Dear Delegates,

Welcome to the SRMUN Charlotte 2015 Conference and the United Nations Human Rights Council (UNHRC). My name is Isabelle Lara and I have the wonderful pleasure of serving as the Director of UNHRC. This is my second time on SRMUN Staff, having first served as Assistant Director (AD) in the General Assembly (GA) Third Committee in Atlanta 2014. Currently, I am a junior at the University of North Florida where I am pursuing both a Bachelors of Arts in International Relations and Political Science. Taking the role of AD for this committee will be Desiree Kennedy, who is serving her first time on staff. Desiree is currently a student at the George Washington University where she is pursuing a Masters in Political Management and is a recent graduate from Nova Southeastern University where she holds a Bachelors of Arts in Political Science and a Bachelors of Science in Legal Studies. Lastly, both Desiree and I have prior Model United Nations (Model UN) experience as we have both served as delegates before at SRMUN, as well as other regional and national Model UN conferences. Model UN offers a unique experience, giving delegates the opportunity to challenge themselves, all while engaging fellow delegates in an open dialogue. Desiree and I hope to learn as much from you and your work, speeches, and discussion as you will learn during your preparations for committee and in our discussions at the conference. Please take full advantage of this incredible opportunity and make the most of your experience in Charlotte.

The UNHRC was founded by the United Nations GA on 15 March 2006 and is the primary body within the United Nations tasked with the protection and promotion rights for all humanity. For human rights to be protected we must work to promote a dialogue which results in the exchange of mutual understanding. The UNHRC plays a critical role in establishing a stable and safe foundation upon which lasting peace can be built. We have chosen the following topics to discuss at this year's conference to fulfill a duty, that is, upholding and preserving human rights:

    I.   Improving Self-Determination amidst Religious and Inter-Sectarian Tensions
    II.   Deterring Human Rights Violations in Post-Conflict Zones

Each delegation is required to submit a two-page (single spaced) position paper that covers both topics. Position papers are critical in providing insight into the history, policies and positions of each Member State along with setting the foundation for the direction your Member State will take in approaching the topics. This background guide will provide a strong foundation for your research, yet should not be utilized as a complete means for these selected topics. Delegates are expected to go beyond the guide when researching the topics in preparation for their position paper.

Position papers are an excellent way to present the history and foreign policy of your Member State, but perhaps more importantly, they should be used as an opportunity to discuss unique, effective solutions to the problems at hand. A strong and clear position paper is the foundation and manifestation of your conference preparation and should showcase your research and understanding of the topics. More detailed information about how to write position papers can be found at the SRMUN website (www.srmun.org). All position papers MUST be submitted no later than **20 March 2015 by 11:59pm EST** via the SRMUN website. Delegations are reminded that the UNHRC is a report writing committee at SRMUN Charlotte 2015. I appreciate the opportunity to serve as the director for the UNHRC. Maricruz, Desiree and myself look forward to working with and learning from each and every one of you, and wish you the best of luck. Please feel free to contact Maricruz, Desiree, or myself if you have any questions.

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History of the Human Rights Council

The United Nations (UN) General Assembly (GA) established the Human Rights Council (HRC) on 15 March 2006, through Resolution *A/RES/60/251*, to address the ever-increasing number of human rights violations across the world.[1] Its predecessor, the Commission on Human Rights (CHR), was established in 1946 by the Economic and Social Council (ECOSOC), but had failed to effectively implement its mandate to examine, monitor, and publicly report on human rights situations.[2] Since then, the HRC has made great strides in improving and protecting human rights worldwide. The HRC's accomplishments stem from an international overhaul, culminating in a committee that strives to fulfill the following ten key points that make up its mandate: assuming the roles and responsibilities of the CHR, promoting human rights education and learning, serving as a forum for dialogue on human rights issues, providing recommendations to the GA for further human rights actions, promoting human rights obligations, implementing universal periodic reviews, contributing towards the prevention of human rights violations, working closely in cooperation with organizations world-wide, making recommendations for the promotion and protection of human rights, and submitting an annual report to the GA.[3] Most recently, the HRC has begun two projects: an investigation into the rights of persons with disabilities and the enhancement of capacity building and technical cooperation with Côte d'Ivoire in the field of human rights.[4]

The HRC functions as a subsidiary body of the GA, and is responsible for submitting an annual report to the GA detailing the current status of human rights in the 193 Member States to the UN.[5] The HRC is made up of 47 Member States, as elected by the GA, for three-year terms.[6] Representation is divided regionally: 13 for Africa and Asia, eight for Latin America and the Caribbean, seven for Western Europe, and six for Eastern Europe.[7] When electing members to the council, the GA considers the contributions of States to the overall promotion and improvement of human rights, as well as their commitment towards internal improvement.[8] The council members then elect a President and four other Vice-Presidents to serve as the HRC's Bureau of the Council, each representing the region of their respective Member State.[9] The current president, Baudelaire Ndong Ella, serves as the Permanent Representative of Gabon to the UN.[10] The Bureau of the Council oversees the HRC and works to ensure that the HRC's mandate is being fulfilled by also presenting annual reports to the GA, and exhibiting that their working bodies remain efficient.[11]

The HRC's first session took place in June 2006, culminating in an initial package of provisions and mechanisms for committee governance known as the Institution-Building Package.[12] The Institution-Building Package created a Universal Periodic Review (UPR), an Advisory Committee, a Complaint Procedures mechanism, and retained the UN Special Procedures committee from the previous CHR.[13] The UPR is the established working relationship between the HRC and every Member State of the UN, allowing for an assessment, and then dialogue for

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[1] "About the Human Rights Council," United Nations Human Rights Office of the High Commissioner for Human Rights, http://www.ohchr.org/EN/HRBodies/HRC/Pages/AboutCouncil.aspx (accessed August 31, 2014).

[2] "Commission on Human Rights," United Nations Office of the High Commissioner for Human Rights, http://www2.ohchr.org/english/bodies/chr/ (accessed August 31, 2014).

[3] Ibid.

[4] "Special Procedures of the Human Rights Council," United Nations Human Rights Office of the High Commissioner for Human Rights, http://www.ohchr.org/EN/HRBodies/SP/Pages/Welcomepage.aspx (accessed August 31, 2014).

[5] A/RES/60/251. *Human Rights Council*. Human Rights Council, United Nations Documents, http://www2.ohchr.org/english/bodies/hrcouncil/docs/a.res.60.251_en.pdf (accessed August 31, 2014).

[6] "Membership of the Human Rights Council," United Nations Human Rights Office of the High Commissioner for Human Rights, http://www.ohchr.org/EN/HRBodies/HRC/Pages/AboutCouncil.aspx (accessed September 20, 2014).

[7] Ibid.

[8] Ibid.

[9] "Officers of the Human Rights Council's Eight Cycle," United Nations Human Rights Office of the High Commissioner for Human Rights, http://www.ohchr.org/EN/HRBodies/HRC/Pages/Bureau.aspx (accessed September 20, 2014).

[10] "Membership of the Human Rights Council," United Nations Human Rights Office of the High Commissioner for Human Rights, http://www.ohchr.org/EN/HRBodies/HRC/Pages/AboutCouncil.aspx (accessed September 20, 2014).

[11] Ibid.

[12] A/HRC/RES/5/1. *Institution-Building of the United Nations Human Rights Council*. Human Rights Council, June 2007. (accessed September 20, 2014).

[13] Ibid.

recommended improvements for each respective State's quality of human rights.[14] The Advisory Committee was created to provide research and offer advice on human rights issues through a think tank of 18 elected experts from around the world.[15] Their work offers the HRC insight on how best to plan, assess, and improve how their resources can be implemented for current and future human rights oriented projects and issues.[16] The Complaint Procedure is a recent improvement in how gross human rights violations worldwide are brought to the attention of the HRC.[17] Since 2006, the Complaint Procedure has allowed individuals, groups, and Non-Governmental Organizations (NGOs) to submit documentation and evidence; thus far, there have been 16 instances of human rights violations referred by this procedure.[18] The HRC's Special Procedures body acts as the Council's independent investigative unit that reports to the HRC on either thematic or Member State specific issues, and may also recommend individual investigations of human rights abuses and violations.[19] Over seven different human rights related themes have been discussed since 2006 thanks to Special Procedures: contemporary forms of slavery, water and sanitation, cultural rights, freed of peaceful assembly, discrimination against women, international order, promotion of truth, business enterprises, enjoyment of a sustainable environment, human rights by older persons, and now persons with disabilities.[20]

Financing the work of the HRC is accomplished through a mixture of funds acquired by the GA and voluntary contributions. The GA allocates three percent of the UN regular budget towards the promotion of human rights, with USD 173.5 million to be used during 2014-2015, which accounts for approximately 40 percent of the overall HRC budget. [21] The remaining 60 percent of the HRC's budget is received via voluntary contributions, as regulated by a stipulation in GA/RES/60/251, which states that both its own council members as well as other Member States in the UN obtain a percent of its funds from monetary donations.[22]

The following UNHRC Member States are offered at SRMUN Charlotte 2015:

ALGERIA, ARGENTINA, AUSTRIA, BENIN, BOTSWANA, BRAZIL, BURKINA FASO, CHILE, CHINA, CONGO, COSTA RICA, COTE D'IVOIRE, CUBA, CZECH REPUBLIC, ESTONIA, ETHIOPIA, FRANCE, GABON, GERMANY, INDA, INDONESIA, IRELAND, ITALY, JAPAN, KAZAKHSTAN, KENYA, KUWAIT, MALDIVES, MEXICO, MONTENEGRO, MOROCCO, NAMIBIA, PAKISTAN, PERU, PHILLIPINES, REPUBLIC OF KOREA, ROMANIA, RUSSIAN FEDERATION, SAUDI ARABIA, SIERRA LEONE, SOUTH AFRICA, THE FORMER YUGOSLAV REPUBLIC OF MACEDONIA, UNITED ARAB EMIRATES, UNITED KINGDOM, UNITED STATES, VENEZUELA, and VIET NAM.[23]

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[14] "Universal Periodic Review," United Nations Human Rights Office of the High Commissioner for Human Rights, http://www.ohchr.org/EN/HRBodies/UPR/Pages/UPRmain.aspx (accessed August 31, 2014).

[15] "Human Rights Council Advisory Committee," United Nations Human Rights Office of the High Commissioner for Human Rights, http://www.ohchr.org/EN/HRBodies/HRC/AdvisoryCommittee/Pages/HRCACIndex.aspx (accessed August 31, 2014).

[16] Ibid.

[17] "Human Rights Council Complaint Procedure," United Nations Human Rights Office of the High Commissioner for Human Rights, http://www.ohchr.org/EN/HRBodies/HRC/ComplaintProcedure/Pages/HRCComplaintProcedureIndex.aspx (accessed August 31, 2014).

[18] Ibid.

[19] "Special Procedures of the Human Rights Council," United Nations Human Rights Office of the High Commissioner for Human Rights, http://www.ohchr.org/EN/HRBodies/SP/Pages/Welcomepage.aspx (accessed August 31, 2014).

[20] Ibid.

[21] "OHCHR's Funding and Budget," United Nations Human Rights Office of the High Commissioner for Human Rights, http://www.ohchr.org/EN/AboutUs/Pages/FundingBudget.aspx (accessed September 20, 2014).

[22] A/RES/60/251. *Human Rights Council*. Human Rights Council, United Nations Documents, http://www2.ohchr.org/english/bodies/hrcouncil/docs/a.res.60.251_en.pdf (accessed August 31, 2014).

[23] SRMUN Charlotte- Nations, SRMUN Charlotte 2015, "Preserving Fundamental Human Rights: Our Responsibility to Protect, April 9-11, 2015, http://www.srmun.org/charlotte/nations.php (accessed October 1, 2014).

I: Improving Self-Determination Amidst Religious and Inter-Sectarian Tensions

"The United Nations has a firm and principled position that human rights and human dignity should be firmly upheld and protected every year, and all the pending issues between the countries and among the countries should be resolved through peaceful means, through dialog, respecting the genuine aspirations of the people concerned."
-United Nations Secretary-General, Ban Ki-moon [24]

Introduction

The strain individuals experience while balancing their national identity with their religious beliefs can be difficult and when citizens of Member States are faced with conflict surrounding these issues, conflict may result as religious and inter-sectarian tensions reach a breaking point. The United Nations Human Rights Council (UNHRC) is the recognized authority regarding human rights, under the auspices of its mandate, as outlined in General Assembly (GA) Resolution A/RES/60/251 adopted on 15 March 2006, "that the promotion and protection of human rights should be based on the principles of cooperation…[and] of Member States to comply with their human rights obligations for the benefit of all human beings."[25] In 1993, the international community recognized that self-determination amidst religious and inter-sectarian tensions was of real concern, and held the World Conference on Human Rights in order to address the issue in a more holistic approach. Adopted by consensus on 25 June 1993 by representatives of 171 Member States, the *Vienna Declaration and Programme of Action* of the World Conference on Human Rights was successfully presented to the international community as a common plan for the strengthening of human rights work around the world.[26] Their work provided an all-encompassing perspective of human rights as they relate to the impositions placed on one's ability to freely practice their religion or belief.[27]

Outlined in resolution A/HRC/19/36, *the Promotion and protection of all human rights, civil, political, economic, social and cultural rights, including the right to development*, is the explanation of self-determination and democracy as "based on the freely expressed will of the people to determine their own political, economic, social and cultural systems."[28] Through the concept of "Rule of Law", each Member State "has the responsibility for the promotion of all human rights, including the right to development…and that good governance, including through transparency and accountability, is indispensable for building peaceful, prosperous and democratic societies."[29] Article 1 of A/HRC/19/36 states that "self-determination may be determined by an individual's participation in public affairs, and the voting process during free and fair elections."[30] Along with the right to self-determination and inter-sectarian issues, defining religion also remains a work in progress, from determining what constitutes a religion to recognizing varying interfaith beliefs. The *Convention Relating to the Status of Refugees*, adopted in 1951, does not define religion with a singular focus but instead through a broad and accepted understanding.[31] Religion, as recognized by the 1951 Convention, "can be taken to encompass freedom of thought, conscience or belief by reference to international human rights standards" and the term "belief" is interpreted in the 1951 Convention to include theistic, non-theistic and atheistic beliefs.[32] [33]

Additionally, clarification of the term sect is necessary due to the many misconceptions and confusion surrounding its meaning. In 1998, the Report of the Special Rapporteur on freedom of religion or belief, Asma Jahangir, wrote in A/HRC/4/21, clause 44 that "although the idea of a sect was originally a neutral one and meant a community of individuals constituting a minority within a religion and having split from it, it now often has a pejorative

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[24] "Statement of UN Secretary General Ban Ki-Moon on Self-determination Processes in Europe." News Catalonia, 2 Apr. 2013.

[25] A/RES/60/251. *Human Rights Council*. United Nations General Assembly. March 15, 2006.

[26] World Conference on Human Rights (World Conference on Human Rights)
http://www.ohchr.org/EN/ABOUTUS/Pages/ViennaWC.aspx (accessed September 5, 2014).

[27] A/CONF.157/24. *Vienna Declaration and Programme of Action*. The World Conference on Human Rights. Office of the High Commissioner on Human Rights. June 25, 1993.

[28] A/HRC/RES/19/36. *Human Rights, Democracy and the Rule of Law*. The United Nations General Assembly. April 19, 2012.

[29] Ibid, p. 2.

[30] Ibid, Article 1.

[31] *Convention relating to the Status of Refugees and its 1967 Protocol.* The United Nations High Commissioner of Refugees July 28, 1951.

[32] Ibid

[33] Paragraph 65. A/62/280. *Elimination of all Forms of Religious Intolerance*, the United Nations. August 20, 2007.

connotation so that it is frequently regarded synonymous with danger."[34] As a result, it is more important now than ever that there be a push for the promotion of mutual understanding of the differences between the terms religion and sect. In 2008, A/RES/62/90, the *Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace*, "declared [that] 2010 [be] the International Year for the Rapprochement of Cultures," the objective being the promotion of debate, dialogue and understanding.[35] This event especially highlighted progress towards achieving this understanding. Since then, the UN has adopted a number of declarations, covenants, and other human rights instruments that the UNHRC draws on to advocate for human rights worldwide, including but not limited to: *The Universal Declaration of Human Rights (UDHR)*, and the *International Covenant on Civil and Political Rights (ICCPR)*. This topic will address the concern of improving the right to self-determination by addressing issues such as the lack of comprehensive definitions for the terms religion and sect.

History of Decolonization

From 1950 to 1960, approximately 140 Member States received "instant" sovereignty during what would become recognized as a worldwide decolonization movement. In the process of state building, these States were or were not guaranteed the right to self-determination, ethnic identity, and/or group rights.[36] The UN Charter is where the first mention of a comprehensive definition of self-determination can be found, as stated in Chapter 1, "…respect for the principle of equal rights and self-determination of peoples."[37] Article Two of the Charter expanded the definition of self-determination for all humankind, "by virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development" and further stated in Article Two that "…no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs…"[38] [39]

Additionally, between 1960 and 1961, the General Assembly published a declaration followed by two resolutions pertaining to decolonization and self-determination.[40] The declaration on the *Granting of Independence to Colonial Countries and Peoples, General Assembly Resolution 1514 (XV)* was adopted on 14 December 1960 and states that "All peoples have the right to self-determination; by virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development."[41] The declaration sought not only to expand on the UN's understanding of self-determination, but also addressed the decolonization movement as well, "…convinced that the continued existence of colonialism prevents the development of international economic co-operation, impedes the social, cultural and economic development of dependent peoples and militates against the United Nations ideal of universal peace".[42] The UN moved quickly to implement "conditions of stability and well-being…based on respect for the principles of equal rights and self-determination of all peoples, and of universal respect for, and observance of human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion."[43]

The declaration was supplemented by the resolution *Defining the three options for self-determination, General Assembly Resolution 1541 (XV)* on 15 December 1960 and lists three options as to how colonialized peoples and their territories might go about practicing self-determination and achieving statehood and self-governance.[44] This

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[34] Ibid, Paragraph 116.

[35] Article 8. A/RES/62/90. *Promotion of Interreligious and Intercultural Dialogue, Understanding and Cooperation for Peace.* United Nations General Assembly. January 25, 2008.

[36] "People in Peril: Humanitarian Action, and Preventing Deadly Conflict," John Stremlau, Carnegie Commission on Preventing Deadly Conflict, May 1998, p. 10. http://carnegie.org/fileadmin/Media/Publications/PDF/People%20in%20Peril.pdf (accessed October, 2014).

[37] Article 1. *Charter of the United Nations*. The United Nations. June 26, 1945.

[38] *Universal Declaration of Human Rights*. United Nations General Assembly. December 10, 1948.

[39] A/RES/1514(XV). *Declaration on the Granting of Independence to Colonial Countries and Peoples*. The General Assembly. December 14, 1960.

[40] The United Nations and Decolonization (UN News Center) http://www.un.org/en/decolonization/ga_resolutions.shtml

[41] Ibid

[42] Ibid.

[43] Ibid.

[44] A/RES/1541(XV). *Principles Which Should Guide Members in Determining Whether or Not an Obligation Exists to Transmit the Information Called for Under Article 73e of the Charter.* The United Nations General Assembly. December 15, 1960.

was followed by the resolution *Establishing the Special Committee on Decolonization, General Assembly Resolution 1654 (XVI)* adopted on 27 November 1961. These provided for immediate steps to be taken in both Trust and Non-Self-Governing Territories, as well as all other territories which have not yet attained independence, to transfer all powers to the peoples of those territories, without any conditions or reservations, in accordance with their freely expressed will and desire, without any distinction as to race, creed or color, in order to enable them to enjoy complete independence and freedom.[45]

Since then, the UN has worked to coordinate the international community's efforts to eliminate colonialism through three declarations known as "International Decade for Eradication of Colonialism." The first resolution, A/RES/43/47, was adopted in 1988 and declared 1990-2000 to be the first "*International Decade for Eradication of Colonialism.*"[46] The UN invited all Member States to help achieve the five goals set forth by Chapter Six, Article 73 of the Charter.[47] These goals address the relationship of responsibility and trust between Member States and their governed territories, that they: respect the culture of peoples and their political, economic and social advancements, develop political aspirations of the people to self-govern, maintain and further international peace and security, promote practical mechanisms for the implementation of eventual achievement of independence through socio, economic and scientific means, and that all constitutional and security developments be taken into consideration.[48]

In March 2001, the GA adopted A/RES/55/146, declaring that the second "*International Decade for Eradication of Colonialism,*" be through 2001-2010. Their goals during this time frame were to develop case-by-case constructive programmes of work, to facilitate implementation and achievement of independence of governed territories at the time.[49] The third and current declaration for *International Decade for Eradication of Colonialism* was enacted by the GA's adoption of A/RES/65/119 in January 2011 and is set through 2011-2020. This latest declaration calls upon Member States to further intensify their efforts in eliminating colonialism.[50] However, it provides little in newly innovated ideas and recommendations for the achievement of this goal. This may be the result of the immense amount of progress, as over 80 former colonies have become recognized independent States, and 11 Trust Territories have achieved Self-determination through independence, or free association with an independent State.[51] Despite these achievements, there is still, unfortunately, much more work to be done.

Guaranteeing Self-Determination

In order for the UN to support the promotion and protection of the concept of self-determination for global citizens, groundwork was first required so as to prevent newly formed Member States from failing. As stated above, articles Four and Six of the *Declaration on the Granting of Independence to Colonial Countries and Peoples* (A/RES/1514(XV)) set the necessary legal binding precedence needed for these newly formed States and their citizens. Article four states that violent actions and "repressive measures of all kinds directed against [formerly] dependent peoples shall cease[,]…the integrity of their national territory shall be respected."[52] Article Six maintains that members of the international community should refrain from, "any attempt aimed at the partial or total disruption of the national unity and the territorial integrity of a country."[53]

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[45] Ibid.

[46] "History", *The United Nations and Decolonization,* The Special Committee on Decolonization, The United Nations, http://www.un.org/en/decolonization/history.shtml (accessed December 09, 2014).

[47] A/RES/43/47. *The International Decade for Eradication of Colonialism.* The United Nations General Assembly. November 25, 1988.

[48] Article 73. *Charter of the United Nations*. United Nations. June 26, 1945.

[49] A/RES/55/146. *The International Decade for Eradication of Colonialism.* The United Nations General Assembly. December 19, 1991.

[50] A/RES/65/119. *Third International Decade for Eradication of Colonialism.* The United Nations General Assembly. January 20, 2011.

[51] "History", *The United Nations and Decolonization,* The Special Committee on Decolonization, The United Nations, http://www.un.org/en/decolonization/history.shtml (accessed December 09, 2014).

[52] Article 4. A/RES/1514(XV). *Declaration on the Granting of Independence to Colonial Countries and Peoples*. The General Assembly. December 14, 1960.

[53] Ibid, Article 6.

However, it was quickly realized in 1961 that a working body was required to help examine, facilitate, and carry out these provisions.[54] This resulted in the formation of the Special Committee on the Declaration with a mandate to "prevent further delays in granting recognition of new States [as well as]…addressing inadequacies of political, economic, and social pursuits and development."[55] The development of new mechanisms that would protect the rights of citizens, in pursuing the right to self-determination could now be addressed, and can be found in key examples such the *International Covenant on Civil and Political Rights* (ICCPR) and A/HRC/19/36, *Human Rights, Democracy and the Rule of Law*. These two documents work in tandem with each other, with the ICCPR offering a more practical and holistic view of self-determination and serves as a mechanism for Member States to hold "peer reviews" of each other.[56]

As an International Covenant, the ICCPR was entered into force in March 1976 in order for individuals to "freely determine their political status and freely pursue their economic, social and cultural development."[57] Freedom of association with others, the right to be involved in matters concerning public affairs, and not denying the rights of minorities, ethnic, religious or otherwise, are all aspects of the right to self-determination that are elaborated in the ICCPR.[58] If it is believed that a Member State is failing in its responsibility to uphold its citizens right to self-determination, Articles 40-42 of the ICCPR serves as a guideline to help remedy any shortcomings.[59] Article 40 declares that all Member States should submit annual reports to the UNHRC on their progresses and shortcomings in upholding the concept of self-determination.[60] Article 41 states that, if any shortcomings arise, then the Member State in question has six months to address them, and may call on the help of the UNHRC to do so.[61] At the culmination of the six months, if the UNHRC does not see progress from the Member State towards achieving the protection and promotion of the right to self-determination, then a special committee is to be created to provide supervision over the course of a year.[62] Through these peer-reviews, Member States are held accountable unto themselves and each other, so that progress is always being made or attempted, to protect this right.[63]

Religious and Inter-Sectarian Tensions

Today, there exists a real issue with regards to Member States and their ability to accommodate the "triple appeal" of statehood: self-determination, ethnicity, and group rights. Working against achieving this "triple appeal" are Member State and Non-State actors who have promoted restrictions and limitations upon a person(s) right to exercise their religion or belief. Additionally, individuals who affiliate with certain religious and cultural communities can be negatively affected in many ways, such infringements on their political, social, and economic rights. Further promoting the study on how Member States can enhance and promote religious tolerance, is the *Special Rapporteur on Freedom of Religion or Belief*. Starting in 1999, the UNHRC employs Special Rapporteurs to study how human rights are promoted and protected in all Member States of the UN.[64]

The *Special Rapporteur on Freedom of Religion or Belief* is an independent expert appointed by the UNHRC. The mandate holder has been invited to identify existing and emerging obstacles to the enjoyment of the right to freedom of religion or belief and present recommendations on ways and means to overcome such obstacles. [65] In 2006, the Special Rapporteur on Freedom of Religion or Belief began implementing the publication of an online digest, which is a framework for improving communications and information sharing on various topics of religions and beliefs. The framework wouldn't come into fruition until 2011, when the Rapporteurs Digest on Freedom of Religion or

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[54] A/RES/1541(XV). *Principles Which Should Guide Members in Determining Whether or Not an Obligation Exists to Transmit the Information Called for Under Article 73e of the Charter.* The United Nations General Assembly. December 15, 1960.

[55] Ibid.

[56] Articles 40-42. *International Covenant on Civil and Political Rights.* United Nations General Assembly. March 23, 1976.

[57] Ibid, Article 1.

[58] Ibid, Articles 22, 25, & 27.

[59] Ibid

[60] Ibid, Article 40.

[61] Ibid, Article 41.

[62] Ibid, Article 42.

[63] Ibid, Article 3.

[64] Chapter 2. A/HRC/RES/5/1. *Institution Building of the United Nations Human Rights Council.* The United Nations General Assembly. June 18, 2007.

[65] Articles 18-20. RES/6/37.

Belief was officially launched.[66] The digest covers 25 years of progress on various issues, and categorizes them between five topic areas: elements of freedom of religion, discrimination on the basis of religion, situation of vulnerable groups, the intersection of religion and other rights, and cross-cutting issues.[67]

Former Special Rapporteur Asma Jahangir, submitted a collection of work in dealing with religions or beliefs, and crosscut them into various aspects of human rights protection. One resolution in particular, A/HRC/2/3, aimed to bring to the attention of the global community to the negative trend of associating cultural and/or religious groups with terrorism, and what State and Non-State actors could do to prevent that from happening. The Special Rapporteur mentioned that when the populace majority does not appropriately represent particular religious groups, these groups risk becoming referred to as "phobias" or stigmas, evolving from misconceptions and a lack of dialogue.[68] The three "phobias" mentioned in this report were: Islamaphobia, anti-Semitism, and Christianophobia, and are represented as the targeted minority.[69]

This affiliation, advocated by extreme one-sided political parties capitalizing on the overtones of demonization, creates an unnecessary stigma, inhibiting people from their right to "exercise freedom of religion."[70] State and Non-State actors on the domestic and regional level need to "strike a delicate balance between competing…and allow for a margin of appreciation."[71] The Special Rapporteur, and by extension the UNHRC, hold the belief that by allowing for "a margin of appreciation," we push through a focus of interdependency and coexistence between advocates of any religious or cultural party through dialogue.[72]

Religious beliefs have deep ties in historical and cultural roots, which also has major influence in ones sense of nationality participation and security. Two reports, A/HRC/4/21 and A/62/280, provide examples of the concept of "unlawful conversion" in the Maldives, and the progress that's been made in rectifying this issue in Tajikistan. The concept of "unlawful conversion" is used in this sense when, "a religious community is empowered to decide about or veto the registration of another religious or belief group."[73] There are instances when individuals had to change their beliefs in order to participate in public affairs. As is the case with the Special Rapporteurs visit to the Maldives in August 2009, where national unity was inextricably linked with religious unity. Only followers of Islam are allowed to hold public office, practice religion in public, and exercise the right to vote.[74]

With the Special Rapporteurs visit to Tajikistan in March 2007, as reported in A/62/280, we see an example of government promoting legislation that works to improve the exercise of religious freedoms. In 2006, Tajikistan's law on "freedom of conscience and religious associations" repealed their 1994 "Religion and Religious Organizations Act." This new law "stresses that registration should not be a precondition for practicing one's religion and any registration procedure should not depend on extensive formal or substantive requirements."[75] These types of progresses are ones that the rest of the international community should strive to achieve.

Mercenaries as a Hindrance to the Right to Self-Determination

One alarming trend that continues to impede progress on implementing the right to self-determination is the facilitation of parties to employ mercenaries against individuals of particular regions and Member States. According to the International Committee of the Red Cross,

> *"a mercenary is any person who: (a) is specially recruited*
> *locally or abroad in order to fight in an armed conflict; (b)*

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[66] Rapporteurs Digest o Freedom of Religion or Belief. Pg. 4.

[67] Paragraph 31. A/HRC/4/21. *Implementation of General Assembly Resolution 60/251 of 15 March 2006 Entitled "Human Rights Council".* The United Nations General Assembly. December 26, 2006.

[68] Paragraph 16. A/HRC/2/3. *Implementation of General Assembly Resolution 60/251 of 15 March 2006, "Human Rights Council".* The United Nations General Assembly. September 20, 2006.

[69] Ibid

[70] Ibid, Paragraph 27.

[71] Ibid, Paragraph 50.

[72] Paragraph 16. A/HRC/4/21. *Implementation of General Assembly Resolution 60/251 of 15 March 2006 "Human Rights Council".* The United Nations General Assembly. December 26, 2006.

[73] Ibid, Paragraph 47.

[74] Ibid, Paragraph 16.

[75] Paragraph 21. A/62/280. *Elimination of all Forms of Religious Intolerance.* The United Nations. August 20, 2007.

does, in fact, take a direct part in the hostilities; (c) is motivated to take part in the hostilities essentially by the desire for private gain and, in fact, is promised, by or on behalf of a Party to the conflict, material compensation substantially in excess of that promised or paid to combatants of similar ranks and functions in the armed forces of that Party; (d) is neither a national of a Party to the conflict nor a resident of territory controlled by a Party to the conflict; (e) is not a member of the armed forces of a Party to the conflict; and (f) has not been sent by a State which is not a Party to the conflict on official duty as a member of its armed forces."[76]

Initially, the project of studying this trend began in 1987, via a Special Rapporteur of the UNHRC. The adoption of the *International Convention against the Recruitment, Use, Financing and Training of Mercenaries* in 1989, stands as a hallmark document, representing much needed direction in addressing the issue.[77] It highlights the work of the Special Rapporteur working in conjunction with the United Nations Office of the High Commissioner for Human Rights (UNOHCR), GA, Security Council (SC), and the Economic and Social Council (ECOSOC).[78] In 2005, a working group was established by A/HRC/2005/2, the *Promotion and protection of all human rights, civil, political, economic, social and cultural rights, including the right to development*, in order to continue to identify, monitor and study how mercenaries and their work might impact human rights, and the right to self-determination in particular.[79] Currently, mercenaries do not adhere to any one particular definition, and are often referred to as "soldiers of fortune."[80]

They are often recorded as being affiliated with private organizations that offer security services, fulfilling only the agenda of their clients, which may sometimes be governments or groups in other Member States. The employment of mercenaries and how they affect the right to self-determination can be categorized into three areas: international armed conflicts, internal conflicts, and non-conflict situations.[81] Involvement in the first category occurs in the, "context of decolonization…where States fragmented along ethnic lines [further] continued fighting after independence." In internal conflicts, mercenaries have been used to control opposition elements, which "has the negative effect of undermining the territorial and political integrity of the State involved."[82]

For the purposes of destabilizing the leadership of governments, non-armed conflicts refer to activities such as coups, intimidation, and other tactics that "may dissuade people from voting freely in [the] exercise of their civil and political rights."[83] When governments "show themselves unable or unwilling to deal with these accelerating pressures, they stand to lose legitimacy" and therefore groups collect themselves, that may then clash with the existing government to bring about change.[84] A precedent for this type of clashing occurred during the 1967-1970 Nigerian Civil War, and this incident gave way to expanding the study of Civil Conflict, as it relates to human rights advocacy. As the first recognized complex humanitarian emergency, we learned that internal conflicts: displace

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[76] "Protocol Additional to the Geneva Conventions of 12 August 1949, and Relating to the Protection of Victims of International Armed Conflicts (Protocol I)." *Treaties and States Parties to Such Treaties*. The International Committee of the Red Cross, 8 June 1977.

[77] A/RES/44/34. *International Convention against the Recruitment, Use, Financing and Training of Mercenaries.* United Nations Human Rights Council. December 4th, 1989.

[78] Ibid

[79] "Working Group on the Use of Mercenaries as a Means of Violating Human Rights and Impeding the Exercise of the Right of Peoples to Self-determination," United Nations Human Rights Council, http://www.ohchr.org/EN/Issues/Mercenaries/WGMercenaries/Pages/WGMercenariesIndex.aspx (accessed September 28, 2014).

[80] *Fact Sheet No. 28: The Impact of Mercenary Activities on the Right of Peoples to Self-Determination*. The Office of the United Nations High Commissioner for Human Rights. March 2002, p. 4.

[81] Ibid, p. 7.

[82] Ibid, p. 8.

[83] Ibid.

[84] "Ending Violent Conflict," Michael Renner. The World Watch Institute, April 1999, p. 41, http://www.worldwatch.org/system/files/EWP146.pdf (accessed October, 2014).

people on a large scale, bring about the collapse of political, socio- and economic institutions, promote violence against noncombatants, and interrupt the production and trade of goods.[85]

Conclusion

Since the first Worlds Congress on Religion in 1893, defining and recognizing the worlds various religions has been instrumental and allowed for increased discussion between religious faiths to take place.[86] This conference was the first formal meeting of religious representatives and resulted in the formal recognition of the world's five major branches of faith: Judaism, Christianity, Islam, Hinduism, and Buddhism, although it did not address interfaith diversity.[87] The World Congress of Religions marks the first formal gathering of representatives of Eastern and Western spiritual traditions and today it is recognized as the birth of formal interreligious dialogue worldwide. Taking place nearly a century later from their groundbreaking conference, in 2008 the Parliament of the World's Religions hosted their third World Congress of Religions in Melbourne, Australia.[88] This was a monumental event, as it highlighted the diversity and modernity of today's world's religions.

Article 1 of A/HRC/19/36 states that "self-determination may be determined by an individual's participation in public affairs, and the voting process during free and fair elections".[89] While all Member States have the right to exercise their sovereignty, the manner in which they do directly affects their citizens and their right to self-determination. Mediation of civil disputes can be peacefully resolved at the national level, through the use of civil society, mentioned in Article 16, and the strengthening of institutional and educational infrastructure of a Member State, highlighted in Article 17.[90] When democracy and the rule of law are strengthened, Member States can strive to, "ensure equality between all men and women in the decision making processes."[91] A person's religion or beliefs should not hinder their pursuit of these personal developments. Member States are bound by international law to uphold good governance and utilize their institutional and educational infrastructure to allow for dialogues to take place, so that tensions between parties of any religious affiliation may be resolved. At the regional and international level, many mechanisms have been put in place in order to assist Member States at the national level in achieving this goal. The third and current declaration for *International Decade for Eradication of Colonialism* was enacted by the GA's adoption of A/RES/65/119 in January 2011 and is set through 2011-2020.

This latest declaration calls upon Member States to further intensify their efforts in eliminating colonialism.[92] However, it provides little in newly innovated ideas and recommendations for the achievement of this goal. The ongoing struggle to fully achieve self-determination for all individuals will require perseverance and dedication by the international community. However, this forum allows for creative and individual solutions to be established and enacted.

Committee Directive

Since the creation of the UN in 1945, the international community has seen an evolution of progress, which has enabled Member States to either protect or develop how an individual determines their identity. Keeping in line with this years agenda, *"Preserving Fundamental Human Rights: Our Responsibility to Protect,"* delegates should pursue the adoption of a declaration which includes innovative and comprehensive resolutions that further the protection and promotion of the right to self-determination without being hindered by religious affiliations. During the conference, delegates should ask themselves how their Member States could improve democratic institutions and processes in order to be made available to all individuals, regardless of religious affiliation.

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[85] Ibid, p. 13.
[86] "The Birth of a Movement," *The Parliament Blog*. The Council for a Parliament of the World's Religions. http://www.parliamentofreligions.org/news/index.php/category/previous-parliaments/1893-parliament-chicago/ (accessed December 05, 2014).
[87] Ibid
[88] "Parliament of the World's Religions: Melbourne, Australia, December 3 – 9, 2009." The Council for a Parliament of the World's Religions. December 2009, p. 13.
[89] Ibid, Article 1.
[90] Ibid, Articles 16 & 17.
[91] Ibid, p. 2.
[92] A/RES/65/119. *Third International Decade for Eradication of Colonialism.* The United Nations General Assembly. January 20, 2011.

Delegates should also aim to bring attention to the global community the negative trend(s) of associating cultural and/or religious groups with terrorism, and what State and Non-State actors could do to prevent that from happening. The Special Rapporteur mentioned that when the populace majority does not appropriately represent particular religious groups, do these groups risk becoming referred to as "phobias" or stigmas, evolving from misconceptions and a lack of dialogue? We are participating in what is the third *International Decade for Eradication of Colonialism*, therefore, delegates can also aim to determine what more can be done to ensure that the people of the remaining non-self-governing territories can achieve self-determination to become their own State, while still respecting religious differences.

Lastly, delegates can address issues such as how to mitigate the involvement and effects that mercenaries have as Member States continue to make available the right to self-determination for all. Questions to be considered include: Is the development of our educational capabilities the only way productive dialogues can be guaranteed between parties of all faiths occur? By assessing both the current and ongoing situations around the world, the committee should access and answer what gaps there are in existing policies, both nationally and internationally.

Continuing a forward trend is paramount to the achievement of the international community's goals, such as preventing and resolving issues between people and their differences of religious beliefs. This can be achieved through the promotion and strengthening of the right to self-determination and remains a work in progress for Member States today.

Topic II: Deterring Human Rights Violations in Post-Conflict Zones

"The international community must persevere together until we bend the course of humanity's future into a destination more hopeful and enlightened, in which human decency is the only currency of human interaction, and is valued above and beyond material wealth or cleverness alone."
– United Nations High Commissioner for Human Rights, Zeid Ra'ad Al Hussein[93]

Introduction

As publicized by the United Nations Development Programme (UNDP), violence is one of the greatest threats to progress of human development in the 21st century.[94] Unfortunately, this violence goes beyond times of conflict, and infiltrates post-conflict zones as well. In addition to extreme violence, human rights violations run rampant throughout post-conflict zones due to a lack of security and infrastructure. Conflict depletes a society, weakening or eradicating its state capacity, destroying physical, human, and social capital, distorting economic incentives, and creating widespread poverty and immense unemployment.[95] Response by the United Nations (UN), to these conflicts and post-conflict zones has, unfortunately, been rather unsuccessful. Deterring human rights violations in post-conflict zones is imperative to the preservation and progression of human development. Thus, improved responses to conflict zones are essential to the improvement of the global order and the deterrence of human rights violations around the world.

There are numerous international documents that govern crisis response. The key documents involved in a response to a conflict are: the *UN Charter*, United Nations Human Rights Council (UNHRC) Resolution A/HRC/RES/22/16, *Universal Declaration of Human Rights*, *the International Covenant on Civil and Political Rights*, the *International*

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[93] "Opening Statement by Zeid Ra'ad Al Hussein United Nations High Commissioner for Human Rights at the Human Rights Council 27th Session." 8 Sept. 2014.

[94] "Focus Areas: Crisis Prevention and Recovery," United Nations Development Programme. http://www.undp.org/content/undp/en/home/ourwork/crisispreventionandrecovery/focus_areas/ (Accessed November 14, 2014).

[95] *Crisis Prevention and Recovery Report 2008: Post Conflict Economic Recovery*. The United Nations Development Programme Bureau for Crisis Prevention and Recovery. New York: United Nations. 2008. http://www.undp.org/content/dam/undp/library/crisis%20prevention/undp-cpr-post-conflict-economic-recovery-enable-local-ingenuity-report-2008.pdf (accessed November 15, 2014).

Convention on the Elimination of All Forms of Racial Discrimination, the *Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment,* and the *Convention on the Rights of the Child*.[96]

Additionally, many documents such as the *Geneva Conventions*, the *Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment*, and resolutions of the Advisory Committee of the HRC supplement these primary documents and provide additional information, regulation, and restrictions relating to human rights violations and post-conflict zones. While the opinions and recommendations of the UNHRC, Non-Governmental Organizations (NGOs), and the General Assembly (GA) are considered, per the UN Charter, the Security Council (SC) determines the existence of a conflict and the necessary response to said conflict.[97] The SC ultimately decides what measures to implement regarding any conflict.[98]

These measures can be non-military actions such as: calling UN Member States to interrupt economic relations, communication, or diplomatic relations with involved Member States.[99] According to Article 41 of the UN Charter, if the SC deems these forms of non-military intervention insufficient, military action can also be taken.[100] The planning and execution of the response efforts fall entirely to the discretion of the SC.[101]

Understanding the Post-conflict Zone

The definition of what constitutes a conflict zone goes beyond the definition of a war, yet it is often characterized by violations of Human Rights. A conflict zone defined by international humanitarian law is "a region in which at least one armed faction [usually several armed factions] engages in acts of aggression against a different faction, resulting in the creation or exacerbation of a preexisting humanitarian emergency."[102] Human accidents, natural hazards, and the collapse of the remaining economy and government of the Member State often further complicate a conflict of this nature.[103] In order to properly address conflict zones, it is important to understand them.

There are three intervals of conflict zones: pre-conflict, time of conflict, and post-conflict (or reconstruction and rehabilitation).[104] Although different issues plague each conflict zone, the general characteristics of the regions in which conflict zones develop are the same, as conflict zones are generally found in areas where the basic needs for survival are difficult, if not nearly impossible, to access.[105] On average, one in three people living in a fragile Member State is undernourished.[106] When a group of people lacks the essentials of survival, their focus becomes doing whatever it takes to survive.[107] Peace requires a well-developed skill set and adequate access to not only basic needs of survival but also the institutions necessary for inter- and intrastate cooperation.

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[96] *Rule-of-Law Tools for Post-Conflict States.* Office of the United Nations High Commissioner for Human Rights. New York and Geneva: United Nations. 2008. http://www.ohchr.org/documents/publications/reparationsprogrammes.pdf (accessed November 15, 2014).

[97] Charter of the United Nations, the United Nations. June 26, 1945.

[98] Ibid.

[99] Ibid.

[100] Ibid.

[101] Ibid.

[102] John Mackinlay, "Co-operating in the Conflict Zone," North Atlantic Treaty Organization. http://www.nato.int/acad/fellow/99-01/mackinlay.pdf pg.10 (Accessed November 14, 2014).

[103] Ibid.

[104] "Gender Approaches in Conflict and Post-Conflict Situations," United Nations Development Programme. New York: United Nations, http://www.undp.org/content/dam/aplaws/publication/en/publications/womens-empowerment/gender-approaches-in-conflict-and-post-conflict-situations-/gendermanualfinalBCPR.pdf (accessed October 28, 2014).

[105] Christop Zuercher and Jan-Rasmus Bohnke, "Aid, Mind and Hearts: The Impact of Aid in Conflict Zones." Yale OCV Program. http://www.yale.edu/macmillan/ocvprogram/papers/Zuercher_Aid_Mind_Hearts.pdf (accessed December 12, 2014).

[106] "Focus Areas: Crisis Prevention and Recovery," United Nations Development Programme. http://www.undp.org/content/undp/en/home/ourwork/crisispreventionandrecovery/focus_areas/ (accessed November 14, 2014)

[107] Christop Zuercher and Jan-Rasmus Bohnke, "Aid, Mind and Hearts: The Impact of Aid in Conflict Zones." Yale OCV Program. http://www.yale.edu/macmillan/ocvprogram/papers/Zuercher_Aid_Mind_Hearts.pdf (accessed December 12, 2014).

The primary root to all problems in post-conflict zones can be economic, governmental, religious or cultural; however, while all of the problems are usually apparent in post-conflict zones, the order of their appearance varies. In some cases, the magnification of religious and cultural differences leads to economic and governmental problems and in others, governmental problems will be the cause of the ultimate downward escalation into post-conflict crisis.

The average cost of a civil war is USD 65 Billion, making conflict an extremely expensive activity for any Member State to experience.[108] While many of the Member States who experience conflict have extremely low gross domestic product (GDP) levels, the economic challenges faced by post-conflict Member States are more serious than those in peaceful developing States because of a lack of stability.[109] Low socio-economic development restricts the ability of a government to implement the necessary reparations.[110] Restoration of economic stability is imperative to create lasting peace and response by the UN to conflicts in the past has been slow and incomplete.

Per Chapter VII of the UN Charter, on advisement of the HRC, the SC cooperates with the UN Department of Peace Keeping Operations (DPKO) and Member States to determine a response.[111] Responses can include criminal prosecutions through the International Court of Justice (ICJ), institutional reform, local justice and reconciliation initiatives, and reparations for victims. While it is known that no single approach will work everywhere, holistic and integrating reforms are necessary to help the affected areas. The *Basic Principles and Guidelines* established by the GA, offers a broad categorization of reparation measures to be taken in each situation, and yet remain flexible enough to interpretation so as to permit adaptation to each unique situation.[112] The categories are as follows: restitution, compensation, rehabilitation, satisfaction, and guarantees of non-repetition.[113]

Restitution is an effort to restore the victim to their way of life prior to the conflict and violation of human rights. However, this alone can often be difficult and an incomplete means of solving the problem, as restoration to a way of life prior to the conflict may produce a repetition of the issues that created the conflict originally. Compensation refers to economic reparation for any damage "resulting from gross violations of international human rights law and serious violations of international humanitarian law," such as loss of earnings or moral damage.[114] Rehabilitation is the guarantee of medical and psychological care to the victims, while satisfaction refers to a broad array of measures, such as cessation of violations or truth seeking, to end the pain associated with the conflict. Lastly, Guarantees of Non-Repetition is a category dedicated to institutional reforms intended to strengthen the protection of the citizens of the Member State.[115] Additionally, in Member States where the government is corrupt or essentially nonexistent, peace and stability are minimized.[116]

Rule of law, as defined by the UN Secretary General in 2004, is

> *"a principle of governance in which all persons, institutions*
> *and entities, public and private, including the State itself, are*
> *accountable to laws that are publicly promulgated, equally*
> *enforced and independently adjudicated, and which are*

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[108] "Conflict Prevention," United Nations Development Programme,
  http://www.undp.org/content/undp/en/home/ourwork/crisispreventionandrecovery/focus_areas/conflictprevention/
  (accessed November 14, 2014).

[109] *Crisis Prevention and Recovery Report 2008: Post Conflict Economic Recovery*. The United Nations Development
  Programme Bureau for Crisis Prevention and Recovery. New York: United Nations. 2008.
  http://www.undp.org/content/dam/undp/library/crisis%20prevention/undp-cpr-post-conflict-economic-recovery-enable-
  local-ingenuity-report-2008.pdf (accessed November 14, 2014).

[110] *Rule-of-Law Tools for Post-Conflict States*. Office of the United Nations High Commissioner for Human Rights. New York
  and Geneva: United Nations. 2008, http://www.ohchr.org/documents/publications/reparationsprogrammes.pdf
  (accessed November 15, 2014).

[111] "Immediate Crisis Response," United Nations Development Programme,
  http://www.undp.org/content/undp/en/home/ourwork/crisispreventionandrecovery/focus_areas/immediate_crisis_respo
  nse/ (Accessed November 14, 2014).

[112] Ibid.

[113] Ibid.

[114] Ibid.

[115] Ibid.

[116] "Rule of Law, Justice and Security in Countries Affected by Crisis," United Nations Development Programme,
  http://www.undp.org/content/undp/en/home/ourwork/crisispreventionandrecovery/focus_areas/rule-of-law/
  (Accessed November 14, 2014).

> *consistent with international human rights norms and*
> *standards.[117] It requires, as well, measures to ensure*
> *adherence to the principles of supremacy of law, equality*
> *before the law, accountability to the law, fairness in the*
> *application of the law, separation of powers, participation in*
> *decision-making, legal certainty, avoidance of arbitrariness*
> *and procedural and legal transparency."*[118]

If rule of law does not exist or is not efficiently enforced, criminality and violence are fueled.[119] Although conflict does exist in some situations in which rule of law is present, due to the lack of protection in situations without rule of law, the violation of human rights continues to increase until order and rule of law are restored.

Addressing Post-Conflict Zones

Traditionally, as the first step of intervention in a post-conflict zone, truth commissions have been established to gather research and make recommendations as to what to do next.[120] However, given that these recommendations are not binding on any government or body, truth commissions in effect are able to accomplish very little and in turn see very little results for the work they do.[121] An example of this situation is found in the case of the truth commission held in Guatemala from 1997 – 1999.[122] From the mid-1950s through the early 1990s, Guatemala was characterized by state repression and internal conflict due to uprising militias.[123] The UN truth commission was established to clarify the extent of human rights violations during and after the conflict and to promote tolerance amongst the population.[124] The commission, formally known as the *Comisión para el Esclarecimiento Histórico* (Commission for Historical Clarification), drew a number of conclusions and, based on these conclusions, made three recommendations to the SC as to what steps should be taken to preserve and uphold peace.[125] These recommendations called for reparations to preserve the memory of the Mayans, as well as structural and institutional reform to encourage trust and respect amongst the population and a strengthening of the democratic process.[126] The suggestions of the Commission went unheeded, and have yet to be completely implemented, verifying the point that these commissions see very little results from their work.[127]

On 10 August 2012, the Advisory Committee of the HRC proposed new research goals for post-conflict areas.[128] Recognizing the need for further action in post-conflict zones, HRC resolution A/HRC/RES/22/16 takes these recommendations into consideration and outlines the procedures for the UNHRC to draft a report on how to best handle a situation in which human rights violations take place in a post-conflict zone.[129] This report is currently in the drafting stage, a process that combines the views and inputs of varying governments, NGOs, and National Human Rights Institutions across the globe in attempt to reach the most comprehensive solution possible.[130] The drafting group submitted its progress report, A/HRC/27/57, to the HRC at its 27th session, in September 2014.[131]

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[117] *The Rule of Law and Transitional Justice in Conflict and Post-Conflict Societies: Report of the Secretary General.* United Nations. New York and Geneva: United Nations. 2004

[118] Ibid.

[119] A/RES/57/221. *Strengthening the Rule of Law.* United Nations General Assembly. February 27, 2003.

[120] Ibid.

[121] Ibid.

[122] "Truth Commission: Guatemala," United States Institute of Peace, http://www.usip.org/publications/truth-commission-guatemala (Accessed November 14, 2014).

[123] Ibid.

[124] Ibid.

[125] Ibid.

[126] Ibid.

[127] *Rule-of-Law Tools for Post-Conflict States*. Office of the United Nations High Commissioner for Human Rights. New York and Geneva: United Nations. 2008. http://www.ohchr.org/documents/publications/reparationsprogrammes.pdf (accessed November 15, 2014).

[128] "Human Rights Council Advisory Committee," United Nations Office of the High Commissioner for Human Rights, http://www.ohchr.org/EN/HRBodies/HRC/AdvisoryCommittee/Pages/HRpostdisasterandpostconflictsituations.aspx (Accessed November 14, 2014).

[129] Ibid.

[130] Ibid.

[131] Ibid.

The group identified the primary issues with current measures in post-conflict zones as problems inherent in the legal framework of humanitarian action, the lack of a direct connection between rescue and rehabilitation actions and human rights advocacy, and a lack of understanding by the governments and people of the affected Member States of the responsibilities and rights of each.[132] A final report is due to the Council in its 28th session in March 2015.[133]

As a further step of intervention in a post-conflict zone, the UN may decide to establish a peacekeeping mission to the post-conflict zone. Per SC Resolution S/RES/1645 (2005) and GA Resolution A/60/L.40, should the SC or the GA decide to establish a peacekeeping mission, the Peacebuilding Commission (PBC) will design and plan the execution of the mission.[134] Most UN missions participate in monitoring ceasefires, demobilizing and reintegrating combatants, assist in the return of refugees and those displaced from their homes by the conflict, support implementation of a peace process, provide electoral assistance, support justice and security sector reform, and enhance human rights protection and foster reconciliation.[135] According to the mandate of the PBC, the peace process must "focus attention on the reconstruction and institution-building efforts necessary for recovery."[136] A peacekeeping mission works with the people and government of the post-conflict zone in an attempt to rehabilitate and reorganize the zone so that it is able to stand on its own.[137] Yet peacekeeping missions face many problems. As occurred in Rwanda in 1994, if the peacekeepers of a mission are put into extreme danger, the Member State that supplied the peacekeepers may choose to withdraw them.[138] In any given mission, the refusal of the local government or people to cooperate with the peacekeepers may reduce the success of the mission.[139]

Additionally, although a peacekeeping mission must be invited by the conflicted Member State, peacekeepers are rarely viewed as a positive force by the Member State(s), which they are attempting to assist, making a thorough response difficult.[140] The primary reason for this is that, due to a lack of clarity and communication among the organizations and Member States involved in a mission, many peacekeeping soldiers are ill-informed and do not have the necessary training to ensure that their mission be completed.[141] While trainings are held in attempt to provide the officers with the necessary knowledge to perform adequately in the post-conflict situation, this training does not encompass the differences in language and culture that will be experienced and, ultimately, creates problems, nor the inadequacy of the numbers of the forces provided.[142] A force of peacekeepers ill prepared to face challenges in the zone will not maintain the proper etiquette or necessary conduct to prevent conflict, thereby creating conflict amongst itself and with the populations, and therefore sending the message to the warring factions that conflict is indeed inevitable.[143]

Common Human Rights Violations

There are numerous types of human rights violations common to post-conflict zones. Among the most prevalent are abduction, rape and sexual abuse, killing, and discrimination.[144] These violations lead to widespread mental

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[132] A/HRC/27/57. *Progress Report of the Research-Based Report of the Human Rights Council on Best Practices and Main Challenges in the Promotion and Protection of Human Rights in Post-Disaster and Post-Conflict Situations.* September 2014.
[133] Ibid.
[134] "Mandate of the Peacebuilding Commission," United Nations Peacebuilding Commission, http://www.un.org/en/peacebuilding/mandate.shtml (Accessed November 14, 2014).
[135] "Peacebuilding," United Nations Department of Political Affairs, http://www.un.org/wcm/content/site/undpa/main/issues/peacebuilding (Accessed November 14, 2014).
[136] S/RES/1645. Resolution 1645. December 20, 2005.
[137] "Peacebuilding," United Nations Department of Political Affairs, http://www.un.org/wcm/content/site/undpa/main/issues/peacebuilding (Accessed November 14, 2014).
[138] "International Tribunal for Rwanda: 1999 Independent Inquiry," UNAMIR, http://www.un.org/en/peacekeeping/missions/past/unamirS.htm (Accessed November 14, 2014).
[139] Paul Bonard et al., "Improving the Protection of Civilians in Situations of Armed Conflict," Harvard CCHRP, http://www.hks.harvard.edu/cchrp/research/working_papers/ImprovingProtectionOfCiviliansInArmedConflict.pdf (Accessed November 14, 2014).
[140] Ibid.
[141] Ibid.
[142] Ibid.
[143] Ibid.
[144] "A United Nations Priority," United Nations. http://www.un.org/rights/HRToday/hrconfl.htm (accessed December 1, 2014).

instability and the need to protect and promote mental health among the affected.[145] As a result, war-related mental disorders now account for 12 percent of global disease.[146] According to the World Health Organization (WHO), there are six levels of intervention necessary in post-conflict situations to rehabilitate mental health: increasing resilience, family focus, community solidarity, mental health promotion in the media, mental health skills integration in general services, and focus on long-term measures to restore mental health.[147] This effort began in 2002 with WHO resolution *EB109.R8* to implement programs "to repair the psychological damage of war, conflict, and natural disasters."[148] Due to the limited number of resources available to mental health reparations programs, the WHO focuses on the use of community resources, such as teachers and volunteers, in the post-conflict zone to establish a long-standing and efficient program.[149] Because the populations of post-conflict zones experience extreme amounts of trauma and therefore encounter high-levels of psychiatric problems, mental health promotional activities are an intrinsic part of protecting human rights in post-conflict zones.

Sexual harassment, abuse, and rape are frequent occurrences in post-conflict zones. Rape is the most prevalent abuse found in post-conflict zones.[150] Rape in these zones is not exclusive to adult women, as a large portion of the rapes reported are of children, and a smaller portion of adult men.[151] Rape and sexual abuse by a man to his wife and among family members also constitutes a portion of the occurring rapes.[152] Mass rape, sexual mutilation, and forced marriages are also common, sometimes resulting in the death of the abused men and women.[153] The magnitude of sexual abuse in post-conflict zone is extensive and ultimately results in a society that is plagued by chaos.[154] In a post-conflict zone, the people have become accustomed to either being forced to fight for what they want, or to simply being the most powerful and therefore getting what they want.[155] As a result, women and young girls are the most abused of the society and suffer horrific mistreatment and abuse such as rape, sexual mutilation, or forced marriage.

Although international law sets rules and precedents for protecting civilians and preventing war crimes and crimes against humanity in a time of war, such as the *Geneva Conventions* and *the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment* (CAT), grave violations of human rights occur in conflict and post-conflict zones.[156] A culture plagued by a history of torture, execution, and mass graves, without proper infrastructure to establish trust amongst the society and punish murder at the cease of conflict will continue to be plagued by murder.[157] The majority of killing in post-conflict zone(s) is committed by armed group(s) that was previously engaged in the conflict.[158] In some instances, murder is the result of torture inflicted in an attempt to interrogate or intimidate a person.[159] Additional cases of murder and intentional injury occur in attempt to punish

[145] "Information Platform on Gender Based Violence," TPO Cambodia. http://tpocambodia.org/ (accessed December 1, 2014).
[146] Ibid.
[147] Ghosh, Neil et. al., "Mental Health Promotion in Post Conflict Countries," The Journal of the Royal Society for the Promotion of Mental Health, November 2004. http://www.bvsde.paho.org/bvsacd/cd41/neill.pdf (accessed December 1, 2014).
[148] Ibid.
[149] Ibid.
[150] De Vries, Albert K. et al., *Mental Health Reform in Post-Conflict Areas.* 8 March 2006, The European Journal of Public Health. http://eurpub.oxfordjournals.org/content/16/3/246.full.pdf+html (accessed December 1, 2014.) html
[151] Ibid.
[152] Ibid.
[153] "Facts and Figures," TPO Cambodia, http://gbvkr.org/gender-based-violence-under-khmer-rouge/facts-and-figures/ (Accessed December 1, 2014).
[154] Chinkin, Christine. "The Protection of Economic, Social, and Cultural Rights Post-Conflict." Peace Women, http://www.peacewomen.org/assets/file/Themes/paper_protection_escr.pdf (accessed December 1, 2014).
[155] Ibid.
[156] "The Core International Human Rights Instruments," The Office of the High Commissioner for Human Rights. http://www.ohchr.org/EN/ProfessionalInterest/Pages/CoreInstruments.aspx (accessed December 1, 2014).
[157] Stover, Eric et al, "Exhumation of Mass Graves in Iraq," The Journal of the American Medical Association. http://jama.jamanetwork.com/article.aspx?articleid=197014 (Accessed December 1, 2014).
[158] Potts, Alina et al. "Measuring Human Rights Violations in a Conflict-Affected Country," Conflict and Health. http://www.conflictandhealth.com/content/5/1/4 (Accessed December 1, 2014).
[159] "Progress of the Extraordinary Chambers in the Courts of Cambodia," International Center for Transitional Justice. http://www.ictj.org/sites/default/files/ICTJ-Cambodia-Commission-2009-English.pdf (Accessed December 1, 2014).

others for what has happened, to ensure that the murdered do not prevent the murderer from obtaining something they want, or simply because there is no consequence for committing such actions.[160]

Furthermore, discrimination takes on many forms in post-conflict zones, varying in prevalence in each zone. While international treaties such as the *International Convention on the Elimination of All Forms of Racial Discrimination* (ICERD) and the *Convention on the Elimination of All Forms of Discrimination Against Women* (CEDAW) have been created, discrimination remains rampant in post-conflict zones.[161] Gender discrimination is a form of discrimination common in all zones because of the constant exploitation of women through rape and other means of sexual abuse.[162] Additionally, racial and ethnic discrimination are common in post-conflict zones in which the conflict was primarily the result of racial tensions.[163] This racial discrimination occurs when ethnic, religious, and cultural differences are magnified, and as a result become a foundation for exclusion of others from society.[164] The role of identity in post-conflict zones is significant. Throughout the conflict (and the time before the conflict) ethnic, religious, and cultural differences become the basis of identity.[165] Thus, people gain a distorted conception of themselves when compared to those who are different from them, creating societal divisions.[166] These divisions remain in the post-conflict society, making it more difficult to eliminate and prevent discrimination.[167]

Lastly, abduction is one of the most frequently reported human rights violations in post-conflict zones.[168] Abduction is common among every group, each abductee being taken to serve a different purpose. The primary reasons for abduction are to use the abductee to perform some sort of labor, to request ransom, or for rape or sexual abuse.[169] A society that lacks trust and is ill structured does not maintain the infrastructure necessary to limit and eradicate this activity, consequently permitting it to occur frequently.[170]

Conflict Zones: A Closer Look

Many conflicts today are caused by the denial of fundamental rights by one group of people to another. This denial, whether it is for rights related to employment, housing, food, or cultural respect, leads to increased tensions and, ultimately, conflict.[171] As a result, the government of the Member State then becomes increasingly militarized.[172] Either the government will begin to fight, or the government will be unable to function, both resulting in corruption and the inability to perform the essential duties a government is created to perform, such as the protection of its citizens.[173]

In addition to sexual abuse, murder is a common trait of conflict. When disputing faction's battle each other in an attempt to get what they want, human rights are ignored and people are killed. In some cases, the sole reason for the conflict is the attempted elimination of one faction or segment of the population. This can be seen in the many cases of genocide that have occurred, in the Former Yugoslavia and Rwanda for example.

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[160] Ibid.
[161] "The Core International Human Rights Instruments," The Office of the High Commissioner for Human Rights. http://www.ohchr.org/EN/ProfessionalInterest/Pages/CoreInstruments.aspx (Accessed December 1, 2014).
[162] "Promoting Gender Equality and Improving Access to Justice for Female Survivors and Victims of Gender–Based Violence under the Khmer Rouge Regime," TPO Cambodia. http://tpocambodia.org/index.php?id=134 (Accessed December 1, 2014).
[163] McGarry, John et al. *The Politics of Ethnic Conflict Regulation.* Taylor and Francis Group (2011).
[164] Sotiropoulou, Angeliki, "The Role of Ethnicity in Ethnic Conflicts." (Hellenic Foundation for European and Foreign Policy, 2004).
[165] "Fault Lines Defining Rwandan Conflict," Rwanda High Commission. http://www.rwandahc.org/defence/fault-lines-defining-the-rwandan-conflict/ (Accessed December 1, 2014).
[166] "Recent Initiatives," Global Peace Services. http://www.globalpeaceservices.org/newslet24.pdf#!initiatives/c1k7g (Accessed December 1, 2014).
[167] "Fault Lines Defining Rwandan Conflict," Rwanda High Commission. http://www.rwandahc.org/defence/fault-lines-defining-the-rwandan-conflict/ (Accessed December 1, 2014).
[168] Potts, Alina et al. "Measuring Human Rights Violations in a Conflict-Affected Country," Conflict and Health. http://www.conflictandhealth.com/content/5/1/4 (Accessed December 1, 2014).
[169] Ibid.
[170] Ibid.
[171] "A United Nations Priority," United Nations. http://www.un.org/rights/HRToday/hrconfl.htm (Accessed December 1, 2014).
[172] Ibid.
[173] Ibid.

Cultural or religious differences are, in many instances, a cause of conflict. When one faction refuses to respect the religion or culture of another, tensions rise and conflict ensue. At the culmination of the conflict, regardless of victors and losers, the feelings towards those of other religion or culture have not dissipated. In fact, the conflict has done nothing but further dramatize the distinctions between the groups. This further complicates the process of conflict resolution. Without the proper institutions and infrastructure in place to promote education, focusing on tolerance and understanding, conflict along religious divisions may flare up again.[174] These religious and cultural differences will continue to draw the community apart, preventing the dissolution of the conflict and its aftermath.

After a conflict, the government cannot simply return to functioning in the manner it did before the conflict. The state is now devastated and the government institutions have been destroyed. The people have been living in a state of constant chaos, lacking any form of rules or guidance other than the pursuit of survival. Therefore, the government as it stood before the conflict is essentially moot. Creation of a new governmental body that can effectively rule and protect the people is critical in post-conflict situations. Without an institutional structure to restore faith and trust amongst the population, the population will continue to live as though it is still immersed in conflict. Lasting peace requires institutions through which people can mitigate and resolve their differences and disputes.[175]

Conclusion

Human rights violations are running rampant in post-conflict zones and, unfortunately, response to the problems in post-conflict zones has been minimal and relatively ineffective. The HRC maintains an important role in determining the prevalence of human rights violations and deducing a strategic resolution to the problems at hand. While the *Basic Principles and Guidelines* offers a broad categorization of reparation measures to be taken in each situation such as restitution, compensation, rehabilitation, satisfaction, and guarantees of non-repetition, individuals are still slipping through the cracks that exist in these policies. Although the international community is actively working to find solutions to these issues, there is no guarantee that the solutions developed will be any more effective in mitigating the current situation than already existing ones.

The ultimate goal is to help the affected Member States reach a state of stability in which human lives are not threatened by the presence of egregious human rights violations. While previous attempts at conflict resolution have been less than satisfactory, the HRC is currently working to propose a more effective strategy to solve the most prevalent human rights violations in post-conflict zones. However, the HRC works at the recommendation of the SC, and can only make requests and present opinions to the SC. Despite the grim circumstances, overall the recommendations and work of the HRC has been invaluable in reducing human rights violations across the globe.

Committee Directive

Given all of the information presented above, delegates should discuss the topic as it relates to both the domestic and international level while carefully balancing any sociocultural aspects involved. Delegates should also examine and assess current actions being taken by the UN, NGOs, and further human rights activists groups in order to create solutions that can speed up the process towards the eradication of human rights violations in post conflict zones. Other important areas for delegates to look into include specific topics within the protection of human rights such as addressing mental health and the protection of children and women's rights in order to devise strategies that serve all constituents in a holistic manner.

Are there specific success from your Member State or region that could be implored? How has previous work from other UN bodies shaped the future of policies in regards to human rights in these post-conflict zones? Delegates should keep in mind the different types of response to conflict zones (including criminal prosecutions through the International Court of Justice (ICJ), institutional reform, local justice and reconciliation initiatives, and

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[174] Lacey, Marc, "A Decade After Massacres," The New York Times, 9 April 2004.
http://www.nytimes.com/2004/04/09/international/africa/09RWAN.html (Accessed December 1, 2014).
[175] "Conflict Prevention," United Nations Development Programme,
http://www.undp.org/content/undp/en/home/ourwork/crisispreventionandrecovery/focus_areas/conflictprevention/
(Accessed November 14, 2014).

reparations for victims.) While it is known that no single approach for eliminating conflict will work everywhere, holistic and integrating reforms are necessary to help the affected areas; therefore, delegates should attempt to identify the best and most effective methods when conducting their research.

Technical Appendix Guide

Topic I: Improving Self-Determination amidst Religious and Inter-Sectarian Tensions

A Council for a Parliament of the World's Religions. 2008. State of the Interreligious Movement Report.
> http://www.parliamentofreligions.org/_includes/files/reports/PWR2009-Report.pdf

This report by the Council for a Parliament of the World's Religions (the Council) provides very clear, non-biased reviews covering: a brief synopsis of recent work by 16 different religious faiths and their current progress of promoting interreligious/interfaith dialoguing, and three essays that assess the current interfaith movement, religion in the 21st century, as well as defining religion within this context. The main purpose behind this report is to define and provide assistance in the work of promoting interfaith dialogue. In doing so, the Council hopes to create and promote more programmes of different faiths that would: live harmoniously, mitigate tensions, and resolve conflict, engage in a common task, and search for understanding in the face of so many recognized religions. This report is great for delegates as it gives explanations of a lot of pertinent terms as well as discusses how interfaith dialoguing can be achieved at the national, regional, and international levels.

Lars-Erik Cederman, et al., (2010) 'Democratization and Civil War: Empirical Evidence', *Journal of Peace Research*, 47.4: 377-394 http://www.jstor.org/stable/20752195?origin=JSTOR-pdf

Obtaining empirical data is necessary to the study of international relations, as it provides us with information that will either strengthen or weaken current theories and how we may best predict, prevent, and/or resolve future events. The chapter on empirical analysis, reveals one example of how the process of democratization is linked to conflict. The study, covering the time period between 1946 through 2004, includes data from factors such as: Member State population, gross domestic product per capita, and occurrences of regime changes. The article suggests that there are no successful regime changes, failing if they are instances of political violence when the State has a strong enough infrastructure of autocratization or democratization. However, weak governments are the more often than not, the targets of rebels and coups as a whole. This article may be fundamental in how we may continue to incorporate factors such as the availability of democratic processes, and the number of times democracy has peacefully resolved disputes related to religious affiliations and occurrences of religious and inter-sectarian tensions, to predict and then prevent future conflict.

Roozen, D.A. (2011) 'Educating Religious Leaders for a Multi-Religious World: Outcomes and Learning from the 2009 Parliament of the World's Religions', Hartford Institute for Religion Research.
> http://www.parliamentofreligions.org/_includes/files/reports/Educating%20Religious%20Leaders%20Report.pdf

Roozen provides a two-fold method for promoting the effectiveness of mutual understanding between varying faiths that the future of change must take place at the academic level, and that religious institutions must continue to promote participation at initiatives that seek to include interreligious dialogue. He covers six traits that he believes are necessary for multi-faith leadership: non-judgmental listening, an understanding of one's tradition, openness, contextual awareness, knowledge of other religions, skills in conflict resolution and reconciliation. The last action is what Roozen strives to ultimately convey, as the end product of what makes a multi-faith leader. In developing these traits, he believes that the next generation of religious leaders will continue to pave the way for interreligious/interfaith dialogue that will see more prevention of religious and inter-sectarian tensions.

Saunders, B. (2010) 'Democracy, Poilitical Equality, and Majority Rule', *Ethics*, 121.1: 148-177
> http://www.jstor.org/stable/10.1086/656474

Covered within Topic I was the mention that Member States with a strong foundation in democracy, could tackle hindrances towards the fulfillment of Self-determination in the political sense. In this article, we're provided with the interrelationships between concepts of democracy, political equality, and majority rule. It's argued here that these three concepts, which are all necessary in helping individuals protect their right to Self-determination, don't in fact work well together at all. An alternative method to achieving Self-determination through the voting process is found in implementing the practice of lottery voting. Lottery voting results in a random vote deciding the outcome

of any voting process, as opposed to what is considered conventional voting, whereby the majority vote is the deciding factor. Through this method, it is argued that each voter has the chance of being the product outcome, as even the minority party being represented, has just as great a chance of deciding outcomes as the majority party. The largest issue with Saunders proposed alternative will be equating the concept of fairness, in the face of disproportionally represented parties; as the majority party will always have more participants than the minority party. This aside, the article goes into great detail, practical applications of the democratic process, promoting political equality between parties, and the strengths and weaknesses behind majority rule.

Schrijver, N. (2013) 'Self-determination of Peoples and Sovereignty over Natural Wealth and Resources', *Realizing the Right to Development*, 5: 95-102
> http://www.ohchr.org/Documents/Issues/Development/PamphletsRealizing_for_TransformativeDevelopment_en.pdf

Arguing that principles of Self-determination developed through the theory of States claiming sovereignty over natural resources is a key focus of Schrijver's fifth chapter of his report *Realizing the Right to Development*. Utilizing the situational context of post-WWII development occurring between the 1950's-1960's, the right to Self-determination is defined and protected, only after the international community addressed linkages between economic development with decolonization, and what was to become of the rights of indigenous peoples and their claims to national natural resources. This article provides necessary information on the background of Self-determination as it relates to States developing protections for non-governing territories in the pursuit of political, social, economic and cultural developments.

Shelton, D. (2011) 'Self-Determination in Regional Human Rights Law: From Kosovo to Cameroon', *The American Journal of International Law*, 105.1: 60-81 http://www.jstor.org/stable/10.5305/amerjintelaw.105.1.0060

Shelton's article expands on the right to Self-determination, historically and as interpreted through the International Labour Organizations (ILO) *Concerning Indigenous and Tribal Peoples of Independent Countries* and the UN *Declaration on the Rights of Indigenous Peoples*. The pursuance of a people's right to Self-determination is expanded on in the backdrop of eliminating colonialism. It is then compared to the evolution of the concept, using the example of Kosovo's declaration of independence, which revolved around granting independence for peoples subject to alien subjugation, domination, and exploitation. Shelton then notes that two types of people are granted this right to State independence, through the use of Self-determination: people that pursue self-determination that come from colonialized territories, and then those who don't. Which then is used as a segway into the example of Cameroon, where Southern Cameroonians aren't allowed to secede from the Cameroon State, because they are people not recognized under historically as either being from a colonial or non-colonial development.

Toensing, C. and Amanda Ufheil-Somers, (2010) 'Scenarios of Southern Sudanese Secession', *Middle East Report*, 256: 8-13 http://www.jstor.org/stable/40985233?origin=JSTOR-pdf

Southern Sudan achieved independence in July 2011, and is the most recent example of individuals pursuing their right to Self-determination. In *Scenarios of Southern Sudanese Secession*, we are presented with an article that highlights the involvement of State parties assisting with South Sudan achieving independence, as well as an overview to the internal struggles of how it came to be. Preventing civil conflict, and mitigating religious and ethnic tensions are key concepts argued for within the article. In the case of Sudan and South Sudan, we see a prime example of the necessity for the democratic process, to be able to incorporate religious views, traditions and beliefs. This, in conjunction with the historical background leading up to the developments of the internal conflict, are root causes that we should hope to address in committee.

The United Nations Human Rights Council. 2011. Rapporteur's Digest on Freedom of Religion or Belief.
http://www.ohchr.org/Documents/Issues/Religion/RapporteursDigestFreedomReligionBelief.pdf

This report is the culmination of 25 years of thematic work, as presented to the UNHRC by four of its Special Rapporteurs on Freedom of Religion or Belief. The report provides a brief synopsis of issues related to pursuing this human right, and the progress or lack thereof on the subjects presented. Divided into five chapters: freedom of religion or belief, discrimination, vulnerable groups, the intersection of freedom of religion or belief with other human rights, and cross-cutting issues. The last chapter is a great resource, especially since it relates the topic of Self-determination, within the context of religion and derogations, limitations, legislative issues, and non-governmental organizations. The material is presented in such a way that the reader will be provided relevant documentation, progress, and areas for improvement.

II. Deterring Human Rights Violations in Post-Conflict Zones

Caroline Moser et al, *Victims, Perpetrators or Actors? Gender, Armed Conflict, and Political Violence.* Zed Books,
London: 1988.
This book may be helpful to delegates as it focuses on the causes and effects of political violence and armed
conflict, primarily considering gender as an inherent factor. It provides a unique view on political violence and
armed conflict, and contributes insight as to the causes and outcomes of political violence and armed conflict.

John Mackinlay, "Co-operating in the Conflict Zone," North Atlantic Treaty Organization.
http://www.nato.int/acad/fellow/99-01/mackinlay.pdf
This document published by the North Atlantic Treaty Organization (NATO) provides detailed information and
analysis on conflict zone(s). Focusing on NATO missions in the 1990s, it defines conflict zones as well as other
useful terms for delegates and outlines the different approaches that have been taken to address the issues in the
zones. Additionally, it provides an outline of the necessary framework for legally entering a conflict zone.

Julie Mertus, *War's Offensive on Women: The Humanitarian Challenge in Bosnia, Kosovo, and Afghanistan.*
Kumarian Press: 2000.
War's Offensive on Women: The Humanitarian Challenge in Bosnia, Kosovo and Afghanistan is a book that
analyzes the specific dangers that women as the most vulnerable population face during times of conflict. Using
Bosnia, Kosovo, and Afghanistan as case studies, Mertus highlights the most prevalent challenges to full recovery
after a time of conflict.

Wenowa Giles et al. *Sites of Violence: Gender and Conflict Zones.* University of California Press, London: 2004.
This book, although primarily about gender violence in conflict and post-conflict zones, also details the political
violence and social conflict commonly found in post-conflict zones. The in-depth analysis of gender and sexual
violence in post-conflict zones allows a deeper understanding of the issues and therefore allows for appropriate
solutions to be developed.

"The Global Regime for Armed Conflict," Council on Foreign Relations, June 19, 2013,
http://www.cfr.org/peacekeeping/global-regime-armed-conflict/p24180
The Council on Foreign Relations is an "independent, non partisan membership organization, think tank and
publisher" dedicated to a myriad of audiences including but not limited to government officials, academia, and
journalists. The link mentioned above is specific to this topic and discusses such areas as strengths and weaknesses,
United States of America and international armed conflict issues, recent developments, and options for
strengthening the global regime to prevent armed conflict.