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NEWSLETTER

ISSUE 3 > 2016

THE HOLY SEE AND THE FIGHT AGAINST HUMAN TRAFFICKING



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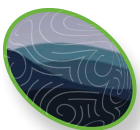
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REVITALIZING THE UNITED NATIONS FOR HUMAN RIGHTS, PEACE AND DEVELOPMENT

2017 ACUNS ANNUAL MEETING

THURSDAY – SATURDAY > **JUNE 15-17, 2017**

Sookmyung Women's University, Seoul, Korea

Hosted by
Korean Academic Council on the United Nations System (KACUNS)



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STARTING POINT



What a difference two months can make

Time brings all things to pass.

—AESCHYLUS, *The Libation Bearers*

Dr. Alistair Edgar, ACUNS

In late May several thousand representatives from the UN, NGOs, governments, academia and others were gathered in Istanbul for the **World Humanitarian Summit**. I was especially pleased to be able to represent ACUNS as a participant on the Leaders Roundtable, “Upholding the Norms that Safeguard Humanity,” and to have the Council registered as a digital ambassador and advocate for the Summit. Now, as I write this in late July, we have seen a poorly organized coup attempt by a small faction in the army—defeated by Turkish citizens who took to the streets in opposition—and in response a much broader purge by the government of the military, police, judiciary, other agencies, and the education system. Looking on as outsiders, we have to hope for the safety and security of friends and colleagues working in Turkey, while waiting for more evidence to emerge from amongst the accusations and counter-accusations that currently are being advanced by the various parties.

In the UK, we witnessed the ‘Brexit’ vote, and now see some of the repercussions of that referendum, not only with a change in government and the unsurprising reversal of earlier campaign claims by the leading advocates of ‘Leave’, but with widespread uncertainty in the university system that has benefitted greatly from EU research funding and students. We do not have to worry about the safety and security of our colleagues in the UK, but we do have concerns about the stability and future of their institutions and programs.

I try to avoid engaging in any commentary about political issues in the Newsletter introductory notes, but in these two particular instances the events have had direct repercussions for a number of ACUNS’ individual and institutional members. As executive director of ACUNS, therefore, they also have implications for the health and vitality of our global association of scholars and practitioners; and I invite suggestions from our members about constructive ways in which we might help to examine both. Please feel free to email me directly.

On more positive notes: since the previous Newsletter was published, we held a successful, substantive, and well-attended **June 2016 Annual Meeting** in New York at **Fordham University**, with highlights now available on the ACUNS website; we supported a graduate seminar in Geneva led by **Professor Denise Garcia**; and we participated in the ISA Asia-Pacific meeting in Hong Kong, co-organized by **ACUNS Chair Professor Lorraine Elliott** and engaging several ACUNS members who also had joined us in New York. The Secretariat is working closely with **Dr. Vesselin Popovski** at **Jindal Global University**, India, as we prepare for the **2016 Workshop** in October, to be followed shortly by our supportive engagement in the **East Asia Forum** in Korea that brings together the Korean, Japanese and Chinese UN studies associations. These are only some of the highlights of how and where your Secretariat and members of the Board are working to continue to build on ACUNS’ strengths as a truly global association. Again, we welcome suggestions from members about possible new program initiatives and institutional relationships.

Finally, I am pleased to note the inclusion, in this third issue of the Newsletter, of three articles that reflect the diversity of our global engagements. Our lead article comes from **Archbishop Bernardito C. Auza**, Apostolic Nuncio and Permanent Observer of the Holy See to the United Nations, on the issue of efforts to halt human trafficking. It is followed by a ‘reflections’ piece prepared by **Lapic Kalay**, **Wasiq Silan**, and **Nikal Kabala’an**, three graduate students who are tremendous Indigenous Peoples’ representatives and write about their engagement at the 2016 UN Permanent Forum on Indigenous Issues; and last but not least, **Dr. Mesfin Gebremichael** of the Institute for Peace and Security Studies, Addis Ababa University, discussing some of the tensions resulting from uneven urban development.

As always, we welcome ideas and proposals for future article submissions.

up2date news & opinions



A COLLECTIVE ROADMAP FOR HUMANITY



FEATURE
STORY

> ARCHBISHOP
BERNARDITO C. AUZA

PERMANENT OBSERVER OF
THE HOLY SEE TO THE UNITED NATIONS
AND PERMANENT OBSERVER OF
THE HOLY SEE TO THE
ORGANIZATION OF AMERICAN STATES

THE HOLY SEE AND THE FIGHT AGAINST

Human Trafficking

According to recent estimates, 21 to 36 million people, including more than five million children, are victims of human trafficking, forced labor, or other forms of modern slavery.

**IT'S A
SITUATION THAT
HAS JUSTLY
GALVANIZED THE
INTERNATIONAL
COMMUNITY.**

In the 2030 Agenda for Sustainable Development, three separate Targets were dedicated to eliminating this humanitarian infamy within the next decade and a half. These commit the United Nations and Member States expeditiously to “eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation” (5.2) “take immediate and effective measures to eradicate forced labor, end modern slavery and human trafficking” (8.7) and “end abuse, exploitation, trafficking and all forms of violence against and torture of children” (16.2).

THIS IS A PARTICULAR PRIORITY of the diplomatic work of the Holy See and a pastoral urgency of the Catholic Church. The Holy See has long spoken out against the evil of human trafficking and through the dedicated work of so many Catholic religious institutes, national and diocesan programs, and groups of committed faithful, the Catholic Church has sought to fight to address its various causes, care for those it victimizes, wake people up to the scourge, and work with anyone and everyone to try to eliminate it.

The Holy See’s involvement is not new. During the Second Vatican Council, the Catholic Church, in its 1965 Pastoral Constitution on the Church in the Modern World, condemned “slavery, prostitution, the selling of women and children, and disgraceful working conditions where people are treated as instruments of gain rather than free and responsible persons” as “infamies” that “poison human society, debase their perpetrators” and as “a supreme dishonor to the Creator” (*Gaudium et Spes*, 27).



DID YOU KNOW:

In addition to condemning and addressing the need and obligation to stop the human trafficking trade globally, the Permanent Observer Mission of the Holy See to the United Nations has expressed support for the **United Nations Declaration on the Rights of Indigenous People**, stating that the Holy See “has explicitly endorsed this Declaration on numerous occasions.”

Source: <http://www.cccb.ca/site/eng/media-room/statements-a-letters/4446-catholic-responses-to-truth-and-reconciliation-commission-call-to-action-48-and-questions-regarding-the-doctrine-of-discovery>

St. John Paul II, in a lengthy 2002 address on the human rights dimension to human trafficking, forcefully declared that the “the issue of human trafficking must be addressed by promoting effective juridical instruments to halt this iniquitous trade, to punish those who profit from it, and to assist the reintegration of its victims.” He added, “The sexual exploitation of women and children is a particularly repugnant aspect of this trade, and must be recognized as an intrinsic violation of human dignity and rights” (*Letter on the “Twenty-First Century Slavery,”* May 2002).

Pope Benedict XVI likewise condemned the “scourge of trafficking in human beings” in his 2006 Message for the World Day of Migrants and Refugees, saying that the world needed to combat the “trafficking in human beings, especially women, that flourishes where opportunities to improve their standard of living or even to survive are limited,” where traffickers deceive those in vulnerable situations “who often do not even vaguely suspect what awaits them.”

But it is Pope Francis who has captured the world’s attention for his aggressive and incessant denunciation of this social cancer and his attempt to wake up the world with him to eliminate it.

He dedicated part of his address to the UN General Assembly in September 2015 to it. He wrote about it in his encyclical *Laudato Si’: On Care for Our Common Home* and in his pastoral plan for the Church today entitled *The Joy of the Gospel*. He devoted the entirety of his 2015 Message for the World Day of Peace to the subject, making it a key priority of international diplomacy for the Holy See. He has spoken about it to newly accredited diplomats, to international religious leaders, to social scientists and scholars, to mayors from across the globe, and to judges and has sent written messages on the subject to various conferences throughout the world.

And he hasn’t merely been talking: he’s been taking action, catalyzing the Holy See’s hosting conferences through the Pontifical Academy for Social Sciences, spearheading the 2014 Joint Declaration of Religious Leaders against Modern Slavery, and helping to found the Santa Marta Group, named after his residence in the Vatican, which brings together Catholic leaders and international law enforcement officials to battle this scourge.

What has been HIS ESSENTIAL MESSAGE?

We could summarize it into four points:

FIRST, human trafficking is a crime against humanity. In an April 2014 Vatican meeting with social scientists, he said, “Human trafficking is an open wound on the body of contemporary society, ... a crime against humanity.” Addressing interreligious leaders eight months later, he emphasized, with equally graphic language, “Modern slavery—in the form of human trafficking, forced labor, prostitution or the trafficking of organs—is a crime ‘against humanity,’ ... an atrocious scourge that is present throughout the world on a broad scale, even as tourism.” As such, it must be battled with the perseverance and resolve used to eliminate all such outrages.

SECOND, it’s a crime that’s occurring in our own backyards to which we cannot remain indifferent. “We must raise awareness of this new evil which, in the world at large, wants to be hidden,” he said in an April 2015 address to an interdisciplinary summit in the Vatican. “No one likes to acknowledge that in one’s own city, even in one’s own neighborhood, in one’s region or nation, there are new forms of slavery. ... All of society is called to grow in this awareness ... in order to be able to ensure that traffickers be brought to justice and their unjust earnings redirected for the rehabilitation of victims.” In a March 2014 message to a Brazilian conference on “Fraternity and Human Trafficking,” Pope Francis wrote simply, “It is not possible to remain indifferent before the knowledge that human beings are bought and sold like goods.”

THIRD, there are many causes of human trafficking that must be confronted. Pope Francis has specified economic, environmental, political, and ethical roots of the plague. At an economic level, “The victims of human trafficking and slavery are people who look for a way out of a situation of extreme poverty” (2015 Peace Message). In a July 2015 Vatican Conference dedicated to the connection between “Modern Slavery and Climate Change,” Pope Francis said, “The United Nations must take greater interest ... in human trafficking caused by environmental issues.” In his 2015 Peace Message, he plainly addressed the political causes, lamenting the “corruption on the part of people willing to do anything for financial gain” that leads to the “complicity of ... law enforcement personnel, state officials, or civil and military institutions” that enable traffickers to enslave others with impunity. And at an ethical level, he wrote critically in *Laudato Si’* about the relativist culture that “drives one person to take advantage of another, to treat others as mere objects, imposing forced labor on them or enslaving them to pay their debts, [and] leads to the sexual exploitation of children,” poignantly asking, “In the absence of objective truths or sound principles other than the satisfaction of our own desires and immediate needs, what limits can be placed on human trafficking?” (123).

FINALLY, he stressed that now is the time, not for words, but joint action. During his UN Address, he said, “Our world demands of all government leaders ... concrete steps and immediate measures for ... putting an end as quickly as possible to the phenomenon of ... human trafficking, ... the sexual exploitation of boys and girls, [and] slave labor, including prostitution. ... We need to ensure that our institutions are truly effective in the struggle against all these scourges.” The effort must include not just the international community and states, but intergovernmental organizations, businesses, civil society and faith based organizations, in short everyone. “We ought to recognize that we are facing a global phenomenon that exceeds the competence of any one community or country,” he stated. “In order to eliminate it, we need a mobilization comparable in size to that of the phenomenon itself.” (2015 Peace Message).

The Permanent Observer Mission of the Holy See to the UN has sought at the United Nations to be part of that mobilization and do all we can to help the international community achieve Targets 5.2, 8.7, and 16.2. In April 2016, together with the Santa Marta Group, we hosted a large conference on the role of global partnerships in ending human trafficking, forced labor and all forms of modern slavery by 2030, for which Pope Francis wrote a special letter of support, and in July 2016, with several NGOs, we hosted another on eliminating the trafficking of children and youth.

Continued on page 10 >

The emergence of Addis Ababa as a thriving economic center has brought challenges



> MESFIN GEBREMICHAEL

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ADDIS ABABA UNIVERSITY

UNeVeN URBAN DEVELOPMENT

AND CONFLICTS IN ETHIOPIA

SPECIAL
FEATURE

Ethiopia is a multiethnic country where lack of self-rule and equal participation in the central political institutions for most ethnic groups was a primary cause of the protracted civil war, which ended when the military regime collapsed in 1991. Following this collapse, the country introduced a federal structure that enabled most groups to administer themselves, manage their territories, and participate in the federal government. This structure has brought ethnic groups the confidence to use their own languages and develop their cultures within their territories. In addition, the House of Federation (HOF),¹ uses transparent criteria to distribute federal revenues to the ethnic-based regional states. The executive body is established from the winning political party of the regular national elections in consideration of the population size and political role of the ethnic groups in the country. These changes have brought domestic stability in most regions, with the exception of Ogaden where the Ogaden National Liberation Front (ONLF) has continued to destabilize the local areas. There are some conflicts between different ethnic groups and communities due to issues related to the borders between regions and some cultural practices in different regional states, but these are contained to local areas.



THE ETHIOPIAN PEOPLE'S REVOLUTIONARY DEMOCRATIC FRONT (EPRDF), the ruling coalition party since the collapse of the military regime, promoted inclusive development policies. The development policies have motivated both the urban and rural population to increase agricultural productivity and the growth of small and medium factories. The government also invested heavily in the expansion of infrastructure, higher education, and mega energy projects. This approach has enabled the country to achieve double digit economic growth, resulting in a significant decline in poverty levels, better access to education and health facilities, and an improvement in the livelihood of the rural population.

In 2015, continuous public protests in Oromiya regional state marked the first significant conflicts since the federalization of Ethiopia. The conflicts began in October 2015 and continued until early February 2016. They started in opposition to the government's announcement of its so-called "integrated master plan" of expanding the capital city Addis Ababa and its surrounding towns of Finfine into the special zone of Oromiya regional state. These conflicts primarily involved university students in Haramya, Jima, and Ambo. The conflicts de-escalated only after the intervention of the regional and federal governments, when the regional government promised to discuss the issue with the public. However, the regional

government did not do anything until the conflicts erupted again on a larger and more violent scale when it was heard that the master plan would be implemented.

Several commentators have associated the conflicts with what they see as the exclusionary politics of the governing regime and a totalitarian control of state assets.² Others have related the conflicts to the authoritarian development model and its federalist system.³ The government for its part associated the conflicts with the intervention of anti-peace forces and lack of good governance. However, none of these factors by itself provides a complete picture of the dynamics of the origins of these conflicts. It requires a thorough investigation of the causes and the long term implications of uneven urban development—the structural cause of conflicts in the country.

One of the structural causes of the conflict is the emergence of Addis Ababa as a main economic hub in the last 25 years. The economic growth in Ethiopia reduced overall poverty levels, and raised Addis Ababa as the main economic hub of the country. This growth, however, also has created growing economic inequalities between Addis Ababa and the regional states, which are particularly notable in the surrounding rural areas. For example, according to the statistics of the federal Ethiopian Investment Commission, 47% of the new foreign direct investment (FDI) projects in the country went to Addis Ababa, while

the ethnic regional states (the administrative units) of Oromiya; Amhara; Southern Nations, Nationalities and People Regional State (SNNPR); and Tigray, received only 19%, 13%, 8% and 6% respectively between 1991 and 2014.⁴ This means the cumulative total foreign direct investment in all of these major regional states was less than the investment in Addis Ababa. This in turn has directed 31% of the capital flow and 27% of new employment opportunities to Addis Ababa.⁵

The emergence of Addis Ababa as a thriving economic center has brought challenges. This growth caused many people—including the growing middle class—to migrate to Addis Ababa from other regional states. Many industrial projects supported by FDI focus on Addis Ababa and its surroundings, which has prompted migration to Addis Ababa in search of employment opportunities. The investments also created employment opportunities for many young Oromos in areas such as Dukum and Burayu, but they have also caused Addis Ababa to expand horizontally into its former rural areas even while nearly 60% of the inner part of the city is not yet developed. Moreover, both people from Addis Ababa and recent or new economic migrants bought land in the towns surrounding Addis Ababa, which has caused further displacement of populations in rural areas. It is reported that more than 10,000 Oromo farmers were displaced from the rural areas within and around Addis Ababa.⁶

¹ It plays a role of an Upper House in Ethiopia's Federal Parliamentary Assembly; consisting of 112 individual members, it is established from representatives of the ethnic groups in the country, and its main responsibility is to interpret the constitution and set the parameters and criteria for budget allocation to regional states.

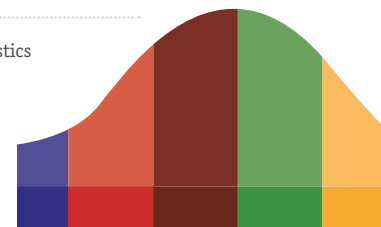
² Prof. Ezekiel, <http://addisstandard.com/analysis-ethiopias-simmering-sores-and-the-re-opening-of-old-wounds/>

³ Kalkidan Yibeltal and Tesfalem Waldyes, <http://addisstandard.com/analysis-ethiopias-simmering-sores-and-the-re-opening-of-old-wounds/>

⁴ The averages were calculated from the statistics of investments provided by the Federal Investment Commission of Ethiopia.

⁵ Ibid.

⁶ BBC interview with an Ethiopian scholar in the London School of Economics during the Oromo protests, December 2015.





Developing a United Nations Emergency Peace Service: Meeting Our Responsibilities to Prevent and Protect

H. Peter Langille | New York: Palgrave, 2015

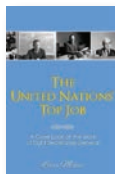
This book makes the case for a standing UN Emergency Peace Service. With this one development—effectively a UN first responder for complex emergencies—the organization would finally have a rapid, reliable capacity to help fulfill its tougher assigned tasks. To date, the UNEPS initiative has encountered an unreceptive political, fiscal, and security environment. Yet overlapping crises are now inevitable as are profound shifts. This book presents an insightful review of the worrisome security challenges ahead and analysis of two recent high-level UN reports. It addresses the primary roles, core principles, and requirements of a UNEPS, as well as the arguments for and against such a dedicated UN service. Further, it reveals that the primary impediments and lessons learned also help demonstrate what may work and, equally important, what won't. With modest support, the book shows, the next steps are feasible, although it's important to recall that ideas, even good ideas, don't work unless we do.



The United Nations' Top Job: A Close Look at the Work of Eight Secretaries General

Lucia Mout | CreateSpace, 2014

Despite limited legal power, the job of the United Nations secretary-general has evolved into that of an often-effective global leader and mediator. When the Security Council is blocked—and sometimes even when it isn't—the UN's top official has played a key role in resolving international disputes. This book looks at the varied ways that the eight secretaries-general—from risk-takers to cautious conservatives—have used their position to pursue the common goal of a more peaceful world.



The Human Rights-Based Approach to Carbon Finance

Damilola S. Olawuyi | Cambridge University Press, 2016

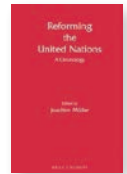
This book analyses the topical and contentious issue of the human rights impacts associated with carbon projects, especially in developing countries. It outlines a human rights-based approach to carbon finance as a functional framework for mainstreaming human rights into the design, approval, finance and implementation of carbon projects. It also describes the nature and scope of carbon projects, the available legal options for their financing and the key human rights issues at stake in their planning and execution. Written in a user-friendly style, the proposal for a rights-based due diligence framework through which human rights issues can be anticipated and addressed makes this book relevant to all stakeholders in carbon, energy, and environmental investments and projects.



Reforming the United Nations: A Chronology

Joachim Müller | Brill, 2016

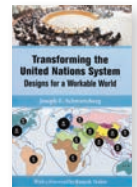
The UN celebrated its 70th anniversary in 2015. In the volume *Reforming the UN: A Chronology* by Joachim Müller (editor) an exciting story is told describing the evolution of the UN through the main change initiatives applied by each Secretary-General, characterized by political confrontations, crises of confidence and organizational constraints. Initiatives included approving the Sustainable Development Goals, strengthening peacekeeping, enlarging the Security Council, establishing mechanisms to protect human rights, improving aid efficiency, and reforming management practices. This story is completed by a Chronology of Reform Events to enhance the transparency of parallel, multi-layer reform tracks. Lessons learned highlight the main drivers of changes, the interests and constraints, and the dynamics of the reform process: valuable insight for capitalizing on future change opportunities.



Transforming the United Nations System: Designs for a Workable World

Joseph Schwartzberg | United Nations University Press, 2013

Global problems require global solutions. However, the United Nations, as presently constituted, is incapable of addressing many global problems effectively. One nation-one vote decision-making in most UN agencies fails to reflect the distribution of power in the world at large, while the allocation of power in the Security Council is both unfair and anachronistic. Hence, nations are reluctant to endow the UN with the authority and the resources it needs. Extensive reform is essential. This book is rooted in the proposition that the design of decision-making systems greatly affects their legitimacy and effectiveness. It proposes numerous systemic improvements, largely through weighted voting formulae that balance the needs of shareholders and stakeholders in diverse UN agencies. It indicates ways by which the interests of regions can supplement those of nations and by which the voices of non-governmental organizations and ordinary citizens can also be heard. In numerous contexts, it promotes meritocracy and gender equity. The aim is not to create an unrealistic utopia, but rather to establish a workable world, a world in which the force of law supplants the law of force, a world committed to justice and continuous, yet sustainable, development. Given the many existential threats now confronting our planet, the time frame for decisive action is short. The task before us is daunting and success is not guaranteed. But, in view of the urgency of our situation, we must and can find ways of mustering the will, imagination and other resources to do the job.



See advertisement on page 9.

The rapid growth and establishment of Addis Ababa as an economic hub has disrupted the land tenure system that was supposed to protect farmers. According to the federal constitution, rural and urban land belongs to the government and the public; a provision based on the historical land tenure system in Ethiopia.⁷ Most Ethiopian farmers were the equivalent of serfs during the imperial regime, which sparked the revolution that overthrew the emperor and its aristocrat group in 1974. The military regime subsequently dismantled the imperial land tenure system and distributed land to farmers, but the farmers could not in the end receive benefits from this change because the regime did not allow them to sell their products at market value. This issue

was one of the main reasons the farmers then supported the Ethiopian People's Revolutionary Democratic Front Forces (EPRDF) in its fight against the military regime. The subsequent expansion of urban areas and investments in the country now has become a main factor in the displacement of farmers. This displacement has become a structural cause in new conflicts between the rural population and the state, and until addressed will continue to undermine the legitimacy of the ruling party in its main constituency—rural Ethiopia.

The emergence of Addis Ababa as an economic hub also created a demographic shift in the peripheries of the city. Many middle-income

groups from a variety of regions occupied the former rural areas of Addis Ababa and the surrounding towns such as Legatafo, Alemgena, Gelan, etc. This new habitation has been perceived as a threat to the identity of the Oromo ethnic group as there is no reason for the non-Oromo people to integrate with Oromo culture and language. Rather, migrants tend to integrate with Addis Ababa, where the official language is Amahric and the city—typically for such conglomerations—is a hybrid of different cultures, albeit predominantly northern. Moreover, as stated earlier, most people who have moved into and started living in the peripheries of Addis Ababa are middle class individuals whose livelihood is significantly better than that of

⁷ The Constitution of the Federal Democratic Republic of Ethiopia, Article 40.

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ADVOCATING SOCIAL CHANGE & GLOBAL DIALOGUE

FEATURE
STORY

A COMMENTARY PREPARED BY:

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attending the 2016 UN PERMANENT FORUM ON INDIGENOUS ISSUES



The United Nations Permanent Forum on Indigenous Issues (UNPFII) has just marked its 15th year as an advisory body to the Economic and Social Council. Together with the Expert Mechanism on the Rights of Indigenous Peoples and the Special Rapporteur on the Rights of Indigenous Peoples, UNPFII provides a platform for UN agencies and Indigenous peoples to discuss issues related to economic and social development, the environment, education, health, and human rights.

Taiwan is home to more than 500,000 Indigenous peoples belonging to the Austronesian family. The Indigenous peoples of Taiwan have actively participated in the global dialogue with the global Indigenous community since the first UNPFII session in 2002. We are happy to contribute to the various UN processes and mechanisms, such as “Transforming Our World: the 2030 Agenda for Sustainable Development.”

This kind of unofficial engagement in UN processes has been enriching and empowering. It has, for example, helped to train Indigenous peoples on how to engage internationally, and connected the Indigenous peoples of Taiwan with other global Indigenous organizations. This article presents the reflections of three Indigenous graduate students from Taiwan following their participation in the 15th session of the UNPFII, “Indigenous peoples: Conflict, Peace and Resolution.”

AS A RELATIVELY YOUNG DEMOCRACY, TAIWAN HAS BEEN EXPLORING WAYS IN WHICH IT CAN COLLABORATE WITH INDIGENOUS PEOPLES TO LEARN TO ACCOMMODATE THEIR CLAIMS TO BASIC RIGHTS.

—WASIQ SILAN

> LAPIC KALAY (AMIS, EASTERN TAIWAN)

AN AMIS PERSON FROM THE FANAW COMMUNITY in the eastern mountain range in Taiwan, Lopic Kalay holds a strong connection with the environment. After finishing college, she co-funded an eco-farm that was oriented on Amis culture. The farm serves as a Taluan (gathering house) for Indigenous peoples residing in the neighboring area. Indigenous languages classes, traditional ceremonies, hands-on farming workshops, and cultural workshops are among the events hosted on the farm.

In 2008, Kalay began participating in meetings in the UN body to gain international experience in Indigenous issues. By following the forum discussions and working with the different Indigenous caucuses at the UNPFII and EMRIP, she saw the urgent need for more respect for Indigenous peoples' human rights. She learned about struggles shared by Indigenous communities around the world and became particularly interested in the issues of health disparity and inequality for indigenous peoples. The UN experience encouraged her to pursue a higher degree; Kalay is currently a doctoral candidate at the Harvard TH Chan School of Public Health. Kalay believes that the UN mechanisms help to form a global solidarity for Indigenous peoples and empower Indigenous peoples to seek to improve (or restore) their power and capacity for self-determination.

> WASIQ SILAN (TAYAL, NORTHERN TAIWAN)

WASIQ SILAN WAS BORN AND RAISED IN WULAI, an ethnically diverse village in the northern part of Taiwan. Wulai's hot springs, nature and geographical proximity to Taipei mean it attracts more tourists than other Indigenous villages in Taiwan. Silan's grandmother's first language is Tayal, but the grandmother chose not to speak the language with her children because she understood how difficult life would be if one were raised as a Tayal, given an atmosphere of discrimination. It was not until Silan's university years that she learned more about her Indigenous identity and culture.

After beginning a Master's program at the University of Helsinki in Finland, Silan started to participate in the Permanent Forum. She was able to afford studying abroad thanks to a graduate fellowship from the Ministry of Education, where she was awarded one of the ten scholarships that are reserved for the students with Indigenous backgrounds. Silan is interested in the economic and health inequality between the Indigenous peoples and the non-Indigenous people in Taiwan, and wrote her Master's dissertation on the framing analysis of Taiwan Indigenous Peoples' 'disadvantaged health'.

Professionally trained in the discipline of political science, Silan recognizes that her participation in the forum is important as it may positively influence Indigenous rights development in Taiwan. Broader global political circumstances have meant that Indigenous peoples cannot engage with the government of Taiwan directly by following the established international processes; nor can they use the UN Special Rapporteur and Expert Mechanism on the Rights of Indigenous Peoples (EMPRIP). Nonetheless, Silan deems that the Indigenous peoples have managed to utilize their engagement with the UNPFII as a leverage with the government of Taiwan. As a relatively young

democracy, Taiwan has been exploring ways in which it can collaborate with the Indigenous peoples to learn to accommodate their claims to basic rights. Silan believes that their participation will enrich the diverse claims of post-Martial law citizenry in Taiwan.

> NIKAL KABALA'AN (AMIS, TAIWAN)

THANKS TO A SCHOLARSHIP from the Republic of China Ministry of Education, and funding from the School of Law at the University of Washington, Nikal is able to pursue her graduate study in the field of Intellectual Property Law and Policy, focusing on the rights of Indigenous peoples such as the right to Traditional Cultural Expressions (TCEs). The 15th session of UNPFII was Nikal's first UN participation experience, and this opportunity has given her many new insights on the rights of Indigenous peoples. The informal, but often delicate, conversations with Indigenous peoples from around the world and the statements and speeches during the sessions both indicated to Nikal that there are many common issues for Indigenous people in all countries. Examples of shared issues include concerns about environmental changes or social/economic structure changes that affect traditional territories and the traditional ways of living; the justice and injustice in the use of natural resources and the distribution of its economic and other benefits; and the recognition, subjugation, or the repression by the government or the dominant culture.

Given the range of shared experiences, the regional discussion would be one approach for identifying and addressing some of the issues Indigenous peoples face. Such topics include practical and emotional concerns; when there are issues and obstacles, there are hearts that can be broken. The emotional element is relevant in light of the seriousness of the problems, which include losing the homeland, and having no adequate shelter to remain in the area, or losing the family because of addiction problems, pollutants, or suicides. Regional collaborations could take advantage of the cultural, political, and historical similarities to identify and to establish new practical solutions to these changes and obstacles. In the Pacific/East Asia, when dealing with the problems of Indigenous peoples via such regional collaborations, the Indigenous groups in Taiwan would benefit from closer collaboration with others.

Last but not least, working with Kalay and Silan as part of the group representing the Indigenous peoples on Taiwan, has connected each of us to other Indigenous peoples with diverse backgrounds including different life experiences, and academic professions. Through the discussions on issues regarding Indigenous peoples, the participants offered thoughts and analysis from varying points of view, and integrated these ideas into something that could enact practical change. This work creates future possibilities for the Indigenous societies. The experiences of these three Indigenous youth show that participation in the UNPFII is not just about economic and social development, environment, education, health, and human rights. It stretches to include supporting the growth of new personal experience and how this can support Indigenous peoples to make sense of their own identities, build solidarity with others, and encourage them to work for a cause on the basis of their trust and friendship.



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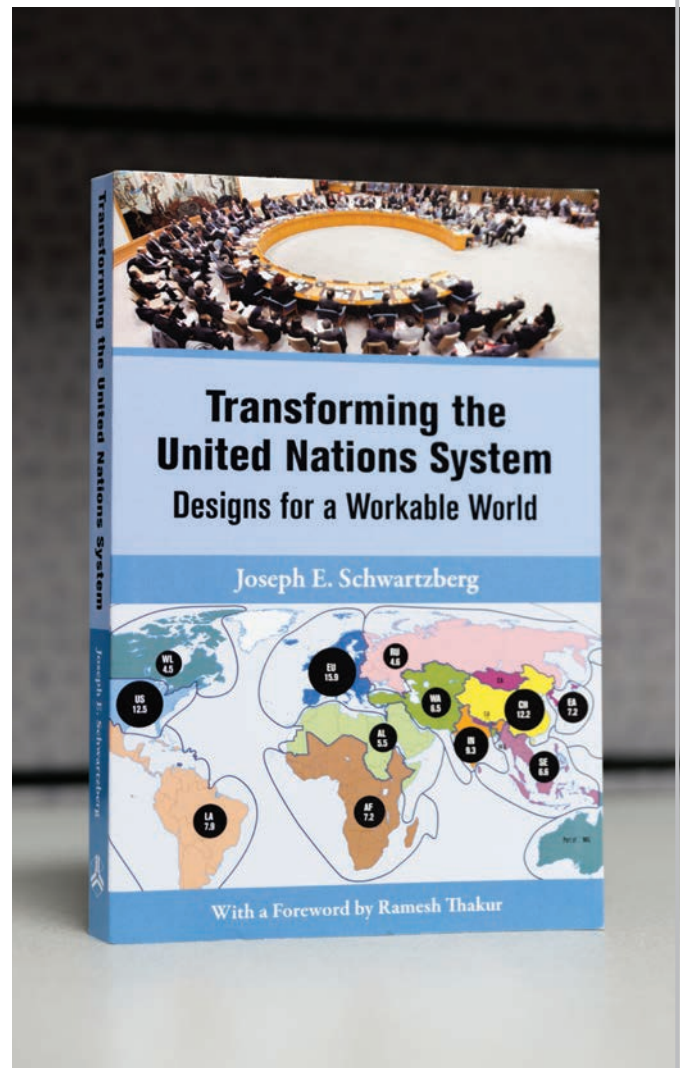
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THE HOLY SEE AND THE FIGHT AGAINST HUMAN TRAFFICKING

Continued from page 4 >

At our April Conference, Kevin Hyland, the Independent Anti-Slavery Commission of the United Kingdom, reminded us that while it may seem an enormously tall order to eliminate all forms of modern slavery by 2030, it took William Wilberforce only 20 years—at a time when slavery was as accepted as birth, marriage and death—to end the British slave trade and only 30 more to abolish the slave trade worldwide.

Now is the time to accomplish a similar moral achievement. And the Holy See is seeking to do its part.



* **His Excellency, The Most Reverend Bernardito Auza** was born in Talibon, Republic of the Philippines on 10 June 1959. He was ordained priest for the Diocese of Tagbilaran on 29 June 1985; then in 1986 he was incardinated to the newly created Diocese of Talibon. Reverend Bernardito Auza earned a doctorate in Theology and entered the diplomatic service of the Holy See in 1990. He served at the Apostolic Nunciature in Madagascar, in Bulgaria, and then in Albania. He then served in the Secretariat of State in the Vatican and from there was appointed to the Permanent Observer Mission of the Holy See to the United Nations in New York. He was appointed Apostolic Nuncio to Haiti on 8 May 2008 and was ordained Titular Archbishop of Suacia on 3 July 2008. He was appointed Permanent Observer of the Holy See to the United Nations in New York on 1 July 2014 and Permanent Observer of the Holy See to the Organization of American States on 16 July 2014.

UNEVEN URBAN DEVELOPMENT AND CONFLICTS IN ETHIOPIA

Continued from page 6 >

the farmers who were displaced from their land with little compensation. In addition, many farmers who used to live in the peripheries of the city could not integrate themselves in the rapidly changing urban livelihood. These displacements and new pressures have created perceived ethnic inequalities between the Oromos and migrants who live in the surroundings of Addis Ababa. They in turn, have mobilized many Oromos to act against the state not only in the surroundings of Addis Ababa, but also in the other parts of the regional state.

Rampant corruption—alleged, perceived, and real—especially in the city and surrounding areas, also is a major factor in the conflicts. As Oromiya is the surrounding regional state of Addis Ababa, it has become the most attractive place for FDI and domestic investment. As the statistics show, Oromiya is the next investment destination following Addis Ababa, and most of the investments are in areas near Addis Ababa such as Dukem and Burayu. As a result of the investments the population of Burayu has expanded from 10,000 to more than 150,000 in the last ten years. Hence, land has become the most lucrative asset, which has led to a network of corruption alleged to involve government authorities and brokers. This again brings us back to the displacements of farmers in the peripheries of Addis Ababa, which in turn contributed to perceived ethnic inequalities between Oromos and the new, growing urban centre.

Uneven development between Addis Ababa and the other parts of the country can be a threat to the federal system. It increases migration to the center that contributes to perceived ethnic inequalities between the rural population from across Ethiopia and the rural population surrounding Addis Ababa. These

UNEVEN DEVELOPMENT BETWEEN ADDIS ABABA AND OTHER PARTS OF THE COUNTRY CAN BE A THREAT TO THE FEDERAL SYSTEM.

issues indicate that rapid urbanization in the context of multiethnic countries can create ethnic grievances, and that such grievances left unaddressed or unresolved can serve to undermine the political stability of the country. Moreover, the fast growth of urban centers, and increasing levels of investment flows into the urban areas, needs to be closely monitored to check whether the dividends—social, economic and otherwise—of this rapid development have been shared properly by the rural population. Inequality in benefits not only excludes the rural population from the development, but can also weaken the transformation of the economy from agrarian to industrial-based. Finally, addressing the issue of corruption in Ethiopia should not be considered only in relation to the level it has reached in comparison to other countries. The main point here is the extent to which it hinders the legitimate and reasonable efforts of the different sections of the population to improve their livelihood, and its relationship to other factors that contribute to increase ethnic grievances and instigate conflicts in the multi-ethnic context and federal setting of the country.



* **Dr. Mesfin Gebremichael** is an academic and an active researcher in governance, peace and development studies of the Horn of Africa. He has extensively engaged in research related to the landscape of governance of Ethiopia, business enterprises and politics in Ethiopia, federalism and conflict management in Ethiopia and counter financing of terrorism in the Horn of Africa. Mesfin has over 12 years executive level experience at the federal government of Ethiopia. Currently an Assistant Professor at the Institute for Peace and Security Studies, Addis Ababa University, he teaches graduate courses including Identity, culture and conflict; and Practices of conflict management and conflict transformation. (Content: www.africaportal.org/expert/mesfin-gebremichael)

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