

The Doon School Model United
Nations Conference 2017

BACKGROUND GUIDE



SPECIAL CONVENTION ON RELIGION AND TERROR

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DSMUN '17

ABOUT DSMUN

The Doon School Model United Nations Conference is one of India's biggest and most reputed high school MUN conference. Inaugurated in 2007, the Doon School Model United Nations Society has consistently hosted a series of engaging, entertaining and intellectually stimulating conferences, with each leaving a unique legacy behind it. DSMUN has grown to be one of the key entries in every MUNning calendar. DSMUN has a history of attracting the best of, both, the Indian and the international delegates from the Pan-Asiatic Region. Over the years, DSMUN has never failed to surprise, with an array of committees ranging from the orthodox to specialised and unconventional simulations, from the regional to the international and covering a range of time periods.

The Doon School, one of India's most reputed and prestigious institutions, is a member of the G20 Group of Schools, The Headmasters' and Headmistresses' Conference, The International Boys' Schools Coalition and the Round Square Conference. With its motto, "Knowledge our Light", the school aims to mold its students into leaders for the future and gentlemen of service. Model United Nations has now become one of the largest and most popular activities in school with over 200 students being involved in it. The beautiful and serene 72 acre Chandbagh estate, in which the school is set, creates a scenic backdrop to the challenging and pertinent issues being discussed.

The DSMUN Secretariat is proud to host The 11th Doon School Model United Nations Conference from the 18th to the 20th of August, 2017. Popularly referred to as DSMUN '17, this year's conference promises to engage delegates with 14 diverse committees, each of which will discuss various relevant, thought-provoking agendas.

We look forward to seeing you in Dehradun later this year as the rains drench the Chadbagh estate.

Crises to keep you on your toes, unforgettable memories, interesting new people to meet and an experience worth a lifetime! DSMUN '17 will have it all.

DSMUN '17



Divij Mullick
SECRETARY GENERAL

Deep Dhandhanian
PRESIDENT

Vathsal Kumar Gupta
CHAIRPERSON

Anant Jain
Shiven Dewan
DEPUTY CHAIRPERSONS

A LETTER FROM THE SECRETARY GENERAL

Greetings!

It gives us great pleasure to welcome you all to the 11th Doon School Model United Nations Conference. Over the years, DSMUN has grown into one of the finest and most reputed high school MUN conferences in the country. This year too we hope to deliver the goods and make this year's session an unforgettable one. With agendas ranging from religious turmoil in the Middle East to the manhunt for Edward Snowden and Julian Assange, this year's simulations promise to be exciting, engaging and challenging.

I am a Humanities student and have a keen interest in Economics and History. Besides being a MUNner, I am a passionate theatre person and public speaker. I also have an interest in cricket and boxing.

I have served DSMUN in various capacities ranging from the Secretariat to being a delegate and eventually the Vice-president. DSMUN is an activity which has been very important to me during my school life and this time I am excited to head this very significant event.

I am indeed honoured to be working with such an accomplished and hard-working team on the Executive Board and look forward to a memorable time this fall!

Warm Regards,
(Divij Mullick)

DSMUN '17



Divij Mullick
SECRETARY GENERAL

Deep Dhandhanian
PRESIDENT

Vathsal Kumar Gupta
CHAIRPERSON

Anant Jain
Shiven Dewan
DEPUTY CHAIRPERSONS

A LETTER FROM THE PRESIDENT

Greetings!

It is an honour and privilege to welcome all of you to the 11th Doon School Model United Nations Conference. Over the years, DSMUN has grown to be one of the most prestigious and competitive high school conferences in the country, and we hope that this year's conference will be a bigger success. With fourteen different committees ranging from the All India Political Parties Meet to the United Nations High Commission for Refugees, we have strived to design an exciting and engaging conference for participating delegates.

I have been involved in DSMUN for the past 5 years in various capacities including Media and the Secretariat. I have an avid interest in history, politics and international affairs and wish to pursue international relations in college. I am also a passionate hockey player and the Editor-in Chief of The Doon School Yearbook.

This year, Divij and I hope to make this conference a successful and a truly memorable experience for one and all.

Looking forward to meet all of you at Chandbagh this August!

Warm Regards,
(Deep Dhandhanian)



Divij Mullick
SECRETARY GENERAL

Deep Dhandhanian
PRESIDENT

Vathsal Kumar Gupta
CHAIRPERSON

Anant Jain
Shiven Dewan
DEPUTY CHAIRPERSONS

A LETTER FROM THE CHAIRPERSON

Greetings Delegates,

My name is Vathsal Kumar Gupta and I am currently pursuing ISC Humanities, hoping to study International Relations in the future. I am an avid reader with a passion for drama and cooking.

The committee, Special Convention on Religion and Terror will be a new and exciting simulation. The committee will be focusing on working on conflicts arising due to religion with religious heads and other exciting portfolios.

The agenda for the committee will be: Religious conflicts in Middle East

The delegates are reminded that the discussions in the committee will be of a sensitive nature and thus are required to word their speeches or documents appropriately.

Delegates should be prepared to handle a myriad of crises which will test their intellect, knowledge and impromptu debating skills. The delegates are reminded that the background guide will only serve as a starting point and they are not to solely rely on this document. They must be well-researched using various media to enhance their knowledge.

All the Best! See you at Chandbagh in August!

Sincerely,
(Vathsal Kumar Gupta)
Chairperson- SCRT

COMMITTEE OVERVIEW

The Committee is going to be different from any committee simulated in MUN and is thus going to have a different line of debating and of course different procedures (which I will make clear in my ROP). First unlike any other committee SCRT will focus on the religious angles on the conflicts we will be working on, with a subtle reference to diplomatic and political aspect.

Second, the committee will have an array of portfolios ranging from religious heads to leaders of non state actors. This shall provide the committee with an option to directly argue and reach an understanding with the global community.

The committee will discuss the role of religion in the present day conflicts and neglect (not totally exclude) the role of diplomacy. In the committee, the various heads of religions and delegates of countries are to reach a common view on the mentioned conflicts and arrive at the solutions which have bothered the international community.

The end goal of the committee should be a resolution stating the solutions to the mentioned problems. The resolution does not have to contain solutions to all the three issues and can be on the either of the issues. The committee can also draft different documents on the three sub-topics. But this shall be decided by the committee.

The agenda for this committee will be: Role of religion in Middle Eastern instability.

The agenda aims at solving all those crises or tensions caused due to religion. The agenda will include discussions on:

The debate on the committee will aim to solve the above mentioned issues of conflict arising due to religion keeping in mind specific crises on going in the present times.

Wars in Middle East have been fought over molecules of carbon, tracts of dirt and now the Middle East has been boiling over, owing to the political instability, role of non state actors and intervention of nuclear power states. Two of these factors are a direct consequence of involvement of religion in Middle East.

Predominantly, a Muslim country, a sectarian divide and religion extremism has resulted in huge toll of deaths and injuries. The region has seen violence and devastation in forms of ethnic cleansing, terrorist outfits seizing sizeable land and two different religions engaged in a never ending fight.

The agenda will be focusing Israel–Palestine conflict, ISIS, and Sharia law. The committee is however at freedom to debate on the issues not mentioned in the background guide, the religious aspect of the Syrian civil war can also be discussed. The aim of the committee would be to analyse the role of religion in these conflicts and look for possible solutions to depolarise politics from religion.

AGENDA 1: ROLE OF RELIGION IN MIDDLE EASTERN INSTABILITY

HISTORY OF ISRAELI-PALESTINIAN CONFLICT

War of 1948

Known as the “War of Independence” by the Israelis and as “al-Nakba” by Palestinians, this war established the land boundaries for the Israeli State. Israel stretched its borders beyond those mentioned in the UN Partition Plan. Jordan, Egypt, Syria, Lebanon, Syria and Iraq invaded Palestine after the expiration of the British mandate over Palestine.

The fighting ended with Israel defeating the Arab States and with the signing of the several Armistice Agreements in 1949 between Israel and its hostile neighbours– Egypt, Lebanon, Jordan and Syria.

Consequences of the War

Mass displacement of Jews and Arabs was rampant. About 711,000 Palestinians fled or were expelled from future Israeli areas and were not allowed to

return those areas. They settled in refugee camps in neighboring countries such as Jordan, Lebanon and Syria and the to-be Gaza Strip. The 1948 Palestinian exodus has left the Palestinian refugee problem unsolved even today.

Over the course of the next twenty years, about 800,000 Jews fled or were expelled from their native Arab countries. This can be attributed to a stark rise in anti-Semitism or to a hope for a better life in Israel. Jordan began controlling The West Bank and Egypt, the Gaza Strip.

War of 1956

Under Nasser, Egypt closed the Straits of Tiran to Israeli shipping in 1956. It seemed a violation of the 1949 Armistice Agreements to many. Israel responded by invading the Sinai Peninsula with British and French support. Israel aimed to restore Israeli shipping rights through the Straits of Tiran which Egypt claimed was within its territorial waters. Eventually, the invading countries agreed to withdraw under international pressure and Israel withdrew from the Sinai Peninsula as well. The canal was handed to Egypt.

Six- Day War of 1967

This war, fought between Israel and Egypt, Jordan, Syria, sparked off due to incorrect information passed to Egypt from Soviet Intelligence services that Israel was amassing troops near the Israel-Syrian border. Despite the erroneous information, Egypt carried out full mobilization in an agreement with Syria. War seemed imminent after the failure of international diplomatic efforts to solve the crisis and fighting broke out on 6 June 1967 with surprise Israeli air strikes laying waste to the Egyptian Air Force while it was still on the ground. Jordan and Syria began to combat Israeli targets. A ground invasion into Egyptian territory led to control of the Gaza Strip and The Sinai Peninsula by Israel. Buoyed by this success, Israel successfully captured The West Bank from Jordan and The Golan Heights from Syria. The results of this war affect the geo-political aspects to this day.

The Khartoum Resolution

This resolution was issued at the end of conclusion of The Arab League Summit of 1967 convened

after the Six-Day War. The summit was attended by eight Arab Heads of State and is famous for its Three no's: no peace with Israel, no recognition of Israel and no negotiations with it. In the Sinai to the south, the Israelis had struck between two invading Egyptian armies, crossed the Suez Canal (where the old ceasefire line had been) and cut off an entire Egyptian army.

Israeli troops withdrew from the canal while Egyptians held their positions on a narrow eastern strip to claim victory. Although Israel had the superficial victory, it suffered numerous casualties and a huge morale loss.

The Yom Kippur War of 1973

The war began with a surprise joint attack executed by Egypt and Syria in the Sinai Peninsula and the Golan Heights. The invaders had the first victory but by the second week, the Syrians had been pressured out of the Golan Heights.

The Intifada of 1987-1993

The first Intifada was a Palestinian uprising against Israeli occupation of The West Bank and Gaza. The intifada was significant in promoting national and Islamic movements consequently leading to the Palestinian Declaration of Independence in 1988. Israel managed to squash the uprising after the Gulf War but not before numerous casualties were suffered on both sides. The Madrid Conference of 1991 and the signing of the Oslo Accords ended the first Palestinian Intifada.

The Intifada of 2000

The second Intifada was sparked off by Ariel Sharon's visit to the Temple Mount in Jerusalem and the declaration of the area as an Israeli territory. This infuriated the Palestinians and riots broke out in many Palestinian infested areas such as the West Bank and The Gaza Strip. Immediately before the Arab Peace initiative, the intensity of suicide bombings by Palestinians grew exponentially resulting in a greater number of casualties than the First Intifada. The second Intifada is said to have ended with the death of Yasser Arafat in 2004.

Religious Aspect of Israel-Arab conflict

The Arab-Israel conflict continues to boil, with the ownership of the land unresolved as ever. The Arab

view of the Muslim Religion against the supposed infidel Jews is evident. Some say that the Holocaust is the primary cause for the Arab-Israel conflict while most hold view that the Holocaust merely expedited the necessity and need for a Jewish State, hence the conflict. Amidst all the political implications, international law considerations and human rights violations, there is a peculiar factor of this conflict that remains subdued but is quite significant- Role of Religion.

Religion has emerged as a key factor in the conflict when considering the historical claim implied by the Arabs and Jews. The land of Israel is viewed as "The Holy Land" with Jerusalem of particular significance. The theological outlook has the Arabs looking towards Israel as "waqf" meaning pious endowment while the Jews consider it as "The Promised Land". Jews lay claim to the land of Israel on the basis that it is the land that was promised on oath by God to the descendants of Abraham, the children of Israel, in the book of Genesis. Religion becomes a driving factor when the Zionist movement and the expansionist policies in Palestine are justified under the "Promised Land" motif. In fact, "The Promised Land" belief is responsible for the creation of Israel as a Jewish State, which triggered the conflict in the first place.

The Palestinian side of the conflict is also driven by religion. The Muslims argue that they have a 5000-year old claim to Jerusalem as they believe Jebusites and Canaanites to be early Arab tribes. Also, Jerusalem is regarded as the destination for Prophet Muhammad during his night journey and the sight

of his ascend to heaven. The Zionists and Jews claim the land based on tradition and possible historical background. Although vague, but this religious facet is a significant barrier in peace talks. The Zionists aim to keep their land while the Muslim extremists consider the Jewish inhabitation insulting and strive for a pre-Zionist Palestine.

Upon its formation, Israel aimed to emulate the ideal western secular state and uphold the values of democracy whilst holding on to their newly acquired land. The secular factor has been severely jeopardised by the various political coalitions and Israel is gradually metamorphosing into a theocracy. The proportional representation of the Israeli legislature is an evidence of Israel's divided society being overtaken by religious parties. Surprisingly, religious parties have gained significant electoral success since the 1990s. The radical religious parties such as Shas and United Torah Judaism are austere critics of the possibility of returning parts of Biblical Israel, such as the West Bank.

Religion plays a central role in the conflict by providing a stable, coherent and ideological framework for the two sides and by being intertwined with other factors as well. The Jewish belief in the "Promised Land" is the driving force behind their assertion for the land and significantly responsible for the creation of the Zionist state in 1948. The Islamic belief in "The Holy Land" is responsible for disapproval with the Jewish colonization. This belief enhances their demand for the destruction of such a Jewish State which they consider to be intolerable.

CURRENT SITUATION

The conflict intensified in 2014 between Israel and Hamas. Israel carried out an air strike against Gaza on suspicion of the kidnapping of three Israeli teenagers by Hamas. Hamas retaliated by launching rocket attacks which paved the way for the bloodiest conflict between the two sides in recent times. Tensions are flaring and violence has reached an unprecedented high. The Israel-Arab issue continues to boil especially after the 2014 Gaza Strip conflict. Hostilities have increased between Israel

and Palestine since the failure of another round of peace negotiations in the spring of 2014.

The ascendancy of Hamas in the January 2006 Palestinian Legislative election intensified the conflict between the two ethnicities. Israel has almost cut off all economic ties with Palestinian regions such as Gaza. The Israel-Gaza border acts as a robust and definite medium to restrict the flow of people and goods into and out of Gaza. Due to the severed economic ties, about 70% of Gazans are

unemployed while 80% live in poverty. Neither the “two-state” theory nor the “one-state” are being accepted by both entailing a painful and disturbing future.

The committee will is to reach an agreement on this issue and come up for a solution. The solution shall however keep in regard the demands of the two communities (not necessarily act upon them) and discuss viable options for the plan ahead.

ISLAMIC STATE OF IRAQ AND SYRIA

Introduction

Islamic state of Iraq and Syria (ISIS), also known as Islamic State of Iraq and the Levant, is an extremist jihadist terrorist organization, that holds control over a lot of territory in the Middle East. It declared the establishment of the ‘Caliphate’ in 2014—a state governed by the Caliph, in accordance with the Sharia law. Its present strength is unknown, but it is believed that IS has a lot of fighters from Western countries like US, UK, France and Germany. Is believes that Muslims worldwide must give support to its leader, Abu Bakr al-Baghdadi. It also believes that all other Islamic military groups must accept its supremacy. In the past few years, ISIS has become famous because of its videos of beheadings of civilians and soldiers, and its destruction of cultural heritage sites. Presently, it is operational in 18 countries around the world. Most of the territory of ISIS is located in Iraq and Syria. At its peak in 2014, ISIS used to hold over 100,000 square kilometers of territory. But now, it only holds around 52,700 kilometers. It claims to hold territory in Iraq, Syria, Libya, Egypt, Saudi Arabia, Yemen, Algeria, Afghanistan, Pakistan, Nigeria, and North Caucus. Apart from this, ISIS also has control over many oil fields in Syria. The Mosul Airport was recaptured from ISIS recently.

History

The creation of ISIS was the result of the the US invasion of Iraq in 2003. After the end of Sadaam Hussein’s regime, many Sunni Muslims formerly loyal to him became jobless. Al Qaeda capitalized on the anger of these people and established Al Qaeda in Iraq to start an insurgency with against the U.S troops. This was led by Abu Musab al-Zarqawi. This was the first out of the four stages in the development of the Islamic State in the Mesopotamian region. In 2006, Islamic state in Iraq was established. This instigated a terrorist-guerilla campaign against

the United States, its coalition allies and the Shi’ite population. In 2011, after the departure of British troops from Iraq, the ISI was further strengthened, and it established a new branch in Syria. This created dissensions between the ISI and Al-Qaeda. Finally, it separated from Al-Qaeda and formed the Islamic State of Iraq and Syria. This is the modern-day terrorist organization, which has been active in various violent activities globally.

Involvement of Religion in ISIS

The very name of ISIS suggests the link of the organization to religion. However, the Shia-Sunni conflict is the most important factor in ISIS’s resurgence. Sunnis and Shias are two Islamic groups which differ with each other in ideologies and interpretations. They have different traditions and customs. While they agree with each other in matters related to the Quran, they have different opinions on the hadith.

The ISIS has mainly Sunni Muslims. Maliki, a Shia Muslim was the prime-minister of Iraq from 2006 to 2014. Her policies refused to accommodate Sunni Muslims. Sunni civilians were arrested under anti-terrorist laws, and were protestors were killed. Such brutalities infuriated the Sunnis. When ISIS came to power, it put Sunni sectarianism at the heart of its propaganda. They want to establish a Sunni caliphate with the goal of exterminating all the Shias. ISIS has been responsible for human rights abuse and war crimes. Amnesty International has reported cases of ethnic cleansing by the group against Shia Muslims. In 2014 ISIS forces killed over 1,700 Shia civilians at Camp Speicher in Tikrit Iraq, and 670 Shia prisoners at the detention facility on the outskirts of Mosul.

The main objective of the ISIS is the establishment of a Caliphate, with a supreme leader and to crush all other minorities. It wants to eradicate all obstacles to God’s rule on the Earth. ISIS tends to explain all

its actions with Islamic scriptures. ISIS wants to go back in time to the 7th century, when radicalization was an integral part of the Muslim ideology. It wants to resume Islamic conquests of territory, to subject Muslims to their radical views of how to be a Muslim, and to their crude and brutal justice. ISIS has incorporated Sharia Law to a great extent in its ideology. It is the religious law to be followed by Muslims. The Sharia Law contains a lot of rudimentary beliefs, and encourages discrimination against women. Sharia Law doesn't see women on an equal footing as men.

Evidently, the modern society can't accept such laws as they violate fundamental human rights. But, the IS tries to enforce these laws under the name of religion. It tries to interpret Islamic scriptures in such a way that they can justify violence. Some 20,000 Muslims have joined the ISIS globally. However, every year there are some non-Muslim recruits in the ISIS.

It would be unfair to equate the Islamic and ISIS ideology, because many ISIS beliefs go against the Prophet's teachings. For example, the Quran condemns senseless violence towards others as in Quran 5:8 and 2:190. One of the verses of the Quran says "whoever kills an innocent person it is as if he

has killed all of humanity." This indicates that Islam is not to be blamed for the activities of ISIS.

Current situation

Recently, US dropped a non-nuclear bomb on Afghanistan to kill certain ISIS members. A GBU-43/B Massive Ordnance Air Blast Bomb (MOAB), nicknamed the "mother of all bombs," was dropped in the Achin district of the Nangarhar province,

Officials said the target was an ISIS cave and a tunnel complex. This bombing didn't to to an immediate reaction by the ISIS, but it has caused some local problems in Afghanistan.

According to reports, 36 ISIS militants were killed in this bombing.

According to officials, the head of Islamic State in Afghanistan, Abdul Hasib, has been killed by Afghan and US special forces in the eastern province of Nangarhar. The war is still going on near the site of destruction, leading to the death of ISIS militants and US fighters.

Apart from this, ISIS has been actively involved in terror actions in Iraq and Syria. It has also claimed the responsibility of the recent attacks in Egypt, France and Pakistan.

SHARIA LAW

Sharia or The Islamic Law is regarded as the ideal code for living that all Muslims must adhere to. Sharia literally means "the clear, well-trodden path to water". It is an instrument of Islamic countries such as Saudi Arabia and Brunei and an article of public faith. Sharia aims to inculcate a life code in Muslims, the way Allah would have wished.

Sharia does not directly result in a conflict but it has been fairly detrimental in the Middle East; however the spotlight should be terrorist outfits using such code for religious terrorism. This law in turn has been misused by ISIS and other non state actors to propagate their religion extremism and further cause conflicts in the region.

Sharia law and its controversies

Sharia Law has been under immense criticism for the atrocities committed against women. Under Sharia Law, women can be beaten due to failure

in comprehension of the local interpretation of the Law. Sharia has been criticized for ignoring women's rights when it comes to domestic abuse cases. Also, some Sharia Laws prohibit a rape victim from testifying in court against the rapists. In property cases, a woman's testimony carries half the weight of a man's. Sharia evidently discriminates between men and women and gives men unconditional and unmonitored control over women.

The Cairo declaration on Human Rights in Islam is a declaration of the member states of the Organisation of The Islamic Conference adopted in Cairo, Egypt, on 5 August 1990 which provides an overview on the Islamic perspective on human rights, affirming The Sharia law as its sole source. These States disagree with the UDHR and believe that The Sharia Law is the supreme source of life code. The CDHRI has been criticized for failing to guarantee freedom of religion

and limiting human rights. The Cairo Declaration has conspicuously discriminated against women and Non-Muslims in a complete breach of basic Human Rights.

Sharia has also encroached upon the freedom of thought, conscience and religion stated in the UDHR. Any form of cursing in Islam, questioning the notion of Muhammad or the teachings of the Quran is considered blasphemy under Sharia. Muslim states have requested the United Nations to limit freedom of speech as uncontrolled speech and disrespectful opinion against Islam causes hatred. Sharia hands the death penalty to any Muslim who gives up his faith, becomes an atheist or converts to another religion. There is unfathomable intolerance towards other religions, the freedom of religion being completely absent. As of 2011, 20 Islamic nations had laws declaring apostasy from Islam as illegal and a criminal offense. Such laws are incompatible with the UDHR's requirement of freedom of thought, religion and conscience.

Sharia completely shuns equality which is a pillar upholding democracy. The Sharia Law identifies a distinct difference between the man and the woman who it recognizes as "slave woman". It also provides Muslims with numerous privileges over Non-Muslims in a despicable breach of democratic ideals. Sharia's incompatibility with democracy is evident in the 1998 banning of Turkey's Refah Party on the grounds that "Democracy is the antithesis of Sharia". Refah proposed a plurality of legal systems, grounded on religion but it was determined that it would eventually lead to the abolishment of the State's role as the guarantor of individual rights and freedom.

Implementation of Sharia Law

Fortunately, no country employs Sharia Law explicitly but there are nations on which Sharia has a substantial influence. Sharia, in these nations, may or may not have official status but certainly has an influence on the legal system. It covers family law which is the most prevalent form of Sharia and criminal law. In some places, Sharia includes

penalties for apostasy and blasphemy. The non-democratic facet of Sharia is conspicuous in these cases as discrimination is ubiquitous. The countries employing this partial Sharia Law include Egypt, Mauritania, Sudan, Afghanistan, Iran, Iraq, the Maldives, Pakistan, Qatar, Saudi Arabia, Yemen, certain regions of Indonesia, Malaysia, Nigeria and the United Arab Emirates.

Broadly speaking, Mixed Systems are the widely-accepted form of judiciary in Muslim-majority countries. Usually Sharia covers family law, the rest being handed to secular courts. These countries are Algeria, Comoros, Djibouti, Gambia, Libya, Morocco, Somalia, Bahrain, Bangladesh, Brunei, Jordan, Kuwait, Lebanon, Malaysia, Oman and Syria. This is not to say that all Muslim-majority countries employ Sharia. Muslim-majority countries such as Azerbaijan, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Uzbekistan, Albania, Kosovo, and Turkey have no trace of Sharia in their governance.

Saudi Arabia is an exception to the mild implementation of Sharia. There is no Civil Code and Sharia operates nation-wide in the commercial courts as well as family courts. No law other than Sharia is applied. This Implementation of Sharia is an advocate of discrimination, sincere disregard for gender equality and other evils of Sharia Law as written in the previous piece. It is anti-democratic and shuns the ideals of equality and human rights. However, keeping in lieu with the non-explicit implementation of Sharia, Saudi Arabia also employs Sharia in areas of law where legislation is absent. In other Sharia employing Arab countries, the Law is confined to mostly family matters such as marriage and inheritance.

In the committee, the delegates will be required to debate whether the Sharia law is a fundamental one or should it be segregated from the rule of law. In the debate, the delegates are also to discuss whether the Sharia has given rise to religious extremism, and if should its implementation be discouraged. The delegates are also to analyse the role of Sharia in causing religious unrest.

QUESTIONS TO BE SOLVED

How much of a role does religion play in Middle Eastern conflicts? Will depolarizing religion from politics resolve the issue? Will an intervention in religious rights affect the fundamental laws or freedom for religion?

Should the one-nation or two-nation solution be

implemented? Should a new demarcation be planned? Is an ethnic division of land needed?

Should the demands of the ISIS be met? Will possible military intervention solve the situation? Is the Sharia law a Fundamental one?

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POSITION PAPER GUIDELINES

Position papers are usually one to one-and-a-half pages in length. Your position paper should include a brief introduction followed by a comprehensive breakdown of your country's position on the topics that are being discussed by the committee. A good position paper will not only provide facts but also make proposals for resolutions.

A good position paper will include:

- A brief introduction to your country and its history concerning the topic and committee;
- How the issue affects your country;
- Your country's policies with respect to the issue and your country's justification for these policies;
- Quotes from your country's leaders about the issue;
- Statistics to back up your country's position on the issue;
- Actions taken by your government with regard to the issue;
- Conventions and resolutions that your country has signed or ratified;
- UN actions that your country supported or opposed;
- What your country believes should be done to address the issue;
- What your country would like to accomplish in the committee's resolution; and
- How the positions of other countries affect your country's position.

SAMPLE DRAFT RESOLUTION

General Assembly Third Committee

Authors: United States, Austria and Italy

Draft Resolution GA/3/1.1

Signatories: Greece, Tajikistan, Japan, Canada, Mali, the Netherlands and Gabon

Topic: "Strengthening UN coordination of humanitarian assistance in complex emergencies"

The General Assembly,

Reminding all nations of the celebration of the 50th anniversary of the Universal Declaration of Human Rights, which recognizes the inherent dignity, equality and inalienable rights of all global citizens, **[use commas to separate perambulatory clauses]**

Reaffirming its Resolution 33/1996 of 25 July 1996, which encourages Governments to work with UN bodies aimed at improving the coordination and effectiveness of humanitarian assistance,

Noting with satisfaction the past efforts of various relevant UN bodies and nongovernmental organizations, Stressing the fact that the United Nations faces significant financial obstacles and is in need of reform, particularly in the humanitarian realm,

1. Encourages all relevant agencies of the United Nations to collaborate more closely with countries at the grassroots level to enhance the carrying out of relief efforts; **[use semicolons to separate operative clauses]**
2. Urges member states to comply with the goals of the UN Department of Humanitarian Affairs to streamline efforts of humanitarian aid;
3. Requests that all nations develop rapid deployment forces to better enhance the coordination of relief efforts of humanitarian assistance in complex emergencies;
4. Calls for the development of a United Nations Trust Fund that encourages voluntary donations from the private transnational sector to aid in funding the implementation of rapid deployment forces;
5. Stresses the continuing need for impartial and objective information on the political, economic and social situations and events of all countries;
6. Calls upon states to respond quickly and generously to consolidated appeals for humanitarian assistance;
7. Requests the expansion of preventive actions and assurance of post-conflict assistance through reconstruction and development;
8. Decides to remain actively seized on the matter. **[end resolutions with a period]**

PREAMBULATORY AND OPERATIVE CLAUSES

PREAMBULATORY CLAUSES

The preamble of a draft resolution states the reasons for which the committee is addressing the topic and highlights past international action on the issue. Each clause begins with a present participle (called a perambulatory phrase) and ends with a comma. Perambulatory clauses can include:

- References to the UN Charter;
- Citations of past UN resolutions or treaties on the topic under discussion;

- Mentions of statements made by the Secretary-General or a relevant UN body or agency;
- Recognition of the efforts of regional or nongovernmental organizations in dealing with the issue; and
- General statements on the topic, its significance and its impact.

SAMPLE PREAMBULATORY PHRASES

Affirming

Alarmed by

Approving

Bearing in mind

Believing

Confident

Contemplating

Convinced

Declaring

Deeply concerned

Deeply conscious

Deeply convinced

Deeply Disturbed

Deeply Regretting

Desiring

Emphasizing

Expecting

Emphasizing

Expecting

Expressing it's appreciation

Fulfilling

Fully aware

Emphasizing

Expecting

Expressing its appreciation

Fulfilling

Fully aware

Further deploring

Further recalling

Guided by

Having adopted

Having considered

Having examined

Having received

Keeping in mind

Noting with deep concern

Nothing with satisfaction

Noting further

Observing

Reaffirming

Realizing

Recalling

Recognizing

Referring

Seeking

Taking into consideration

Taking note

Viewing with appreciation

Welcoming

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OPERATIVE CLAUSES

Operative clauses offer solutions to issues addressed earlier in a resolution through the perambulatory section. These clauses are action oriented and should include both an underlined verb at the beginning of your sentence followed by the proposed solution. Each clause should follow the following principles:

- Clause should be numbered;
- Each clause should support one another and continue to build your solution;
- Add details to your clauses in order to have a complete solution;
- Operative clauses are punctuated by a semicolon, with the exception of your last operative clause which should end with a period.

SAMPLE OPERATIVE PHRASES

Accepts	Endorses	Further requests
Affirms	Expresses its appreciation	Further resolves
Approves	Expresses its hope	Has resolved
Authorizes	Further invites	Notes
Calls	Deplores	Proclaims
Calls upon	Designates	Reaffirms
Condemns	Draws the attention	Recommends
Confirms	Emphasizes	Regrets
Congratulates	Encourages	Reminds
Considers	Endorses	Requests
Declares accordingly	Expresses its appreciation	Solemnly affirms
Deplores	Expresses its hope	Strongly condemns
Designates	Further invites	Supports
Draws the attention	Further proclaims	Takes note of
Emphasizes	Further reminds	Transmits
Encourages	Further recommends	Trusts

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