Issue: Preventing the marginalization of ethnic minorities

Forum: General Assembly 3

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Introduction

It is estimated that indigenous peoples number from 300 million to 400 million on a worldwide basis. There is no universally accepted definition of what constitute indigenous peoples or ethnic minorities. An ethnic group usually shares a shared sense of identity and traditional characteristics such as language, religion, tribe, nationality, race or a combination of them all. The expression "ethnic minority" frequently refers to ethnic or racial groups in a specific country in which they are in a non-dominant state with the dominant ethnic community. Several minorities are made up of the descendants of transients or societies brought to a country by compulsion. In other cases, indigenous peoples became minorities as a consequence of the establishment and settlement of their native regions by other communities. Indigenous peoples own different social, economic and political systems, languages, cultures, and beliefs and are set to persevere and advance their identity. Indigenous people can claim minority rights under international law, but individual global mandates and mechanisms also exist to defend the individual and collective rights of indigenous people. Those differences have significant political and practical implications. Nonetheless the difference of indigenous and ethnic minority groups around the world, they experience common challenges. Minority ethnic groups and indigenous peoples frequently face challenges in accessing their portion of resources and support in dealing with accidents. Marginalization of these groups may also become intensified in consequence of the disaster. Traditional knowledge held by indigenous groups can contribute alternative approaches to disaster risk reduction. Integrating traditional knowledge within the administrative frameworks of a city or region must be achieved with a full perception of how each will improve or diminish from the other. A shared history of rejection and discrimination based on identity has headed to higher levels of poverty amongst them than in the predominant ethnic groups. There are notable gaps in the social security coverage of these groups and common reasons as to why. Although the condition of many indigenous people and constituents of ethnic minorities has improved in recent years, some are still being left underdeveloped.

Definition of Key Terms

Marginalization:

The process whereby something or someone is pushed to the edge of a group and accorded lesser importance. This is predominantly a social phenomenon by which a minority or sub-group is excluded, and their needs or desires ignored.

Ethnic Minorities:

A group of people of a particular race or nationality living in a country or area where most people are from a different race or nationality.

Ethnicity:

The fact or state of belonging to a social group that has a common national or cultural tradition.

indigenous people:

Ethnic groups who are the original settlers of a given region, in contrast to groups that have settled, occupied or colonized the area more recently.

General Overview

Marginalization at the individual level results in an individual's rejection from significant cooperation in society. Marginalization is the process of forcing a distinct group or groups of people to the end of a

community by not conceding them with an active voice, identity, or place in it. Through both direct and indirect methods, marginalized groups may be transferred to a secondary location or made to feel as if they are less prominent than those who carry more power or privilege in the community. Marginalization can show in indirect or obvious actions including:

- Use of defamatory language
- Assuming someone's achievements are not based on credit
- Expecting individuals to act in a particular way based on stereotypes held about another's personality
- Dismissing someone academic or professional possibilities because of their status (i.e., racism, sexism, ableism)
- Not providing equal access to particular resources based on membership in a specific group
- Assuming preferred pronoun without asking
- Assuming sexual orientation without asking
- Overlooking, criticizing, or interfering with other's cultural or religious traditions and values
- Systemic and traditional barriers to access and support

Marginalization can have an unfavorable impact on students' mental, sentimental and physical health. Some possible mental and emotional answers to marginalization include:

- Anger
- Anxiety
- Paranoia
- Fear
- Depression
- Self-blame
- Sadness
- Frustration
- Hopelessness
- Resentment
- Powerlessness
- Self-Doubt
- Isolation
- Stress
- Confusion
- Feeling invisible or not heard

The different identity of an ethnic minority may be displayed in any number of ways, ranging from distinctive customs, lifestyles, language or accent, dress, and food preferences to particular attitudes, moral values, and economic or political beliefs espoused by members of the group.

Characteristically the minority is recognized, but it is not necessarily accepted by the larger society in which its members live. The nature of the relationship of the ethnic minority to the larger society will tend to determine whether the minority group will move in the direction of assimilation in the larger society or toward self-segregation. In some cases ethnic minorities have been simply excluded by the majority, a striking example being African Americans in the American South during the late-19th and 20th centuries. Diverse countries have various mixtures of minorities within their boundaries. Some states are approximately similar, and the defining features of nationality in their communities seem to apply to nearly all members. In Japan, for instance, the ethnic majority, as estimated by the government, includes some 99 percent of the population; Koreans, the only measured minority, make up scarcer than half a percent. As a consequence, the Japanese have had insignificant experience with welcoming other ethnic groups and have repeatedly been charged, whether fairly or not, with cultural elitism.

At the other limit, in the United States, nationality is considerably broadly considered to be hyphenated. Even the original population is classified as "native American" to differentiate it from Anglo-American, African American, and so on. The United States, respectively, is seen throughout the world as a thriving experiment in ethnic mixing, the dominant melting pot to many.

Another, strikingly prosperous example of a multiethnic country is Switzerland, where French, German, and Italian-speakers split between Roman Catholic and Protestant followers live and work in great peace and success. Ethnic diversity in the Swiss case seems to have had a sharp effect rather than a divisive one. Studies of structural conditions in Switzerland insinuate that harmony may coincide with diversity where important features are shared. There, at least, linguistic and denominational distinctions have proved in recent centuries to be subject to the condition of being Swiss—and perhaps also European. Although not a melting pot, like the United States, Switzerland is a representation of ethnic toleration.

Countries dealing with refugees

Italy- Italy accommodates around 118.047 people who are refugees but the number is still increasing because of daily arrival on the country's shores.

Italy is active and busy with the integration process of refugees. Many organizations there collect whatever can be donated and thousand of volunteers invest time and energy welcoming refugees; Some people serve meals at the refugees centres, translators help them to communicate and councillors help them overcome the trauma. Doctors are available in their spare time to curate them.

Some big cities as Milan and Rome have settled a program to accommodate young refugees into italian families in order to let them experience the Italian culture and the homely feeling.

In Italy refugees are spread all around the country and each city or village has found his own way to help them. Lots of volunteers, assembled in associations, foundations and organisation, work hard to compensate the government inadequacy. When there isn't possibility to work being paid (because of bureaucracy, language or economical crisis problems), Italians offer refugees the opportunity to do internships as gardeners or farmers or labourer to learn a job and acquire new skills. They invite refugees into schools to tell kids their forced migration experience by creating cultural and human exchange. They will help out at day care centers and provide care for children so that their mothers can attend language and integration classes or cultural discussions around religion, gender, working culture and family structure in Italy and in Europe.

Greece- Greece has a population of 11 million people and 57.000 + thousand people   are refugees. Greece is considered as a temporary place where to be for refugees. The country is very well prepared to receive them, give a first help and the issuing them travel permits to move onto further European destinations. Refugees wait in temporary camps where conditions are poor, with long queues for food,

water and showers, tiny spaces to live and a huge sense of uncertainty about their future. Children go unschooled and their parents cannot find work.

There are many organizations in Greece trying their best to improve refugee's conditions. One of the most famous organizations is called IRC (International Rescue Committee) and it is specialised in environmental health, protection and information, and economic recovery and development. They provide clean toilets, shower facilities and laundry points. They also educate refugees enduring crowded conditions about disease prevention. Greek people are generally careful about refugees. That's probably why it's not rare that refugees themselves choose Greece as the place where to stay. They say it's because of the people, the human connections and the friendly approach of Greeks.

Germany- Germany has always been one of the main destination for refugees and it was considered the most successful on the process of integration. In 2015 nearly 1.1 million refugees arrived in Germany, and around 300.000 arrived in 2016. Germany has a firm protocol on immigration policies: the first refugees shelter provide board and lodging, the provision of a subsidy, health care and compulsory classes of German. Afterwards the employment center starts talks to see if the professional skills of the refugees corresponds to those required by businesses and provides other active policy services (vocational training, internships, apprenticeships and job placement). A few years ago the situation have radically changed because of the bureaucracy unable to cope with the increasing number of refugees. As of July 2016, the unprocessed asylum applications were more than half a million cases; the anxiety of refugees and the perception of the problem became a big concern for many Germans. In August 2016 a list of several laws were made to implement the integration of refugees. Few months after it seems those laws are more applicable to young men and educated people whereas there is no benefit or direct improvement on women, old people and kids integration.

That's how individuals and 'normal' people decided to respond to the State and Bundeslander weakness, by starting their own projects and volunteer organizations to improve refugees integration. Many students sacrifice their spare time to socialize with refugees of their age; professionals offer their ability to solve problems, language ambassadors teach German, psychologists listen and help refugees to elaborate their feelings and move further from the devastating situation left behind. Associations collect basic goods, volunteers play with kids and organise extra activities for mothers and young women with no labour skills. IT classes are offered for free and welcome committees aim to explain the society rule, the culture and the basic knowledge about the hosting country are spontaneously established.

Key Events

1989

ILO Indigenous and Tribal Peoples Convention

18 December 1992

article 1 of the Declaration on the Rights of Persons
Belonging to National or Ethnic, Religious and Linguistic Minorities (General Assembly resolution 47/135) and OHCHR (2010).

Before 1823

Members of the Rohingya minority and other Muslim groups were not included in the list of recognized ethnic groups and could not document the length of their families' settlement in the country.

Between 2000 and 2008
Coverage in Mexico almost doubled in indigenous localities.

2007-2012
The proportion of indigenous beneficiaries rose from 36 per cent in 2007 to 58 per cent of all beneficiaries in 2012.

2008, Vargas and Villar
Children from minorities communities, attend school

United Nations 2016; Ulrichs and Roelen 2012; ECLAC 2016
The potentially positive impact of social protection on the well-being of indigenous peoples and ethnic minorities is also curbed by differential returns on education and skills in the labour market according to ethnicity and gender

Major Parties Involved

National Democratic Institute

The increasing political composition is a cross-cutting objective for NDI. Democracy is more likely to develop and continue when all segments of society are free to participate and influence political results without suffering prejudice or retaliation. But in many new and emerging democracies, significant portions of the society are excluded from politics based on their ethnicity, religion, age, disability, gender or sexual orientation. The Institute serves to increase the participation of these groups so they can have a voice in the political process and achieve a higher level of equality, understanding that political involvement is a fundamental means of addressing the social and economic inequities associated with marginalization. NDI partners with local groups to eliminate those barriers, change public perceptions of these groups and support their voice in mainstream politics.

Ogp

Ogp countries have made commitments related to the inclusion of marginalized communities, ranging from mapping of disenfranchised populations, training of public officials to understand their unique needs, and removing barriers to information. And through the co-creation process, OGP also helps marginalized communities play a more active role in developing solutions.

ECCAR

This policy model is about the provision of municipal services, in addition to regular services, in education, healthcare, and social support, as well as promoting offers in order to access regular services better. These specialized services aim to improve access to regular common services for marginalized groups. Solid examples are coaching schools, early education programs, mobile health screenings, and family relief services. The services aim at setting equal opportunities, and they are open to everyone. The concept is needs-based instead of based on personal characteristics, like ethnicity, gender or age.

Cambodia

These ethnic minority groups, primarily located in the highlands to the north-east of the country, who often face more significant obstacles in their day-to-day lives than others in Cambodia. In particular, the program "CARE" focuses on those who experience social isolation, discrimination, and economic exclusion as a result of their ethnicity, with specific attention given to the situation of women and girls. They aim to Develop multilingual classes in early childhood education and lower primary school so children can learn in their own language before progressing to Khmer; supporting teachers to become more aware and sensitive to the needs of ethnic minorities; and encouraging communities to become more involved in the governance of their schools.

Vietnam

List of inter-related factors behind high poverty of ethnic minorities in Vietnam would include:

- Geographical isolation and limited market access,
- Social exclusion, culture, and language,
- Limited access to quality land,
- Low rates of out-migration, and
- Low levels of education.

Iran

The role and difficulty of ethnic minorities in Iranian society tend to receive limited attention from Western critics and policymakers. This may be primarily due to the power of Tehran as the focal point of Iranian culture, politics, and foreign policy. Furthermore, Iran's ethnic minorities have been massively marginalized by Iran's Persian-dominated Shiite theocracy. The destruction of minority rights has resulted in ethnic insurgencies over the years, some of which continue to confuse the Iranian government. Nevertheless, many Iranian officials, religious leaders, and intellectuals, especially those associated with the reformist movement, have come to view Iran's ethnic minorities as a crucial component of the national foundation. They have further come to realize that the Iranian regime's oppression and unfairness against minorities have not only slowed Iran's advancement, but it could one day endanger the survival of the Islamic Republic — and even Iran's national integrity.

Previous attempts to resolve the issue

1. In developed countries, indigenous peoples and members of ethnic minorities receive lower benefit amounts from contributory pensions, on average, than members of the ethnic majority, mostly as a result of higher unemployment and lower wages across the life cycle.

2. Tax-financed social protection can play an important role in providing income support for indigenous peoples and ethnic minorities facing poverty and disadvantage in the labour market. Recognizing those disadvantages, some countries have relaxed sites for social pensions among older indigenous persons.

3. Geographic isolation presents an obstacle to social protection coverage for indigenous peoples and some ethnic minorities. Although a high percentage of indigenous persons are covered by conditional cash-transfer programmes in some Latin American countries, many such programmes use the presence of education and health facilities to determine where programmes are introduced.

4. Legislative measures that introduce higher maximum penalties for racially motivated crimes.

5. The use of ethnic monitoring to ascertain the number of persons of particular ethnic and national origin in various kinds of employment and the setting of targets to increase the employment of persons of minority origins in fields where they were under-represented.

6. The establishment of new advisory bodies on matters relevant to combating racism and intolerance, including the launching and implementation public awareness campaigns intended to prevent racial discrimination and increase tolerance.

7. The establishment of human rights institutions and ombudspersons for ethnic and racial equality.

Possible Solutions

Tax-financed social protection systems need to be extended to develop the well-being of indigenous peoples and ethnic minorities. Many countries have improved in advancing overall access to tax-financed schemes, although benefits are sometimes insufficient to guarantee income security. Only some states, however, have enacted to enhance access of indigenous peoples and ethnic minorities.

Evidence on the extent to which social protection encourages the inclusion of indigenous peoples and ethnic minorities and helps to close gaps between them and the majority is scarce and needs to be

improved . An important exemption is the work of the Commitment to Equity Institute,102 particularly its tax and social protection benefit incidence analysis and disaggregated by ethnicity.

Most evidence concerning the differential influence of social protection programmes comes from the evaluation of conditional cash-transfer programmes. The cultural suitability of such programmes for some indigenous peoples, especially those living in settings excluded from markets and modern lifestyles, has been ordered into question. For traditional, subsistence-oriented indigenous groups, the quick introduction of cash may disrupt traditional community coping strategies and cause negative changes. Programmes may thus need to be regulated if they are to achieve maximum impact in those communities. Ideally, that means involving representatives of indigenous peoples and ethnic minorities in their design and implementation.

Appendix/Appendices

➔ The 1998 Framework Convention for the Protection of National Minorities
   https://rm.coe.int/16800c10cf

➔ http://www.un.org

➔ https://www.hrc.org

➔ https://minorityrights.org/publications/china-minority-exclusion-marginalization-and-rising-tensions-april-2007/

➔ https://www.ohchr.org/en/hrbodies/hrc/pages/home.aspx

➔ https://www.pdhre.org/rights/ethnicity.html

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