.d.). Retrieved September 24, 2015, from <http://www.unesco.org/new/en/education/themes/education-building-blocks/literacy/resources/statistics>
- The Effect of Village-Based Schools: Evidence from an RCT in Afghanistan | The Abdul Latif Jameel Poverty Action Lab. (n.d.). Retrieved September 24, 2015, from <http://www.povertyactionlab.org/evaluation/effect-village-based-schools-evidence-rct-afghanistan>
- The Universal Declaration of Human Rights, UDHR, Declaration of Human Rights, Human Rights Declaration, Human Rights Charter, The Un and Human Rights. (n.d.). Retrieved September 24, 2015, <http://www.un.org/en/documents/udhr/index.shtml#a26>
- Villani, Christine J., and Douglas Atkins. *Community-Based Education*. 1st ed. School Community Journal, 2000. Web. 24 Sept. 2015.
- World Programme Of Action For Youth. 1st ed. New York City: United Nations, 2010. Web. 24 Sept. 2015.
- Youth And Education. 1st ed. United Nations Education, Scientific and Cultural Organizations, 2013. Print.