



# Indigeneity and Global Peace: A Critical Analysis

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## Abstract

In this research paper the focus of study is on the Indigeneity in relation with global peace. It is multifaceted and of paramount importance in the global village. These communities possess unique perspective, knowledge and experience that contribute to the global peace. It is essential to engage in meaningful exchange of dialogue and collaboration to ensure their voice is heard and their contributions recognized. The issue of displacement, encroachment upon natural resources by invaders. The colonial history of occupying the 'empty lands' *terra nullis* the extraction of natural resources for greed. While the indigenous people lives in harmony with the environment. Thus it is important to link global peace and well being of indigenous communities. Valuing the indigenous knowledge can enrich our collective efforts to build a harmonious global society.

Keywords: traditional knowledge, cultural identity, land rights, human rights, assimilation

## Indigenous people

Indigenous people around the world are frequently ignored and handled poorly by court systems, which increases their vulnerability to abuse and violence. Those who defend the human rights of indigenous people are frequently the targets of intimidation and violence supported by the state. For Indigenous people, the risk of murder and physical assault is significantly heightened. Indigenous Peoples have been accused of treason or violence for peacefully defending their cultural identity or claiming sovereignty over their home regions, which are frequently abundant in wealth and biodiversity.

Due to discrimination, 15% of the world's poorest people are indigenous. They also experience internal displacement, famine, and landlessness at higher rates than other communities worldwide. The organization Amnesty International has worked to protect Indigenous peoples' rights all around the world and urges that states enact the laws required to safeguard their lands, traditions, and means of subsistence.

Indigenous Peoples can be identified according to certain following circumstances:

The fact that they self-identify as Indigenous peoples is important.

There is a historical link between the inhabitants of a country or region at the time that immigrants of different cultures or ancestries arrived.

They are closely connected to the regions and natural resources in the area.

Their social, economic, or political systems are unique.

Their language, culture, and beliefs are unique.

The state discriminates against them and marginalizes them.

As unique peoples, they preserve and advance their ancestors' habitats and systems.

Each of these characteristics may be more or less important depending on the situation. Other names for indigenous people include First Peoples, Aboriginal Peoples, and Native Peoples. Each country has its own slang, such as Adivasis in India and Janajatis in Nepal. Because they have frequently lived on it and raised their families there for thousands of years, Indigenous Peoples have a unique affinity to the land. They look after the planet for future generations and are well aware about responsible resource management. If someone loses their land, they also lose their identity.

Indigenous peoples are granted the right to own land under international law. States are prohibited from relocating Indigenous Peoples without first receiving adequate compensation and their free, prior, and informed consent. Natural resources like timber, minerals, oil, and gas are abundant in the region home to indigenous peoples, where 80% of the world's biodiversity may be found. But it frequently occurs for both public and private parties to take, sell, lease, or just squander and desecrate these properties.

Many indigenous peoples have been evicted from their homes as a result of discriminatory laws or violent conflict. Indigenous area protectors are routinely assaulted and killed in violent crimes. Human rights violations that affect Indigenous Peoples' land rights and cultures are driving an increasing number of them to leave their ancestral homelands and move to urban areas. When indigenous peoples are cut off from the resources and traditions that are crucial to their welfare and existence, they usually endure growing marginalization, starvation, sickness, violence, and even their own extinction as a people.

Indigenous women are more prone to experience mistreatment, and teen pregnancies, STIs, and maternal mortality are more prevalent from India to Peru. Indigenous women are less likely to seek prenatal care when they are pregnant because of discrimination and harassment, which increases the likelihood that they will give birth to an entirely or fatally deformed child. For instance, native women in Panama and Russia had a six-fold greater chance of dying after giving birth compared to women from non-native communities. In Amerindian countries, teenage girls give birth twice as frequently than Guyanese people. Compared to San women in Namibia, who are ten times more probable to give birth without medical assistance, Maasai women from Kenya are twice as probable to have not had prenatal care.

Nearly 2,000 impoverished Indigenous and campesino women are alleged to have had their sex forcefully removed by Peruvian state authorities in the 1990s, a horrible violation of their human rights. The Public Prosecutors office in Lima closed their case on January 22, 2014, depriving them of justice.

Because they face the weight of the animosity and anger caused by systemic bias that affects the greater community, Indigenous women in various countries face an excessive incidence of domestic violence. Indigenous children are more likely to experience abuse. San and other Indigenous youngsters in southern Africa have trouble getting into school. The bulk of women and girls who are trafficked outside of states come from indigenous populations in south-east Asia.

Indigenous Peoples Day has supplanted Columbus Day as a national holiday in a growing number of Americas nations as well as in certain US states to honour the tenacity and traditions of Indigenous peoples throughout the Americas. Columbus Day is a global holiday observed by several nations to commemorate Christopher Columbus' arrival on October 12, 1492. The cruelty, exploitation, and suffering of Indigenous peoples across the Americas began with Columbus' voyage of the New World, which is now widely acknowledged as having heralded not only the advent of Europeans but also the beginning of these practices. Indigenous Peoples' Day also goes by the names First Peoples' Day, National Indigenous Peoples' Day, Indian Day (in Brazil), and Native American Day.

The right of indigenous peoples to determine their position in politics and pursue their own social, economic, and cultural development, which is a cornerstone of international law, is frequently infringed. Instead, both colonizers and modern society have engaged in acts of violence and injustice against Indigenous Peoples.

In order to assimilate Indigenous children into larger Canadian society, Canada took Indigenous children out of their homes and placed them in boarding schools that were supported by the federal government during the 19th and 20th centuries. In these Indian residential schools, they were barred from speaking their native tongues or expressing their cultural heritage and identities. It was believed that Aboriginal people had vanished as a distinct group because they had their own governments, traditions, and identities. More than 150,000 First Nations children suffered abuse in these institutions.

People of color are marginalized and subjected to racism because they identify as Indigenous people. Their daily lives are impacted by discrimination, which also limits their access to housing, healthcare, and education. Indigenous peoples' average life expectancy is up to 20 years lower than that of those who are not Indigenous worldwide. Indigenous peoples frequently have the greatest rates of unemployment, illiteracy, and incarceration. They have higher rates for internal migration, famine, landlessness, and poverty compared with the rest of the world.

Indigenous peoples protect 80% of the planet's biodiversity despite making up only 5% of the global population. Areas with more than 20% of the carbon deposited above the surface in the world's forests are under the control of indigenous peoples from the basin of the Amazon, Mesoamerica, the Democratic Republic of the Congo, and Indonesia. In locations where Indigenous Peoples are the majority, forests and biodiversity flourish as a result of their profound understanding of the natural world. They combat climate change and minimize vulnerability to natural calamities through their adaptive land use.

Amnesty works with Indigenous peoples to develop vital laws that will protect their lands, traditions, and way of life. Indigenous peoples have successfully petitioned governments and made their views heard on a worldwide level. For instance, Amnesty International assisted them during the creation of the UN Declaration on the Rights of Indigenous Peoples. We also stand with Indigenous peoples in their fight to reclaim their historic territories. After more than 20 years of living in appalling conditions adjacent to a major highway, an indigenous tribe in Paraguay won their legal battle to retake their ancestral territory in 2014.

In particular, the tribes' rights to self-determination and access to their land are protected under the Indian Constitution (Choudhury et. al. 2016 pp 165-173). It offers a thorough plan with instructions to safeguard the rights of indigenous tribes to their land and protect them from exploitation (Chakravarthi et. al. 2017 pp 138-156). The Indian Constitution provides the right to self-determination to Scheduled Tribes, the majority of India's indigenous population.

The Scheduled Tribes make up around 8.6% of India's population, according to the 2011 census. The forests in India provide for the everyday needs of many Scheduled Tribes. After years of strife, discrimination, and suffering, the Scheduled Tribes and Other Traditional Forest Dwellers Act of 2006 recognized the fundamental rights of tribes that live in the forest.

In India, the Scheduled Tribes have been among the most disadvantaged and neglected groups. The new law has given Scheduled Tribes in India a number of rights in order to safeguard and maintain their land rights.

Indigenous peoples have been defined as having the following characteristics:

Indigenous peoples today live in a state that is dominated by immigrants or other ethnic groups and lack political power and sovereignty. More significantly, their indigeneity is caused by their lack of political power rather than their lack of political power as is commonly believed. It will be argued that maintaining indigenous customs and beliefs contributed to the exclusion of indigenous peoples from emerging social, political, and economic structures. They were actually frequently seen as a threat to the newly established or enforced order.

They have relatively small populations and live in small-scale societies. There shouldn't be a specific population limit.

Indigenous peoples have a strong sense of identity that stems from their ties to the resources and territories of their ancestors. Therefore, it is typical to highlight the alienation of their property or the absence of control over resources as a crucial component in on-going conceptions of the communal identity. Native Americans have deep, generational ties to the land.

They have always been nomadic groups that have travelled far around their ancestral regions as part of a complex seasonal cycle tied to the yearly cycles, both historically and in some cases currently. Native Americans often move to new areas to take advantage of seasonal resources. They often maintain a sizable neighbourhood where significant social and cultural events take place.

Despite not being socially static or unchanging, indigenous peoples have a reputation for conservatism because of their tendency to be sluggish to absorb modern innovations and cultural influences.

Indigenous societies frequently had a wary attitude towards the concept of a surplus economy and did not share industrial/Western notions of individual affluence. The older classifications typically implied that these cultures lacked material affluence and emphasized the contrast between the primitive and modern, subsistence and industrial worlds. It is not helpful to continue to think of indigenous communities as being poor and unimportant. However, many indigenous people were stable, fed, and comfortable up until the 20th century often more so than many of the lower-class members of European society.

Deviations from customary ways of life, material cultures, and land usage do not, by definition, signify the rejection of ancestry or ancestor-centered beliefs, and as a result, these people do not stop being indigenous.

Indigenous peoples are historical cultures with deep historical knowledge that is frequently passed down orally and via cultural practices like ceremonies and rituals. They have a very long view of their experience, celebrating their long-standing ties to particular territories and investing a lot of communal time to remembering ancestors and significant occasions. The connection between myths and legends and traditional lands, as well as the richness and complexity of indigenous languages, both of which are crucial for preserving the indigenous viewpoint on history, emphasize the sense of connection to the past.

Decolonization and re-indigenization processes are underway in the majority of indigenous societies. They take part in demonstrations planned to protest colonial rulers, foreign influences, environmental deterioration, and similar issues. In the face of intense political and economic pressure to adhere to local, national, or worldwide standards, they are attempting to defend and maintain their cultural independence.

As their name suggests, the Adivasis were the earliest people to reside on the subcontinent, and they historically inhabited a far larger area than they do now. Their origins are unknown, but it seems that many of them were driven into the hills after the Indo-Aryan tribes arrived 3,000 years ago. Despite having several points of interaction with the Hindu caste system, indigenous peoples were not fully assimilated. Hinduism and indigenous religions share many parallels, and vice versa. Adivasis engaged in trade with settlers in the plains villages and occasionally paid homage to Hindu kings. After capturing and dominating non-Adivasis, some of them made the decision to settle there permanently and embraced the caste system.

The government did not significantly influence Adivasi society until the British came to dominate politics in India in the late eighteenth century. By introducing money, government representatives, and moneylenders into indigenous communities during British control, the practice of strangers intruding on Adivasi land was established. Middle of the 19th century, Adivasi uprisings in several parts of eastern India forced the government to recognize the Adivasis' precarious status and enact legislation to protect their territory from outsiders. Some of these rules, which are still in effect, forbade the sale of native lands to non-Adivasis and included measures for reclaiming alienated territory. However, in reality, the majority of these rules were frequently violated, and dishonest businesspeople and moneylenders discovered ways to get around them. Adivasis still deal with same difficulties today, but their antagonists are more likely to be large corporations and government

agencies rather than small company owners and bankers. In some native communities, where they had some success (in contrast to populations of Hindu and Muslim faith), Christian missions started to spread their message. Additionally, they began a political education campaign, notably in the northeast. Adivasis were mostly unaware of the events that led to independence, and it wasn't until the north-east that they developed the political consciousness to demand secession or autonomy.

With the adoption of the 1950 constitution, adivasis and so-called untouchables were given unique legal protections. Of the scheduled tribes, the majority were comprised of Native Americans. Castes, races, or tribes may be designated by the President of India as scheduled tribes for the purposes of Article 341 of the Constitution. The 1951 first amendment to the constitution granted the state the power to carry out specific measures for the welfare of persons from the scheduled castes and scheduled tribes who were from sectors of society that were socially and educationally disadvantaged. The national government set up a commission specifically for scheduled castes and scheduled tribes, and it publishes a report every year. In these publications, wrongdoings against Adivasis are described, and suggestions are offered to elevate their position.

Scheduled tribes have seats reserved in both the state and federal legislatures. With 7% of seats in each of Parliament's two chambers, the Lok Sabha and the Rajya Sabha, reserved for members of those tribes, members of scheduled tribes are proportionately represented in state assemblies to the number of scheduled tribes in the state's population. Scheduled tribal voters are never the majority in reserved seats or in the legislatures overall, with the exception of the northeastern states where they make up a numerical majority. As a result, vested interests may be able to block the passage of beneficial legislation. Additionally, the system inhibits the creation of alternative parties for scheduled tribes and only permits the organization and representation of scheduled tribes by the larger parties, primarily the Congress Party. Governments frequently use ministers from scheduled tribes and sporadically even cabinet ministers to handle their business. To safeguard the expansion of the 73rd and 74th constitutional clauses, which allow the Scheduled Areas sovereignty, native MPs founded the Bhuria Committee delivered in the first month of 1995, the report. There have been varying responses to the Bhuria Committee Report. Though many people agree that the Committee's process should be supported, it has come under fire because its suggestions don't include many indigenous communities and don't take gender sensitivity into account. The creation of distinct scheduled tribe political parties hasn't been attempted very often, with the exception of those in the northern regions. The Adivasi regionalist movement, often known as the Jharkhand movement, has had an effect on eastern and southern Bihar since the nation's independence. This is probably the most notable instance of it. The Santhal peoples of eastern Bihar and western Bengal may be regarded as the movement's progenitors because they led one of the first an indigenous uprising against land alienation while living under British rule. The richest mineral reserves and mining in India are located in parts of this region, and the ensuing industrialization and deforestation have exacerbated Adivasi problems.

## Indigenous people and Ecological Space

As a result, indigenous peoples are now portrayed as political-ecological agents rather than as barbaric colonial subjects. The indigenous movements have obtained political power inside national and international political and environmental arenas is one of the most crucial points made by academics who research those movements political activity. They contend that the success of the indigenous movements political initiatives can be attributed to their identity and internationalization in global political spheres. The indigenous peoples are disputing notions of democracy as a result of the new neoliberal policies and contend that identity formation and cultural politics enable indigenous peoples to put forth novel political ideas. It recognizes the resistance tactics used by indigenous peoples as a contributing factor to this process. However, the recognition that indigenous peoples' movements have been using recently opened political arenas during the third wave of democratization in Latin America to build coalitions that have exposed them to long-established national and international political arenas is what unites these various analyses. These methods demonstrate how indigenous peoples have altered the constitutions of nation-states, placed their leaders in well-established political institutions, and more.

The political acts and identity-building processes of indigenous people have been linked to ecology, environmentalism, and conservation since the end of the 1970s, which coincides with the process of the internationalization of environmental law. In this, I contend that the advent of the environmental crisis and environmental awareness has given rise to a new political setting for linked social groups as well as indigenous peoples. The World Bank-managed Global Environmental Facility (GEF) and other new supranational environmental institutions have started to regulate the environment in a way that constructs biodiversity as a currency, creating a new context that has given rise to a global environmental discourse based on expert scientific knowledge. As the metaphor implies, the capitalist system's economic system has given rise to a global environmental discourse.

Indigenous people's movements appear to be a form of empowerment in this situation, giving them the freedom to build relationships with international organizations on an equal footing as social agents who are independent, self-represented, and in charge of their territories and resources. Without government intervention, private institutions now negotiate the use of indigenous peoples' natural resources directly with them. For instance, a petroleum corporation has forged direct ties with the Huaorani people of Ecuador, and a pharmaceutical corporation has done the same with the Awa people. Meanwhile, international regulations created by organizations like the World Intellectual Property Organization (WIPO) are setting guidelines for managing the property rights of indigenous people. As a result, the WIPO scenarios have replaced the CBD's policies on indigenous people's knowledge. According to earlier studies of the political acts of indigenous movements, this new natural context has given rise to new political events and relations.

I argue that the political actions of indigenous peoples and the development of ecological identities occur at the same time as the internationalization of environmental law, which has created indigenous peoples as subjects capable of exercising full rights over their lands and resources in order to participate in the environmental market. However, these circumstances and policies are still being developed, and indigenous peoples have the ability to manipulate them in order to make changes and gain influence within environmental discourses by advancing novel ways that knowledge, nature, and the management of natural resources interact, posing top-down challenges to globalization through the development of counter-globalizations or counter-governmentalities.

Understanding indigenous peoples' actions in this setting necessitates looking at how they have historically constructed their ecological identities as well as how they now interact with local, national, and international environmental movements as well as international environmental law. It also calls for an understanding of the manner in which indigenous peoples' movements are affected by neoliberal policies and international environmental legislation, including how, why, and to what extent. The development of indigenous peoples' environmental identities, in my opinion, was influenced by local, national, and transnational dynamics between them and environmental movements and discourses in connection to international environmental policy. I also believed that these processes had political repercussions on indigenous peoples that were connected to their autonomy, territories, resources, knowledge, identities, and representations.

For this, it is crucial to comprehend how the cultural and environmental politics of indigenous peoples, as well as their initiatives, have entered the national and international political spheres, where they have effectively established a transparent dialog with both governmental and non-governmental groups. As a result of the interaction between cultural dynamics, organizational processes, and cultural and environmental politics, spaces have been created for the discussion and articulation of indigenous people's concerns. Indigenous peoples have established themselves as ecological natives at the same time, which has positioned them within a global eco-politics.

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