



Unit 3 Lesson 2: Inquiry-based lesson: To what extent are the objectives of UNDRIP being realized in Canada?

Lesson Overview: (1-75 minute lesson)

In this inquiry-based lesson, students will explore the concept of human rights in the context of the United Nations Declaration of the Rights of Indigenous Peoples. They will engage in discussions to build a stronger understanding of human rights and Indigenous Rights. They will revisit their thinking throughout the lesson. Students will analyze UNDRIP in the news and rate the extent to which the objectives of UNDRIP are being realized in Canada. As a class you will explore the timeline of the implementation of UNDRIP in Canada.

Note: This lesson is adapted from a lesson produced by the First Nations, Metis & Inuit Education Association of Ontario titled: ["To what extent are the objectives of UNDRIP being realized in Canada?"](#)

Connections to Inquiry Process (at least one) <ul style="list-style-type: none">● Gather and Organize● Interpret and Analyze● Evaluate and Draw Conclusions	Connections to Political Thinking Concept(s) <ul style="list-style-type: none">● Political Significance● Objectives and Results● Political Perspective● Stability and Change
Curriculum Expectations A1. Political Inquiry: use the political inquiry process and the concepts of political thinking when investigating issues, events, and developments of civic importance A1.5 communicate their ideas, arguments, and conclusions using terminology, formats, and styles appropriate for specific audiences and purposes, and use accepted forms of documentation to acknowledge different types of sources B1. Civic Issues, Democratic Values: describe beliefs and values associated with democratic citizenship in Canada, and explain how they are related to civic action and to one's position on civic issues (FOCUS ON: <i>Political Significance; Political Perspective</i>) B1.3 analyse the methods and influence of foreign actors on democratic values in Canada, elections, and political discourse, including through the use of social media B3. Rights and Responsibilities: analyse key rights and responsibilities associated with citizenship, in both the Canadian and global context, and some ways in which these rights are protected or may be infringed upon (FOCUS ON:	Learning Goals We are learning about the United Nations Declaration of the Rights of Indigenous Peoples and why it is significant to everyone. We are learning to analyze contemporary issues so that we can rate Canada's commitment to UNDRIP.



<p>Political Significance; Objectives and Results)</p> <p>B3.5 analyse rights and responsibilities of citizenship within a global context, including those related to international conventions, laws, and/or institutions B3.6 identify examples of human rights violations around the world, and assess the effectiveness of responses to such violations</p>	
<p>Readiness</p> <ul style="list-style-type: none"> Students will understand the concept of human rights from the previous lesson. Students will understand that the federal government is responsible for Indigenous peoples and the Indian Act Students will recall the importance of Treaties and Treaty recognition and self governance taught in Units 1 and 2. Students should recall some knowledge of global geography from elementary school. <p>Terminology</p>	<p>Materials</p> <p>Resources</p> <ol style="list-style-type: none"> Slide deck, UNDRIP and Canada UNDRIP map activity UNDRIP Headlines Organizer UNDRIP package of headlines
<p>Minds On</p> <ul style="list-style-type: none"> Establishing a positive learning environment Connecting to prior learning and/or experiences Setting the context for learning 	<p>Connections</p>
<p>Indigenous voices and map activity individually or in pairs (15 minutes)</p> <ol style="list-style-type: none"> Begin the slide deck, UNDRIP and Canada. Pose the inquiry question to students: to what extent has Canada fulfilled its obligation to uphold UNDRIP? Ask students if they know what the acronym UNDRIP stands for? Why is it necessary? Where has it been implemented? Ask students if they remember Indigenous rights from Units 1 and 2 and where those are protected in the Constitution. Answers are s. 35 of the Constitution Act and s. 25 of the Charter. Distribute a copy of the UNDRIP map activity to each student, or each small group. Read out the instructions on slide 2. In the video, each of the UNDRIP articles is read out by a different Indigenous person from a different part of the world. The students should work together to highlight or shade in the part of their map where each person is from. Play the video: Declaration on the Rights of Indigenous Peoples (5:45) Once the video is done, have students check their answers on their maps. Answer key is embedded in the slide deck and can be found here. Alternatively, you can skip the mapping activity if students are struggling, and ask students before the video, how many countries they 	<p>Assessment for learning</p> <ul style="list-style-type: none"> Teacher will ask questions to engage students in the inquiry process in step 1. Peer feedback in step 2 to build knowledge of world geography <p>Assessment as learning</p> <ul style="list-style-type: none"> Teacher feedback to clarify understanding of concepts and contexts <p>Differentiated Instruction: PAUSE the video to ensure students can read the country name. You can also read out the countries as they come up on the video. Pause to allow students to find the country. This will be a significant challenge for some students who struggle with global geography. You can pair students to aid them in finding the</p>



Ontario History and Social Science Teachers' Association
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<p>think include Indigenous Peoples. Invite them to guess again after the video and again after seeing the completed map.</p>	<p>countries, or small groups can work together, taking turns to locate each country.</p>
<p>Action</p> <ul style="list-style-type: none"> • Introducing new learning or extending/reinforcing prior learning • Providing opportunities for practice and application of learning (guided > independent) 	<p>Connections</p>
<p>Whole class (5-10 minutes)</p> <ol style="list-style-type: none"> 1. Go through the points of information on slide 4. Emphasize the fact that Canada did not immediately implement UNDRIP. Ask the question to the class: "Why did Canada wait?" Answers will vary. *Teacher note: The Canadian government argued it did not need to implement UNDRIP because it had the Constitution (s. 35), including the Charter of Rights and Freedoms (s. 25) which specifically protect Indigenous Rights. 2. Watch the YouTube video from the Assembly of First Nations: The United Nations Declaration on the Rights of Indigenous Peoples on slide 5. 3. Ask students to brainstorm which of the human rights referenced in the video are not being upheld for Indigenous people in Canada. Some answers students may provide are clean drinking water, feeling safe, being treated equally, opportunities to create a good future for the next generation. 4. Distribute Summary of UNDRIP articles (PDF package) to each small group 5. Invite students to skim the articles and, as a small group, select one article about which they have a question, one article to which they can make a connection, and one article about which they have a concern. Groups share their questions, connections and concerns with the class. 6. Watch the video on slide 6: "Our K'alaaghaa" by the Northwest Territories SPOR support unit. <p>Group Activity (20 minutes)</p> <ol style="list-style-type: none"> 7. Divide students into groups of 5. Provide each student with a UNDRIP Headlines Organizer 8. Tell the students that they will be receiving a package of 5 headlines to investigate. Distribute ONE package of headlines per group. There should be five different headlines per group. Each student in a group of 5 is now responsible for ONE of the headlines. 	<p>Assessment for learning:</p> <ul style="list-style-type: none"> - Teacher will prompt student understanding using questioning and brainstorming - Teacher will provide feedback to clarify concepts in UNDRIP articles during whole group and small group activities <p>Assessment as learning:</p> <ul style="list-style-type: none"> - Small group discussions to build knowledge and reflect on concepts in the video - Peer feedback during headline activity to prepare for exit card. <p>Differentiated Instruction:</p> <p>Group students in pairs or threes during whole group activity to provide opportunities for peer feedback and clarification of vocabulary</p> <p>Quick Tips:</p> <p>Post UNDRIP articles around the room as a visual anchor.</p>



<ol style="list-style-type: none"> 9. Prompt the students to divide up the articles amongst them in their groups. Each student should take ownership of ONE of the articles if they are in equal groups of five. They are then responsible for answering the questions in the organizer using the article and the UDHR articles. 10. Once students are done with their individual articles, have them individually explain their article to their group. 11. Students work together to complete the rest of the organizer using the UNDRIP - In Brief together. 12. As a group, students should discuss their thoughts about Canada's ability to implement UNDRIP. 	
<p>Consolidation</p> <ul style="list-style-type: none"> • Providing opportunities for consolidation and reflection • Helping students demonstrate what they have learned 	<p>Connections</p>
<ol style="list-style-type: none"> 1. Discussion: Invite groups to share their thoughts about Canada's ability to implement UNDRIP. 2. Exit Card: Provide time for students to respond individually to this question: Based on your learning in this lesson, to what extent has Canada fulfilled its obligation to uphold UNDRIP? 	<p>Assessment of learning:</p> <ul style="list-style-type: none"> - Students will complete exit card for evaluation on their course tracker <p>Differentiated Instruction:</p> <ul style="list-style-type: none"> - Assign this task for homework for students who need more time to process information and communicate their ideas <p>Quick Tips:</p>
<p>Additional Sources</p> <ol style="list-style-type: none"> 1. UNDRIP for Indigenous adolescents 2. First Nations, Metis & Inuit Education Association of Ontario: "To what extent are the objectives of UNDRIP being realized in Canada?" 	

Lesson: To what extent are the objectives of UNDRIP being realized in Canada?

FNMIEAO Advisor: Giidaakunadaad (Nancy Rowe), Michizaagiig, Ojibwe, Anishinaabe Kwe

Teachers: Erica Zombolas & Sarah Murdoch

Last Updated: 2021

Lesson Description:

In this lesson, students will explore the concept of human rights in the context of the Universal Declaration of the Rights of Indigenous Peoples. They will engage in discussions to build a stronger understanding of human rights and Indigenous Rights. They will revisit their thinking throughout the lesson. Students will analyze UNDRIP in the news and rate the extent to which the objectives of UNDRIP are being realized in Canada. As a class you will explore the timeline of the implementation of UNDRIP in Canada and students will work with a partner to engage in meaningful research to complete the timeline started in 2016 by selecting and justifying six significant events.

Learning Goals:

- I can explain UNDRIP and why it is important.
- I can analyze contemporary issues and rate Canada's commitment to UNDRIP.
- I can engage in meaningful research and select six significant events since 2016 to explore the implementation of UNDRIP in Canada.

Other Possible Course Connections

Triangulation A&E

CGC
NAC2
CHC
CHV
NBE
NDW

CLU
CLN
HSP
HSB
HSE
CGW

Observation
Conversation
Product

Note: This lesson can be connected to the expectations in multiple courses.

Lesson Plan:

Minds on....

There are four questions to get students thinking. Reveal one question at a time. Give students 30 seconds to turn to a partner and chat before revealing the next question. You can also have students find a new partner for each question in a walk about. Then give students 3 minutes to jot down their thinking in their notes. What does it mean to have basic human rights in your country?

- Do all people have basic human rights in your country?
- Should international organizations protect Human Rights?
- Why do you think the United Nations felt Indigenous Peoples needed a specific document to protect the human rights of Indigenous Peoples?

Use the [UNDRIP Roles and Responsibilities](#) Presentation

	Throughout the lesson encourage students to review and add to their thinking.	
Action	<ol style="list-style-type: none"> 1. Have students think about human rights using a Quick Write strategy. Give students three minutes to answer the following questions: What are human rights? Who/What grants human rights? How does a person become entitled to human rights? Students should not be concerned with the format of their writing, they should just write what comes to mind. 2. Explore a background video on the historical roots of human rights. Ask students to add to their quick writes. Has their thinking changed or been refined by the video? 3. What is the difference between human rights and Indigenous rights? Ask students to add to their quick writes - What are Indigenous Rights? Explore the difference between human rights and Indigenous rights. Give students a chance to add to their quick write. 4. What is UNDRIP? Discuss what a declaration is as an international document. What power does a declaration have over nations? Watch two videos and have students make jot notes on the prompting questions. Discuss answers and co-create a class note on what UNDRIP is and why it is important. Also make note of any student questions. 5. Hand out the UNDRIP articles to each student. To get students familiar with UNDRIP take the #Next150 Challenge Quiz. Students will use the articles to help answer the questions. Give students multiple choice cards to hold up or mini whiteboards to write their answers on. 6. Students will be given an UNDRIP 	<p>The Story of Human Rights Video humnarights.com</p> <p>Video 1 - Assembly of First Nations UNDRIP Video 2 - UNDRIP Animated Video Extra - Vancouver Sun: UNDRIP - What Should you Know</p> <p>UNDRIP Articles</p> <p>#Next150 Challenge Quiz</p> <p>Multiple Choice Cards</p>

	<p>package of sources and individual rating sheets to demonstrate their analysis. Students can either work through the sources as a group one at a time, or they can rotate articles working independently and then share their findings/analysis once they have individually explored the articles. They will need the UNDRIP articles to complete this activity.</p> <p>Each group will be given either:</p> <ol style="list-style-type: none"> Some headlines and lead paragraphs of news articles. A full article. <ul style="list-style-type: none"> ➤ Students will decide which of the UNDRIP article (s) are involved and why. ➤ For each headline/article students will answer the following on their rating organizer: <ul style="list-style-type: none"> ➤ What is the news story about? ➤ What is the issue? ➤ Why is it important? ➤ How does it relate to the UNDRIP articles? ➤ What does it suggest about the extent to which the objectives of UNDRIP are being realized in Canada? <p>This activity was adapted from: http://tcge.tiged.org/images/news/files/UNDRIPTeachersGuide.pdf</p> <ol style="list-style-type: none"> Revisit the questions from the minds on. Ask students to discuss in small groups and then add to their original answers. To debrief the activity, have students review their organizer and determine an overall, justified rating answering the question: To what extent are the objectives of UNDRIP being realized in Canada? Teachers can also do a four corners activity. Watch a video on how UNDRIP changes Canada's relationship with Indigenous Peoples. Have students make notes on 	<p>UNDRIP Headlines Package</p> <p>UNDRIP Full Articles</p> <p>Individual Rating Organizer</p> <p><i>Note: Articles need to be updated annually to ensure they are the most recent.</i></p> <p>Video - Centre for International Governance Innovation</p>
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	<p>the following questions:</p> <ol style="list-style-type: none"> How has the relationship changed? What are the barriers to a good relationship? How would UNDRIP change the relationship? Why is this significant? <p>As a class, discuss their answers.</p> <p>10. Explore the timeline. Have students analyze the timeline - what trends do they see? What do the actions of the government of Canada reveal about their commitment to UNDRIP? Watch a video exploring the last date in the timeline of 2016 when Canada removes its objector status.</p> <p>11. With a partner, students will conduct some research to 'finish the timeline'. They will include 6 relevant and significant dates to explore the journey of the implementation of UNDRIP in Canada. For each date they will add corresponding details about the event, what the event reveals about Canada's commitment to UNDRIP and why they included it. Have students pair off with a student from a different group to share their timelines.</p>	<p>- How UNDRIP Changes Canada's Relationship with Indigenous Peoples</p> <p>UNDRIP Timeline Infographic</p> <p>Video: CBC News - Canada Changes Course on Indigenous Rights</p> <p>Student copy of the timeline to edit (recommended to force a copy when you share it with students)</p> <p>Teacher: Here are some dates students may want to consider Yellowhead Institute</p>
Consolidation...	<p>Reflection - Exit Card</p> <p>Why is the implementation of UNDRIP necessary in Canada?</p> <p>Encourage students to use evidence from the lesson to support their answer.</p>	
Resources and Further Reading to support the lesson:		
<p>UNDRIP - Articles</p> <p>When exploring the timeline, be sure to engage students in a conversation about the current implementation of UNDRIP. Here are some resources on Bill C-15.</p> <p>Videos to help with the timeline and discuss Bill C-15:</p> <p>The National - Canada removing objector status 2016</p> <p>APTN National News - Russ Diablo Bill C-15</p> <p>Bill C-15 Controversy Video</p>		

Where does UNDRIP apply? As you view the articles of the United Nations Declaration on the Rights of Indigenous Peoples, identify where each speaker comes from by highlighting or shading in the country on the map below. Video here: <https://vimeo.com/51598291>



UNDRIP in the news - activity

Task: In your groups of 3-4, use your copy of the UNDRIP articles to investigate the 5 headlines and short news articles. .

1. Match the following news headlines with the applicable section of UNDRIP.
2. Answer/discuss the following questions for each headline to complete the organizer below.

Article Title	What is the issue ?	How is it impacting Indigenous people (political significance)?	To which of the UNDRIP articles does it apply? (article #)	Is UNDRIP being realized or ignored ? (Objectives and results)
#1				
#2				
#3				
#4				
#5				

UND RIP HEADLINES PACKAGE

FNMIEAO copyright 2021

Headline #1

More than 100 MMIWG cases listed since Trudeau took office, group says



List of missing and murdered women compiled by grassroots group Families of Sisters in Spirit



[Jorge Barrera](#) · CBC News · Posted: Oct 10, 2018 9:50 AM ET | Last Updated: October 10, 2018

Squirrel's and Andrews's names are atop a list of more than 100 Indigenous women who have been killed or whose deaths have been deemed suspicious since November 2015, the month the Trudeau government took power.

The names of the women on the list were read out last Thursday on Parliament Hill during cross-country vigils held to remember the missing and the murdered.

The list was compiled by a grassroots group founded in January 2011 called Families of Sisters in Spirit (FSIS).

Supreme Court says they have no duty to consult Indigenous groups on federal law-making

By **Jim Bronskill** The Canadian Press

Bob Weber

Thu., Oct. 11, 2018 | ⌚ 3 min. read

OTTAWA—Federal ministers drafting legislation do not have a duty to consult Indigenous groups, the Supreme Court of Canada ruled Thursday.

In a decision involving an Alberta First Nation, a majority of the high court said law-making does not amount to Crown conduct that triggers the deeply entrenched duty to confer with Indigenous Peoples.

The First Nation that filed a lawsuit in 2013 said the decision allows governments to ignore Indigenous concerns when making laws that affect treaty rights.

Headline #3

Several Canadian provinces still issue birth alerts, deemed 'unconstitutional and illegal' in B.C.

Tessa Vikander | Bayleigh Marelj - Local Journalism Initiative Reporter - The Discourse

Jan 15, 2021

A "birth alert" or "hospital alert" is when a social worker flags an expectant parent to hospital staff without their consent, because they feel the parent may put their newborn at risk. The hospital then notifies the social worker when the baby is born. This practice sometimes results in child apprehension.

Irwin Elman, who was the Ontario advocate for children and youth before the office was shut down in November 2018, says birth alerts are a form of state surveillance and rest on a series of assumptions.

Birth alerts "are a tool of a child protection system that, in its DNA, has the policing and surveillance of families at the centre," he tells [IndigiNews](#).

"A birth alert, of course, starts with an assumption ... that this parent cannot care for this child," Elman says, and it assumes that a child is safest when separated from its parent.

Ontario

Ontario officially ended birth alerts in October 2020.

Elman says the province did not collect centralized data about birth alerts, so he doesn't know how many families were subjected to them.

Even in places where birth alerts have officially stopped, newborns are still being removed from their parents in hospital, Elman says.

"The end to birth alerts in Ontario didn't end children of that age coming into care," says Elman.

"If a worker knew of a case and was worried that about a child that worker could still talk to the hospital."

The Associate Minister of Children and Women's Issues Jill Dunlop [announced on July 14, 2020](#) that between July 2018 and 2019, 442 children were apprehended between seven days and 12 months of being born. Fifty per cent of those referrals came from medical staff.

Police arrest journalist, researcher in connection with Caledonia land reclamation

Brett Forester

Sep 03, 2020

1492 Land Back Lane camp on McKenzie Meadows expects injunction reading Friday morning as arrests continue Thursday

On Thursday evening, OPP Const. Rodney LeClair estimated 17 people had been arrested in connection with the land reclamation camp and the blockades erected after police raided it.

That number stood at 13 on Thursday morning, LeClair said earlier. Police arrested nine people on Aug. 5 when OPP enforced a Superior Court injunction on the camp.

Another person was arrested in Hamilton on Aug. 24. Police arrested three more people on Sept. 2 (one in connection with the camp, another with the blockades). Details of the other arrests have not been released.

APTN News requested comment from the OPP regarding the Dockstader and Skye arrests but did not immediately hear back.

Shortly prior to announcement of these arrests, 1492 Land Back Lane spokesperson Skyler Williams told APTN the camp expects to be served with an amended injunction order Friday morning.

"The OPP just called and said that they were going to come and read the injunction – that there was some changes to it that happened at the last proceedings," he said.

Memories of the initial raid remain fresh, and Williams said the mood around the camp was one of concern as they anticipate the morning.

"For us it is a peaceful occupation of our territory, and so to them to come and threaten violence again – because I think that's what our people are taking those injunction readings as, is as a threat of violence – because we've been sitting here around the fire peacefully occupying our territory for the last 47 days now and have maintained the peaceful nature in which we started it."

The camp was established July 19 after Foxgate Developments had begun construction on the McKenzie Meadows subdivision. Police say they fired a single rubber bullet during the Aug. 5 enforcement after people threw rocks at officers.

Camp occupants say the land was never ceded by the Haudenosaunee people. Foxgate maintains a Canadian Indian Agent lawfully sold the reserve lands in question to a private party in 1853, according to court documents.

Algonquin communities increase checkpoints in Quebec wildlife reserve to enforce moose hunting ban



Algonquins of Barriere Lake and Kitigan Zibi calling on Quebec to issue moose hunting moratorium



[Ka'nhehsí:io Deer](#) · CBC News · Posted: Sep 21, 2020 5:01 PM ET | Last Updated: September 21, 2020

Members of the Algonquins of Barriere Lake have been turning away hunters at a growing number of checkpoints throughout Quebec's La Vérendrye Wildlife Reserve as the First Nation continues to enforce its own moratorium on moose hunting.

It's opposed to the moose hunting season, which started Sept. 14. Barriere Lake councillor Charles Ratt said at times, tensions have been high with some of the sports hunters trying to enter.

He said one man threw a moose leg at community members over the weekend when confronted, and last week, [APTN captured video of a truck driver](#) driving into someone at one of the checkpoints.

"It's been pretty rough," said Ratt.

"There's always going to be sports hunters who don't understand or are not conservationists themselves but we tell them, as a sports hunter, it is a privilege for them to be here. For us, it's our right."

The next Land Back battleground will be north of Lake Superior, as Chiefs say no to nuclear waste on their traditional lands

The Globe and Mail.

<https://www.theglobeandmail.com/opinion/article-the-next-land-back-battleground-will-be-north-of-lake-superior-as/>

BY: TANYA TALAGA: PUBLISHED AUGUST 11, 2022

Standing up for Indigenous rights, in the face of various governments' continued **abdication** of their commitments to treaties and international law, is a fight First Nations will never tire of.

Good thing, because the work is endless. From the militarized RCMP operations in Wet'suwet'en territory in B.C. (concerning the Coastal GasLink pipeline), to the 1492 Land Back Lane land defence in Caledonia, Ont. (a Six Nations-led effort), our peoples are both the original and present-day protectors of the land, consistently light years ahead of any climate-change movement. Sadly, our efforts to protect the environment are rarely recognized until it is too late.

The next battleground is to the north and west of Lake Superior, on the traditional territories of Treaty 9, Treaty 3 and the Robinson-Superior Treaty of 1850. It is here, in an area many Indigenous people share, where the waters of Turtle Island split and either flow north to Hudson Bay or south to urban cities. It is also the spot where the Nuclear Waste Management Organization, or NWMO, wants to send truckloads of radioactive material to be buried 500 metres deep into the Canadian Shield.

The proposed burial site is dangerously close to the sacred Arctic Watershed, as well as the Wabigoon Lake Ojibway Nation and the Ojibway Nation of Saugeen, near Savant Lake, Ont., which are technically both part of Treaty 3. However, this is a corner of Ontario where several treaties meet, including the expansive Treaty 9 and Treaty 5 territories of the Nishnawbe Aski Nation, or NAN, representing 49 First Nations in Northern Ontario. The waters, land and animals here do not see the artificial boundaries set up by those who colonized our homelands.

As NAN Grand Chief Derek Fox on Wednesday told the annual summer assembly of NAN chiefs in Timmins, Ont., authorities will have to imprison him before he, or the 49 First Nations he represents, allow the NWMO's proposed burial of radioactive waste to happen.

"I will do all I can to stop this," Mr. Fox said. "If I have to be the one there, getting hauled away to jail to put a stop to this, I will be there to make sure this waste does not enter into our territory."

The Grand Chief is not the only one who will put himself on the line. All those who gathered at the chiefs' meeting this week voted to "**vehemently** oppose" the NWMO's concept of a deep geological repository near Ignace, Ont., a small town of about 1,200 people between Kenora and Thunder Bay.

In addition to many health and safety concerns, and the potential for devastating environmental impacts, there is also a complete lack of **consent** for this repository from NAN communities.

“Why don’t they get rid of it where they made it? Northern Ontario is not a garbage can,” said Constance Lake Chief Ramona Sutherland, who noted the Ontario government also wants to mine resources worth billions of dollars in the province’s northern Ring of Fire area, one of the most ecologically important carbon storehouses left on Earth.

The pillaging of the North, which has been a consistent feature of economic recovery plans since the inception of Canada, is a tiresome, unacceptable narrative.

Northern communities already have their hands full in fighting for basic human rights – from health care to clean water to education – while governments continue to ignore their treaty obligations. All Nations impacted along the corridors and highways that will carry the radioactive waste must also now be engaged – from New Brunswick to Quebec, and through to Ontario. According to the NAN, 60 years of waste has accumulated at Canada’s nuclear sites and will require 45 years for proper disposal.

The NWMO has said the plan will only proceed through areas overseen by informed and willing hosts, where the municipality, First Nations and Métis communities are all in agreement. The NWMO appears to consider “agreement,” however, to mean a decision made by the few while ignoring the many.

The NAN chiefs’ resolution has given a mandate to its executive council to prevent NWMO and the governments of Canada and Ontario from placing any nuclear waste in NAN traditional territories. The chiefs also stated their nations will use every option they have to stop the waste disposal, including “civil protests,” “legal action” and “any other appropriate measures.”

Article 29 of the United Nations Declaration on the Rights of Indigenous Peoples says “no storage or disposal of hazardous materials shall take place in the lands or territories of Indigenous peoples without their free, prior and informed consent.”

The Canadian government passed UNDRIP as an Act of Parliament in 2021. It should be noted that the Ontario government has refused to pass a provincial version of the legislation.

The long fight in the North is just gearing up, but its chiefs have now put Canada on notice.

Follow Tanya Talaga on Twitter: @TanyaTalaga

United Nations Declaration on the Rights of Indigenous Peoples – in brief



PART 1: IMPORTANT THEMES IN THE DECLARATION

ARTICLES 1-6

The main themes are: (i) the right to self-determination; (ii) the right to be recognized as distinct peoples; (iii) the right to free, prior and informed consent; and (iv) the right to be free of discrimination. These themes are important to keep in mind as you read the Declaration.

The right to self-determination

The right of indigenous peoples to self-determination is fundamental to UNDRIP. While there are different interpretations, self-determination generally means that indigenous peoples have the right to decide what is best for them and their communities. For example, they can make their own decisions on issues that concern them and carry them out in the way that will be meaningful to indigenous peoples, while being respectful of the human rights of their community members (including children) and other peoples as well.

Indigenous peoples have the right to be independent and free. They have the right to be citizens of the country they live in and at the same time to be members of their indigenous communities. As citizens, they have the right to choose to build relationships with other peoples and to take active roles in the country in which they are living.

The right to cultural identity

Indigenous peoples are equal to all other peoples, but they also have the right to be different, for example in the way they dress, the food they eat and in the language they speak.

The right to free, prior and informed consent

Free, prior and informed consent means that indigenous peoples have the right to be consulted and make decisions on any matter that may affect their rights freely, without pressure, having all the information and before anything happens.

Protection from discrimination

The right to be free from discrimination means that governments must ensure that indigenous peoples and individuals are treated the same way as other people, regardless of sex, disability or religion.

PART 2: LIFE, LIBERTY, CULTURE AND SECURITY

Article 7: Right to life, liberty and security

Every indigenous person is born with the right to life, to live freely (liberty) and to be safe and secure. Indigenous peoples as a group have the right to live freely, be safe and secure, and not exposed to violence. For example, the children of an indigenous group may not be taken away from their family by force.

Article 8: Assimilation or destruction of culture

Indigenous peoples and individuals have the right not to be assimilated – meaning, they have the right not to be forced to take up someone else's culture and way of life, and for their culture not to be destroyed.

Article 9: Belonging to an indigenous community or nation

Indigenous peoples and individuals have the right to belong to indigenous communities or nations. They may not be discriminated against because of their belonging to (being a member of) an indigenous community or nation.

Article 10: Forceful removal and relocation

Indigenous peoples may not be removed or relocated by force from their lands. If they are relocated, then only with their free, prior and informed consent, meaning that they have the right to make decisions on relocation freely, without pressure, having all the information and before anything happens. They also have the right to compensation for their relocation, and the option to return to their land, if possible.

PART 3: CULTURE, RELIGION AND LANGUAGE

Article 11: Right to culture

Indigenous peoples have the right to practice and revive their culture and traditions.

Governments will work with indigenous peoples to ensure indigenous property rights to their cultures, knowledge, spiritual and religious traditions are respected, and to address cases where these have been used without free, prior and informed consent.

Article 12: Right to spiritual and religious traditions and customs

Indigenous peoples have the right to practice their spiritual and religious traditions. Governments will, with indigenous peoples, ensure that indigenous peoples are free to practice, protect and revive and keep alive their cultures, spiritual, religious and knowledge traditions.

Article 13: Right to know and use language, histories and oral traditions

Indigenous peoples have the right to recover, use and pass on to future generations their histories and languages, oral traditions, writing systems and literature and to use their own names for communities, places and people.

Indigenous peoples also have the right to be heard and understood in their own languages in different settings as for example in court, through an interpreter.



PART 4: EDUCATION, MEDIA AND EMPLOYMENT

ARTICLES 14-17

Article 14: Establishment of educational systems and access to culturally sensitive education

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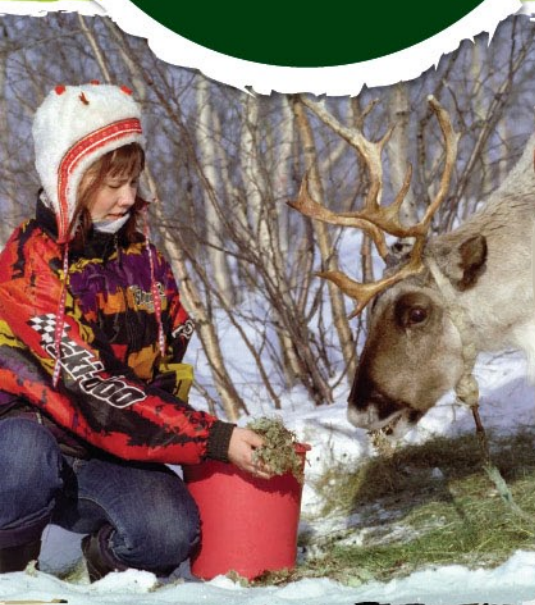
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Know Your Rights!

United Nations Declaration on the Rights of Indigenous Peoples for indigenous adolescents



Secretariat of the Permanent
Forum on Indigenous Issues





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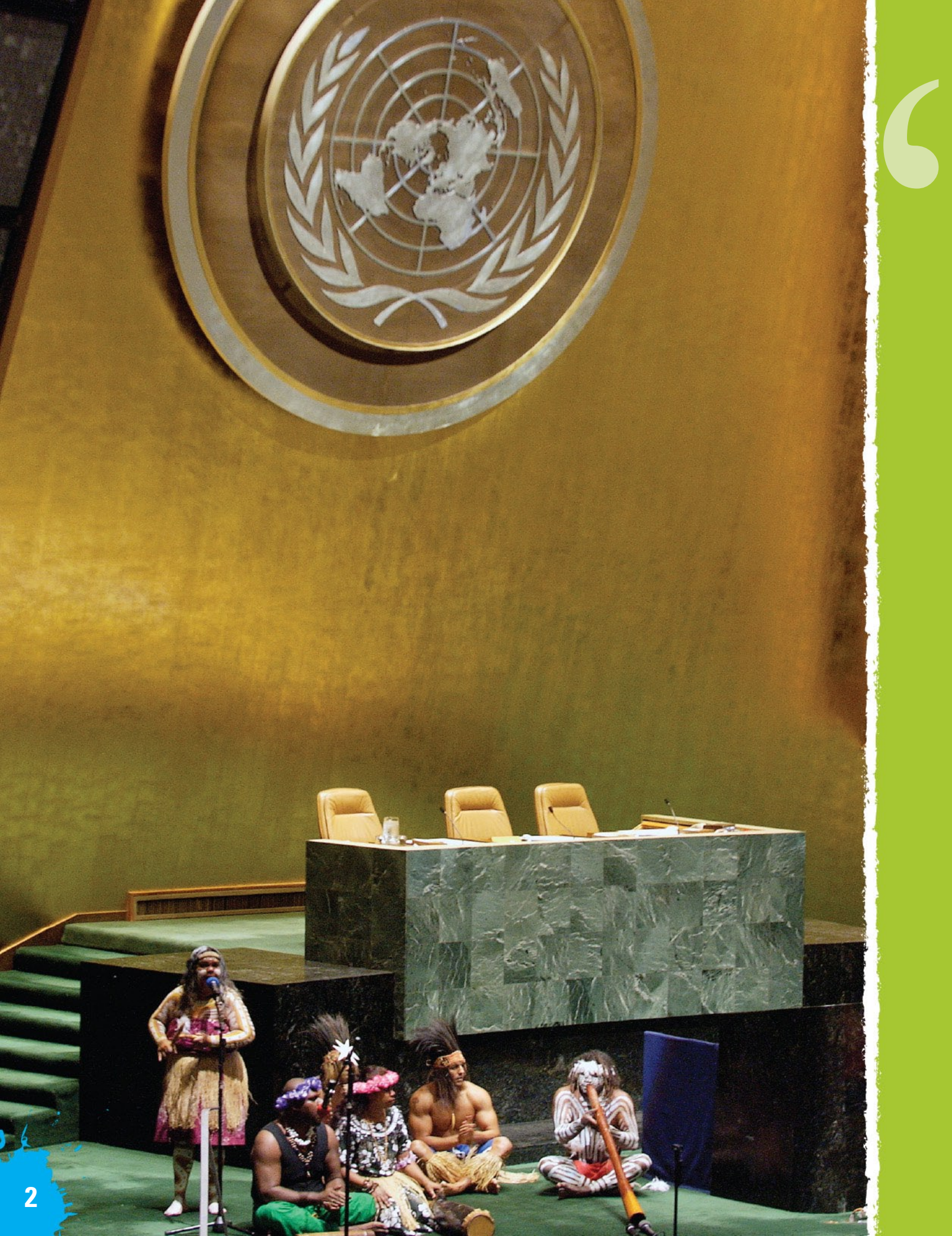
The views expressed in this publication are those of the contributors and do not necessarily reflect the views or positions of UNICEF, the Secretariat of the Permanent Forum on Indigenous Issues and the Global Indigenous Youth Caucus.

The designations employed and the presentation of the material in this publication do not imply an opinion on the legal status of any country or territory, or of its authorities or the delimitation of frontiers. This publication has not been edited to official publication standards. UNICEF, the Secretariat of the Permanent Forum on Indigenous Issues and the Global Indigenous Youth Caucus accept no responsibility for errors.



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*The 13th of September 2007 will be remembered as a day when the United Nations and its Member States, together with Indigenous Peoples, reconciled with past painful histories and **decided to march into the future on the path of human rights ...***

*This Declaration has the distinction of being **the only Declaration in the UN which was drafted with the rights-holders, themselves, the Indigenous Peoples. We see this as a strong Declaration which embodies the most important rights we and our ancestors have long fought for; ... This is a Declaration which makes the opening phrase of the UN Charter, “We the Peoples...” meaningful for the more than 370 million indigenous persons all over the world. ...***

*I call on governments, the UN system, Indigenous Peoples and civil society at large to rise to the historic task before us and **make the UN Declaration on the Rights of Indigenous Peoples a living document for the common future of humanity.***

– Statement by Victoria Tauli-Corpuz, Former Chairperson of the United Nations Permanent Forum on Indigenous Issues, to the United Nations General Assembly, on the occasion of the adoption by the United Nations General Assembly of the Declaration on the Rights of Indigenous Peoples on 13 September 2007.

About this Publication



In this publication you will learn about an important international document called the **United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP or Declaration)**. The Declaration explains how the rights of indigenous peoples – including indigenous young people – are to be protected by governments around the world. It applies to indigenous peoples as individuals and as a group.

Indigenous young people were actively involved in the development of UNDRIP and they are working hard to make sure governments implement it. This text provides a summary of some of the important language, themes and articles of the document so that young people can continue to play an important role in ensuring the Declaration is fully implemented around the world.

At the end of the publication you will find a list of words ('Word Bank') and what they mean. The list will help you understand words that may be new to you.

What is a declaration?

A declaration is an agreement among countries about a specific issue that requires urgent action. It tells us what governments must do or not do around such an issue.

Who are indigenous peoples?

Indigenous peoples are descendants of the original people or occupants of lands before these lands were taken over or conquered by others. Many indigenous peoples have maintained their traditional cultures and identities (e.g., way of dressing, language and the cultivation of land). Therefore they have a strong and deep connection with their ancestral territories, cultures and identities.

What is the United Nations?

The United Nations (UN) is an international organization founded in 1945 after the Second World War by 51 countries, with headquarters in New York in the United States of America. Today this number has increased to 193 countries.

The UN is a platform for countries to discuss and take decisions on a number of important issues. It plays a key role in keeping peace throughout the world and helping governments work together to improve the lives of people who live in their countries. Countries that form part of the UN are called 'Member States' and take decisions through the United Nations General Assembly, which is very similar to a world parliament. Sometimes these decisions are documented as declarations.



Know Your Rights!

The adoption of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was the result and highlight of many years of work. For the approximately 370 million indigenous peoples in some 90 countries around the world, UNDRIP is an expression of their rights and place in the global community.

The cultural and linguistic heritage of indigenous peoples contributes to the world's diversity. Their knowledge and practices have enhanced respect for the environment and the natural resources of the world's communities, food security, health and education. Indigenous peoples' knowledge of traditional medicines, for example, has contributed immensely to protecting the health of both indigenous and non-indigenous peoples.

UNDRIP is the most advanced and comprehensive Declaration on indigenous peoples' rights.

continued on page 8





By adopting the Declaration, governments have moved towards achieving consensus with indigenous peoples on the minimum standards necessary for their survival, dignity and well-being. UNDRIP addresses the most significant issues affecting indigenous peoples - their civil, political, social, economic and cultural rights. It also bears on their right to self-determination, spirituality, language, lands, territories, resources and free, prior and informed consent.

It is, therefore, important that indigenous young people, all over the world, become acquainted with its provisions. To this end, an adolescent-friendly version has been developed. It is the outcome of cooperation between the United Nations Children's Fund (UNICEF) and the Permanent Forum on Indigenous Issues and its Secretariat, in collaboration with the Global Indigenous Youth Caucus.

This version of UNDRIP will help indigenous young people learn about indigenous peoples' rights. For all of us, this is a priority.

We hope that young people will find this publication useful and interesting. Please help us to disseminate its contents and promote and protect indigenous peoples' rights.

Grand Chief Edward John

Chairperson

Permanent Forum on Indigenous Issues

Dr. Nicholas Alipui

Director

UNICEF Programmes





About UNDRIP

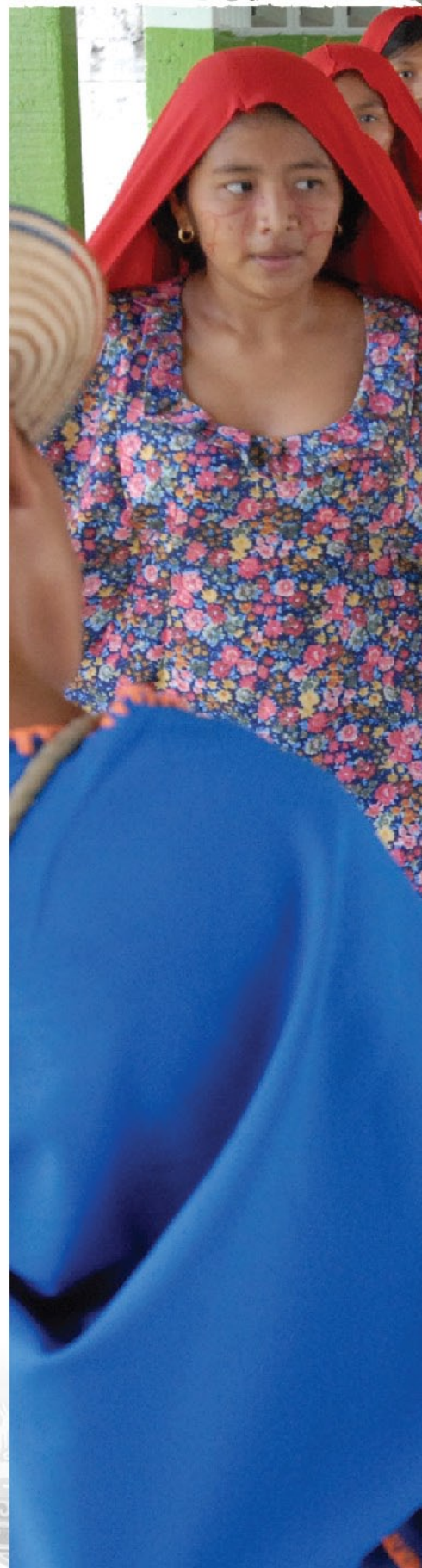
UNDRIP is a declaration containing an agreement among governments on how indigenous peoples should be treated. A group called the Working Group on Indigenous Populations began drafting it in 1985, and it took over 20 years until the Declaration was adopted – or formally accepted – by the United Nations General Assembly, on 13 September 2007. It took so long because it was difficult for some governments to agree on some parts of its content.

At the time of the vote, Australia, Canada, New Zealand and the United States of America voted against the Declaration and 11 countries abstained (decided not to vote). Since then, Australia, Canada, New Zealand and the United States have decided to support the Declaration. It is due to indigenous peoples' advocacy for their rights in their countries that this change has come about.

UNDRIP sets out how governments should respect the human rights of indigenous peoples. It is also an important guide for the proper implementation (or fulfilment) of other human rights agreements or conventions affecting indigenous peoples, such as ILO Convention 169, the Convention on the Rights of the Child and the Convention on the Elimination of All Forms of Discrimination against Women. You can learn more about these documents at the end of this publication in the 'Learn More' section.

UNDRIP consists of **46 articles** that describe specific rights and actions that governments must take to protect these rights. All the articles are very important, linked to each other and form a frame for governments to make sure that the rights of indigenous peoples are protected.

The next section of this publication is a summary of the 46 articles of the Declaration.





United Nations Declaration on the Rights of Indigenous Peoples – in brief



PART 1: IMPORTANT THEMES IN THE DECLARATION

ARTICLES 1-6

The main themes are: (i) the right to self-determination; (ii) the right to be recognized as distinct peoples; (iii) the right to free, prior and informed consent; and (iv) the right to be free of discrimination. These themes are important to keep in mind as you read the Declaration.

The right to self-determination

The right of indigenous peoples to self-determination is fundamental to UNDRIP. While there are different interpretations, self-determination generally means that indigenous peoples have the right to decide what is best for them and their communities. For example, they can make their own decisions on issues that concern them and carry them out in the way that will be meaningful to indigenous peoples, while being respectful of the human rights of their community members (including children) and other peoples as well.

Indigenous peoples have the right to be independent and free. They have the right to be citizens of the country they live in and at the same time to be members of their indigenous communities. As citizens, they have the right to choose to build relationships with other peoples and to take active roles in the country in which they are living.

The right to cultural identity

Indigenous peoples are equal to all other peoples, but they also have the right to be different, for example in the way they dress, the food they eat and in the language they speak.

The right to free, prior and informed consent

Free, prior and informed consent means that indigenous peoples have the right to be consulted and make decisions on any matter that may affect their rights freely, without pressure, having all the information and before anything happens.

Protection from discrimination

The right to be free from discrimination means that governments must ensure that indigenous peoples and individuals are treated the same way as other people, regardless of sex, disability or religion.



Did you know?

There is no international agreement on the definition of indigenous peoples. Indigenous peoples decide whether they consider themselves to be indigenous. This is known as **self-identification**. Indigenous peoples take pride in their identity and are determined to maintain their distinctness as indigenous peoples.

PART 2: LIFE, LIBERTY, CULTURE AND SECURITY

Article 7: Right to life, liberty and security

Every indigenous person is born with the right to life, to live freely (liberty) and to be safe and secure. Indigenous peoples as a group have the right to live freely, be safe and secure, and not exposed to violence. For example, the children of an indigenous group may not be taken away from their family by force.

Article 8: Assimilation or destruction of culture

Indigenous peoples and individuals have the right not to be assimilated – meaning, they have the right not to be forced to take up someone else's culture and way of life, and for their culture not to be destroyed.

Article 9: Belonging to an indigenous community or nation

Indigenous peoples and individuals have the right to belong to indigenous communities or nations. They may not be discriminated against because of their belonging to (being a member of) an indigenous community or nation.

Article 10: Forceful removal and relocation

Indigenous peoples may not be removed or relocated by force from their lands. If they are relocated, then only with their free, prior and informed consent, meaning that they have the right to make decisions on relocation freely, without pressure, having all the information and before anything happens. They also have the right to compensation for their relocation, and the option to return to their land, if possible.

PART 3: CULTURE, RELIGION AND LANGUAGE

Article 11: Right to culture

Indigenous peoples have the right to practice and revive their culture and traditions.

Governments will work with indigenous peoples to ensure indigenous property rights to their cultures, knowledge, spiritual and religious traditions are respected, and to address cases where these have been used without free, prior and informed consent.

Article 12: Right to spiritual and religious traditions and customs

Indigenous peoples have the right to practice their spiritual and religious traditions. Governments will, with indigenous peoples, ensure that indigenous peoples are free to practice, protect and revive and keep alive their cultures, spiritual, religious and knowledge traditions.

Article 13: Right to know and use language, histories and oral traditions

Indigenous peoples have the right to recover, use and pass on to future generations their histories and languages, oral traditions, writing systems and literature and to use their own names for communities, places and people.

Indigenous peoples also have the right to be heard and understood in their own languages in different settings as for example in court, through an interpreter.



Did you know?

Indigenous Peoples:

Indigenous peoples use the term 'peoples' because it is more closely linked to the inherent recognition of their distinct identity, their possessing both individual human rights and collective rights, as well as their right to self-determination.

For more information see "Study Guide: The Rights of Indigenous Peoples," University of Minnesota Human Rights Center, 2003, available at www1.umn.edu/humanrts/edumat/studyguides/indigenous.html.



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Indigenous Peoples and the United Nations

Indigenous peoples have been working for decades with the United Nations for the recognition of their rights. Now that you have learned about UNDRIP, it is important that you also know about the various mechanisms within the United Nations that help promote and protect the rights of indigenous peoples.

United Nations Permanent Forum on Indigenous Issues



The United Nations Permanent Forum on Indigenous Issues (UNPFII) is the main office dealing with indigenous peoples' issues at the United Nations. The Forum was established in 2000

and held its first session in 2002. It has 16 members, half selected by indigenous organizations and half by governments. The members selected by indigenous organizations come from seven regions: Asia; Africa; Eastern, Central Europe and the Caucasus; the Arctic; Latin America and the Caribbean; North America; and the Pacific.

More than 1,000 indigenous participants take part in the Forum's yearly two-week session in May, in New York. The Forum pays particular attention to children and youth, and has had discussions and called for action on:

- culturally-appropriate education, including in indigenous languages
- proper health services
- education on HIV and AIDS
- discrimination by the law
- over-policing of indigenous youth.

The Forum has called attention to youth suicides, poverty and malnutrition, sexual exploitation, child labour, trafficking, children in armed conflicts, unemployment and education opportunities. In 2003, 'children and youth' was the special theme of its session.

Global Indigenous Youth Caucus



Indigenous youth have participated in the Permanent Forum on Indigenous Issues ever since its first session. Formally established in 2006, and recognized by the

Forum as a working caucus (or group) in 2008, the Global Indigenous Youth Caucus consists of a number of indigenous youth from across the globe with various backgrounds. During sessions of the Forum, the Caucus meets daily to discuss issues and to draft statements and recommendations to the Forum.



Special Rapporteur on the Rights of Indigenous Peoples

The Special Rapporteur is a senior expert on indigenous issues who promotes indigenous peoples' rights, reports on their situation worldwide, and addresses specific cases where their rights may have been violated. The Special Rapporteur can also pay visits to countries to report on progress governments are making in supporting and respecting indigenous peoples' rights.

International Day of the World's Indigenous Peoples

Did you know that every year, on 9 August, the world celebrates the international day of the world's indigenous peoples? This day was created to raise awareness of the rights of indigenous peoples worldwide, and honours the first meeting of the United Nations Working Group on Indigenous Populations held in Geneva on 9 August 1982, that drafted UNDRIP.

Expert Mechanism on the Rights of Indigenous Peoples

The Expert Mechanism on the Rights of Indigenous Peoples (EMRIP) is a group of five experts that meets once a year to provide the UN system with advice on the rights of indigenous peoples. The group carries out studies and research, and has focussed on a number of issues, such as education, the right to participate in decision-making and more.

Did you know?

Any person, group or organization can send information on specific cases where the rights of indigenous peoples may have been violated to the Special Rapporteur on the Rights of Indigenous Peoples.

International Indigenous Rights Movement

1923

Chief Deskaheh of the Cayuga Nation approaches the League of Nations (a world organization that preceded today's United Nations) to make the voice of indigenous peoples heard. This was one of the first attempts by indigenous leaders to engage the international community. Although he was not allowed to speak, his attempt encouraged indigenous peoples to follow their vision.

1989

ILO Convention 107, which was criticized as assimilationist, is updated by the Convention Concerning Indigenous and Tribal Peoples in Independent Countries (ILO Convention 169).

1957

Convention Concerning the Protection and Integration of Indigenous and Other Tribal and Semi-Tribal Populations in Independent Countries (ILO Convention 107): the first international legal agreement on the obligations of governments to indigenous and tribal peoples is adopted.

1982

The Working Group on Indigenous Populations is formed. Its work is to develop international standards on indigenous peoples' rights. Thus begins the development of UNDRIP in 1985.

1970s
and early
1980s

The groundbreaking study of United Nations Special Rapporteur José Martínez Cobo provides crucial information on the state of the world's indigenous peoples.



1993

Is declared by the United Nations as the “International Year of the World’s Indigenous People”.

Indigenous peoples demand the formation of a United Nations permanent forum that addresses indigenous peoples’ concerns. The Working Group on Indigenous Populations completed a Draft Declaration on the Rights of Indigenous Peoples.

1994

The United Nations launches the First International Decade of the World’s Indigenous People (1995–2004).

2002

The inaugural session of UNPFII takes place in May 2002. For the first time indigenous peoples, as indigenous-nominated or government-nominated experts, speak for themselves as full-fledged members of a United Nations body.



2004

The Second International Decade of the World’s Indigenous People (2005–2015) is announced by the United Nations.

**13 September
2007**

UNDRIP is adopted by the United Nations General Assembly. The adoption of the Declaration shows that the international community has committed itself to the protection of indigenous peoples’ rights as individuals and as a group.



Learning More

As mentioned earlier in this publication, UNDRIP is also an important guide for the proper implementation (or fulfilment) of other human rights agreements or conventions affecting indigenous peoples, such as the Convention on the Rights of the Child (CRC), ILO Convention 169 and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).

Convention on the Rights of the Child

The rights of all children in the world, girls and boys, are set out in the Convention on the Rights of the Child (CRC). The Convention was adopted on 20 November 1989 and is the most widely accepted UN human rights convention. According to the Convention, governments are to ensure that all children are given equal opportunities with other children to survive, develop and be protected and that the best interests and opinions of the children are taken into account in decision-making affecting them.

The Convention is the first international human rights treaty – or agreement – to clearly address the rights of indigenous children. As with all children, indigenous children have the general right to education, health, to be registered at birth and to be protected from violence, abuse and exploitation.

Due to indigenous peoples' unique cultures and histories, indigenous children have the right to learn, use and practice their own language, customs and religions together with other members of their community. The Convention also says that governments should ensure that indigenous children have access to information that is relevant and important to their well-being. The media – such as TV, radio stations and newspapers – should be encouraged to provide this information in indigenous languages. The Convention further states that education should help all children learn to respect the cultural identities of others. This means that indigenous and non-indigenous children should have opportunities to learn, appreciate and respect each other's culture.







The Committee on the Rights of the Child

To make the Convention on the Rights of the Child an effective document, the United Nations General Assembly appoints a group of men and women who are experts in the rights of the child to check whether or not governments are keeping their promises to children.

The experts are together known as the **Committee on the Rights of the Child** and governments are required to submit regular reports to this Committee on what they are doing for children. Each country has a face-to-face meeting with the Committee where it presents a report on its efforts and answers questions. The Committee afterwards provides written advice ('Concluding Observations') to the government on what it can do to improve the situation of children in its country.

The Committee also prepares advice on specific issues. This written advice is known as 'General Comments' and at present cover over 10 different issues, including the rights of indigenous children under the Convention. This General Comment is the 11th General Comment of the Committee and is therefore sometimes referred to as 'General Comment 11'.

It is important for you to know about this General Comment because the Committee used both CRC and UNDRIP to outline important advice to governments on how to protect the rights of indigenous children.

ILO Convention 169

ILO Convention 169 is a legally binding international instrument dealing specifically with the rights of indigenous and tribal peoples. To date, it has been ratified by 20 countries. The Convention specifies that governments have the responsibility for coordinating and organizing action to protect the rights of indigenous and tribal peoples and ensure that the right mechanisms and resources are available. The content of ILO Convention 169 corresponds to that of the UNDRIP.

Convention on the Elimination of All Forms of Discrimination against Women

The **Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)** is an international document that lists the rights of all girls and women. CEDAW says all discrimination against girls and women must end.

It is important to remember that all people, everywhere in the world, women, men, boys and girls all have the same and equal rights. However in some parts of the world, girls and women are treated differently or unfairly even though they have the same rights as boys and men. As a result of this discrimination, girls and women may not get a proper education and health care. Women may not be able to get jobs, vote or run for elections. Girls and women may also face various kinds of violence.

Indigenous girls tend to have lower school enrolment rates than non-indigenous children and also indigenous boys. They often miss out on an education as they have to help their mothers with household chores, take care of their siblings or work outside the home – in many cases as domestic workers. Some are married off as children or get pregnant, forcing them to drop out of school. For others, school may be a long distance away, and parents do not feel safe having their daughters travel long distances or stay in boarding schools. In some communities, indigenous girls are also at high risk of becoming victims of sexual exploitation and trafficking.

Test Your Knowledge

1 Indigenous peoples' rights are special rights.

T True **F** False

2 What does UNDRIP stand for?

- A** UN Convention on the Rights of Indigenous Peoples
- B** UN Declaration on the Responsibilities of Indigenous Peoples
- C** UN Declaration on the Rights of Indigenous Peoples

3 UNDRIP says:

- A** Indigenous peoples have the right to live in distinct structures.
- B** Indigenous peoples' environment and cultural and intellectual property must be protected.
- C** Indigenous peoples have the right to decide who their members are according to their own customs and traditions.
- D** All of the above.

4 What is the internationally agreed definition of indigenous peoples?

5 What is the role of the Special Rapporteur on the Rights of Indigenous Peoples?

- A** To promote indigenous peoples' rights.
- B** To report on indigenous peoples' situation worldwide.
- C** To address specific cases where indigenous peoples' rights may have been violated.
- D** To pay visits to countries to report on progress governments are making in supporting and respecting indigenous peoples' rights.
- E** All of the above.

6 What is free, prior and informed consent?

Indigenous peoples have the right to make _____
on any matter that may affect their _____ freely,
without _____, having all the information
and before anything _____.

7 On what date was UNDRIP adopted by the United Nations General Assembly?

- A** 13 September 2007
- B** 13 September 2011
- C** 13 September 1989

For answers, see inside back cover.

Word Bank

Adopt: To formally accept (for example, a declaration or a convention).

Articles: A paragraph or a section in a legal document that is numbered; these numbers make it easy to find information, and to write and talk about it.

Concluding Observations: Written advice provided by UN committees overseeing human rights conventions. For example, the Committee on the Rights of the Child makes Concluding Observations to a government upon having reviewed the government's regular report to the Committee.

Convention: A convention (or treaty) is an agreement between countries to behave in a certain way and can be about several issues, as for example human rights. Governments have to do two things with conventions: firstly, they have to sign on to it to show that they really agree to what the convention is saying. Secondly, the parliament of that country needs to approve it. The second step is called ratification.

Convention on the Rights of the Child (CRC):

An international agreement to ensure that all children enjoy their rights and have special care and protection they need as children (aged 0–18 years). The Member States of the United Nations (or countries that form part of the UN) adopted the Convention on the Rights of the Child in 1989. Almost every country has agreed to these rights.

Culture: Involves the language, customs, ideas and art of a particular group of people. It also includes religion, dress, means of livelihood and lifestyle. Indigenous peoples have a right to their distinct culture and traditions.



(Indigenous) Customs: A practice followed by people belonging to a particular indigenous group. Customs include spiritual ceremonies, drawings, stories, books, songs, dances, art, dress and designs.

Declaration: An agreement among countries about a specific issue that requires urgent action. It tells us what governments must do or not do around such an issue.

Disabilities: Persons with disabilities may have difficulty seeing, hearing, walking, or learning and understanding things. These difficulties, when combined with obstacles imposed by society (including negative attitudes and inaccessible environment), prevent persons with disabilities from participating equally in society.

Discrimination: Unfair treatment of a person or group for any reason, such as ethnicity, sex, culture, religion/spirituality, or disability.

Economic: Everything to do with earning a living, the money system and financial matters.

Exploitation: Taking advantage of someone, treating them unfairly.

Free, prior and informed consent: Indigenous peoples have the right to be consulted and make decisions on any matter that may affect their rights freely, without pressure, having all the information and before anything happens.

General Assembly: The main decision-making body of the United Nations to date composed of 193 countries.

General Comments: Documents developed by UN committees overseeing human rights conventions to guide the interpretation of the convention on particular issues. For example, the Committee on the Rights of the Child adopted General Comment 11 on indigenous children and their rights under the Convention on the Rights of the Child.

Identity: All of those factors by which a person is known to be himself or herself. Belonging to a certain culture, a religion, or a country is part of your identity. Whether you are a boy or a girl can also be part of your identity. There are many factors that make an identity and each of us unique.

Indigenous Peoples: Indigenous peoples are descendants of the original people or occupants of lands before these lands were taken over or conquered by others. Many indigenous peoples have maintained their traditional cultures and identities (e.g., way of dressing, language and the cultivation of land) and therefore have a strong and deep connection with their ancestral territories, cultures and identities. The 370 million indigenous peoples around the world contribute to enriching the world's cultural and linguistic diversity.

Law: A set of rules to protect society and dealing with people who hurt others.



Media: Those people or groups who provide information to the public through television, radio, newspapers, magazines or the internet. The media reports on what happens in their communities and in the rest of the world.

Member States: Countries that form part of the United Nations.

Word Bank

Minorities: An ethnic, religious or linguistic (speaking a certain language) group, fewer in number than the rest of the population, whose members share a common identity. Under international law, most indigenous peoples can also claim minority rights.



(Child and Youth) Participation: Participation involves children and young people being able to think for themselves, express their own views and interact in positive ways with other people. Article 12 of the Convention on the Rights of the Child mentions that all children have the right to participate in matters that affect them based on their age and capacity.

Rapporteur: An international expert appointed by the United Nations to research a particular human rights issue or situation.

Ratify: When a country's parliament has seen a convention or treaty and thinks it is alright for the government to accept it.

Self-Determination: Self-determination generally means that indigenous peoples have the right to decide what is best for them and their communities.

Self-Identification: The process of indigenous peoples deciding whether they consider themselves to be indigenous.

Signing (an international agreement): This is where a country approves the content of a treaty or convention.

State: A State has a defined territory over which it exercises ultimate authority. The government executes the state's programmes, policies and laws and acts on behalf of its citizens. States have the capacity to enter into relations with other States – this is particularly important with regards to trade and international relations.

States Parties: States that have signed and ratified a treaty, meaning that they promise to uphold it and be held accountable for doing so.

Traditions: Handing down of a culture from one generation to another over many years. Indigenous peoples have the right to pass on their traditions to their children.

Trafficking: Trafficking in people means recruiting (misinforming or tricking a person by promising a well-paid job) or transporting (moving a person from one place to another) or transferring (changing hands – handing over a person to another trafficker) or harbouring (keeping a person under watch for a certain period of time) or receiving of people from one place to another for the purpose of exploitation. In other words, trafficking occurs when someone is taken from the place where she or he lives (or is from) to another place for the purpose of being exploited.

Treaty: An agreement between countries to behave a certain way (can also be called convention or covenant, or be referred to as an international agreement or legal instrument).

UNICEF: United Nations Children's Fund. It is the agency of the United Nations that works for children's rights, survival, development and protection.

Violence: Violence takes place when someone uses their strength or their position of power to hurt someone else on purpose, not by accident. Violence includes threats of violence, and acts which could possibly cause harm, as well as those that actually do. The harm involved can be to a person's mind and their general health and well-being, as well as to their body. Violence also includes deliberate harm people do to themselves, including, in extreme cases, committing suicide.



Links



- **UNDRIP** is available in Arabic, English, French, Mandarin, Russian, Spanish, and several indigenous languages at: social.un.org/index/IndigenousPeoples/DeclarationontheRightsofIndigenousPeoples.aspx
- **United Nations Permanent Forum on Indigenous Issues:** www.un.org/esa/socdev/unpfii
- **Special Rapporteur on the Rights of Indigenous Peoples:** www.ohchr.org/EN/Issues/IPeoples/SRIIndigenousPeoples/Pages/SRIPeoplesIndex.aspx
- **Expert Mechanism on the Rights of Indigenous Peoples:** www.ohchr.org/EN/Issues/IPeoples/EMRIP/Pages/EMRIPIndex.aspx
- **International Day of the World's Indigenous Peoples:** www.un.org/en/events/indigenousday/
- **Convention on the Rights of the Child:** www2.ohchr.org/english/law/crc.htm and child-friendly versions at: www.unicef.org/rightsite/484_540.htm
- **General Comment 11** of the Committee on the Rights of the Child on indigenous children and their rights under the Convention on the Rights of the Child: www2.ohchr.org/english/bodies/crc/docs/CRC.GC.C.11.pdf
- **ILO Convention 169:** www.ilo.org/indigenous/Conventions/no169/lang--en/index.htm
- **CEDAW In Brief for Adolescents:** www.unicef.org/gender/files/CEDAW_In_Brief_For_Adolescent-Web_Version.pdf
- **All Different, All Unique: Young People and the UNESCO Universal Declaration on Cultural Diversity:** unesdoc.unesco.org/images/0013/001345/134556e.pdf

- Children's version of the **UN Study on Violence against Children:** srsq.violenceagainstchildren.org/children-corner or www.unicef.org/violencestudy/pdf/Study%20on%20Violence_Child-friendly.pdf; accompanying educational booklet: www.unicef.org/violencestudy/pdf/Our%20Right%20to%20be%20Protected%20from%20Violence.pdf
- **It's About Ability – An Explanation of the Convention on the Rights of Persons with Disabilities:** www.unicef.org/publications/index_43893.html
- **United Nations Programme on Youth:** social.un.org/index/Youth.aspx

Connect...

with other young people to discuss and take action on human rights issues through UNICEF's Voices of Youth: voicesofyouth.org

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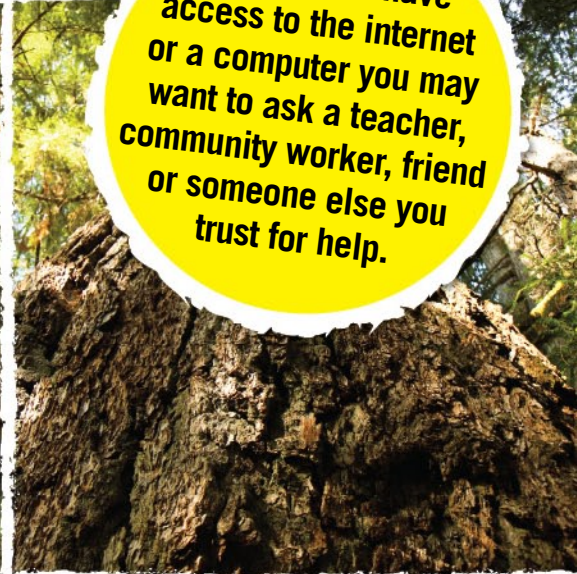
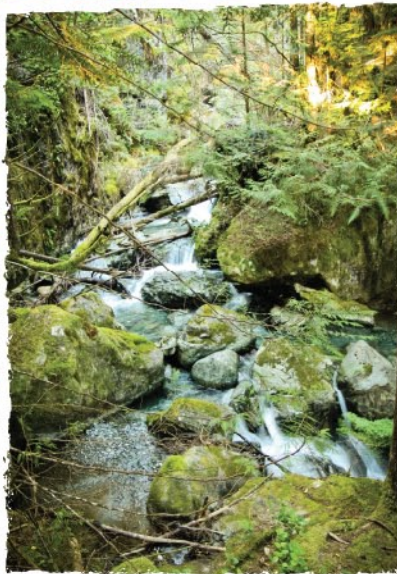


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Answers:

1) False.

Indigenous peoples' rights are not a matter of 'special rights'. Indigenous peoples' rights are human rights that are universal and based on equality and non-discrimination. Because indigenous peoples tend to be among the poorest, it is often necessary to develop specific measures to improve their situation. This is not the same as 'special rights', but is a way of providing opportunities to succeed and eliminate existing discrimination and inequality.

2) c

3) d

4) There is no international agreement on the definition of indigenous peoples. Indigenous peoples decide whether they consider themselves to be indigenous. This is known as self-identification.

5) e

6) decisions, rights, pressure, happens

7) a

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