



SPECPOL

Reparations for Victims of Colonization

Ethnic Minorities in
War-stricken Regions

UCIMUN 2022



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Welcome Delegates,

My name is Mary Lee, and I am the Secretariat-General for the UCI Model United Nations 2021-2022 school year. I am honored to serve as part of your Secretariat this year and are excited for everything we have planned for the conference. Now that we are finally hosting an in-person conference again after two years, we hope that everyone will reunite together, have a fun, engaging and informative time in debate.

I am a fourth year Criminology, Law and Society major. I have been involved in UCIMUN since freshman year of college and loved my experiences here by far. My favorite part of actively being involved in MUN is cooperating with other students to contribute to raising awareness of global issues and their relevance to the holistic wellbeing of the entire world. In UCIMUN, I have been an Assistant Director of the Legal Committee, Director of the SPECPOL Committee and Secretariat-General for the year of 2020-2021. Outside of UCIMUN, I am actively involved in advocacy for basic needs, research, and legal organization. In my leisure time, on the other hand, I like listening to music and watching YouTube videos.

By now, we have spent roughly two years in this unprecedented time due to Covid-19. This year, however, in light of the global pandemic that has been slowly attenuated by vaccination, our theme, “reaffirming UN leadership in rebuilding a fractured world”, has become more relevant than ever. As we are transitioning to the new-normal in such turbulent times, it is imperative to recognize the responsibility of the UN and address any lingering issues that are influencing different communities across the globe. With your research and your resolutions, I would like you all to delve into ways to benefit as many people as possible, because global issues go beyond nations and governments—they affect all of us.

Our staff’s goal, as always, is to provide delegates with high quality debate and an opportunity to immerse themselves in an intellectual discussion of relevant issues. Please feel free to reach out to me or our Directors anytime between now and our conference. We are here to help you in any way we can.

Thank you for your time, and I look forward to seeing you in the Spring!

Sincerely,

Mary Lee
UCIMUN Secretariat 2021-2022
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Hello Delegates,

I would like to formally welcome you to UCIMUN's 30th High School Conference! My name is Rosie Oganessian and I am the director for this year's Special Political and Decolonization Committee (SPECPOL). I participated in Model United Nations for three years in high school, and I have continued that tradition. This is my third year as part of UCI's Model UN team. I am a third-year undergraduate student majoring in Biological Sciences and minoring in International Studies with a focus in Europe and Eurasia. I am interested in pursuing a career in the medical field, but my love for Model UN has driven me into looking at how the world differs in comparison to international relations. Besides my involvement with Model UN, I participate in on-campus research at the UCI Seiler Lab, which focuses on stem cell-based retina therapy to treat blindness. I have hopes of eventually conducting my research and presenting it at an undergraduate research conference.

MUN has allowed me to engage in global discourse, with the confidence I have gained from participating in public speaking and debates. With these skills, I gained the courage to speak to the President of Armenia concerning boosting the morality of the citizens of Armenia. Without the help of Model UN, I would not have had the courage to stand up and speak. I love to travel, and so far, I have been to Mexico, Russia, UAE, Artsakh, and Armenia. My goal is to study abroad in London this upcoming summer. However, other than that, you can always find me at the Esports Arena playing video games with my friends during my free time.

The topic for Specpol this year is close to my heart: Topic A: Reparations for Victims of Colonization; Topic B: Ethnic Minorities in War-stricken Regions. I believe these are both very important topics to focus on especially in this day and age. Whether it is from the pre-modern world or European colonies and the french colonization of modern world history. This ties in with Topic B, which focuses on what ethnic minorities go through in regions filled with war. It is important to focus on the viewpoint of your country rather than your own opinion. Every country has its rules and regulations and I want to see what each and everyone of you will make of that

While writing your research paper, put yourself into your given country's shoes. Every delegate here is entitled to their own opinions on the subject matter, but I expect everyone to represent their country and viewpoints. It is easy to express yourself, but it is hard to advocate others' views. These topics were chosen for a reason, due to the pressing concerns worldwide, and I want to hear all of your ideas. I hope you all learn from each other and I cannot wait to see what you will bring to the conference.

Rosie Oganessian
Director, SPECPOL



Topic A: Reparation for Victims of Colonization

Introduction

Before the start of "modern colonization," empires like Ancient Egypt, Rome, and Greece were known for extending their population by forming "colonies that drew on the physical and population resources of the people they conquered" (Schleeter, 2017). Several countries and empires were involved in colonial expansion to increase their dominance over the region by acquiring more land, access to trading posts, and an increase in population.

This started with the Phoenicians who ruled from land to sea during 1550-300 BCE. Their city-state of Tyre (modern-day Lebanon) was the world's trade capital. They ruled trade overseas and extended their trading empire to eastern and western cultures from the Mediterranean sea to the Atlantic ocean.

This position of power made them a prime candidate for other civilizations to come and conquer. In the coming years, the Persians took control of Tyre, followed by the Greeks and Romans. Thus, the cycle of trade that would mark the first steps of colonization began: once a new civilization was integrated into the local population, cities began to form up around the newly colonized regions (Cartwright, 2018).

The conquering of early civilizations set the stage for colonization. As a result, serious consequences such as mass genocides, wars, and ethnic cleansings resulted and have been seen throughout the world. Colonialism eventually became a weapon used by those who held more power. Even to this day, many civilizations still face the consequences of being part of a terrible cycle for control of power and resources. Because of these hardships, the conversation of providing reparations to those individuals who have either been personally affected or ancestrally



affected to receive reparations has been gaining traction. It is important to bring justice to these affected populations, and providing reparations is a solution that could aid them with an opportunity to prosper from their current situations.

Description

History of Colonization

Colonization has been a problem seen in history since the times of Ancient Egypt, Greece, and Rome. Although colonization methods have evolved over time, the end result remains the same: the exploitation of a group of people for their land and resources by another. This subjugation is seen throughout the world, and many nations have been colonized by European countries (Ferrante, 2015). Among other things, foreign powers exerted their control through settlements, imposing their influence and maintaining a constant presence over their conquered lands.

The Greeks established their rule by creating 500 new colonies in which their population now resides. With their control of the region solidifying, the Greeks set their eyes on elsewhere. With these conquests becoming less noticeable and more gradual, the Greeks were able to integrate their ideologies into different cultures and solidify their *cultural superiority*. (Witter, 2020) Colonization became a time-consuming process, where they focused on teaching rather than outright pushing their culture, ideas, and mindsets onto different minorities.

During the 15th century, the start of what is known as the beginning of modern-day colonization, Portugal ventured into North Africa and colonized Ceuta, a city on the boundary of the mediterranean sea and the Atlantic Ocean. With access to two different regions and cultures, Portugal sought to gain control of this port city. Once they conquered in 1415, in which they



took control of Ceuta until 1999, they began the process of colonization. The main pillars on which this civilization was now founded were “coercive labor and tax exactions, racial discrimination, authoritarian politics, and economic exploitation” (Jerónimo, 2018).

With the desire to discover new lands inspired by Portugal’s newly earned riches, Spain sent Christopher Columbus in 1492 to look for a route to reach India and China (Wikipedia, 2022). When he reached the Bahamas, which was colonized by Portugal, Spain and Portugal began a race to see who would colonize new indigenous lands. This became the start of their colonization of “the Americas, India, Asia, and Africa.” While many European countries began their search for new land to colonize, the Western hemisphere quickly turned against their oppressors seen in 1776 in the English colonies in North America and in 1781 Haiti against their French Colonizers (Wikipedia, 2022).

In the late 1800s, Europe turned its attention to Africa and began conquering, colonizing, and selling people in the continent of Africa. Their plan was to establish colonies in order to grow their power and abuse the export of natural resources that these African Countries became known for (Wikipedia, 2022). From 1914 to 1975, a movement of decolonization with international intervention spurred the movement. But even with the period of *decolonization*, some aspects of European colonization left a mark on the people (Wikipedia, 2022).

Even in modern-day history, residual colonization still remains, and as of 2022, 17 countries are deemed as under colonial rule. (United Nations, 2022) These countries are considered to be “non-self-governing territories” or NSGTs, countries of which they have not attained a “full measure of self-governance.” They are governed by a group of “administering powers” such as the UK and the US (Quintero 2012). Even though these countries are NSGTs, they play a prominent role in the worldwide stage, whether it is by providing security, Guam,



holding financial banks, Cayman Islands, or holding diplomatic conferences, Gibraltar.

Colonization plays a big part in history as people are still trying to heal from the atrocities; the past is still present. This unhealthy system of which violence is justifiable and normalized. Even after gaining independence, “the laws, economic structures and cultural basis” have not changed. (Ross, 2019) The legacy of colonial rule is still infested in all of its victims.

Oppression

The right to conquer and colonize regions was justified by the belief that they had a “legal and religious obligation” to save the “barbaric” people. However, the colonizers had no other *justifiable* excuse to exploit locals for their resources and culture (Benton). Resistance played a crucial role in the story of colonization and the struggle to decolonize. Violent and nonviolent protests began with the power struggle between the working class and the ruling class (colonizers). With the control of authority being fear-based, “colonization [be]came a misuse of power” (Rose 2018). The cycle of oppression became a cycle of systematic and epistemic racism, which is seen in the world today.

This way of thinking was once justifiable by colonizers to make ethnicities forget their cultures and traditions. Whether it is to convert certain groups of people into changing their names to sound more *western*, Pocahontas to Rebecca, hiding their ethnicities in fear of persecution, those who were killed due to Nazi Germany, and even into changing the native languages of those colonized, Christopher Columbus forcing indigenous people to speak Spanish (Wikipedia, 2022).

Many of these regions were forced to adapt to different cultures, thus implementing a western idea of living. Especially in modern-day colonization and *decolonized regions*, western



standards play a significant role in how people act (Britannica, 2022). Throughout time, beauty standards are charged or how different genders are being treated and their roles in society. Such as in the United States, wherein some states, there is discrimination based on different sects of religion. 70% of the country identifies as Christian, and 6% identify as Non-Christian faiths (Pew, 2022). This percentage difference is even more significant in regions where there is political and racial upset. Even in modern-day decolonized regions, there is still oppression, the systematic oppression of those who do not look, act, and behave the *right* way.

Reparations

Past aggression towards individuals and groups of people have been met with outcries over human rights violations. Even though colonialism seems as a thing from the past, the impact it has left on populations is still felt (Dunham, 2017). It is seen in underdeveloped countries who were left stranded once colonial rule finished. After colonial rule, a Tunisian writer wrote that “The most serious blow suffered by the colonized is being removed from history and from the community. Colonization usurps any free role in either war or peace, every decision contributing to his destiny and that of the world, and all cultural and social responsibility” (Memmi, 1965). There is a loss of history that follows these decolonized countries, where now these countries have to deal with the repercussions (Rodney, 2020).

The victims of violations of international humanitarian law need a right to remedy the suffering they went through. Although colonization started at a time where it was deemed *acceptable*, it is against modern laws protecting human rights (United Nations, 2005). The impact of this is seen throughout the world as the descendants of colonized people face racism, unequal rights, discrimination, and live in areas of poverty in underdeveloping countries



(Dunham, 2017). The descendants of those who were colonized are calling for reparations for the pain not only their ancestors went through, but the pain that they themselves are still going through.

The legality of these claims are being questioned by the former colonial powers, as it was a choice former leaders made, not the current chairs. These discussions are being questioned in open debates hosted by the United Nations, although they will not be able to force any countries into paying reparations, they are an important part of the communications process (United Nations, 2019). Reparations can come in different forms; formal apologies, financial compensations, and truth and reconciliation of actions done. As seen after WWII, Germany issued reparations to neighboring countries and people who were affected by the Holocaust (Timsit, 2020).

Reparations can be used to remedy the past actions of colonizers and move past the dark period of time. Some of which can be done through contributing to the decolonized countries social and economic success by building schools and new buildings to teach the younger generation how to get out of a cycle of poverty. The Slums of Gaza are filled with many people who are born and die there (MEP, 2016). Opening up new housing and cleaning up areas filled with depreise will improve the way of life for millions of people, and this is just one of the ways to give reparations to future generations to stop the cycle of hate (Chhabra, 2020).

Despite some countries coming forth with accepting the responsibilities of their actions, whether past or present, there are still countries who do not accept their actions (Huddleston Jr., 2021). These countries hide behind the facade of colonization never happening, being the tragic outcome of war, and outright stating that they do not regret the actions of former colonial leaders.



Bloc Positions

African Bloc

In 1885 the Berlin Conference opened up Africa to colonization by European countries, and by the 1900s, most of Africa, except for Ethiopia and Liberia, was colonized by the European Powers (Wikipedia, 2021). The European imperialist ideologies were pushed via economic, political, and social constructs (Iweriebor). With Africa at the forefront of the Industrial Revolution, European countries used it to get easy access to raw materials and resources. With Europe no longer being able to hold control of colonies due to loss in income from post-World War II debt. The decolonization process began in Africa but with no reparations for those European colonies.

Asia Bloc

In 1945, the decolonization of Asian states began, and autonomy was reached from the European colonials. While some processes were peaceful, others required revolutions and war (National Archive). With the looming Cold War, countries allied with NATO did not support the proceedings of the decolonization process as that would allow communist propaganda to enter the country. This is seen in China's colonization of Taiwan and British colonization of India.

Latin & North American Bloc

In the 15th century, the conquest of Latin and North American countries under the guise of converting Native Americans to Christianity, changing their native languages, and gaining access to gold and silver deposits. (Kittleson) The 19th century brought wars across Latin America to gain control back of native land and gain independence. With no calls for reparations, as violations of common human rights were violated. This changed the dynamics towards the



Colonizers and colonized because it was seen as a way to make reparations and close past debt.

(Brown) Although in North America, some reparations were made towards groups that faced injustice. For example, Native Americans were paid 1.3 billion dollars as a form of reparations, however this only averaged out to \$1,000 per person who had native ancestry, in 1946. (Blakemore 2019) Even with these reparations, there are still many more to make up for the wrongdoings many communities faced.

Middle East Bloc

The European invasion of the Islamic countries began in 1830, with France's occupation of Algeria. From then on until the mid 1900s Europe, UK and France, was a prominent controller of the Middle East. This enforced the persecution of different religious groups, which still exists in modern times. Wars were being fought between different controlling groups, from the Western groups and European powers, on foreign soil and civilians were on the front lines. With no reparations and bills passed in favor of a semblance of monetary support, but there is little say in the point that they should be paid (Timsit, 2020).

Committee Goal

To understand the dynamics of colonization and how countries can come together to outline goals for distributing reparations for communities harmed by colonization. Research your country's stance on handling colonization and build ideas based on the same concept. Work together as groups to build ideas based on each other to come to a common ground and goal to deal with the outcome of colonization.

Research Questions



1. What is colonization and why has it occurred throughout history?
2. What are suitable reparations for victims of colonization and who should provide these reparations?
3. Who is able to claim payments for reparations?
4. Who has colonization affected most strongly, and what are some of the consequences of colonization?
5. What are the positives and negatives of colonization?



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Topic B: Ethnic Minorities in War-Stricken Regions

Introduction

Persia, Kurdistan, Tibet are some countries that have ceased to exist in the 21st century. The political conflict within these countries developed into unrest, leading to massive human rights violations, such as genocide. This economic turmoil brought forth an era of decline, where developing countries remained stagnant while the rest of the world continued to grow. With ethnic conflicts becoming a predominant issue in modern times, finding solutions to address these concerns. Religion, culture, background, and social beliefs shaped the way people socialize with other ethnicities and how they view their place in society (Britannica, 2017).

In order to better understand modern ethnic conflicts, there must be an understanding of how and why they started. The root causes of these forms of conflict are all interchangeable as underlying causes; "structural factors, political factors, economic and social factors, and cultural and perceptual factors" (Reuters).

Throughout all of the written history about ethnic disputes, 40% of them end in the second stage, 45% at the fourth stage and 15% reach the fifth and final stage (Aklaev). Conflicts like "Armenia-Azerbaijan, Armenia-Turkey Georgia-Ossetia, Georgia-Abkhazia, Ossetia-Ingush, and Moldova-Pridnestrovie," arise from ethnic disputes over land, politics, religion, and identity.

Turkey is a mixing pot of different ethnicities merging together, where there groups were there during the rise of Constantinople or after the fall (Wikipedia, 2022). The minorities living there; Kurds, Armenians, Crimeans, Greeks and many more; face difficult circumstances while living in lands that once belonged to their ethnicities (Berger, 2019). Living amongst different cultures, especially when there is a separation of religious beliefs, is hard in this region. Different



groups clash together, and there is a power struggle as both sides try to seek victory, even at the expense of their lives.

Description

Stages Leading to War

When ethnic conflicts begin to escalate, different stages of unrest are assured. Throughout recorded history, ethnic conflicts can be identified with five different stages of escalation: Potential Opposition, Cognition and Personalization, Intentions, Behavior, and Outcome (F, 2019). The first stage, potential opposition, is the beginning of how ethnic conflicts arise (F, 2019). There are forms of slight incompatibility at this stage, where there is opposition in communication, structure, and personal beliefs. In the second stage, ethnic groups start feeling outside pressure from other groups (Britannica, 2017).. They perceive the conflict of what might or might not happen; groups perceive it as a personalized attack against their ethnic group (F, 2019). In the third stage, intentions are set between the groups in conflict to stop the future tensions. It is the stage in which bartering ensues, and outside groups and sources might try to persuade the groups to seek peace or war. Stage four focuses on the behavioral aspects of the different parties' reactions to the starting conflict (F, 2019). It is like the Cold War, where one side is trying to scare the other with acts of war and fight to see the other's reaction—similar to a game of chess. The fifth and final stage is when conflicts are so strong that violence begins and wars break out (F, 2019).

Minorities Within Ethnic Land



Belief plays a huge role in identifying as a certain ethnic group; without these beliefs, the communities they coincide will cease to exist. During the 1920s, in the former Soviet Union, until the 1990s, political unrest disrupted the communist republics within the Union. Social disintegration fueled the anger towards unjust laws passed by the officials against minorities throughout the Union. This new surge of nationalism by minority groups such as the Israelites, Armenians, Roma, Kazakhs, Uygurs, and so many more groups of ethnic people. (Roucek) These groups were forced by the ruling powers to forget their ancestors and customs and turn to a more generalized and popular belief at the time. They were forced to give up their religion and traditions, where those who disagreed answered with their life (Britannica, 2017).

For many of these people, their lifeline comes in the form of the land they own. Whether it is using land as a source of food and income. Their very identity relies on cultivating the land they own and using surrounding resources to supply their way of life (Oo, 2017). In Myanmar, 70% of the population are farmers, whose way of life revolves around harvesting natural resources and using the land to support their families. Unfortunately, the government has begun seizing control over lands, booting out communities of people for personal gain whether it is by the government, military and foreign investors (Kaung, 2017).

There is historical significance of ethnic groups who share lands with other ethnicities. Kurdistan, which is no longer a country, but rather a group of people [Kurds] is found in modern day Eastern Turkey (Zeidan, 2021). While the country no longer exists, the people and their culture do. With arguments and civil unrest happening in Turkey over disputed territory, a majority of the Kurds still like the land their ancestors lived in, but under a different name. This is also seen in Artsakh, Persia, Tibet, Myanmar and many more official and unofficial countries around the world.



Aid Towards Ethnic Minorities

Displacement of ethnic minorities comes from a branch of long term ethnic discrimination perpetrated by a majority group. This form of discrimination can effect certain members of the community more than others: LGBTQ+, women, children, the elderly, and those with disabilities (UNHCR, 2021). The ethnic minorities are those who are fewer in number than the majority of the population who share a different identity. In areas around the world, especially in underdeveloped countries, the persecution of ethnic minorities in displaced regions become human rights violations.

Genocide, ethnic cleansings, colonization, and civil wars are some of the ways that ethnic minorities have suffered and still continue to struggle. In Myanmar there is a force of ethnic nationalism that is causing the country to turn into turmoil (Wansai, 2020). In the 2014 census, Myanmar houses more than 135 different ethnicities and nationality groups (UNFPA, 2014). But these 135 groups are merged into 20 separate political groups, which is not enough to represent all of the people. The ethno-political map of Myanmar is going through a transitional era where there is a push to get rid of ethnic fighting and civil unrest. Where there is a push for “civic nationalism” rather than “ethnic nationalism” (TNI, 2020).

The marginalized populations of these ethnic minorities mainly fall in the bottom 40% of the welfare groups in every country (Belmont, 2020). These people such as the Roma in Europe, Afro-Descendants in Latin America, Indigenous People found in Oceania, Eurasia, and North America, and many more ethnic groups face these health and educational disparities more than the other 60% of the country's population (World Bank, 2021). The World Bank focuses on



helping gaining better access to job opportunities, regardless of their gender, religion, ethnicity, and orientation.

Working with IPF (Investment Policy Financing) projects to establish permanent assistance groups in over 100 underdeveloped countries, which are home to 70% of the world's current population (World bank, 2021). This is done to increase the livelihoods of those living in displaced communities, such as areas of ethnic violence and war. Providing food security and access to better healthcare is an implementation made by the ESF (Environmental and Social Framework) during the start of Covid-19 to aid these communities. In 2005 at the World Summit meeting, resolution A/RES/60/1 passed, Heads of States and Governments pledged their support against "genocide, war crimes, ethnic cleansing and crimes against humanity" (United Nations, 2005).

With ethnic minorities under threat of human rights violence, the perceived threat is not taken as seriously by governing leaders (PUT, 2020). These same governing leaders are the ones who are permitting mass killing and genocides against their own people and ethnic minorities. Religion, personal identity, ethnicity, and gender are variables to perpetuate hate crimes.

Children

The people living in these war-torn countries face dangers that affect their way of life. Whether it is males drafting at 18 to fight for their country against foreign powers to children who are forced to be in the front lines, there is a systematic goal where those who are an ethnic minority face. They are not treated as well as other ethnicities in the region; the funding to the areas they live in is much lower than others. It is the defunding of schools that serve areas filled with ethnic minorities, which could have helped children grow to get out of the cycle forced onto



their people. In 2019, 1.6 billion children were living in countries plagued with conflict, which is 69% of the world's population of children (Prio). Of that 69%, every one in six children (426 million) lived in said conflict zones. This includes the shocking percentage that in these said zones, those harmed or killed in active zones of ethnic disputes are 90% of civilians. These include the people who have no business involved in fights; they are the innocent bystanders of a bigger political agenda (Smith). 50% of those being harmed and killed are children. Not only are these children young, but they are pushed into "bearing disproportionate consequences [to] armed conflict." (Pearn)

Some of these children are forced into positions that violate human rights violations and are against humanitarian laws. These "child soldiers" are forced into extensive forms of abuse and have many jobs, including fighting, acting as lookouts and scouts, being messengers between camps, and much more. (IOWA, 2021). These children have their childhoods ripped from their grasp to fight wars. Child labor laws are also overlooked in regions of poverty and in underdeveloped countries Africa and Asia account for 90% of child employment on a global scale (Naeem, 2011). This cycle of exploitation and abuse continues in the presence of silence.

Bloc Positions

African Bloc

Africa has been plagued with wars and genocides about ethnic conflicts for generations. From the Biafra War to the Rwandan genocide, ethnic minorities have been fighting for their place in society. Religion plays a significant role in the ethnic conflict, with groups being divided primarily into two groups: Christian and Muslim. As a continent with many different diverse ethnic groups, distributional factors come into place, especially in terms of land and resources.



Asia Bloc

Primarily split into groups with different linguistic and ethnic groups, fighting in Asia within ethnic minorities is to hold their own culture and ideals alive. Those in Sri Lanka, where civil war broke out in response to the aggression against ethnic minorities. China invaded Taiwan in 1945, where Taiwanese nationals who had different cultures and ethnicities had to conform to Chinese culture and rules. There is a mixing pot of cultures who live in Asian countries, who have to fight for their right to stay their ethnicity due to different religious and cultural beliefs.

Latin & North America Bloc

In the Americas, there are different ethnic groups split into three subcategories; Indigenous, European, and African cultures. The mixing pot is originally from someplace but has adapted with other cultures to create unique and separate traditions. Native people in the Americas before colonization have dealt with many wars where they have not been the victor. Enslavement and banishment have been handed out as a sentence, where they were sent to lands that were not as fruitful as other areas as punishment.

Middle East Bloc

The Middle East is a mixing of different cultures and ethnicities. The divide is caused by differences in religious beliefs rather than culture. Sunni and Shiite Muslims have the same beliefs, but there is a difference in the successorship following the prophet. There is fighting between predominantly Christian and Muslim ethnicities, especially at a regional level, instead of looking at it within separate countries.

Committee Goals



To understand the struggles many ethnic groups have faced in the face of high controlling powers. Some of these groups have maintained their ethnic identities even under extreme circumstances. Even in war-stricken regions where identifying as a particular group can mean death, many represent who they are. Research your country's stance on handling ethnic minorities who live in war-torn regions. Work together as delegates and figure out solutions to keep cultures alive, what aid can be given to those in need, to understand the dynamics of colonization, and how countries (delegates) can come together to outline goals for

Research Questions

1. Who is considered an ethnic minority?
2. How are ethnic minorities contributing to war efforts?
3. How is war contributing to the decline of ethnicities?
4. How are ethnic minorities being treated?
5. What are the religious differences of ethnic minorities who are being persecuted?



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