



## **BIMUN/SINUB Conference 2013**

# **DIMENSIONS OF DEVELOPMENT**

## Challenging the Status Quo – Envisioning Alternative Frameworks

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### **Preparation Guide**

## United Nations Development Programme

### Topics:

Prevention of Female Genital Mutilation (FGM) –  
Ensuring Women's Health

Sport as an Approach for Development and Peace

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## Council Description

### UNDP mission and goals

The United Nations Development Programme (UNDP) is the UN's global development network, connecting countries to knowledge, experience and resources to help people build a better life (NGLS 2009). UNDP works with people at all levels of society to help build nations that can withstand crisis, and drive and sustain the kind of growth that improves the quality of life for everyone. Currently there are offices in 177 countries and territories, where they offer global perspective and local insight to help empower lives and build resilient nations. The UNDP Resident Representative in each country office also serves as the Resident Coordinator of development activities for the United Nations system as a whole. Through such coordination, UNDP seeks to ensure the most effective use of UN and international aid resources (UNDP 2013).

The priority areas of focus of the Programme include democratic governance, poverty reduction, crisis prevention and recovery, energy and sustainable environment, as well as HIV/AIDS. Since the adoption of the Millennium Declaration and launching of the Millennium Development Goals (MDGs) in 2000, key programme areas are approached from the MDG perspective for more coordinated, coherent and focused action at the national level (NGLS 2009). The network of UNDP links and coordinates global and national efforts to reach these Goals. UNDP helps developing countries attract and use aid effectively by encouraging the protection of human rights, capacity development and empowerment of women (UNDP 2013).

### UNDP Structure

The institutional structure of UNDP includes offices for each region of the world that are connected to national UN offices in their respective regions, extensive branches of research including the offices of the *Human Development Report and Development Studies*, and several departments including the Bureau for Resources and Strategic Partnerships (BRSP), the Bureau for Crisis Prevention and Recovery, and the Bureau for Development Policy (BDP). Other parts of the structure include United Nations Volunteers (UNV), the United Nations Development Fund for Women (UNIFEM), and a technical cooperation unit (NGLS 2009).



# Prevention of Female Genital Mutilation – Ensuring Women’s Health

## I. Introduction

Female genital mutilation (FGM), also known as female genital cutting and female circumcision, is defined by the World Health Organization (WHO) as "all procedures that involve partial or total removal of the external female genitalia, or other injury to the female genital organs for non-medical reasons."<sup>1</sup> FGM is practiced as a cultural ritual in 28 countries in Africa and it is also found in parts of Asia (Indonesia, Malaysia, etc.), the Middle East (minorities in Iran, Iraq, Oman and Yemen) and within immigrant communities elsewhere. It is typically carried out on girls aged four to ten, without anaesthesia, by a traditional circumciser, usually an older woman who also acts as a local birth attendant. Non-sterile cutting devices are used, such as knives, razors, scissors, cut glass and sharpened rocks, and sutures.<sup>2</sup> Around 140 million women and girls are living with the effects of FGM, including 101 million in Africa.<sup>1</sup>

The practice is rooted in gender inequality, ideas about purity, modesty, aesthetics, honour and cultural identity, and attempts to control women's sexuality by reducing their sexual desire.<sup>3</sup> According to Sudanese surgeon Nahid Toubia, a campaigner against FGM, it is harder to persuade the women to give it up than the men, because they see it as a source of status and authority.<sup>4</sup> The UN General Assembly voted unanimously in 2012 to

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<sup>1</sup> WHO. 2013. Female Genital Mutilation. Available: <http://www.who.int/mediacentre/factsheets/fs241/en/>.

<sup>2</sup> UNICEF. 2013. Female Genital Mutilation/Cutting: A Statistic Overview and exploration of the dynamics of change. Available: [http://www.unicef.org/media/files/FGCM\\_Lo\\_res.pdf](http://www.unicef.org/media/files/FGCM_Lo_res.pdf).

<sup>3</sup> James, Stanlie M. 2008. Female Genital Mutilation, in Bonnie G. Smith (ed.). *The Oxford Encyclopaedia of Women in World History*, Oxford University Press. (pp. 259–262).

<sup>4</sup> BBC. 2002. Changing attitudes to female circumcision. Available: <http://news.bbc.co.uk/2/hi/health/1916917.stm>.



ban the practice. There is significant opposition to the practice in Africa itself.<sup>2</sup> The WHO estimated that around 20 babies per 1,000 deliveries perish as a result of FGM and 140 million women and girls around the world are living with the effects of the practice, including 101 million girls over the age of ten in Africa.<sup>1</sup>

## II. Importance of the issue and history of the problem

### Origins and history

Political scientist Gerry Mackie writes that the origins of FGM are obscure. There is a reference to it on a sarcophagus in the Egyptian Museum dating back to Egypt's Middle Kingdom, c. 2000–1700 BCE:

*But if a man wants to know how to live, he should recite it [a magical spell] every day, after his flesh has been rubbed with the b3d [an unknown substance] of an uncircumcised girl and the flakes of skin of an uncircumcised bald man.*<sup>5</sup>

Gynaecologists in 19th-century Europe and the United States would also remove the clitoris for various reasons, including treating masturbation, believing that the latter caused physical and mental disorders. The first reported clitoridectomy in the West was carried out in 1822 by Karl Ferdinand von Graefe (1787–1840), a surgeon in Berlin, on a teenage girl regarded as an "imbecile" who was masturbating.<sup>6</sup>

Isaac Baker Brown (1812–1873), an English gynaecologist in London, believed that the unnatural irritation of the clitoris caused epilepsy, hysteria and mania, and set to work to remove it whenever he had the opportunity sometimes also with removal of the inner la-

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<sup>5</sup> Knight, Mary. 2001. Curing Cut or Ritual Mutilation? Some Remarks on the Practice of Female and Male Circumcision in Graeco-Roman Egypt, *Isis* 92 (2), p. 317–338. Available: <http://www.jstor.org/discover/10.2307/3080631?uid=3739008&uid=2&uid=4&sid=21102653252603>.

<sup>6</sup> Rodriguez, Sarah W. 2008. Rethinking the history of female circumcision and clitoridectomy: American medicine and female sexuality in the late nineteenth century. *Journal of the History of Medicine and Allied Sciences*. 63(3), p. 323–347.



bia too.<sup>7</sup> In the United States J. Marion Sims (1813–1883), named the father of gynaecology because of his experimental surgery on slaves, followed Brown's work, and in 1862 slit the neck of a woman's uterus and amputated her clitoris, after she complained of period pain, convulsions and bladder problems.<sup>8</sup>

### **Importance of FGM in practicing cultures**

The circumcision rituals are seen as a joyful celebration of community values that serve to reinforce ethnic boundaries. FGM is viewed by its practitioners as an essential part of raising a girl.<sup>1</sup> Among the reasons for it are hygiene and aesthetics, purity and honour, birth control and the promotion of fertility. The main reason is usually a desire to control women's sexuality and promote female virginity, chastity and fidelity.<sup>3</sup> Female monogamy protects patrilineage by increasing the likelihood that a man is the father of his wife's children, and infibulations almost guarantees monogamy because of the pain associated with sex and the difficulty of opening infibulations without being discovered.<sup>1</sup> Female genitals are regarded within communities that practise FGM as dirty and ugly; physicians Miriam Martinelli and Jaume Enric Ollé-Goig write that the preference is for women's genitalia to be "flat, rigid and dry."<sup>9</sup> There are also various myths about the dangers of the clitoris: girls are told that if it will keep on growing, will harm a baby if it comes into contact with the baby's head, can make men impotent, and that failing to have it removed will see them shunned by the community.<sup>10</sup>

A more practical reason for FGM's continuance is that the female circumcisers may have no other way to earn a living, and are therefore motivated to uphold the view of it as a cultural necessity. Women who support FGM see it as a source of empowerment and authority, a way of differentiating between each other. According to Toubia, a Sudanese surgeon and president of the NGO RAINBO: "By allowing your genitals to be removed [it is

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<sup>7</sup> J.F.C. 1873. Isaac Baker Brown, F.R.C.S., *Medical Times and Gazette*, p. 155.

<sup>8</sup> McGregor, Deborah Kuhn. 1998. *From Midwives to Medicine: The Birth of American Gynecology*, Rutgers University Press, p. 146.

<sup>9</sup> Martinelli, M and JE Ollé-Goig. 2012. Female Genital Mutilation in Djibouti. *African Health Science* 12 (4), p. 412–15. Available: <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3598278/>.

<sup>10</sup> Gollaher, David L. 2000. *Circumcision: A History of the World's Most Controversial Surgery*. New York. Available: [http://books.google.si/books?id=usEzSffvPBMC&pg=PA197&redir\\_esc=y#v=onepage&q&f=false](http://books.google.si/books?id=usEzSffvPBMC&pg=PA197&redir_esc=y#v=onepage&q&f=false).



perceived that] you are heightened to another level of pure motherhood – a motherhood not tainted by sexuality and that is why the woman gives it away to become the matron, respected by everyone."<sup>4</sup> Thus, she argues, it is much harder to convince the women to give up FGM than it is the men.<sup>4</sup>

### **Consequences of practicing FGM**

Immediate complications include fatal haemorrhage, acute urinary retention, urinary infection, wound infection, septicaemia, tetanus, and transmission of hepatitis or HIV if instruments are unsterile or reused. It is not known how many girls and women die from the procedure and complications may not be recognized because fatalities are rarely reported. Late complications vary depending on the type of FGM performed.<sup>11</sup> The formation of scars and keloids can lead to strictures, obstruction, or fistula formation of the urinary and genital tracts. Urinary tract sequel includes damage to urethra and bladder with infections and incontinence. Genital tract sequel includes vaginal and pelvic infections, dysmenorrhoeal, dyspareunia and infertility.<sup>12</sup> FGM may complicate pregnancy and place women at higher risk for obstetrical problems, which are more common with the more extensive FGM procedures. Cervical evaluation during labour may be impeded, and labour prolonged. Third-degree laceration, anal sphincter damage, and emergency caesarean section are more common in women who have experienced FGM. Psychological complications include depression, feelings of shame and betrayal can develop when they move outside their traditional circles and are confronted with the view that mutilation is not the norm. They typically report sexual dysfunction and dyspareunia (painful sexual intercourse), but FGM does not necessarily destroy sexual desire in women.<sup>11</sup>

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<sup>11</sup> Abdulcadira, Jasmine, Christiane Margairaz, Michael Boulvain and Oliver Irion. 2011. Care of women with female genital mutilation/cutting, *Swiss Medical Weekly*, 6 (14), review. Available: <http://www.smw.ch/content/smw-2011-13137/>.

<sup>12</sup> Kelly, Elizabeth, and Paula J. Adams Hillard. 2005. Female genital mutilation. *Current Opinion in Obstetrics & Gynecology*, 17 (5), p. 490–494 (review).



### III. Efforts to address the issue

The United Kingdom first made an effort to outlaw FGM in Sudan in 1920 by persuading the Sudanese government to make it illegal in 1949, though it made no difference.<sup>13</sup> Christian missionaries in Kenya in the 1920s and 1930s strongly opposed it because of the health consequences but also because the rituals were seen as highly sexualized. As a result of the opposition, FGM became a focal point of the independence movement among the country's main ethnic group, the Kikuyu.<sup>14</sup>

In 1984 a group of African NGOs met in Dakar, Senegal, which led to the formation of the Inter-African Committee on Traditional Practices Affecting the Health of Women and Children, and in June 1993 the UN World Conference on Human Rights passed resolutions (the Vienna Declaration) recognizing the rights of women and girls, and opposing gender-based violence.<sup>15</sup><sup>16</sup> After that several African countries enacted legislation against FGM, including Benin, Burkina Faso, the Central African Republic, Chad, Djibouti, Eritrea, Ethiopia, Ghana, Ivory Coast, Niger, Senegal, Tanzania, Togo and Uganda. In July 2003 the African Union ratified the Maputo Protocol, guaranteeing certain rights for women, including an end to FGM.<sup>17</sup>

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<sup>13</sup> Oldfield Hayes, Rose. 1975. Femela Genital Mutilations, Fertility Control, Women's Roles, and the Patrilineage in Modern Sudan: A Functional Analysis. *American Ethnologist* 2 (4), p. 617–33. Available: <http://www.jstor.org/discover/10.2307/643328?uid=3739008&uid=2&uid=4&sid=21102653413783>.

<sup>14</sup> Natsoulas, Theodore. 1998. The Politicization of the Ban on Female Circumcision and the Rise of the Independent School Movement in Kenya: The KCA, the Missions and the Government, 1929–1932. *Journal of African Studies*, 33(2), p. 137–158. Available: <http://jas.sagepub.com/content/33/2/137.citation>.

<sup>15</sup> IAC. 2013. Available: [http://www.iac-ciaf.net/index.php?option=com\\_content&view=article&id=10&Itemid=3](http://www.iac-ciaf.net/index.php?option=com_content&view=article&id=10&Itemid=3).

<sup>16</sup> World Conference on Human Rights: the Vienna Declaration and Programme of Action, United Nations Department of Public Information, June 1993.

<sup>17</sup> Bonino, Emma. 2004. A brutal custom: Join forces to banish the mutilation of women. *The New York Times*. Available: [http://www.nytimes.com/2004/09/15/opinion/15iht-edbonino\\_ed3\\_.html?\\_r=0](http://www.nytimes.com/2004/09/15/opinion/15iht-edbonino_ed3_.html?_r=0).



The Al-Azhar, Supreme Council of Islamic Research, the highest religious authority in Egypt, issued a statement that FGM had no basis in core Islamic law, and this enabled the government to outlaw it entirely.<sup>18</sup>

### Europe and the US

Since 2003 the United Nations has sponsored an annual International Day of Zero Tolerance to Female Genital Mutilation on February 6, and in December 2012 the UN General Assembly voted unanimously to ban the practice.<sup>19</sup> As a result of immigration, FGM spread to Australia, Canada, Europe (particularly to France and the UK), New Zealand, Scandinavia and the United States. Families who have emigrated from practising countries may send their daughters there to undergo FGM, ostensibly to visit a relative, or fly in circumcisers to conduct it in people's homes.<sup>20</sup> The first country to pass legislation was Sweden 1982, but it is outlawed also in Australia and New Zealand, across the European Union and in Canada. Canada was the first country to recognize FGM as a form of persecution when it granted refugee status in 1994 to Khadra Hassan Farah, who ran from Somalia with her 10-year-old daughter to avoid that the girl would be subjected to it.<sup>21</sup>

There have been prosecutions in France, where FGM is included in a provision of the penal code punishing acts of violence against children that result in mutilation or disability. It is estimated that there are up to 30,000 women in France who have experienced FGM, and thousands of girls at risk. Until the year 2012 there were 40 trials, resulting in convictions against two practitioners and over 100 parents.<sup>22</sup> There have been no prosecutions in the UK but there are nearly 66,000 women living with FGM and 21,000 girls at risk. The Prohibition of Female Circumcision Act 1985 outlawed the procedure domesti-

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<sup>18</sup> UNICEF. 2007. Fresh progress toward the elimination of female genital mutilation and cutting in Egypt. Available: [http://www.unicef.org/egypt/media\\_3875.html](http://www.unicef.org/egypt/media_3875.html).

<sup>19</sup> UN WOMEN. 2012. United Nations bans female genital mutilation. Available: <http://www.unwomen.org/en/news/stories/2012/12/united-nations-bans-female-genital-mutilation/>.

<sup>20</sup> Kerbaj, Richard. 2009. Thousands of girls mutilated in Britain. *The Times*. Available: <http://www.thetimes.co.uk/tto/health/article1964473.ece>.

<sup>21</sup> Farnsworth, Clyde H. 1994. Canada Gives Somali Mother Refugee Status., *The New York Times*. Available: <http://www.nytimes.com/1994/07/21/world/canada-gives-somali-mother-refugee-status.html>.

<sup>22</sup> Rowling, Megan. 2012. France reduces genital cutting with prevention, prosecution – lawyer. Thomson Reuters Foundation. Available: <http://www.trust.org/item/?map=france-reduces-genital-cutting-with-prevention-prosecutions-lawyer/>.





cally, and the Female Genital Mutilation Act 2003 and Prohibition of Female Genital Mutilation (Scotland) Act 2005 made it an offence to arrange to have it performed outside the UK on British citizens or permanent residents.<sup>23</sup>

In the United States performing FGM on anyone under the age of 18 became illegal in 1997 with the Federal Prohibition of Female Genital Mutilation Act, and by 2006 17 states became parties to this legislation. The Transport for Female Genital Mutilation Act was passed in January 2013 and prohibits transporting a girl out of the country for the purpose of undergoing FGM.<sup>24</sup> Khalid Adem, who emigrated from Ethiopia to Atlanta, Georgia, became the first person in the US to be convicted in an FGM case and was sentenced to ten years in 2006 for having severed his two-year-old daughter's clitoris with a pair of scissors.<sup>25</sup>

## IV. Questions the resolution should answer

1. Since FGM is part of a cultural tradition, can it still be condemned? Countries that are practicing FGM often claim that the West doesn't want to understand their culture, so can FGM actually be justified by culture? Which other ways can we find to end it with agreement of West and East?
2. Which international legal instruments can be used for the eradication of FGM? Are already used instruments effective and which new legal instrument should be used to stop practising FGM?
3. How can international community inform people or provide information on reproductive health to students that include an awareness-raising component?

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<sup>23</sup> McVeigh, Tracy and Sutton, Tara. 2010. British girls undergo horror of genital mutilation despite tough laws. *The Guardian*. Available: <http://www.theguardian.com/society/2010/jul/25/female-circumcision-children-british-law>.

<sup>24</sup> Hassan, Yasmeen. 2012. As Global Consensus Accelerates, Obama Strengthens Federal Law Protecting Girls in the Fight Against Female Genital Mutilation. *The Huffington Post*. Available: [http://www.huffingtonpost.com/yasmeen-hassan/new-wins-speed-gains\\_b\\_2403941.html](http://www.huffingtonpost.com/yasmeen-hassan/new-wins-speed-gains_b_2403941.html).

<sup>25</sup> USA today. 2006. Man gets 10-year sentence for circumcision of 2-year-old daughter. Associated Press. Available: [http://usatoday30.usatoday.com/news/nation/2006-11-01-georgia\\_x.htm](http://usatoday30.usatoday.com/news/nation/2006-11-01-georgia_x.htm).



## V. Bibliography

For a better understanding of the issue, the following sources should be consulted; they are not exhaustive, therefore it is recommended that further research should be conducted, both through academic sources, as well as informal channels:

- END FGM (<http://www.endfgm.eu/en/>)
- FORWARD (<http://www.forwarduk.org.uk/key-issues/fgm>)
- Global Alliance against FGM (<http://www.global-alliance-fgm.org/>)
- I A C ([http://www.iac-ciaf.net/index.php?option=com\\_content&view=article&id=10&Itemid=3](http://www.iac-ciaf.net/index.php?option=com_content&view=article&id=10&Itemid=3))
- UNFPA (<http://www.unfpa.org/topics/genderissues/fgm>)
- UNICEF ([http://www.unicef.org/media/files/FGCM\\_Lo\\_res.pdf](http://www.unicef.org/media/files/FGCM_Lo_res.pdf))
- UN WOMEN (<http://www.unwomen.org/en/news/stories/2012/12/united-nations-bans-female-genital-mutilation/>)
- WHO ([http://www.who.int/topics/female\\_genital\\_mutilation/en/](http://www.who.int/topics/female_genital_mutilation/en/))



# Sport as an Approach for Development and Peace

## I.Introduction

*Sport has the power to unite people in a way little else can. Sport can create hope where there was once only despair. It breaks down racial barriers. It laughs in the face of discrimination. Sport speaks to people in a language they can understand.*

*Nelson Mandela*

The target of the United Nations Millennium Development Goals (MDG's)<sup>[1]</sup> is to break the cycle of poverty across the globe by 2015. The MDG's program consists of eight clear and specific goals ranging from ending poverty and hunger to global partnerships. It is understood that global poverty reduction requires continual and diverse interventions and commitments from all levels of governments and civil society.

The United Nations Office on Sport for Development and Peace<sup>[2]</sup> aims to facilitate the implementation of the MDGs, derived by the concept that the intentional use of sport, physical activity and play help attaining specific development and peace objectives.

Successful Sport for Development and Peace programs work to realize the rights of all members of society to participate in sport and leisure activities. Effective programs intentionally give priority to development objectives and are carefully designed to be inclusive. These programs embody the best values of sport while upholding the quality and integrity of the sport experience.

The right to participate in sport, physical activity and play is identified implicitly in the Universal Declaration, providing support for the increasingly well-recognized right to participate in sport and physical activity. The 'fundamental right' to participate in physical education and sport is proclaimed in the UNESCO Charter of Physical Education and Sport (1978)<sup>[3]</sup>.



## II. Importance of the issue and history of the problem

Sport is a powerful source of potential for enhancing, facilitating and even accelerating development and peace efforts worldwide, particularly those related to attaining the MDGs. Sport's attributes make it a valuable component of broader, holistic approaches in reaching the eight MDG benchmarks with targets aimed at: (1) Eradicating extreme poverty and hunger, (2) Achieving universal primary education, (3) Promoting gender equality and empowering women, (4) Reducing child mortality, (5) Improving maternal health, (6) Combating HIV and AIDS, malaria, and other diseases, (7) Ensuring environmental sustainability and (8) Developing a global partnership for development.

Regarding how sports contributed in achieving the MDGs, there are more ways than one would think. By practicing sports, maternal health is increased as fitness levels help speed post-natal recovery. Gender equality is promoted as girls and women access leadership experience and opportunities. Last but not least, sport-based social mobilization initiatives may play a role in ensuring environmental sustainability, by promoting the participation in community actions to improve local environment.

## III. General-Defining the concepts

### **Peace**

The concept of World Peace appeared as an idea of non-violence, by which states and people voluntarily cooperate, either freely or by respecting a system of governance that prevents warfare. Since the United Nations had been established in 1945, the Security Council with the contribution of the five permanent members, United States, United Kingdom, Russia, China and France have continuously worked to resolve intranational or international conflicts without war or declaration of war.

Peace studies, which is inclusive of 'conflict resolution' and 'peace-building', is a new and emerging field. As in the development of any scientific field, investigation and explanation have prompted active debates over definitions. The first efforts at definition stem from the early 1990s, when Boutros Boutros Ghali, the UN Secretary General, released "An Agenda for Peace"<sup>[4]</sup> that set out four main terms: preventive diplomacy, peacemaking, peacekeeping, and peace-building.



The presence of peace is crucial regardless of the field we consider. It defines all the values, attitudes and forms of behaviour that show respect for life, human rights and dignity, as well as rejection of violence. By acting as a catalyst for development, peace can be built through education. Peace education is the process of achieving the values, knowledge and developing the attitudes, skills and behaviours to live in harmony with oneself, with others and the natural environment. Peace education was described by a series "teaching encounters" that draw from people: their desire for peace, nonviolent alternatives for managing conflicts and skills for critical analysis of structural arrangements that produce and legitimize injustice and inequality (Harris, Synott. "Peace Education for a New Century" 2002)<sup>[5]</sup>.

This description fits as well to the mandate of the United Nations office on Sports for Peace and Development: sports should be practiced as a call for peace, should be a nonviolent way to solve conflicts and should fight against inequality and injustice.

Around the world, currently the level of peace is estimated by calculating the "Global Peace Index"<sup>[6]</sup>, produced by the Institute for Economics and Peace. Considering 22 indicators, including the estimated deaths due to conflicts, relations with neighbouring countries, or the number of jailed people, 158 countries are ranked by the GPI coefficient.

The last results brought the following conclusions:

"Peace is correlated to indicators such as income, schooling and the level of regional integration

Peaceful countries often shared high levels of transparency of government and low corruption

Small, stable countries which are part of regional blocs are most likely to get a higher ranking" <sup>[7]</sup>.



## Development

The level of development of a nation was initially considered only in economic terms, and concerned the extent to which its economy depended on the agricultural, industrial and/or service sectors (the latter being considered the most 'developed'). The level of development was measured in terms of the gross domestic product (GDP) or gross national product (GNP). But, by the 1980s, the idea that economic growth determined the well-being of a country was widely challenged, culminating in the UN Declaration on the Right of Development (1986), which recognized that:

*"development is a comprehensive economic, social, cultural and political process, which aims at the constant improvement of the well-being of the entire population and of all individuals on the basis of their active, free and meaningful participation in development and the fair distribution of benefits therefrom"* <sup>[8]</sup>.

The Human Development Index (HDI) was intended to measure improvements in the quality of life of humans.

Since 1990, the UNDP has annually published the Human Development Report, which includes topics on Human Development and the annual Human Development Index<sup>[9]</sup>.

## Comparison

As a comparison between the Global Peace Index ranking and the Human Development Index ranking, it is noticeable that there is no regular dependence between these two classifications. Whereas New Zealand, Sweden, Japan and Switzerland are in both top 10s, Mauritius is placed on 80th place of the HDI ranking and on 21st of the GPI ranking. However, even if the rank differs, we may speculate that there is a connection between these two arrangements as the first 50% of countries tend to be the same.

In other words, it is more likely that development instead of poverty will bring peace.



## IV. Critiques

Numerous international bodies and organizations saluted the initiative to establish a UN office on Sport for Development and Peace. Nonetheless, both supporters and non supporters have a common point.

Sport alone, cannot ensure peace or solve complex social problems. Instead, sport should be positioned as a highly effective tool in a broader toolkit of development practices, and should be applied in a holistic and integrated manner with other interventions and programs to achieve optimal results.

Both of these statements are absolutely correct; but, so is the opposite. If not managed properly, sport may degenerate and may be full of discrimination; racist, divisive, and can breed intolerance and misunderstanding.

Researchers have cautioned against false and elaborate expectations associated with sport for development and peace programs:

...we need to be cautious of making false claims for sport or raising expectations that cannot be met. On its own sport cannot reverse poverty or prevent crime or violence, solve unemployment, stop corruption and respect human rights (Marion Keim, 2006, p.103)<sup>[10]</sup>.

As Armstrong (2004a) points out, "Football itself cannot possibly solve the multifarious problems that Liberia currently faces". Sports themselves are unable to address problematic political structures, employment, access to land, an egalitarian distribution of income, elementary health provision, affordable housing, educational opportunities, clean water and campaigns to address AIDS. Simply put: "Rehabilitation and reintegration projects are doomed to fail if there is no better life offered to the disaffected demilitarized" (Armstrong, 2004b, p.498)<sup>[11]</sup>.



## V. Efforts to address the issue

Since the United Nations Development Programme was established in 1965, there have been numerous initiatives to integrate vulnerable people - such as poor communities, ethnic minorities, or people suffering from HIV/AIDS or other diseases - in society. Among other initiatives, we can name the following.

"Right To Play"<sup>[12]</sup> is an international humanitarian organization that uses sports and play programs to improve health, develop life skills, and foster peace for children and communities in some of the most disadvantaged areas of the world. Founded in 1994 by former speed skater Johann Olav Koss, the project made the transition in 2000 from "fundraising vehicle" ("Olympic Aid") to an implementing Non-Governmental Organization. Working in both the humanitarian and development context, "Right To Play" builds local capacity by training community leaders as Coaches to deliver its programs in 20 countries affected by war, poverty, and disease in Africa, Asia, the Middle East and South America. By 2012, about one million children were involved in the "Right To Play" programs.

Another example comes from Norway, where the Norwegian Olympic and Paralympic Committee and Confederation of Sports through its partners managed to train approximately 6,000 community leaders, coaches and officials, over the last four years. This trained personnel are reaching approximately 300,000 children and youths. These young athletes are participating in organized sports and health education activities either through their community school or through one of the 700 community clubs that have been developed<sup>[13]</sup>.

The Football 4 Peace program, SCORE in South Africa, and the Open Fun Football Schools, are examples of sport as a site for relationship building. Keim's (2003) study from post-apartheid South Africa suggests that these efforts can be successful - i.e., that they significantly increase the number of friendships among participants from different backgrounds. She also found that intercultural friendships at school developed more easily when children were involved in integrated team sports. This approach is consistent with Lederach's view that contemporary peace-building should focus on relationships. It may well be that the social aspects are some of the most salient gifts that sport can offer the field of peace-building.





The International Olympic Committee, a strong advocate for gender issues, has organized a quadrennial conference since 1996, "World Conferences on Women and Sport." The aim of these events is to evaluate the progress made in this area by the Olympic Movement and to further set new targets to improve and increase the participation of girls and women in this framework. Among other notable initiatives, we name "IOC Woman and Sport Awards", introduced in 2000 and awarded each year "to a woman or man or to an organization that has worked to develop, encourage and strengthen the participation of women and girls in physical activities and sports, in coaching or in administrative and decision-making structures, and promote female journalists and women's sport in the media"<sup>[14]</sup>.

In 2013, in Berlin, Ministers and senior government officials from all UNESCO Member States gathered at the 5th International Conference of Ministers and Senior Officials Responsible for Physical Education and Sport (MINEPS V ). In order to tackle the most pressing challenges in international sport policies and to make action-oriented recommendations, they have discussed key issues, such as "Access to sport for persons with disabilities" or "Sport mega events and their sustainability"<sup>[15]</sup>.

Past MINEPS events contributed significantly to international dialogue and policy development in physical education and sport. The International Charter of Physical Education and Sport was adopted by the United Nations Educational Scientific and Cultural Organization (UNESCO) General Conference at its twentieth session, Paris, 21 November 1978.

Targeting to connect the development of sport and physical education with the human progress, the Charter advise governments, competent nongovernmental organizations, educators, families and individuals themselves to be guided by the Charter and to put it into practice.

Foreseeing the establishment of the United Nations Office on Sports for Development and Peace, the Charter declares among others that sports play a crucial role in the development of people:

*Believing that physical education and sport should make a more effective contribution to the inculcation of fundamental human values underlying the full development of peoples,*

[16].



## VI. Questions a resolution must answer

How the importance of sport should be better highlighted, considering there are many governments not aware of the positive impact of sports?

In terms of financial cost, how do sport initiatives compare to other peace-building initiatives?

How can we ensure that new and existing commitments, by all stakeholders, are adequately monitored and met?

What factors (dis)allow for the transcendence of relationships beyond the field of sport?

Focusing on sport as a relationship building tool, how would it fit into a larger reconciliation, reconstruction and rehabilitation framework?

Is there an appropriate time frame for sport-for-peace projects in the conflict cycle?

What are the context-specific influences guiding those recommendations?

How can we ensure that new and existing commitments, by all stakeholders, are adequately monitored and met?



## VII. Bibliography

For a better understanding of the issue, the following sources should be consulted; they are not exhaustive, therefore it is recommended that further research should be conducted, both through academic sources, as well as informal channels.

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