



UNESCO CHAIRS

in

**HUMAN RIGHTS, DEMOCRACY, PEACE
AND TOLERANCE**

BULLETIN

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**Fifth Issue,
December 2003**

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EDITORIAL

I am pleased to present herewith to the large audience of readers the latest issue of the Bulletin for UNESCO Chairs in Human Rights, Democracy, Peace and Tolerance.

Together with a forerunner that presented the results of the First International Meeting of UNESCO Chairs (April 1998, Stadtschlaining), six volumes of this medium have been issued from 1998 to 2003. In these six years, the European University Center for Peace Studies (EPU) and its UNESCO Chair on Peace, Human Rights and Democracy pursued its coordination mission entrusted to them by UNESCO and the UNESCO Chairs and initiated, edited and published this unique source of information and exchange between the Chairs and their partners.

The fourth issue (2002) of the Bulletin was dedicated to the 10th anniversary of the UNITWIN Project and the World Forum of UNESCO Chairs, conveyed on this occasion from 15 to 17 November 2002 at the UNESCO Headquarters, Paris. It provided the documents of the Third International Meeting, 24-27 April 2002 in Stadtschlaining, Austria (like the first two meetings in 1998 and 2000) held in cooperation with the World Peace Centre (Alandi), MAEER's MIT, Pune/India and its UNESCO Chair for Human Rights, Democracy and Peace as a co-organizer of this last event. This meeting is a milestone marked by the Chairs' increased involvement in the elaboration and implementation of UNESCO's overall human rights strategy by means of research and education. Pierre Sané, Assistant Director-General for Social and Human Sciences, essentially contributed to this progress and stimulated the Chairs increased endeavours in this regard.

The advancement in this field is clearly reflected in the present fifth issue (2003) that continues to present contributions provided by 36 UNESCO Chairs on recent developments and activities, elucidating the progress made in main-streaming human rights into the Chairs' overall action. Manifold actual information is provided on the period since the World Forum of UNESCO Chairs, related to cooperation with Chairs and other partners on national, regional and international levels; various innovations endeavoured; projects continued, launched or envisaged; as well as problems faced. These contributions represent the majority of Chairs in Human Rights, Democracy, Peace and Tolerance, the number of which has more than doubled in the last five years - from 27 Chairs in 22 countries (1998) to 55 Chairs in 46 countries (December 2003).

In a second chapter, the presentation of a growing number of essays/monographs on selected issues of our times is continued, provided by 26 authors from Chairs and partner institutions/organizations from countries of nearly all regions of the globe.

Reviewing the Bulletin's 'history' since the publication of its first issue, I only can reinforce what I stated last year: it has become a rich source of information and exchange between the Chairs as well as their partners outside the scheme, an expressive chronicle of the Chairs' development and action in this field and a useful link between their International Meetings.

I see fit to paying tribute to all those UNESCO Chairs and their Chairholders, and I am certain to do this in concord with the UNESCO Division of Human Rights and Fight against Discrimination, who

reliably contributed to all issues of the Bulletin since their Chair's participation in the scheme. They decisively determined the permanently growing standard of this unique source in the interest of all Chairs participating as well as their various partners equally involved in the Chairs' concern.

Furthermore, I should like to express my cordial thanks to all UNESCO Chairs and all the other authors for their highly appreciated contributions made to this issue of the Bulletin.

In this context, the UNESCO Division of Human Rights and Fight against Discrimination, and especially Vladimir Volodin, Chief of Human Rights and Development Section, assisted the implementation of this demanding task through a long-lasting effective cooperation. These joint efforts assured the good results achieved.

Here is a selective glimpse of main issues presented and dealt with in the contributions made to this issue:

- priorities in protecting and promoting human rights and the role of research, training and education, information, documentation and publication in this regard;
- role of education in promoting a culture of peace, fostering democracy, the civic society, democratic citizenship and governance;
- promotion of tolerance and non-violent conflict management; gender issues; the fight against racism, terrorism, violence, discrimination and intolerance with a view to follow-up the outcome of the Durban World Conference;
- processes of globalization, their consequences and new challenges for the UNESCO Chairs' action;
- continued and new approaches in the UNESCO Chairs' action, related to above-mentioned issues, pilot projects, for example, the remarkable extension of Master's Degree Courses; Summer Schools, UNESCO Clubs and Forums; twinning and networking; etc.

Lastly, I would like to add a technical remark related to the contributions all presented in English or French. Due to the different background of Chairs and authors, different written styles, including wide-spread terms in American English, have been accepted, since they do not harm the substance.

All in all: the Bulletin reflects in manifold ways the magnificent place occupied and the role played by the UNESCO Chairs in Human Rights, Democracy, Peace and Tolerance as pace makers in their field of competence and an indispensable scheme within the UNITWIN project.

Gerald Mader

President of the Peace Center Schlaining Castle
and Chairholder

I

UNESCO CHAIRS' CONTRIBUTIONS

HUMAN RIGHTS SCHOOL FOR STUDENTS



UNESCO CHAIR ON HUMAN RIGHTS AND DEMOCRACY

YEREVAN STATE LINGUISTIC UNIVERSITY (YSLU) “V. BRUSOV”,
YEREVAN, ARMENIA

From summer 2002 to autumn 2003, the UNESCO Chair on Human Rights and Democracy focused its action on the establishment of a Human Rights School, conducting the scientific seminar “Civic Education Issues” as well as a student seminar on the theme “Several Questions about Human Rights”, and on the publication of the encyclopaedic dictionary “Democracy and Right”.

A course on this issue has been introduced taught at all departments of the University.

I. HUMAN RIGHTS SCHOOL

From March to May 2003, the UNESCO Chair, with the assistance of the UN Department of Public Information, organized a Human Rights School for students interested in human rights theory and practice, in connection with political studies. Courses were organized in two phases: theoretical studies in the first phase; approaches and ways of their practical implementation in the second phase.

During the studies, the following issues were discussed:

- ❖ Role of human rights in the process of the development of a new world outlook
- ❖ Human rights and state responsibilities
- ❖ Ombudsman institution
- ❖ Human rights in international UN and UNESCO documents
- ❖ Political rights – the right to free election
- ❖ Parties and elections
- ❖ Organization and implementation of elections
- ❖ UN and the human rights protection system
- ❖ Democracy and democratic processes in Armenia
- ❖ Freedom of press
- ❖ Presentation of party programs
- ❖ Development of state (government) programs
- ❖ Opposition and its program development.

Special training activities were organized. One of the training blocks was conducted at the UN Department of Public Information. The discussion focused on the role of UN and the human rights protection system; the mission of the UN Armenian office; activities implemented by the Department of Public Information and access to its new website.

The Director of the “National Center for Democracy and Human Rights” and Chairholder; the Judge of the Human Rights European Court, A. Gyulumyan, the Chairman of the Human Rights Committee under the President of the Republic, H. Asryan, as well as other well-known personalities participated in the training sessions concerning the Ombudsman. Reports followed by discussions were presented on the function of the Ombudsman Institute for Human Rights Protection and on the provisions made in the Constitution of the Republic of Armenia on the Ombudsman.

In a training session on the Freedom of Press, a film was presented by the OSCE Office in Yerevan that elucidated actual press issues in Armenia. The film was followed by a lively discussion with the participating students.

The School provided the students with documents and books on human rights, including the UN ‘Millennium Declaration’, the International Bill of Human Rights, etc.

With the efforts of students, an attempt was made to organize a game of “parliamentary elections” with a view to getting known elements of the election process. In addition, a game on “power of opposition” was organized by students on the basis of election results.

25 students were actively involved in the training, 23 received corresponding certificates.

The training was conducted by the UNESCO Chairholder, assisted by Prof. Mirumyan, a cooperative educationist, and the School’s Executive Director, Mr. Babajanyan.

II. CIVIC EDUCATION ISSUES

Scientific seminar

In April 2003, the UNESCO Chair, in cooperation with the Ministry of Education and Science and the Armenian association “Pedagogical Initiative”, organized the scientific seminar “Civic education issues”. Its aim was to elucidate the role of civic education in Armenia and possibilities for its integration into the educational system.

The Rector of Yerevan State Linguistic University, Prof. S. Zolyan, delivered the opening speech, followed by key speakers who presented the basis for discussion: V.Poghosyan on “Civic education value system” and M. Mkrtchyan / V. Parsamyan on “The educational process - main field of experience for civic education.”

The seminar was attended by civic education specialists from different universities, representatives of the Ministry of Education and Science, headmasters and representatives of educational NGOs.

III. SEVERAL PROBLEMS OF HUMAN RIGHTS

Student Seminar

In November 2002, the UNESCO Chair organized a student scientific seminar on “Several problems of human rights” with the assistance of scientists from the Lingo-social studies faculty, the Political science department and the Romano-German languages department

Its aim was to draw the students' attention to

- urgent issues of the democratic society in the country,
- correlation of theoretical and practical knowledge,
- formation of analytical thinking as well as
- improvement of the dialogue with and between students.

The following topics were discussed during the seminar:

- “Human rights in civil society”
- “European convention and its influence on the formation process of national policy”
- “Women and politics: equal citizenship and presence”
- “The role of press freedom in democratic society”
- “The implementation of a free choice of work”.

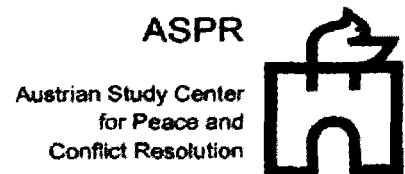
IV. DEMOCRACY AND HUMAN RIGHTS

Encyclopaedic Dictionary

The UNESCO Chair initiated and presented the encyclopaedic dictionary on “**Democracy and Human Rights**”, edited by the chairman of the Constitutional Right Centre, G. Harutyunyan, PhD. The dictionary constitutes a remarkable progress in the field of study, information and documentation and fills an obvious gap that existed so far, by providing a comprehensive collection of more than 800 concepts and terms concerning democracy, human rights and law in English and Russian. The dictionary provides a new valuable source in this field for the Chair and its partners.

V. V. Poghosyan
Chairholder

**PEACE CENTER
BURG SCHLAINING**



UNESCO Chair on Peace, Human Rights and Democracy, EPU, Stadtschlaining/Austria

'The Headquarters' of UNESCO Chairs in Human Rights, Democracy, Peace and Tolerance (1998 – 2003)

The 'Peace Center Schlaining Castle' which consists of the Austrian Study Center for Peace and Conflict Resolution (ASPR) and the European University Center for Peace Studies (EPU) including its UNESCO Chair on Peace, Human Rights and Democracy, has developed into an outstanding, reputable socio-cultural center with a unique, comprehensive infrastructure in the village and its surroundings (the Center is the biggest investigator and employer in the village and the neighbourhood), in the country region of Burgenland, in Austria, at regional and international levels.

The growing influence and high reputation of the Center at all these levels becomes increasingly obvious in the large scale of activities, projects and undertakings and was elucidated, for example, on the occasion of its 20th anniversary in September 2002, in a ceremonial act with a large audience of high-ranking national and international representatives and experts, followed by an international scientific symposium on new topical research projects envisaged.

The UNESCO Chair, since its creation in 1996, has more and more occupied a generally recognized and approved position in this context, both effectively promoting and utilizing it in the scope of its potentials. With a view to the international level, its endeavours as 'global coordinator' of the UNESCO Chairs in the field (organization of 3 International Meetings of UNESCO Chairs and edition of the annual issues of the Bulletin for UNESCO Chairs since 1998) has made the Schlaining Peace Center to a kind of "the headquarters" of the UNESCO Chairs concerned.

At the World Forum of UNESCO Chairs (Paris, 13-15 November 2002), the Chairholder of the EPU's Chair was invited as a key speaker at the plenary session.

The Chair belonged to those honoured by the 'UNESCO/UNITWIN Award'.

After the Conference, the Chair provided a comprehensive contribution to the *"Publication concerning good practices within the framework of the UNESCO Chairs Programme"*.

Outstanding Issues - in the Focus of all Programmes of the Peace Center

On the initiative of the Chairholder of the UNESCO Chair, in the EPU's international training programmes and study courses as well as in the various other training activities, meetings, the annual Summer Academy, etc., topical socio-economic and socio-cultural issues are playing a dominant role. For example, neo-liberal economic strategies and

trends, positive and negative aspects of the globalization processes, etc., are focal items dealt with in this regard.

Integral issues of training, research, conferences/seminars and publication are outstanding questions of the protecting and promoting of human rights, the creation of a culture of peace, and of conflict management, pursued on

the basis of relevant UN and UNESCO documents. They are also clearly reflected in and promoted by the UNESCO Chair's action.

For example, the central theme of the 20th Summer Academy (6-12 July 2003) at the Peace Centre Schlaining Castle, with 200 participants and a growing interest shown by mass-media, was "The Contours of a Military Globalization", dealing, *inter alia*, with "Inter-

national Law and Iraq War", "War, Religions and Non-Violence", "Economy and War", "Social Movements and Struggle for Peace", "Trans-Atlantic Military Hegemony", etc.

A major part in the Centre's newspaper "*Friedensforum*" (Peace Forum) was covered by the presentation of the outcome of the Summer Academy to the large audience of readers.

The European Museum for Peace and the Media

The cultural impact of the Peace Center and its UNESCO Chair on the national level and beyond has remarkably increased during last years through the creation of the European Museum for Peace established in 2000. Both its permanent exhibition and the annual exhibitions on special themes permanently attract a big number of visitors from near and far.

After the theme "*Peace – World wards*" in 2003, the forthcoming special exhibition in 2004 is entitled "*Mysterious East – Horrors, Treasures, Destinies*".

In this regard, and in general, the Peace Center attaches high importance to the Media. They are not only involved in all public highlights initiated and organized by the Center and its UNESCO Chair, but there are frequently joint

events and activities with Austrian Radio (ORF), for example, a large public gathering in Eisenstadt, the capital of Burgenland, on the occasion of the World Peace Day on 21 September 2003.

In addition, it is worth mentioning that the Chairholder is permanently present in the print media at national level through interviews and articles on actual national and international issues that find a remarkable public resonance.

Beyond the various publications issued by the Center and its Chair, there is a large series of multi-media material (CDs, films, cassettes) available at the "Peace Library", for example, on "A Castle for Peace", the "European Museum for Peace", etc.

UNESCO Chairs' Public Forum at Internet

The EPU's UNESCO Chair has been decisively engaged in the renewal and further development of the "UNESCO Chairs' Public Forum" at Internet, including the section of "Public Information". It provides all documents and materials of the 3 International Meetings of UNESCO Chairs in Human Rights, Democracy, Peace and Tolerance (1998, 2000, 2002) and all annual issues of the "Bulletin for UNESCO Chairs in Human Rights, Democracy, Peace and Tolerance".

In co-operation with the UNESCO Division of Human Rights and Fight against Discrimination as well as the UNESCO Chair for the Promotion of the Culture of Peace, Manipal Academy of Higher Education (MAHE), India, the way was paved to establishing a proper Forum of the Chairs and their partners for information and exchange. It is envisaged to become operational in February/ March 2004.

Bulletin for UNESCO Chairs in Human Rights, Democracy, Peace and Tolerance

The fourth issue (2002) of the Bulletin was dedicated to the 10th anniversary of the UNITWIN Project and the World Forum of UNESCO Chairs, 15-17 Nov. 2002, Paris. It provided the documents (in English and French) of the Third International Meeting, 24-27 April 2002 in Stadtschlaining, Austria

(like the first two meetings in 1998 and 2000) and held in cooperation with the World Peace Centre (Alandi), MAEER's MIT, Pune/India and its UNESCO Chair for Human Rights, Democracy and Peace as a co-organizer of this last event.

The present fifth issue (2003) presents contributions provided by 36 UNESCO Chairs that, first of all, elucidates the progress made in mainstreaming human rights into the Chairs' overall action. Manifold information is provided by the majority of the Chairs their action since the World Forum of UNESCO Chairs.

In a second chapter, 26 essays and monographs on selected issues of our times provided by authors from Chairs and their partners from countries of nearly all regions.

At the same time, the EPU's UNESCO Chair

as 'global coordinator' regrets that, in spite of uncountable interventions made, a minority of Chairs is obviously not ready or interested in participating in these endeavours made by the majority of Chairs.

Nevertheless, the Bulletin reflects in manifold ways the magnificent place occupied and the role played by the UNESCO Chairs in Human Rights, Democracy, Peace and Tolerance as pace makers in their field of competence and indispensable Participants in the UNITWIN project.

Prospects of future development

In addition to running tasks of the Chair related to the international study courses, the European Museum for Peace, the contributions to the EPU's research projects, EPU meetings and seminars, the following activities are envisaged:

1. In cooperation with UNESCO and the UNESCO Chair in Manipal, India, steps will be taken for establishing the final stage of the UNESCO Chairholders' Public Forum and to arrange for its functioning at the beginning of 2004.
2. The cooperation with the Indian Chair and its Chairholder, Prof. Nalapat, will be continued. Prof Nalapat has been invited to visit the EPU and its UNESCO Chair in Stadtschlaining, Austria, in April 2004. During his stay, he will give a lecture to the EPU faculty and students on "*Asia Today and Tomorrow. Peace or Conflict?*".
Furthermore, a preprint of his essay on "*Tolerance and Education for Peace*", submitted as a contribution to Bulletin 5/2003, will be published in German by the EPU's newspaper "*Friedensforum*" (Peace Forum) in December 2003.
3. The UNESCO Chair will provide the EPU faculty and all students of the postgraduate study courses in 2004 with the new edition of the UNESCO Chair's Bulletin. Furthermore, the documents of the World Forum of UNESCO Chairs as well as access to the Chairholders' Public Forum will be provided to them as well as to participants in meetings etc. at the Peace Center in 2004. A round table will be held in April 2004 with faculty and staff members as well as students interested in the UNESCO Chairs' action.
4. Provided that UNESCO and the majority of the UNESCO Chairs in Human Rights, Democracy, Peace and Tolerance want the EPU Chair to continue its mission as 'global coordinator' entrusted to it since 1998, the Chair will
 - pursue its manifold contacts with all Chairs ready to cooperate,
 - promote the Chairs' utilization of/ participation in the 'Chairholders Forum',
 - participate in relevant meetings of Chairs,
 - prepare for the sixth issue of the UNESCO Chairs' Bulletin (June – Dec. 2004).

Dr. Gerald Mader
EPU President
and Chairholder

Dr. Werner Koehler
Chargé d'Affaires
of the UNESCO Chair

STRENGTHENING HUMAN RIGHTS AND SUSTAINABLE DEVELOPMENT IN THE REPUBLIC OF AZERBAIJAN



UNESCO Chair on Human Rights, Democracy and Peace
THE ACADEMY OF PUBLIC ADMINISTRATION
UNDER THE PRESIDENT OF THE REPUBLIC OF AZERBAIJAN, BAKU, AZERBAIJAN

Introduction to conflict and peace studies

In the academic year 2002/2003, the pilot course for postgraduate students “Introduction to conflict and peace studies” initiated by the Chair has been realised in the Academy (course duration 36 academic hours). The course covers the following issues:

- Introduction to conflict and peace studies. A brief history of conflict studies;
- Typology and dynamics of social conflicts;
- Conflict resolution: negotiation and mediation; peace building processes.

Conferences/seminars/exhibition

❖ Conference “Human rights and sustainable development”

To contribute to the implementation of the ‘Millennium Declaration’ and the respective development goals in Azerbaijan, focusing on the central goal of poverty eradication and recognising that “poverty is a denial of basic human rights”, the Chair organized in the Academy the conference “Human rights and sustainable development” (May 2003). Members of the national parliament, representatives of ministries and public organizations discussed pressing items, such as

- UNDP programs in the field of sustainable development in Azerbaijan – “Partnerships to Fight Poverty”, “ICT for development”, “The role of natural sciences”
- The concept of sustainable development; social and economic aspects of development
- Application of sciences and modern technologies for human development
- The central role of public administration for implementing the national development programs
- Democratic governance for sustainable human development.

The participants underlined that human rights and sustainable development have the common purpose to secure freedom, well-being and dignity of all people everywhere.

❖ Seminar series on the role of women in society

With a view to foster the advancement of women and to promote their full participation in social and economic processes ongoing in Azerbaijan, the Chair participated in a series of seminars organized by the “Centre for Gender Studies” of the Western University (March-April 2003). Representatives of the Ministries of Economic Development and of Labour and Social Protection, the National Academy of Sciences, teachers and other educational professionals from different institutions of the Republic, discussed a broad range of issues, the most important of which were the following:

- Issues directly related to women's health, particularly reproductive health, including family planning and safe motherhood
- Political, economic, social and educational rights of women
- Means ensuring the enjoyment of women's rights
- Active participation of women in the democratic process at the decision-making level
- Supporting women's access to sciences and technology, their utilising new information and communication technologies.

➤ Participants of the seminars emphasized the importance of ascribing a leading role to human rights education in promoting universal respect for the rights of all – women and men. In this regard, spreading knowledge of the international instruments related to the human rights of women as an integral and outstanding part of human rights education was underlined.

❖ Seminar/Workshop on the role of information and communication technologies (ICTs)

To promote the use of ICTs for educational and scientific purposes, the Chair organised in the Academy a scientific-practical seminar on “*The contribution of information and communication technologies to the development of education and science and the construction of a knowledge society*” (October 2002). Educational professionals and experts in the field of ICTs from different institutions of the Republic discussed new avenues and environments for learning and teaching and explored the potential of ICTs for improving the quality of education. The seminar introduced broad opportunities for the exchange of information and expertise on innovative approaches to education.

In November 2002, the Chair organised a workshop on the Project “*National Strategy for the development of ICTs in Azerbaijan, 2003-2012*”. Together with the national project coordinator, Maleyka Abbaszadeh, discussion was held focusing on integrated national policies and strategies for the development of ICTs in Azerbaijan and training in this field. Proposals and recommendations resulting from the workshop were included in the Project ‘National Strategy’.

❖ Annual book exhibition dedicated to the International Human Rights Day (10 Dec. 2002)

The exhibition presented UNESCO and UN materials, books and periodicals on human rights, democracy, peace and tolerance in four languages (Azerbaijani, English, French, and Russian) in order to familiarise the general public with the Chair’s documentation on these issues.

Publication, Information and Documentation

- To promote the ideals of cultural diversity and pluralism and to foster the dissemination of the UNESCO Universal Declaration on Cultural Diversity in the national language, the Chair translated the UNESCO Universal Declaration on Cultural Diversity into Azerbaijani language and popularized it within the Academy.
- To facilitate the preparation of manuals on human rights education in Azerbaijani language, a book on “Human Rights Protection” (A. Azarov, W. Reuther, K. Huefner) is under translation.
- With a view to stimulate the debate among the academic community, public service servants and the general public on actual issues of democratization, public administration and the development of the public service sector in Azerbaijan, relevant articles have been published in local newspapers. Author is the Rector of the Academy, Prof. S. Gandilov, Historian and expert in international relations, peace and European security.

Relationship with other organizations

The Chair maintains close relationship with the National Commission for UNESCO and the UN Office in Azerbaijan. Contacts have been established with other UNESCO Chairs in the Russian Federation.

Progress made in this field and first results achieved will be presented in the next issue of the Bulletin.

Prof. Alikram Abdullayev
Vice-Rector and Chairholder

Focus on Teaching and Research in the Field of Human Rights




BELARUSIAN STATE UNIVERSITY

UNESCO CHAIR FOR HUMAN RIGHTS AND DEMOCRACY, MINSK, BELARUS

I. The main direction of the Chair's activities in 2002-2003 was determined by human rights education, teaching and research aimed at the realization of the objectives proclaimed by the UN Decade for Human Rights Education (1995 – 2004).

The focus on teaching and research in the field of human rights may find its explanation in the particularity of the Chair. Since its creation, it is attached to the Chair of International Law of the Faculty of International Relations of the Belarusian State University. It consists of lecturers and postgraduate students of this Chair, and is closely connected with academic teaching of international law in the framework of which human rights are studied. Moreover, Human Rights and International Humanitarian Law (the law of armed conflicts) are taught as separate courses to the students majoring in international law and international private law. Educational activities of this Chair were also directed to students of non-state higher educational institutions and law-enforcement bodies of the Republic of Belarus.

 **Publication:** In this context, the Chair's activities in 2002 – 2003 were mainly covered by publishing against the background of new strategies followed, *inter alia*, by international organizations active in the field of human rights promotion, codification and teaching, above all UN, UNESCO and ILO, at the beginning of the third millennium.

The Chair published 2 books:

"UNESCO and Human Rights" and
"ILO and Human Rights".

These books published for the first time in the Republic of Belarus, present an in-depth study taking into account new strategic programs and structural changes, the aims, purposes, functions, and structure of the respective international human rights organizations, activities of their controlling bodies, including those that consider complaints on the violation of human rights. Annexes contain translated Conventions, Declarations and Recommendations in the field of human rights adopted by UNESCO and ILO.

The presentation of these books took place at the Constitutional Court of the Republic of Belarus and was highly appreciated by legal profession and law-enforcement institutions of the country.

The Chair published the second edition of the manual on *"International Humanitarian Law"* (I) dealing with universal (UN) and regional mechanisms for the protection of human rights.

Besides, members of the Chair published several research-based articles in the *Belarusian Journal of International Law and International Relations* devoted to the analysis of the concept of human rights, the process of 'norm-creation' in the field of human rights, the interpretation of specific rights in international agreements, and the activities of the international controlling bodies in the field of human rights. Among the titles published there are the following:

- "Characteristics of Norm-Creation in the Field of Human Rights"
- "Interpretation of Article 3 of the European Convention of 1950 in the decisions of the European Court of Human Rights"
- "Actual Problems of the Formation of the Doctrine of Human Rights in the Republic of Belarus"
- Mechanism of Implementation and Control of the Conventions within the International Labor Organization"
- "The Charter of the Fundamental Rights of the European Union"
- "International Protection of the Rights of National Minorities".

In 2003, two Chair members are going to defend their dissertations on "*International Protection of Children's Rights*" and "*Interpretative Function of the European Court of Human Rights and its Role in Unification of European Legislation*". The Chair intends to publish the results.

'Human Rights' as a separate course

The UNESCO Chair continues to implement the projects aimed at the promotion of the effectiveness of human rights teaching. Thus, on the Chairs initiative, 'Human Rights' has been developed from a general course within "International Humanitarian Law" to a separate independent course. The table of topics for the course papers and final (diploma) papers was updated. Accordingly, the students of the 4th and 5th year have chosen topics such as International Legal Regulation of the

Freedom of Speech and Freedom of Press; Legal Regulation of the Freedom of Religion in International Law and Legislation of the European Countries; Derogation of Human Rights and Freedoms in the 1950 European Convention of Human Rights; Contemporary Development of the Institute of Asylum in Modern International Law. In March 2003, the annual "UN Security Council modelling game" was focusing on the possibility of application of military sanctions against Iraq.

II. International Seminars

The second direction of the Chair's activities is the conduction of project-related annual international conferences and seminars, attended by members of the Parliament, law-enforcement officials and academicians, to discuss the problems of implementation of the international human rights standards in the legislation of the Republic of Belarus.

Thus, in June 2002, the UNESCO Chair participated in the seminar organized by the German Fund for International Legal Cooperation and the Constitutional Court of the Republic of Belarus on "European Court of Human Rights and Possibilities of Use of Provisions of the European Convention of Human Rights in Jurisprudence of the National Courts of the Republic of Belarus". Resource persons were the former Commissioner for Human Rights of the Ministry of Justice of Germany, German lawyers, and Justices of the Supreme Court of the Republic of Belarus. Beyond, officials of the Ministry of Justice and the Prosecutor's Office of the Republic of Belarus took also part.

In April 2003, an international seminar was organized by the Council of Europe, the NGO "Legal Initiative" and the "Belarusian Center for Constitutionalism and Comparative Legal Studies" devoted to problems of the ban of the death penalty in Belarus. Experts of the Council of Europe served as resource persons for the seminar; also present were Justices of the Constitutional Court, officials of the Ministry of Justice, the Prosecutor's Office of the Republic of Belarus and representatives of the Academy. Chair members presented information on the regulation of the ban of death penalty in the Second Additional Protocol of 1989 to the International Covenant on Civil and Political Rights.

In June 2003, another international seminar was organized by the Council of Europe and the NGO "Legal Initiative" devoted to the European standards for the regulation of the freedom of association and the Belarusian legislation in this sphere. The Chair's representative delivered a presentation on the legitimate derivations from the freedom of association.

III. Problems faced and new projects envisaged

It is to be emphasized that due to financial problems (there are no sources of financing the Chair's work), the UNESCO Chair is faced with difficulties in the realization of international networking, co-operation with other Chairs and partners, participation in conferences of UNESCO Chairs and the exchange of experience.

Moreover, financial difficulties hamper the Chair's publishing activities and the organization of seminars/conferences on human rights issues by the Chair itself.

The Chair's problem related to international co-operation will partially be solved at regional and sub-regional levels within CIS. Thus, in October 2003 a conference of the UNESCO Chairs of the CIS countries is conducted for the integration of the scientific potential of the CIS countries, the realization of common programs, and the creation of the 'Eurasian network' of the UNESCO Chairs. For December 2003, it is planned to hold a sub-regional seminar of UNESCO Chairs in the context of UNESCO priorities in higher education.

Prof. L. Pavlova
Chairholder



Season's Greetings
Meilleurs Voeux
Felices Fiestas
Поздравлю
圣诞快乐
كل عام وانتم بخير

Sustainable Human Rights Education Through Defending Academic Freedom as a Human Right

UNESCO CHAIR IN CULTURE OF PEACE AND DEMOCRACY



**NATIONAL INSTITUTE OF HIGHER EDUCATION
BELARUSIAN STATE UNIVERSITY MINSK**

Created in 1997, the UNESCO Chair in Culture of Peace and Democracy at the National Institute of Higher Education is at present the leading institution in Belarusian in the field of promoting and cultivating Human Rights Education.

Main Event in 2003 - New Project in Human Rights Education:

“Towards Sustainable Human Rights Education through Defending Academic Freedom as a Human Right”

Idea and Key Points:

- ❖ Academic freedom is a very important issue for all academics in the countries of former Soviet Union, including the Republic of Belarus. In the draft of the new Law on Higher Education in Belarus (2003), a special article on academic freedom has been introduced for the first time.
- ❖ Academic freedom can be asserted as a human right in two ways. The first one can be interpreted as the right to free expression and dissemination of opinion. The second one is related to the right to education, including higher education. In the Republic of Belarus, the latter is represented only on a competitive basis.
- ❖ Academic freedom is not only an individual right. At the same time, it can be considered as a collective right (of students, teachers/professors, institutions, government and society) to the implementation of very important social values.

Two international events co-organized by the UNESCO Chair:

- The UNESCO Chair was co-organizer of the International Seminar “**Science and Education in the 21st Century**” (Minsk, October, 2003).
- The same applies to a second outstanding event in this year, the International Conference on “**Higher Education Management in the 21st Century**” (Grodno, Belarus, November 2003), in which the Chair is also involved as a co-organizer.

Newsletter for the promotion of international cooperation

The UNESCO Chair initiated the publishing and dissemination of an '*Information Newsletter on International Cooperation in Higher Education*' with a special section on 'Culture of Peace and Democracy'. The newsletter is issued in Russian and English and obtainable from the Chair by interested partners.

Other Publications:

1. Hancharonak I.I., *English-Belarusian-Russian Dictionary of Terminology in Educational Management*. Minsk: Belarusian State University Press, 2003. 99p.
2. Hancharonak I.I., *Credit Technologies in Higher Education*. Minsk: National Institute of Higher Education, 2003. 132p. [in Russian]

Cooperation:

On the basis of an agreement between the UNESCO Chair in Culture of Peace and Democracy (Belarus) and the Chair of International Education Management of the Saint-Petersburg State Technical University (Russia), various cooperative projects and activities have been initiated and launched.

An outstanding highlight in this field is marked by the **Regional UNESCO Conference, December 2003, Minsk, Belarus.**

Prof. Ihar HANCHARONAK
Chairholder



UNESCO/UNITWIN AWARD

At the World Forum of UNESCO Chairs, 13 – 15 November 2002, Paris, 17 UNESCO Chairs received the UNESCO/UNITWIN AWARD, among them the following 4 Chairs:

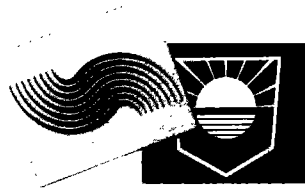
UNESCO "Oliver Tambo" Chair of Human Rights, University of Fort Hare, Republic of South Africa

UNESCO Chair on Human Rights, Faculty of Political and Social Sciences, National Autonomous University of Mexico (UNAM), Mexico

UNESCO Chair on Education for Human Rights and Peace, Aristotle University of Thessaloniki (A.U.Th.), Greece

UNESCO Chair on Peace, Human Rights and Democracy, University Center for Peace Studies (EPU), Stadtschlaining, Austria

From Conflict Resolution in the Community to Peacemaking in the Region



UNESCO CHAIR ON HUMAN RIGHTS AND CULTURE OF PEACE

BOURGAS FREE UNIVERSITY, BULGARIA

During the year 2003, the UNESCO Chair on Human Rights and Culture of Peace continued to work in the following two main fields:

- ◆ Training of students and teachers and development of a nationwide program for Human Rights, Democracy and Culture of Peace;
- ◆ Organization of international events in the fields of Human Rights, Culture of Peace, Tolerance and Democracy and strengthening the Sub-regional Youth Centre for Teaching Tolerance established with the support of UNESCO's participation program in 2001.

One-year regional project on conflict resolution and peace

With the support of the Confidence Building Measures Program of the Council of Europe, the Chair started the one-year project for young people from Albania, Macedonia, Croatia, Moldova, Romania and Bulgaria "From Conflict Resolution in the Community to Peacemaking in the Region".

50 young activists from the region will be trained in 'Conflict Resolution' and 'Problem Solving Skills' connected with the implementation of community and regional peacemaking projects.

The first two training modules took place in Primorsko, Bulgaria, 11-18 June 2003, and in Ochrid, Macedonia, 29 August - 29 September 2003.

Three seminars for 100 teachers from 15 countries on Civic Education

The UNESCO Chair, together with the Bulgarian Ministry of Education and the Open Education Centre, organized three seminars under the 'Council of Europe Programme for Educational Staff' conducted in Primorsko:

- "Parents, Local Community and Civic Education Programs", 3-7 June 2003
- "Civic Education in the 'Hour of the Class' ", 17-20 September 2003
- "Intercultural school reality and development of tolerance programs", 21-24 September 2003
- The draft 'Conclusions and Recommendations' adopted by the participants of this seminar, *inter alia*, on the model of a tolerant school, a tolerant teacher, a tolerant student and a tolerant parent, will be further developed by the UNESCO Chair and are obtainable from the Chair-holder at request.

University Courses in Civic Education, Human Rights, Democracy and Conflict Resolution

During 2002, 200 Bulgarian teachers and headmasters attended the first 'edition' of a five module course on Civic Education, Democracy and Human Rights. They received Certificates for Teaching Human Rights, Democracy and Civic Education at school. In addition, the 'five module program' included contemporary problems of the Bulgarian society; global problems; interactive methods, and curriculum design in Civic Education and Human Rights.

In the academic year 2002/2003, more than 150 students attended a course on Human Rights and Democracy and attained university credits in these field. Another university course on Conflict Resolution attracted more than 100 students.

Together with the Detroit Wayne University, U.S.A., as well as universities in South Africa and India, a M.A. program in Civic Education for adult learners has been prepared. It will start in 2004 for 30 students altogether.

Other activities in 2002/2003

- On agreement with UNESCO, the manual on *"Human Rights. Concepts and Standards"*, edited by Janusz Symonides, was published by the Bourgas Free University and its UNESCO Chair.
- In November 2002, the Chairholder participated in the work of the UNESCO jury which nominated the laureates of the biannual UNESCO Human Rights Teaching Award.
- In December 2003, Prof. Valchev participated in an international meeting on human rights education organized by the UNESCO Chair of Human Rights at the Comenius University, Bratislava, Slovakia.
- As an expert of the Council of Europe, Prof. Valchev participated in two national seminars on spreading Civic Education in Georgia and Macedonia and prepared proposals for the development of nationwide Civic Education Programs.

Activities envisaged for 2004

1. Academic one-semester courses on human rights and democracy, conflict resolution and intercultural education for about 300 students.
2. Second postgraduate five module training course in human rights, democracy and civic education for 500 teachers.
3. Final seminar within the program supported by the Council of Europe: "From Conflict Resolution in the Community to Peacemaking in the Region", Primorsko, 8-15 June.
4. International activities:
 - 4.1 Annual seminar of the Regional Youth Center for Teaching Tolerance on conflict resolution, 11-18 June, Primorsko, with the participation of members of UNESCO Chairs from the Region.
 - 4.2 Regional seminar on "Moral Dimensions of Civic Education Programs" for university lecturers and high school teachers, September, Primorsko.
 - 4.3 Seventh International Peace Camp "Children – Victims of War", for children from Southern Caucasus, July.
 - 4.4 Launching of the worldwide M.A. Program "Civic Education and Adult Learning" for 30 university students.

Prof. Ruman Valchev
Chairholder

Diplôme d'Etudes Supérieure Spécialisées en Droits de l'Homme

CHAIRE UNESCO EN EDUCATION A LA PAIX ET LA RESOLUTION PACIFIQUE DES CONFLITS

UNIVERSITÉ NATIONALE DU BURUNDI, BUJUMBURA

Depuis novembre 2002, date de référence, la Chaire UNESCO de l'Université du Burundi a réalisé les activités suivantes:

1. 29 janvier 2003: Réunion pour l'élaboration d'un programme de Coopération entre la Chaire UNESCO de l'Université du Burundi et la Coopération Universitaire belge pour le Développement (CUD), en présence du Professeur Anne DEVILLE, Coordinatrice du CUD (Belgique).
2. 15 mai 2003: Mise en place d'un nouveau Conseil Scientifique de la Chaire, présidé par le Professeur Juvénal NGORWANUBUSA.
3. 14-26 juillet 2003: Envoi de deux délégués, représentant les ligues des Droits de l'Homme au Burundi, au séminaire de formation sur les droits de l'homme à Cotonou.
4. 28-31 juillet 2003: Participation du Professeur Juvénal NGORWANUBUSA, titulaire de la Chaire aux deuxièmes Journées de rencontre entre les Chaires et Instituts d'Afrique de l'Quest et Centrale travaillant dans le domaine des Droits de l'Homme. Communication présentée: l'expérience burundais en matière de droit à la santé.
5. Août 2003: Elaboration d'un Projet «Diplôme d'Etudes Supérieure Spécialisées en Droits de l'Homme». Projet présenté à la Coopération Universitaire pour le développement (Belgique) – voir annexe.

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DIPLOME D'ETUDES SUPERIEURES SPECIALISEES (D.E.S.S) EN DROITS DE L'HOMME

I. CONTEXTE

La Chaire UNESCO en Education à la Paix et la résolution pacifique des conflits a été créée en 1999. Pour lui permettre de remplir sa mission, l'Université du Burundi et l'UNESCO l'ont dotée d'un certain nombre d'infrastructures et d'équipements. Elle dispose ainsi de trois pièces, d'un ordinateur, d'une photocopieuse et d'un téléphone avec fax, mais l'Internet n'y est pas encore introduit. Dès sa création en 1999, la Chaire UNESCO a inscrit à son programme des activités multiples et variées ayant trait à la recherche, la formation, l'information et la documentation dans les domaines en rapport avec son objet.

A cet effet, elle est appelée, entre autres, à organiser des séminaires, conférences et colloques, tant à l'intention de la Communauté Universitaire que du public, à répandre les idéaux de l'Unesco en termes de culture à la paix et de résolution pacifique des conflits dans son environnement et à susciter la création des clubs Unesco dans les écoles et à l'Université, sans oublier la recherche et

la coopération sous-régionale, régionale et internationale.

Mais il s'est avéré indispensable de mettre sur pied un projet fédérateur de ces diverses activités, en l'occurrence une formation diplômante, axée sur les droits de l'Homme, destinée à appuyer et donner consistance aux autres programmes.

Pour ce volet, la Chaire UNESCO de l'Université du Burundi demande un appui à la Coopération universitaire Belge pour le développement (CUD) qui a déjà manifesté son intérêt, notamment à l'occasion de la visite de Madame Anne DEVILLE, Coordinatrice du CUD à l'Université du Burundi au mois de janvier 2003, de la mission d'enseignement du Professeur Yves Curtuyvels à la Faculté de Droit de l'Université du Burundi au mois de juin 2003 et lors de la deuxième rencontre des Chaires UNESCO de l'Afrique occidentale et Centrale, tenue à Cotonou du 28 au 31 juillet 2003.

II. JUSTIFICATION

Nul n'ignore aujourd'hui l'importance des droits de l'Homme dans le monde ni dans la région des Grands Lacs africains et en particulier au Burundi, pays en proie à une crise multiforme grave depuis 1993.

L'Université du Burundi, dont la triple mission est l'enseignement, la recherche et la formation civique est naturellement interpellée pour jouer un rôle de premier plan dans la promotion des droits de l'Homme forte de son expérience, de ses ressources humaines et de la chance qu'elle a de compter sur l'appui de ses partenaires institutionnels.

Une formation diplômant dans le domaine des droits de l'Homme et dans le cadre de la Chaire Unesco, s'impose dès lors comme une exigence et une urgence, si l'Université du Burundi veut être à l'avant-garde dans la promotion des Droits de la Personne, de la Démocratie et de la Tolérance, et assurer son rayonnement dans son milieu en ces domaines.

III. OBJECTIFS DU DESS EN DROITS DE L'HOMME

Le diplôme d'Etudes Supérieures Spécialisées en Droits de l'Homme est un diplôme à caractère professionnel destiné à des candidats travaillant ou se destinant à travailler dans le domaine des droits de l'Homme. C'est dire que le public-cible est composé, non seulement d'étudiants qui terminent le second cycle universitaire mais encore d'autres candidats du secteur public, ou privé ou des Organisations non-Gouvernementales (ONG), confrontés aux problèmes des droits de l'Homme et de la résolution pacifique des conflits dans leurs activités de tous les jours.

Cette formation, conçue dans une perspective pluridisciplinaire, interdisciplinaire et comparatiste sera également appelée à organiser des formations de courte durée et de recyclage, à l'intention d'auditeurs occasionnels, mais aussi des réunions scientifiques et des activités de recherche en collaboration avec des Instituts de même objet.

IV. STRUCTURES DU DESS

- Le DESS en Droits de l'Homme est placé sous la responsabilité de la Chaire UNESCO en Education à la paix et la Résolution pacifique des conflits et son conseil scientifique, travaillant en étroite collaboration avec les différentes Facultés et Instituts.
- Il appartient au Conseil Scientifique d'examiner les dossiers d'admission des étudiants et de recrutement des enseignants.

- Le Professeur Gervais GATUNANGE, Prof. de Droit et Membre du Conseil Scientifique de la Chaire UNESCO de l'Université du Burundi est chargé du suivi du volet « DESS en Droits de l'Homme », comme Responsable Scientifique du DESS.

V. ORGANISATION ET PROGRAMME

- La formation est prévue pour une durée de 12 mois à partir de l'année académique 2003-2004 (janvier 2004). Les cours seront organisés les soirs et les weekend pour permettre aux candidats qui travaillent d'y assister.
- Diplôme délivré: Diplôme d'Etudes Supérieures Spécialisées (DESS) en Droits de l'Homme, après soutenance d'un travail de fin d'études

VI. CONDITION D'ADMISSION

VI.1. Pour être admis en formation au DESS, les candidats devront être titulaires de la licence en droit ou des autres domaines des Sciences Humaines (Lettres et Sciences Humaines, Psychologie et Sciences de l'Education; Economie etc.) ou d'un autre diplôme jugé équivalent par le Conseil Scientifique. L'autorisation d'Inscription est accordée par le Conseil Scientifique de la Chaire après sélection sur base de dossiers ou le cas échéant après un test de sélection sur des bases transparentes. L'autorisation d'Inscription est accordée par le Conseil Scientifique de la Chaire après sélection sur base de dossiers ou le cas échéant après un test de sélection sur des bases transparentes.

La capacité d'accueil est limitée à 20 personnes et deux assistants à la Faculté de Droit sont d'ores et déjà pressentis pour suivre cette formation. Dans un premier moment, le nombre d'étudiants de l'Université du Burundi sera réduit à six et le reste devra provenir des autres secteurs d'activités (magistrats, avocats, ONG). Les candidatures en provenance des pays de la sous-région (R.D. Congo, Rwanda) seront encouragées.

VI.2. Programme des cours et séminaires et Professeurs identifiés : Le programme du DESS en Droits de l'Homme est conçu dans une perspective interdisciplinaire et universaliste axé sur trois dominantes (Droit, Sciences Humaines, Interdisciplinaire).

Les professeurs proviendront pour une large part des différentes Facultés et Instituts de l'Université du Burundi et autres compétences locales, mais également d'autres Instituts partenaires et en particulier de la Coopération Universitaire belge pour le Développement (CUD) et des ONG en place à Bujumbura et du système des Nations Unies.

VII. Programmes et Professeurs presentis

A. COURS JURIDIQUES OBLIGATOIRES (120 H)

INTITULES	NBRE D'HEURES	PROFESSEURS
1. Droits lie à l'autonomie de la personne	45 heures	Gervais GATUNANGE (Docteur en droit)
2. Systèmes de protection (internationaux, régionaux, étatiques)	45 heures	Gérard NIYUNGEKO (Docteur en droit)
3. Dimensions collective des Droits de l'Homme	30 heures	Stanislas MAKOROKA (Docteur en droit)

B. COURS OBLIGATOIRES EN SCIENCES HUMAINES (90 H)

INTITULES	NBRE D'HEURES	PROFESSEURS
1. Philosophie des Droits de l'Homme	30 heures	Philippe GERARD (FUSL)
2. Histoire et Politique des Droits de l'Homme	30 heures	CUD
3. Sociologie des Droits de l'Homme	30 heures	Anne DEVILLE (FUSL)

C. COURS INTERDISCIPLINAIRES A OPTION (60 H)

INTITULES	NBRE D'HEURES	PROFESSEURS
1. Droit International Humanitaire	30 heures	CUD
2. Processus de démocratisation en Afrique	30 heures	Elias SENTAMBA (Docteur en Sciences Politiques)
3. Droit pénal international	30 heures	KIGANAHE Didace (Docteur en Droit)
4. Bioéthique et Droits de l'homme	30 heures	-
5. Droits de l'Homme et Développement en Afrique	30 heures	-

D. SEMINAIRES (15 H)

INTITULES	NBRE D'HEURES	PROFESSEURS
1. Séminaire à dominante juridique	15 heures	-
2. Séminaire à dominante <<Sciences humaines>>	15 heures	Julien NIMUBONA (Docteur en Histoire-Sciences Politiques)
3. Séminaire à dominante Interdisciplinaire	15 heures	Joseph NDAYISABA (Docteur en Psychologie et Sciences de l'Education)

N.B.: Les droits d'inscription au rôle et aux cours seront exigés et la présence aux cours obligatoire (Règlement Académique de l'U.B.).

VIII. REQUETE A LA COOPERATION UNIVERSITAIRE POUR LE DEVELOPPEMENT (C.U.D.)

1. Quatre (4) missions d'enseignement pour les cours répertoriés ci-dessus, en provenance de la CUD. Si l'une ou l'autre compétence n'était pas disponible dans ce cadre, il serait fait appel à d'autres partenaires comme la Chaire UNESCO du Bénin par exemple. Il s'agira de missions de courte durée d'un maximum de 10 jours chacune réparties pendant l'année académique.
2. Un cadre d'appui
Etant donné le caractère nouveau de cette formation ainsi que l'expérience que le CUD a déjà dans l'organisation d'une telle formation, il est demandé de mettre à la disposition de la Chaire une unité de coopération appelé à servir de point focal pour les activités de la Chaire et du DESS en droits de l'Homme. Cette personne d'un dynamisme avéré serait disponible avant l'ouverture du DESS.
3. Organisation des Séminaires dont un séminaire de lancement de la filière et de validation des programmes au courant de l'année 2004 avant l'ouverture du DESS.
4. Frais de recherche et d'enquête.
5. Equipement Internet et Documentation.
De même, le CUD en collaboration avec l'APEFE et le CGRI pourrait envisager d'alimenter une bibliothèque minimale au sein de la Chaire, dans le domaine des Droits de l'Homme.

IX. PROPOSITION DU BUDGET

- | | |
|---|---------------|
| 1. A charge de l'Université du Burundi | |
| 1.1 Budget de fonctionnement du service administratif | 1.500.000 FBU |
| 1.2 Paiements des professeurs à temps partiel et de la Charge horaire supplémentaire pour le professeur à temps plein à l'Université du Burundi
20.000 FBU x 30 h x 10 prof. | 6.000.000 FBU |
| 1.3 Bourses pour étudiants (PM) | 7.500.000 FBU |
| 2. Budget demandé à la C.U.D. | |
| 2.1 Missions de 4 Professeurs Visiteurs
à raison de 2500 Euros/prof. | 10.000 Euros |
| 2.2 Equipements informatiques | 2.000 Euros |
| 2.3 Livres/Documentation | 4.000 Euros |
| 2.4 Frais de recherche à raison de 500 Euros/étudiants
20 étudiants | 10.000 Euros |
| 2.5 Organisation de 2 séminaires dans le cadre du DESS | 10.000 Euros |

Prof. Juvénal NGORWANUBUSA
Responsable de la Chaire

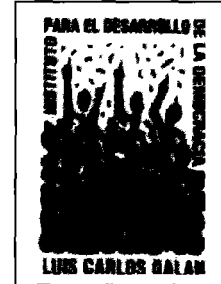
UNESCO CHAIR IN HUMAN RIGHTS, PEACE AND DEMOCRACY

LUIS CARLOS GALÁN INSTITUTE, BOGOTA, COLOMBIA

**Luis Carlos Galán Institute and its UNESCO Chair
form peace leaderships**

Educative experience:

**BARRANCABERMEJA JUVENILE SCHOOL FOR
PEACE**



The Luis Carlos Galán Institute and its UNESCO Chair in Human Rights, Peace and Democracy are developing 'formation schools' (Juvenile Schools) in different towns around Colombia. In these schools, the main components are human rights, peace and democracy, that is, the promotion of respective values in Colombia. The Juvenile School in Barrancabermeja is an important tool in implementing the Institute's and Chair's human rights programs.

Colombian youths are living a historic moment that is complex and hard. The crucial economic, social and political situation, aggravated by the civil war with deeply consequences, that is the present development in one and another Region.

Educational short and medium-term strategies are necessary to 'incite' the youths to new approaches in their political and social activities against the social background, to acquire the knowledge, values and ways of democratic practices and to help pave the way for the pacific resolution of conflicts.

In May in Barrancabermeja (Santander), the trial experience Barrancabermeja

Juvenile School for Peace was launched as an educative methodological project of the Luis Carlos Galán Institute for the Development of Democracy and its UNESCO Chair. The main objective is to develop youths leadership and stimulate the relationships between local governments and the communities in this oil zone.

The project is divided in three democratic areas highly important for the living situation of the Barrancabermeja youths:

- Identity and daily life;
- Cooperation and Conflict Resolution;
- Local Management and Juvenile Organization.

Convocation and selection process

The selection process took place between 145 bachelors and university youths in Barrancabermeja city; the age average was 18 years, and most young people were especially familiar with the relationship between Juvenile Organizations.

About 80 percent of the youths had gained social work experience in Juvenile

organizations, with different objectives and in different fields, such as religion, politics, culture, sports and recreation, health and sexual education, environment and social work. This diversity of experiences promoted the interchange of knowledge as most important for the development of the project.

Main Objective

Main objective was to train and educate seventy young people in analysis skills, deliberation and management around democratic institutions socially and politi-

cally involved in the community, enabling youths in leadership management of new democratic processes together with other Barrancabermeja's youths.

Specific Objectives

- ◆ In particular, the project is directed to induce youths about the importance of social cooperation and pacific conflict resolution, to contribute to the creation of a peace culture in Colombia, and to involve the young people in meeting the challenges of democratic development.
- ◆ To train youths around to basic competencies in communication with a view to strengthen the intervention abilities in the community and the public side.
- ◆ To close the juvenile population in their approximation to their local realities, to promote the motivations for the application of knowledge acquired at the school in their communities.
- ◆ To develop leadership qualities, such as the abilities to design communicative strategies for supporting social rules, to guide working groups and learn to apply knowledge acquired.
- ◆ To supply the youths with the abilities to understand the local situation and to participate in solving community troubles of various kinds.

Methodology

In order to develop social actors, a methodological frame is necessary with life experiences and theory concepts directed to changing the social costumes of the people. The project has been developed in three stages:

- **To establish a basis of concepts and live experiences:** The participants acquire tools about analysis, criticism, and life orientation.
- **Tutelage:** To understand the importance of necessities and interrogates in the youth population about school experiences through collective action.
- **Practical Work:** To bring technical tools, methodologies and communicative experiences of the participants into a local context.

Tools

The School, through analytical maps on the community, helps to see the local reality in Barrancabermeja. In the final session, the youths show their works through presentations of news, theater plays and soap opera. The strategy was

to acquire abilities for the teaching process through radial and audio-visual workshops. The objective was to develop the youths' ability to criticize and develop projects for their communities.

The School Portal in the net

www.ilcg.gov.co/barranca

The Interactive site is set up by youths for youths. The Portal aims at being a pedagogic tool for interactions between

youths, to create a meeting point where the participants will be in discussion, work sessions, conferences for peace, etc.

Resources

The Institute Luis Carlos Galán incorporated the obligation related to the academic and pedagogic 'design' and provided the human resource in the project, above

all through the association with the International Organization for Migrations (IOM) and the United States Agency International Development (USAID).

Results

53 youths graduated from the School to become, for example, peace managers in the 'Magdalena Medio'. The project has set up a group where these youths can strengthen their capabilities and motivate their interest in improving their communities. Furthermore, the participants' vision

of ways to solve the political problems and local situations has been analyzed.

The project inaugurated the first 'Citizenship Center' with a view to spread this process to other 13 centers of young people around the different critical places in Colombia.

Projections

Next year, a second stage will follow in Barrancabermeja; the youths will learn more about institutions and local management in their local communities.

Now they are gaining deeper insight into the social conflicts in the city, but with the 'tools' to make pacific democratic solutions.

Who is in charge of the School ?

The Institute Luis Carlos Galan is a public establishment subscribed to the National Ministry of Education, dedicated to the academic educational labor in fields of investigation, divulgation and formation in democratic practices.

The Institute and its UNESCO Chair have designed and developed the Political Leadership Program for Democratic Governance. Its main concern is to improve democracy around the country with trial experiences and to promote people, like leadership managers, as well as social organizations in the country and the community.

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Dr. Astrid Yepes Ladino
Representative of the UNESCO Chair

Centerpiece: Academic Program in International Human Rights Law



**The American University
in Cairo**

UNESCO CHAIR IN HUMAN RIGHTS
AUC, CAIRO, EGYPT

The American University in Cairo (AUC) was awarded a UNESCO Chair in Human Rights for the 'International Human Rights Law MA Program' of the Political Science Department, July 2002.

Organization of the Chair: Within the Department of Political Science, there are three full time faculty members (Enid Hill, Jean Allain, Kate Rose-Sender) and two part-time faculty (Mustapha Kamel al-Sayyid, and Nathalie Bernard-Maugiron), who are involved with the International Human Rights Law (IHRL) Program. Fateh Azzam, formerly program officer for Human Rights with the Ford Foundation in Cairo, joined the Political Science Faculty in Fall 2003 as Director of FMRS and participant in the IHRL program. The UNESCO Chair is organized as a cooperative endeavour with all participating and Dr. Hill serving as coordinator.

Major Project of the Chair: The Academic Program

Since no funding came with the Chair, major efforts have been directed during the past year to identify sources of funding both for the academic program and for outreach activities.

The centerpiece of the human rights program at AUC and associated activities is the academic program in International Human Rights Law (IHRL), a two-year full time course of study leading to a MA degree. This program officially began in September 2001 with sixteen students registered. In fall 2003, students working towards a MA degree totaled 40. A number of students in the other specializations of the Department regularly register for one or more of the Human Rights Law courses. Included in this student body are individuals who have graduated from Egyptian law schools employed as public prosecutors, and we also have a judge as well as members of the Egyptian Ministry of Foreign Affairs and the Ministry of Justice in the program. A number of students are either presently working in NGOs, INGOs, and IGOs or aspire to do so. Four students graduated during 2003, and several others have finished their course work and are working on their theses. Since many students have full-time jobs and do not take a full load of courses, they take longer than two years to complete the degree.

The academic program consists of six required courses:

International Human Rights Law as the introductory course; Research and Writing for International Human Rights Law; Human Rights and the United Nations; European and Inter-American Systems of Human Rights Protection; Human Rights in the Middle East and Africa; Comparative Constitutional Law and Human Rights.

In addition, there are elective courses in Economic, Social and Cultural Rights; The protection of Vulnerable Groups, Women and Children; and International Refugee Law. A thesis is required.

With funding from the *Ford Foundation*, seven scholarships have been awarded to Egyptian students graduated from the national universities, who began their studies in fall 2003. The Ford Foundation has also supported the faculty position in Human Rights Law for the past two years and will continue to do so through 2003-2004.

Participation in Simulation Activities

1. The Department of Political Science has been sponsoring the Cairo International Model United Nations (CIMUN) and a Model Arab League (MAL) for the past several years. With the rise of interest among the student body in law and in human rights, these activities have come to include sessions simulating the International Court of Justice and committees discussing human rights issues.

2. AUC has sent participants to the African Human Rights Moot Court for the past five years. Last year, AUC hosted the African Moot. This past summer, it was in Cameroon with AUC students again participating. The students who participate now, usually come out of the IHRL program. Dr. Alain prepares the students for participation and accompanies them. He also initiated and coordinated the holding of the Moot at AUC in August 2002.

3. Beginning in 2002, AUC students participated in the Jessup Moot Court competition. In 2002 Dr. Curtis Doebbler (who was then on the AUC faculty) and in 2003 Dr. Allain prepared the students and accompanied them. Both years our students distinguished themselves. Dr. Rose- Sender is preparing the students for this year's Jessup competition.

Participation in Pretoria University's Human Rights and Democratization LLM

During fall 2002, the AUC and its Chair were invited to become participants in Pretoria University's all-Africa LLM program in Human Rights and Democratization, joining four other African universities (Makerere University, University of Ghana, Catholic University of Central Africa in Cameroon, and the University of the Western Cape.) Students for this program are chosen competitively from the top graduates of the law schools of Africa. The selected students study at Pretoria for their first semester (February to June), then they split up into groups of four or five and do their second semester at one of the participating universities. The five students chosen to come to AUC for the second semester arrived in Cairo during July 2003. They are doing a supervised internship, writing their dissertation required by the program, and taking the IHRL course on Human Rights in the Middle East. Our participation in this program is funded through the grants supporting the Pretoria Human Rights and Democratization LLM program.

As part of this cooperation, the Chair's faculty has made several visits to South Africa. In early November 2002, Dr. Rose-Sender and Dr. Hill attended a colloquium on the work of the African

Commission at Pretoria University, where they met the director of the Human Rights Center of Pretoria University's Law School and LLM Human Rights and Democratization program, Dr. Christof Heynes, and his staff, with whom they discussed AUC's participation in the program.

In December 2002, Dr. Allain attended the graduation in Pretoria of last year's LLM students, where he met representatives of the faculty of the other participating universities.

In April 2003, Dr. Rose-Sender met with this year's students in Pretoria, gave lectures on Human Rights Law to them, discussed their proposed thesis topics with them, and traveled with them to Kigali on their field trip. In May/June 2003, Dr. Allain accompanied the Pretoria students on their field trip to Robbin Island and discussed their thesis topics with them.

The three full time AUC faculty involved with the Human Rights Law Program and the cooperation with Pretoria University (Allain, Hill and Rose-Sender) are supervising the five theses of the Pretoria students in Cairo plus serving as outside readers for 10 theses of students doing their second semester at one of the other universities in the program.

Involvement with SUR Human Rights University Network of the South

SUR is a network of academics to strengthen the voice of universities in the South on human rights and social justice, and create stronger cooperation between them and the United Nations.

Its objectives are to

- Collaborate with the United Nations to strengthen human rights programs in universities and UN agencies;
- Strengthen human rights teaching and training, and share strategies for developing human rights programs in universities in the South;
- Support, develop and promote human rights research within Southern universities;
- Develop and support human rights advocacy in the South.

Following a visit of Dr. Malak Poppovic, Consultant with the UN Foundation and leading member of Sur, to AUC in November 2002, the AUC and its UNESCO Chair were invited to join Sur and have begun to participate in the activities concerned.

Dr. Hill participated in its Second International Meeting in New York in February 2003, held at Columbia University in conjunction with a Symposium at the Office of the High Commissioner for Human Rights, where she met the leadership of Sur and its affiliate Connectas ('Human Rights Connection') and discussed the possibilities of AUC's participation in Sur activities. In May/June 2003, she participated in Sur's Third International Human Rights Colloquium in Sao Paulo, Brazil, and the third international meeting of Sur members. While there, she worked with Dr. Poppovic developing the draft proposal, prepared earlier with colleagues in Cairo, for AUC participation in Sur's forthcoming activities. AUC's UNESCO Chair hopes to establish a regional network and web node for the Middle East/North Africa with UNESCO Chairholders as core participants, highlighting human rights in development, if the funding is forthcoming. In August 2003, Dr. Allain attended the Sur meeting in Yaounda, Cameroon, held in conjunction with the African Human Rights Moot Court competition. 'Access to justice' and specifically legal clinics emerged from this meeting as a Sur priority.

Outreach Project

As a result of a grant awarded to AUC by the US State Department, the IHRL program will shortly begin a training project for human rights workers in NGOs and INGOs in Egypt and the MENA (Middle East and North Africa) region. This project seeks "To increase the effectiveness of the NGO and INGO communities in Egypt and the MENA region in promoting human rights, civil society and the rule of law". The project will develop training modules in substantive and procedural human rights law and will be particularly concerned to develop capacity in strategic planning for implementation of human rights work. This program will be offered to NGOs in Egypt and to members of similar organizations in other Arab countries. It is to be a two-year program providing human rights law training and legal advocacy skills for 200 plus persons from Egypt and the region, who are working in areas for which such training would have practical value. Its target is to involve not less than 30 civil society organizations and 10 international non-governmental agencies.

Distinguished Visiting Professor (DVP)

Professor Henry Steiner, Director of the Human Rights Center of the Law School at Harvard University, came as the Political Science Department's Distinguished Visiting Professor for a week in May 2003 to AUC, where he gave two public lectures on "*The Turbulent Half Century of the Human Rights Movement: Expanding Reach and Changing Ambitions*" and interacted with the students of the Human Rights Law program in their seminars. While in Cairo, Professor Steiner met several of the people involved with human rights work in Egypt.

Participation in the World Forum of UNESCO Chairs

Dr. Allain represented the AUC's UNESCO Chair at the World Forum of UNESCO Chairs held in Paris, 15-17 November 2002, where he made initial contact with other UNESCO Chairholders from the region: Iran, Morocco, Jordan, Turkey, and Israel.

Two major problems facing the Chair's future work:

Funding of the UNESCO Chair as a full-time faculty position remains a problem. We have had discussions with and presented concept papers to a number of foundations and individuals, but without success. It appears that everyone loves outreach programs these days. However, it is our academic program and its faculty, their research and expertise, their experience with guiding learning and developing materials that are the foundation for outreach. It is strange that this is not today properly recognized.

A Primary Need – Scholarships: It has become exceedingly clear to us that Egyptians, whom we wish to attract to the International Human Rights Law program, not only need scholarships, but also need initial scholarship help to bring their English ability to a level whereby they can benefit from the program. Both kinds of scholarships will be a main concern for future funding efforts.

Dr. Enid Hill

Coordinator of the UNESCO Chair

PEACE AND SECURITY STUDIES PROGRAM FOR AFRICA



UNESCO CHAIR FOR HUMAN RIGHTS AND DEMOCRACY
 AFRICAN INSTITUTE FOR DEMOCRATIC DELIBERATION AND ACTION (AIDDA)
 ADDIS ABABA UNIVERSITY (AAU), ETHIOPIA

Introduction

Peace and Security Studies Program with the University of Peace (UPEACE)

- ◆ Our chief area of focus this academic year is the establishment of a Peace and Security Studies Program with the University of Peace (UPEACE), Costa Rica. The UPEACE Africa Program will be launched this year at AAU and thirteen other African universities. The main office for the UPEACE Africa Program, including the Advisory Board and Director, will be at AAU. Moreover, there is a new position of a Dean of African Peace Studies at UPEACE, in order to mainstream Africa into the programs at the main campus of UPEACE in Costa Rica. All African universities undertaking the Africa Program will provide training, research and programs of study leading to degrees in peace studies. In addition, there will be regional areas of specialization, thereby enabling division of labor as well as intensive exploration of leading issues on peace in Africa.
- ◆ Accordingly, the East African group, of which AAU is a member, will hold a conference on curricular matters in Kampala on 1-5 December 2003. We intend to propose forcible resettlement as one of AAU's areas of focus; and we have secured the consent of Oxford Resettlement Studies to be a partner.
- ◆ Another area of interest that AAU is exploring concerns health and security, for example: HIV/AIDS and its impact on food security, national security and decent governance.

Preparation

The initiative to establish an Africa Program of UPEACE comes from Secretary-General Kofi Annan, Honorary President of the University of Peace. Kofi Annan recognized the importance of promoting understanding, tolerance and peace in Africa, a continent whose peoples and aspirations have been persistently victimized by protracted strife.

As Graca Machel, Chancellor of the University of Peace, pointed out: "Africa faces no greater challenge today. We now need to create a critical mass of young people who are equipped to tackle the problems that lead us to despair and self-destruction. Differences in Africa will always exist – but differences must be solved peacefully. Africa must take in hand its own destiny."

In order to realize this mission, Ambassador Mohamed Sahnoun, Special Adviser to the Secretary-General of the UN, and Mr. Martin Lees, Rector of the University of Peace, organized an expert conference and consultative missions. An advisory meeting on the Africa Program, addressing the problems and possibilities of capacity-building for peace studies in Africa, was held in Maputo on 23-25 October 2002. The UNESCO Chair joined some 60 peace academics and practitioners at the advisory meeting. Soon thereafter, a consultative mission visited Ethiopia, Mozambique, Liberia, Nigeria, Rwanda, Sierra Leone, South Africa and Sudan. The mission to Ethiopia took place from 11 to 15 June 2002.

Top level meetings:

Ambassador Sahnoun, Rector Lees and other representatives of the Africa Program met with senior officials of the Ethiopian government, including the Prime Minister, the Foreign Minister, and the Minister of Education. They also met with the Secretary-General of OAU (now African Union); the Executive Secretary of UNECA; and heads of all UN agencies. Other consultative meetings were with research institutions such as the Organization for Social Science Research in Eastern and Southern Africa (OSSERIA).

Numerous non-governmental organizations with a mandate in peace and conflict resolution were also consulted. Finally, the mission met with senior officers of AAU.

The UNESCO Chair served as the focal person in the various consultative meetings. A welcome upshot of the meetings was the decision to house the main office for the Africa Program at AAU. There were two reasons behind the choice:

first, as the diplomatic capital of Africa, Addis Ababa hosts many continental organizations eager to help, and to benefit from the program in peace studies;

second, AAU's status as a mature African university with staff and infrastructure adequate to support the Africa program and its main office.

Prospects

The guiding mission of UPEACE in Africa is ambitious: "The overall goal of the Africa Program is to strengthen African capacity for education, training and research on issues of peace and security, including the prevention, management and resolution of conflict.

It is hoped that the university will act as a catalyst in mobilizing an international network on the definition and implementation of co-operative activities in the fields of education and research for peace in Africa.

The linking of African scholars into a knowledge network is imperative and as such, a program that facilitates linkages between institutions of higher learning is of a high priority. Added value brought to this initiative by University of Peace lies in the unique advantage it holds in offering genuinely international, multicultural and multidisciplinary orientation of its academic program, which builds on perspectives from other regions of the world."

The consultative phase of implementing the Africa program was completed in 2002. The initial phase of the five-year actual implementation program is now underway:

first, the design of courses and the research agenda;

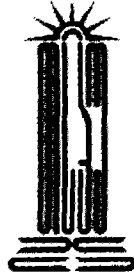
second, establishment of the main office at AAU.

The UNESCO Chair, who serves as Resident Advisor on the Africa Program to the Rector of University of Peace, is now engaged in drawing up a program of study and research for AAU, while laying the groundwork for the main office, including the Advisory Board.

In this effort, the family of UNESCO Chairs can play a vital role. For example, the European University Center for Peace Studies (EPU) can extend assistance by way of training, visiting staff, preparation of courses and course materials. More generally, UNESCO Chairs in Africa and elsewhere can join the UPEACE Africa Program in varied capacities.

The UPEACE Africa Program is a unique opportunity for the UNESCO Chairs to exercise influence over the fare of peace throughout the African continent. They should deploy their considerable resources to extend their reach in peace and peace studies in the entire African continent. The Africa Program also creates the welcome possibility of drawing on Africa's peculiar problems and distinctive success in the pursuit of peace by international academics and practitioners committed to the cause of peace.

Educational Co-operation and Networking in the Caucasian Region



UNESCO CHAIR ON A CULTURE OF PEACE AND DEMOCRACY

SULKHAN-SABA ORBELIANI TBILISI STATE PEDAGOGICAL UNIVERSITY, GEORGIA

After the participation in the First International Meeting of UNESCO Chairs in 1998 and contributions made to Bulletin 1/1999 (*"Education for a Culture of Peace, Democracy and Human Rights in Georgia"*), 2/2000 (*"For Democratic Pluralism, Tolerance and Mutual Understanding in the Caucasian Region"*) and 3/2001 (*"The Role of Civic Education in Transition to Democracy"*), the UNESCO Chair is about to actively continue its cooperation within the Chairs network. The present contribution to Bulletin 5/2003 shows the endeavours and progress made in the meantime in the field of educational co-operation and networking in the Caucasian Region.



A general review

The education systems in the region share common complexities and problems characteristic of fundamental democratic, economic and social transition. Emerging market economy, civil society and peaceful conflict resolution require new skills, competencies, knowledge and values. The post-communist transition is characterized by 'coexistence' of conflicting values, structures and institutions.

The educational systems of the Caucasian countries have to respond to these processes notwithstanding the fact that they face serious problems: disagreement about fundamental values; deteriorating "material base" (infrastructure, decreasing real incomes); demographic changes (migration from rural to urban areas, internal displacement, refugees, brain leakage); unsteady legal and political framework; out-dated teaching methods; crowded curricula; lack of resources and budget constraints.

Over the period of democratic transition, the countries have gained some experience and developed a variety of approaches to these problems. Educators in the countries realize that they must share their achievements within the

region and with joint efforts try to avoid the mistakes they unfortunately failed to avoid in the recent years. Hence, regional co-operation in the sphere of education has a great potential to enhance the ongoing reforms. It was highlighted that alongside with international organizations and national governments, civil society actors (NGO's etc.) are also doing much to promote educational reforms.

After a period of crises and wars in the South Caucasus, the idea of the network grew out of the wish to restore good neighbourly relations, the readiness of different ethnic groups to live peacefully together. The idea of co-operation and friendly relations is not something totally new to the peoples of the South Caucasus. Its roots are found in the peoples' past, in their interwoven cultures and history. And though the Caucasian peoples are quite unique, the centuries they have lived side by side have caused some common features in their achievements and failures. It was believed that cooperation will enable them to cope with the ongoing profound social and educational reforms, to contribute to building a prosperous civil society and the people's welfare.

From a retrospective ...

One of the first steps in the direction of developing regional co-operation and building a peaceful Caucasus was made at the **International Forum "For Solidarity against Intolerance, for a Dialogue of Cultures"**, held in Tbilisi in July 1995.

Another one was made in October 1996, when the **international conference "Training School Teachers in a Multi-National Society"** was held in Tbilisi on the initiative of Sulkhana Saba Orbeliani Tbilisi State Pedagogical University (now in this context 'Tbilisi University'), the National Commission of Georgia for UNESCO, the Eduard Shevardnadze Foundation "Democracy and Revival", and the UNESCO Secretariat.

The conference discussed the positive experience accumulated in Georgian schools participating in the UNESCO Associated Schools Project and the possibility and perspectives of promoting such experience in the Caucasian region, establishing partner relations between twin-schools of Armenia, Azerbaijan, Georgia, the North Caucasus, Russia and other European countries. Besides, the conference discussed the problem of common moral and philosophical values of the peoples of the Caucasian region which should constitute inalienable part of the curricula in schools of these countries, and the issue of teaching tolerance through the arts of various nations inhabiting Georgia, Armenia, Azerbaijan and other regions of the Caucasus.

As a significant follow-up to the conference, a UNESCO Chair on Culture of Peace and Democracy was launched at Tbilisi University. In its framework, the Chair established an international group of scholars, mainly from the Caucasian region, to develop research and publishing activities on problems of civic education, civil society, peaceful conflict resolution, human rights, democratic transition, dialogue of cultures, tolerance, modern curricula, etc.

In June 2000, a meeting of representatives of Ministries of Education and Pedagogical Universities of Azerbaijan, Armenia and Georgia was held in Tbilisi under the auspices of UNESCO. The meeting unanimously confirmed the timeliness and importance of the

initiative of UNESCO and Tbilisi University to create a network of the Pedagogical Universities of the South Caucasian Region in the framework of the project "**UNESCO-CAUCASUS**", which is being developed in pursuance to the respective resolution of the General Conference of UNESCO. Thus, our network "**Prometheus**" was launched to promote democratic and peaceful development in the region by supporting and coordinating educational co-operation projects.

... to the present and future developments

◆ CAUCASIAN INFORMATION NETWORK "PROMETHEUS"

In its functioning, the Network uses the existing projects and mechanisms, such as the UNESCO Associated Schools, UNESCO Chairs and University networks created in the framework of the UNESCO-UNITWIN programme. The Network is aimed at modernizing and developing curricula for basic education, upgrading new pedagogical technologies and developing civic education with a view to strengthen democracy, pluralism and tolerance, with due account of the cultural and linguistic diversity of the region. It is an important means for exchange of information, for co-ordination and networking between Caucasian partners.

Today, largely with the assistance of the country nodes, "Prometheus" represents the most comprehensive educational information network in the Caucasus. It collects and constantly updates information on educational reform processes in the Caucasian countries, provides support to educational researchers and decision makers.

The network counts on such members as international organizations, ministries of education, universities, institutes, schools, NGO's, and experts in educational research. It has gained recognition in the region and beyond, and extended its role as a focal point to connect and bring educational experts from the region closer together. The network has a rich database of publications on civic education, many of which are translated into the languages of the participating countries. The role of the country nodes will become more active. They

should stimulate the development of the national networks and encourage its members to actively participate in its activities.

The network is currently starting to issue the scientific journal "Prometheus" which will be dedicated to problems of contemporary educational technologies, psychology, quality education for all, civic education, etc.

During the implementation of the project, the "Prometheus-ECN" (Education Cooperation Network) has taken an active part in the preparation and organization of meetings, conferences, workshops, etc. It played a particularly important role in the **following events:**

➤ International Conference on "Education for All and Civic Education" (Baku, Azerbaijan, 16-18 May 2001). The participants highlighted that the movement towards more open and democratic societies created a need for learning that goes beyond the academic curriculum and factual knowledge; and the increased pace of change has put a premium on the need to engage in continuous learning over a life time. The statistical surveys by UNESCO show that between 30% and 40% of adults

◆ ENDEAVOURS FOR IMPROVING CIVIC EDUCATION

In the 1990's, there appeared a rapidly growing interest throughout the world in development and implementation of educational programmes in schools and universities, designed to help young people become competent and responsible citizens in democratic political systems. It was connected with the fall of communist government in Central and Eastern European countries and their transition from totalitarianism to democracy, pluralism and a market economy. In order to modernize teaching at schools, a civics course was introduced in the curricula of almost all countries. It was recognized as an efficient tool for promoting democracy in the transitional society of the Caucasian countries. Unfortunately, the real position of that subject advanced very slowly. The reasons for this were:

- pedagogical universities did not train civic teachers;
- difficulties in in-service training to re-qualify teachers for this subject;
- the slow process of compiling original teaching aids;

take part in organized forms of learning every year. Besides, there is also a new urgency for special initiatives of the schools to prepare their students for adult life in which they will participate in the society they live in, to take responsibility for it and ensure that education at all levels and places reinforces a culture of peace, tolerance and respect for human rights, preparing children and young people for life in society characterized by cultural and ethnic diversity.

➤ As a follow-up to the conference, a new project "Education For All" was initiated together with the Institute for International Cooperation of the German Adult Education Association which helps "Prometheus" promote life-long education in the Caucasian countries. Another project on "Democracy, Pluralism, Ethnic and Cultural Identity" was launched, together with educational institutions of Russia and Sweden.

➤ The International Conference "Developing Civic Education in the Caucasus" (Yerevan, Armenia, November 2001) was also an important event in this context.

- lack of knowledge and skills to produce contemporary teaching materials (for example, manuals, textbooks, etc.).

In order to improve teaching and learning of Civics at school, it was decided

- to open as a new speciality "History and Civic Education" at Pedagogical Universities of the region;
- to organize in-service training of teachers on the basis of pedagogical universities;
- to assemble a special team for modernizing and developing the civics curriculum;
- to establish an editorial board consisting of the Rectors of Azerbaijanian State University of Languages, V. Brusov Yerevan Linguistic University, and Tbilisi University, for preparing and publishing the "Civic Education Series" (teaching materials and aids, textbooks, manuals, etc.).

Besides, it was pointed out that success in civic education can be attained only through an interdisciplinary approach. It cannot be understood as a domain of social studies only.

Therefore, pedagogical universities must supply future teachers (and not only civics teachers) with knowledge, skills and methods which will enable them **to promote democratic values in schools.**

➤ International Conference on "The Value Creating Process in Teacher Training and School Education" (Tbilisi, Georgia, 22-25 April 2002).

Its objective was to discuss the efforts being made in schools and universities of the countries to promote a common code of fundamental democratic values. It was underscored that

more attention should be paid to value education. Both subject teachers and other staff members can and should contribute to value education. Each and everyone working in school should encourage respect for the intrinsic value of each person. School should carry out the important task of inculcating in pupils self-respect and belief in their own uniqueness as individuals and, from that basis, to actively participate in social life. All school activities must be characterized by the concern for the welfare of the individual and resistance to xenophobia and intolerance.

It was pointed out that school must inculcate in pupils the following **three groups of values:**

- Values linked with personal development including self-awareness, purposefulness, initiative, patience and self-responsibility;
- Values linked to personal relations, such as mutual respect and equality, honesty, trust, helpfulness, self-restraint, tolerance, sensitivity, and justice;
- Social and civic values, above all respect for life, freedom, justice, solidarity, tolerance towards other nations, cultures and religions.

➤ One of the most important events organized within the Prometheus Network was the Subregional seminar "Quality Education For All: Teacher Training and Curriculum Reform in the South Caucasus Region - From a Vision to Practice" (Tbilisi, Georgia, 26-28 June 2003).

It elaborated recommendations for developing education quality indicators and proposals for promoting regional co-operation. The recommendations of the seminar for further development of regional co-operation through "Prometheus" can be grouped into six broad categories:

- 1) further development of the network, alongside with those institutions and organizations that already are members of the network, to involve new organizations and experts;
- 2) co-operation in the field of curricula and textbook development and identifying common indicators for quality education within the region;
- 3) exchange of information;
- 4) regional capacity-building activities;
- 5) establishing contacts between educational institutions of the South Caucasus at the level of students exchange as best "investment" in the future co-operation in the region;
- 6) incorporation of "Prometheus" into education in the European region.

Prof. Tamara Bakuradze,
Coordinator

Prof. D. Vakhtang Sartania
Rector and Chairholder

Teaching Human Rights in Europe: Purposes, Realization and Consequences



UNESCO CHAIR IN HUMAN RIGHTS

OTTO-VON-GUERICKE UNIVERSITY OF MAGDEBURG, GERMANY

I.

Conferences / Symposia / Seminars / Workshops

Throughout the academic year 2002/2003, the Chair organized or assisted the following Conferences / Symposia / Seminars / Workshops on issues related to Human Rights:

Conference on the “Dialogue between Cultures: Politics – Justice – Human Rights”, in cooperation with the Center for Civic Education of Germany and the German Association for Civic Education: 10 panels, 20 workshops and about 1000 participants; key speaker Prof. Dr. Hans Küng (March 2003).

Symposium on “Migration and Human Rights in Germany” organized by Dr. Eduardo Vior (June 2003).

2 Seminars at the University of Magdeburg taking into account the recommendations of the Durban World Conference 2001:

- „The Challenges of Modern Anti-Semitism“ (14 sessions)
- „Protection of Human Rights and Prevention of Racial Discrimination“ (14 sessions).

Panel on Human Rights at the National Conference of Political Science (September 2003), presentation and discussion of research projects in the field of human rights by the Chair.

II.

Training, Research and Publication

Development of a branch of “Human Rights and Human Rights Education” within the new post-graduate Master's Degree for “Peace Research”.

Start of the research project: „*Teaching Human Rights in Europe: Purposes, Realization and Consequences*“ - University of Magdeburg / Humboldt University of Berlin / University of Potsdam (Dr. A. Mihr).

Foundation of the working group “Human Rights” within the German Association of Political Science initiated by the Chair to foster research on human rights and human rights education.

Study on Civic and Human Rights Education for Young Muslims (Dr. E. Vior).

Publication of the book *“Tolerance Matters – Comparative Case Studies”* (together with Seamus Dunn and Valerie Morgan), including a chapter on “Tolerance and Human Rights Education after September 11”. Tolerance, diversity and human rights issues lie at the very core of democratic societies. Especially in times of conflict the question arises: Is it possible to promote tolerance, democracy and human rights through education? "Tolerance Matters" identify fundamental issues in the field of education for democracy, human rights and tolerance. 10 case studies compiled in this volume examine educational responses to these matters in a wide range of cultural, social and economic contexts. Set against an analytical framework that allows for comparison, the case studies explore the complexity, challenges and opportunities inherent in attempting to use education as a mechanism for fostering understanding and tolerance. With contributions from Brazil, Chile, Germany, Israel, the Netherlands, Northern Ireland, the Philippines, Poland, South Africa and the United States of America, this unique collection of case studies offers a cross- and intercultural approach to the issue of education for democracy.

Publication of the book: K. Peter Fritzsche: *“Human Rights – An Introduction with Documents”* (Menschenrechte – Einführung mit Dokumenten), (autumn 2003).

III.

Visits to New York, Paris, Strasbourg, and The Hague

'National Model United Nations':

Dr. Reinhard Wesel participated with a student group of Magdeburg at the 'National Model United Nations', a simulation of the UN, in New York (April 2003) and gained with his students a 'Position Paper Award' and the 'Honorable Mention' for the performance of the delegates in the committees. In the 'Model U.N.', students step into the shoes of ambassadors from U.N. member states to debate current issues on the organization's vast agenda. Student "delegates" in 'Model U.N.' prepare draft resolutions, plot strategy, negotiate with supporters and adversaries, discuss approaches to conflict resolution, and navigate the U.N.'s rules of procedures - all in the interest of mobilizing "international cooperation" to resolve problems that affect almost every country on earth. Before playing out their ambassadorial roles in 'Model U.N.', students research on global problems to be addressed, drawn from today's headlines.

'Model U.N.' participants learn how the international community acts on issues related to

peace and security, human rights, the environment, food and hunger, economic development, and globalization.

Visits to the ECHR in Strasbourg, the International Courts in The Hague and the UNESCO Head Quarters with a group of students guided by Dr. Anja Mihr (May 2003). Highlights were the participation in a trial session against Milosevic at the International Criminal Tribunal for the former Yugoslavia, a reception at UNESCO Headquarters in Paris and a lecture given by Vladimir Volodin, Chief of Human Rights and Development Section, Division of Human Rights and Fight against Discrimination.

Contribution made by the Chairholder as a key-speaker to the Word Forum of the UNESCO Chairs, November 2002, Paris, on „Challenges and Impact of Human Rights Education“.

Prof. K. Peter Fritzsche
Chairholder

New Partners and Networks in Promoting a Culture of Peace and Non-Violence



UNESCO CHAIR ON EDUCATION FOR HUMAN RIGHTS AND PEACE

ARISTOTLE UNIVERSITY OF THESSALONIKI, GREECE

UNITWIN Award Winner, 2002

Summer 2002 – Autumn 2003

“ Animated by Professor Dimitra Papadopoulou, (...) the UNESCO Chair at the Aristotle University of Thessaloniki, Greece, illustrates the great potential of higher education to contribute to attaining the constitutional mission of UNESCO: ‘... to construct peace in the minds of men and women.’ (...). An active and substantial contributor to UNESCO’s related programmes, the Chair cooperates closely with the academic community both at national and international levels as well as with intergovernmental organizations (UNICEF in particular) and non-governmental organizations.”

(Abstract from the presentation of the UNESCO-UNITWIN Award, November 2002)

The UNESCO Chair of the Aristotle University of Thessaloniki (A.U.Th.) was among the 17 Chairs that were honored to receive the UNITWIN Award during the 1st World Forum of UNESCO Chairs, at the UNESCO Headquarters, Paris, November 2002. This distinction constitutes a powerful confirmation of our full conviction that love and true dedication to an ideal always promote quality changes.

The UNESCO Chair owes this distinction to its innumerable partners, academics, students, teachers of primary and secondary education, members of international NGO’s, scientific societies, et.al., who have eagerly contributed to the activities of the UNESCO Chair since 1997, on a voluntary basis, without recompense of any kind. The distinction received by the Chair has further increased its responsibility and deepened its sense of duty to promote the values of a Culture of Peace and Non-Violence in every possible way.

The Chair’s activities are aiming at disseminating information about the International Decades and contributing to the implementation of their objectives and values. Moreover, one of its primary goals is to sensitize, influence and involve as many partners as possible, groups and individuals, in the movement towards a Culture of Peace and Human Rights.

We sought to achieve the above-mentioned goals through:

- I. The establishment of several new networks of cooperation and interaction.
- II. The undergraduate and postgraduate Academic Programme of the Chair which has been running since 1997.

More specific description of the above activities is given below.

Broadening Cooperation for Peace and Non-Violence

During the period from summer 2002 to autumn 2003, the UNESCO Chair worked with several new partners, thus increasing the scope of its impact towards the promotion of a Culture of Peace and Non-Violence. In particular, this applies to

1. Other Universities in Greece and abroad, such as:
 - Medical School of the Aristotle University of Thessaloniki (from March 2003)
 - University of Thessaly, Department of Medicine / Paediatrics Clinic (from April 2003) and the Department the of Nursery School Education (Volos, from May 2002)
 - Inter-College (Private International University), School of Education and Languages (Nicosia, Cyprus, from May 2002)
 - Democritus University of Thrace, Department of Primary Level Education (Alexandroupolis, from December 2002)
2. Scientific Societies, such as:
 - Greek Society of Social Paediatrics and the Promotion of Health; Interdisciplinary Society of doctors, educators, social workers, psychologists, etc. (Thessaloniki, from May 2002 / Larissa, from April 2003)
3. International Non-Governmental Organizations, such as:
 - The FAM Network (Femme – Art – Méditerranée), (Rhodes Island, from September 2002)
 - Rotary International / Rotary Club Thessaloniki-East (Thessaloniki, from February 2003)
4. Local Authorities, through the Chair's cooperation in the Course Programme of the Open University, Kastoria (from May 2003)
5. Religious Authorities, through the Chair's participation with the Diocese of Veria (from June 2003).

This wide scope of cooperation was consolidated on the basis of the Chair's active participation in Pan-Hellenic and International Conferences organized by the above Institutions. The Chair's contribution to these events included lectures and lessons given by the Chairholder and members of the Chair, as well as symposia, meetings and round tables organized by the Chair and dedicated to a Culture of Peace and Non-Violence. In the context of these events, the Chair's representatives "traveled" around the country and were active in more than 10 Greek cities.

The topics presented by the Chair and the informative material distributed to the various audiences promoted the understanding and assistance of the aims and tasks of Education for Human Rights and Peace, the Culture of Peace and Non-Violence, and the role of UNESCO in relevant activities undertaken worldwide. The Chair's contribution to this concern included a wide range of issues, such as "Children Talk about War and Peace"; "For a Culture of Peace through Children's

Literature"; "Students – Defenders of Peace"; "The Contribution of UNESCO in Peace-building Processes"; "Women's Rights; "International Instruments and the Epistles of Apostle Paul"; etc.

Due to the variety and diversity of the educational, scientific and cultural interests of the Institutions and Organizations with whom the UNESCO Chair cooperates, quite different audiences have been approached. The members and partners of the Chair consider it reasonable to believe that, through their lectures, courses, discussions and the material distributed all the time, they have succeeded in sensitizing those different audiences regarding the values of a Culture of Peace and Non-Violence. This does not only apply to educators of the different educational levels and to university students, but also to audiences including doctors of various specialties, artists (actors, painters, writers, etc.), members of diverse Networks in the Mediterranean and the Middle East, business people, theologians, clergymen, Bishops, etc.

The UNESCO Chair is well aware of the inestimable impact of its cooperation with other institutions and individuals outside the field of education on its own perspective. Such interaction contributes significantly to the broadening of the Chair's horizons and the enrichment of its views.

One of the newly established links of cooperation with various Networks is that with the 'EURED Network' - European Education

as Peace Education. The EURED Teacher Training Programme is dedicated to international cooperation among educationists, educators, teacher trainers and peace activists, aiming at the promotion of Peace Education in Europe. In the context of EURED, a European Peace Education Course for teachers has been developed, to generate peace educators who intend to introduce Peace Education in European educational systems.

The UNESCO Chair's Academic Programme

The UNESCO Chair's Academic Programme, undergraduate and postgraduate, was dedicated to the UN Decade on Education for Human Rights, as well as to the International Decade for a Culture of Peace and Non-Violence. Like all activities of the Chair, the Programme is based on the essential contribution of volunteers, including academics from the Aristotle University of Thessaloniki and other Greek Universities.

"CONTEMPORARY WORLD PROBLEMS AND THE SCIENTIST'S RESPONSIBILITY":

At **undergraduate level**, the Interfaculty/Interdisciplinary Course Programme on "Contemporary World Problems and the Scientist's Responsibility" was continued. From summer 2002 to autumn 2003, 19 Professors from 14 University Schools (Schools of Law, Psychology, Physics, Chemical Engineering, Medicine, Philosophy, Pedagogy, History, etc.) conducted many lectures, attended by numerous students from all Schools of the A.U.Th. Many issues were discussed in the lectures, *inter alia*:

- Educational applications of current technologies in the context of a Culture of Peace;
- Forms of Non-Violence and Peace Research;
- Language of peace and language of war: use and abuse from mass media; Peaceful uses of Nuclear Physics;
- Terrorism and asymmetrical warfare; Water and environment problems on a worldwide scale and their peaceful settlement;
- Multicultural society and school: the need of intercultural education; Science, moral and ethics.

At **postgraduate level**, in the context of the European Master's Degree in Human Rights and Democratization, the UNESCO Chair hosted foreign students and organized an Interdisciplinary Programme, again with the participation of Professors from different Schools of the A.U.Th. The Courses included topics such as:

- Underprivileged groups - Refugees and Migrants;
- Human Rights in Education;
- Education for Human Rights, Democracy and Peace - Towards a Culture of Peace;
- Women's Rights and Democratic Education: Gender, Democracy and Citizenship;
- International Protection of Cultural Property in Times of War;
- The Role of Governments in Reducing Corruption.

In the context of the above Programme, four commendable theses were prepared for the M.A. Degree, under the supervision of Professors as the Chair's partners, on the following topics:

- Power-sharing in the FYR of Macedonia after the Ohrid Framework Agreement and its impact on the Turkish community
- The Impact of State Policies and Practices in Pakistan on Girls' Right to Education: Lessons for the reconstruction of girl's education in Afghanistan
- Education Politicised. Present Situation and Future Prospects in Bosnia and Herzegovina
- The Right to Create. The Case of the Iranian Filmmakers (Cultural Legitimacy and Dissidence).

Some other significant developments occurred in the period under consideration

1. The Interdisciplinary Team of Young Scientists of the UNESCO Chair organized **Seminars on Self-education**. Team members prepared presentations and debates on various topics related to a Culture of Peace and Non-Violence, such as action areas for creating a Culture of Peace, the role of UNESCO, the relationship between a Culture of Peace and Values Education, Holistic Environmental Education, etc. The UNESCO Chair also sent two members of the team to attend the 21st International Session on “Human Rights and the Challenge of Justice” (Geneva, 7-13 July 2003), as scholars of the *World Association for the School as an Instrument of Peace*.
2. The members of the Greek National Network of School teachers for a Culture of Peace and Non-Violence, related to the UNESCO Chair, continued to organize **innovative activities** with their pupils with a view to promote a Culture of Peace in the classroom. For example, a member of the above network conducted in a school of Thessaloniki a 8-month Programme on “*Culture of Peace and Non-Violence: The Rights of the Child*”, by means of research, creative group work, artistic expression and role-playing activities.
3. Another positive development on a purely practical level is the decision of the Rector’s Council of the Aristotle University, to extend the UNESCO Chair’s room **facilities**. This gesture was of valuable help considerably improving its work. It is also considered an expression of recognition and appreciation for the Chair on behalf of the Rector’s Council and the A.U.Th. at large.

Prof. Dimitra Papadopoulou
Chairholder



Two of the student assistants of the UNESCO Chair at the A.U.Th.

FOR INTERNATIONAL SECURITY AND EDUCATION FOR PEACE



MANIPAL, INDIA

UNESCO CHAIR FOR THE PROMOTION OF THE CULTURE OF PEACE

MANIPAL ACADEMY OF HIGHER EDUCATION (MAHE),

First India-Israel-US Trilateral Conference

The first-ever India-Israel-US Trilateral Conference was organized by the UNESCO Peace Chair at MAHE in collaboration with the Jewish Institute of National Security Affairs (JINSA), headquartered in Washington. The Conference was held during February 5-7 2003 and brought together 36 participants from the three countries, which met in New Delhi and discussed numerous issues of common concern.

Appropriately, the initial presentation at the Conference was made by Dr Y S Rajan, a distinguished scientist active in the promotion of science consciousness in India, as well as in the development and dissemination of technologies that benefit the poor. Dr Rajan gave an eye-view of such technologies and demonstrated the areas of convergence between the three countries in techniques that would enhance the quality of life in the three countries.

This was followed by presentations on how the economic conditions of the people could be improved. For India, Dr Jagdish Shettigar and Dr Jairam Ramesh, the chiefs respectively of the ruling BJP's and the Opposition Congress Party's economic divisions participated. From JINSA, the President, Mr Norman Hascoe, as

well as the Chairman Mr Max Bronxmeyer, gave presentations. Mr Bronxmeyer in particular emphasised the importance of housing in welfare.

In the post September 11, 2001 situation, considerable attention was paid to the menace of international terrorism; and how to protect innocents against acts of violence. Mr B Raman, an authority on Counter-terrorism, gave the main presentation on the Indian side, followed by Mr Shabtai Shavit for Israel and Mr Wayne Pomerantz for the US. Extensive discussions took place on the security situation facing the world, and the way in which the three democracies could jointly promote international security.

The conference resulted in several initiatives for joint action, and it was decided that it would become an annual stocktaking of synergy between Israel, India and the US. The second conference is expected to be held in Israel in February 2004, followed by another in the US in 2005. Thus, the Trilateral Conference has resulted in the drafting of a road map for better relations, intended to improve security and enhance the living standards of the peoples of the three democracies.

Major conference on the problems facing the people of Afghanistan

The next major conference was held in New Delhi in July 2003, which was on the problems facing the people of Afghanistan. Experts on sociology and political mobilisation discussed ways by which the people of that country could get better unified, and could speedily conduct elections that would put in place a representative government. The two-day conference generated several suggestions for improvement, crucially focussing on the role of women. Ms Veena Nayyar, a distinguished women's rights activist, led the discussions on this critical aspect, and it was agreed that

- (1) modern education and
 - (2) empowerment of women by provision of employment
- was crucial to the success of the rebuilding of Afghanistan.

Discussions on improving relations between different religious communities

In December 2002 as well as in March 2003, nine discussions were held with members of different religious groups, in order to find out ways of improving relations between different communities. The UNESCO Peace Chair played a role in bringing together the Sankaracharya of Kanchi and Muslim scholars to seek ways of peacefully resolving the dispute over the ownership of a house of worship at Ayodhya that had been torn down on December 6, 1992. However, this initiative was not successful, largely because in the subsequent stages, it was conducted under the media spotlight, thus generating resistance among hardliners on both sides to a settlement. The UNESCO Peace Chair worked closely with Mr Syed Ashfaq Peeran, a scholar of Islam, and Mr Kishor Lal, a Hindu social worker, to attempt to help the process of healing the wounds caused by inter-community conflict. The process is ongoing.

Discussions with US policymakers and analysts on conflict resolution in Iraq

The UNESCO Peace Chair at MAHE visited the United States in June 2003 to interact with scholars on social conflict resolution. Several useful discussions were held. In particular, the UNESCO Chairholder emphasized the message that he had first talked about in the *Indian Defence Review* of July 2002 and in the *Economic Times* of April 2003 that the people of Iraq should be given responsibility for their future as soon as possible. He pointed out that India in 1947 was a just-partitioned, poverty and illiteracy-ridden society of 400 million people, speaking different languages and belonging to numerous faiths. The Founding Fathers of the new Constitution of India had adopted democracy, including universal suffrage, despite widespread international scepticism about the adoption of such a system in such a context. The people of India had proved the doom-sayers wrong and deepened democracy in the country. In the same way, the people of Iraq can be trusted to handle their own future. The UNESCO Peace Chair also emphasized the need for the new Iraq constitution to be secular, respecting all faiths, rather than make the mistake made in post-Taliban Afghanistan of making the country a religious state. Discussions were held with US policymakers and analysts on these subjects.

For strengthening bonds between the two giants of Asia

In August 2003, the UNESCO Peace Chair went to the Peoples Republic of China as part of the ongoing process of helping to strengthen bonds between the two giants of Asia. He met with several scholars and discussed with them ways of bettering relations, not by small, incremental steps, but by "great leaps forward". China is on course to become the second-biggest economy in the world before 2020, and India the third-biggest, and relations between them are crucial to the security and economic environment in Asia. This is why the UNESCO Chair has adopted this as a priority.

Forthcoming main activities

The UNESCO Peace Chair travels to the United States in October 2003 and to Israel in December 2003 to attend conferences on **Asian Security and Education for Peace** respectively.

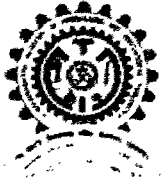
The Chair continued the series - begun in 2001 - of mini-workshops and seminars in Chennai and Mumbai on low-cost housing and the betterment of the lives of slum workers.

The Chair intends to hold a major conference in Mumbai in 2004 on how to improve housing in urban areas, with particular reference to the tragic conditions faced by slum dwellers.

In sum, the emphasis will be on social reconciliation and the promotion of measures that will reduce the danger of conflict among social groups. This is as important as security-related methods for tackling terrorists. Indeed, the war on error can only be won in an environment where each citizen - no matter the gender or race or religion - feels treated the same way as any other. The UNESCO Peace Chair at MAHE is dedicated to the promotion of this objective

Broad scope of activities and projects
Under the UNESCO Chair's Programme, Nov. 2002 to Aug. 2003

UNESCO CHAIR FOR HUMAN RIGHTS, DEMOCRACY,
PEACE AND TOLERANCE



WORLD PEACE CENTRE (ALANDI)
MAHARASHTRA ACADEMY OF ENGINEERING & EDUCATIONAL RESEARCH
"MAHARASHTRA INSTITUTE OF TECHNOLOGY", PUNE, INDIA

1) One-Day Interactive Session-Workshop on "Fellowship Opportunities to Promote Academic Exchange Programme for Indian and American (US) Students", Pune, 7th November 2002.

The United States Educational Foundation in India, New Delhi, and the World Peace Centre of MAEER's MIT, Pune, India came together in Pune to discuss and find out new avenues and opportunities to Indian and American students in various fields like Indian Arts, Culture, Music, Drama, Peace Studies and Research and all other related academic fields. This event was dedicated to the aim that the student community of both countries shall be exposed for intercultural activities including academic programmes and performing arts. This will also help in achieving better understanding of the two largest democracies to come together as partners to promote democratic value and a Culture of Peace.

2) Annual Saint Shree Dnyaneshwara & Saint Shree Tukaram Endowment Lecture Series, to develop Culture of Peace in the society at large held at World Peace Centre, Pune, during 24th to 30th November 2002.

The World Peace Centre and its UNESCO Chair conducted the **VII International "Saint Dnyaneshwara – Tukaram Endowment Lecture Series"** from 24th to 30th November 2002 based on the main theme of a Culture of Peace, Human Rights Education and promoting inter-religious faith to bring about religious harmony and understanding amongst religions that binds humanity for the cause of world peace and knitting together the values of family life. Eminent spiritual leaders, scholars, religious teachers, thinkers, philosophers, scientists, etc. were invited to deliver keynote addresses in their subject of expertise. The Endowment Lecture Series followed by interactive sessions gives the audience an opportunity to deliberate and discuss their views.

It is worth noting that most eminent people like Hon'ble Padmabhushan Dr. S.S. Badrinath, Chairman, Sankara Netralaya, Chennai, Hon'ble Padmashree Dr. Vijay P. Bhatkar, Well-known Computer Scientist, Hon'ble Dr. P. Rama Rao, Distinguished Professor, ISRO, Hyderabad, Hon'ble Dr. V. Mohini Giri, Chairperson, Guild of Service, India, Hon'ble Mr. Acharya Sri Ram Mohan, Mumbai, Hon'ble Smt. Radhika Swamy, Rev. Shri Kisanmaharaj Sakhare, Hon'ble Smt. Pratibhatai Shahu Modak, Hon'ble Shri P. K. Srivastva, Bangalore, Hon'ble Dr. J.N. Wartikar, Well-known Mathematician, Hon'ble Shri N.N. Patel, were the Keynote Speakers.

¹ **BACKGROUND and MISSION** of the World Peace Centre MAEER'S MIT, Pune, India, was described in the UNESCO Chair's contribution to previous issues of the Bulletin and is obtainable from the UNESCO Chair.

The interactive sessions were very lively and it really helped to convey their message in a positive manner, not only to the students, teachers, faculties and the delegates present, but has reached the society and the masses at large through wide publicity in the media as it was well covered by the press.

This Endowment Lecture Series conducted by World Peace Centre, under the UNESCO Chair Programme certainly helps in promoting the theme of “**Culture of Peace**”. Current topics of global importance are covered by renowned authorities and experts in their fields. The Peace Centre, India has been successful in establishing an excellent rapport among the people as the Endowment Lecture Series activity has gained momentum and as a result the message of UNESCO, Paris under UNESCO Chair Programme on Culture of Peace and Human Rights has gone a long way up to the grassroots’ level.

3) Orientation Workshop on “Need for Reorienting Higher Education System to Meet the Challenges in the next Millennium” held at World Peace Centre, from 25th to 29th November 2002.

The World Peace Centre organized a Five Day Orientation Workshop on “Need for Re-orienting Higher Education to meet the challenges in the 21st Century”. Another concern was to promote cordial rapport between the teaching faculty and students.

The Orientation Workshop was organized for all the teaching faculties, and staff members of the World Peace Centre and other institutions of MAEER, Pune, India. This helps them to understand the importance and significance of the various methods and techniques like Yoga, Meditation, Pranayam and other similar practices, adopted to control the mind and bring about the necessary attitudinal changes along with education and training of the brain/intellect.

This workshop contributed considerably in creating awareness and understanding about the human values and the necessity of including them in the day-to-day teaching and training programme. It promotes human values. It also covered the importance of IT and its impact on the quality of life in the broader context of sustainable development.

4) World Tolerance Day (a week long celebrations) held at “Saint Dnyaneshwara – Tukaram Dnyan Teerth” established on the banks of Indrayani River, Alandi, from 28th November to 2nd December 2002.

The World Peace Centre and its UNESCO Chair observed 16th November 2000, the “**World Tolerance Day**”, as a mass movement to spread the “**Message of Culture of Peace, Tolerance and Non-violence**” by celebrating a **Weeklong Programme** from 28th November to 2nd December 2002. The unique Multimedia Coliseum established as a Mass Education Classroom on the banks of the River Indrayani also known as **Saint Dnyaneshwara – Tukaram Dnyan Teerth – Vishwa-Roop Darshan Manch**, attracts the tens of thousands of rural people. The World Peace Centre takes this unique opportunity to organize mass education programmes on interesting topics such as respect for all life, forging better understanding of religions by organizing discourses/lectures of renowned and respected personalities and philosophers etc. Also a number of programmes supporting non-violence, peace culture, human rights, science and spirituality, interfaith dialogue, environmental awareness, universal education system etc., are conducted during this whole period.

It is worth noting that every day tens of thousands of people attended this mass education programme conducted by World Peace Centre, educating the rural masses. The main object of this programme is to educate the rural masses on important issues concerning human values, health, hygiene, environment, philosophy of the integration of all religions etc.

5) Special Lecture Programme followed by an Interactive Session on the theme “The Work and Philosophy of Swami Vivekananda” on the occasion of the Birth Anniversary of Swami Vivekananda, held by Dr. Vishwanath D. Karad, President of the World Peace Centre and UNESCO Chairholder, on 12th January 2003.

The life and time of Swami Vivekananda is an example of harmony and peace. Particularly, Swami Vivekananda firmly believed “Union of Science and Religion/Spirituality alone will bring Peace and Harmony to the mankind”.

The event provided an excellent motivation for children, teachers and the society in general to understand and appreciate the ideals and philosophy of Swami Vivekananda, who had dedicated himself for welfare of humanity and continuously worked to bring about the realities of science and religion, to compliment each other for the cause of World Peace. The Chairholder, an ardent follower of Swami Vivekananda’s teachings, delivered a highly inspiring and thought provoking talk. It gave a proper direction to the students to work for the good of Humanity and Peace.

6) Special Lecture Programme on “Indian Wisdom and its Contribution in the 21st Century for promoting World Peace” at the World Peace Centre, on 29th January 2003.

The Programme was guided by the following conviction: Global achievements to improve quality of life would be meaningless if knowledge and wisdom fails to contribute for the welfare of the have-nots. The Indian philosophy of “Vasudhaiva Kutumbakam” – the World as One Family – Global Village is the need of the hour for promoting Human Values at all levels for achieving World Peace. Knowledge transformed into wisdom must elevate humanity, thereby enriching the quality of life and reducing the gap between the haves and have-nots.

7) Formation of “Vishwadharmi Bharatiya Vichar Manch” – “Indian Forum for Universal Expressions” at the World Peace Centre, Pune, on 3rd February 2003.

The Forum departed from the position that freedom of expression is an important aspect of Human Rights and a democratic society. Therefore, it is the right of every individual without exception to actively participate and express his/her views on matters concerning freedom, liberty, religion, human rights, and peace. The voice of the people must be respected concerning matters that affect the public at large. Nearly 5000 citizens and students assembled for this programme. The constitutional rights of each citizen must be honoured. Social welfare and social justice are paramount, as this promotes equal rights at all levels and protects the people against abuse or violation of fundamental rights. This event was in fact the first of its kind in India. The response was highly encouraging and therefore it was decided to make it an annual feature programme.

8) Two-Day Round Table Conference on “Need for Promoting Value Based Universal Education System for World Peace” at the World Peace Centre, 3rd – 4th February 2003.

The Round Table was guided by the recognition that education and training is the key to solving most of the problems in the world. However, what kind of education is necessary? Value Based Universal Education System has to be evolved to bring into-fold the people of the world.

‘Education for All and All for Value Based Universal Education’ is required to bridge the gap that divides humanity. Eminent personalities from UNESCO, Paris, UNESCO, New Delhi, HRD Ministry, Government of India, scholars, academicians and thinkers and number of invited students from Pune colleges contributed by their active participation in this two-day programme. The conference resulted in the PUNE DECLARATION of the above theme. The special report of the conference is obtainable from the UNESCO Chair.

9) Observation of Women’s Day at World Peace Centre, Pune, on 8th March 2003.

Empowerment of Women and Girl Child Education are a must to put an end to the exploitation of women. Furthering the cause of Women Rights means to prevent inequalities in the society.

This all “Ladies Programme” was in keeping with the observation of women’s day. Dr. (Smt.) J. A. Firodia, an eminent paediatrician consultant delivered the Keynote Address.

The role of women as a wife, mother, and corporate executive, is formidable. Men must not underestimate their role in the society. The role of a woman as a wife, mother, and earner (employment) is indeed extraordinary. This makes the women as the fountainhead of family.

10) Seven Days Workshop – Training Programme for Teaching Faculties from Pre-Primary to Junior College Level.

The prime object of this programme was to create awareness of Human Rights Education for School Teachers, Students, and Trainers. All selected experts who are renowned in the field of human rights education, certain heads of Government organizations, judges; NGOs etc. shared their experience with the audience by delivering their Keynote Address, on number of topics. Some of the topics were women empowerment, child rights, and racial discrimination etc during the whole week.

The audience who attended the programme during the week discovered the importance and values of human rights and peace. They found that the programme was of great value. This would facilitate their teaching on this subject to the students. The interactive sessions each day with the guest speakers was very positive, and it showed the interest and involvement of the target audience. Each and every participant expressed their views as to how this 7-days programme has enlightened them.

11) Observation of the Hiroshima Day – Seminar on the theme “The Bell of Hiroshima – Ringing Once Again, Conveying the Message of World Peace in the Present Global Scenario”, World Peace Centre, on 6th August 2003.

The Seminar was guided by the following observations: The world has never before realized the need of the peace as today, to avoid repetition of catastrophe like that of Hiroshima, if humanity has to survive. The events of the last few years especially the 11th September in USA and continuing terrorism, in many parts of the world manifest all over are timely warnings and reminders to us. The theme of the seminar today has been cautiously named “The Bell of Hiroshima – Ringing Once again, Conveying the Message of World Peace, in the Present Global Scenario” enabling us to pay our homage to the innocent victims of Hiroshima. It was perhaps the darkest day on which living city; itself was converted into a necropolis by the war-hungry and unkind humans. The woes of the survivors are equal if not more than those who had died.

We are all fully aware of the fact that, today; the entire world is passing through a tense and chaotic stage, even worse than what was experienced during the two world wars. The present one is also a war, a war between good and evil, sacrifice and greed, virtues and vices, tolerance and rigidity, religious co-existence and fundamentalism, traditional time-tested values and quick gains and ego, and so on. The world is witnessing mind-boggling scientific and industrial developments like artificial intelligence, Internet, MIT/MIS, journey to the outer space on the one hand, and the issue of misuse of science on the other to promote terrorism, bloodshed, and massacre in the name of cast, creed or religion and boundaries of the nations. The family system, which is vital for the survival of the mankind, is on the rocks.

The industrialized society should have helped in preserving the human values apart from providing materialistic gains and promote sustainable development. This outlines the dire necessity of taking some concrete steps towards the establishment of Peace and Harmony throughout the world. It is this urge, which prompted MAEER's MIT, Pune to contribute its own micro share in achieving these objectives by establishing the World Peace Centre.

Prof. Vishvanath D. Karad
Executive President and Chairholder

Education towards a Culture of Peace

**THE JOSEF BURG UNESCO CHAIR
IN EDUCATION FOR
HUMAN VALUES, TOLERANCE AND PEACE**

**SCHOOL OF EDUCATION, BAR ILAN UNIVERSITY,
RAMAT-GAN, ISRAEL**



It has been a busy and fruitful year for the Chair. Our activities in research, workshops, teacher training and conferences continued during the past year. Some of the Chair's main projects were successfully concluded.

Publication

The Chair published the following two new books:

1. Nava Maslovaty and Yaacov Iram (eds.), *Values Education in Various Teaching Contexts*, Ramot, Tel-Aviv University Press (2002); 502 +VI p. (Hebrew).
2. Yaacov Iram (ed.), Hillel Wahrman (assistant ed.), *Education of Minorities and Peace. Education in Pluralistic Societies*, Greenwood Publishing Group (2003); 304 p. (English).

This book provides an international perspective on two interrelated major issues: minorities and peace, the relationship between them and education.

Project "Immigration and Integration"

In the light of the scope and magnitude of immigration, the Chair, in cooperation with the Sächsisches Staatsministerium für Wissenschaft und Kunst (State Ministry of Saxony for Science and Art, Dresden/Saxony) has initiated the new multi-year project "*Immigration and Integration: Israeli – German (Saxony) Experience*".

Substantial issues of the project are, *inter alia*, the following:

- The faster pace and huge volume of immigration and global interaction has prompted a greater awareness of cultural diversity. While it has given wider scope to the expression of such diversity, it has also permitted the representation of differences, such as hierarchy, domination and conflict.
- Difference is often used as an excuse for intolerance, hatred and the exclusion of others. Yet, the very same differences, in the framework of political equality, human rights and responsibility for others, can – and often do – offer the opportunity to explore new horizons and to enrich our lives. (*UNESCO Framework for Action, May 2001*).
- Multicultural societies, such as the United States, Germany and Israel, face a major and complex problem: how to integrate groups from highly varied cultures into a civil society with well-defined behavioral norms, a common language, and a clear conception of political rights and obligations, without coercing these groups to give up their own sense of cultural identity.

Education towards a Culture of Peace – International Conference, 1-3 December 2003

As prospects for renewing the peace process in the Middle East are once again being advanced, the Josef Burg UNESCO Chair in Education for Human Values, Tolerance and Peace is organizing an international conference on the theme “Education towards a Culture of Peace.” This conference will be held at Bar-Ilan University, Israel (Tel Aviv area), 1-3 December 2003. Conference language will be English.

“Education towards a Culture of Peace” will assemble prominent scholars and educationalists from various countries in the field of Peace Education. The conference aims at examining the forefronts of contemporary peace education research and practice, focusing on the theoretical exploration and

practical implications of educating towards a Culture of Peace.

“Culture of Peace” is the focus of the conference. This is a timely undertaking, since the United Nations have declared the years 2001-2010 as the “International Decade for a Culture of Peace and Non-Violence for the Children of the World.”

Presentations based on the current work of prominent scholars and researchers participating in the conference will be later published in a scholarly volume.

The Josef Burg UNESCO Chair in Education for Human Values, Tolerance and Peace intends to emphasize the following points of attachment in the conference:

- Achieving a Culture of Peace within a society and between societies is a noble goal, but also a complex task. Culture of Peace implies more than a passive and quiescent state due to an absence of war or violence, or a formal agreement between rivals. To attain a Culture of Peace, a society must actively strive towards positive values, which enable different cultures and nations to harmoniously co-exist. These values are based on helping the underprivileged, sharing knowledge, and fostering tolerance among people. Understanding the shared and unique values of different people and cultures also paves the way to establishing a pluralistic society.
- It is even more difficult to strive for a Culture of Peace in countries which suffer from the outcomes of an existing conflict, where tensions and past patterns of aggression remain obstacles to reconciliation and change.
- It is believed that education can play a prominent role in imparting the values of tolerance, multiculturalism and peace to the next generation. It is our hope that the conference will result in better understanding of the educational factors working to facilitate peace.

Prof. Yaacov Iram
Chairholder

COMPREHENSIVE PROGRAMME OF ACTION FOR HUMAN RIGHTS AND DEMOCRATIZATION

UNESCO CHAIR IN HUMAN RIGHTS, DEMOCRACY AND PEACE

UNIVERSITY OF PADUA, ITALY



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The UNESCO Chair in Human Rights, Democracy and Peace, established in July 1999 at the University of Padua, has pursued its activities in 2002-2003 in the following primary fields:

- Education of high school students
- Teacher training on human rights issues
- Organisation of conferences, seminars and events
- Post-graduate courses
- NGOs database building
- 'Human Rights Archive' updating
- Publication on human rights education.

I. 'INTERDEPARTMENTAL CENTRE FOR HUMAN RIGHTS AND THE RIGHTS OF PEOPLES'

The main event in this period celebrated in 2002, was the 20th anniversary of the foundation of the 'Interdepartmental Centre for Human Rights and the Rights of Peoples' of the University of Padua. In this period, 14 post-graduate courses in Human Rights and the Rights of Peoples had been implemented; the Post-Graduate School in Institutions and Techniques for the Protection of Human Rights was established (1992), and the European Master's Degree in Human Rights and Democratisation, with the co-operation of 27 Universities of the European Union member countries, concluded its 6th Cycle.

Since February 2003, the Interdepartmental Centre has become an autonomous institution in the University's framework, governed by a Technical-Scientific Committee and composed by the following departments of the University of Padua: International Studies, Sociology, Comparative Law, Economical Science, Geography, Surgical Science and Gastroenterology, Mechanical and Managerial Innovation, and Educational Science. The Director of the Interdepartmental Centre is the Chairholder of the UNESCO Chair.

In 2002-2003, the Chair has cooperated with the Centre to implement the following activities:

INTRODUCTION OF NEW COURSES

New Degree Course in the framework of the university system reform in Italy:

Political Science and International Relations - Human Rights (3-years Course)

New Post-Graduate Degree Course:

Human Rights, Peace Institutions and Politics (2-years Course)

CONTINUATION OF COURSES

Post-Graduate Course on Human Rights and the Rights of Peoples

The XIV annual post-graduate course in 2002-2003 dealt with “Human Rights and Intercultural Dialogue” attended by 40 students, coming from different experiences, backgrounds and places.

In the current academic year 2003-2004, the XV annual post-graduate course is focusing on “European Citizenship and Human Rights”. It is attended by selected teachers from primary and secondary schools of the Region of Veneto, who have already participated in a basic course on human rights, peace, and intercultural dialogue.

II. EUROPEAN MASTER’S DEGREE IN HUMAN RIGHTS AND DEMOCRATISATION (E.MA) –

a major project supported by the European Union, the Region of Veneto and the Municipality of Venice

The 6th Degree Course was concluded in September 2003, and the 7th Course has already started. So far, 455 students from 37 countries were awarded the E.MA Diploma. This multi-disciplinary and intensive one-year academic programme reflects the indivisible links between human rights, democracy, peace and development. It pursues the main aims to form high-level professionals in the field of human rights and democratisation qualified to work as academics, staff members or field workers for inter-governmental, governmental, and non-governmental organisations; to provide its graduates with practical work experience; and to create a European network of curriculum development and staff exchange among universities in human rights and democratisation.

2002 and 2003 have been decisive years for the E.MA Programme for at least three reasons:

- the extension of the E.MA membership to 29 European Universities;
- the creation of the European Inter-University Centre in Human Rights and Democratisation (EIUC): a Centre established by 23 European Universities (out of the 29 of the present E.MA network) to provide for the E.MA Programme an institutional foundation and to further develop jointly human rights educational programmes by the member universities. EIUC is a consortium of universities, based in Venice, with legal personality in accordance with Italian Law;
- the launch of the European Joint Degree in Human Rights and Democratisation: an initiative aimed to award a European Joint Diploma in the E.MA framework, starting with the academic year 2003-2004. The E.MA Diploma which so far was issued as a qualification offered by the University of Padua and recognised by the other participating Universities, is now a really European instrument in the form of a ‘single’ academic act, signed by the Rectors and Presidents of the participating Universities. This achievement is an advanced step in the so called “Bologna Process”.

III. NATIONAL PROGRAMME IN EDUCATIONAL TRAINING

The second intensive course for teachers of the Region of Veneto on “**Education for citizenship and solidarity: human rights and peace culture**” has been carried out from October to June 2003 jointly by the Interdepartmental Centre, the UNESCO Chair, the Ministry of Education and the Region of Veneto. 240 teachers from the seven Provinces of Veneto participated.

Two CD-Rom have been issued containing the educational projects and resulting from the work of teachers attending these two courses:

1. “Abcdiritti umani – Human Rights, Peace, Development, Interculturality and Solidarity at School” (2001-2002).
2. “Education towards Human Rights and Solidarity: Human Rights Culture” (2002-2003).

Course on Human Rights and Solidarity

On the basis of a formal agreement signed with the Province of Rovigo, a course on human rights and solidarity is conducted for high school students of the entire Province (ca. 300 students of 14-19 years; academic years 2002-2003 and 2003-2004).

Regional and International Seminars/Conferences:

On 17 June 2002, the Chair organised an international seminar at the University of Padua on *World Order and Security: the Human Dimension*. A book is being printed.

On 19-20 June 2002 the Chair conducted a conference on *The Ombudsman for Human Rights in the System of National Institutions*.

IV. OTHER ACTIVITIES

In the framework of the Regional "Peace and Human Rights Archive", a comprehensive '**NGOs database**' has been developed collecting all data related to every NGO in the Veneto Region dealing with Human Rights, Cooperation and Development. All respective records can be consulted on the web site of the Human Rights Centre of the University of Padua (<http://www.cepadu.unipd.it>).


The UNESCO Chair continues to support with scientific advice the **Peace Table in Perugia** (a network gathering hundreds NGOs and local government institutions). The fifth 'edition' of the "UN Peoples Assembly" was organised from 7 to 11 October 2003, followed by the traditional Peace March from Perugia to Assisi attended by around 300.000 people (www.tavoladellapace.it). Main theme of this year's edition was "*Europe for Peace*". Speeches and debates dealt with the project of a European Constitution, in particular with the first articles on principles. The participants unanimously endorsed the proposal to include


in the coming Constitution the principle of war repudiation, in accordance with the principles of the UN Charter. The organisers received messages sent by Pope John Paul II, Kofi Annan, and the President of the Italian Republic, Ciampi. The Chairholder delivered a keynote speech in the seminar chaired by the former UNESCO Director-General, Federico Mayor.


On 14 September 2003, a public musical event was organised in the St. Mark's Basilica in Venice performing the "**Music for a profession of peace**", by Wolfango dalla Vecchia, text of Anonimus Patavinus, and the final invocation of Francis of Assisi (for Baritone, Readers, Choir, Children Choir and Orchestra), in memory of Sergio Vieira De Mello, Nadia Younes, Chris Klein-Beekman and of the other UN civil servants killed in Baghdad on August 19th, 2003.


The same concert, with a children multicultural chorus, will be conveyed on 10 December 2003 in Padua.

V. PUBLICATIONS

 The Interdepartmental Centre is continuing the publication of its book collection "*Quaderni*" with the fifth issue "*Il sapere dei diritti umani nel disegno educativo*" (*Human rights vision in formational strategies*), by Antonio Papisca.

 2 new pocket books have been published and widely disseminated: "*Codice internazionale dei diritti umani*" (*Human Rights International Code*) and "*Educare alla pace e ai diritti umani: il mandato*" (*Educating to peace and human rights: the mandate*).

 Moreover, the *Bulletin "Archivio Pace Diritti Umani"* (*Peace and Human Rights Archive*) is continuing to publish its bi-annual issues.

 The *Quarterly "Pace, Diritti della persona, Diritti dei Popoli"* (*Peace, Human Rights, Rights of Peoples*) has been resumed, with the active support of the Region of Veneto ("Marsilio Publishers" in Venice).

VI. Special Agreements / Contracts:

The UNESCO Chair is cooperating with the Human Rights Interdepartmental Centre in implementing formal agreements with the Region of Veneto, the Municipality of Padua and the Province of Rovigo to support their respective peace, human rights and development policies in the following fields:

- Region of Veneto: Regional Ombudsman, Children Ombudsman, Regional Department on Human Rights, Regional Archive on “Peace and Human Rights”,
- Municipality of Padua: newly established “Bureau for Peace, Human Rights, International Solidarity” under the supervision of a City Councillor; formational Course on “Human Rights in the City” realised in three different places of the Commune; creation of two new Chairs under the umbrella of the UNESCO Chair and in connection with the Human Rights and Peace Degree Courses at the University: “Chair Harmonia Mundi” and “Chair on Intercultural Dialogue”.
- Province of Rovigo: the same or similar fields as mentioned above.

Statutory commitment

The Assemblies of the Regions of the Italian Republic are currently drafting their new Statutes. As regards the Region of Veneto, the UNESCO Chair and the Human Rights Interdepartmental Centre have formally conveyed to the Statutory Committee of the Veneto Assembly the following proposal for the first article:

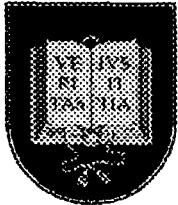
"Art.1: The Region is an autonomous community founded on human dignity, on the inherent rights and fundamental freedoms – as they are recognised by the Constitution of the Italian Republic, by the Universal Declaration of Human Rights and the other Inter-

national legal instruments on human rights, as well as by the Charter of Fundamental Rights of the European Union – on the rule of law, on the principles of democracy, subsidiarity, equal opportunities of men and women, and on the best interest of children as proclaimed by the International Convention on the Rights of the Child.

The Region realises its own autonomy in conformity with the principles and norms of this Statute, in the unity of the Republic, in the European Union system, and in all institutional spaces in which human rights and subsidiarity should be pursued."

Prof. Antonio Papisca,
Chairholder

Interpretation of the Contemporary World in the Context of the UNESCO Strategies



UNESCO CHAIR IN CULTURE OF PEACE AND DEMOCRACY
LAW UNIVERSITY OF VILNIUS, LITHUANIA

Objectives

The main activities of the Chair are related to projects with a view to develop the study in social and human sciences that lays foundations for more effective research through students, academics and professionals, promotes the creation of a progressive society in Lithuania and the formation of the cultural identity in the context of pervasive globalization.

Recognizing the significance of social and human sciences, especially studies in philosophy, are very vital for forming civil consciousness, for creating and strengthening human resources, developing a culture of peace and non-violence, and integrating our society into the processes of globalization.

Scientific research, training and information should help integrate higher education into the international networks searching for innovative ways of thinking, and create training programs

and conceptions according to contemporary education paradigms.

Such investigation will facilitate

- to participate in the new international movement "Academics without borders";
- to implement the UNESCO vision of globalization with a human face;
- to promote the creation of a civil-based and non-violent society through corresponding action and research of the academic community of Lithuania;
- to develop systematically the UNESCO Chair at the Law University of Lithuania to a "Center of Excellence", serving the needs of a high-level teaching and research, and improving the 'upbringing' of the civic society in the context of the globalization processes.

The Chair's specific objectives are

- to gather and mobilize researchers, academics and high-level professionals to achieve these goals;
- to elaborate monographs as the basis for the preparation of learning/teaching materials;
- to prepare and conduct courses directed to improve the teaching and learning process on different levels;
- to organize permanent seminars and round-tables related to the issues laid down above.

Schedule of activities

- International Scientific Conference:
“Humanism and Globalization: Significance of Philosophy for the Progress of Society”
(24-25 April 2003)
- Round-table discussions and seminars initiated and organized by the UNESCO Chair:
 - 1) Philosophy and Human Rights (2003);
 - 2) Significance of Social and Human Sciences for the 'Upbringing' of the Civic Society in Lithuania (2004).
- Meetings conducted by the Chair at the Law University of Lithuania:
 - World Science Day for Peace and Democracy (10 November)
 - International Human Rights Day (10 December)
 - Joint and guided preparation of learning / teaching material for university students
 - Organization of meetings with UNESCO representatives.

Expected results:

1. Monograph “*Philosophy at the XXI century*”
2. Monograph “*Philosophy – Humanism – Globalization: Interpretation of the Contemporary World in the Context of the UNESCO Strategies*”
3. Preparation of teaching courses within the Master’s Degree Program (in Lithuanian and English/ French)
4. Publication for students: “*Human Rights Philosophy*”
5. Publication for scientific staff and advanced students: “*Contemporary Social Philosophy*”
6. Continuation of the training seminars conducted by the Chair at the UNESCO Club PAIDEIA:
 - philosophical training on issues of the civil society for academics, young lecturers and post-graduate students, with well-known lecturers from Lithuania and abroad;
 - verification of humanistic ideas and aspects of globalization with a view to be further developed and adopted in lectures and teaching courses.

Final remark: Please, refer also to the monograph on “*Information Society as a Knowledge-based Society*” presented by the Chairholder in the second part of the present issue of the Bulletin.

Dr. Jurate Morkuniene
Chairholder



MEANINGS OF THE UNITWIN/UNESCO AWARD
TO THE UNESCO CHAIR FOR HUMAN RIGHTS

AUTONOMOUS UNIVERSITY OF MEXICO, MEXICO D.F.

ONE DECADE OF WORK IN FAVOR OF EDUCATION FOR HUMAN RIGHTS AND DEMOCRACY.

BACKGROUND

In 1992, the first educational activities of the UNESCO Chair for Human Rights at the National Autonomous University of Mexico (UNAM) began. In fact, through several academic endeavours, new 'spaces' have been opened for the reflection of and thorough academic debates on issues of human rights. Courses and seminars on the situation in this field in the country have been organized; and various other steps towards the promotion and protection of human rights through education have been initiated.

At the beginning, we faced a lot of opposition and certain mistrust. Reservations about dealing with a so-called "activist" topic were present within the academy; doubts appeared that we might handle a punctual issue or a "temporary fashion" only. But no wonder: even the Marxists in their movement had questioned this issue thoroughly, as well as numerous people who considered this as "an imported western product."

Little by little, the awareness of human rights has penetrated the academy not as a temporary or fashionable knowledge, but as a matter of study and debate that has been spreading to and comprising other disciplines. In June 1992, the 'Permanent Seminar on Superior Education and Human Rights' was founded on the initiative of Gloria Ramírez. This was the creation of a multidisciplinary space for reflection and analysis of human rights issues.

This 'permanent space' was established as a focal point of reference for many people from the academy and beyond, looking for a much stronger and deeper development in this field.

Likewise, since that moment, many events and academic activities have taken place, such as courses for teachers and students willing to get known more about human rights; but also for the society in general. Current events happening in the country and in Latin America, related to the fights in this region and to the question of how to face new respective challenges, were discussed.

All of this emphasized the need for creating a systematic space for promoting human rights through teaching, research, etc.

Since the beginning of our activities, we have identified, on the one hand, the need for strengthening and consolidating permanent spaces for analysis. Therefore, seminars have been created, directed to promote debates and dialogues. On the other hand, we have struggled to continuously provide a solid education on human rights to staff members, with all the strictness and consequences demanded by a superior education. The 'Post-graduate Seminar on Human Rights' was launched in 1995 and, since then, is permanently held up to now.

Being aware of the fact that our budget was very tight, we decided to support a multiplying effect in the long run with a view to provide a solid education in order to obtain *educators of educators on human rights*.

Our projects have been strictly systematized, and all of them have a follow-up procedure providing the possibility to articulate more and more teaching and research on human rights. Many of the people who took part in these

Today, there are more than ten states in Mexico that have already ascribed a permanent seminar on human rights to our 'professorship'. Several agreements have been signed that reinforce the collaboration with educational and public institutions with regard to human rights. This reflects its multiplying effect and elucidates how it has consolidated itself as a 'network'. All of that ascribed above has led to new paths mutually converging and enriching.

The UNESCO Chair intends to consolidate a synergy in favor of human rights that allows the adding up of efforts through the identification of 'converging points' and the building of bridges with other institutions offering superior education, with non-governmental institutions, with public and strongly independent institutions as well as with multiple public and private actors, all them directed towards creating a collective effort in this field.

The UNESCO Chair for Human Rights is now an integral system recognized by UNESCO, devoted to promoting human rights through teaching, research, documentation, and information. The 'professorship' intends to be an instrument that facilitates the 'academic collaboration on human rights' amongst high level researchers and experts, professors, teachers, and the society at large, both at the levels of the University, of other institutions in Mexico, of Latin America and in the world.

The UNESCO Chair's action is based on the participation of professors and researchers from many schools, centres and research institutes of the UNAM, as well as other private and public universities, members of non-governmental organizations and of several public institutions that pursue the same concern. We also maintain a permanent collaboration with many international institutions.¹

¹ En la Universidad Nacional Autónoma de México: Facultad de Filosofía y Letras, Escuela Nacional de Estudios Profesionales – Aragón, Escuela Nacional de Estudios Profesionales – Iztacala, Escuela Nacional del Colegio de Ciencias y Humanidades, Facultad de Psicología, Instituto de Investigaciones Jurídicas, Programa de Posgrado en Derecho,

seminars and finished their studies, are now themselves teachers of these courses and, at the same time, they have opened more spaces for reflection and debate in many universities within the country.

For more than eleven years now, the UNESCO Chair for Human Rights has developed, on the one hand, various relevant activities both in the Faculty of Political and Social Sciences, and within the University. On the other hand, the Chair has reached other external areas through seminars, conferences, lectures, workshops, and training courses on human rights for teachers and students. Thus, it has developed many human resources in this field. It also covers an important research program focused on public policies and human rights.

Today, the UNESCO Chair represents an academic space that thoroughly works for implementing its goals adopted, covering the essential functions of the University: research, teaching, and related activities for promoting human rights. All of them are strongly bounded to the Chair's commitment to the society. In this sense, it has succeeded to consolidate its programs for education, research and the promotion of a culture based on human rights, towards democracy, not only in the University, but also in the city, the country and in Latin America as a whole.

Centro de Estudios sobre la Universidad, Seminario de Estudios Prehispánicos para la Descolonización en México, y otras universidades como: Instituto Politécnico Nacional, Universidad Pedagógica Nacional, Benemérita Universidad Autónoma de Puebla, Universidad de Occidente, Universidad Autónoma de Oaxaca, Universidad Autónoma de Guerrero, entre otras. Instituciones internacionales: Asociación Internacional de Educadores por la Paz. Francia, Escuela Instrumento de Paz. Sección Española, Facultad de Ciencias de la Educación. Universidad de Moncton, Canadá, Instituto de Derechos Humanos de Cataluña, España, Instituto Interamericano de Derechos Humanos. San José, Costa Rica, Instituto para Estudios en Educación de la Democracia” Luis Carlos Galán” y Cátedra UNESCO. Bogotá, Colombia, Instituto Peruano Educativo en Derechos Humanos, Perú, Liga Internacional de la Enseñanza, La Educación Permanente y la Cultura Popular. Francia. Programa de Ética y Derechos Humanos .Departamento de Ciencias Sociales del Instituto Latinoamericano de Ciencias Sociales. Chile, Programa Interdisciplinario de Investigación Educativa. PIIE, Santiago de Chile, Universidad de la República. Uruguay, Cátedra UNESCO de Derechos Humanos y Tolerancia, Sao Paulo, Brasil, Cátedra UNESCO de Derechos Humanos de República Dominicana, etc.

MEANINGS OF THE AWARD

On 13 November 2002 at the Headquarters of UNESCO in Paris, on the occasion of the 10th Anniversary of the UNITWIN Programme, the UNESCO Chair for Human Rights was one of the Chairs that received the UNITWIN/UNESCO Award as a special recognition of the work accomplished since its creation. But, what does the winning of this award, and the ceremony held, mean from our point of view, from one that sees it under the eye of education for human rights, under the eye of the university? And why do we have to say “*thank you*”?

The homage paid at UNESCO Headquarters and in the University represents a great honor, a strong motivation and, above all, a great responsibility. *Thank you* to those who have been with me and my colleagues in this event, and to those who built with me the UNESCO Chair for Human Rights of the University as an academic space, independent and open to a wide variety of research, teaching and related activities for promoting human rights.

Our work has been accomplished due to the wonderful right and privilege that our university gives us. This is known as *freedom to teach*.

The University has never been apart from the awareness of human rights. In its campus, many battles in favor of their recognition have been fought. Today, we are fighting one of the most important battles: for the right to education, that is at the same time, the strengthening of the public university. Therefore, if we have to say *thank you*, we should thank the UNAM first of all.

Following this, and with the same degree of importance, I would have to *thank* UNESCO, since it has promoted for over 11 years our program of 'Professorship' as an integral system of teaching, promotion, research as well as exchange of knowledge in superior education. Thanks for accepting UNAM as a participant in the program and for having us encouraged, motivated and enriched in this challenging work. Our thanks are also extended to the Permanent Representation of Mexico to UNESCO in Paris.

For us, this award has various meanings. A first meaning is the acknowledgement of the role ascribed to human rights. What we know about human rights in universities, not only as a punctual item of knowledge and point of discussion, but also as a principle 'type' of knowledge that comes across all areas of knowledge. It elucidates the objective role of the university as a major 'educator' in building a democratic society. This type of knowledge surpasses the class rooms, research centres and theatres. It affects the relationships among students and teachers, is reflected in debates, strikes, demonstrations, projects, and determines challenges we are facing.

In this sense, the university is faced with the responsibility and challenge to offer new approaches, new categories to analyze and discuss the relevant theoretic, conceptual and epistemological fields. We have to integrate all of them into the new curricula and to propose new strategies and methodologies for their teaching and promotion. This is not limited to the ways of approaching this type of knowledge, but it also comprises a thorough analysis from a social and historical angle.

Another meaning that lies between the lines is the need to consider our work as an essential articulation between theory and practice. The theoretical debate and strict analysis of the social reality becomes solid as it allows the creation of alternatives and proposals significant for the academy as a whole, reflecting attitudes towards the protection, promotion and defence of human rights.

Therefore, a strong alliance is needed to consolidate a synergy in favor of human rights. In this award, we understand the recognition of our search for convergences and the building of bridges. This award is the result of a collective effort, the sum of intentions and initiatives with some other institutions of superior education and multiple public and private actors; all of them joined in this effort.

Thanks to all colleagues from different universities and seminars that have participated in the 'Professorships' within the states of Mexico, thanks to all friends of non-governmental institutions, friends of public organizations dedicated to human rights. Thanks to those who share our task and, in general, to all the public and private institutions of the society that have bound their daily lives to

human rights. Particularly, I would like to thank my students, the authorities and colleagues of the 'Faculté des Sciences Politiques et Sociales' (FCPyS) who have always backed me up.

Thus, this award is our common award, especially of educators and defenders of human rights. Today I still think of those who risk their own life in other universities trying to put together their academic work and a social commitment. This still is happening in Iran or Colombia, for example.

This award also recognizes all the work that has been developed as a net in Latin America through educators who, with an unbreakable commitment, educate day after day, from the backyards of a NGO, parks, modest classrooms, from poor neighborhoods in neglected societies, from the native communities, or from the heart of our big cities. Thanks to all the networks created, thanks to our non-stopping meetings, to our friendly chats, thanks to our friendship. Thanks to the **Network of UNESCO Chairs**, and the **Institutes on human rights**, *inter alia*, the Institute on Human Rights of Cataluña in Spain, the International Association of Educators for Peace, its international board committee, and the Educators for Peace in France. Thanks from Cotonou to Freiburg covering Athens and Stadtschlaining. Besides this, thanks for your contributions and the exchanges between UNESCO Chairs, from east to west, from north to south.

In Latin America, our job also means the task to educate for democracy and support the strengthening of the society. All of this is possible only through the teaching at universities, a complex job which is strongly involved with a lot of paradoxes. As other educators have accomplished, we intend to educate our students for the complexity and uncertainty and to let them know the meaning of democracy. Again, a difficult but necessary task that emerges as a result of the conflicts and contradictions "between the democratic, activist and respectful discourse of human rights and the social, familiar and educational reality".²

The major meaning of this award is, of course, related to our teaching standpoint and mission. It is the moment that makes us aware of this important, but often forgotten issue in the national discourse and politics, issues related to train teachers and educators on human rights - little has been done and a lot has been said. This is one of the most important challenges in this field.

Here we must not forget what Carlos Mariátegui said about teachers: "From all human victories, it is for the teachers, to a great extent, the merit. From all the human defeats, it is for the teachers, to a major extent, the responsibility [...] No teacher who has deeply reflected this can ignore its suggestions. He or she cannot ignore either the fate of the ideals of men and women who want to give society a fairer way of living, and to civilization a more human sense."

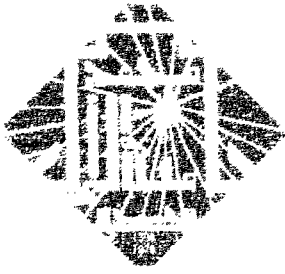
Paraphrasing these words, we could say: "From all the human victories, it is for the university, to a great extent, the merit. From all the human defeats, it is for the university, to a major extent, the responsibility [...] No university that has deeply reflected this can ignore its suggestions. It cannot ignore either the fate of the ideals of men and women who want to give society a fairer way of living, and to civilization a more human sense."

Human rights have arrived and settled at the universities. However, this is not its major task. The university has to articulate human rights into the paradigms of our times with a view to build a fairer and more democratic society. Therefore, the universities should reinforce their commitment to society, contribute to and influence the national and international debates, and consolidate themselves on a daily basis in what in the future will be a collective voice that calls for and strengthens the protection and promotion of human rights.

At last, I would like to mention that this award would not have been possible without that space in which we all are searching for new ways of living in democracy of our daily lives: Thanks to Gabriel, Ianis, Rachid, Alister and Nayana, my family.

Prof. Gloria Ramírez
Chairholder

² Abraham Magendzo, in *Curriculum, educación para la democracia en la modernidad. Programa Interdisciplinario de Investigaciones en Educación*, Instituto para el desarrollo de la democracia. Santiago de Chile. 1997



FOCUS ON ISSUES OF HUMAN RIGHTS, GLOBALIZATION AND DEVELOPMENT

UNESCO CHAIR FOR A CULTURE OF PEACE
UNIVERSITE MOHAMED I^{ER} D'OUJDA, MOROCCO

I

Workshops / Conferences on issues of Human Rights, Globalization and Development

During the period November 2002 - September 2003, the UNESCO Chair conducted numerous conferences and workshops on issues related to Human Rights, Globalization and Development:

1. Globalization and the Economic Changes of the World Economy
2. Assessing the Human Rights Process in Morocco
3. The Social Movement Opposed to Globalization
4. Human Rights and National Sovereignty
5. The Development Question: Problems and Dilemmas
6. Morocco and the Globalization Process
7. 'Solidarity Economics' and Local Development
8. How to Manage a Development Project?
9. How to Manage an Association (Civil Society)?
10. How to Find a Partner?
11. How to Create an Enterprise?

Two of them (N°3 & N°5) were fully organized by students, involved attendants from Human Rights and Development Organizations, and intervening professors from the three faculties of the University: the Faculty of Literature and Human Sciences, the Faculty of Science, and the Faculty of Juridical, Economic and Social Sciences.

The last four seminars (N°8 to N°11) put emphasis on practical aspects of the elaboration, creation and management of development projects and enterprises, as well as civil society associations that promote solidarity economics, seek to alleviate the negative consequences of globalization and combat extreme poverty.

The main outcome of these activities is the constitution of a **Joint Coordinating Committee** composed of postgraduate students from three Training and Research Units ("Peace and Human Rights", "Regional Economics & Local Development" and "Integrated Management") on the one hand, and young entrepreneurs' associations on the other.

The Committee will work on a regular and permanent basis to reach **the following objectives**:

- Improving theoretical education of young entrepreneurs not only in the fields of juridical, economic and financial management, but also in that of citizenship and ethical management, in order to not reproduce the all-benefit or profit maximization classical scheme of enterprises;

- Opening the young enterprises to students who are willing to engage in the process of creating their own jobs and enterprises, particularly scientific, educational and cultural enterprises, and accompanying them along that process until they become autonomous;
- Opening the existing young enterprises to partnership of these same students;
- Setting up an adequate framework to attract foreign partnerships with the help of the Faculty of Juridical, Economic and Social Sciences;
- Establishing Joint Follow-up and Evaluation Mechanism of these activities.

Following these seminars, some of the students have already been engaged, for example, as department directors in Micro Credits Associations.

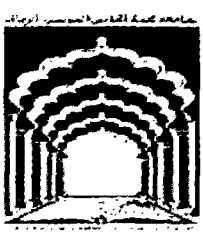
II

Research results reflected in Master's Degree dissertations

As regards research activities of the Chair, Master's Degree students in "Peace and Human Rights" of the Research and Formation Unity have completed the following dissertations:

- The ex AUO (African Unity Organization) Mechanisms of Conflict Resolution in Africa: 1962-2002;
- Emigration of Moroccans to France;
- International Humanitarian Law: Politics and Implementation Obstacles;
- "Western Sahara" Conflict and Algerian Moroccan Relations;
- Morocco and Peacekeeping Operations;
- International Humanitarian Law and the Western Sahara Conflict;
- Water: a Conflicts' Major Stake and a Cooperation Factor;
- Nuclear Arms Race Revival (after the End of the Cold War);
- The United States Infringements to International Law and its impact on International Peace;
- The Legal prohibition of Recruiting Children Soldiers;
- The Role of Moroccan Diplomacy in the Israel-Palestinian Conflict;
- Moroccan Diplomacy and Humanitarian Aid;
- The Human Rights Situation in Morocco According to Amnesty International and The International Human Rights Federation Reports 1980-2000;
- International Humanitarian Law put to the test of the Last Afghan Conflict;
- The Western Sahara Conflict's Moroccan Prisoners;
- Morocco and the International Criminal Court;
- Children's Work in International Law: the Case of Moroccan Conventional Commitments;
- The Israeli-Palestinian Conflict;
- The Role of Morocco in the Management of Conflicts in Africa;
- The Terrorism Phenomenon: Lack of Definition and Contesting of the Counter Stroke.

LA FEMME ET SES DROITS



كرسي اليونسكو للمرأة وحقوقها

Chaire UNESCO La Femme et ses Droits

UNESCO Chair Woman and her Rights



UNIVERSITÉ MOHAMMED V, RABAT

UNIVERSITÉ IBN TOFAIL, KENITRA

KINGDOM OF MOROCCO

DERNIERES NOUVELLES DE LA CHAIRE UNESCO «LA FEMME ET SES DROITS »

DES ESPACES NOUVEAUX POUR LA CHAIRE

Au début de l'année académique 2003-2004, de nouveaux locaux plus spacieux ont été aménagés dans un des deux sièges de la Chaire, celui qui est situé à Kénitra. Ces nouveaux locaux ont été conçus en vue d'un meilleur accès aux ouvrages du Centre de Documentation.

En matière de ressources humaines, deux collaboratrices, une francophone et une arabophone, exerçant à la Faculté des Lettres et des Sciences Humaines ont été sollicitées par la Chaire et bénéficient actuellement d'une formation en matière de gestion, de bureautique et de NTIC pour constituer une équipe à même d'assurer un suivi efficace des travaux et des activités futures.

Isabelle Jacquet, coopérante de la Wallonie - Bruxelles, chargée de mission auprès de la Chaire a été chargée d'encadrer et de superviser cette formation.

DERNIERES ACTIVITES

◆ UNE JOURNEE D'ETUDE

A l'occasion de la Journée Internationale des Personnes Agées, le 1^{er} octobre 2003, la Chaire a organisé une rencontre interdisciplinaire et bilingue (arabe-français) sur les personnes âgées. Toutes les communications ont mis l'accent sur la sensibilisation et sur l'approche genre. A la demande des membres de la Chaire et conformément à ses objectifs, les intervenant e s ont mis en exergue la nouveauté du sujet, les perceptions et les représentations multiples du phénomène de la vieillesse ainsi que la présence majoritaire de femmes dans ces catégories d'âge.

La matinée de cette journée a été consacrée aux témoignages de trois pensionnaires (deux femmes et un homme) de la maison de retraite de Kénitra.

Cette initiative unique en son genre a été vivement appréciée par les personnes concernées, le Président de l'Université, le représentant du Ministère de l'Emploi, des Affaires Sociales et de la Solidarité, par les membres de la société civile et par l'ensemble du public composé d'étudiant e s, d'enseignant e s chercheur se s et de fonctionnaires de la Faculté.

Parmi les recommandations, celle d'introduire des cours transdisciplinaires sur les personnes âgées a été présentée comme une priorité.

La journée d'étude a reçu une couverture médiatique impressionnante et a laissé des marques indélébiles à propos d'un sujet peu ou pas étudié/ connu. Par ailleurs, les actes de cette journée d'étude vont faire l'objet d'une publication attendue. Cette journée d'études a été organisée en collaboration avec la Faculté des Lettres et des Sciences Humaines de l'Université Ibn Tofail de Kénitra.

Les retombées positives immédiates de la journée d'études sont les suivantes:

- un groupe d'étudiant e s'est mobilisé pour l'organisation d'activités culturelles au profit des personnes âgées de la maison de retraite.
- une sortie avec les personnes âgées handicapées a été organisée le 20 novembre 2003 grâce au concours de la Doyenne de la Faculté qui a mis le car de l'établissement à leur disposition. Cette sortie a apporté de la joie aux personnes dépendantes dont certaines n'avaient plus quitté leur lieu de réclusion depuis des années.
- d'autres activités culturelles (théâtre, musique, animation video, cinéma) sont en cours de préparation.

Les membres de la Chaire et notamment Fouzia Rhissassi ont participé à la seconde journée avec des interventions sur les droits des femmes et l'idée de citoyenneté.

◆ COLLOQUE:

Participation au colloque « Identité et différence des femmes. Une rencontre interculturelle entre la France et le Maroc » Du 3 au 6 décembre 2003, l'Université Mohamed V- Agdal, Faculté des Lettres et des Sciences humaines, le Service de coopération et d'action culturelle de l'Ambassade de France au Maroc, l'Institut français de Rabat en association avec la Chaire et l'Association Marocaine de psychothérapie ont organisé un colloque interdisciplinaire axé sur 4 thèmes :

Le féminin dans la création littéraire,

Les droits des femmes,

Le féminin et

La psychanalyse et différence de sexes et pensées philosophiques.

◆ PARTENARIAT:

La chaire entretient depuis 2000 (voir rapport précédent) des rapports de partenariat avec un groupe d'études et de recherche, le Groupe Interdisciplinaire d'Etudes sur les Femmes (GIEF) de l'Université Libre de Bruxelles dans le cadre des accords de coopération bilatérale qui lie le Royaume du Maroc à la Communauté Française Wallonie- Bruxelles.

Cette collaboration s'est concrétisée au cours des deux derniers mois de cette année civile par des échanges d'enseignant e s et d'étudiant e s doctorant e s. Une enseignante et trois doctorant e s sont actuellement à Bruxelles pour des rencontres et des échanges en vue de l'intégration des droits humains des femmes dans le cursus universitaire. D'autres échanges sont programmés pour les deux années académiques à venir.



La clôture de ce colloque a été marquée par la remise des insignes de Chevalière dans l'ordre des Palmes Académiques de la République Française à Fouzia Rhissassi. Cette distinction prestigieuse récompense une carrière de militante des droits humains des femmes. En recevant cette distinction, Fouzia Rhissassi a tenu à associer ses collègues à cet honneur.

Prof. Fouzia Rhissassi
Co-Titulaire de la Chair

Restructuring and consolidating the Human Rights and Documentation Centre



UNESCO CHAIR IN HUMAN RIGHTS AND DEMOCRACY

HUMAN RIGHTS AND DOCUMENTATION CENTRE

FACULTY OF LAW, UNIVERSITY OF NAMIBIA



After a long period of uncertainty, the vacant post of Director of the Human Rights and Documentation Centre (HRDC), Faculty of Law of the University of Namibia, could be occupied in 2002 by Dr N Horn, an educationist with extraordinary practical legal and community experience, teaching qualifications and an impressive publication record. This progress affected very positively the work of the UNESCO Chair in Human Rights and Democracy, since the HRDC functions as the executive arm of which.

Restructuring and consolidating the Human Rights and Documentation Centre

To solve this pressing need, this was the Chair's and Director's first goal for the remaining part of 2002 and the first months of 2003:

- The Advisory Board of the HRDC was revised for better linking the Centre to the government and the civic society;
- The Chairholder, who acted as Dean of the Faculty of Law for many years, paved the way for this concentration in the field of human rights activities;
- A long-term plan of action for the HRDC was developed in consultation with stakeholders at the government, representatives of the civic society and the main donors of the HRDC;
- The basic human rights course offered to second-year law students was given a new shape, particularly including latest developments in the field of human rights (such as matters initiated at the Durban World Conference, with special reference to problems of indigenous peoples);
- The framework of a public lecture series was set up and implemented;
- An annual human rights lecture to commemorate Advocate Anton Lubowski, a Namibian human rights activist, assassinated on the eve of independence, was initiated;
- The HRDC resumed its responsibility for the Law Faculty students to play a more active role in the Pan-African Human Rights Moot Court Competitions;
- The documentation section of the Centre was improved;
- The basic groundwork for the '*Namibian Human Rights On-Line Journal*' was completed.

Opening of an On-line Resource Centre

One major improvement of the Documentation Section of the HRDC consisted in the opening of an *On-line Resource Centre* in June 2002. It operates 13 computers with printing facility for the use of students, staff members and the general public interested in information on human rights. Users have the opportunity to retrieve all sorts of human rights information from generally accessible websites. At the same time, the HRDC offers its own website as a source of information. The website concentrates mainly on the countries of Southern Africa. It contains country profiles, recent relevant enactments, including the constitutions of the various countries, information on research and guidelines for networking.

Invitation to all readers of this Bulletin: Visit the HRDC's website (<http://www.hrdc.unam.na>) and read in the Centre's *Human Rights On-Line Journal* at <http://www.hrdc.unam.na/journal> !

The equipment of the HRDC's On-line Resource Centre was made possible through generous donations of the Embassy of Finland and the Office of the United Nations High Commissioner for Human Rights in Geneva.

Programmes and activities in three areas commenced in previous years were further implemented and developed:

- *Human rights and good governance in traditional communities*

The HRDC's and its Chair's interest in this project is to empower traditional communities and groups of stakeholders (traditional leaders and others), so that they understand their own ways of action in the context of the human rights discourse. In pursuing what we call the '*soft human rights approach*', the main way is to gather with people and discuss issues faced in their offices. Discussing alternative ways of handling these issues is seen to be the best way of strengthening the people's capacities to solve problems.

After the allocation of new funds by the Finnish Embassy, a new round of the programme has started.

- *Promotion of regional human rights debates*

The member states of the Southern African Development Community (SADC) wrote into the founding treaty of Windhoek, 1992, that human rights belonged to the principles of the SADC governance. In its introductory part, the treaty refers to principles of governance to guide the implementation of SADC and its instruments. Human rights, democracy and peace are explicitly mentioned and can be interpreted as the nucleus of a SADC's constitution. The *Protocol on the Tribunal* of SADC authorises the judges of the tribunal to draw from law of the SADC members for the development of the law of the community. There is obviously an enormous professional challenge flowing from this process. The recognition is growing that contributing to the promotion of human rights at this point of development is a chance, which human rights researchers and advocates should not miss. The SADC members have different legal languages and legal cultures. Establishing an *inventory on human rights*, to be found in the constitutions of the SADC member states, and other legal texts with a view to have a 'state of affairs' would be an important step forward. The establishment of the inventory on human rights could be accompanied by empirical research on *perceptions and concepts of cultural rights* people have in various countries.

Funding requests for promoting this development have been submitted to various donors .

- *Improving the international human rights system*

The Centre and its Chair look in particular at bodies as, for example, the World Trade Organisation the mandate of which is *trade* and not necessarily *human rights*. However, recent developments have shown that trade and human rights are closer to each other than certain protagonists of trade liberalisation were used to hold. The interface of international trade law and human rights, indeed, will not receive justice in the streets of Seattle or of other places where G7 and G8 gather, or where WTO meetings are held, but through thorough work 'from within'.

Connected with this context, an LLM thesis on environmental issues and world trade law is being supervised by the Chair; funding for research on traditional knowledge and its legal protection could be obtained from the German Government.

Research, consultations and seminars in the following new areas:

- **Human rights reporting:** A workshop on human rights reporting, funded by the Finnish Embassy, was offered to governmental and non-governmental stakeholders. The aim of the workshop was to improve reporting skills in general, but also to create a better understanding of what is to be called *reportable human rights violations*, as we find very often non-governmental complaints of alleged human rights violations, which, in actual fact, have been taken up by domestic mechanisms with the view to providing remedy.

The HRDC and its Chair remain involved in the reporting matters: A second workshop will follow soon. Determining reportable human rights violations is part of consultations with interested Embassies in Namibia.

- **Strengthening the institutional framework for the protection of human rights:** Namibia has an *Interministerial Human Rights Committee* in the Ministry of Justice; and the constitutional office of *Ombudsperson*. The HRDC and its Chair have promoted the discussion on the possibility of a Namibian Human Rights Commission which would be a focal point for human rights concerns to be submitted to and attended by in a manner that gives justice to the concerns without opening court-like, that is, adversarial procedures and defined roles of accused and defendants.

A first consultative workshop, funded by the French Government, was held in October 2003.

- **Strengthening the process of reconciliation:** The HRDC and its Chair have been involved in various activities to assist in strengthening national reconciliation. Quite substantial efforts have been devoted to the plea of the Herero community in Namibia to achieve redress for the suffering and losses in lives and property in and after the German Herero war of 1904.

The Chair has conducted relevant research and facilitated public discussions. Funding could be obtained from the University of Namibia and the Bremen State Office for Development Co-operation. The project will continue and cover events until the end of 2004. A conference on tolerance (funded by USAID) will be held in early 2004.

Participation in international conferences, seminars and consultations

The members of the HRDC and its UNESCO Chair participated in various international conferences, seminars and consultations. The Executive Director of HRDC spent almost two months in Europe visiting human rights centres in the Netherlands, Sweden and Finland.

Particular highlights for the Chair's and the Centre's work were

- World Forum of UNESCO Chairs, 13 –15 November 2002 in Paris;
- launching of the Dag Hammarskjöld Chair of Peace, Human Rights and Conflict Management at the Copperbelt University, Kitwe, Zambia; and
- UNESCO Windhoek Cluster Consultation, 27 – 29 April 2003.

The year 2003 marks the tenth anniversary of the HRDC. In view of this, the publication “*The Human Face in the Globalising World. 1993 – 2003. Human Rights and Documentation Centre (HRDC), Faculty of Law*” was compiled by the Chair, the Executive Director and the Senior Documentalist of the Centre as a contribution to the World Forum of UNESCO Chairs.

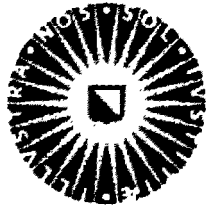
Prof. MO Hinz
Chairholder

"VISITING PROFESSORSHIP" IN HUMAN RIGHTS, DEMOCRACY AND PEACE EDUCATION

UNESCO CHAIR

IN EDUCATION FOR PEACE, HUMAN RIGHTS AND DEMOCRACY

UTRECHT UNIVERSITY, THE NETHERLANDS



Universiteit Utrecht

Short Review of Activities in 2002/2003

The Chair at Utrecht University has the form of a "visiting professorship", to be occupied by a renowned scientist, specialised in human rights, democracy or peace education, with an emphasis on Latin America.

In 2002 and 2003, unfortunately there was not yet a professor occupied by the Chair. For next year, Prof. Dr. Enrique Iglesias was invited, presently Director of the Inter-American Development Bank, who received an Honorary Doctorate of Utrecht University in March this year. The University has not yet received his confirmation, but it is hoped that he will accept.

The co-ordinator of this Chair at Utrecht University, Dr Hans Werdmölder, was involved in activities within the network of UNESCO Chairs.

The first contribution to the Bulletin for UNESCO Chairs in Human Rights, Democracy, Peace and Tolerance was made to issue 3/2001 on "Promoting Education for Peace, Human Rights and Democracy with a focus on Central America".

In April 2002, he attended the Third International Conference of UNESCO Chairs in this field conducted in Stadtschlaining, Austria.

He participated in the 3rd Annual Comparative Human Rights Conference, organised by the UNESCO Chair at the University of Connecticut, USA, from 20 to 23 October 2002.

Furthermore, he is invited to present a lecture at an International Conference in Jerusalem, December 2003, organised by Prof. Yaacov Iram, Chairholder of the Josef Burg UNESCO Chair in Education for Human Values, Tolerance and Peace, Bar Ilan University, Ramat-Gan, Israel. The theme of this conference is "Educating towards a Culture of Peace".

Hetty Winkel
International Relations Office,
on behalf of the UNESCO Chair

UNESCO CHAIR ON HUMAN
RIGHTS AND DEMOCRACY

An-Najah National University
NABLUS – PALESTINE AUTHORITY



جامعة النجاح الوطنية
كرسي اليونسكو لحقوق الإنسان والديمقراطية

The UNESCO Chair's aims and activities under the current situation in Palestine

July 2002 – July 2003

In its activities, the UNESCO Chair on Human Rights and Democracy (UHRD) at An-Najah National University stressed its aims in relation with the current situation in Palestine. This was on two levels: firstly, living under occupation and the consequent violations to Palestinians' human and national rights; and secondly, the relation with the active civil society movement in Palestine on another hand.

The Chair offered information and referral service to the victims of human rights violations. Staff and volunteers gave legal information about the follow up of complaints and procedures and documents required by Palestinian, Israeli and international NGOs active in the field of human rights.

It was also very important to insure that the Chair does not duplicate the efforts of other Civil Society Organizations (CSOs), but to integrate its activities with theirs by using the rich expertise of An-Najah staff in the different disciplines related to the programs and activities of these CSOs, mainly based in the fields of law, political sciences, journalism and education.

In specific, these stressed aims are:

- Contribution to the efforts of promoting Human Rights, Democracy and Peace Culture in Palestine;
- Promotion of an integrated system of research, training and documentation in the field of Human Rights and Democracy in Palestine;

- Enhancing international cooperation of higher education institutions in the fields of Human Rights, Democracy and Peace.

Accordingly, the Chair contacted many CSOs with an open invitation to organize partnership programs and activities targeting the following groups: university students; youths; high school students; school teachers in general and those of civic and national education in particular; women and employees of executive authority.

This resulted in two types of activities:

First, horizontal activities targeting public audience which included a large number of lectures, seminars and media interviews covering general topics on human rights and democracy through discussing the provisions set forth in the Universal Declaration and other Conventions, as well as national documents issued or being discussed by the Palestinian Legislative Council (PLC).

Second, vertical activities that targeted special interest groups including a number of short training courses and workshops on subjects relating their professional fields with human rights and democracy.

Due to the restrictions on travel and to the financial difficulties faced by An-Najah, it was not possible to organize or participate in regional or international forums. So, most recently, the Chairholder had to cancel his participation in 'IPE 2003' in Seoul due to budget cuts.

- **Training:**

The Chair provided training on issues mentioned above in cooperation with other departments of An-Najah University, a number of CSOs and the Commission for Citizens' Rights (PICCR). In this field, as well as in some others, the Chair mobilized a team of volunteering engaged students to help in carrying out its activities.

- **Conferences, Workshops and Lectures:**

Teacher conference: In cooperation with the 'Teacher Creativity Center' (TCC), a conference was conducted on the theme "Towards a Conceptual Framework to Civic Education".

Workshops: In cooperation with the TCC, with Palestinian NGOs, with "Panorama" and with the Palestinian National Council (PLC) office in Nablus the following workshop were organized:

- "Protection of Palestinian Children from Violence inflicted on them by the current situation in Palestine";
- National workshop on "Principles of Good Governance as practiced by civil society institutions";
- "Public Participation and Adopting Non-Violence Methods".

The following lectures were provided to a large audience:

"Political and Legal Aspects in the Drafted Palestinian Constitution";

"Values of Voluntarism and Democracy" (in cooperation with the Community Training Center);

"Violation of Palestinian and International Journalists' Rights by the Occupation Army";

"International Law" presented to grass roots' women activists (in cooperation with PICCR).

"Political and Administrative Reform in Palestine" (in cooperation with Civic Forum, CF)

A number of TV interviews were given by the Chair on different issues of Human Rights and Democracy in relation with the current situation in Palestine.

- **Publications, Information, Documentation**

In cooperation with the Public Relations Department at the University, the Chair prepared and issued the following reports on the challenges facing the University in maintaining the right to education during this period of closure and siege on Nablus and other Palestinian cities, as well as on the impact of this situation on the University:

- Report on Detention and Imprisonment of An-Najah Students, April 2003
- The Impact of the Imposed Occupation Siege on An-Najah National University Students, November 2002
- An-Najah under Siege and Curfew, November 2002, March 2003
- Stories from An-Najah: The Violations of our Right to Education, June 2003
- Violations of religious freedoms of Muslim, Christian and Samaritan communities during and after the invasion to Nablus City, December 2002.
- In cooperation with the Community Service Center of An-Najah, a number of educational and information materials were issued and distributed to the public and relevant institutions. These materials included a poster on the right to adequate human housing; guidelines on working with elderly and their rights; guide lines on working with disabled children and their rights.

The Chair continued to help university students through its library, especially those registered in elective courses on human rights and democracy. At the same time, as mentioned above, the Chair organized a team of volunteering students to help in carrying out its activities.

Sami Al-Kilani

Chairholder

HUMAN RIGHTS

FOCAL ISSUE OF THE UNESCO CHAIR'S ACTION

UNESCO CHAIR FOR HUMAN RIGHTS AND DEMOCRACY

NORTH UNIVERSITY,
BAIA MARE

ROMANIAN INSTITUTE FOR HUMAN RIGHTS,
BUCHAREST, ROMANIA

I. Third Cycle of the Master's Degree Programme in Human Rights, Democracy, Peace and Tolerance

The Master's Degree Programme launched in 2000/2001 for higher education graduates was continued in its third cycle. On 20/21 September 2002, the admittance examination (Baia Mare) for the academic year 2003-2003 was attended by 61 candidates, 31 being admitted.

On 6-8 February 2003, the first M.A. examination session of the running cycle was held in the following disciplines:

1. History, Fundamentals and Philosophy of Human Rights.
2. Culture of Peace, Democracy and Tolerance in the History of the Romanian People.
3. General and regional concepts regarding Human Rights, Democracy, Peace and Tolerance.

From 12 to 14 June 2003, they were followed by the examination session on the disciplines:

1. Spiritual dimension of Human Rights in the European and national context.
2. Equality and discrimination. Minorities.
3. Political life and democratic regime in the context of European and national security.

The UNESCO Chair and the Romanian Institute for Human Rights (IRDO) can look back at remarkable results achieved by the students of the three M.A. cycles implemented so far.

II. Human Rights – focal issue of the UNESCO Chair's action

① National debate

The UNESCO Chair organised, together with the IRDO and the Ministry of Education and Research, a national debate regarding the partnership between the IRDO and the community of teachers in the field of education for human rights (18-19 October 2002, Iasi).

② National Symposium

On the occasion of the International Day of Human Rights 2002, a national Symposium was conducted on 10 December 2002, Bucarest, organised by the IRDO, the Senate of Romania, the UNESCO Chair, and the Romanian Association for the United Nations. The symposium was chaired by Nicolae Vacaroiu, President of the Senate of Romania. In the debate, contributions were presented by Prof. Zlatescu, Prof. Iancu, the State Secretaries of the Ministries of External Affairs and of Health, the President of the National Council of Fight Against Discrimination, the representative of PNUD's residents, and the Secretary of the Commission for Human Rights of the Chamber of Deputies. Messages have been received from Kofi Annan, UN Secretary-General, and Adrian Nastase, Prime Minister of Romania. The high-ranking audience participating in the Symposium expressed the great importance ascribed to Human Rights by the public of the country.

③ **"Public Administration in the State"**

The UNESCO Chair contributed to the conference on "Public Administration in the State", organised by the National School of Political and Administrative Sciences. The concern of the conference clearly reflected in the discussion was the protection and promotion of democracy and human rights in this field.

④ **International Day of the Book and of the Author's Right**

On 23 April 2003, the "International Day of the Book and of the Author's Right", a manifestation was organised by the Romanian National Commission for UNESCO. The UNESCO Chair was represented by the Chairholder and other representatives.

With a view to this event, the Chair conveyed some weeks before, in the presence of M.A. students and high-school students from Baia Mare, a public presentation of a book dedicated to topical issues of human rights.

⑤ **International Day of Tolerance**

On the occasion of the International Day of Tolerance on 16 November 2002, a round table was held in Bucarest, organized by the UNESCO Chair and moderated by the Director of the IRDO and Co-Chairholder on "Tolerance – a concept in evolution". The Chairholder presented a lecture on this theme on behalf of the UNESCO Chair.

The debate on related issues was continued in a gathering with M.A. students, teachers and other participants on "Modern forms of discrimination and ways of their elimination" (15 May 2003, Bucarest).

III. International University of Human Rights

From 21-26 July 2003, the UNESCO Chair organized in Cheia, in cooperation with the IRDO, the Senate of Romania and the Romanian Association for the United Nations, the IX edition of the UNIVERSITÉ INTERNATIONALE DES DROITS DE L'HOMME on the central theme "Les artisans des droits de l'homme". All staff members of the Chair as well as the 2003 M.A. graduates, who presented there M.A. dissertations, were among the big number of participants in this outstanding event.

In the second chapter of the present issue of the Bulletin (Essays/Monographs), a report on this event is presented by Prof. Dr. Irina Moroianu Zlatescu, Co-Chairholder.

Prof. Victor Iancu
Chairholder

FIFTH ANNIVERSARY OF THE UNESCO CHAIR: NEW FRONTIERS



UNESCO CHAIR IN HUMAN RIGHTS, PEACE, DEMOCRACY,
TOLERANCE AND INTERNATIONAL UNDERSTANDING

URAL "A. M. GORKY" STATE UNIVERSITY, EKATERINBURG,
RUSSIAN FEDERATION

Initially, the main tasks of the UNESCO Chair on Human Rights, Peace, Democracy, Tolerance and International Understanding were to build a team of scholars and teachers, to work out syllabi, to prepare teaching materials and readers and to establish the Chair's reputation as one of the leading scholarly and educational centres in the region. We venture to affirm that these tasks have been successfully accomplished.

Main field of study: Culture of Peace and Human Rights

The Chair introduces its educational programs at the Faculty of International Relations of the Ural State University. They are taught to students in "Culture of Peace and Human Rights". Students of this specialization attend **courses** in UNESCO History and Activities; History of Political and Legal Thought; International Law; Constitution (State Law) of Foreign Countries; Human Rights in Historical Documents; Philosophy of Tolerance; Human Rights (Methods of Research and Teaching); Non-Governmental Organizations (Practice, Political and Legal Aspects). Besides, both students of International Relations and those of Regional Studies attend courses in Linguistics, Area Studies, Culture of Nations, Nationalities and Ethnos, and Ethno-psychology.

The UNESCO Chair uses the **Italian College** of the Ural State University as an educational testing field for experiments in new courses on issues of protecting human rights, fostering tolerance, and prevention of extremism.

Courses are read to high-school students (10th and 11th grades); experience gained is shared with secondary and high schools of the Ural Federal District.

The UNESCO Chair has also been making every endeavour to integrate issues of tolerance and human rights into teaching English as a Foreign Language and to correlate syllabi of foreign languages with specialized courses (International Law, World Processes of Inte-

gration, International Organizations, State Government and Municipal Self-Government) taught at the Faculty of International Relations.

In elaborating such courses, the UNESCO Chair used ideas, methods and techniques applied by the **Moscow School of Human Rights at the Summer School** in Ekaterinburg. The courses have also adopted ideas, resources, methods and activities, worked out within the framework of the European Youth Campaign Against Racism, Xenophobia, Anti-Semitism and Intolerance, making use of video-tapes furnished by the US Consulate-General in Ekaterinburg and by the American Information Centre. Materials of British NGOs (EDUCARI, The Big Step) are also used in these courses.

The Chair organizes students' debates and training sessions on issues of human rights conducted in May and June every year. Furthermore, due to an agreement concluded with the US Consulate-General in Ekaterinburg, video-conferences are organized between students of International Relations and American scholars.

Experience gained is shared with teachers and scholars through regional institutions of further training and education, the **Institute of Further Education** at Ural State University and the **Institute for Development of Regional Education** related to the Ministry of Education of Sverdlovsk Oblast.

In cooperation with the Chair, these two

institutes organize refresher training courses for university professors and school teachers. New programs in human rights and culture of peace are introduced for these professionals.

Besides, the UNESCO Chair runs free courses for **non-governmental organizations** working on issues of human rights. In Russia, it is a common problem for local human rights NGOs that their workers are very motivated and emotionally involved, but lack professional skills and specialized knowledge. The Chair coordinates its activities with the **Ombudswoman of Sverdlovsk Oblast** in order to improve the professional level of NGO workers.

The Chair plays an essential part in professional training of staff of the **Ministry of Social Defence of Sverdlovsk Oblast** against the following background: Russia as well as other states in transition towards liberal economy and democratic institutions face severe social problems including low living standards, increasing drug addiction, exacerbation of religious and ethnic relations, social extremism and radicalism. The majority of social workers was trained under the 'Soviet tradition of internationalism' in education and can hardly take their bearings in the emerging controversies. Often, their lack of professionalism exacerbates existing conflicts and provokes new ones.

Ural Center for Advanced Studies and Education (UCASE)

The Ural Center for Advanced Studies and Education at Gorky Ural State University (UCASE) was established in 2001 as a scientific and educational unity of the University. The Center is supported in the framework of the programme "Russian Centers for Advanced Study and Education" which is implemented by the NGO "ISE-Centre" (Information, Science, Education), the Russian Ministry of Education, the Kennan Institute for Advanced Studies (Washington, USA), with the financial support of the Carnegie Foundation of New York (USA) and the John and Catherine T. MacArthur Foundation (USA). UCASE has a branch at Udmurt State University (Izhevsk). The UCASE web site is <http://www.urmion.usu.ru>.

Main theme: TOLERANCE

The main theme of the Center is Tolerance in Contemporary Civilisation. The majority of its projects are carried out in close collaboration with the UNESCO Chair. The UCASE project is essentially multidisciplinary and unites scholars of the following disciplines: philosophy, linguistics, international relations, psychology, theory of journalism, cultural studies, gender studies, history, politics and sociology.

Ural CASE supports the work of scholars, teachers and professionals, involved in activities related to tolerance. This goes along the following main directions:

- ❖ organising congresses, seminars and workshops;
- ❖ publishing books, monographs and proceedings;
- ❖ co-ordinating collaborative international projects;
- ❖ organising a special library on issues of tolerance;
- ❖ developing curricula/teaching courses on problems of tolerance, democracy and human rights.

Conferences, Seminars and Workshops

During the academic year 2002-2003, the UCASE organised, together with the UNESCO Chair, the following conferences, seminars and workshops, most of them conducted in Ekaterinburg:

- "Tolerance and the Problem of Identity" (Izhevsk, June 2002);
- "Tolerance and Non-Violence in Contemporary Civilisation" (August 2002, First International Congress)
- "Family as a Battlefield: Social Symptoms and Existential Deadlocks" (October 2002);
- "Tolerance in Social Theory and Practice" (Ekaterinburg, September 2002);
- "Recent Radicalism and Extremism: Challenges of the 21st Century" (September 2002)
- "Tolerance and Power: Destiny of Russian Intelligentsia" (Perm, September 2002);

- “Experience of Interrelations and Tolerance among Ural Peoples” (Izhevsk, October 2002);
- “Social Heterology and the Problems of Tolerance” (September 2002);
- “Russian Philosophy in the Context of Tolerance” (February 2003);
- “Education for Tolerance: Problems of Theory and Practice “ (March 2003);
- “Experience of International Collaboration in Russian Universities: Bologna Process and a Conception of Modernising Education” (March 2003);
- “Regional Politics in Germany and Europe” (April 2003);
- “Childhood as a Cultural Junction: on the Way to Self-Identity” (May 2003);
- “Communication and Tolerance: Theoretical and Practical Issues” (May 2003);
- “Tolerance and Historical Memory” (May 2003);
- “Challenges of Globalization and Tolerance in Contemporary International Relations” (July 2003);
- “The problem of Tolerance in Multicultural Society: Western and Eastern Perspectives” (INTERNET-Conference, with Morell Studies in Tolerance, The University of York, UK).
- “Scholarly Debates” (April and July 2003).

These conferences attracted intense attention of scholars, teachers and professionals throughout the world. Due to all these events, **Ural State University became one of the most significant centres of studies in tolerance.**

That is why in the academic year 2002-2003, Ural Case has launched **new projects of international collaboration** in tolerance studies. It supported research fellowships of 5 Russian scholars, hosted by universities of UK, Italy and the USA. In July 2003, UCASE (together with Morell Programme and the Central European University, Budapest) organised the Summer School for Young Scholars from Eastern and Central Europe on “Tolerance and Multiculturalism: Eastern and Western Perspectives”, held in Budapest. UCASE plans further expanding its international activities (conferences and summer courses) at universities of different countries.

Research Results / Publications

Research results are reflected in the following UCASE publications, 2002-2003:

- Collected Papers of the conference “*European Union and Russia: Strategies of Interaction*”;
- Collected Papers of the International Congress “*Tolerance and Non-Violence in Contemporary Civilisation*” (2 volumes);
- Collected Papers of the conference “*Tolerance and Power: Destiny of Russian Intelligentsia*”;
- Collective monograph “*Tolerantnost: Tochki zreniya. Teoriya nenasiliya Lva Tolstogo*” (Tolerance: Point of View. Leo Tolstoy’s Theory of Non-Violence);
- Khotinets V., *Tolerantnost i identichnost* (Tolerance and Identity);
- Kemerov V., Emelyanov B., *Rossiya mezhdru vostokom i zapadom: dinamika dialoga* (Russia between West and East: Dynamics of the Dialogue);
- Collective monograph *Lingvokulturologicheskiye problemy tolerantnosti* (Linguistic and Cultural Problems of Tolerance);
- Vepreva I., *Yazykovaya refleksiya v postsovetskuyu epohu* (Linguistic Reflection in Post-Soviet Epoch);
- Collective monograph *Psichologicheskiye issledovaniya etnicheskoy tolerantnosti* (Psychological Studies in Ethnic Tolerance), ed. by N. Lebedeva;
- Collective monograph *Problemy formirovaniya rossiyskoy gosudarstvennosti* (The Problems of Formation of Russian Statehood), ed. by V. Puzanov;
- Collected Papers of the round table “*Social Heterology and the Problem of Tolerance*”.

It is worth noting that the editors are from all parts of Russia. In the academic year of 2002-2003, Ural CASE hosted 29 scholars from all regions of the Russian Federation. Thus, **the project of Ural CASE, closely linked to the activities of the UNESCO Chair at Ural State University, has become a significant phenomenon in tolerance studies both in Russia and in the world.**

Additional Activities of the UNESCO Chair

The UNESCO Chair has also actively participated

- in the program STAART (Strategic Training for the Advancement of At Risk Teens) funded and conducted by the **Council of Europe**;
- in the Council of Europe's workshop for social workers „Drug Prevention in Residential Care“ (**Pompidou Group**),
- and cooperates with the **Ural Inter-Regional Institute of Social Studies** as well as with Russian and foreign NGOs.
- The Chairholder, Prof. Mikhailenko, is Vice-president of the International Organization for Teaching Human Rights ‘**us Primi Viri**’ (Italy). Every three months, the Chair holds a seminar on “Challenges of Globalization and Tolerance in Contemporary World Politics“.
- On 3-5 October 2002, a free discussion on "Modern Radicalism and Extremism: Challenges of the 21st Century" was conducted at Ural State University. The tragic events of September 11 and continuing attacks of terrorist groups prove the importance of this topic. Issues of radicalism and extremism are dealt with in courses for students of Political Studies, International Relations, Journalism, History, Law, and Economy. These issues are an unalienable part of lectures on Conflict Research, Politics, History and Contemporary Political Studies. Issues of radicalism and extremism are among the most important ones in the Federal Program of Education for Tolerance and Upbringing. The discussion was conducted with active participation of the Civic Education Project, local schools, human rights activists from the NGO “Memorial”, the National Democratic Institute, the Ministry of Education of Sverdlovsk Oblast, university professors and students, a Deputy of the State Duma, the ombudswoman of Sverdlovsk Oblast, Chairholders of UNESCO Chairs from newly independent states, and the Deputy Chairman of the Russian Association of Cooperation with the UN.
- The Chair also participates in a joint project with Stanford University: Distant courses on „Terrorism and Civil Liberties“, „International Environmental Politics“ and „International Security in a Changing World“ are taught.
- In concordance with the decisions of the 26th session of the UNESCO General Conference, the Chair sees its long-term objective in the creation of a 'network linking centre of advanced research' in specific areas. The network should be used for training of highly qualified experts at national, sub-regional and institutional levels. The specific areas of this project are coinciding with the Chair's main concern: issues of human rights, peace, democracy, tolerance and international understanding

Prof. Valeri Mikhaileko
Chairholder

LESSONS OF THE TRANSITION PERIOD AND THE NEED FOR A LONG-TERM STRATEGY

UNESCO CHAIR IN EDUCATION
FOR A CULTURE OF PEACE AND HUMAN RIGHTS

KABARDINO-BALKARIAN STATE UNIVERSITY, NALCHIK, RUSSIAN FEDERATION



Broader Vision of the UNESCO Chair's Tasks

The creation of the UNESCO Chair in Education for Culture of Peace and Human Rights has been determined by our aspiration to more effectively promote the spreading and strengthening of principles, norms and values of a culture of peace and human rights in that region of the Russian Federation. Since then the Chair has been actively involved in social, educational and research fields, including large-scale festivals of the student youth of North Caucasus, organization of international and national conferences, of educational courses on culture of peace and human rights and their introduction to the University curriculum, the elaboration of the program related to tolerance and preventing extremism in the Kabardino-Balkarian Republic. The Chair's experience demonstrates that long-term positive results in the field of human rights, tolerance and culture of peace in North Caucasus can be attained, if they are integrated into the activities of important institutions, first of all the universities, acknowledged by the local community. From this point of view, we consider it necessary to analyse the results and perspectives of the development of our University and its UNESCO Chair.

Russia's "provincial" University in the transition society at the end of the XX century

Today's position of the University in North Caucasus is mainly determined by the heritage of the last decade of the 20th century. It was the period of deep transformations in all spheres of life of Russia's society – economic, social, political and cultural. Super-imposing each other and mutually strengthening, they have formed a situation of the systematic crisis and transition for the whole country. Under those conditions, a regional University had firstly to solve the problems of survival. Additional difficulties were brought about by socio-economic and cultural differentiation of the regions of the country. The North Caucasian region is now considered as the centre of crisis phenomena and destructive tendencies in the present-day Russia.

In many respects, the experience of the Kabardino-Balkarian State University reflects the aspects of crisis of the transition period, but it also enables to thoroughly evaluate the character of the social challenges faced.

In the early 1990s, the KBR like a number of other republics were confronted with the aggravating ethno-political crisis. But it was overcome by means of internal resources, as a result of joint efforts of the leadership of the republic and non-governmental movements. The ethno-centric and traditionalistic phenomena proved unable to prevail over today's values and social principles, thus leaving no chance for separatist ideas and tendencies to get the least public support. It is the culture of the peoples of the republic that has become the main factor of preservation of inter-ethnic peace and social concord.

However, consequences of the socio-economic crisis were of a longer and deeper character. By 1998, the volume of industrial output made up only 25.8 % against the level of 1990. The industrial personnel reduced from 89 thousands in 1985 to 48 thousands in 1990. Big enterprises of modern industry branches suffered mostly. The share of capital investments reduced from 40% to 15%. By 1997, there hardly remained a single scientific research department at the enterprises of the republic. The number of employees in enterprises carrying out research and experimental work (higher educational institutions exclusively) reduced by five times. Though from 1999 positive dynamics in the production sphere has restored, the structural consequences of the previous crisis are far from being overcome. However, the situation with basic processes in the socio-cultural sphere is different. There, the organizational infrastructure and material basis of the system of education and science was preserved. The number of state secondary day-schools in the republic increased within the period of 1990-1997 from 244 to 262; the number of pupils from 128.6 to 149.5 thousands. From 1985 to 1997, the number of students in higher education institutions of the KBR increased from 9.8 to 14.9 thousands; the number of full-time post-graduate students increased by ten times.

Lessons of the transition period

The experiences of the transition period in the KBR can be subjected to a more detailed and critical analysis, but as a whole, they allow to arrive at some important conclusions and recognitions.

The first one is that cultural chasm and tension in modern Russia are not determined by ethnic or regional boundaries. In each region, ethnic group or local community, alongside with sectors of contemporary, secular, rationalistic and international culture, one can find sections of traditionalist, fundamentalist, mythological and ethnocentric culture.

The second one concerns the fact that contemporary socio-cultural standards of modernization retain its significance in the system of values of the local community.

The third one, inevitably proceeding from the above, is related to the position and functions of the regional university. Its role in the life of the republic has significantly increased.

Initially being an element of the state system of education, it has objectively transformed into the regional centre of education, science and culture. At the same time, the university cannot isolate itself from all-Russia's (and from the world's) scientific education space, without losing its ability to perform its main basic functions.

As a result, a regional university is gradually becoming the most valuable source of society able to stimulate processes of regional modernization, all-Russia's socio-cultural consolidation as well as of international cooperation.

The need for a long-term strategy

The successful realization of such important large-scale tasks is only possible with the consistent strategy for the development of a regional university centre. The strategy must be based both on the former experience and on the evaluation of long-term social challenges the North Caucasian university will face in the XXI century.

First of all, it should be expected that local communities in the South of Russia will be under the influence of the "transition period" for a long time, though conceptually "the transition" as such will significantly change. The various factors that will be involved here are the 'heritage' of the unsolved problems of the past, incompleteness of the modernization processes in the region, as well as new challenges of economic, political and cultural globalization.

Due to this, certain tension between the necessity to comply with the demands of the open and concurring world of contemporary character and the needs of the peoples of North Caucasus to preserve their cultural-historical identity will still remain.

North Caucasus as a borderline region of Russia, located on the meeting point of various geopolitical and cultural areas, will still remain for a long period of time an object of attempts for

various outer forces to influence the cultural preferences of the local population and the general situation in the region. It is international Islamic organizations and centres that are most active in this regard for the time being.

Main elements of the university strategy for the XXI century

A regional university strategy corresponding to the aims of modernization of education should be directed to creating a 'mechanism' of the sustainable development of a regional system of education.

For the time being, the Kabardino-Balkarian State University and its UNESCO Chair consider the following three of its elements as most urgent:

1. Search for the most effective organizational forms of activity which consider the specificity of the conditions in the republic and enable to meet the actual and future needs of the personality, the society and the region in a qualified education. Starting from the early 1990s, the Kabardino-Balkarian State University has been systematically involved in the formation of a big educational, scientific and cultural centre on its basis. At present, the University has become one of the biggest university complexes in Russia, with 19 thousand students enrolled. The University embraces 2 institutes, 13 departments, 6 colleges of secondary vocational education, a teacher training institute, research and design departments, a lyceum for gifted children, as well as primary and elementary schools. The students are trained in 23 specialties and 10 directions of higher education as well as 25 specialties of secondary vocational training.

2. Providing conditions to keep the quality of university education at an up-to-date level.

The most important aspect of this element within the University is the creation of a unified educational infrastructure, connected to the global informational system and with the use of new communication technologies.

3. High level of sustainable cooperation with the leading Russian and foreign universities.

Special significance in this respect is attached to the 'General Agreement on Cooperation', concluded with the Moscow State University and The Moscow State Technical University. Beyond, the University realizes the program of international activities which includes students' exchange, long-term cooperation with foreign higher education institutions on the basis of direct agreements, international scientific cooperation, etc.

A Russian provincial university as an academically autonomous institution cannot isolate itself from the society and state. At the end, the University strategy is aimed at forming the conditions provided for realizing the tasks of consolidating the society, to preserve the common socio-cultural space of the country, to overcome ethnic tension and social conflicts with special consideration of human rights, to secure equality of the various cultures and confessions, and to reduce social inequality.

Prof. Barasby S. Karamurzov,
Rector and Chairholder

CONFERENCES AND SEMINARS ON EUROPEAN ISSUES

UNESCO CHAIR IN DEMOCRACY, PEACE AND TOLERANCE

RUSSIAN STATE UNIVERSITY FOR THE HUMANITIES,
MOSCOW, RUSSIAN FEDERATION

Over the past academic year, the UNESCO Chair in Democracy, Peace and Tolerance, working in the framework of the Department of History, Law and Political Science of the Russian State University for the Humanities, organized and implemented successfully a number of new courses and conducted several international conferences and projects.

Two Major Conferences on European Issues

□ “Days of Denmark at Russian State University for Humanities”

The first conference worthwhile to be referred to in this context, was held in April 2003 on the official theme “Days of Denmark at Russian State University for Humanities”. It was organized in close cooperation with the Danish Embassy in Moscow and with personal support of the Danish Ambassador. The conference focused on the most acute issues of current political and cultural life both in Europe and in the Russian Federation (RF).

The program contained presentations of comparative reports on the obstacles and challenges to the implementation of the modern concept of human rights in Europe and the RF. The conference conducted its deliberations in three major sections:

- the first one was devoted to the problem of international terrorism,
- the second section focused on the situation in Iraq,
- the third one was devoted to the discussion on the situation in Chechnya and possible ways out of the conflict.

□ Studies of the European political landscape

The second major conference organized under the Chair’s auspices is the forthcoming Russian-German forum dedicated to comparative political studies of the European political landscape and the Russian view of the major European processes. The conference program is designed to address most acute problems of the contemporary political life. It will be held in form of a five-day academic school to provide better opportunities for analyzing the whole spectrum of issues.

Major topics for discussion are the following:

- problems of European integration;
- multi-level governance in Europe;
- constitutionalism and democratization;
- citizenship, the civil society and the public sphere;
- cultural differences and multiple identities in Europe.

Each problem will be given one day to elaborate a three-level presentation (professors and students including post-graduate students) followed by discussion. The conference proceedings will be published right after the event.

New Seminars and Courses on Current Problems

Since November 2002, a special seminar has been launched in close cooperation with and supported by the Helsinki Group on Human Rights. The seminar is regularly held, either as “round table” discussions or meetings with prominent personalities in the field of human rights watch, both from Russia and other countries. Since its opening, actual topics have been covered, such as scrutinizing of the legal grounds for the military operation in Iraq and its consequences, as well as major cases and aspects of human rights abuse in the CIS, the Russian Federation and Europe.

Beyond, the Chair has utilized different opportunities to develop the variety of courses taught as specialized seminars. In the past academic year, a number of new syllabi were introduced in the framework of curricula.

Two of the staff members received grants from the Soros Foundation for a training period at the Curriculum Resource Center at the Central European University (Budapest). As a result, the Chair expanded the system of its courses and acquired latest materials on current issues related to problems of democratic transition, international crime and conflict resolution.

Subsequently, short information shall be added on the Chair’s participation in the UN seminar on education in the field of non-proliferation of nuclear weapons, Moscow, autumn 2002. A special contribution was made to the exchange of opinions on the experience and obstacles arising in the course of implementing such programs in high school teaching.

Promoting Co-operation among the UNESCO Chairs in the CIS Area

The Chair has just taken part in the first Symposium of CIS UNESCO Chairs held in St. Petersburg, 3-4 October 2003. The Chair’s representative made a presentation on recent activities, and respective materials will be published in the proceedings of the symposium later this fall. The Chair is going to take an active part in the emerging cooperation among the UNESCO Chairs operating in the CIS area, hoping that this interaction will make its work more prolific and its contributions more significant.

Prof. Alexander Logunov
Chairholder

BUILDING DIALOGUE AND PARTNERSHIP ON HIV/AIDS AND HUMAN RIGHTS AWARENESS



UNESCO OLIVER TAMBO CHAIR OF HUMAN RIGHTS
UNIVERSITY OF FORT HARE, SOUTH AFRICA



In continuation of its activities in the field of human rights education, for democracy, peace and tolerance, the UNESCO 'Oliver Tambo' Chair of Human Rights at the University of Fort Hare undertook various activities during the period under consideration. These activities cover diverse fields and target groups. The main focus of the Chair was working with key actors and structures at the local level on democracy and governance; capacity building; human rights awareness; values, culture and tradition; HIV/AIDS; and gender.

1. Building Dialogue and Partnership on HIV/AIDS

South Africa has the highest rate of HIV/AIDS infection in the world. Those affected most are poor, marginalized and unemployed young men and women. The legacy of apartheid, perverse poverty, custom and tradition including breakdown of traditional support systems and values within families and communities has substantially contributed to the spread of the epidemic. For this reasons, the Oliver Tambo Chair placed priority on HIV/AIDS. Our focus was on building partnerships and dialogue with communities, creating aware-

ness and empowering them over a number of areas, including, but not limited to, human rights of people living with and those affected by HIV/AIDS, dealing with discrimination and stigmatization; care and support.

The involvement of the Chair in this area also created opportunities for research on a number of relevant areas. The following Workshops (in chronological order) are among the activities undertaken:

- Workshop on HIV/AIDS at University of Fort Hare, attended by health professionals, social workers, local and provincial government officials, NGO's, traditional leaders and healers, academic staff and students. Participants shared experiences on many issues relating to HIV/AIDS, the role that each could play and the importance of education and awareness especially among the youth (29 January 2003).
- A follow-up Workshop on concrete ways in which local communities could work with the provincial department of health (21 March 2003).
- Workshop on human rights and HIV/AIDS awareness for various groups from communities 21 May 2003.
- Candlelight Day for People Living with HIV/AIDS (29 May 2003).
- Workshop for farm workers, Fort Beaufort. The Workshop targeted seasonal farm workers, educating them about their rights and HIV/AIDS. A follow-up workshop for farm owners and farmers' associations is being planned, especially in the light of South African Human Rights Commissions' Report on violation of human rights on South African farms (22 July 2003).
- Workshop on Proposal Writing and Management of HIV/AIDS projects was held at Hogsback, to empower skills on various non profit organizations working in the area of HIV/AIDS (24 July 2003).
- Workshop on Food and Nutrition, Care and Support for People Living with AIDS. This Workshop examined the right to food and nutrition as a basic human right and also explored how food and nutritional requirements could be met from locally grown food (September 2003).

2. Training of Educators and Learners

The UNESCO Chair undertakes training of educators and learners not only within the University, but teachers and educators in schools and other institutions.

- Training Workshop for orientation of First Year University Students on human rights. This involves also training a pool of volunteers to undertake human rights education in schools, prisons, and communities (24 January 2003).
- Train-the-trainers Workshop for Nursing Science Students. These students are trained on how to appreciate and integrate human rights, professional ethics and values in their work, with the aim of training others (11-12 April 2003). The participants were able to convene themselves a workshop to train other nursing students (24 September 2003).
- Training Workshop on Human Rights Education for Sakululeka High School, Fort Beaufort. This Workshop is part of a series of workshops intended to socialize high school students with human rights and democracy issues within their school environment and the country (5 August 2003).

3. Human Rights Awareness for Law Enforcement and Correctional Service Officials

The Oliver Tambo Chair has been involved in professional training and human rights awareness of government officials with special responsibilities in human rights, in particular law enforcement and correctional service officials. The following activities were undertaken:

- A series of presentations to Middle Drift Maximum Security Prison and King Williams Town Prison, focusing on human rights, rights of accused, detained persons, rights of victims and rehabilitation of offenders (20 and 25 March 2003).
- Presentation at Awards Ceremony for Prisoners who completed a course on Life Skills at Fort Beaufort prison 27 June 2003).
- Workshop on Human Rights and Policing for South African Police Services, Community Policing Forums and 'Eaglewatch' Security Services. The aim of the Workshop was to develop skills and enhance participants' knowledge on human rights criminal procedure with respect to arrest, search and seizure, detention, and the use of firearms (13 September 2003).

4. Focus on Women and Children

- The Oliver Tambo Chair participated in a workshop on Children in Residential Care with the aim of exploring alternatives to institutional care for children in preparation for an international Conference 23 January 2003).
- National Framework on Gender and Gender Policy Workshop on promotion and implementation of gender policies (23 September 2003).
- In Commemoration of South Africa's Women's Day, a one day Workshop discussed violence against women and children; empowerment of women and factors which militate against the achievement of gender equality (9 August 2003).

5. Academic Programmes

The following are among the academic programmes that the Oliver Tambo Chair is involved with:

- Human Rights Law, a course offered to the final year Law students at the two university campuses.
- New 'Master in Arts' programme to be introduced in 2004, essentially targeting learners from non-legal background.
- Collaborative programmes with other university departments and institutions.

6. Research, Documentation and Internship

Following the priority attached to HIV/AIDS, the following research was undertaken and concluded:

- Factors that Promote or Hinder the Fight Against HIV/AIDS.
- Youth, Gender Traditions, Risky Behaviour and HIV/AIDS Infection.
- Assessment of Care, Treatment and Support for People Living with and those affected by HIV/AIDS.

The Documentation Centre continues to support teaching, training, research and the outreach programme of the Oliver Tambo Centre. The database of the collection can now be accessed from the university main library and libraries of other universities in the province.

Internship: The Oliver Tambo Centre works with a number of senior students who are trained to complement the work of the Centre and also to build their capacity while at the same time enhancing their knowledge and confidence in human rights.

7. Impact of Activities and Challenges

The Oliver Tambo Chair has only a skeletal staff and this limits its capacity to respond effectively and promptly to many issues and requests. Financial resources and operational facilities have also inhibited the level of operation and range of activities that can be undertaken. These limitations have been translated into a positive way by working more closely with colleagues from other departments and also engaging interns and volunteers.

The rationalization of higher education sector in South Africa has led to institutional mergers and restructuring. As of 2004, the University of Fort Hare will incorporate Rhodes University campus in East London, a metropolitan city with over one million people. As part of institutional restructuring,

the Oliver Tambo Chair has found a new home in the Faculty of African and Democracy Studies which also houses the Nelson Mandela School of Law. The needs of a rapidly expanding Fort Hare are bound to stretch even further the operational capacity and limited resources of the Oliver Tambo Centre.

The impact of the Chair and its activities continue to be felt. The Oliver Tambo Centre continues to be inundated by requests for advice and information on human rights, and invitations to participate in national and international activities.

The Oliver Tambo Chair has received commendations for its good work and was a recipient of the UNIWTIN/UNESCO Award in 2002.

Prof. Nasila S. Rembe
Chairholder

New Programmes for Promoting Education for Human Rights and a Culture of Peace

UNESCO CHAIR ON PEACE AND HUMAN RIGHTS



Universitat Autònoma de Barcelona

SCHOOL FOR A CULTURE OF PEACE,
BARCELONA, SPAIN

I. Postgraduate Course on Culture of Peace

A new edition of the Postgraduate Course on Culture of Peace was launched on 16 October 2003. The course will be run until 20 May 2003 and includes the following six sections:

- Peace Education (at micro-level);
- Conflict Negotiation;
- Cult of Violence;
- Peace Processes - Case Studies;
- Reconciliation and Conflict Transformation;
- Peace Building and Human Rights.

As in previous editions, the Chair has invited experts from other parts of Spain and from abroad. They include Mohamed Sahnoun, UN Secretary General's Special Envoy for Africa; Johan Galtung (Director of Transcend) and James Lemoyne (UN Secretary-General's Adviser on Colombia).

II. Campus Subject on Peace Education

The Campus Subject on Peace Education is also being run for the second academic year and, unlike last year, will be taught during both terms. The programme can be found on the UNESCO Chair's web page www.pangea.org/unescopau.

III. Human Rights and Peace Education Programme

□ A Human Rights Programme has been launched by the Chair. The Programme is dedicated to the promotion and defence of human rights both at national and international level. An in-depth study on the issues on the agenda of the 59th UN Commission of Human Rights can also be found on the Chair's web page.

□ As in previous years, the Chair's Peace Education Programme has been organising workshops on actual issues both within the University and at various centres upon request.

□ A special initiative undertaken by the Peace Education Programme is the project "*Educar para Comprendre el Mundo*" (*Educating to Understand the World*) which consists in designing several 'theme index cards' in order to help better understand armed conflicts, peace processes and post-war rehabilitation. Individual cards include an analysis of the situation and a proposal for action. For example, *Card number 1* is about rebuilding Angola and can be found on the Chair's web page, too. The Chair's web page also includes the report "*Angola: Building Peace*" written by Oscar Mateos, researcher at the Alert Unit.

□ Based on an agreement signed between the School and its Chair and the City Council of Sabadell (in the outskirts of Barcelona), a joint design of a "Calendar on Women and Peace" was created.

IV. Programmes / Activities for Promoting Peace, Disarmament and Security

- ◆ Proposal on eight specific objectives: With a view to the war in Iraq, the Chair has felt motivated to work on a proposal for eight specific objectives, that is, the strengthening and restructuring of the UN, a regional peace proposal for the Middle East, the establishment of a world regime for disarmament, the promotion of a culture of peace, making human rights more international, the commitment to the objectives of the Millennium, and a new culture on energy. The *document* is available on the Chair's web page.
- ◆ A Post-War Rehabilitation Programme is also underway which includes a study on the following countries: Angola, Eritrea, Sierra Leone, Guatemala, Bosnia Herzegovina, Macedonia, Afghanistan, Tayikistan, Kosovo, Indonesia-Aceh, Timor-Leste and Iraq. *Radio Nacional-Radio 4* has invited the programme organizer for a weekly broadcast.
- ◆ Disarmament and Human Security Programme: Daniel Luz worked in Honduras as a consultant for the United Nations Development Programme during July and August 2003 in order to advise them on light weapons related issues. A large number of articles has also been written both by the Chair and on the Chair's research activities in relation to disarmament issues. The Chair has been invited to attend a UN seminar in Lima on 'Organization, Strengthening and Developing NGO Capabilities in Latin America and the Caribbean'.
- ◆ Colombia Programme: The Coordinator of the Colombia Programme participated in a seminar on "*The protection of human rights defenders in Latin America*" which took place in Madrid on 5/6 May 2003, and in the expert meeting on "*Europe's role in the future peace process in Colombia*", also organized in Madrid by Centro de Investigación por la Paz (CIP). A publication entitled '*Let's Rescue Cultures of Peace: Colombia-Catalonia*' has been issued by the Colombia Programme. It offers a wide range of activities to promote peace education by introducing the work of Colombian artists in Catalonia.

V. Action Dedicated to a Culture of Peace and Conflict Transformation

- The Chair participated in the Seminar on "*Peace Culture and on How to 'Unlearn' Violence*", organised by Barcelona City Council in July this year. The Seminar discussed peace building initiatives undertaken by schools and institutions in Barcelona and Medellín (Colombia).
- During June and July 2003, the Chair participated in debates around a Peace Promotion Law that was presented by the Catalan Government. Contributions were made with regard to the need for an ongoing commitment on the part of the Catalan institutions for Catalonia to become a benchmark in peace building.
- The Chair is taking part in a series of talks on Culture of Peace and Conflict Transformation organised by 'La Caixa' (a leading Catalan bank) in Tarragona throughout October.
- Alert Unit: A day-to-day analysis of international conflicts (including armed conflicts) is being undertaken by the Alert Unit. It produces a weekly report called '*Semáforo*', a quarterly report called '*Barómetro*' and a yearly publication entitled '*Alerta*', where detailed information on the above issues and on the situation of human rights throughout the world can be found.

Prof. Vincenç Fi^oas
Chairholder

DIVERSITE, POLITIQUES ET DROITS CULTURELS



CHAIRE UNESCO
POUR LES DROITS DE L'HOMME ET LA DEMOCRATIE

INSTITUT INTERDISCIPLINAIRE D'ETHIQUE ET DES DROITS DE L'HOMME (IIEDH,
UNIVERSITÉ DE FRIBOURG, SUISSE

Directoire: J.-J. FRIBOULET (directeur)
M. BORGHI (titulaire de la chaire)
A. HOLDEREGGER et J.-C. WOLF (vice-directeurs)
Coordonnateur de la chaire et de l'IIEDH: P. MEYER-BISCH

Par ses recherches, ses partenariats et son enseignement, la chaire a pu continuer à se développer en tant que centre de compétence analysant les liens entre droits humains et les domaines de l'éthique.

1. Enseignement

Outre la branche interdisciplinaire d'enseignement "Droits de l'homme et démocratie" dans le cadre du Domaine des sciences de la société (DSS), l'IIEDH développe selon son mandat plusieurs enseignements éthiques par domaines dans les diverses facultés. Deux modules de formation ont en outre été organisés cette année, en collaboration avec des institutions externes, le service de la formation continue et plusieurs autres universités: *Ecoéthique, Ethique économique et droits humains* (décembre 2002); *Diversité, Politiques et droits culturels* (juin 2003).

La Chaire prépare, en collaboration avec d'autres universités, un mastère consacré aux droits humains en lien avec le développement, avec un accent particulier sur les droits culturels et économiques.

2. Recherches dans le domaine des droits culturels

2.1. Diversité et droits culturels.

A l'issue de notre module et colloque de juin, nous avons pu donner réalité à notre projet *d'Observatoire de la diversité et des droits culturels*, lié notamment à l'UNESCO et à l'Organisation Internationale de la Francophonie (OIF). L'IIEDH a, antérieurement participé pour l'OIF à l'organisation et à la direction scientifique d'un colloque à Tunis en septembre sur Diversité et droits culturels ainsi qu'à l'instauration d'un réseau d'instituts de droits de l'homme et d'observatoires de la

démocratie auprès de l'OIF. Par ailleurs les travaux se poursuivent auprès de l'UNESCO dans le cadre du Plan d'action de la Déclaration sur la diversité culturelle. Nous collaborons dans ce domaine avec la Chaire UNESCO de Cotonou, la chaire UNESCO de Girona (Espagne) dans le domaine des relations inter-culturelles et une nouvelle chaire UNESCO à Bergamo (Italie) consacrée à l'éthique des relations internationales.

2.2. Le droit au patrimoine culturel.

Nous collaborons avec la Direction du Patrimoine auprès du Conseil de l'Europe dans le cadre de l'élaboration d'une Convention-cadre européenne du patrimoine culturel. Il s'agit d'assurer, par-delà les conventions techniques sur la protection des patrimoines, le droit d'accéder aux patrimoines culturels, comme un droit de l'homme faisant partie du droit de participer à la vie culturelle.

2.3. Le droit à la liberté de conscience dans le champ des religions

En partenariat avec le CNRS à Strasbourg et avec des chaires UNESCO pour le dialogue interculturel (notamment les chaires de Bucarest et de Tunis), nous développons un programme de recherche sur la définition du droit à la liberté de conscience en tant que droit culturel dans le domaine des religions.

Un second colloque a lieu à Strasbourg du 4 au 6 décembre 2003.

2.4. Les indicateurs du droit à l'éducation.

La recherche sur les indicateurs du droit à l'éducation, au Burkina Faso (J.-J. Friboulet, P. Meyer-Bisch), financée par la Coopération Suisse, a produit en juillet le résultat escompté: un tableau de bord contenant une méthodologie et une soixantaine d'indicateurs concernant les systèmes formels et informels, tant au niveau qualitatif que quantitatif. Les partenaires au Burkina, ainsi que l'IIEDH ont reçu un nouveau mandat de la Coopération suisse pour 2003-2005 pour l'approfondissement et la validation internationale de cette recherche. Les résultats intermédiaires sont disponibles sous la forme de trois *Documents de travail de l'IIEDH* en ligne sur notre site; plusieurs publications sont en préparation. Nous envisageons une extension de cette recherche au Bénin en collaboration avec la chaire UNESCO de Cotonou.

3. Recherches dans le domaine des rapports entre droits humains et économie

3.1. Ethique économique.

Le Groupe ECOETHIQUE, rassemblant une vingtaine d'acteurs économiques privés, civils et publics, ainsi que d'autres universités (Genève, Lausanne, Lyon, Bergamo), s'est consolidé. Il a commencé la réalisation de son objectif principal: l'étude des rapports entre droits humains et éthique économique, par l'identification des responsabilités communes à tous les acteurs économiques, qu'il soient privés (entreprises), publics ou qu'ils relèvent du "troisième secteur". Un colloque aura lieu le 6 novembre à Fribourg: *Les obligations des acteurs économiques à l'égard des droits humains*. Nous étudierons notamment les travaux de la Sous-Commission des droits de l'homme des Nations Unies concernant *Les normes sur la responsabilité des sociétés transnationales et autres entreprises en matière de droits de l'homme*.

3.2. L'éthique économique à l'UNESCO

La chaire / IIEDH a reçu mandat de l'UNESCO d'organiser une réunion informelle d'experts, les 24-25 novembre à Fribourg sur le thème: Ethique économique: défis et stratégies pour l'UNESCO. Il s'agit de faire des propositions pour développer ce programme dans le cadre de l'Organisation, afin de faire le lien entre les droits humains et l'éthique de l'économie.

3.3. Les responsabilités des petites multinationales dans le domaine des droits humains

Nous avons reçu un mandat pour introduire une recherche sur les responsabilités des PME et petites multinationales dans le domaine des droits humains au niveau de leur activité internationale. Les analyses portent essentiellement sur les grandes sociétés, et il est intéressant de travailler sur les petites, cela permet de mieux comprendre les problèmes concrets qui se posent à l'intérieur des circuits économiques.

Dr. Patrice Meyer-Bisch,
Coordonnateur



**Monitoring Project "Human Rights in Ukraine:
State of Affairs, Problems, Outlooks**

**UNESCO CHAIR IN HUMAN RIGHTS, PEACE,
DEMOCRACY, TOLERANCE AND INTER-
NATIONAL UNDERSTANDING**

**NATIONAL UNIVERSITY OF 'KYIV-MOHALY ACADEMY'
(UKMA), KIEV, UKRAINE**

The UNESCO Chair has interdisciplinary status and co-operates with UNESCO, international and national institutions and domestic and foreign experts on problems of democracy, local government and human rights, philosophy of peace and tolerance, activities of international organisations and practice of international relations, theory of civilisation processes, ethnic studies, theory of communication, rhetoric and conflict studies.

The Chair's activities have been highly commended by partner organisations.

At the Third International Meeting of UNESCO Chairholders (Stadtschlaining, Austria, April 2002) the Chair was elected co-coordinator of UNESCO Chairs' activities in the Eastern Europe.

The Chair's Main Action Areas are Educational Activities; Training / Summer School; Research; Interdisciplinary Communication and Mobility; Enlightenment and Cultural Activities; Information, Documentation and Publishing.

RESULTS ACHIEVED BY THE CHAIR IN 2002 – 2003

□ Organisational activity: The Chair continued its endeavours aimed at institutionalising it both in Ukraine and on the international market of educational services, which included:

At higher education level opening:

1. Preparation of proposals for the National Commission of Ukraine for UNESCO on the modes of institutionalising and operation of UNESCO Chairs in Ukraine, including the establishment of the UNESCO Chairs Association in Ukraine and the UNESCO Chair's 'Virtual University' in Ukraine.
2. Establishment of a sub-regional network of UNESCO Chairs in co-operation with 7 partner Chairs from Armenia, Azerbaijan, Byelorussia, Russia and Uzbekistan to facilitate the exchange of information and co-ordination of activities.

At secondary education level:

3. Preparations for an Associated UNESCO School at Severodonetsk Collegium affiliated at the UKMA (primary specialisation: Human Rights and Environment) as an experimental site for testing teaching programmes in human rights and environment protection on the level of secondary education.

At the level of NGOs :

4. Development of work plans and curricula for the Post-Graduate Certificate Programme "School of Parliamentarism and Culture of Peace" including seven teaching modules: 1) European models of peace and tolerance; 2) Theory and practice of contemporary parliamentarism; 3) Legislative process and European practice of safeguarding human rights; 4) Practice of co-operation between Ukraine and international organisations; 5) Efficient communication; 6) Management of conflicts and problematic situations; 7) Business etiquette.

5. Implementation, supported by the "Democracy Grants" Programme of the U.S. Embassy in Ukraine, of the national monitoring project "Human Rights in Ukraine: State of Affairs, Problems, Outlooks" (from June 2002 to September 2003) which included the following four stages:

- a) International Scientific and Practical Conference "Human Rights in Ukraine: Interaction between Society and Authorities" (04 – 05 September 2002)
- b) Monitoring "Human Rights in Ukraine: a Look from Inside" (November 2002 – May 2003)
- c) Internet Project "Virtual Ombudsman" (April 2003 – March 2004)
- d) All-Ukrainian Public Hearing "Human Rights in Ukraine in the Mirror of Public Opinion" (19 June 2003).

□ **Educational activity:** In 2002–2003, the Chair, in co-operation with partner organisations, implemented two educational pilot projects, related to the dissemination of issues of human rights, peace, democracy, tolerance and international understanding.

1. **Educational Project "Culture of Peace for Young Leaders"** (2002) containing 11 teaching programmes, such as: 1. European Models of Peace and Tolerance. 2. Ukrainian traditions of culture of peace and tolerance. 3. Culture of Peace and Universal Religions. 4. European Models of Communication. 5. Rhetoric of War and Peace. 6. Culture of Peace and Models of Peaceful Conflict Resolution. 7. Culture of Peace and Conflict Mediation. 8. Leadership in Contemporary World. 9. Holocaust in Ukraine: History, Psychology, Ethics.
2. **Educational Project** of the translation into Ukrainian of selected texts from a series of documents of UNESCO's, UN, Council of Europe and Ukraine for a multilingual reference guide on Human Rights, Peace, Democracy, Tolerance and International Understanding for Secondary Schools of Ukraine.

□ **Training**

In 2002–2003, the Chair, in co-operation with the Ukrainian Conflict Resolution Association and the Chair of Psychology, Pedagogy and Conflict Studies at the UKMA, has arranged for and conducted the Training Seminar "Methodology of Conflict Expertise" for representatives of various educational levels.

Research activity

The results achieved by the Chair during 2002 – 2003 are presented in the following materials on the problems of human rights, peace, non-violence, democracy, tolerance and international understanding:

1. **Declaration of the UNESCO Chair at the UKMA "Culture of Peace for the Third Millennium"** (new edition), submitted to the Third International Meeting of UNESCO Chairholders in Stadtschlaining, Austria (24–27 April, 2002).
2. **Declaration for the World Forum of UNESCO Chairs** (Paris; 13 – 15 November 2002).
3. **Expert Research "Education in the Human World: UNESCO's Strategy and the National Priorities of Ukraine"**.
4. Planning of the monitoring investigations "**Human Rights in Ukraine: a Look from Inside**".
5. Scientific and methodological maintenance of the Internet Project "**Virtual Ombudsman in Ukraine**".
6. Methodological maintenance of the Public Hearing "**Human Rights in Ukraine in the Mirror of Public Opinion**".
7. **Expert Research "What are contemporary Europeans do appeal to?"** for the 11th annual colloquium "Desperately Seeking Europe" [Germany, Berlin, Deutsche Bank– Forum; 13–14 June, 2003].

Inter- and intra-disciplinary communication and mobility

Beyond relevant activities already mentioned above (see Third International Meeting of Chairholders of UNESCO Chairs; World Forum of UNESCO Chairs; International Scientific and Practical Conference on "Methodology of Conflictological Expertise", the following conferences etc. can be drawn on in this regard:

International Scientific and Practical Conference "Universities – International Relations – UNESCO" (Kyiv; 5–6 December, 2002, 80 participants);

Public Hearing "Human Rights in Ukraine in the Mirror of Public Opinion" (Kyiv, 19 June 2003, 70 participants (partners: the "Democracy Grants" Programme of the U.S. Embassy in Ukraine)

Training of trainees, together with an invited UNESCO Chair Professor, for participation in the "Regional Higher Education Exchange Programme" (jointly with the Bureau for Education and Culture of the Department of State of the USA, and also with the Woodrow Wilson International Center for Scholars and Kennan Institute) on the topic "The European Human Rights Tradition".

Enlightenment and cultural activity

In 2002–2003, the Chair again achieved noticeable results in its enlightenment and cultural activities, for example:

- Annual Open Lecture of the Chairholder of the UNESCO Chair on "Human Rights, Peace, Democracy, Tolerance and International Understanding for the Young Leaders of the Third Millennium", delivered at Collegiums affiliated to the UKMA.
- Human Rights Film Festival project (2002–2004) organized jointly with partners from Turkey and Italy.

Information, documentation and publishing activities

The Chair made progress in consolidating ño-operation with mass-media (incl. radio / TV thematic broadcasts) [analytical / information publications by the Chairholder of the UNESCO Chair in press; broadcasts / addresses on the "UN Radio" an "UNESCO Radio", as well as on the national / regional TV pertaining to the monitoring project "Human Rights in Ukraine: State of Affairs, Problems, Outlooks"].

The UNESCO Chair's specialists prepared or published ca. 120 titles / articles on problems of human rights, culture of peace, tolerance and democracy; among them materials of the Yearly Monitoring Project "Human Rights in Ukraine: State of Affairs, Problems, Outlooks, *inter alia*, of the International Conference "Human Rights in Ukraine" (containing reports of the High Commissioner on Human Rights, of the pertinent Committees of Verkhovna Rada of Ukraine, Judges the Supreme and Constitutional Courts of Ukraine, representatives of pertinent ministries, departments, NGOs, the university, etc.

Prof. Yuri Svatko
Chairholder

Member of the National Commission of Ukraine for UNESCO

ANNUAL CYCLE ON EDUCATION IN HUMAN RIGHTS



UNESCO CHAIR ON HUMAN RIGHTS

UNIVERSITY OF THE REPUBLIC URUGUAY

The UNESCO Chair on Human Rights of the University of the Republic is an integral system of research, teaching, propagation and promotion of human rights at higher education level.

It was created in February 2002 in recognition of the activities in Education for Human Rights implemented by the '**Permanent Seminar on Education for Human Rights**' at the University of the Republic and as initiative in the context of the Decade of the United Nations for Education in Human Rights, 1994 – 2004.

The UNESCO Chair has focused its activities on the implementation of the progressive interests

of the society in the field of Higher Education. It specifically addresses the promotion of the acquisition process of Human Rights as a transversal axle of all university curricula contributing to the development of students', graduates' and teachers' consciousness of a reality that requires the respect of the basic rights as well as the agreement to a firm compromise over the compliance with all of them.

The UNESCO Chair and the 'Academic Department on Human Rights' of the University of the Republic have developed relevant projects and **activities** presented below.

1. FORMATIVE ACTIVITIES

❖ ANNUAL CYCLE OF EDUCATION IN HUMAN RIGHTS

This is the focal point of activities. The cycle takes place annually from May to December. It consists of eight meetings a month, in which current topics of Human Rights are addressed. Two forms of participation have been practiced, including the 'presenting' and 'semi-presenting' mode. The latter has been used to allow people living in the countryside or in a foreign country to take part in an indirect way. The average of participants in these cycles is 400 people. Students, university graduates, elementary and high school teachers, members of non-governmental organizations, policemen, lawyers, magistrates, and district attorneys form the large audience of participants.

The followings topics belong, among others, to agenda of the cycle:

- Right to education;
- International Penal Country Memory and truth;
- International mechanisms for the protection of Human Rights;
- Violation of Human Rights in Latin America;
- Rights of the Handicapped;
- Universal system of protection of Human Rights of the United Nations;
- The rights to life, to work, to education, to peace;
- Work discrimination of women in Latin America;
- Violation of the artistic freedom during the dictatorship;
- Human genome;
- Human dignity;
- Transgenic and human rights;
- Universal Declaration of Human Rights and obligations of man;
- Abortion and in-vitro fertilization.

❖ WORKSHOPS ON THE PRACTICAL APPLICATION OF HUMAN RIGHTS

During the last academic year, the UNESCO Chair conducted the following Workshops:

- Ombudsman and Public Defence;
- New Dimension of Knowledge and Information to Exercise Democracy;
- Human Right to Peace;
- International Protection of Human Rights.

2. ACTIVITIES OF SENSIBILISING AND ADVANCEMENT OF HUMAN RIGHTS

❖ 1st ESSAY CONTEST ON HUMAN RIGHTS, 2003

The UNESCO Chair invited to a contest among Uruguayan and foreign university students on the topic “**Human Right to Peace**”.

Through this initiative, the UNESCO Chair is trying to provide support from the academic level for the educational development of all university students by encouraging the search and understanding of the democratic principles in their full compliance with of human rights, tolerance and peace.

❖ PAINTING EXHIBITION: THE FORBIDDEN ART

The exhibition took place around the 30th anniversary of the ‘Military Coup D’Etat’ in Uruguay. Its goal was to rescue the historic memory of the country trying to strengthen the feeling of national identity. The paintings exhibited were artistic works that could not be shown during the period of the military dictatorship.

❖ VISUALLY HANDICAPPED PEOPLE: AGREEMENT WITH THE BRAILLE FOUNDATION IN URUGUAY.

The audio recordings of the different academic meetings of the Chair’s cycle of education in human rights are an annual donation to the DEPARTMENT OF SPOKEN BOOKS OF THE BRAILLE FOUNDATION IN URUGUAY as a means of supporting blind students in Uruguay.

3. PUBLICATION

📖 URUGUAY AND THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

It includes papers which recall the role of the country in the adoption of the Universal Declaration of Human rights and analyse the universality of the text as well as its influence throughout history. Contributions are made by Dr. Héctor Gros Espiell, Dr. Justino Jiménez de Arechaga, Dr. Fernando Urioste, and Dr. Marina Blengio Valdés.

📖 THE RIGHT TO EDUCATION

It analyses the right to education and its protection from an interdisciplinary approach and in an international environment, highlighting the importance of education as a thorough interest of people. It includes contributions made by Dr. Héctor Gros Espiell and Dr. Jorge Brovetto.

In an appendix, the following documents are presented: *Declaration of UNESCO Chairs in Human Rights, Democracy, Peace and Tolerance* (Third International Meeting, Stadtschlaining, April 2002); *Action Plan - UNESCO World Forum on Education* (Dakar, April 2002).

📖 EDUCATION AND HUMAN RIGHTS FACING THE 21st CENTURY

It contains, *inter alia*, a paper of father Luis Perez Aguirre on Education in Human Rights and the *Declaration of Mexico on Education in Human Right* (December 2001).

The first edition was donated to schools and public institutions of Uruguay.

📖 HUMAN DIGNITY

These papers present a wide spectrum of this important value related to the rights of an individual. The Contributions were made by Dr. Héctor Gross Espiell, Dr. Jacinto Balbela, Dr. José Cagnari.

Annex: *Declaration of Human Rights* and *Declaration of Human Genome and Human Rights*.

📄 **WEB SITE OF THE UNESCO CHAIR:** www.rau.edu.uy/universidad/ddhh

The site is integrated into the Chair's DATA BANK and connected to an electronic linking program with addresses of utmost value. The Data Bank has the goal of organizing a supporting system for study, teaching and research in human rights providing various sources, tools and links in this field at the level of the national and international academic community.

4. EXCHANGE AND ACADEMIC COLLABORATION

VISITS OF FOREIGN SPECIALISTS

The Regional Representative of the UN High Commissioner for Human Rights, Dr. Roberto Garreton, the Vice President of the UN Committee for the Rights of the Child, Marília Sardenberg, and the Training Director in Human Rights of the Human Rights Commission of the Mexican Federal District, Prof. Maria Engracia Rodriguez Moreleon, visited Uruguay invited by the UNESCO Chair. They participated in the yearly Cycle of Education in Human Rights and in different other activities of the Chair, in connection with state institutions as well as non-governmental organizations and institutions.

5. INITIATIVES OF THE 'UNESCO ACADEMIC DEPARTMENT' IN THE FIELD OF HUMAN RIGHTS

📄 CONVENTION AGAINST DISCRIMINATION IN EDUCATION

In March 2003, through a proposal of the UNESCO Chair on Human Rights, the Convention against discrimination in education, adopted by the UNESCO General Conference in 1960, was further promoted at the law making level. Until now it has been partially approved, while it has received unanimous approval by the Chamber of the Senate. The report issued by the Committee of International Affairs of the Representatives' Chamber favored the approval on 6 August 2003, due to the fact that the document coincides with the cultural, historical and institutional tradition in Uruguay.

📄 DECLARATIONS ISSUED BY THE 'UNESCO ACADEMIC DEPARTMENT ON HUMAN RIGHTS' OF THE NATIONAL UNIVERSITY (www.rau.edu.uy/universidad/ddhh)

- DECLARATION "54th ANNIVERSARY OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS" (adopted in December 2002)
- DECLARATION ON "THE RIGHT TO PEACE" (March 2003)

📄 With a view to the growing number of Latin-American countries ratifying the 'Additional Protocol to the American Convention on Economic, Social and Cultural Rights' (El Salvador, 1988), the Chair's coordinator, Dr. Valdes, elaborated a presentation on "New Dimension for the International Protection of Human Rights – Challenges to Human Rights Education". The presentation is highlighting Article 13 of the Protocol making the provision that "Every individual has the right to education", and adding immediately that education "... must be guided towards the full development of the human personality and of the sense of dignity and it must strengthen the respect for human rights, ideological diversity, basic freedoms, justice and peace." This material is obtainable from the Chair's web site.

Latest News from the UNESCO Chair

- **A different way of learning Human Rights:** *CD-ROM on the Universal Declaration of Human Rights*

The UNESCO Chair in Human Rights published a CD-ROM on the Universal Declaration of Human Rights (1948) as a basis for a multimedia teacher education programme. Its modules provide unique facilities for learning about and studying the Universal Declaration, for analysing its universality and general significance, and searching for its impact on the historical development at global and regional levels.

The CD's summary includes various background information, for example on the work of the UN Commission on Human Rights and its Working Group, and the adoption of the Universal Declaration by the UN Assembly, 10 December 1948.

The CD presents and analyses the structure of the Declaration, the rights proclaimed in the document and related democratic principles, such as the indivisibility of all human rights. In this context, the integration of the Declaration into international and national law is elucidated.

In addition, the links to the International Bill of Human Rights and the relations between the Universal Declaration and the two World Conferences on Human Rights, Teheran 1968 and Vienna 1993, are drawn on.

Finally, the CD values the role of the Universal Declaration with a view to its 55th anniversary and underlines the future challenges for the international protection of Human Rights.

“Human Rights Review”

The UNESCO Chair initiated the periodic publication of a ‘*Human Rights Review*’ since December 2003. The first issue includes, *inter alia*, the following articles:

The European Charter in Human Rights. A Latino-American vision.

Héctor Gros Espiell

Memory and rights.

Mariana Blengio Valdés

Inter-American Opinion: The right of the child.

Ricardo Pérez Manrique

Inter-American Jurisprudence.

Silvia Izquierdo.

The UNESCO Chair intends to disseminate the Review in all countries. Contributions are most welcome and can be sent to the Editors’ Committee (via the UNESCO Chair).

First Competition in Human Rights - the Right to Peace

The UNESCO Chair called for a contest among Uruguayan and foreign students on the topic ‘Human Right to Peace’. This competition was created with the aim to promote human rights in Uruguay and foreign countries, giving students the chance to learn about and study human rights issues and to understand the democratic principles, such as the indivisibility of all human rights.

On 14 November 2003, the members of the Jury awarded the first prize to Christian Vidal, National University of Mexico. Honourable mention was made of Maria Noel Poey, University of the Republic Uruguay, and Emilce García, University of Buenos Aires, Argentina.

University of the Republic Uruguay

Rector Rafael Guarga

Academic Committee of the UNESCO Chair in Human Rights, University of the Republic:

Dr. Héctor Gros Espiell, Engineer Jorge Brovotto, Doctors Jacinta Balbela, Daniel Vidart, Jose Cagnoni, Horacio Casinelli, Fernando Urioste.

Academic Coordinator of the UNESCO Chair in Human Rights, University of the Republic:

Dr. Mariana Blengio Valdés.

Dr. Mariana Blengio Valdés
Coordinator

KEY PLAYER IN THE FIELD OF INTERNATIONAL HUMAN RIGHTS

UNESCO CHAIR AND INSTITUTE OF COMPARATIVE HUMAN RIGHTS
UNIVERSITY OF CONNECTICUT (UConn), UNITED STATES OF AMERICA



SURVEY

During the year, the Chair organized, facilitated and participated in a number of multifaceted programs and activities with the goal to raise human rights consciousness, foster international understanding and co-operation, and create synergistic alliances and a critical mass for human rights within the State of Connecticut, the country generally and with various international entities.

Within the State and the country, the Chair was engaged in outreach with other universities, high schools and various progressive organizations. In the international arena, the Chair's work was focused on enhancing the reciprocal capacity-building partnerships with institutions in South Africa. In particular, the Chair devoted considerable time and efforts to deepen and strengthen the various partnerships and projects with the University of Fort Hare, the African National Congress (ANC) and the Eastern Cape Province. The Chair was also active in UNESCO Human Rights network and organized the first meeting of UNESCO Chairs in Human Rights from the region comprising Israel, Western Europe and North America. In short, during the year, the Chair was actively engaged in a variety of activities that have helped in consolidating and expan-

ding partnerships with state, national and international institutions and positioned the University as a key player in the field of international human rights. All the efforts expended were part of an overall strategy to contribute to the realization of a vision of an inclusive and cross-regional approach to human rights that would ultimately translate the practical idealism of a common humanity into reality.

The extraordinary achievements over the year must be put in the context of some seemingly daunting challenges. The main difficulties have exhibited themselves in the following ways: lack of sufficient financial resources; complacency and an environment in which human rights is taken more as a slogan for public relations than vital means to improve human relations, freedom and dignity; lack of a coherent and cohesive approach to human rights at the University that has manifested itself in anemic coordination of human rights activities; the departure of the Director for Global Outreach; and the rather small but dedicated staff that has carried out the complex national and global work under the aegis of the UNESCO Chair.

I. CONTINUOUS FOCUS ON SOUTH AFRICA –

PARTNERSHIPS AND PROJECTS WITH THE UNIVERSITY OF FORT HARE, THE AFRICAN NATIONAL CONGRESS (ANC) AND THE EASTERN CAPE PROVINCE

UNIVERSITY OF FORT HARE

▪ Visits by University of Fort Hare's Faculty and Staff

With grant money from United Negro College Fund, the UNESCO Chair organized, coordinated and hosted from September to December 2002 a total of 31 faculty and staff from the University of Fort Hare. The visits, based on the principle of reciprocal consultation and learning, did much to foster trust and confidence as well as to cultivate respect between the two institutions. They have formed a firm foundation for a long-term strategic partnership for reciprocal capacity building.

The broad areas of exchange and training identified by Fort Hare, included the: 1) enhancement of strategic institutional development, 2) enhancement of university-based business development

and income generating activities through research and development, 3) promotion of management and development of quality assurance programs, 4) development of human rights education and other related projects, 5) enhancement of the capacity of University of Fort Hare to promote and improve performance in its academic programs and administrative functions, 6) facilitation of training of middle management to enable them to improve administrative skills.

During the visits, the Chair coordinated training and workshops in the following specific fields: Enrollment Management (training in recruitment and retention programs, financial aid, marketing strategies and preparation of publications); Academic Counseling (training in remedial learning, programming, counseling and data collection); Public Relations/Marketing (training in market research design, media relations, institutional image-building, publications planning and production); Development / Fundraising (training in strategic planning, alumni relations, fund raising, and data collection); Curriculum planning in liberal arts, social sciences, agriculture, education, training in research and publication, grant writing, distance learning, and educational leadership.

▪ Graduation of South African Students

Three of the South African students who were admitted to the University of Connecticut on scholarships negotiated by the Chair, graduated with their Masters Degrees. All the three have returned to South Africa to make their contribution to the momentous transformation underway in the country: one at the University of Fort Hare; one in the position of assistant director of the National Archives Department in Pretoria; and one as Director of the ANC-UConn Partnership's Oral History Project based at the ANC Headquarters in Johannesburg.

AFRICAN NATIONAL CONGRESS (ANC)

▪ Second UConn-ANC International Advisory Board, South Africa

From 10-20 February 2003, The UNESCO Chairholder run the American delegation to the Second Meeting of the ANC-UConn International Board in Cape Town. The Board which meets twice a year, serves the following functions: to establish and review policy framework which governs the Partnership; to ensure that the terms and conditions of Partnership are reasonably upheld adhered to; to provide advice and guidance for the proper implementation of the Partnership's objectives; and to act as ambassadors for the Partnership. The Board members from the U. S. side are: Mr. Al Cooper and Ms. Jennifer Smith Turner; either the President or the Chancellor of the University serves as Co-Chair with the Speaker of South African National Assembly. The Executive Director of the Partnership serves on the Board *ex-officio*. During the meeting, President Philip Austin was leader of the American delegation to South Africa.

The Board reviewed the progress of the Partnership and reaffirmed human rights education as the very heart of it. The Speaker of Parliament, the Hon. Dr. Frene Ginwala, invited the delegation to make a courtesy call on the ANC Parliamentary Caucus. The delegation attended the Annual Opening of Parliament and met with President Mbeki and other dignitaries.

In Johannesburg, the delegation visited the ANC Headquarters and met the Executive Chairman of the Freedom Park Trust in Pretoria, Dr. M. W. Serote. Both sides agreed to collaborate on projects in which the two organizations have complementary expertise.

▪ Participation in the ANC 51st National Conference, 13-20 Dec. 2002

The UNESCO Chairholder was invited to participate in the ANC's 51st National Conference, University of Stellenbosch, Western Cape Province. The Conference, eight years after the democratic breakthrough in 1994, was a milestone event in the history of the South African liberation movement. It reviewed progress made towards the vision of a truly, non-racial, non-sexist, democratic and prosperous society and debated measures to address unemployment, poverty and continued efforts of nation building. Important developments such as the launch of the African Union and the adoption of the New Partnership for Africa's Development was also discussed, with the participation of fraternal parties from the continent, and other international participants.

- Public Lecture by Wilhelm Verwoerd, 7 February 2003

The UNESCO Chair organized a public lecture by Wilhelm Verwoerd, the grandson of South Africa's former Prime Minister, widely acknowledged as the architect of formalized system of institutionalized racism and especially apartheid. Wilhelm Verwoerd who is now member of the African National Congress lectured on the topic of: *Overcoming the Burden of a Racist Past*.

A principal reason for inviting Wilhem Verwoerd was to provide opportunity to a cross-section of people at the University and community to hear a first-hand account of redemption, reconciliation and commitment to the cause of human rights from some one who was raised in a deeply prejudiced background. Moreover, it was hoped that his talk would inspire people in similar circumstances to reevaluate their role in human relations and human rights. Mr. Verwoerd discussed overcoming his racist past and becoming a member of the ANC.

EASTERN CAPE PROVINCE, SOUTH AFRICA

- Visit by the Premier of the Eastern Cape Province, May 2002

The Chair and the Office of the ANC-UConn Partnership hosted a high-level delegation from the Eastern Cape Province, led by the Premier of the Province, Rev. Makhenkesi A. Stofile. The visit was a result of the University's relationship with the University of Fort Hare, South Africa's oldest and most illustrious historically black university, located in the Eastern Cape Province. It was not only directed to engage the larger society in the partnership between the two universities, but also to contribute to addressing apartheid's legacies and rebuilding the province as the second poorest and South Africa's second most populated province. The Eastern Cape Province is also of great political and historical significance, as most of the country's leaders in the fight against apartheid came from there, including Nelson Mandela, Oliver Tambo and Steven Biko.

The five-day visit established formal partnerships between political, civil, educational, and business leaders in Connecticut and the Eastern Cape Province, and will assist with capacity building in the Province. It culminated in the signing of a twinning agreement between the State of Connecticut and the Province of the Eastern Cape, particularly directed to share information, create close relationships with particular attention to educational programs and student exchanges, and promote joint ventures in specific areas that include economic development, education, and tourism.

- Visit by American Women Leaders to South Africa, February 2003

The UNESCO Chair arranged an educational/cultural tour for a group of American women leaders to South Africa due to an invitation issued by the Speaker of South African Parliament to the women leaders during her visit to Uconn in May of 2002. It was organized to demonstrate goodwill and to help foster international understanding and cooperation as well as professional and personal relationships between women leaders in South Africa and the United States. It exposed American women to a sample of African cultures and raised their awareness about global human rights issues.

II. STUDENT AMBASSADORS FOR HUMAN RIGHTS

The Chair and Institute officially launched in May 2002 the first group of students trained to serve as 'Ambassadors for Human Rights' in their local communities, the state, and the country. A presentation to the community dramatizing human rights issues was the culmination of a semester of study and training designed to equip the students with knowledge and skills in leadership, communication, and organizing needed to engage effectively in human rights outreach. More than 200 elementary and middle school students and members of the local community attended the event.

- 'Student Ambassadors for Human Rights' attend Human Values Conference, Geneva,

As part of efforts to foster international understanding and cooperation among youths, the UNESCO Chair sponsored four Student Ambassadors for Human Rights to attend this Conference organized by the International Society for Human Values in Geneva, Switzerland, 8-11 October 2002.¹

¹ Vgl.: Part II of the present Bulletin; Essays/Monographs: "Conference on Youth and Human Values, 8-11 October 2002, Geneva, Switzerland"; Prof. R. Sampatkumar

It brought together youth and youth leaders with a view to give young people the opportunity to express their views and be part of the process of devising solutions to world's current predicaments. The global conference was organized in co-operation with youth organizations worldwide as an innovative approach to create among the youth an interest in acquiring new relevant knowledge in some of the great challenges of our time. Young participants were encouraged to articulate their views and express freely the means they would employ to meet some of the challenges. These exchanges provided a better insight into the attitudes of young people and facilitated intergenerational dialogue. Themes of the conference included youth and changing times, social responsibility, media, the spread of violence among youth and disadvantaged groups, human values, poverty and global health (drug abuse, HIV/AIDS), rights and empowerment, and education for peace building.

III. REGIONAL MEETING OF UNESCO CHAIRS IN HUMAN RIGHTS, 20 OCT. 2002

The UNESCO Chair had the historic honor of hosting UNESCO Chairholders in Human Rights from around the world. The meeting brought together scholars who are at the forefront of human rights education and UNESCO Chairholders from North America, Western Europe and Israel as well as from South Africa. This gathering was also significant in that it was the first time ever a University in the United States had convened a meeting of UNESCO Chairs in Human Rights.

Participants included Prof. Yaacov Iram, Israel, Dr. Hans Werdmolder, the Netherlands, Prof. Nasila Rembe, South Africa, and Prof. Amii Omara-Otunnu, first UNESCO Chairholder in Human Rights in the US. Other UNESCO Chairholders were unable to attend due to prior commitments. In attendance also were: Ahmed Kathrada, a renowned human rights leader who was imprisoned with Nelson Mandela on Robben Island. He informed the Chairholders on powerful observations about human rights drawn from his personal struggle in South Africa under apartheid. Commissioner Charlotte McClain also of the South African Human Rights Commission attended the session.

The UNESCO Chairholders agreed to collaborate on the following:

- 1) To organize in Europe a joint conference on terrorism; but Chairs were urged to conduct surveys on terrorism in their respective countries prior to such a conference.
- 2) To explore the possibility of establishing exchange programs of faculty and students that would involve co-teaching and joint supervision.
- 3) To put into practice the UNITWIN vision, with emphasis on linking universities from the Northern with those in the Southern hemispheres.
- 4) To link all UNESCO Chairs' web sites for the purpose of sharing information.
- 5) To work on plan to hold joint workshops, perhaps via teleconferencing.
- 6) To encourage cross publication of each Chair's activities and news.

VI. THIRD ANNUAL COMPARATIVE HUMAN RIGHTS CONFERENCE, 22 OCT. 2002

The UNESCO Chair organized the Third Annual Comparative Human Rights Conference on '*Effective Approaches to the Realization of Human Rights*' under the following three main goals:

First, to explore and suggest practical ways of translating the ideals of human rights into reality.

Second, to discuss how to inspire people to engage in human rights activities as a means to promote understanding and cooperation between people of different backgrounds.

Third, to demonstrate to people that, although the struggle for human rights takes various forms, all human rights work is for the advancement of the ideals of human welfare and a common humanity.

"What do you want to do with your life?" This question was explored by distinguished international speakers, who urged the audience of more than 500 people to get involved in the preventing human rights and make the world a better place. Speakers included outstanding representatives of the struggle against apartheid, for human rights and democracy in South Africa; the Jewish Holocaust Reparations class lawsuit; Amnesty International; the National Campaign on Dalit Human Rights in India; and the International Society for Human Values, Geneva. A panel was devoted to the work of UNESCO Chairs in Human Rights. The Chairholders present shared with the audience the activities undertaken and approaches adopted by their Chairs.

V. SELECTIVE GLIMPSE OF VARIOUS OTHER ACTIVITIES OF THE UNESCO CHAIR

- Family Weekend for Parents, 29 Sept. 2002: The Chairholder spoke and distributed copies of the Universal Declaration of Human Rights to a group of parents who visited the University to sample the types of courses their children take and are exposed to during the year.
- Workshop at the School of Social Work, 1 Nov 2002: The Chairholder conducted a workshop with 40 international graduate students on the history of human rights struggles and the role of an ecumenical approach as the most effective means of advancing the cause of human rights.
- Peace Conference Eastern Connecticut State University, 9 Nov. 2002: The Chairholder gave a major address to a gathering of scholars/activists for peace from Northeastern U.S.A. on the historical development of non-violence action in South Africa. The title of the paper read: "Gandhian Approach to Peace: Non-Violence and Non-Cooperation in the Context of Global Security."
- Conference on Humanism and Globalization, Lithuania, 24-25 April 2003: The Chairholder was invited key-note speaker at a conference on *Humanism and Globalization: Significance of the Philosophy to the Progress of Society* organized by the UNESCO Chair in Culture of Peace and Democracy at the Law University of Lithuania in Vilnius.
- American Association of University Women, Willimantic, Connecticut, 4 Dec. 2002: The Chairholder run a discussion at the annual meeting of the Association on the need for critical human rights education and activism in the current environment where human rights are under constant threat.
- Conference on Human Rights in Today's Social and Political Environment, 28 April 2003: The UNESCO Chairholder was an invited speaker at this conference organized by the University of Connecticut's School of Social Work. He emphasized the importance of an interdisciplinary approach to human rights and of distinguishing between legal and human rights.
- Lyman High School, Lebanon, Connecticut, 30 April 2003: The Chairholder was invited to run a discussion attended by 300 students and faculty on why he chose to engage and devote himself to the fight for human rights and to discuss the role played by UNESCO in human rights education.
- Visit by the Executive Chairman of South Africa's Freedom Park, Dr. M. W. SEROTE, Oct. 2002: The UNESCO Chair arranged meetings between Dr. Serote and key individuals on campus, at the Schomburg Center for (Pan African) Research in New York City, and the Mashantucket Pequot (Native American) Museum and Research Center in Connecticut. A principal purpose of the visit was to solicit UConn's assistance and expertise in the work of the Freedom Park and to explore and establish networks with key persons, government and similar institutions outside of South Africa.

CONCLUSION

The UNESCO Chair in Comparative Human Rights and the UConn-ANC Partnership have, through committed and concerted work, contributed in a number of ways to translate the ideals of human rights into practical reality by helping to empower individuals through capacity building programs, inspiring a cross-section of people to engage in human rights activities and acting as a bridge to facilitate international dialogues, understanding and cooperation. The various activities have enhanced the University's stature in the field of human rights and demonstrated the practical relevance of the work of UNESCO in an interdependent global world.

Prof. Amii Omara-Otunnu, D. Phil. (Oxon)

Chairholder

Head of the Institute of Comparative Human Rights

Productive period in the implementation of the UNESCO Chair's Programme



UNESCO CHAIR IN HUMAN AND CULTURAL RIGHTS, 2002-2003
FLORIDA ATLANTIC UNIVERSITY, UNITED STATES OF AMERICA

Activities and Progress

Florida Atlantic University has had a productive period in the second year of the implementation of the UNESCO Chair. A number of initiatives have concretized the activities of the Chair and the commitment of the university to the causes of human rights. Specifically, a new Peace Studies program is well underway and is developing both undergraduate and graduate certificate programs; the Ph.D. Program is developing and offering new courses in human rights that range from a seminar to Human and Cultural Rights to a new sequence in the environment that includes human rights and the environment as a central concern; indigenous movements and the rights of local immigrants has involved the chair as well as a number of graduate students, and a research and publishing initiative is underway that brings the global to the local by underscoring the rights of local communities in what is the largest environmental restoration project to date in the United States.

The Peace Studies Program:

Work on establishing a new Peace Studies program began in 2002-2003 and is now coming to fruition as a curriculum has been established and a certificate program implemented. Importantly, this program includes human rights as a central concern and integrates disciplines throughout the college and the university in providing a forum and institutional structure for research and teaching activities.

The Ph.D. Program in Comparative Studies:

The Public Intellectuals Program: The Ph.D. Program in Comparative Studies has a theme concentration in Environment, Technology and Globalization that has at its core, the role of civil society and social issues in the context of the processes of globalization. The Chair has developed courses that focus on human rights

within this curriculum, including two courses, Human and Cultural Rights and Human Rights and the Environment that are being offered in the spring and fall of 2004. Additional courses, such as Science as a Public Matter, Queer Theory and Social Change, Work and Labor and Integrating the Environment (which has participation from faculty members in anthropology, philosophy, biology, urban planning and art), emphasize environmental justice issues and the rights of all citizens of the world to clean water, unpolluted environments and the rights of vulnerable populations. Students within the program are participating in research initiatives (outlined below) that directly concern the rights of individuals and communities in the rapid change created by political concerns tied to globalization, and role of community and voluntary organizations in organizing for human rights concerns.

The Environment and Human Rights/ Research Initiatives:

A present and important research project, initiated by the Chair, concerns the fate of the Florida Everglades, and the largest environmental restoration project that has taken place in the United States to date. The Florida Everglades has long been the site of culture wars over the future of environmental standards in the United States and in Florida. Environmental and development issues are continuing to generate increasing conflict in Everglades communities, which are already under stress from rapid social change. The current restructuring of the agricultural industry and new environmental legislation have high-lighted the differences in approaches to human rights and the maintenance of place that exist within Everglades communities and the proposals for development that are being presented by industries and governmental agencies. These differences are challenging communities to respond to changes initiated from outside their boundaries.

There has been a substantial effort on the part of community-based organizations to engage citizens in the decision-making processes of legislative policies. These organizations and voluntary associations are reacting to the current threat to human rights expressed through the impingement of environmental justice issues, community equity and participation in the formulation of environmental planning. The issues that effect human rights are manifold: the provision of clean water for community use, the imposition of policies developed by the sugar industry and development concerns that directly collide with the provision of adequate health care and rising health concerns brought to the forefront by agricultural production and the highest per-capita rate of AIDS in the United States; the availability of education to community residents and the migrants who most often fill agricultural jobs; the availability of appropriate life-sustaining employment, and the exclusion of community voices from policy

making. For example, there has been almost no documentation on the effects of sugar burning on the area's population, who report that there is an increase in rashes on children's legs during the burning season. There has also been little research concerning the rise of asthma, as one of the many concerns that have gone unnoticed due to the immigration status of many of the area's workers. Thus, the conditions of work run counter to residents and their communities' engagement with the maintenance of land and resources. As it is, these conditions are worse than when the famed U.S. journalist Edward R. Murrow filed his famous *Harvest of Shame* in 1961, and the community continues to confront life-threatening condition of work and disease.

The Chair has initiated this research in 2002-2003 and has involved six graduate students, all of whom are conducting fieldwork and research on issues directly affecting the community. Our goal is to provide the community with alternative modes of organization that emphasize the rights of individuals and the community in obtaining resources that make community maintenance possible, providing modes of information gathering and dissemination that can facilitate local human rights initiatives. Extensive research has already been conducted on environmental and health issues facing the area, and researchers at other local and national institutions have been consulted. Of particular interest is the collaboration with researchers from the Federal Centers for Disease Control on the spread and treatment of AIDS. Our goal is to apply the research in an Improving Participation Project that will provide increased access to decision making processes by residents and organizations based in the Everglades, leading to institutional mechanisms that can advance an agenda of environmental human rights. The participation of the University's Environmental Studies Program and the Ph.D. Program in Comparative Studies ensures that we will have talent working in the area for years to come.

The Latin American Studies Initiative:

The University has initiated a year long program on women, culture and human rights in Latin America, beginning with a lecture by internationally recognized Mexican feminist writer Elena Poniatowska on "The Literature that Springs from the Streets". Presented in association with the Asociacion Internacional de Literatura Femenina Hispanica, This lecture coincides with the opening of an exhibit, CORPORAL, a show of cutting-edge work by contemporary women artists from that region. Other events include an exhibit by the renowned Chilean artist Eugenia Vargas and a conference that will bring together scholars, artists and practitioners on human rights and culture in Latin America.

Film Series, Lectures and Publications:

The Chair, in collaboration with a number of departments in the University and the college's Interdisciplinary Studies center, was involved in producing a number of lectures and series on human rights and environmental justice. These included a lecture by environmental justice by Robert Figueroa on globalization and environmental justice; a series of films and speakers titled "Women Directors: From Margin to Center," which brought to our campus filmmakers/artists Sue Johnson, Katie Salen, and Elisabeth Subrin, and a visit by pioneering feminist anthropologist Helen Safa on "The Social Exclusion of Black Women in Latin America." In addition, the Chair initiated a special issue of the Journal Urban Anthropology on *Inclusion and Exclusion in the Global Arena*, which included articles by the Chair and three of the most internationally notable anthropologists working today: June Nash, Distinguished Professor at the City University of New York, who contributed "Indigenous Development Alternatives," Jack Goody, former chair of the Department of Anthropology at Cambridge University, UK, whose "Globalization and the Domestic Group" challenges the entire formulation of globalization as a new concept, Helen Safa's "Changing Forms of U.S. Hegemony in Puerto Rico: The Impact on the Family and Sexuality," and the Chair's "The Politics of Exclusion: Place and the Legislation of the Environment in the Florida Everglades." The Chair and the contributors are in the process of expanding the articles into a text that will be used in courses in peace studies, globalization and human rights in a variety of disciplines and colleges and universities across the United States and internationally. In addition, the Chair, with a number of colleagues, is producing a text titled *Integrating the Environment*, which will specifically address issues of human rights, environmental justice, biodiversity and other issues now at the forefront of global human rights initiatives.

The Planning process and a request to UNESCO Human Rights Chairs:

The Chair has asked that UNESCO compile a list of research interests and initiatives by UNESCO Chairs in Peace and Tolerance. Our hope is that we can facilitate joint research projects across borders on issues of mutual interest, and that we can use this information to begin formulating faculty and student exchanges across universities that hold UNESCO chairs. In a time when globalization is acutely affecting all of our research and human rights initiatives, we are hopeful that a coordinated effort to collaborate and share information will enhance our efforts. Perhaps we can discuss this goal at our Chairs meeting next spring.

Prof. Max Kirsch
Chairholder

IMPROVEMENT OF STUDY COURSES IN HUMAN RIGHTS, LAW AND DEMOCRACY



UNESCO CHAIR IN HUMAN RIGHTS, PEACE, DEMOCRACY,
TOLERANCE AND INTERNATIONAL UNDERSTANDING

UNIVERSITY OF WORLD ECONOMY AND DIPLOMACY, TASHKENT, UZBEKISTAN

◆ Improvement of study courses in Human Rights, Law and Democracy

In the academic year 2002/2003, the following six courses which have proofed their high standard in the terms before, were successfully continued (most of them covered 36 academic hours at least):

- Human Rights. General course
- International Human Rights Law
- International Humanitarian Law
- Major Legal Systems of the World (Comparative Law)
- Legal bases of Civil Society
- Bases of Democracy

All of them were further improved on the basis of renewed curricula, updated lectures, new practical classes and various round tables.

As an innovative offer for the 4-5 years students of the International Law faculty, representatives of the Chair organized a special practice training at the National Human Rights Centre, the Ombudsman Office of Republic, and the Institute of Strategic and Regional Researchers under the President of the Republic of Uzbekistan.

◆ Special lectures and meetings on selected issues of Human Rights and the 'Ombudsman' mission

Beyond the courses mentioned above, the UNESCO Chair organized a set of special lectures, most of them with partners from abroad, as well as a series of meetings on issues of human rights and democracy at various institutions. For example on

- International Humanitarian Law (with the representative of IRIC C. Dominic);
- "Islam and Human rights" (with Dr. of Law L. Syukiainen from Russia);
- "Human Rights in Uzbekistan" (with a group of Czech students and the senior teacher A. Muminov who held a lecture on theme);
- Role of the Ombudsman in neighboring countries and in Uzbekistan (with representatives of the Ombudsman institution in Sweden, Poland and Uzbekistan).

◆ Conferences, competitions and other events

- ▶ The UNESCO Chair took actively part in preparing and holding several international and national conferences. The Chairholder, Prof. A. Saidov, participated in the Third International Meeting of UNESCO Chairs in the field, Stadtschlaining (Austria), April 2002, and in the World Forum of UNESCO Chairs, UNESCO Headquarters, Paris, November 2002.
- ▶ In November 2003, an international meeting will be held dedicated to the fifth anniversary of the creation of the UNESCO Chair.
- ▶ Furthermore, the Chair organized and conducted events devoted to human rights etc., for example, the International Tolerance Day on 16 November 2002 and 2003.
- ▶ The students' team "Pacta Sund Servanda", prepared and guided by the Chair, participated successfully in national and international competitions, for example:
 - XV international competition 'Jean Pictet' on International Humanitarian Law, 08-16 March 2003 in Nafplion, Greece.
 - IV international competition on International Humanitarian Law among the universities of Central Asian Republics, 03 to 09 March 2003, Kyrgyzstan (second place).
 - III national competition on 'International mechanisms for the protection of Human Rights' among the universities of Uzbekistan, 13 to 17 May 2003, Tashkent (second place).

◆ Publication / Reports

In the recent years, the UNESCO published about 100 scientific and educational articles in periodicals of the Republic and in foreign countries.

📖 The Chair is involved in translating 4 collections of international documents on human rights into Uzbek language and publishing them. Their titles are

1. *UN Documents UN on Human Rights*;
2. *International Treaties on Juvenile Justice*;
3. *Geneva Conventions of 1949 and additional related protocols of 1977*;
4. *International Documents of the OSCE on Human Dimension*.

📖 A great number of publications were initiated by the Chair and its partners during the last academic year, most of them issued in Russian or/and Uzbek (Moscow or Tashkent). Among them there are the following:

Saidov, A., *Международное право прав человека (International human rights law. Textbook)*.

Saidov, A., *Общепризнанные права человека (Human Rights generally recognized. Textbook)*.

Ismoilov, B., *Международные стандарты личных прав и национальные законодательства Республики Узбекистан (International standards of civil human rights and national legislation of the Republic of Uzbekistan)*.

Ismoilov, B., *Правовые основы ювенальной юстиции (Legal bases of juvenile justice)*.

Yunusov, Kh., *Узбекистон: сиёсий реформалар ва халқаро тажрибалар (Uzbekistan: political reforms and international experiences)*.

Gulyamova, I., *Основные деятельности ООН в сфере защиты прав человека (The activity of UNO in the field of the protection of human rights)*.

Muminov, A., *ЮНЕСКО ва Узбекистоннинг (UNESCO and Uzbekistan - international legal relations)*. Tashkent, 2003

Saidov, A.Kh., Саидов А.Х. *Международное право прав человека (International human rights law)*.

Gulyamova, I., Гулямова И. *Основные деятельности ООН в области прав человека (Main activities of the UN in the field of the protection of human rights)*.

Юнусова А.Т. *Религия и закон. (Yunosova A.T. Religion and Law)*

📖 Since 1999, the UNESCO Chair took part in elaborating National Reports of Republic of Uzbekistan on Human Rights, above all on the International Pacts on Civil and Political Rights as well as on Economic, Social and cultural rights (in Russian).

📖 Numerous staff members of the Chair (altogether 3 for research, 5 for training activities, 1 for documentation/information) are going to take their post-gradual Doctor's Degree on themes such as

- “International standards of civil rights and freedoms and the national legislation of the Republic Uzbekistan (problems of its implementation) ”;
- “International legal aspects of cooperation between UNESCO and Republic of Uzbekistan”;
- “Legal aspects of cooperation between Uzbekistan and EU countries”;
- “Cooperation between Uzbekistan and international organizations in field of Human rights”
- “Cooperation between Uzbekistan and UNESCO in field of Human Rights”

◆ Partners of the Chair:

National Center on Human Rights of the Republic of Uzbekistan; Ombudsman of Oliy Majlis of the Republic of Uzbekistan; National Commission for UNESCO of the Republic of Uzbekistan; the Tashkent Representative Office of the OSCE; the Tashkent Delegation of the ICRC; the Soros Foundation and others.

Prof. A. Saidov
Chairholder



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Femmes maghrébines et pesanteur culturelle - « Cas du Maroc »

Khadija AMITI *

Introduction

Beaucoup de sociologues considèrent « le mouvement d'émancipation des femmes qui a eu lieu depuis plus d'une cinquantaine d'années comme l'une des transformations majeure du 20ème siècle.¹ »

Il y a moins d'un siècle toutes les sociétés réservaient à la femme un statut discriminatoire, justifiée sur sa soi disant infériorité, renforcée par une culture patriarcale prédominante.

Les structures de domination qui sont à la base de cette culture « sont le produit d'un travail incessant de reproduction auquel contribuent les différents agents : les hommes (avec des armes comme la violence physique et la violence symbolique) et les femmes victimes inconscientes de leurs habitus et les institutions : famille...école, état »²

Les valeurs masculines sont tellement ancrées dans les sociétés que même au niveau des instances internationales « les efforts en ce qui concernent le statut des femmes ont sans doute été les plus longs. Il a fallu 30 ans pour arriver à adopter la convention sur l'élimination de toutes les formes de discrimination à l'égard des femmes. »³

Les revendications relatives aux droits de la femme et sa citoyenneté nées dans les pays de la rive nord de la méditerranée, adoptées par les instances onusiennes, sont transmises à la rive sud par le biais de l'acculturation due, au début du 20ème siècle, à la colonisation⁴

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¹ L'abécédaire des sciences humaines in Sciences Humaines, N° 38, Sep-Oct-Nov. 2002

² La domination masculine, dans l'œuvre de Pierre Bourdieu, Sciences Humaines, N° spécial.

³ Wassila Tamzali, Droits de l'Homme, droits des femmes, dans droits des femmes au Maghreb : l'universel et le spécifique. El Maarif Al Jadida, Rabat, 1992, p 10

⁴ Les réformistes maghrébins incluent l'instruction des filles dans leur projet de renaissance. Se basant sur les

renforcées par la prise de conscience d'une élite féminine instruite par la suite.

Actuellement, la question de la citoyenneté, notamment celle des femmes maghrébines, suscite beaucoup de polémique, elle est conçue comme issue de valeurs étrangères à la culture islamique, introduite par « le colonisateur ».

En ce qui concerne les textes de loi, les Etats Maghrébins qui ont reçu positivement les normes internationales, les ont acceptées de manière sélective, conditionnée et les mesures prises pour leur mise en œuvre, surtout celles relatives à l'égalité, sont insuffisantes.

Alors que la notion de la citoyenneté repose sur le principe de l'égalité, sur « la reconnaissance de l'individu comme source unique du droit dont la vocation universelle dépasse les différences inhérentes au sexe, à la religion, à l'opinion et aux situations sociales », des théories politiques ou religieuses reconnaissent aux femmes des segments de droits : droit de vote, droits des mères, droits des travailleuses » et nient leurs droits civils et culturels.

Cette vision segmentaire aux droits des femmes, laisse les pays maghrébins loin de réaliser le principe de l'égalité entre les sexes même s'ils sont engagés à « participer aux efforts de la communauté internationale pour construire un monde de paix, de justice et de dignité ».

Les pays du Maghreb, notamment le Maroc, ont ratifié des conventions internationales sur l'élimination de toutes formes de discrimination, pourtant la femme maghrébine, ne jouit pas de tous ses droits à cause de la confrontation entre l'universel et le spécifique. Cette confrontation est exprimée par une divergence profonde d'interprétation des textes sacrés entre un courant rénovateur et un autre qui s'accroche à la tradition et au conservatisme.

Les stéréotypes et les préjugés attribués à la femme trouvent souvent leur appui dans les interprétations erronées de la religion. Dans ce sens, l'Islam a été toujours instrumentalisé pour des fins politiques et idéologiques. C'est la raison pour laquelle les réformistes avaient la volonté de chercher dans l'Islam des justifications d'une évolution.

préceptes de l'Islam qui fait de l'enseignement une obligation pour chaque croyant et croyante, ils contribuent à l'ouverture des écoles de filles, tenues longtemps à l'écart.

Condition féminine et pesanteur culturelle

Malgré les avancées réalisées par les femmes dans les domaines de l'instruction, du développement économique et social, la plupart de nos sociétés continuent à les confiner dans un statut de mineure. au nom d'un Islam renfermé dans le Taqlid (tradition, répétition) stagné au III^e siècle. Alors que l'Islam en question, « l'histoire le démontre bien, se fonde sur un droit d'essence profondément jurisprudentielle, qui a pu adapter en les absorbant les changements et a agi par compromis, successifs, phénomène qui, par sa souplesse, a fait que cette religion s'est adaptée sans problèmes majeurs aux variations de temps et d'espace »⁵

Loin d'être une question purement théologique, Cette dichotomie entre le vécu des femmes et le discours véhiculé à leur égard, s'inscrit dans l'histoire et l'anthropologie. Zakia Daoud le note bien : « aujourd'hui les femmes concentrent les frustrations accumulées depuis les indépendances avortées »⁶, et « problèmes d'hier sont redevenus ceux d'aujourd'hui en plus prégnant »⁷ et les « débats, qui furent ceux de la réforme au début du siècle sont redevenus d'actualité La raison en serait une résurgence de l'Islam.»

Processus du code du statut personnel: Quelques repères historiques

Naissance inachevée

L'un des moments les plus forts de la décolonisation, fut la promulgation du texte de la Moudawana (code du statut personnel) élaboré entre 1957 et 1958. Ce moment est remarquable parce qu'avant cette date il n'y avait pas de lois qui régissait et organisait les relations entre les individus au sein de la famille. On se référait à des statuts hétérogènes (coutume et Charia, selon les régions, les milieux et les classes sociales).

Le code du statut personnel tire son existence de la fidélité au droit musulman et à la tradition. Dès sa parution, ce code suscite des réactions de mécontentement au sein de l'élite citadine moderniste, influencée par les valeurs des droits de l'Homme importées de l'occident à l'époque.

Réactions immédiates : Réticence dès la parution

Déjà en février 1957, un article signé par Souad, paru sous le titre « nous voulons l'égalité avec l'homme » dans un hebdomadaire de langue française « Démocratie »⁸ revendique l'égalité des sexes.

Notons que les revendications contenues dans cet article sont les mêmes que celles réclamées par les femmes jusqu'à maintenant (l'égalité des droits entre les sexes tant au niveau politique qu'économique et civil).

Réaction menaçante des Oulémas

Les oulémas conservateurs, se prenant pour les défenseurs de l'Islam, ne se sont pas faits attendre, ils ont réagi violemment à cet appel :

« Prenez garde de toucher une autre fois à la loi de l'Islam ! Disent – ils, nous avons combattu uniquement pour que le Maroc reste un pays musulman, pour que la parole de Dieu y soit la plus haute et la vérité plus grande. »⁹

Cette réaction menaçante n'a pas mis fin aux revendications, mais elle a rendu la mission du courant musulman démocrate et rénovateur jusqu'à présent difficile et les résultats de toute action dans ce sens très limitée.

⁵ Idem, p. 15

⁶ Féminisme et Politique, p 17

⁷ idem p. 17

⁸ Idem p 10 cet article a été publié dans la revue de Presse Maghreb-Proche orient- moyen- orient, N° 14 avril

⁹ Le quotidien « Al Alam » du 20 février 1957.

Annnonce de la première constitution : genèse d'une politique égalitaire

En 1996 Le Souverain Hassan II annonce la première constitution où l'homme et la femme jouissent d'une égalité des droits politiques, ainsi que les autres droits relatifs au travail et à l'instruction.

Cet événement inaugure le premier pas de la femme dans sa marche vers la parité et la citoyenneté. S'y ajoute les premières élections de 1996 scrutin pour lequel les femmes ont participé massivement et pour lequel elles se sont présentées comme candidates.

L'égalité théorique des sexes postulée dans la constitution du pays reste relative par les discriminations et les exclusions. Si les femmes « sont égales devant la loi suprême, la constitution, si elles ont les prérogatives juridiques et politiques que celle-ci leur confère (droit de vote et d'éligibilité), ces avancées théoriques ne sont souvent pas respectées, d'une part, et d'autre part, les femmes restent profondément inégales devant la loi civile (Code de statut personnel).

Droits civils toujours freinés

Malgré les mutations qu'a subit la société marocaine marquée surtout par l'accès massif des filles à l'école et l'insertion des femmes au travail salarié, le statut personnel de celles-ci reste immuable, fidèle au modèle traditionnel patriarcal « fondé sur une hiérarchie verticale Homme/Femme, et une ségrégation horizontale : femmes dedans, hommes dehors »¹⁰.

Les fondements théologiques sur lesquels posent les principes du statut personnel, sont, sans cesse légitimés, revalorisés renforcés ; à la suite des événements des années 80, dans l'enseignement supérieur, les unités d'enseignement théologique se sont multipliées, et l'enseignement de la sociologie et la philosophie ont été combattus.

Par conséquent, le discours islamiste va intégrer le milieu universitaire et s'outiller de moyens modernes (informatique, Internet...) pour faire propager des idées plus archaïques et influencer une population déjà imprégnée de stéréotypes et de préjugés dans une société où l'analphabétisme atteint plus que la moitié!

Les femmes protestent

Après ce que Zakia Daoud a appelé un long hiver, dès les années 80, les femmes reprennent leur combat. Le contexte international est encourageant ! La décennie de la femme, l'adhérence du Maroc à plusieurs conventions l'amenant à prendre en considération les droits de la femme.

Le contexte national aussi était favorable. « Les transformations sociales et politiques sont surtout manifestes et visibles par le foisonnement récent des ONG autonomes qui vont contribuer à l'élargir et renforcer la participation de larges catégories sociales aux initiatives démocratiques et de développement ».¹¹

Un million de signatures pour changer la Moudawana

Le 8 Mars 1992 le mouvement féministe au Maroc lance une campagne de changement de la Moudawana et toutes les lois discriminatoires à l'égard des femmes, en utilisant tous les moyens : (conférence de presse, mémorandums, couronnés par une pétition d'un million de signatures.),¹²

Mais la société « traditionnelle cherche à se reconstituer et à maintenir ses mythes, au surplus favorisé par la ségrégation. »¹³

Femmes menacées

Les revendications de ces femmes suscitent des réactions agressives plus fortes et plus organisées menées par les Oulémas du Maroc (Un groupe de théologiens reconnus par l'Etat) et les intégristes.

¹⁰ ---

¹¹ Association Démocratique des femmes du Maroc, Convention CEDAW:Rapport parallèle.2001 p.42

¹² Les leaders de cette campagne sont les militantes de l'association de l'Union de l'Action Féminine. Les communiqués et les actes des conférences données par l'occasion ainsi que la pétition ont paru dans le journal féministe « 8 Mars » créé en 1983 par le groupe des femmes fondatrices de l'UAF (l'union de l'action féminine).

¹³ Féminisme et politique,...

Ils sont allés jusqu'à menacer les leaders de cette campagne de mort par le biais d'une Fétwa¹⁴ (un moyen traditionnel de jugement).

Encouragé par le ministère des affaires islamiques, la présence du courant conservateur se renforce par l'exploitation des lieux saints (les mosquées, les maisons du Coran) et par la création de leurs propres tribunes médiatiques. Conçus comme des normes contre l'Islam, ce groupe considère que l'application des droits humains, notamment les droits de la femme, va bouleverser l'ordre social. Les adeptes de ce courant s'acharnent en réalité contre les valeurs de la modernité et de la démocratie, et contre tout aspect d'évolution.

Les Oulémas incitent même l'Etat à punir ces « athées » qui « veulent transformer la société marocaine musulmane en une société animale, permissive en repoussant non seulement le Coran, la sunna et les prescriptions de la Charia mais toutes les valeurs morales et religieuses universelles, au nom de la civilisation, de la modernité et du progressisme » !¹⁵

Toute revendication en matière du statut personnel de la femme (la moudawana) est accusée d'occidentalisation et de l'éloignement de l'Islam. Les femmes conscientes de l'importance de cette phase de leur histoire, constituent un comité de coordination rassemblant toutes les composantes de la société civile démocrate pour défendre les droits de la femme, notamment l'instauration d'une « moudawana » basée sur l'égalité entre les sexes.

Une moudawana amendée insatisfaisante

Pour mettre fin au débat conflictuel entre les défenseurs des droits des femmes et les conservateurs, le roi Hassan II annonce, dans son discours du 20 Août 1992, la nécessité de l'amendement de la Moudawana. Il interpelle les femmes leaders d'associations féminines pour qu'elles lui soumettent des mémorandums contenant leurs recommandations.¹⁶

Considérés comme étant la continuité du statut personnel de 1957 fondée sur la discrimination et la suprématie masculine, les amendements apportés au code personnel de 1993, engendrent des réactions.

Deux positions sont prises à ce niveau. L'une, issue du mouvement féministe qui lutte pour les droits de la femme, l'autre rejoint les positions conservatrices des oulémas et des partis islamistes qui combattent toute approche égalitaire.

Les féministes, frustrées par les amendement mutilés, poursuivent leur combat pour un code personnel équitable en se basent sur le principe d'égalité entre l'homme et la femme déclaré dans la constitution, principalement dans son préambule où fait référence « aux droits de l'homme tels qu'universellement reconnus »

La première réaction est celle parue dans le journal « 8 mars » de l'association de l'Union d'Action Féminine qui annonce la reprise du combat pour l'amendement de la Moudawana. De nouvelles actions sont entreprises pour atteindre cet objectif.

¹⁴ Journal « Raya » (porte parole des islamistes à cette période) N°

¹⁵ Journal «Ar-rya», N° 24 du 22 juin 1992, p4.

¹⁶ La lutte des femmes pour le changement de la moudawana, coïncident avec la lutte des partis politiques démocrates pour le changement de la constitution. Conscientes de l'importance de cette opportunité historique, les femmes adressent des mémorandums aux leaders de ces partis pour les impliquer dans leurs actions. Les actions des femmes suscitent des réactions de tous les côtés notamment chez les partis politiques qui ne désirent pas intégrer la question de la femme dans leurs projets de société à cause de sa subtilité. Dans ce contexte politique très délicat où les tensions commencent à augmenter, survient le discours du roi pour mettre fin à cette polémique qui pourrait nuire aux élections prévues.

Les conservateurs menacent

Parallèlement à ce combat pour l'égalité entre les sexes, une autre position négative émerge pour ériger un mur de résistance à ce principe d'égalité en se basant sur la constitution qui stipule dans son article 6 que l'« Islam est la religion de l'Etat ». Les réformes survenues au code personnel de la femme, refusées par les femmes démocrates à cause de leur insuffisance, sont accueillies favorablement par les conservateurs.

On constate, que toute stratégie de lutte de la part des femmes, figées historiquement dans leur rôle de gardiennes de la tradition, est « engluée au plus profond dans les politiques nationales ».

Quoi qu'elles soient égales devant la constitution (loi suprême du pays), quoiqu'elles aient les mêmes prérogatives juridiques et politiques que les hommes (droit de vote et d'éligibilité), ces avancées restent la plupart de temps théoriques ou non respectées de part leur inégalité devant la loi civile (la Moudawana).

Au Maroc, « la hiérarchie des normes internationales sur les normes nationales ne semble pas clairement définie ».¹⁷ Cette confusion s'est manifestement exprimée lors de l'élaboration du Plan d'Action pour l'Intégration de la femme au Développement et dans les réactions suscitées à son égard.

Pour la première fois un plan d'action pour l'intégration des femmes au développement à court terme était préparé par l'Etat Marocain, conformément aux recommandations de la conférence de Beijing (1995) en collaboration avec la société civile.

Les défenseurs de la tradition et du conservatisme considèrent ce plan d'action comme un instrument importé de l'Occident et s'en servent pour renforcer leur position basée sur l'identité et la spécificité.

Les arguments- pièges de la spécificité issue des modèles de référence, imprégnés de religion, renforcé par le discours politique et appuyé par l'idéologie officielle, marquent les esprits et influencent les attitudes.

Ces attitudes négatives du courant conservateur n'a pas empêché l'action des ONG féminines de mobiliser l'opinion publique. « Le dynamisme de ces ONG se révèle l'un des plus efficace de toutes les composantes de la société civile » La dynamique des femmes est appuyée par les ONG des droits de l'Homme et d'autres acteurs qui croient aux droits de la femme dont le nombre ne cesse d'augmenter.

Sous la pression du mouvement des ONG féminines et toutes les potentialités démocrates l'Etat marocain a constitué une commission chargée d'amender le code du statut personnel de la femme dont le travail est rendu et a fait l'objet du discours royal à l'ouverture du parlement. Basé sur une interprétation positive de l'Islam, le nouveau intitulé « code de la famille », est reçu positivement par tous les acteurs sociaux parce qu'il rend justice aux femmes.

¹⁷ A.Moulay Rchid, La femme et la loi au Maroc. Fennec Maroc, 1991.

Reflections on Education for a Culture of Peace

Abelardo BRENES ¹

Education for Peace in the Costa Rican Context

Female Costa Rican journalist: “I was very scared; I have already confessed this several times. Because one of my greatest fears is extreme poverty. And I did not really know what I was going to encounter, whether I was going to run into delinquents and drug traffickers; I didn’t know if something was going to happen to me nor where I was going to sleep...”

Male inhabitant of the Tejarcillos community in San José, Costa Rica: “Personally, I had many prejudices against journalists. I would see them coming, getting their news story, then leaving with a sense of accomplishment...”

Journalist: “My husband told me that ‘when I would return from this training experience [spending the night with a family in the marginal community of Tejarcillos], I would see things differently, my bed, my television, my living room. I would realize how privileged I am’.”

Inhabitant: “I learned a lot from the journalist. I realized that we really do not belong to different worlds nor different races. We live in the same planet, we are human beings and we have a similar purpose in life: to provide the best opportunities for our children. Our only difference is in our bank accounts.” (Bulgarelli & Heidenreich, 1996)

Introduction

The forging of a global movement for a culture of peace has become an urgent pursuit of humanity, as acknowledged by the United Nations in various declarations and programs of action. One of the more recent documents on a culture of peace notes:

A culture of peace is a set of values, attitudes, traditions and modes of behavior and ways of life based on:

(a) Respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation;

(b) Full respect for the principles of sovereignty, territorial integrity and political independence of States and non-intervention in matters which are essentially within the domestic jurisdiction of any State, in accordance with the Charter of the United Nations and international law;

(c) Full respect for and promotion of all human rights and fundamental freedoms;

(d) Commitment to peaceful settlement of conflicts;

(e) Efforts to meet the developmental and environmental needs of present and future generations;

(f) Respect for and promotion of the right of development;

(g) Respect for and promotion of equal rights and opportunities for women and men;

(h) Respect for and promotion of the right of everyone to freedom of expression, opinion and information;

Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations, and fostered by an enabling national and international environment conducive to peace (United Nations General Assembly, 1999, p. 2-3).

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The first of the eight domains of action that the Program of Action calls for is fostering a culture of peace through education. The purpose of this article is to present the approach taken in applying an *Integral Model of Peace Education* which attempts to integrate these values and principles. It will begin by discussing certain assumptions concerning cultures of peace and education.

Assumptions concerning cultures of peace and education

A general definition of a culture of peace as adopted by the United Nations should not exclude the possibility that there may be a plurality of 'cultures of peace'. If this were the case, the goal of developing a global culture of peace could most likely evolve through a process of construction and empowerment of citizen movements that acknowledge cultural differences and foster dialogue. In this regard, the United Nations definition can be considered a useful heuristic to be used as a tentative framework of what some of the universal dimensions of a culture of peace should reflect.

Following upon the previous assumption, it is argued that the process of building cultures of peace is historically situated. In unequal and unjust societies, a peaceful historical dynamic would be characterized by the realization of emancipatory agendas of human development that would allow all members of that society to enjoy legally recognized rights and freedoms. It is further assumed that such a transition involves a cultural dimension from patterns of violence, inequity and authoritarianism to cultures that nourish a sense of community, equity and participatory democracy and in which the privileged sectors of society are committed to such an emancipation.

In order to appreciate what is required for such a peaceful historical dynamic, it is useful to consider the definitions provided by Giddens (1991) of 'emancipatory politics', on the one hand, as concerned with "liberating individuals and groups from constraints which adversely affect their life chances" (p. 210); and of 'life politics', on the other, which presumes a minimum degree of emancipation. Giddens defines it thus: "... life politics concerns political issues which flow from processes of self-actualization in post-traditional contexts, where globalizing influences intrude deeply into the reflexive project of the self, and conversely where processes of self-realization influence global strategies" (Giddens, 1991, p. 214). He goes on to add that "... all issues of life politics involve questions of rights and obligations" (p. 226).

In this light, the approach to peace education that is taken assumes that our current historical challenge to foster cultures of peace is to forge life politics whose central core values are the promotion of universal emancipation. This is referred to as universal responsibility. The educational model further assumes that fundamental conditions for achieving this include substituting our reliance on *powers of dominance* in seeking security and development for *powers of love, compassion and tolerance*. This approach is similar to the distinction between threat power, exchange power and integrative power suggested by Kenneth Boulding in the context of conflict resolution (Miall, Ramsbotham, and Woodhouse, 1999, p. 10).

It can be further assumed that responsible life choices, furthermore, require a minimum of *internal freedom* or *critical autonomy* (Doyal and Gough, 1991) to liberate ourselves from fears, attachments and compulsions which lead to egoistic life politics and inhibit our potentials to create aspirations for a better world and the willingness and skills to make them real. Thus we need not conform to prevalent models of human development, particularly those based on compulsive consumption and work, which are promoted by economic globalization processes (Pilisuk, 2001). On the contrary, our challenge is to create new meanings for human development based on altruistic motivations. If the proponents of positive psychology are right (Keyes and Lopez, 2002), psychological well-being will be enhanced by developing one's highest potential through a consciousness of universal responsibility, thus making it possible to reconcile freedom with responsibility.

Such a notion of liberation is of particular importance to achieve one of the most challenging goals of the United Nation's framework for a culture of peace, meeting the developmental and environmental needs of present and future generations. Oskamp (2000), echoing many other writers, points

out that this will entail promoting "... voluntary simplicity as an overall, committed lifestyle" (p. 505). The cultural and psychological barriers to making such a shift are formidable, however (Brenes & Winter, 2001).

This brings us back to the assumption stated earlier, that the most viable path to foster cultures of peace is by creating constructive processes of transformation of structural and cultural violence in inequitable societies between those who are pursuing emancipatory agendas of development and those who enjoy rights and privileges that provide an opportunity to choose life politics agendas that can provide significant security and meaning to their lives. The educational approach being presented further assumes the need to break down barriers of moral exclusion (Opatow, 2001) through genuine dialogue. Rather than accepting the conventional course of development thinking that assumes that emancipatory policies should be geared to supporting marginalized peoples to be able to join the affluent society, the kind of liberation required for sustainable development requires a radical critique of such notions of development. For example, we should all confront questions such as 'how much is enough?' (Durning, 1992).

These kinds of questions can take on their full meaning to achieve human security and peace for all members of society if the barriers of moral exclusion are overcome. Populations who are struggling to survive and to emerge from poverty and other forms of exclusion have much to offer in terms of learning how to be happy by living simply (Latouche, 1993). Moreover, it is becoming clear that current market democracies do not provide substantial human happiness. Lane (2000), for example, after examining multiple evidence of the state of happiness in such societies, concludes that "...there is a kind of famine of warm interpersonal relations, of easy-to-reach neighbors, of encircling, inclusive memberships, and of solid family life" (p. 9). This is the kind of life experience that most marginalized peoples have to offer, as Escobar and Jeong (1999) clearly describe: "Resistance to globalization is located in informal sectors comprised of independent commodity production, family support networks, reproduction of community resources, and other types of economic practices of impoverished regions..." (p. 227). In other words, peace education is being posited as creating possibilities of genuine human dialogue on what should be the normative model of personhood that a given society decides to promote through economic, political, social, and cultural policies.

Finally, it is assumed that dialogical processes of education and culture formation are required to potentiate the capacity of communities, nations, regions, and, ultimately, humanity as a whole, to critically resist and transform the negative aspects of capitalistic globalization and to move into authentic relationships of global human and natural community.

The Integral Model of Peace Education

The Central American governments invited the University for Peace to carry out a *Culture of Peace and Democracy in Central America Program*, as part of the post-war peacebuilding process. The first phase of the Program ran from October 1994 to December 1996 (Ovares, 1997). It was renewed for a second phase in 1997 and completed in 2001.

An *Integral Model of Peace Education* was formulated in the initial period of the Program. One of the Program's main strategies for promoting cultures of peace was to support selected communities that either (a) had been involved in direct violence (i.e., had traditions of violence or had been involved in the wars within some of the countries) or (b) were characterized by significant forms of structural violence (i.e., suffered socio-economic exclusion and development problems). Support was provided by offering within these communities diverse educational and cultural activities. Those practices that had exemplary educational value were then disseminated to broader sectors through communicators and journalists who had also been trained by the program in reporting practices based on principles of cultures of peace.

The *Integral Model* is based on a person-centered conceptual framework which incorporates the United Nations principles for a culture of peace described earlier. It considers 'peace' as a state of

integrity, security, balance, and harmony expressed in three contexts: with self, others, and nature. Moreover, these conditions are seen as fundamental to self-realization. A person-centred conceptual framework is a useful reference point from a pedagogical point of view and also reflects the human rights framework it is built upon. A culture of peace, therefore, needs to simultaneously be constructed in all these contexts at ethical, cognitive, emotional and action levels. The conceptual framework is described in more detail in Brenes (2001 and 2002).

The *Integral Model of Peace Education* assumes that three of the fundamental components that define a given model of personhood are: human needs, satisfiers and powers. This approach is partly based on the Anthropomorphic Model of Man proposed by Harré and Secord (1972). Furthermore, following Burton (1990) and Doyal and Gough (1991), needs are classified in the following categories: health needs; needs related to social acceptance, such as love and belongingness; self-esteem needs; needs for self-realization and transcendence; and needs for security, knowledge and personal power. Following Max-Neef et al. (1986), satisfiers are classified as genuine (singular and synergistic) and non-genuine (destructive, inhibitive and as pseudo satisfying).

The educational application of these concepts has relevance for groups who wish to define individual and communal life projects, as a basis for emancipatory and life politics agendas. Students draw a life-size silhouette of themselves on paper and identify needs and satisfiers of those needs. After having identified their needs and evaluated the means by which they are satisfied, powers for fulfilling need satisfaction are identified. Powers are forms of thought, speech and physical action. These are then evaluated in terms of which powers promote peace, security and community; and which powers can lead to violence, insecurity and social disintegration

Life projects are first constructed individually. In a second phase, participants identify commonalities among life projects, in terms of needs, satisfiers and legitimate powers. This is first done by genders, then in a group as a whole. These commonalities are defined as the common good of a community.

The needs and their means of satisfaction that have been identified are then examined within the framework of human rights and freedoms. The values underpinning rights and freedoms refer to the basic universal needs that all humans have a right to satisfy in order to live with dignity, seek happiness and self-realization. Human duties, which are equally important for the respect and promotion of rights and freedoms are, in turn, examined in relation to the powers that have been considered as legitimate by the group. This perspective provides a community with an understanding of its moral and legal relationship with the broader civic society to which it belongs.

Following Bunge (1989, p. 36), needs and satisfiers can be classified into four categories of values:

- (i) a primary value contributes to satisfying at least one primary need (to stay alive);
- (ii) a secondary value contributes to meeting secondary needs of humans (to live with dignity);
- (iii) tertiary values contribute to meeting legitimate wants (self-realization). The criterion of legitimacy is hindrance of the satisfaction of primary and secondary needs of other humans. Finally,
- (iv) quaternary values refer to illegitimate aspirations.

This distinction has been very useful from an educational point of view. It also allows and individual or group a means of normatively relating their definition of needs and satisfiers with the human rights and duties framework, thus providing normative legitimacy to emancipatory agendas and criteria for defining legitimate life politics agendas.

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Human Rights Education by means of Museums and Public Exhibitions: A New Terrain for Human Rights Educators

Terence DUFFY *

Human Rights education by means of museums and public exhibitions constitutes a new and potentially exciting terrain for human rights educators. We are often limited by traditional syllabi and stuffy classrooms - here is a field which promises apparently boundless opportunities for visual contemplation and reflection on the harsh physical culture of human rights abuse. Which human rights educator who has seen the ruins at Belsen or indeed the ethnic cleaning of a 1990s Balkans can fail to inspire their students with this moving experience? Likewise, who could not be moved to teach human rights having seen the Genocide Museum and the 'Killing Fields' of Cambodia? The physical remnants of those tragic years offer perverse testimony as to the compelling importance of human rights education.¹ The author recently conducted a study for UNESCO of the potential of human rights education via holocaust museums.² The field is inherently expansive.

Thus it can certainly be said that issues of human rights and humanitarian conscience encapsulate an impressively broad terrain. Much of this might be regarded as being in the domain of peace and human rights research.³ Moreover, the subject matter exhibited by museums in this field, range across the bleak history of human rights violations to the more optimistic world of human rights advocacy and humanitarian action.

Human Rights Education: The Potential of Museums

This article selects a number of themes that reflect current museum developments which may be of direct relevance to human rights educators. Not all of the museums discussed in the article are fully operational at present, and a few are only commencing their planning stages. It is certainly a diverse subject. Looking at this research in chronological order, we first explore some examples of museums 'of remembrance' and the often politically-charged nature of their exhibits. The remembrance of past conflicts is a painful process and this is reflected in the exhibits offered by these museums.

We then discuss the emerging phenomena of 'museums of the humanitarian spirit' and museums of non-violence, such as those associated with the legacy of Mahatma Gandhi. This leads us to museums of African-American civil rights, and how these portray the broader experience of human rights in the USA and elsewhere. Finally, the emergence of distinct human rights museums in many countries is related to the wider concern with creating a human rights culture. It is this emergence which may prove of particular significance and gratification for human rights educators.

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¹ TM Duffy, 'Cambodia's killing fields re-visited: The Tuol Sleng Museum and the Memorial Stupa at Choeng Ek', *Museum International, UNESCO*, 181, 1994, pp. 48-52.

² For further information on holocaust museums see TM Duffy, 'Holocaust Museums' *Museum International, UNESCO*, IX, 1999, pp. 12-18.

³ TM Duffy, (ed) 'Exhibiting Peace', *Peace Review*, 5:4 (1993) pp. 487-493.

Human Rights Education through exploring Museums of Remembrance

Museums of Remembrance constitute one of the more potentially controversial areas for human rights educators. The collective act of remembering is apt to be as emotionally important to one ethnic group as it may be no less distressing to the other. Human rights educators must be aware of these sensitivities. It is doubtful if countries like Bosnia or Rwanda are yet ready to view the remains of their ethnic tragedies as centres for collective reflection. The camera also has severe limitations when we seek to capture human emotions. No photograph can quite convey the pain that exists in the heart of man when he comes to the end of a bloody war. The feeling may seem something worse than death - perhaps it is the pain of the soul.⁴

National tragedies loom large in the permanent collections of museums throughout the world - from war museums to national galleries, from natural disasters to Diaspora. Remembrance is certainly an emotive issue and fraught with political sensitivities, as has been found in Northern Ireland during the discussion process towards creating a memorial facility to victims of that conflict.⁵ It is significant that, to date, only limited progress has been made. More hopefully, this section will discuss two emerging Palestinian museums as examples of efforts by the Palestinian community to exhibit its struggle for international recognition and for human rights. The third example, from Japan, offers a critique of the WW2 Nanjing massacre in which invading Japanese troops plundered this Chinese city. Understandably, Nanjing remains a sensitive episode in both countries and one which sustains rival Japanese and Chinese interpretations of history. This points up the dilemmas which human rights educators must face when dealing even with relatively distant events.

Palestinian Life and Remembrance Museum Project

Human rights educators will be aware of the emotionally sensitive nature of much of recent Palestinian history. The first Palestinian example selected for review in this article, is the Palestinian Life and Remembrance Museum which is to be located in Jerusalem, and already possesses an embryonic exhibition in Gaza, in the Palestinian Authority. An innovative web-site has commenced with the aim of attracting expatriate Palestinian and international support. To date, the project has core funding from Palestinian donors, the European Union, and the World Bank, for a programme devoted to Palestinian history in the context of what Palestinians explain as the *Nakba* or 'national catastrophe of exile'.

This interesting Palestinian museum project interprets its primary role as exhibiting the Palestinian struggle for political and human rights. It is gradually acquiring collections of the physical and cultural heritage of communities in the Palestinian Authority and abroad, and its completion is important for the Palestinian sense of identity. The museum seeks to exhibit the history of the Palestinians as a people, and their struggle for recognition and human rights. If it can recover this heritage, lost during years of displacement and conflict, the museum will do much to preserve the history of the Palestinians, and hopefully, to promote understanding of Palestinian identity among both Palestinians and Jews. This latter task is vitally important if the project is to have a genuine role in promoting human rights education in the politically extremely divided environment of Israel and the Palestinian Authority.⁶

'Deir Yassin Remembered' Information Centre

The second Palestinian example, the 'Deir Yassin Remembered' Information Centre, exhibits the events of April 9, 1948, when commandos of the Israeli Irgun movement attacked and destroyed Deir Yassin, a Palestinian village. The project has a virtual programme on the internet and envisages the construction of a museum on the site. There are presently no plaques or exhibits at Deir Yassin itself but it is an integral part of the efforts which the Palestinian community have made towards self-advancement and human rights. The immediate plan is to create a museum facility which would preserve some of the

⁴ TM Duffy, 'Bosnia: A Photographic Essay' in *Reconciliation Quarterly*, Summer 1997, p. 17.

⁵ For efforts to 'memorialise' the conflict in Northern Ireland see TM Duffy, 'Creating A Culture of Peace in Northern Ireland', *Peace Culture (Hiroshima Peace Culture Foundation) Vol. 1, No. 42 (1999)*.

⁶ For a general review of the problems of exhibiting issues of peace and human rights see TM Duffy, *An Environment for Peace Education: The Peace Museum Idea*, IPRA Peace Education Commission, No. 48, 1993, pp. 3-12; and TM Duffy, 'Exhibiting Human Rights', *Peace Review*, 12:2, 2000, pp. 303-309.

physical heritage of the 'Deir Yassin' village. In many respects, 'Deir Yassin' provides a focus for education concerning the experience of the Palestinian community. One hopes that these sentiments can be equally appreciated by the Jewish community, so that the proposed museum, currently in its infancy, might contribute to future mutual understanding among Palestinians and Jews.

The Museum of the Nanjing Massacre in Tokyo

The third example of a museum of remembrance confronts the issue of Chinese experience at the hands of the armies of imperial Japan. Issues of human rights and peace feature strongly in Japanese museums.⁷ The Museum of the Nanjing Massacre in Tokyo presents Nanjing as a symbol of Japanese atrocities committed during the war against China. It is conceived as a challenge to those Japanese politicians who contest Japan's militarism. The founder, Guo Peiyu, a Chinese artist, exhibits some three thousand 'faces' in clay, to 'express the souls of the three thousand victims of the Nanjing massacre'. The museum is a powerful statement against war and violence, and an articulate protest against the results of imperialist war. It is a unique museum offering a moving presentation of Chinese suffering in a gallery which has a central location in the Japanese capital. The human rights which the museum discusses are those of the Chinese community who died at Nanjing, but this museum attempts to elucidate the suffering on all sides caused by imperialistic war. It is more than an indictment of Japan's foreign policy. It is a resolute statement against all militaristic adventuring.⁸ This museum is of obvious interest for human rights educators.

The Irish Peace Museum initiative

The Irish Peace Museum initiative in Northern Ireland has also exhibited photographic and other materials depicting 'remembrance' and has attempted to relate this concept to practical efforts of peace-making and reconciliation.⁹ The project commenced in the city of Londonderry/Derry in 1987 and has provided a forum for public exhibitions on peace and human rights issues. This is both a problematic and challenging subject given the proximity of the museum to the reality of political conflict in a place which has seen some of the worst violence of 'the troubles' in Northern Ireland. The contemporary nature of the events which the museum exhibits, mean that the Northern Ireland public are encouraged to confront such highly sensitive issues as understanding both 'the victims' and 'the perpetrators' of violence, and how events in the recent past should be fairly presented. Everyone in Northern Ireland has suffered, and one of the museum's strengths has been an ability to encourage empathy with 'opposing sides' in this highly divided society.

Protestants and Catholics have distinct (often contested) views of 'Irish history' with most Protestants espousing 'unionist' or British identity while most Catholics are resolutely 'nationalist' or Irish. Nevertheless, the museum has been able to reach out to both sections of the community and to actively involve them in its programming. It is clearly difficult to exhibit such issues without careful attention to public perceptions. An exhibition on the Protestant Orange Order and the Catholic community's opposition to Orange parades passing through 'nationalist' neighbourhoods, occurred during a period of tense public protests over the issue, but received considerable local support. The photographic montage which formed the basis for this initiative endeavoured to elucidate the issue of the 'right to march' as against 'the rights of neighbouring communities'. Recent exhibitions conducted by the museum have also covered materials on human rights campaigns in Northern Ireland, including those aimed at repeal of emergency laws. It is a tribute to the success of the project that the Irish Peace Museum has been able to attract broad cross-community support for its work, and that its exhibits have objectively explored aspects of the experiences of both sections of the divided community of Northern Ireland.

⁷ TM Duffy, 'The Peace Museums of Japan' *Museum International*, UNESCO, 196, 1997, pp. 49-55.

⁸ These developments are examined in greater detail in TM Duffy, 'The Making of a Peace Museum Tradition: Case-Studies from Japan and Cambodia', *Hiroshima Peace Science*, Vol. 21 (1998) pp. 303-335.

⁹ 'Irish Peace Museum Project', *Peace Museums Worldwide*, United Nations Publications for Peace, Geneva, 1998, p. 62.

War Remnants Museum in Ho Chi Minh City, Vietnam

An interesting example, on a different continent, is the War Remnants Museum in Ho Chi Minh City, Vietnam. Previously known as the Museum of American War Crimes, the museum authorities believe that their museum makes a significant contribution to the 'act of remembrance' of the human rights suffering endured by Vietnamese people as a result of the Vietnam war. However, although this facility claims not to incite hatred but to 'remember the suffering of the Vietnamese people', political subjects and violence perpetrated by US forces, predominate. One cannot doubt that the presentation of human rights violations and the struggle for the protection of human rights is a noble feature of such museums, but the subject matter is often cloaked in a rigid view of national history. It is the stated policy of the museum curators to develop their programming to encapsulate wider human rights concerns, and this might, in time, create a broader view of the humanitarian tragedy of war.¹⁰

Guernica Museum in the Basque country

Another example of a museum whose stated purpose is 'remembrance' but which also offers an articulate political statement about the past, is the Guernica Museum in the Basque country. In April 1998 the Guernica Museum opened in Guernica-Lumo.¹¹ Its main themes are the torturous experience of the Spanish civil war in this region, and the events of 26 April 1937 in which Nazi planes conducted the first saturation bombing of a civilian target by obliterating the Basque city of Guernica. The Guernica Museum exhibits both war-time strife and the civil conflict which split Spain. Significantly, it does not conceal the fervour which still characterises Basque politics today. It is thus an interesting exploration of the divisions which rent Franco's Spain and an appeal against war. The Guernica museum, like all of these museums discussed above, in unique ways, points to the reality that peace and human rights are often politically-charged concepts.

Museums of the 'humanitarian spirit'

There is an emerging and wide-ranging category of museums which exhibit what might be termed the 'humanitarian spirit'. This might be interpreted as including humanitarian or charitable action, protection of advancement of human rights and the like. Such museums present the humanitarian activities of both organisations and individuals, examples of human compassion which are a welcome contrast from the tragedies and conflict exhibited in so many national museums. This developing category of museums includes the Florence Nightingale Museum in London, the International Red Cross Museum in Geneva, the newly renovated Henri Dunant Museum in Heiden, and the many national Red Cross museums, such as Italy's Museum of the Red Cross in Castiglione. The national Red Cross Societies value the role their museums have in disseminating Red Cross values to the general public, and (in particular) the commitment of the Red Cross movement to the humanitarian conscience.

Museums associated with the Red Cross

The Florence Nightingale Museum houses the belongings of the famous nineteenth century British nurse whose humanitarian efforts at the Battle of Crimea did much to inspire improving medical provision on the battle-field. Exhibits include some of the first nursing uniforms, medical paraphernalia, early principles of humanitarian action and Ms Nightingale's diaries of the suffering which she witnessed at Crimea. It is a conventional museum of fixed glass-cases and printed materials, but it is an impressive presentation of the humanitarian work of this pioneering Victorian nurse.¹²

In the same vein, but with more modern technology, the International Red Cross Museum in Geneva is an integral part of the programme of dissemination of Red Cross principles by the International Committee of the Red Cross. Through a combination of displays of printed materials, video footage and modern visual technology, this museum makes a significant contribution to the presentation of

¹⁰ 'War Remnants Museum, Ho Chi Minh City', in *Peace Museums Worldwide*, p. 79.

¹¹ *Illustrated Brochure on the Guernica Museum, Guernica-Lumo*, n.d.

¹² *Explanatory Leaflet on the Florence Nightingale Museum, London*, n.d.

humanitarian principles. Indeed it is sometimes the more conventional features such as the stacked records of WW1 prisoners of war, that are among the most effective of the museum's exhibits.¹³

The International Committee of the Red Cross and the world wide Red Cross Federation of Red Cross and Red Crescent Societies, are acutely aware of the potential of this museum in exhibiting the humanitarian essentials of their work. The museum has done much to educate the general public about the humanitarian principles of the Red Cross movement, and has reached a large public audience that could not be attained by academic methods alone. A similar function has been conducted at regional level by the Henri Dunant Museum and by the national Red Cross museums, mentioned above.¹⁴ A more traditional example of a regional Red Cross museum is that maintained by the Italian Red Cross at Castiglione which is noted for its organisation of a special annual walk between Solferino (site of the famous battlefield which moved Henry Dunant to start the Red Cross movement) and Castiglione.¹⁵

The Nicholas Roerich Museum in New York

The Nicholas Roerich Museum in New York is another museum that one might generically categorise as a 'museum of humanitarian impulse'. Deeply concerned with the protection of all aspects of a people's human rights, Roerich campaigned against the destruction wrought by warfare.¹⁶ Indeed Roerich's 'Pact and Banner of Peace through Culture' was often called the 'Red Cross of Culture' because of the protection it offered to peoples and their cultural heritage. The Museum opened after the artist's death in 1947 to keep alive Roerich's belief that, 'where there is peace, there is culture; where there is culture, there is peace'. Another interesting case illustrating the 'humanitarian spirit' is the Alabama Room in Geneva where the first International Conference of the Red Cross was held in August 1864. Always associated with the development of the Red Cross movement, this small museum has a developing collection on issues of global human rights.

Further museums of 'humanitarian conscience'

One would certainly include under the category of museums of 'humanitarian conscience', New York's Museum of Compassion, which celebrates the work of Mother Teresa.¹⁷ Founded in 1990, this museum has done much to illustrate how such facilities can act as effective lobbying organisations for the causes they represent. Far from being a static entity, the Museum of Compassion has made a significant contribution to generating public sympathy for New York's homeless. Another candidate for incorporation under this category is one of the most popular of the USA's Presidential Museums. The Woodrow Wilson House in Washington DC, was the home of this internationally respected Nobel Peace Prize winner, and inspirer of the League of Nations. Included in the displays at Woodrow Wilson House are collections of photographic and other materials relating to the former President's peacemaking activities, and his contribution to the advancement of human rights.¹⁸

Other presidential museums in the USA and in other countries may also merit inclusion in this group. Interesting examples would include the Carter Presidential Museum in Atlanta (part of the Carter Center complex) which documents President Jimmy Carter's peace-making activities in the Middle-East and elsewhere.¹⁹ Equally, the Arias Foundation for Peace and Human Progress in San Jose, Costa Rica has assembled a photographic exhibition of the efforts to achieve Central American peace made by former President, Oscar Arias.²⁰ The Foundation is also establishing a unique Museum for Peace which it is hoped will contribute to peace and democracy in the Central-American region.

Museums of Non-Violence

¹³ *Guide to the International Red Cross Museum, Geneva, 2001, pp. 2-3.*

¹⁴ *Guide to the Henry Dunant Museum, Geneva, n.d.*

¹⁵ *International Museum of the Red Cross, Castiglione, in Peace Museums Worldwide, p.39.*

¹⁶ *Guide to the Nicholas Roerich Museum, New York, 2000.*

¹⁷ *'Museum of Compassion, New York', in Peace Museums Worldwide, p. 75.*

¹⁸ *Guide to The Woodrow Wilson House, Washington DC, pp. 2-3.*

¹⁹ *Guide to the Carter Presidential Museum, Atlanta, 2002.*

²⁰ *Documentation of the Arias Foundation for Peace and Human Progress, San Jose, Costa Rica.*

There are a set of museums one might loosely define as ‘museums of non-violence’, prominent among which are the collection of Gandhi museums dotted across India. These include the National Gandhi Museum in Delhi, the Gandhi Memorial Museum in Madurai and the Gandhi Smarak Sangrahalaya in Ahmedabad. There are at least five operational Gandhi museums in India alone, and there are exhibitions attached to many of the worldwide Gandhi foundations. There are also satellite entities (some of them operated by Gandhi’s relatives) in Europe, Australia and the USA. These diverse facilities exhibit various aspects of Gandhi’s life and teachings.²¹

The ‘non-violence’ category also includes museums dedicated to particular non-violent campaigns, such as the National Civil Rights Museum in Memphis, which explores the American Civil Rights movement; and Turin’s wide-ranging permanent exhibition, ‘Non-violent struggles in the twentieth century’.²² The latter case documents the struggle for human rights in Europe and elsewhere, and deals particularly comprehensively with the European experience of fascism and national-socialism during the second world war. Akin to the museum in Turin are the exhibitions relating to the subject of ‘conscientious objection’, offered by the Franz Jagerstatter House in Brussels. This is a small museum which preserves memorabilia relating to this famous Belgian who was executed in August 1943. Fleeing from the torture of the Nazi government, Jagerstatter made an enormous contribution to the protection of human rights during time of war.

Museums of African-American Civil Rights

In recent years museums of African-American Civil Rights have considerably increased in number. Primary examples can be found in Birmingham, Memphis, and Atlanta; and additional collections include those at the Museum of African American History in Detroit; the Museum of Afro-American History in Boston; The Museum of Slavery in the Atlantic, Maine; and the Slave Voices Library at Duke University. New York’s Afro-American Black History Museum offers interactive exhibits on the history of slavery, and on such neglected topics as the Tuskegee Airmen whose service as the first black American combat pilots aroused racist opposition. Among recent exhibits are those on the Black Panther Party, and a section on ‘The Million Man March’ one of the activities of the controversial Nation of Islam movement which has vigorously opposed racial inequalities in the USA. These diverse museums share the common theme of defining the struggle of African Americans for human rights, through African-American eyes. There are several reasons for their growth, including the continued concern with ‘Sankofa’ - the African-American search for roots. Apart from exhibits, these museums also have extensive archives of original data.²³

The Civil Rights era was well documented by the mass media and African-American legislators have offered crucial support for these projects. The vividness of the images of the civil rights crusade along with the international renown of Dr Martin Luther King, has placed the African-American civil rights movement indelibly in the collective psyche of the 40-plus generation. All subsequent movements within the United States (youth, women’s, gay and others) as well as many abroad - owe much to the inspiration derived from the civil rights movement. These museums reflect the increasing consciousness of human rights in the USA, and the contribution which African-American insights have made to the broader support for human rights.

Exhibiting Human Rights: Creating Human Rights Museums

All of these varied categories of museum, through their exhibitions and their presentation of human experience, make a significant contribution to the struggle for human rights. From museums ‘of remembrance’ to museums of the ‘humanitarian spirit’, to museums of non-violence to those of African-American civil rights. Moreover, although the struggle for human rights is a predominant theme in many of the museums discussed above, it is encouraging that recent years have seen the emergence of distinct ‘museums of human rights’ in various parts of the world. The highly innovative World Centre

²¹ TM Duffy, ‘Gandhi Museums’ in *Bulletin of the Gandhi Foundation, London, IV, I, 1999.*

²² For details of the collections of the National Civil Rights Museum (Lorraine Motel) Memphis see *Peace Museums Worldwide*, p. 73.

²³ Details of collections on the struggle for African-American Civil Rights are included in the USA section of *Peace Museums Worldwide*, pp. 70.76.

for Peace, Freedom and Human Rights opened in Verdun, in France, in 1994, with an imaginative combination of themes of humanitarian action, democracy and justice. The unique Japanese facility, Liberty Osaka, with its focus on civil and human rights has been exhibiting in Osaka, since 1990, and nearby Sakai City opened a Human Rights Museum in 1994. Also in Japan, in 1994, the Kochi Liberty and People's Rights Museum was founded.²⁴ All of these museums have explored the delicate subject of racial inequality in Japan. It is commendable that these facilities have done so much in encouraging the interest of the Japanese public on this matter.

As we have seen, humanitarian efforts to ameliorate human suffering are exhibited by the Florence Nightingale Museum in London; the International Red Cross Museum in Geneva with its moving scenes of world wide humanitarian assistance; and by national Red Cross museums in many countries. Likewise, New York's Museum of Compassion, has done much to focus attention on the struggle for human rights. Human rights are also a concern of the burgeoning family of peace museums whose collections and exhibitions range across the spectrum of peace, justice and human rights.²⁵

Conclusion: A New Terrain for Human Rights Educators

It is apparent that human rights museums and public exhibitions depicting issues of human rights, constitute a new and valuable terrain for human rights educators. In the exhibits of all of these institutions the personal impact of 'human suffering' is paramount. As Mary Robinson, UN High Commissioner for Human Rights, has recently said in respect of the humanitarian crisis presented by Kosovo, 'Every violence is a personal and family tragedy, regardless of the age, sex or nationality of the victim'.²⁶ The museums discussed in this article have the power to articulate a genuine 'human rights culture' and the extension of its protection for everyone. These museums exhibit historical and contemporary situations, often involving gross violations of human rights.

It is very encouraging that there is an emerging group of museums of human rights that might be custodians of what one could term a 'human rights culture'. There is much cause for encouragement as we shift from a culture of war and violence to one of peace. Professor Federico Mayor, former Director-General of UNESCO has said, 'not only is a culture of peace both feasible and indispensable...it is already in progress'.²⁷ It is hoped that human rights museums might also contribute to this process. It is certainly the privilege of these museums of 'human suffering' to portray the worst moments in the experiences of peoples in the hope that such exhibiting will contribute to the advancement of human rights across the world. In so doing, such museums may make an important contribution to creating a culture of human rights and peace. As such, they constitute a potentially rich source of epistemological material which is of undoubted value for human rights educators. Such projects offer the potential to appeal to wider sections of society who we may not see in our formal classrooms and who may be moved by our community-based work for human rights.

²⁴ *Guide to the Kochi Liberty and People's Rights Museum, Kochi, 2000.*

²⁵ *For analysis of new peace and human rights museums see TM Duffy (Ed.) Exhibiting Peace (Ritsumeikan University, Kyoto, 1999) 244 pp.*

²⁶ *Mrs. Mary Robinson, then serving as United Nations High Commissioner for Human Rights, 'Statements Regarding Developments in Kosovo', United Nations Human Rights Website, up-dated August 1999.*

²⁷ *Federico Mayor, UNESCO and a Culture of Peace: Promoting A Global Movement, (UNESCO, Paris, 1995) p 5.*

MO Hinz ^{*)}

“Thou shalt not kill memory.”

The German Herero war of 1904 – One hundred years later¹

We who were still in the wombs of our mothers have witnessed what happened. Up to now, we feel the fear of those days. The fear of those days has closed our mouths up to now.

T Jerimo Veseevete²

Thou shalt not kill memory,³ might be called the eleventh command. Peoples' memories are part of their individual and collective identity. Taking the memory away is destroying the social and cultural foundation of human beings. What happened to the Herero Nation in 1904 and after in the then colony of German Southwest Africa is remembered by the Herero up to today. The Herero seek healing of the still burning wounds. The Human Rights and Documentation Centre in the Law Faculty of the University of Namibia and its UNESCO Chair have initiated that the issues of Human Rights and Democracy have been active in the Herero case during the last months and will be part of public efforts to commemorate in 2004 the battle of Hamakari and what happened to the Herero Nation during and after the war of 1904.⁴

1 Going back to 1904

The Otjiherero speaking people of Namibia (Herero and Mbanderu) were, together with the Nama of Southern Namibia, the indigenous groups who were affected most by German colonialism. They held vast lands in central South West Africa, as it was, with large herds of cattle when imperial Germany settled to establish its colony. The difficult relationship between the German administration and the Herero/ Mbanderu culminated in the German Herero war of 1904 and the battle of Hamakari (Waterberg) in August 1904.

The rather moderate German Governor Theodor Leutwein directed the first events of the Herero war, but was replaced as military commander with General Lothar von Trotha in June 1904, who followed a policy of “crushing defeat”. After the decisive battle of Waterberg, the Herero were defeated and tried to escape. Instead of considering negotiations for peace, von Trotha issued the infamous extermination proclamation of 2 October 1904, that is, two months after the battle of Waterberg. The proclamation reads:⁵

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¹ The following is based on an interview which I gave to the German-speaking Namibian newspaper *Allgemeine Zeitung*, Windhoek, in March 2002, and the academic revision of the interview written as my contribution to the 'Festschrift' of my friend and colleague Prof Manfred Hahn of the University of Bremen.

² From an interview I conducted with Mr Uazuvara Katjivena in Okakarara (Hereroland) on 21 May 2003.

³ Quoted from Ramose (2002)

⁴ The HRDC will be part of academic efforts to provide for platforms for discussions and negotiations, but also of civic activities, in particular within the recently established *National Preparatory Committee for the Commemoration of 1904*. This Committee was initiated by the German Evangelical Lutheran Church under Bishop R Keding and in co-operation with the Evangelical Lutheran Church in the Republic of Namibia under its Bishop Z Kameeta.

⁵ As translated by Gewald (1999). Rust quotes von Trotha's order in German in his record of the German Herero war, which he wrote in 1904 (published in 1905). Rust reported that von Trotha read his proclamation addressing his officers during a church service at Osombe on 2 Octoberr 1904.

I the great General of the German troops send this letter to the Herero people.

The Herero are no longer German subjects. They have murdered and stolen, they have cut off the ears, noses and other body parts of wounded soldiers, now, out of cowardice, they no longer wish to fight. I say to the people anyone who delivers a captain will receive 1000 Mark, whoever delivers Samuel⁶ will receive 5000 Mark. The Herero must however leave the land. If the populace does not do this I will force them with the *Groot Rohr*⁷. Within the German borders every Herero, with or without a gun, with or without cattle, will be shot. I will no longer accept women and children, I will drive them back to their people or I will let them be shot at.

These are my words to the Herero people.

The great General of the mighty German Kaiser.

How many Herero lost their lives after the factual termination of the war, is still a matter of debate.⁸ Not debatable, however, is von Trotha's intention of extermination of the Herero in the very physical sense; not debatable is the efficient implementation of von Trotha's military policy.⁹ Von Trotha's own comments after the events of 1904 support this view:¹⁰

The tribes of Africa use to fight against each other until one is finally defeated. This had to happen also here once. It is obvious that war in Africa cannot be conducted as required by the rules of the Geneva Convention. It was no easy decision for me to refuse women access to waterholes in the Kalahari. I was facing a catastrophe for my troupes. If I allowed the women to the small waterholes as they existed, I had to experience an African Beresina.

It is noteworthy to recall what Major Ludwig von Estorff wrote, who, as he put it, had "the thankless task of chasing after the refugees in the Sandveld¹¹ and preventing their return".¹²

I followed their spoor and found numerous wells, which presented a terrifying sight. Cattle, which died of thirst, lay scattered around the wells. These cattle had reached the wells but there had not been enough time to water them. The Herero fled ahead of us into the Sandveld. Again and again this terrible scene kept repeating itself. With feverish energy, the men had worked at opening the wells, however the water became ever sparser, and wells evermore rare. They fled from one well to the next and virtually lost all their cattle and a larger number of people. The people shrunk into small remnants who continually fell into our hands, sections of the people escaped now and later through the Sandveld into English territory. It was a policy, which was equally gruesome and senseless, to hammer the people so much, we could still have saved many of them and their rich herds, if we had pardoned and taken them up again, they had been punished enough. I suggested this to General von Trotha but he wanted their total extermination.

It is important to note that von Trotha, in his retrospective comments about the events of 1904, recognised the existence of the Geneva Convention (in this case the Convention of 1864), its possible applicability and his decision to ignore it.¹³

⁶ Samuel Maharero, the Herero leader in command of the war.

⁷ *Groot Rohr* was the common (Afrikaans) word for cannons used by the Germans in their attacks against the Herero.

⁸ Krüger (1999): 63ff

⁹ Comments by Governor Leutwein show that the physical extermination of the Herero was obviously one indeed seriously reflected alternative in relevant administrative and military circles long before von Trotha issued the extermination proclamation. Leutwein wrote in April 1904: "I do not concur with those fanatics who want to see the Herero destroyed altogether. Apart from the fact that a people of 60 000 or 70 000 is not easy to annihilate, I would consider such a move a grave mistake from an economic point of view. We need the Herero as cattle breeders, though on a small scale and especially as labourers. It will be quite sufficient if they are politically dead." Quoted from Dierks (2002). Cf also Leutwein (1906).

¹⁰ Quoted from Nordbruch (2002) -translated by MOH.

¹¹ Omaheke: the area east of the Waterberg plateau towards the border to Botswana (Betchuanaland)

¹² Von Estorff (1979) – translated by Gewald (1999)

¹³ Cf Nordbruch (2002)

2 Seeking redress

The political landscape of the Herero/ Mbanderu nation of today is not easy to assess.¹⁴ Chief Kuaima Riruako, at present member of Parliament for the Democratic Turnhalle Alliance (DTA), one of the opposition parties, claims to be the Paramount Chief of the Herero, a position, which various Herero communities and the government of Namibia rejected to recognise.¹⁵ Riruako's authority is disputed by many Herero who follow other leaders.

Chief Riruako and his followers were in the forefront of those who formulated claims for reparation for what happened to the Herero nation during German colonial times. They used the opportunity of visits of German politicians to Namibia (Chancellor Helmut Kohl¹⁶, President Roman Herzog¹⁷) and presented them with their demands. The negative response by Germany eventually led the group to consider legal actions.

In 2001, they decided to launch a lawsuit against private companies allegedly involved in the genocide of the Herero, the *Deutsche Bank* and the *Deutsche Afrika-Linien GmbH* (formerly *Wörman Linie*).¹⁸ Later, they extended the case against the Federal Republic of Germany. The claims were initially submitted to the Superior Court of the District of Columbia in the USA. The plaintiffs are the Herero People's Reparations Corporation, registered in the District of Columbia; the Herero, "a tribe and ethnic and racial group"¹⁹ represented by Paramount Chief Riruako, Chief Riruako as individual and 199 others. The original claim amounted to 2 billion US-dollars, after extending the claim against Germany, the amount was increased to 4 billion US-dollars.²⁰

The legal proceedings instituted by the Herero are embedded in a very complex legal, political and, indeed, emotional context. The emotional polarism pervading the claim makes it almost impossible for lawyers to stay on the dry side of the invariably imperfect law. This essay cannot be the place to analyse the legal implications of the lawsuit of the Herero against German companies and the state of Germany. Instead, I will offer considerations about the interface between the legal and the political: The solution for the still unsettled German Herero of 1904 will most probably only be found in the grey area between the legal and the political.²¹

3 Settling the unsettled: Between the legal and the political

In statements by the German government, we repeatedly find references to the fact that Namibia occupies a special place vis-à-vis development co-operation, due to the two countries' historical relationship. It is being said that Germany's financial aid to Namibia is disproportionate to that of other countries. Is this of relevance to a legal assessment of the claim by the Herero?

It is a difficult question if the arrangements made between Germany and Namibia within the framework of bilateral co-operation are to be interpreted as compensation against possible claims for damage arising from colonial German acts. An answer to it would presuppose an interpretation of the agreements and respective diplomatic notes. Here, the extent to which the agreements

¹⁴ This assessment would encompass the history of the very painful physical and social reconstruction of the Herero nation after the German Herero war. Cf here Krüger (1999); Sundermeier (1973); Gewalt (2000)

¹⁵ Cf Kuaima Riruako v Minister of Regional, Local Government and Housing, Case No (p) 336/2001 (unreported case in the High Court of Namibia)

¹⁶ 1995

¹⁷ 1998

¹⁸ The claim against a third defendant, the Terex Corporation, was withdrawn.

¹⁹ So the Herero submission to the USA-court

²⁰ Cf for the amount of the claim: The Namibian of 9 May 2003: 7. The text of the claim submitted to the USA-court is published (in English and German) in *Befunde und Berichte zur Deutschen Kolonialgeschichte*, Vol 4, 2002: 3ff.

²¹ The article in the Hahn 'Festschrift' (see footnote 1) deals extensively with the legal side of the lawsuit of the Herero People's Reparations Corporation against German companies and Germany.

formalising German aid to Namibia have incorporated the German intention to compensate claims for damages due to the wrongs committed by the German colonial government would have to be determined. Namibia must have not only understood such intention, but also accepted it as part of the agreements.

The Herero case, as other cases for reparations and compensation in the wake of World War II are especially complex, because they touch key questions of national and international law with regard to the prosecution of former government's transgressions. Dealing with such wrongs involves nearly insurmountable political and legal challenges even if an unconstitutional state is superseded by a constitutional one (for example, the replacement of the Nazi government by the Germany of today, or of the Apartheid South Africa by the democratic South Africa, etc). How much more challenging can situations be when dealing with transgression with cross-border dimensions and transgressions, which happened to people way back in the past!

However, there are apart from international political and legal considerations socio-anthropological ones, which may apply to such cases where the necessarily imperfect national and more so international legal orders fail to provide desired remedies. When talking to members of the Otjiherero speaking communities, people refer to the events of 1904 not primarily as grounds for monetary compensation; they refer to 1904 because the German colonial administration denied them *dignity*. Dignity was denied and not restored up to today, despite the achievements of independence and constitutional rights and freedoms! The plea for restoration of dignity is fed by memories that have not been overtaken by the physical onslaught in and after the German Herero war and have remained vital over time. The ritualizations of the events of 1904 in collective manifestations at the occasion of the yearly celebrated Herero day in August in Okahandja, the capital of Herero-land and the place where graves of important Herero leaders are,²² have to be seen in this context.

The uncompleted chapter of the German Herero history requires response. But what response? Can the appropriate response be found in what has internationally developed to a culture of public apologies for crimes against humanity expressed by head of states and others since Willy Brandt's kneeling in front of the memorial for the victims of the Warsaw ghetto in 1970?²³

It is impossible to predict the appropriate response at this stage. It will eventually be for the Herero nation to determine the way forward. The much-desired result, however, will not emerge as long as building fortresses to defend the status quo will prevail.²⁴ Re-conciliation and forgiveness will only happen if both sides accept that strategies of avoidance will lead to nowhere, or to developments all sides will deplore should they happen!²⁵

The Herero case against Germany in the USA could add a new dimension to the unfinished part of the German Herero relationship by deepening the awareness for the enduring trauma of the war of 1904. The case has the potential to contribute to a new level of mutual understanding and expression of respect, but also to stimulate creative and committed agreements of settling the wounds of the past.

²² Cf here Krüger (1999): 265ff; and Sundermeier (1973): 85ff; Gewalt (2000)

²³ The discourse about the culture of public apologies is open: Müller-Fahrenholz' (1996) starting point in his proposal for a theology of reconciliation is Auschwitz and what follows from Auschwitz for reconciliation and forgiveness: Auschwitz and the fundamental possibility of justice; or Auschwitz and the *concept of god after Auschwitz*, as the Jewish philosopher Jonas (1987) put it. Lübke's (2001) approach to apologies as a new political ritual of repentance is a collection of cases and their (philosophical and socio-political) analysis to develop a platform, which will accommodate collective remainders on both sides.

²⁴ Building fortresses of this kind appears to be prominent within the German-speaking community of Namibia!

²⁵ Eg, with respect to the land question, which cannot be isolated from the human tragedy of the German Herero war: It is good to have art 16 of the Constitution of Namibia, which guarantees ownership and protects against expropriation; however, one must not forget that the protective force of law has limits. Loss in societal acceptance of the constitutional achievements at the independence of Namibia can turn into a revolutionary climate, should the societal interest in the *contrat social* that generated the constitution basically be associated with only a minority, the minority that holds most of the shares in the society's land resources.

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Education of Minorities: Problems, Promises and Prospects.

An International Perspective

Yaacov IRAM ¹

When David Livingstone's work in Africa became known, a missionary society wrote to him and asked, "Have you found a good road to where you are?" The letter indicated that if he had found a "good road", the missionary society was prepared to send some men to help with his work. Livingstone's answer was clear and to the point: "If you have men who will come only over a good road, I don't need your help. I want men who will come if there is no road". The purpose of this chapter is to delineate the problems, to point out the promises and importance and to assess the prospects of education of ethnic minorities in pluralistic democracies. In many respects, we are expected to do groundbreaking work since there are no "good roads" which were already paved and that could lead us to reach our goal of educating minorities. In other cases, where roads exist, we should improve them and make them more accessible.

PROBLEMS IN EDUCATION OF MINORITIES

Minority groups can be defined in various ways by region, by ethnic background, by language use, by socio-economic status, by religion, by gender, by educational attainment, by life-style and more. These diverse definitional bases are not all of equal political importance, if we defuse political importance as measured by "the extent of conflict in society regarding who exercises power over whom" (Thomas, 1986: 399). Furthermore, the political importance [and power-status] of a particular minority group varies from one society to another and from one time to another within the same society.

The education of ethnic minorities is closely related to issues such as cultural diversity and equality of educational opportunity. As the problems of ethnicity and migration continue to provoke conflicts at home and to become global in scope, involving people of many different backgrounds, it becomes incumbent upon us, educationists, to find "good roads" and upon educators, teachers, to better prepare young people with the knowledge, perspectives, willingness and skills which will enable them to be willing to live with and become more effective in collaborating with people different from themselves. Such an education is referred to by negative terms, such as *anti-bias education*, *anti-racist education* (Taylor and Bagley, 1995), or by titles with positive connotations: *multicultural education*, *intercultural education*, *international/transnational/global education*. Unfortunately, most of these ideas and programs have not been implemented in most schools, or where implemented, were not done so successfully. However, if we want to live in societies which encourage the participation, and welcome the perspectives, histories and contributions of all its members, if we wish to create ultimately a society which rejects oppression, discrimination, xenophobia and racism, we must double and triple our efforts in all levels and structures of education, from kindergarten to university, to promote and implement existing programs and to continue new and more effective means.

Most nations today are pluralistic and multicultural societies. With a sense, that they have a majority and one or more minority groups, depending on the definition of minority. For the purpose of this chapter, minority status does not necessarily imply numerical inferiority. It refers rather to "the quality of power relations between groups": thus, a population is defined as a minority "if it occupies some form of subordinate power position in relation to another population in the same

¹ Prof. Yaacov Iram: Chairholder of the Josef Burg UNESCO Chair in Education for Human Values, Tolerance and Peace, Bar Ilan University, Ramat-Gan, Israel

society” (Ogbu, 1983: 169). According to this definition, many groups may rightly claim the status of minority group, employing criteria such as their percentage in the total population or their share of power, prestige, or wealth.

As none of the prevalent typologies or classifications of minority groups (Ogbu, 1978: 21-25; 1983: 169-172; Mitter, 1999) fit social diversity in its totality, it will be more useful to apply, with some modifications, a conceptual framework that deals with modes of interaction between dominant or majority groups and subordinate or minority groups in pluralistic societies (Smolicz, 1985: 245-267). Three modes of majority-minority interaction can be used to analyze inter-group relations in any given society; they are *Assimilation*, *Multiculturalism* and *Separatism*. *Assimilation* implies the adoption by the minority group of the language, traditions, mores and values of the host society (in case of immigrants) or of the dominant group (usually the majority), up to the point of abandoning its original language and culture. *Separatism* is the rejection by one or both sides of any moves toward desegregation or integration, thus adopting a position of mutual exclusion whether in a way of *indifferent side-by-side* existence or worse, conflictual existence and no cultural transactions whatsoever. *Multiculturalism* implies adjustment of all groups, minority and majority alike, and resorting to *intentional coexistence* out of willingness of mutual adjustment and acceptance (Bhatnager, 1981; Iram, 1987).

Low academic achievement of ethnic minority children (in many countries synonymous with newly arrived immigrants) is related to issues such as: (1) racism in teachers and in the school system; (2) cultural bias in the curriculum and educational materials (e.g. denigrating certain groups, stereotyping, etc.); (3) lack of racial and cultural awareness in the training of teachers; (4) hiring and promotion problems in regard to ethnic minority teachers and administrators; and (5) wider cultural, racial, and socio-economic problems (Male, 1986: 477).

The challenge and mission of educators is to prepare future teachers and re-educate in-service teachers with the knowledge and skills, which will enable them to work effectively with students from a wide range of backgrounds. This knowledge and skills must be generated through research by educationists and transferred by teachers to students most of whom will live most of their lives in highly interdependent intercultural or multicultural societies, whether in the United States, Israel, Russia, England, France, Germany (Tulasiewicz and Adams, 1995) or in newly re-established countries such as Bosnia-Herzegovina (Bosnians, Serbs, Croats) or the independent republics of the former USSR. The task is to transform attitudes from *monoculturalism* to *multiculturalism* - namely the process through which a person develops competence in as well as appreciation of and tolerance for several cultures (Johnson, 1977). In pluralistic societies, multiculturalism is imperative in order to be able to communicate with, understand and participate in a cultural context other than one's own, within the same sociopolitical framework. Schools must be the major focus of efforts to teach multiculturalism in the spheres of language, culture and inter-group relations (Masemann and Iram, 1987).

In some cases, multicultural education might lead to *intercultural education*, namely “an attempt to generate a cultural synthesis [and not just a coexistence]: the production of new cultural models grafted onto the existing base of national cultures which, while remaining in place, themselves become enriched as a result of the process (Tulasiewicz and Adams 1995: 265).

The task of equality or equity provision in the education of ethnic minorities towards multiculturalism is not an easy task in light of what we know about the ways by which people learn about cultures other than their own, about reluctance of governments to act decisively both in legislation and provisions and finally in the implementation of declared policies. Nevertheless, we are obliged to fulfill this task, given the time, place and circumstance in which we now live. An education, which takes place in the 21st century, cannot ignore such vital, crucial and moral issues.

PROMISES IN EDUCATION OF MINORITIES

The issue of minority education is, of course, part of the larger question of how various minority groups are to be treated and whether they are to have access to the mainstream society meaning structural (vs. Cultural) integration, access to and participation in economy and polity, while retaining their group identity regardless of whether that identity is based on religion race, color or language. The following remarks are based in part on a special issue of *Education and Urban Society*, (August 1986, Vol. 4, No. 4), that was devoted to the analysis of "Policy Issues in the Education of Minorities: A Worldwide View". The countries chosen for analysis were Australia, Canada, England, West Germany, India, Israel (written by the author of this chapter), Japan and Malaysia. These countries were selected because they represented factors such as race, color, caste, religion, nationality, immigrant status and worldview (traditional vs. modernism).

Countries differ in the extent to which their national governments, courts, civil rights groups, and teachers' unions play a role in minority education. They differ also in the means they employ to cope with issues such as busing, quotas, multicultural education, and racial balancing of pupils and teachers. It is both reassuring and discouraging that most of the countries examined in this special issue of the journal and to some extent all countries, continue to struggle with questions relating to the education of minorities. Thus, suggesting that the slowness in solving problems of the education of minorities is not only due to ineptness, but to the basic difficulties inherent in the problem of minorities as well as of the kind of education organized for majority members of society. We might be discouraged because racism, unfairness, discrimination and lack of equal educational opportunity for minorities continue to exist in many countries, and in other, such as former Yugoslavia, have increased. (Daun, et.al. 2001). Many societies, it seems, are increasingly subject to multinational migration, whether the migration of ethnic workers or refugees. This modern migration across geopolitical borders and cultural boundaries in pursuit of economic

needs and political interests is motivated by expectations of individuals and groups that their cultural identity as well as their political and economic equality will be guaranteed. It does not accept the superiority of dominant cultures, nor the insult or rejection, which accompanies dominance. Cultural equality, let alone socioeconomic equity must be legislated in order to ensure multiculturalism. However, *de facto*, let alone *de jure* multiculturalism alone does not assure the promotion of unity and harmony, it can be integrative or divisive depending on how it is conceptualized and legislated.

Multiculturalism is premised on respect for individuals and cultural diversity. This respect does not require that each culture became equally acceptable to each and every individual, but that we respect each culture equally, that we value the rich mosaic of individual and cultural difference or of the rainbow nature of a society within our national boundaries and beyond them. It requires that we recognize the right to unique identity for both individuals and groups, and that we guarantee the freedom of cultural development, economic equality, political participation and educational opportunities.

The experience of human migration and resettlement shows that respect for cultural differences is not achieved by the willingness to tolerate the customs, beliefs, languages, and social structures of other cultures at a distance or from a position of dominance. Distance and dominance restrict the obligation to understand and appreciate the others and to treat them equally.

To really understand cultures other than our own requires thoughtful, systematic inquiry on the similarities and differences of meaning, organization, and practice of our own and of other ethno- cultural groups. And as a result, it requires acceptance and assurance of cultural and political rights, both of individuals and groups.

A liberal society can be distinguished by the way it treats its multiple cultures (minorities), assuring individual rights to dignity, ethnicity, free speech, and due process - without

discrimination based on race, national origin, color, ethnicity, language religion or gender. These are the characteristics of *authentic identity* that protect both individuals and cultural groups from assimilative tendencies of dominant cultures. (Appiah and Gates, 1995).

Multicultural education implies *multilingual* teaching whenever demanded. Multilingual competency enables cross-cultural dialogue.

Such a dialogue requires, always, *cultural sensitivization* namely sensitizing ourselves to the point of recognizing the substance of others' beliefs, claims, habits, practices and needs. This is not a process of relativizing one's own cultural beliefs, identity and perceptions; rather it allows for a dialogue of recognition, intercultural understanding and equality of participation.

PROSPECTS

Based on previous comparative studies on Canada and Israel by Masemann and Iram (1987), and on France and Poland (Mitter, 1999) I would like to offer the following conclusions in regard to prospects for future policy development, in regard to education of minorities.

First, it seems that constitutional provisions are not necessarily a guarantee of equality or equity, particularly when there is disparity in status among ethno-cultural and linguistic groups, and even more so when groups occupy dominant and subordinate statuses within a national framework. For example, English speaking versus French speaking Canadians (Ghosh, 1995; McAndrew, 1994; McNeill, 1995); Jews and Arabs in Israel (Rouhana, 1997; Iram and Schmida, 1998; Al-Haj, 1998); Muslims in France (Limage 2000; Groux, 2002), in Greece (Kassotakis and Roussakis, 1999) or in England (Ashraf, 1988; Halstead 1993); Poland and its minority groups of Ukrainians, Belo Russians, Lithuanians and Germans (Tomiak, 1991; Mitter, 1999). All these countries have constitutional or legislative provisions for education of minorities and declared policies on multiculturalism, nevertheless it does not insure cultural, linguistic, economic and sometimes even religious and political equal status (OECD, 1989 and Council of Europe, 1994).

Second, it is difficult to measure or assess the success of multicultural development or, in a wider perspective, respect for human rights. That is because the outcomes of tolerance and intercultural understanding are so evanescent, and may actually be threatened if cultural retention rather than cultural sharing is the outcome of programs for cultural development, or if political events such as warfare consistently present a negative picture of inter-group relations (Iram, 2001). This was proven during the strife of cessation of republics from the former Soviet Union and the status of minorities within the newly independent states that emerged (Glenn, 1995; Mitter, 1997). Similar conclusions can be drawn from the tragic strife over the demise of Yugoslavia (Daun, et. al. 2001) and from the continued conflict in the Middle East that affects negatively also the relationship between Jews and Arabs in Israel (Al-Haj, 1998; Iram, 2002).

Third, multicultural development may be difficult to foster by government decree, if its foundations are not already laid in the history and social structure of a country (Torney – Purta, Schwille and Amadeo, 1999).

Fourth, official language policy is an important part of multicultural development, and the educational framework of such policies demonstrates the degree of commitment to linguistic and cultural equality. Thus, for example, the Canadian Constitution and the Charter of Rights and Freedoms “enshrine group and individual rights to education in one or both of the official languages” (Masemann and Iram, 1987:116). The existence of an official multiculturalism policy and a Multiculturalism Sector in the Department of the Secretary of State in Canada are a tangible evidence of Canada's commitment to multiculturalism.

Fifth, political realities of overt hostility to, or subordination of groups may far outweigh the harmonious wishes of policy-makers or educators. The case of Israel proves that in spite of declared policies and numerous programs to cope with problems of multiculturalism, none have been resolved satisfactorily thus far. Since these problems are of political, social and cultural nature, they

cannot be solved by the education system alone without active support and involvement of other social institutions and without positive changes in the geopolitical sphere (Masemann and Iram, 1987; Iram, 2002).

Similarly, experiments of creating mixed schools for children of Catholic and Protestant backgrounds were introduced by the Education (Northern Ireland) Act of 1978 "to facilitate the establishment in Northern Ireland of schools likely to be attended by pupils of different religions affiliations or cultural traditions". But, for a variety of reasons, mainly the civic disturbances and terrorist outbreaks, the pupil population so far affected by this experiment is less than 5 percent in 2000 (Sutherland, 2001:257). Curricular reforms since 1989 focused on a cross-curricular theme "Education for Mutual Understanding" (EMU – Northern Ireland's Curriculum Council, 1989) have stressed "the need to know about and understand the interdependence of the different religious and cultural communities within Northern Ireland and the consequences of their integration and segregation..." (Smith and Robinson, 1992: 16). Sutherland (2001) concludes: "Even if such efforts have so far been unsuccessful in affecting the whole of [Ireland's] society, it has to be recognized that they have at least created pockets of goodwill and mutual understanding important for the lives of individuals if not yet for all the population" (p. 260).

Sixth, there have been significant steps made nationally and internationally in multicultural programming and ideas in the educational systems of many countries, but in the vast scale of things these programs are only the beginning, and have to be updated and expanded to confront changing circumstances or tensions that emerge too frequently.

And finally, there is a clear need in countries to assess demographic trends and to plan for a future in which the rights of minorities and multiculturalism development are safeguarded. This need becomes urgent in light of increased migration as a result of geopolitical changes that cause frequent influx of peoples of various cultural, linguistic and religious backgrounds across boundaries notably in Europe and in the United States (Shapiro and Alker, 1996). As a result, it is now more than ever before hard to define nation-states in ways that presuppose cultural, linguistic or religious homogeneity (Winther-Jensen (1996). The educational complex implications of migration and the formation of minorities have been manifested in international studies (Glenn and De Jong ,1996; Gurr, 1993; Torney-Purta et. al. 1999).

The years ahead will demonstrate how well various policies such as providing economic justice, strengthening cultural unity and maintaining peace among the ethnic groups will prevail. Providing equal (and not favored) educational and economic opportunities to all will indeed promote economic and educational parity among ethnic groups and provide the cultural diversity and peaceful social coexistence so much desired.

I would like to conclude with a few words of caution or rather realism, quoting the American author and critic Henry Louis Mencken (1880-1956). His words might add some perspective on the current situation and future challenges we presently face: "For every complicated problem there is an answer that is short, simple, and *wrong*". There are indeed no short and simple answers to the problem of education of minorities, we must take, and in many instances even construct, the long and hard road of working to transform the manner in which we conceive education of minorities in heterogeneous societies and education of immigrants in particular.

We should recall a famous quote from Andre Gide:

*Everything has been said before,
But, since nobody listens,
We have to keep going back and begin again.*

Tolerance in the North Caucasian cultural tradition and in today's politics

Barasby S. KARAMURZOV ¹

Wide-spread attention to the problem of tolerance is stimulated at present by several factors – the splashes of ethno-political mobilization, ideas of cultural pluralism as a basis of liberal order in a contemporary society, reconsideration of globalization processes, the latter leading to the universality of diversity rather than to socio-cultural unification.

On the other hand in Russian political science special emphasis is laid on the processes of transformation of the Russian society and the establishment of new democratic institutions. At the same time the question of the presence in the society of a certain level of tolerance as a necessary (but not sufficient) condition for a normal functioning of a modern democratic society.

It is often stated that the western type of tolerance, creating conditions for the sustainable functioning of democracy is alien to Russian society, whose cultural basis is not of western type. In this connection North Caucasus is most often referred to as the region of mutual intolerance, disrespect to human rights, a region of ethnic and religious fundamentalism. In this synopsis I would like to consider the correlation of tolerance and intolerance in the social and cultural traditions of the peoples of North Caucasus, with the involvement of the results of the investigations carried out by L. Soloviova and B. Bgazhnokov and other scholars in the sphere of ethnography of the peoples of the Caucasus.

They demonstrated that tolerance and intolerance are characteristics equally typical of each individual, each social community. Tolerance makes it possible to establish contacts with the surrounding people and societies; at the same time intolerance to something that is alien to you, that differs from your culture contributes to a certain isolation, helps to avoid outer influence, to preserve originality. Any society which is characterized by cultural, ethnic, religious heterogeneity can only make progress in the atmosphere of tolerance (when it follows principles of tolerance. Some scholars hold that tolerance makes for the ability of this or that ethnic group to adapt in the surrounding world.



North Caucasus is a complicated region in various respects – language, ethnic and religious. Here, on a comparatively small area side by side there live peoples differing in specific economy (management), way of life, traditions customs. Such diversity has formed since time immemorial and is still preserved.

Under such conditions, it was inevitable that the Caucasians formed the concepts of “one’s own” and “someone else’s; another’s; others”. The idea of one’s own was regarded at different levels – “One’s own family” “one’s own kinship, neighbours, settlement (village), people”. The priority of “one’s own” is vividly demonstrated by the Caucasians’ folklore. The preference given to “one’s own” developed a somewhat alert attitude to “someone else’s”. Here, in the Caucasus, people think that a man could only become lucky and happy in his mother land, in the very place of his birth, and it was here that he was bound to settle his life.

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The reason of the formation of such notions were obviously determined by the necessity of getting together in the face of various threats and perils: enemies attacks, disasters, epidemics.

But on the whole, the principle of good will, peaceful attitude to the surrounding was considered necessary at all the levels from family to community.

It should be pointed out that in the Caucasus with its poly-ethnicity, no negative stereotypes formed towards neighbouring peoples, irrespective of conflicts, war attacks, etc., that took place from time to time. On the contrary some positive feature of this or that

Etiquette norms of the Caucasians were mainly aimed at creating favourable atmosphere for communicating with other people, be it acquaintances or some strangers they met on their way, during some trips, journeys, etc. The Caucasian mountain-dwellers attach much significance to the conversation patterns in various situations. It is noteworthy that word is considered a more dangerous thing than weapon.

Thus, for the Adygue people good will stands in one row with such principles of behaviour as hospitality, respect for the elderly, respect for women, modesty. More than that, it is a basic condition for the realization of each of the above principles. Good will behaviour is associated with the etiquette norms, socially approved behaviour, though the difference between the notions of the ideal communicative behaviour and the actual behaviour of individuals has always existed and will still exist.

There exists a rather exaggerated idea of the role of the blood feud in the legal tradition of the North Caucasians. In practice the blood feud was mostly restrained by the so-called system of fines - natural or monetary in accordance with the norms of customary law. Numerous sayings and proverbs in the Caucasian languages testify to the preference the Caucasians gave to the peaceful settlement of conflicts whatsoever.

Special studies demonstrate that the legal culture of the Caucasian peoples has elaborated rather diversified methods and forms to overcome conflict situations.

The necessity to coexist in conditions of cultural, social, ethnic diversification brought to life some institutions, which were aimed at overcoming the actual isolation and alienation of ethnic and social worlds. The former made for making acquaintances, establishing contacts and ways of communication and trust between different peoples and different communities within one and the same ethnic group. It is such traditional institutes as hospitality, patronage, rather diversified and widely used forms of making relationship.

Even synoptically considered, traditions that determined interethnic cooperation of the Caucasians testify to their richness and variability. The peoples of the region have acquired considerable experience of mutual tolerance, wise communication, worthy compromises, norms, that provide the possibility of diversified cooperation. At the same time one should not exaggerate the degree of tolerance in a traditional culture for which "one's own" in the majority of cases has always been more preferable and valuable than "someone else's". Nevertheless, considering the ways various ethnic groups formerly interacted one cannot but admit that legends, norms, ideas, preserved in people's memory and recorded both in literary sources and archives are the reflections of sustainable tolerant relations, which were characteristic of all the ethnic groups in the Caucasus.

The nature and forms of tolerant consciousness and behaviour were subjected to a special analysis with the view of revealing their common psychological structure and philosophy. B. Bgazhnokov showed that they are constituted by the three groups of factors.

Factor of force.

Tolerance is a combination of self-respect and respect towards others, manifestation of mental culture and high responsibility. As a general term for expressing benevolence and tact it has nothing to do with flattery and slave submissiveness, with indifferent calmness, idleness of mind. Here special emphasis is laid on the ability and willingness to refuse the actions, which can inflict damage on people, frustrate relations with them. Shortly, this is the expression of a social character, discipline and self-discipline, a mechanism of a conscious inhibition of reactions unacceptable both from legal or ethic points of views.

Tolerance is a form of a conscious and difficult empathetic action in complex, problematic and even dramatic conditions. Actions of the kind are especially important and actual in situations when a man has to restrain himself, irrespective of how strong his desire is? When he acts in defiance of his passions and vitally important interests. That is why tolerance in its highest manifestations is rather a complex volitional action than a simple one. What mostly counts here is strength, noble courage and wisdom rather than patience, narrow-minded prudence and elementary courtesy. Tolerance can also be considered as an entity of different manifestations of power, and mostly power over oneself, over one's emotions and reactions.

Spatial and temporal factors.

The factor of time in many respects correlates with the factor of power and force. Tolerance implies the ability to restrain (delay) the immediate reaction and search for the correct solution in the future. The tactics like that allows not only to gain the time but also to get a kind of control over the time. In the long run it helps to take the tension out of the situation where it has initially been originated. And there is a certain degree of probability that the conflict variables will never be faced again.

A calm, well-bread man who is able to keep his tongue in a fit of anger is normally referred to as a man with "a long throat" (cf.: a long-throated man) in the Adygue languages. In this figurative way the Adygues emphasized that the negative emotion has a long way to cover by the end of which it dies

away leaving no chance for the outburst of anger. In other words "a long-throated man" manages to gain the time, reconsider the situation and avoid wild reactions which might have led to moral and physical damage of the surrounding.

The scheme of the spatial relationship of the tolerant consciousness is like that. In case of a hopeless and desperate situation the participants of the conflict are normally advised: "You have to find a compromise, there is no sense in being so stubborn, there is no brevity in so firmly standing you ground; if you persist, you will lose your face"²

Another way to understand the term is "to turn off the straight road, to take a roundabout way" Due to this intensification the notions of tact and tolerance come out in a more distinct way. And it is not without reason that some well-known philosophers interpret the meaning of the word tact in terms of sensible, carefully considered roundabout way.

In the same way another word with the direct meaning "to move backwards in the direction in which your opponent is moving" is used. One can even imagine this "backward movement" which a tolerant consciousness associates with the readiness or necessity to cover peacefully a certain way with your opponent, though your vital interests predetermine quite a different route. But it is done out of respect and sympathy for your opponent, out of great desire to preserve peace, friendship and cooperation, thus leaving no chance for the conflict to break out.

The factor of sensibility.

It enlarges and intensifies the above considered factors. Primarily the term implies the social mind, i.e. the ability to create correct relations with the surrounding people – friends, relatives, colleagues, etc. And to call these specific abilities the Adygues use the expression "the art of being among people". The essence of this "art" is to live a proper life, to behave adequately, thus raising the authority of a man as such and the culture of the society he lives in.

² In the conceptual system of Adygue languages the concept of face is associated with conscience.

In the system of values prescribed by this “art” great importance is attached to the ability to understand. It is regarded as an inborn power, aimed at removing all the obstacles which hinder man’s correct orientation in the world. It is obvious that this understanding has two vectors. The first is self-understanding, that is, to know well your mental space and on this basis to build the images. The second vector is to understand and accept the life of another man, to live and act keeping in mind the interests and aspirations of the other. It is a kind of empathetic operation aimed at softening, balancing and correcting people’s relations. There is the opinion those regulations stimulate positive thoughts, actions and aspirations suppressing negative ones. Empathy and mutual role exchange become the ideal tasks for the communication.

In the Adygue’s philosophy all these things are ontologically and gnoseologically motivated. It is considered that every life relation comprises emanation of good and evil. Hence, the task is getting into the essence of different events and situations bring out all the shades of good and evil in them. It is necessary to ascribe ethic meanings to everyday events of life, rely on these estimations in controlling your own behaviour. It is the understanding that constitutes the effective practical identity of a personality.

In the everyday communication, in the great variety of social ties and relations many other forms of tolerant consciousness are being worked out. In general there is a whole hierarchy of different tolerance forms in which the lower psycho-physiological forms combine with higher spiritual one.

The notion of a “noble courage” may serve as a good illustrative example for it. Its underlying implication is the idea that it is much easier to hurt people than to help them, that it is tolerance and good deed that constitute real courage. Courage like that in its very essence corresponds to sympathy, compassion, tolerance, it associates with the ability to forgive and to be grateful, to overcome envy and conceit, to be always ready to defend the rights of the poor and deprived.

Tolerance, especially its highest forms provides the full realization of personality’s creative potential. It sets him free from suspiciousness, uneasiness, from petty annoyances, from all that destroys the personality. The realization of different tolerance forms creates the atmosphere of high responsibility, confidence and cooperation in the society. And in this case it functions like a key social factor standing in the way of wastefulness towards the creative potential both of a personality and society.

The study of the social and cultural traditions of the North Caucasian peoples confirms that tolerance defense does not necessarily imply the apologetics of diversity. Most often it is just an admission of necessity. The history of mankind shows that the main forms of social and cultural tolerance are of circumstantially forced character. And only now we started to fully realize the use of diversity, though the variability of human societies has been an indisputable fact for many centuries. This variability brought to life various forms and regimes of tolerance. In different historical, national and cultural contexts different tolerance forms and types seem to be effective. There is hardly any universal pattern of tolerance which may serve as a standard of effective function in a political structure of this or that society.

We have to agree with E. Salvo that the consideration of the tolerance problem make us return to the question of the progress price. It makes us think to what extent the quick decisions in the sensitive sphere like that are justified. In the long run tolerance even in its archaic forms is better than any interethnic and inter-confessional conflict or ethnic cleansing, it is better than absence of any tolerance as such. The only correct and sensible strategy at the time being is gradual introduction of the new tolerance forms not instead but alongside with those already functioning in the society.

Towards Multicultural Education in Central Europe

Lessons from a special subject taught at the Human Rights Education Centre (HREC),
Charles University, Prague

Alena KROUPOVÁ ¹

“Values and attitudes as peace, human rights, tolerance, international and intercultural understanding, and solidarity develop the culture and ethos of every school.”²

At the beginning of the 21st century, pluralism, ethnic and cultural, while always present in the society, are growing realities with an increasing impact on the lives of young people. More or less as a reaction to this fact, all European countries are in the process of renovating of or adopting new strategies and approaches in their education systems in order to respond to the challenges and requirements of the twenty-first century. Political, cultural and educational trends of renovation are most strikingly marked in those Central and Eastern European countries moving through a period of transition to pluralism and market economy. Such a move creates many difficulties. It is therefore important that education systems respond to development with adequate approaches.

We can be certain that education will not bring heaven on earth. It will not obliterate all aggression, selfishness, conflict or effeteness. But it could help make life more humane and more abundant or at least help to keep it from becoming grossly uncivilized.³

Multicultural dimension of education

Educational establishments will find that the realisation of the multicultural and intercultural potential of the curriculum provides a wide range of challenges and opportunities, some concerned with content and some with organization. Regardless of a school's particular focus, there are principles as prerequisites for any school in developing an adequate multicultural and intercultural dimension. According to the generalized experience gathered during relevant activities at the HREC, education should

- recognise the interactions that take place between cultures
- recognise the value of different cultures in a way which does not hide relations of dominance but enhances, for example, the status of migrants' cultures
- be a principle which underpins all school activity
- challenge socially biased and ethnocentric assessment criteria
- introduce the intercultural aspects to all areas of the organization and life of the school
- develop mutual solidarity and acceptance in the living community of the school
- recognize and value the symbolic role of the presence of mother tongues in the school

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² P.White: Decency and Education for Citizenship Journal of Moral Education, Vol 22, No.1, 1993

³ H. Bowen: Moral responsibility of Law schools, London 1984

- promote a pluralistic approach to the acquisition of knowledge
- recognise the potential to develop an appreciation of different cultures
- promote intercultural activity among pupils and recognize that it depends on the quality of cooperation in teaching teams and between indigenous and foreign teachers
- promote communication between the school, the home, the social environment in which the children live and the whole community, both migrant and indigenous
- recognise that intercultural education provides a perspective which concerns both the countries of origin and the host countries and which calls for solidarity between countries with differing levels of resources
- develop teacher skills to transfer these principles into effective practice.

The earlier children are helped to develop an awareness of the importance of this dimension and given opportunities to engage in and reflect on it the better. Education systems must provide a framework upon which young people can base critical thinking and judgements and which will allow each individual to make sense of the complex and discontinuous change that characterizes contemporary society and which enables them to participate as active and responsible citizens in the personal, social and political dimensions of society.⁴

New University Course: “Principles of multicultural tolerance”

The practical implementation of these principles in the educational process provides a university course on “Principles of multicultural tolerance” initiated and prepared by the HREC, Charles University of Prague.

After a pilot verification in the academic year 2001/2002, the course started in 2002/2003 particularly for teacher students of the Faculty of Pedagogy, Charles University, and as a compulsory subject at the South Bohemian University in Ěeske Bud jovice. I n the next academic year, this subject – supported by the Czech Ministry of Education – will be introduced to the University of Ostrava (North Moravia). Afterwards, it is envisaged to extend it also to other universities and educational institutions. Its holistic approach to the crucial ideas is based on a participatory active learning with an emphasis o. n peer-to-peer learning of on-line working groups, interaction with students and the instructors’ teaching aims. Lecturers are specialists of different faculties of the Charles University, non-governmental organizations and other institutions. It appears that students and lecturers are supporting and engaged in the content dealt with and methods applied in the course.

A ‘Handbook for students and teachers on multicultural tolerance’ was edited by the Centre at the end of 2002. At present, translation of its substantial parts into English is going on. Individual chapters will be soon available at the Centre’s website.

The subject tries

- to give students the possibility to participate in activities focused on non-conflict cohabitation of different cultures
- to teach them principles of civic legal consciousness
- to promote students’ interest and abilities in positive understanding and acting in their future professional and private lives, that is, to decide the option of creating energies (and not remaining to be “bystander”).

⁴ Ref.: Royal Norwegian Ministry of Education, Research and Church Affaires: Plan for Promoting the International Dimension in Primary and Lower Secondary Education

Topics of particular lessons are the following:

- introduction to the philosophy of human behaviour, humanitarian legislation, human rights, disadvantaged and violated groups of inhabitants
- multicultural societies, principles of tolerance, intercultural approaches and decisions
- possibilities and forms of mutual understanding, state of law, sub-national community, culture of peace
- conflicts and their resolutions, crisis intervention, non-violent conflict resolution, safety and solidarity
- refugees, asylum-seekers, migrants, creation of equal opportunities (on the labour market)
- world's religions
- social and cultural needs, cultural anthropology
- power and identity, globalisation
- slavery and freedom, prisoners
- ethnicity, nationalism.

Among other projects of the HREC related to human rights, multicultural aspects and tolerance, there is the newly launched programme on forced migration. It is developed in cooperation with the RSC University of Oxford, and the Centre looks for new possibilities of co-operation in refugee studies, for example with the EPU in Stattdschlaining.

In this connection, mention should be made of the University's long-lasting research and training in the field of strategies and action related to "People with special needs". Although, this sphere has its very special aspects, there are certain principle recognitions valid in all the fields referred to above.

This becomes quite obvious in a study on this theme, undertaken by Marie Èerná, PhD, Vice Dean of the Faculty of Pedagogy of the Charles University, in cooperation with the HREC, that concludes its considerations by the following:

“To have equal rights and to acknowledge the justified claim for respect and usage of these rights to everyone also means to acknowledge the right to be special, to be different. It means even more: to understand that special marks, features, particularities, unique characteristics among people enrich the society. The acknowledgement of the right to be different and the acknowledgement of value of every human being bring the moral strength to society.”



Teaching and Learning Intercultural Understanding, Human Rights and a Culture of Peace:

Conclusions from the Jyväskylä Conference on Intercultural Education

Johanna LASONEN ¹

Background and Objectives of the Jyväskylä Conference

The Jyväskylä Conference on Intercultural Education featured nearly 350 papers, workshops, keynote addresses, poster exhibitions and panel commentaries. The prepared statements, which are available on the Conference Proceedings CD (Lasonen & Lestinen, eds., 2003), serve as a resource for examining recent developments and policies related to intercultural learning, a culture of peace, and human rights initiatives. About 550 experts from nearly 80 countries covering all global regions attended the conference to study the issues involved in intercultural education. There is a trend in professional conferences in favour of the participation of citizens of rich countries. In Jyväskylä, as a result of an effort to apply the principle of inclusion, about 32 per cent of those who took part in the conference came from the developing countries and the countries under economic transition.

A focus for topical considerations was provided by the general question concerning the extent to which intercultural education has been implemented in a wide range of changing socio-cultural contexts where educational systems operate. The aims of the conference were

- evaluating and improving teacher education/training and academic and vocational higher education policies and practices;
- enhancing the intercultural competence of professionals working in academic and vocational higher education;
- developing new multi- and interdisciplinary and intercultural research initiatives to enhance teaching-learning methods and improve materials for intercultural education;
- incorporating human prosperity and cultural heritage into education and training;
- establishing an open forum for and a network of education professionals active in fostering intercultural dialogue and education; and
- promoting collaborative projects.

The conference targeted university, college and polytechnic teachers, researchers, teacher educators, student counsellors, supervisors, programme coordinators, faculty and staff developers, administrators and policy-makers, UNESCO chairs, teachers and administrators in UNEVOC and UNESCO schools, and graduate students. The conference programme included the following subthemes:

- learning environments
- inclusive approaches and identities
- values, beliefs and controversial issues in pedagogy
- academic professionalism
- communication and language
- knowledge construction, diffusion and transformation.

During the six working days, including the pre-seminars, the conference offered the presenters and delegates many forms of active participation and exchange of ideas: panel discussions, paper sessions, graduate students' sessions, tutorials, workshops, performances, and also poster exhibitions.

The conference was organised by the Institute for Educational Research, based at the University of Jyväskylä. It is a part of the programme of activities of the University of Jyväskylä UNITWIN/UNESCO Chair. The conference was initiated and managed by the University of Jyväskylä's

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UNESCO Chair. The university's UNESCO Chair in Intercultural Education was established in 2000, the first one of its kind in Finland and in the Nordic countries. The conference was similarly organised as the first of its kind. One of the purposes of the conference was to explore whether it would be possible to stimulate new types of network-based cooperation and create new patterns of international exchanges on the basis of the conference experience.

The administration of the University of Jyväskylä had made a strong commitment to the event. In her opening speech and in further statements, Professor Aino Sallinen, rector of the university, emphasised the importance of the UNESCO Chair in the context of the university's strategies for internationalisation and international development. It is worthwhile to raise here the question concerning the role that the University of Jyväskylä is willing to play in the conference's follow-up phase and the university-based activities that might provide support for actions undertaken during it.

The conference offered a new interdisciplinary and multi-professional arena for fields of expertise related to the cross-cutting conference themes, intercultural education, teaching and learning, mutual respect and understanding and a culture of peace. The set of themes challenged the potential participants to join in an international dialogue that could not be confined within the staple rules and patterns of ordinary academic conferences. The basic approach required increased openness and more bridging efforts to create a shared platform for a diverse range of participants with different potentials for contribution to the joint discussion.

The Conference Topics

The conference topics represented a wide array of options for drawing conclusions about future developments in intercultural education. Over the next few years, the conference participants and those who read the conference proceedings, will be better able to shape and guide the development of intercultural understanding and build a culture of peace and social justice through better teaching and learning. The rainbow of conceptual frameworks, educational innovations and effective practices presented at the conference was gathered from all areas of the globe. The topics are important to students of all ages and backgrounds, adult learners, teachers and educators working in formal and informal settings, parents and families, and policy-makers. The conference papers examined intercultural understanding and global citizenship from a wide set of perspectives ranging from inner or self-identity to respect for and good ways of integrating multiple cultures and languages.

The key objectives of critical intercultural education consist of cultural pluralism and integration, approval of and support for cultural diversity and justice and equality. From the viewpoint of learning, an aspiration towards cultural continuity, maintaining and fostering the specific cultural heritage and experience of various ethnic and cultural groups, taking into account different learning styles, and supporting ethnic identities are further inherent elements of multicultural education. The aim has been to provide all human groups with an education of good quality worldwide.

The topics of the conference presentations reflected the recent contextual variety in approaches to issues of international and intercultural education adopted in different global regions. Most of the topics can be categorised as follows:

- providing intercultural education in the context of fostering peace and mutual understanding:
 - contributing to the settlement of international conflicts (e.g. Israel and Palestine, India and Pakistan, Former Yugoslavia, Northern Ireland);
 - reducing cultural tensions (e.g. interpreting world history, tackling the problems of indigenous populations and of the preservation of old linguistic minorities, addressing the questions associated with old migrant populations and their cultural identity);
 - promoting new educational mobility (e.g. educational mobility as a vehicle for intercultural understanding, analyses of host cultures from the perspective of visiting students from developing countries, analyses of host cultures from the perspective of supporting experts from developed countries);
- promoting intercultural competencies as a challenge to educational development:

- o intercultural understanding in the context of specific educational fields (e.g. analyses of transnational cooperation in vocational and professional education and training, examinations of the role of intercultural understanding in learning foreign languages, analyses of the role of arts and humanities in promoting intercultural understanding)
- o intercultural education in multicultural communities (e.g. analyses of intercultural education in established multicultural societies and in more recently multiculturalised communities, examinations of intercultural education responding to recent migration)
- o intercultural education as a challenge to teacher education (e.g. analyses of schemes for intercultural education as a component of teacher education, explorations of schemes for intercultural understanding within schools and higher education establishments, examinations of guiding principles for intercultural education);
- conducting empirical analyses of cultural contrasts and of encounters with cultural diversity:
 - o reports on racialism, xenophobia and tolerance as issues for intercultural education
 - o cross-cultural comparisons (e.g. drawing on reports on cultural gaps and disparities in educational opportunities)
 - o problem-oriented studies with a focus on cultural and educational issues related to health and health care
 - o specific commentaries on international policies and/or dialogue between religions.

Acquiring Intercultural Competence

Cultural competence refers to the knowledge and skills needed to cope with intercultural situations. It may be supposed that in school-based educational systems, a basic set of skills is delivered through formal education. However, it seems that cultural competence is, to a great extent, acquired and developed through workplace learning. Cultural competence is assumed to emerge from an intercultural awareness, with an understanding of interculturalism and the possession of skills in operating and competence to function smoothly in culturally diverse environments representing higher stages of the process.

Learning changes our views of ourselves by transforming our ability to participate, belong and negotiate meaning. Learning occurs in groups and communities through interaction, work, talk, participation and negotiations. Participation in a community of learners contributes to shared knowledge construction involving norms and values of communities and networks. Each member of a work team is shaping the cultural dimensions of their professional community and sector according to their personal qualifications and competence. In this area the conference papers focused on the sociocultural theory of learning, constructivist conceptions of learning, developmental frameworks (with identity and gender a very prominent focus), and language acquisition and development frameworks involving both native and non-native language learning. Among frequently mentioned conceptual settings for teaching and teacher learning were critical pedagogy, universal critical pedagogy, *critical race theory*, *transformative intercultural pedagogy*, experiential learning, post-modern perspectives, and dimensions of self-identity in teaching. The spectrum of teaching topics encompassed but was not limited to recently implemented models for multicultural teacher training, teaching practices such as the use of cultural vignettes and interviews by students, teaching peace/equity/multicultural concepts within other subjects, conflicting and complementary teaching philosophy, the co-development of distance learning courses, electronic textbooks, and international education programmes, prospective teachers' attitudes towards gender equity, and teachers' spirituality.

Many well-established and new or emerging theories are being used and integrated to study and design new teacher education programmes and new fields of higher studies such as global affairs, peace education, and international environmental sciences. As a result of a global interest in intercultural learning, developments such as *transformative intercultural pedagogy* are creating entirely new schemes for teacher education and teachers' professional development and for organising schooling.

Implications for the Future

The conference objectives open up a wide spectrum of perspectives on intercultural and multi-cultural education, peace education, and human relations. As each of these initiatives has emerged or re-emerged on the global education scene over the past decade, many of them, including the Development Goals and Education for All (EFA), have been grounded on the principles of mutual compatibility and interagency collaboration. Moreover, the conference subtitle has posited that the goals and outcomes of teaching and learning endeavours should address intercultural understanding, human rights, and a culture of peace. However, a future vision of intercultural education must be grounded on commitments on two fronts. First, there must be support for the international development goals for 2015 (the United Nations, UNESCO) intended to make the world a better place for everyone by eliminating poverty and all that it breeds. Education must play an integral part in several of the seven millennium goals (covering universal primary education, gender equality, reducing extreme poverty, and environmental sustainability). Second, we must act on the insight that peace is created and constituted by the never-ending construction of social justice.

To come to grips with the new intercultural and peace education, universities and other higher education institutions should create new programmes of study and research and new knowledge development centres. These new endeavours are changing the way universities attract students from many countries and the relationships they have with governments, companies and schools, all seeking to establish new links with international partners and colleagues.

Many of the papers reviewed for the conference call for longitudinal studies, more rigorous programme and policy evaluations, or building communities of critical inquiry and reflection to monitor future developments in intercultural education. Like other professional fields linked to the social sciences, the intercultural education community needs to expand and enhance its capacity for evaluation, inquiry and critical reflection and for the incorporation of these values and processes into continuous improvement strategies, especially at the local level. More graduate programmes and more specialisation options within graduate programmes are needed to support these efforts to improve capacity in schools, NGOs, and government agencies.

International organisations and national policies must promote the development of research-based/evidence-based approaches to understanding how intercultural teaching and learning are linked. In the context of global citizenship and the development of effective policies to underpin national or state curriculum frameworks, student assessment and local accountability, better evidence regarding what works is needed in schools, NGOs and tertiary education institutions.

The Follow-up and Successor Activities of the Jyväskylä Conference

The main achievement of the pioneering Jyväskylä Conference on Intercultural Education was to construct an integrative platform for closely related themes and generate a process dynamic that brought participants from different cultural and thematic backgrounds to dialogue-oriented exchanges and engendered a common working spirit. The follow-up phase needs to be based on decisions that not only continue developing a conference tradition but create opportunities for providing platforms for spin-off activities. It is crucial for the follow-up activities to build upon the partnerships, networks and community-building initiatives that have emerged out of the conference.

The conference and its pre-conference events laid a foundation for a new world forum of intercultural education. The conference themes did not isolate intercultural education into a realm of expertise of its own. Instead, they connected the main theme with working interfaces joined by the following considerations: (a) the promotion of international cooperation in education and training; (b) supporting intercultural dialogue and diversity-positive learning and working environments; and (c) exploring the role of education and training in initiatives that promote a culture of peace and sustainable development.

As observed above, one of the main achievements of the conference was that it turned out a genuinely multi-professional event in which contributions from research, policy debates and

practical initiatives were brought together onto a common platform. Moreover, several discussions raised questions of reshaping the mutual relations between research, policy and practice. In particular, the following working perspectives were touched upon:

- (a) the roles of researchers in research-supported international knowledge development;
- (b) the roles of researchers in the new training and development partnerships and within related research-based accompaniment;
- (c) the roles of researchers on the international platforms for policy learning and for drawing conclusions about developmental initiatives in the field.

It seems appropriate to suggest here that the development of a conference tradition should be geared towards the creation of a **World Convention on Intercultural Education** that will draw upon the work of interested experts and professionals, whether they want to contribute as individuals or as communities of practice. On the one hand, a working perspective of this kind would use to good advantage the experience of the pioneering event. On the other hand, it would provide an opportunity to link the planning of the conference programme and eventual pre-conference and post-conference events to more specific initiatives, networks and thematic strands that are growing out of the prior conference experience or providing complementary insights.

The continuation of the Jyväskylä conference tradition alone is no guarantee for progress in the international construction of research-supported knowledge about the role of intercultural education on a range of innovative interfaces. Even if some leading initiatives could be launched on the basis of the conference experience, they would not offer any very strong underpinning for a conference tradition and for the related community-building. Therefore, some intermediate activities may be considered as a means of furnishing infrastructural support for collaborative knowledge-sharing and the reflective re-processing of shared knowledge elements. From this perspective, it is appropriate to consider four kinds of activities:

- (1) **International summer schools** can promote the general capability of researchers, programme developers and practitioners to analyse challenges facing intercultural education in the context of various developmental problem areas and initiatives.
- (2) **International field-oriented workshops** can visit focal regions and analyse the specific challenges that confront intercultural education delivered as a part of those developmental initiatives that have a particular strategic importance for the given region.
- (3) **International virtual platforms** can provide broader access to virtual communication and knowledge-sharing among a variety of initiatives and interested experts.
- (4) **International publications** can disseminate current information, specific research-based insights and policy-related feedback to broader target audiences.

Such intermediate activities could serve as platforms for policy learning and the reflective re-processing of project-specific experiences with a view to finding ways to promote knowledge-sharing and transfer of innovations. Currently, the lack of preparatory arenas is considered a major obstacle to linking educational measures to the developmental activities promoted by, among other organisations, the World Bank. Consequently, in the recent efforts to promote transnational co-operation within the African Union and within the NEPAD initiative there is a search for appropriate models for policy learning. Therefore, it makes sense to give thought to such long-term goals although at the same time there is a need to be patient enough to take the first small steps forward to promote a follow-up of the Jyväskylä conference.

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The Danish Institute for Human Rights' Universities and Research Institutions (DIHR) **- Effective partner of the UNESCO Chairs -**

Lone LINDHOLT ¹

DIHR VISION

In the light of the positive experience of the pilot phase in 2002-2003, this programme area is currently under further consolidation, based on the unique combination of capacity building in development contexts and academic stature which DIHR can offer. The aim of the programme area is to enhance the capacity and networking of universities and research institutions within the field of human rights, by engaging in an academically based exchange of experience and academic work with these institutions.

Intervention in this area is motivated on the assumption that in order to permeate societies with human rights awareness at all levels, a sufficient number of graduate and post-graduate candidates must possess skills and in-depth knowledge of human rights. Move further on to the public and private sector, they serve in their professional

capacity as focal points and resource bases for the mainstreaming of human rights, a process from which all members of society, including the most vulnerable groups, ultimately benefit.

Research and analysis includes the development of research methodologies and tools for monitoring, evaluation and assessment, documentation and application of these, as well as exchange, coaching and supervision of researchers and students. Other forms of academic cooperation includes the establishment of BA and Master programmes and courses, strengthening of national, regional and international networking between researchers and institutions, exchange programmes, curriculum development, mechanisms for disseminating research results such as academic journals and other publications, hosting of joint seminars, and ensuring the availability of appropriate collections of academic literature.

Support to individual partner institutions

Master programmes are supported by offering grants to students, by developing curriculum as well as by offering external guest lecturers. Furthermore, cooperation agreements include strengthening the institutional capacity of the partner institutions by providing assistance to administration and documentation units and publications.

- UNESCO Chair in Human Rights and Democratisation, Cotonou, Benin. Emphasis on grants to students, documentation capacity, exchange of lecturers, training courses and regional seminars
- EU-funded Master of Laws and Scholarship Programme in Human Rights, University of Hong Kong (2000-2003), extension until September 2004 with more in-depth cooperation
- Master of Arts in Human Rights Programme, Makerere University, Uganda. Support in curriculum and skills development as well as capacity building (2001-2003).

National and regional interventions

- Haki Afrika, The Association of University Teachers of Human Rights in the Great Lakes Region. Strengthening of cooperation, networking and exchange in human rights education among university faculties, including Makerere (Uganda), Dar es Salaam (Tanzania) and Nairobi (Kenya) as well as Malawi and Rwanda (2002-2003). Continuation of the activities and further consolidation of Haki Africa is envisaged as of 1 January 2004 (Phase III)
- Cooperation with universities in Francophone West Africa (UNESCO Chair in Cotonou, Benin), and Faculties of Economics and Law, Niamey (Niger), strengthening of cooperation, networking and exchange in the field of human rights education and research (2004-2007)
- Various activities under the DIHR Human Rights in China Programme, Phase III, and application for funding submitted to the Danish Ministry of Foreign Affairs (2004-2007).

Strategic collaboration

- Exploration of further collaboration for an expansion and consolidation of the programme area i.e. consultancies and co-funding opportunities.

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PROJECTS FUNDED BY DANIDA

Support to UNESCO Chair, Benin

Partner: Chaire UNESCO des droits de la personne et de la démocratie, Faculté de Droit et de Sciences Politiques, Université d'Abomey-Calavié

The UNESCO Chair was established in 1998 with the declared purpose of strengthening the development of democracy and the respect of the rule of law in West Africa through research, education and training in human rights and democracy. Based on very positive recommendations of a reappraisal mission in 2000, a project cooperation was initiated in the autumn of 2000. Phase I and II were designed mainly to establish a relationship with and get to know the capacities of the partner institution. Hence the activities consisted primarily of scholarships to master students in the human rights programme run by the Chair, and strengthening of its documentation unit. The third phase of the project cooperation was launched in July 2002 with focus on cooperation in relation to specific activities conducted by the Chair, such as providing various assistance to regional human rights training seminars, research conferences, and further institutional capacity building of the Chair. In line with the former phases of the project, the objective of the third phase is to strengthen the human rights environment in Benin and West Africa by supporting the UNESCO Chair in its efforts to function as a national and regional resource in relation to documentation and education in the field of human rights.

Activities have included institutional support by strengthening the documentation and administration units through supply of equipment and staff training, financial support to publications relating to the work of the Chair, academic assistance and financial support in relation to regional training courses in human rights and meeting of regional network.

As of 1 January 2004 the cooperation with the UNESCO in Benin will be followed up under a new regional and thematically focused project "University Cooperation, West Africa". DIHR has supported university faculties engaged in human rights research, education and training in Benin and Niger, and based on these experiences it is assessed that there is a strong need and interest to strengthen the regional cooperation and network activities in the field of human rights education and research. Although human rights education is offered in many universities in the region, opportunities in terms of research facilities and staff development are limited. At the same time, the West African sub-region has experienced some serious setbacks in the past years, which are a reminder of the need to address the underlying causes of the regional crisis.

Support to the Master of Arts in Human Rights Programme at Makerere University, Uganda

Partner: The Master of Arts in Human Rights Programme, Department of Philosophy, Makerere University, Kampala

In the course of its longstanding commitment to address the human rights situation in Uganda, DIHR has been in continuous dialogue with the Makerere University. As a result hereof, DIHR became involved from an early stage in the establishment of the Master of Arts in Human Rights Programme, run by the Department of Philosophy. Discussions on support were held in 2000 and in early 2001, resulting in signing a partnership agreement, March 2001. The Master of Arts in Human Rights Programme at the Makerere University in Kampala was established in 1999. Its aim is to provide specialised knowledge of human rights and to develop analytical, research and practical skills and capacity to contribute to the protection and promotion of human rights in the wider society. The approach of the programme is interdisciplinary. The objective is to strengthen the Programme through capacity building and by providing academic assistance in various forms.

Assistance from DIHR has taken the form of technical advisory services, such as curriculum development, faculty and skills training, grading of Master's of thesis, and for DIHR staff to serve as External Examiners. The project also includes a small financial support for technical equipment and documentation materials. In addition, in December 2002 DIHR appointed a local consultant to compile a reader in human rights to be used for the teaching in the MA programme and to be distributed to the first year students free of charge.

Furthermore, as of 2002, steps have been taken to ensure linking with other DIHR university co-operation activities, including the Research Partnership Programme, Human Rights in Development and other cross-cutting initiatives.

Likewise support funded under this project has been complemented by invitations to take part in the bi-annual human rights courses organised by DIHR in Copenhagen.

Finally, in light of the transformation of programme activity from mere capacity building to research-based exchange and cooperation, the project plays a key role in the building up of a closer network of cooperation and exchange between university faculties in the Great Lakes and East African region.

Strengthening university education in human rights in East Africa and the Great Lakes region

Partner: Haki Afrika, The Association of University Teachers in the Great Lakes Region c/o Human Rights and Peace Centre (HURIPEC), Faculty of Law, Makerere University, Uganda

In 2001, a brief pre-appraisal mission was undertaken by DIHR, consisting of discussions with the faculties of arts, political science and law in the universities in Kampala, Nairobi and Dar es Salaam. The mission identified the existence of many activities, but also a need for cooperation. This led to the organisation of an exploratory workshop in Entebbe, Uganda, in November 2002, bringing together key resource persons from all of the interested faculties to discuss future co-operation. The workshop was followed up by a meeting in Dar es Salaam in December 2002, which resulted in the establishment of the Haki Afrika, a regional network for the promotion of post-graduate university human rights education in the East African and Great Lakes region. The second phase of the project was launched in May 2003 marking the beginning of a partnership relation with the Haki Afrika. The objective of this phase is to enhance and expand the network of university faculties engaged in human rights education in the East Africa and Great Lakes regions to become a sustainable platform for the consolidation of university teaching and research in human rights.

The project has contributed to building up the institutional capacity of the Haki Afrika association through the appointment of a project manager and support to the administration unit. In addition assistance from DIHR aims at reinforcing the core activities of the university faculties involved in the network through support in four main areas:

- o Human resource: organisation of seminars for the partner institutions, including training of trainers; linkages with other institutions for exchanging information and expertise
- o Curriculum development: creation of a forum for discussions in seminars to strengthen the process of harmonisation of curricula. This will facilitate exchange of students, lecturers and materials to enrich the content of human rights education in the universities of the region.
- o Funding: exchange of ideas and experiences in relation to funding in order to secure a better exploitation of available resources and ability to find new funding opportunities
- o Facilities: enhancing the access to information and expertise by developing a website for the network as well as common education materials and research publications

The present cooperation with Haki Afrika is expected to continue with the purpose of further strengthening the sustainability of the network of university teachers of human rights in the East Africa and the Great Lakes region in order to consolidate human rights education, research and documentation. Phase I and II were designed mainly to identify the needs in areas relating to human rights education at university level and to establish and enhance a regional network addressing common problems. It is anticipated that Phase III will consolidate the capacity of the Haki Afrika association to develop and carry out its goals including exchange of human resources and teaching materials, enhancing the capacity of academic staff and researchers in the region as well as developing links to likeminded institutions in the region and beyond. Thereby it will contribute to a more effective utilisation of resources and fulfilment of the potential in the field of human rights education for university students.

EU FUNDED MASTER OF LAW IN HUMAN RIGHTS PROGRAMME

Partner: The Master of Laws programme in Human Rights, University of Hong Kong

In 2000 The Faculty of Law of the University of Hong Kong established a new Master of Laws programme in Human Rights and is in the phase of further consolidating this specialised one-year programme (starting in September and ending in June) by the assistance of the DIHR. The programme focuses on problems and perspectives that are of particular concern to the Asian region, while at the same time exposing participants to universal human rights issues and the perspectives of other regional systems. The programme has now run successfully for 3 consecutive academic years from 2000 to 2003, and is considered well established, although under constant development to draw on the experience achieved so far. The varied backgrounds and areas of expertise of the participating teachers will strengthen the multi-disciplinary nature of the programme.

The DIHR monitors the project in terms of planning, implementation, reporting of activities and funding, and maintains a close communication with the programme direction. This included several visits by DIHR coordinators to HKU for in-depth discussions and exchanges with the staff, and has enabled the detailed budget revision. In addition, some experienced DIHR researchers visited the master's programme and offered short-term courses or guest lecturing. Secondly, the visits have provided an opportunity for DIHR and UHK to compare, discuss and review the European and Hong Kong masters experiences to develop and adjust the programmes in the future. Furthermore, through its extensive network of partners in the region, the DIHR is able to assist the Programme in reaching out to potential candidates, and has focussed in particular on creating links between Chinese institutions and the programme. This has resulted in an increase of the number of such applicants, thus fulfilling the objective of the co-operation.

The programme is the only specialised one-year Master of Laws programme in human rights offered in the Asian region. While there are a number of similar postgraduate programmes offered by European and North American institutions, as well as in Africa, none of these purport to offer a course on problems and perspectives

that are of particular concern to the Asian region, while at the same time exposing participants to universal human rights issues and the perspectives of other regional systems.

Hence, the programme seeks to attract a cross-section of participants from countries around the region, with a particular emphasis on those who are likely to make a significant contribution to the implementation of human rights standards in their countries.

It was initially assessed and confirmed, that such a programme is highly needed and would meet a demand in the Asian region. In recent years, theory and practice of human rights have been hotly debated within Asian states. Asian states have increasingly ratified international human rights instruments, pursuant to which they have accepted obligations to implement the applicable international standards in national law and practice. The establishment of national human rights institutions has also been an important and wide-spread phenomenon in the region. Thus, human rights issues are becoming increasingly relevant in the context of Asia's regional associations and arrangements. The question of Asian values and perspectives on human rights forms a critical focus of discussion in Asia and in relations of many Asian states with states in other regions.

These developments have increased the need for knowledge and expertise in the field of human rights. Groups that would benefit from advanced study in this field include: government officials responsible for preparing reports to international bodies and for ensuring that international obligations are implemented; judges and lawyers who may be called on to apply these standards in their everyday work; non-governmental organisations; and teachers and scholars in universities and other institutions of learning.

The programme has already shown that it is fulfilling an important function, and its graduates are well received in the human rights and legal communities in the region as well as internationally. At the same time, they also reflect that the programme has continued to improve and develop, in targeting more particularly the applicants' needs.

Constructive Conflict Coverage. A Social-Psychological Approach

*Résumé*¹

Gerald MADER²

“There is an urgent need to work toward a process of greater social openness in order to be able to learn something about the reality before it is set in concrete, in order to recognize facts before they are interpreted” (Ignacio Martin-Baró, 1991). The contribution which journalists can make to such a process of greater social openness is central to the present training book which puts three mutually-supportive topical complexes at the center of journalistic training:

- the transmission of theoretical knowledge of the social-psychological mechanisms involved in an escalation-oriented construction of reality;
- the application of this knowledge to sensitize journalists and the audience to the escalation-oriented perceptual distortions typical of conventional conflict reportage and
- the development of writing techniques which will enable journalists to report the facts without interpreting them in advance in an escalation-oriented manner.

The book is unique in its combination of theoretical argumentation, empirical analysis and practical training offerings which are presented on the accompanying CD-ROM in the form of electronic teaching and learning material. Its main content are aspects of the social construction of international conflicts;

- the logic of conflicts and the dynamics of conflict escalation;
- war reporting and propaganda;
- the challenge of post-conflict reconciliation;
- constructive conflict coverage;
- training in journalism;
- analyzing the media and
- rewriting the news presented.

Preface

Peace culture does not strive for a world of eternal harmony in which no conflicts occur. Conflicts are unavoidable. Not the elimination of conflicts, but rather the elimination of their violent settlement is the broad goal of peace policy. Only states that voluntarily refrain from employing military means to achieve national and economic goals are pursuing peace policies. Civil conflict management is intended to contribute to reaching this goal. The basic idea of de-escalating conflicts by peaceful means and their transformation to a level of reduced violence is even affirmed today in real politics, in which civilian task forces are set up for crisis prevention and civilian conflict management. The media and their reportage, which are the subject of this book, play an essential role in this. The important issue is the question of whether and how peace-furthering media reportage can constructively transform conflicts, de-escalate war discourses and construct peace discourses.

¹ Résumé of a book edited by the European University Center for Peace Studies (EPU) and the Austrian Study Center for Peace and Conflict Resolution (ASPR), 2003. Berlin: verlag irena regener. Author: Wilhelm Kempf, Professor of Psychological Methodology and Head of the Peace Research Group at the University of Konstanz, Germany.

² Dr. Gerald Mader, President of the 2 Centers mentioned above and Chairholder of the EPU's UNESCO Chair on Peace, Human Rights and Democracy.

A central concern of the book is to analyze the theoretical foundations of conflict and the media, to support this analysis with a wealth of empirical data and evidence; to analyze the institutional, sociological and psychological factors which promote the propaganda role of the media; as well as to develop a model for conflict coverage that combines theory and practice in order to strengthen the constructive discourse contributions of the media.

The first part of the book begins with introductory definitions and concepts on the theory of conflict communication and the media. The starting point is the constructivist research paradigm, according to which the mass media construct social reality, as well as the empirical insight that traditional conflict reportage tends to be propagandistic: the history of propaganda is as old as the history of the media.

In the tension-filled field between war and peace and in the foreign policy arena, the media have a special role to play. The author contrasts two concepts: the so-called "Journalism of Attachment" (the expression comes from Martin Bell) and "Peace Journalism". Peace journalism attaches great value to conflict analyses, searches for the victims on both sides and aims at de-escalation and constructive proposals for conflict resolution. In contrast, the journalism of attachment gets along without analysis and reflection, and it concentrates exclusively on war as a moral struggle between "good" and "evil". The proponents of the journalism of attachment strive neither for a neutral, detached perspective nor for the de-escalation of war. They take sides and are primarily interested in mobilizing people. Not against war, but rather against those they believe they have correctly identified as the "enemy." In the end, the journalism of attachment replaces the rules of journalism with the rules of propaganda, for which truth is only raw material.

Why is traditional conflict coverage so often identical with propaganda? This book studies the numerous factors which lead to the absence of peace discourse in media reportage and poses the resulting demand to develop strategies with which the media can be prevented from pouring oil on the fire of conflict. The media have two options: Either they can take sides with one party, or they can play the role of a third party which contributes to constructive conflict transformation. Third

parties can serve not only as catalysts of conflict escalation. Defending the justified interests of both parties, they can also serve as facilitators of de-escalation.

An open question is whether and how constructive conflict reportage can be achieved against the wills of governments. The American military-media management shows that media control occurs even in Western democracies as well. In the West, however, concepts of propaganda are harder to see through, and censorship is less crude, but rather more sophisticated and flexible.

Based on theories of conflict management, two mutually complementary models of peace journalism were developed in the late 1990s. While Johan Galtung's model uses a more sociological approach and aims at counter-acting the mechanisms of news selection, Wilhelm Kempf emphasizes the social-psychological aspects and places cognitive and emotional framing at the center of his model.

Finally, the constructive transformation of conflict, the deconstruction of war discourse and the construction of peace discourse are dealt with. While war discourse asks the questions: "Who is the aggressor?" and "How can he be stopped?", peace discourse asks the questions: "What are the objects of conflict?" and "How could a solution be found which satisfies the needs of all parties?". Because journalists are themselves members of society and usually share the same basic beliefs and convictions which they should critically reflect on, however, the deconstruction of war discourses becomes difficult. Moreover, it is not possible to leap from competitive conflict behavior (win-lose model) to a cooperative strategy (win-win model) without risking the loss of power and influence. For these and other reasons, the implementation of peace journalism in the sense of Johan Galtung has little chance unless peace is on the political agenda already.

Wilhelm Kempf, therefore, proposes a two-step procedure: The first step is characterized by de-escalation-oriented conflict coverage, which broadly coincides with so-called 'quality journalism'. It is marked by neutrality and critical distance toward all conflict parties and keeps the conflict open for peaceful alternatives. Central for this are a win-win orientation as an option, questioning violence as a suitable means of resolving conflict, questioning military values, and exploring the conflict formation. The second step goes beyond this and is characterized by solution-oriented coverage which involves an active search for peaceful alternatives, the conversion of outrage at the enemy into outrage at war itself, and attempts at reconciliation.

The second part of the book is dedicated to the training of journalists, the analysis of concrete media reportage and exercises in "rewriting the news." Here the question is how constructive reportage of the same events could be written, and how the escalation-oriented bias of conventional conflict coverage can be reduced.

In the chapter on journalist training key training courses (for example, Transcend, etc.) are presented. Criticism is made that too little attention is paid to overcoming institutional pressures. Training concepts should not focus only on the cognitive side of the problem, but rather should also take account of social-

psychological aspects. Importance is attached to "imparting competence in conflict theory," a demand which, for example, is already being met in Peace-Keeping and Peace-Building Training (IPT) at the Austrian Study Center for Peace and Conflict Resolution (ASPR).

The chapter on training concludes with training concepts and a variety of teaching material available on the accompanying CD ROM. The possibilities range from a one-day training course, to a weekend intensive course up to a one-week block course.

In the frame of the editors' book series "Peace Power Europe?", Wilhelm Kempf already coordinated Volume 5 ("Conflict and Violence") and contributed to Volumes 8 ("Civil Conflict Management") and 9 ("European Peace Policy – Policy of a Peace Power?"), which among other things deal with media reportage on conflict and war. Since the editors are very interested in continuing this research, they were happy to edit the present book.

The EPU and ASPR thank Wilhelm Kempf and his co-workers, who with this book are making an important contribution to peace journalistic basic research and its practice-oriented employment in training courses and teaching materials.

Are Scientific and Technological Developments Beneficial to Gender Equality?¹

A. YOTOPOULOS – MARANGOPOULOS²

INTRODUCTION

The starting-point for a new concept of equality for all humankind without any discrimination whatsoever was the Universal Declaration of Human Rights (UDHR) (articles 1 and 2). Gender equality has developed within the framework of the general evolution of the fundamental human right of equality that is towards *actual, effective, equal enjoyment of human rights by all, without discrimination in law or in practice.*

Unfortunately, in spite of the multitude of prohibitions of discrimination and the express introduction of gender equality by international instruments³ and by the constitutions of a considerable number of countries, greater or lesser discrimination against the female sex continues to exist in the legislation of almost all countries, and much more in practice. Prejudice against the 'second sex' continues to operate in an *underhand and unseen way*. For this reason, affirmative action is today regarded as essential, and international conventions make provision for it in order to achieve the *substantive* elimination of discrimination against marginalized social categories (e.g., racial discrimination, religious, discrimination, gender discrimination). On the contrary, there is a significant number of countries – chiefly Islamic, but not only – which *officially and expressly* deny women the equal enjoyment of almost all human rights.

The specific issue of gender equality in relation to developments in science and technology has, in my opinion, two aspects:

- Do women play a part on equal terms with men in scientific and technological developments and do they benefit equally from them? Or is there discrimination against women, which deprives them of or restricts the exercise of these rights?
- What are the positive or negative effects of scientific and technological developments on the position of women, and more specifically on the realization of equality in the various walks of life and action?

EQUAL PARTICIPATION IN SCIENTIFIC ADVANCEMENT

The articles 26 – 27 of the UDHR and articles 13 and 15 of the International Covenant on Economic, Social and Cultural Rights (ICESCR) require equal chances for all in education and scientific training and in the enjoyment of the applications of the scientific progress. The above provisions have an active and a passive side and, in combination with the principles and provisions on gender equality, they mean, on the one hand, equal opportunities for women to be educated, trained and work in research aiming at scientific advancement, and, on the other hand, equal enjoyment of the applications of scientific progress.

¹ The base of this article is a Report of the writer in an international conference organized by the Hellenic National Committee for the celebration of the 50th anniversary of the Universal Declaration of Human Rights in Athens, 1998.

² President of the Marangopoulos Foundation for Human Rights (MFHR) and the Greek National Commission on Human Rights, Emeriti Professor and Former Rector, Pantheon University, Athens.

³ The principal ones are: UDHR, 1948, article 2; International Covenant on Economic, Social and Cultural Rights (ICESCR), 1966, article 3; International Covenant on Civil and Political Rights (ICCPR), 1966, article 3; International Convention on the Political Rights of Women, 1952, articles I-III; International Convention on the Elimination of Discrimination against Women (CEDAW), 1979; European Convention on Human Rights (ECHR), 1950, article 14; new formulation of the Treaty on European Union after Amsterdam, 1997, new articles 13 and 141, and certain Directives, particularly 76/207 and 97/80. See also art 21 and 23 of the EU Charter of Fundamental Rights.

- a. Active participation presupposes equal opportunities for scientific training, which is truly equal chances for education and specialisation, and, in addition, in employing women in research bodies, teams, etc.

Unfortunately, the percentage of illiterate women is, on an international level, far greater than that of men⁴ while in Third World countries access of women to higher or even secondary education is the exception. New teaching methods with the use of modern technology (like on line learning through the internet) could make a significant contribution to the education of adult women and girls.

- b. As regards the question of enjoyment of the benefits of scientific progress and its applications the following clearly demonstrates that equality has not been achieved. Today it has been established that where there is a shortage of foodstuffs, pharmaceuticals, vaccines, etc., priority is given to men and boys. Deaths of mothers in the Third World, who lack modern scientific aids in childbirth, are in excess of 500,000 a year. A further 100,000 women die each year from abortions not carried out *lege artis*. Today, even in some countries which possess up-to-date means of medical treatment (as in the case of certain fundamentalist countries), the possibility of women benefiting from the great progress made in medicine is non-existent, as their treatment in hospital either for childbirth or for any illness is, as a rule, forbidden because doctors are men. Equally, given the fact that the enjoyment of the applications of modern technology presupposes the possession of the appropriate appliances (i.e. computers, other electrical appliances) the poor of the planet are excluded from such a possibility. Since women constitute the highest percentage of people below the poverty line, it is mostly women⁵ who are unable to benefit from the new applications of science.

The few abovementioned instances of the reduced possibility of women to benefit from scientific and technological progress and its applications in various areas of human rights, are also the cause of deprivation or restriction of other human rights, such as, the capability of making use of modern means of expression and communication, the freedom of information, the right to assembly and association, of active participation in public life and particularly the active exercise of political rights, especially the right to be elected, etc.

POSITIVE AND NEGATIVE IMPACT OF SCIENTIFIC AND TECHNOLOGICAL ADVANCEMENT ON WOMEN'S LIFE

1. Work

- a. *Housework*. The difficulties encountered in the implementation of the principle of equal responsibility of men and women for the housework stem from the division in practice of paid and unpaid work: If the same work (cleaning, cooking, sewing, etc.) is paid, men do it gladly, whereas if it is unpaid, they avoid it and consider it demeaning, so the main burden of it falls on women.⁶ New technologies have made housework easier and lighter and more acceptable to men. New technologies can positively influence gender equality in two ways: by making housekeeping lighter and consequently less time-consuming, since the reduction of a woman's household responsibilities is an important prerequisite for her development, and by helping towards a more just division of housework between the two partners.

⁴ According to the *UN Human Development Report 2003*, three-fifths of the 115 million children out of school are girls, and two-thirds of the 876 million illiterate adults are women.

⁵ Of the 1.3 billion people below the poverty line, 70 % are women. See United Nations Development Programme (UNDP), *Human Development Report 1997*. According to the *Human Development Report 2003*, the number of poor people with access to micro credit schemes rose from 7.6 million to 26.8 million in 2001, 21 million of them women.

⁶ Work by women accounts for 53 % of the work done worldwide, while men do 47 % of it; 66 % of the work done by women is unpaid, as opposed to 24 % in the case of men. The unpaid work done annually by women has been estimated to be worth 11 trillion dollars. See *supra*, UNDP, Report 1997.

b. *Remunerated employment.* Women are employed more in services or in manual labour than men and they suffer from greater unemployment.⁷ The new technologies open up new possibilities, but women should not be confined to the role of mere computer operators. On the other hand, the internet has contributed to the increase of professional work done at home. While this would make things easier for women, the simultaneous combination of professional work and care of children could lead women to social isolation. Part-time work, which is widespread, often in conjunction with technologically advanced methods, has some advantages for mothers of young children but gives rise to disadvantages in career structure and social security, as full-time employees are given preference for promotions and enjoy better social security conditions.

2. Sexual and reproductive freedom

a. *Sexual Freedom* means the right of each person to engage or not in sexual relations and to choose the sexual partner, the time, the conditions, and the nature of the sexual relations. Two points must be made regarding new technologies:

- i. Modern mass media (particularly electronic media, videos, the Internet, etc.) contribute more or less to the retention of the stereotypes of gender roles (women are usually presented as objects of pleasure for men). These stereotypes often are the reason of violations of the sexual freedom of women and of the use of violence against them.
- ii. The use of new technologies by organised crime contribute to the ballooning of the phenomenon of *sexual exploitation of women*, which has now developed into a new form of slavery.

b. *Reproductive Freedom.* New scientific methods provide the means for the full enjoyment of the right to make a free decision on having or not having children, as well as to determine their number and the timing.⁸ This is *of fundamental importance for the possibility of equal development of the personality and of an equal career structure for women.*⁹ Normally this should be a decision for the couple to take. Nevertheless, in case of disagreement, the woman's view should prevail, since she bears the main burden of the birth of the child. This approach ensures more substantive and more just equality.

Abortion is the last means of family planning. Its criminalisation has undoubtedly proved to be ineffective and moreover, it gives rise to inequalities: Indeed, poor women who cannot afford the cost involved in an illegal abortion performed *lege artis*, run a greater risk of sterility or even death, when the abortion is performed by amateurs. On the other hand, the widespread use of the possibility provided today to diagnose the gender of the embryo could cause in the future a disproportion of the sexes, as frequent abortions of female foetuses are carried out.

Artificially induced conception and related experimentation has undoubted advantages but also creates some problems. It is only to be mentioned that relevant biomedical experiments could have unfavourable effects on women's health and give rise to various legal issues (paternity, etc.).

⁷ This is a worldwide phenomenon. By way of exception, in some European countries (Sweden, Finland, the United Kingdom) male unemployment slightly exceeds female. This is due to the widespread use in these countries of part-time employment, in which women's share reaches 80 %. See European Union *Annual Report* 1996, 38, Table 10.

⁸ Both the Declaration of Teheran (article 16) and the CEDAW (article 16, e) recognise equal rights to both parents to decide on the number, timing and the spacing of their children.

⁹ On this subject see, among other studies, A. Yotopoulos-Marangopoulos, Family planning from a human rights perspective, in International Alliance of Women, *Family Planning for All*, 1995, 39-45; R. Cook & M. Fathalle, Advancing reproductive Rights, Beyond Cairo and Beijing, 22 *International Family Planning Perspective* 1996, 115 *et seq.* The matter has been regulated in detail by the action plans of Cairo International Conference on the population problem (1994), the World Summit Conference of Copenhagen on social development (1995), and the World Conference of Beijing on equality, development and peace (1995).

3. Health

Progress in this field is very significant for both sexes. Nevertheless, two points must be made regarding scientific developments, one negative and one positive: a.) the prolonged and systematic use of contraceptive pill by women (since contraception seems to be a burden that only women accept to bear) could have some undesirable consequences and b.) Although breast feeding is more beneficial to the child than feeding with other milks or supplements, the development of pasteurised or sterilised milk can be very beneficial in the case of mothers in an underdeveloped country, who are exhausted and undernourished.

4. The media and equality of the sexes

Modern mass media can inform men and women as to the social, economic and political problems, contributing in this way to the substantive equality of sexes. They can also prove to be the most effective means of reinforcing the new roles based on full equality, mutual respect and companionship.

Unfortunately, the frequent showing of violence against women, often in the context of sexual relations, and the constant promotion of gender stereotypes by the media, clearly militate against equality. Moreover, current advertising methods are used for the expansion of sexual exploitation as an international organised crime.

CONCLUSIONS

Equality of both genders in private and public life must be recognized by the society and the state and assured by the latter. The UDHR is the first to lay down the principle that discrimination and oppression are no longer tolerated. Oppressive relations between genders give rise to unhappiness in the family and in the society as a whole.

Although developments in science and technology could contribute significantly to substantive gender equality, unfortunately they are often used in the other direction. In this area, as in so many others, an unbridled and ruthless quest for profit is an important motive behind the bad use of scientific and technological progress.

The merit or the demerit of the scientific and technological achievements lies in the nature of their use and in the spirit in which their users approach them. If human rights principles and rules are respected, the advancement of science and technology shall bring more and good fruits in all fields.

Russia in the New World Order: **Power and Tolerance in Contemporary International Relations**¹

Valerii Ivanovich MIKHAILENKO etc.²

The events of 11 September 2001 made the problem of tolerance in international relations acute. Among scenarios of development of the international relations, the forecast that Samuel Huntington made in the 1990s, of civilizational and religious wars, is becoming real (Samuel Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon and Schuster, 1996)). If this apocalyptic scenario is to be avoided, the concept of tolerance has to find its place in international behavior.

At the beginning of the twenty-first century the culture of tolerance in international relations has become one of the most important factors for the further existence of the humanity, and maybe, of the life itself on Earth. The international community and nongovernmental organizations have put on the agenda the problems of integration of the culture of tolerance into the international relations long ago, first of all by the UNESCO. Nevertheless, reliance on force, not tolerance, reigns in the international arena.

I have no illusions about changes in the hierarchy of international relations in the foreseeable future. However, to prevent tolerance from being condemned to a marginal position, we must remember that it is one of the primary factors in international relations, which hopefully will gain in influence. Methodologically analogous in attaching value to tolerance are the words of Italian intellectual Umberto Eco: "Intellectual duty is to confirm the impossibility of the war. Even if there is no alternative." (Umberto Eco, *Piat esse na temy etiki* (St. Petersburg: Symposium, 1998), 26.)

The problem of tolerance in international relations is considered here mostly from the point of view of political processes, using classical and postmodernist methodological concepts.

In Search of Oneself

In the 1990s, Russian society experienced the humiliating position of post-imperial syndrome. Its basic feature is a condition of delayed mass mobilization. People's frustration, injured pride, and new identity could flow in one direction or another. In which direction would this mass breakthrough be channelled? Would it have a creative or subversive effect? Russian policymakers faced a very difficult task. Their policy choices had to be, at least to some extent, in accord with the basic disposition of society. Disillusionment with the West, so prevalent in the late 1990s, found its expression in a whole array of autarchic and nationalist teachings. For example, one of the state-patriotic ideologues, Aleksei Podberezkin, suggested that Russia needed a "self-sufficient national economics." (A. Dugin, *Osnovy geopolitiki* (Moscow: Arktogeia, 1997), 188–89, 198.)

Russia had to become "a completely independent entity, which contributes and competes with economics of developed countries." No country in the world, even one more developed than present-day Russia, would be able to handle such a task. Russian autarchic nationalists showed a complete lack of touch with reality.

Another nationalist writer, Aleksandr Dugin, brought to the forefront "Russian national interest," which he sees in the imperial grandeur Russia had to regain due to the geopolitical potential of the Russian people. "The Russians are the people of the Empire," asserts Dugin. This implies that the Russian national interest lies in continuation of the empire-building process. (A. V. Kosyryev, "Strategia partnerstva," *Mezhdunarodnaia zizn* 5 (1994): 10)

Clearly, the imperial dreams of Dugin and the autarchic tasks of Podberezkin, even though they may have been pleasant to hear for some constituencies, were in fact damaging to Russian national

¹ Abstracts in *Demokratizatsiya. The Journal of Post-Soviet Democratization (USA)*. Vol. 11 2, Spring 2003.

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interests. In the program document of Vladimir Putin, "Russia at the Turn of Times," the task of primary importance was defined as modernization aimed at forming a post-industrial society. Defining modernization as a strategic aim provokes no objection from the majority of politicians and scientists, regardless of their values: liberal, nationalist, or statist. Yet a variety of meanings is enclosed in the concept of a modern society.

Crucial to Russia's development today is choosing the means and methods of modernization. The alternatives are limited: mobilization of internal resources, use of external resources, and combining both. Relying on internal resources only smacks of autarchy. That way has already been exhausted. Relying on external resources only is unreal. Nothing remains but a combination of the two.

One of the most important tasks of internal development is to overcome Russia's backwardness, to increase the level of culture, including technological advancement. Probably one of the main reasons that the countries of Central and Eastern Europe and the Baltic's left the Soviet coalition was their civilization incompatibility with Russia. Russian society paid a crippling price for communist social engineering, but it should accept its own historical guilt. Rather than look for external culprits Russia should comprehend its own failure as a natural outcome of its insufficient maturity, unwillingness to learn from others, arrogance, dependence, and lack of culture. Today there is a great temptation to avoid discussion of this subject, referring instead to the historical peculiarity of Russia, its uniqueness, and its special destiny. There is a great temptation to look for another "enemy." Today the primary task of internal development consists in the Russian people's adopting the bourgeois work ethic (called the Protestant work ethic by Max Weber).

Grim September 2001: Toward a New Paradigm of Foreign Policy

To what extent can Russian foreign policy and Russia's relation with the outside world provide favorable conditions for the modernization of Russia and assure it an adequate place in the world arena? As Russia enters the twenty-first century, after the collapse of her empire, influence, and economy, the alignment of forces at the world stage leaves Russia without many choices. All of them can be aligned in the spectrum from bad to worse.

Nevertheless, fate gave Russia a chance to occupy a niche in the world community and to concentrate on settling domestic political problems. For the first time since the days of the anti-Nazi coalition, the United States and Russia both identified a common enemy and regarded it possible and desirable to unite in a struggle against world terrorism. With a cautious optimism in the actions of the Russian leadership and diplomacy it is possible to distinguish indications of a new paradigm of foreign policy, proceeding from the real and not "utopian" idea of the world situation and of Russia.

The terrorist attack on the United States has made evident that which has been brewing under the surface for quite some time, namely, that several new major threats to world security have emerged, stemming from ethnic conflicts, cultural intolerance, the weakening of the nation-state, and the polarization of nations into the rich vs. poor.

New Challenges: Ethnic and Religious Wars

The system of international relations based on nation-states is being severely undermined. This in turn provokes changes of the principles of political organization of modern communities, and breaks traditional links between their particular cells. Communities that have been living side by side for centuries discover hatred and resort to violence. Linguistic, religious, and cultural intolerance reigns supreme. What is worse, methods of "humanitarian intervention" by bombing raids and arm-twisting

diplomacy lead to new humanitarian catastrophes.

Neither the all-powerful NATO nor the weakened Russia have been able to prevent ethnic separatism and genocide. Hence one can conclude that there is no solution to problems of ethnic separatism by military means, either in the ongoing ethnic and religious conflicts in Asia, Africa, and Latin America, or in the Caucasus, Balkans or Central Africa for that matter.

In a recent speech, National Security Advisor Condoleezza Rice suggested that “the American values were of the universal nature.” Let us suppose, for a moment, that this statement is true. That would probably imply that the principle of interethnic relations should be based on multiculturalism, defined as a multiplicity of cultures, equal and valued in their diversity, without any domination or imposition of values, behaviours, and lifestyles on others. Implementation of this principle is impossible without awarding equal status to all ethnic groups. This would suggest non-segregation of communities into privileged ethnic groups and underprivileged ones. It would also imply that there is no right to ethnic revenge.

To look at the map of Europe makes obvious that the whole of Europe, and especially Central and Eastern Europe up to the Urals, are pregnant with potential ethnic conflicts. There is not a single European state whose borders would coincide with the boundaries of the ethnic groups resident there. In the twentieth century alone, Europe went through at least three national-territorial: Versailles peace, fascist alteration, and the Yalta settlement.

The territorial alterations in the Balkans, which began in the 1990s, may serve as encouragement to other ethnic groups to lay claim to a reward for their loyalty to the West. The above-mentioned speech by Rice hints at the desirability of strengthening American universal values: “triumphal procession, undoubtedly, becomes easier when the international balance of forces develops in favor of those who believe in these values.”

Those who have not caught the “Eastern express” will look for support in the “Western express.” In other words, those who have not aligned themselves with explicitly non-Western, Islamic values will hurry to latch onto the supposedly universal American values. As a result, the division of the world by ideology, as in the times of the cold war, will simply be replaced by the division of the world based on ethnic and political considerations.

How can that new polarization be avoided? It seems that nothing new should be invented. The solution has long since been enshrined in the founding documents of the United Nations, namely, that the sovereignty of states and the

groups, form the basis for democratic claims in the current system of international relations. According to the United Nations, “a people” is defined as the entire population resident in a self-determining territory. Unlike peoples, national minorities are not subjects to international laws of self-determination. The UN explicitly entrusts the state with the obligation to guard their socio-cultural identity and assure non-discrimination of persons belonging to it. (*Geopoliticheskaia pozitsia Rossii: idéia i realnost* (Moscow: Art-Curier, 2000), 150.)

In the Balkans, in the post-Soviet space, the title nationality created intolerable conditions for ethnic minorities, hounded them out of the controlled territory, and aspired to make the area mono-ethnic. After the collapse of the Soviet Union, 25 million Russians found themselves outside Russia. In 1989 the Russian population in the eastern regions of Ukraine amounted to over 60 percent; in Eastern Kazakhstan and North Kazakhstan, 65.9 percent; in Riga (Latvia), 47.8 percent; in Tallin, Narva, and Tartu (Estonia), over 50 percent; in Vilnius and Klaypeda (Lithuania), 32–36 percent; in Kishinev (Moldavia), 31 percent. (M.O. Mnatsakanyan, *Nazii* (Moscow: Ankil, 1999), 231–32). In addition, other ethnic minorities were living in these areas.

The high rate of conflict potential in the region of the Caucasus has been explained by a number of factors: competition of Islam and Christianity; rivalry of Sunnis and Shiites within Islam; uneven balance of the four ethnic groups - Dagestan, Vainkh, Turkic, and Abkhaz-Adygei - comprising over fifty competing nationalities, not speaking of tribal clans. (A.V. Vozzhennikov, *Paradigmy natsionalnoi bezopasnosti* (Moscow: Edas Pak, 2000), 321). Only in Chechnya are there more than 170 competing clans. (Ivanov, *Vneshniaia politika Rossii i mir*, 17)

No country in the world and no region are safe against an extemporaneous explosion of “ethnic bombs.” As the events in the Balkans, Afghanistan, the Near East, Caucasus, Iberia, and the British Isles have shown, modern civilization does not have at its disposal any effective military means to stop interethnic conflicts.

Information Society **as a Knowledge-based Society**

Jurate MORKUNIENE ¹

Mankind has encountered the information revolution, which is more than just new technologies or new information and communication networks. Changes brought about by information technologies are not yet fully perceived and measured, however, even at present their influence is evident in all spheres of life of the world community. This absolutely new experience is being analysed by researchers of different fields, who try to foresee its possible consequences, achievements and hazards. Some of them regard it is introduction of progressive technologies and others as the beginning of the greatest differentiation between civilizations. Some of the researchers mention the approach of a new age of inequality, new threats to human spirit, a new, even stronger social differentiation into *info rich* and *info poor*.

The sudden progress in information and communication technologies is often regarded as a revolution, an important landmark of civilization, as important as the invention of the alphabet, printing machine or industrial revolution. With the invention of the printing machine in Europe begins humanism and the age of Enlightenment, the spreading of Reformation and Counter-Reformation, a progress in science and the great inventions of the New Ages. The mere fact that the individual himself got access to knowledge and the holy texts was a powerful democratic movement in itself. The book became the vector of the new civilization. We are still living on the foundation of this civilization – the book civilization.

There is a reason to believe that digital culture with its information and communication networks also imply huge global changes. Their character is difficult to predict even to specialists. However, it is evident that we have been involved into a new age of inventions: we are learning to swim in the ocean of knowledge, like Columbus's of the virtual worlds, and the world is hurling into an endless library. And though no

one can pretend to catch all keys (may be keywords) to it, today is library is accessible only to the insignificant minority.

New technologies: new possibilities or new hazards?

First of all, new technologies offer the immeasurably great possibilities. Exchange of knowledge means, that the *other* individual becomes involved into the interaction not as the predominant or hostile subject but as a partner and as a source of creation. New technologies should stimulate open, non-hierarchical relations among the individuals and groups on the grounds of mutual understanding, i.e. to stimulate the maturation of civic society.

However, information globalisation implies also hazards, such as isolation of the individuals, lost sense of community, property abuse, and virtualisation of reality. The incessant development of “instant” technologies, virtual reality, “TV-reality” and “TV-being” favour a new state of reality – a *possible* or *ostensible* reality. This phenomenon poses a new danger, which might be even called secret weapon: it is dissolution of reality in the fake (only resembling) cybernetic world. That who knows only the “feeling” of reality is doomed to change this feeling and not reality itself, like the cave inhabitants described by Plato, who had been living for ages chained in the cave and seeing only shadows, but taking them for reality.

The most important thing is to realize that the means of information and communication – the nervous system of information society – is but an instrument, a tool. Even the Internet is not the archives of the world's science, but only a means to collect and store knowledge. Thus, the essence of information society lies not in the cybernetic space but much closer to social reality. The development of society of information technologies should take two ways: first, as an investment in information structures as such; second, as an investment into education with the aim that *every* citizen would be trained to and could make use of the possibilities provided by information technologies and to apply them to get knowledge, that is, to turn information into knowledge.

This first of all implies an adequate education of everyone (beginning with those who believe

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that the mere presence of a computer can solve all problems). This also means that education should stimulate self-building; critical thought and creativity, and all these processes take place *before* working with a computer. Also, this means that the concept of information society without understanding it first of all as a civic society is *contradictio in adjecto*. Hans Krebs has stressed that scientific tools are important, resources are also an essential thing, but after all the true investigation is seeing what nobody has ever seen, and thinking what no one has thought before. Thus, *creativity* is our greatest wealth and our hope: every human being must be able to use this wonderful potential of its own [see 7: 237]. He is supported by Joseph S. Nye, Junior.; Williams A. Owens in their study “*America’s Information Edge*”: knowledge, more than in any other period of history before, is a power [11: 22].

New technologies endow with acceleration “the global time”, but lay the foundations for the triumph of short-lived logic. Thinking, reflection is becoming out-of-fashion. Long-term fundamental studies give rise to distrust: results, conclusions are demanded just on the spot. It is training and education that should combine information with reflection. *The instruments, tools*, i.e. the new technologies and the Internet, should not be isolated from *the content* (knowledge), and the content from *the functions* (education, acquiring knowledge). Last but not least, the functions cannot be separated from their *purpose* (or mission) – from creating a new social order, which is expressed by the world’s culture or peace, human rights and civic society. Thus, without any doubt first of all the technologies they are needed. However, *most important* is the purpose of employing these technologies and access to knowledge for EVERY member of society, as well as universal, life-long education. Man cannot be enlightened only by information from outside. Man can *enlighten himself*, that is, become an expert, only through thinking, through engagement, through association.

Do information technologies create parallel worlds?

Always more information at a always quicker rate – this is the success formula. The rate of changes, the rate of thinking, the rate of actions –

this sounds as the paradigm of the epoch. Quite in place seems to be the following definition: inform society is the one that is better to satisfy our needs (what kind of needs – association, knowledge, or games, subculture in the Internet – is another question).

The natural obstacles like geographical distances and political borders, which separate societies, are becoming extinct. We have suddenly got accustomed to it and do not even realize the extent of the leap of the progress. Everything seems okay so far. But only in the case if to everyone is guaranteed equal access to information. Equal access to information is *conditio sine qua non* of the vision of information society. The present unequal participation in the world of new technologies can be overcome only by the process of civil, i.e. democratic, society. In case we fail to guarantee it at least to a satisfactory level, there can be talks neither about information society nor about knowledge society. This is not only because of a social tension between the rich and the poor (on the level of both individuals and countries), but also because the *essence* of information society is “*society*” (society of a country, the world’s society), but not an elite club. And this is the greatest problem. An even greater problem is that *we are not ready to accept this condition*. This thing is most difficult to understand. If society is expressed through a group – elite, then also information society is expressed through the info-rich, the info-educated, that is, through part of society. However, in this case we cannot already speak about information society, since it under such conditions is impossible. Therefore to hope to create the information society in a poor country showing a deep social inequality is Utopia, and all talks about it are not a theory but a beautiful unattainable vision. Thus, which is the number of information societies?

The Americans, being pragmatists, do not construct theoretical societies, they construct superhighways. Information society to them is an innovation as any other innovations, and if the citizens like it, they invest money in it. The Japanese do not talk much about information society, either. They talk about how to make things – better, cheaper and more.

And they are rather absorbed in doing so, thus they have no time for prating about that society. It is only the Europeans that coin for them the term “*information society*” to identify themselves with the world context, to ally with the global society.

Are these societies' different information societies? Where is the borderline between informative society and no informative society? The poor countries, similarly as the poor people, are threatened by marginalization. It is this isolation that creates the *parallel* worlds. Those with good income, good education and progressive means of communication have a cheap and immediate access to information. All others have only an unreliable, slow and expensive access to information. People in these two worlds live and complete one next to another, however, the advantage of that who has access to information suppresses those marginalized and impoverished, chop them off from global communication and from knowledge. It is exactly here that the *parallel worlds* begin.

Information technologies and social isolation

The vision of coming closer to information society is in an instant broken by a double obstacle – *poverty* and *lack of education*. The poor and uneducated could be victims of the information technologies society. In the information civilization an ever deepening abyss – *social isolation* – appear.

If a large part of mankind has no access to knowledge, cannot use the new technologies and the new forms of culture both because of the lack of education and of their social position, then it is not only isolated from the main source of development, but also the human solidarity and co-operating are destroyed. In the political sense this means the absence of democracy or a weak democracy, a “morbid” civic society. The “marginal culture” or the “culture of deprived” appears. In its essence it is the culture of violence, depression, anger and aggression.

The problem of *cultural security* arises. Cultural security means absence of the marginal strata. The goal of the system of cultural security should be to prepare an access to life-long training for everyone, the society of knowledge. This means that all can have access to the information infrastructure: to electronic mail, to computer data bases, to scientific and technological information products, etc. The new technologies are a means, a tool, without which the inequality among people and among states can become more pronounced.

The lightning speed development of new technologies stimulates a rapid growth of a new kind of illiteracy – computer illiteracy, which creates discrimination no less as traditional illiteracy and make up forms of social deprivation, only even sharper. Thus, also a new type of literacy – information literacy – appears which demands *all* members of society to be involved in a new cultural paradigm. Otherwise we shall not escape an insurmountable barrier between the “new scripter” and computer illiteracy, between the info-rich and info-poor. The present unequal participation in the new information society, which is being created by the new technologies, will be soon accompanied also by appearance or the new forms of violence, such as domination and social isolation.

Hazards to the diversity of cultures in the world

In information society the notion of “distance culture” has appeared. First of all this is the culture sold by “globalizers” to those “globalized”. What if this form of culture evokes erosion of culture, leads to a cultural desert because of the expansion of standardized culture, which is often nothing but a mass consumption goods? What would become of the diversity of cultures?

Biological diversity is the object of great concern of mankind. However, what about hazards to cultural diversity? How to defend cultural identity, which is endangered by similarity, “mono-culture”, and cultural erosion? Even the soil gets exhausted by mono cultural agriculture. Most endangered is the linguistic diversity of the world. The languages and cultures inherited from the ancestors become extinct. There are approximately 6,000 spoken languages in the world. Every year several languages die out. Will linguistic diversity perish once and for ever, or their abundance will degenerate down to *lingua franca*, which arose from one culture?

Every man is unique. Every man is a Universe, which cannot be compared to anything. This endless diversity and this uniqueness are the wealth of mankind. Becoming the same would be a step backwards with cruel consequences for humanity. However, the world's community is endangered by *cultural erosion*. In the

times when the new technologies flourish the culture that is closest to us deteriorates. Can “distance” culture compensate for the extinction of the culture that is next to us, within us?

The Internet should be the main tool in defending *the diversity* of the cultural heritage of mankind. Meanwhile, at present the revolution of information technologies and communication often means hybridization of culture, erosion of national cultures, cultural “mutations”. It is already becoming evident that the cultural diversity inherited from the past and surviving in the language and ethos of every culture is endangered.

Information society and knowledge society: two sides of contemporary civilization

“Knowledge” and “information” should be strictly differentiated. They are not identical things. We live in a world in which the quantity of information becomes accessible through technology. As long as people all over the world have no access to all this information and cannot give it a critical evaluation, as long as they cannot *analyse, assort* and *assimilate* it, information, whatever voluminous and rapid it might be, remains only a stock of indefinite data. Rather often than not an individual is deprived of this stock, i.e. of education, therefore he cannot assimilate new information. A pile of information without knowledge and assimilation is *nothing*.

Thus, in the first case we deal with the *new information technologies* or the information civilization, where digital information is rapid, enormous and global. Often there is strive for accumulating *as much of information as possible*. However, accumulation of information alone will not suffice: the more information has been accumulated, the more of it should be also processed. Without mastering knowledge, a man in the best case resembles an encyclopaedia. This is, as A. Moles puts it, “culture width wise” [10: 51]. The quantity should be turned into quality, thus, information should be turned into *knowledge*, which can be applied in one’s activities. However, it takes quite a piece of time for a man to realize the specific relations among facts, data, etc. A man cannot be educated only through information acquired from the outside as long as it has not become part of him and wisdom. *The spiritual*

development is slow. It is not that there is nobody to reveal the secrets of being on the Earth to a man; just everybody has to perceive them *by himself*.

Information society or *civilization* is characterized through the development of information technologies (computers, their memory; accumulation of information, its volume, the quantity of data and facts, data banks; tempos of intellectual production or expansion of intellectual work; information literacy, access of *everyone* to information networks and the ability to use them; investment into the development of information structures).

Knowledge society is defined through giving sense to the data and facts, their “humanization”, the ability to use information because of an adequate level of education and culture, striving for knowledge and culture, cultural security allowing to render information into knowledge, investment into *education for all*, live-long education of the whole society.

If the development of *information society* or more precisely of the society of newest information technologies offers a better access to data and facts, assimilation of information, its selection, arrangement, mastering and usage require also other fundamentals. The main task of the new society is *accumulation of knowledge* and its usage. As to *knowledge society*, one should bear in mind the social and cultural fundamentals of information civilization. For instance, *the European Union Declaration* concerning European politics in relation to the new information technologies (*accepted 7 May 1999 at the 107th session*) tackles upon the *application* of new information technologies in the spheres of culture and education. This application is based on the criteria such as access to the technologies, possibility of participation in social life, the presence of competence and responsibility, creativity of the individuals.

Thus, the new technologies of information acquire sense only within the context of culture and education. Computers and other digital appliances may possibly be called the backbone of post-industrial society, but never its heart, soul or wisdom.

The new society of knowledge demands: science and knowledge as the strategy of a country; the optimum possible level of

citizen's literacy and education; a consistent system of national enlightenment. In this conception, means spent on education are not expenses but investment and saving, as understood by economist *Theodore Schultz*, Nobel Prize winner [see 17: 27–28]. This is the only way to approach also another looming problem of the “cybernetic zombies”. No information technologies or even their abundance as such can create the knowledge society, i.e. quality, creative society, rich in knowledge and science. In the opinion of Koichiro Matsuura, Director-General of the UNESCO, “our business” is knowledge. Not the creation of infrastructure or providing with appliances, but focusing attention on consumers and their human qualities, – through the work of education, science, culture and communication [9: 1].

Our popular literature most frequently offers the following definitions: “the end of information society is *to create* the best possibilities for satisfying the needs of every citizen”, “*creation* of information society for the citizens of the country provides optimum conditions for them to realize their abilities”, and the like.

Who is it that creates this society?

The notion “*information society*” is becoming but another magic word, a slogan. Information society is understood as supplying with computer appliances and teaching how to use them or, in other words, as information literacy. This is only a small step towards the society which could be called the knowledge society. The new, ostensible, virtual world should not allow us to forget that the first and utmost duty of us men is to cognise and perceive the complicated nature of reality and to manage it ecologically, i.e. harmoniously. We need cultural security, or cultural activity to defend the very civilization of virtual reality from the society engaged in hyper consumption of standardized, degraded, destructive products of culture (anti-culture).

Globalization offers challenges, problems that need to be solved. Rather recent are talks about cultural diversity in the globalized world, about the dialogue of civilizations (or rather the dialogue of cultures), about the fundamental and universal education *for every man* in the knowledge society, about the freedom of

expression, the pluralism of the media, etc. The social agreement needs renovation, to think again what do contemporary society, the state of welfare, the quality of citizen mean, etc.

Also, we should not forget about cultural security. The goal of the social security system should be providing *everyone* with the possibilities of life long study, self-enlightenment and training, as well as to arrange for everyone becoming a subject of information civilization. Without the system of cultural security, whose foundation is the educated society of the country, we shall be unable to withstand the tension: between *global* and *local*; between *tradition* and the *present*; between the *universe* and the *individual*; between the *long-term* and *short-term* goals; between *competition* and *equal possibilities*, “equal chances”; between the enormous *flow of information* and *man's ability* to assimilate it.

Education is the pith of both the person and society. Its mission is to provide all of us without exception to develop all talents hidden in us, to realize our creative potential with the responsibility for our own life and attainment our personal goals. However, as *Immanuel Kant* would explain it, first a long way of freedom, duty and responsibility should be covered.

Do enlightenment and education open so numerous possibilities?

The notion “life-long study” should be reconsidered and expanded. This study should not be treated only as assimilation to the changed character of work, but understood as a life-long process of man's formation, i.e. improvement of man's knowledge and abilities, critical thinking, skills and ability to act. The study teaches four things, or enlightenment provides man with four props:

It teaches how to know. The high tempo of changes, rapid progress in science, the new forms of economical and social activities require profound general education. This is a kind of a ticket to life-long training. Besides, it paves the road for further studies and develops the “taste”, desire to study.

It teaches how to do. This is also follows from man's general, fundamental education. This means not only mastering a concrete job, acquiring definite skills, but also acquiring what is called competence.

It teaches how to be. The everyone's desire to be more independent at the same time requires a stricter sense of responsibility while seeking common goals. The common goal in this case should be that not a single talent, which like a hidden treasure is concealed in every person, should not be lost.

It teaches to how to live in common. This ability appears no sooner than one is able to understand *the OTHERS* – their history, traditions and spiritual values. This is an incentive for joint work, for solving conflicts in a wise and peaceful way.

All this reminds of a Utopia. But this is an INDISPENSABLE Utopia, if mankind wants to survive, as writes *Jacques Delors* [4: 6]. New information technologies, in the strategy of this type, should serve the interest of quality enlightenment. Education should harmonize accumulation of information with the development of thinking abilities. The tool should not be separated from the content and the technologies from knowledge.

The new information technologies provide for distance teaching and studying. However, fascinated as we could be with such an attractive possibility, we should never forget that teacher still is the cornerstone of education. It is on the teacher's preparation and responsibility that the quality of teaching depends. Meanwhile electronic networks are but a tool, or means, of study. The new connection with knowledge accessible through the newest technologies applied or even through its complete substitution for direct teaching can become a connection of alienation or even dehumanization.

Having in mind that knowledge society is a synonym of civic society, the major strategy of teaching should be the upbringing of the responsible citizen. Priority, which in this case is evident, should be given to scientific knowledge, that is, to the associative processing of information, finding of relations, penetration into the essence and to the historical and social understanding. In this approach, the priority subjects become teaching and studying philosophy (!) and history, i.e. learning to understand the essence of man and society, the innermost roots of social phenomena [7: 305]. This is a warrantee of cultural identity, as well as creative thinking, without which democracy,

that is, civic society, is nothing but a void word.

Employment of new technologies in the process of teaching does not mean violation of the direct interpersonal teacher–student relations. The essence of teaching is an *interaction* between people, interaction between their perception of the world, their principles, skills and values. The teacher cannot be replaced by teaching appliances, and teaching itself cannot be replaced by methods of teaching: “A computer will be never able to replace the teacher surrounded by his pupils.” [4:12].

It is evident that creation of knowledge society is many-sided activities, which integrate the efforts of researchers of all fields. The task of social cognition is to highlight the most common *preconditions* of the creation of knowledge society, such as total access to information and communication technologies and the guarantee of these rights to *everyone*; support of life-long education; cultural security, which favours information's becoming knowledge, etc.

The knowledge society can survive only as a civic society, i.e. a community of conscious citizens, as the democracy of participation. Einstein once had said: “*The World is one or none*”. This requires recognition of the global nature of knowledge society and a need of a qualitatively new relation between implementation of information technologies and enlightenment of society on the one hand and its quality improvement on the international level. Knowledge is a force: the producing, foreseeing and warning force. The ability to employ knowledge for the well-being of mankind requires immense wisdom. Only knowledge produces wisdom. The knowledge possessed by *each* member of society.

Tolerance and Education for Peace

M D NALAPAT¹

It would be fitting to begin this paper by recalling the Sanskrit phrase VASUDHAIVA KUTUMBAKAM.

This means simply that the whole world is one family, no matter what the geographic, religious or ethnic differences that persist in the world, at their core all human beings belong to the same family, and should regard one another as such. Any modern socio-logical experiment can demonstrate this. Children adopted as babies from poverty-stricken lands and brought up in homes in the US and Europe grow up into productive citizens with a level of skill far in excess of that enjoyed by those they left behind in childhood. Conversely, if a child from the West to be brought up in a backward village in an undeveloped country in Asia or Africa, that individual would be as much a misfit in present-day Europe or the US as would others living in his neighbourhood. It is not ethnicity that controls modernity and productivity but education and upbringing.

To use another example, India is correctly regarded as one of the poorest countries in the world. More than 200 million citizens of the Republic of India live in conditions that are at least as inhuman as that suffered by residents in certain sections of Sub-Saharan Africa. In particular, the two states of Bihar and Uttar Pradesh in India are among the most backward territories in the world in education and social development, dragging the rest of the country down by several percentage points on any international index. And yet, those who have lived all their lives in Uttar Pradesh and Bihar, once they are enabled to emigrate to the US or even to other parts of India, become contributors to the local economy almost immediately. In another aspect, the same Indians who come from cities such as Kanpur and Patna, known for their filth and lack of public hygiene, adjust in days to

the much higher standards of - for example - Singapore. In India, littering is almost a national sport. Yet few Indian citizens are found guilty of littering in Singapore, which has stiff penalties against such behaviour. What is the reason for such an adjustment in attitudes?

Indeed, what is the reason why India itself has become one of the fastest-growing economies of the world? Why the country has become a world beater in Information Technology, and is rapidly developing into a Biotech superpower? Today, in both cities as well as villages, in states that are forward as well as in those that are still laggards, a new type of Indian is emerging, an individual who is confident of her or his ability to compete globally, to help the international economy produce more, more cheaply, more better. The initial success of a few pioneers in IT has become self-reinforcing, and the confidence that it has generated has percolated into other sections of society. Slowly, expectations of what is possible are getting higher. Confidence in one's own ability to meet such expectations is growing. As a result, success is begetting success.

Winston S Churchill, correctly regarded as one of the greatest statespersons in history, opposed freedom for India for decades, arguing that the different ethnic groups in the country, its stark poverty and low educational standards, made it unfit for democracy. It is instructive to read the exchanges between President Franklin Delano Roosevelt of the US and Prime Minister Churchill of the United Kingdom. While Roosevelt backed independence for the then) 360 million people of the Subcontinent, Churchill was vehement that he would not agree to such a "catastrophe". According to him, the liberty and the freedom that Allied forces were fighting to achieve against Germany were not suitable for the people of India. It makes sad reading to see such a lover of liberty, a man who did so much against tyranny, to so oppose liberty for what was then - and is now - a sixth of the human race. What was it in Churchill's education and upbringing that made him, and millions like him, regard human beings from cultures different from their own as being undeserving of the freedoms that are the birthright of any human being?

Despite Churchill, India got its freedom on August 15, 1947. The founding fathers of the new republic rejected advice that they go slow on the introduction of democracy, and

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immediately instituted a system of universal adult franchise. The first election was conducted in 1952, and since then there have been many more. Initially, it was a fact that many voters were made to cast their ballots on the diktat of caste or other leaders. In the estimate of the writer, about 40% of votes in that first election were cast not because of free choice, but because of commands by others. Even today, around 10% of the votes cast in elections in India are based on pressure from local elites. However, 90% is not, a figure that is climbing. India has shown that poverty and educational backwardness need not condemn democracy to ineffectiveness.

Any visitor who has been coming to India over a period of decades will sense the change that has been caused by democracy. In Bihar, for example, the powerful Bumihar community dominated over the Yadavs. Even during the 1970s, a Yadav would not be allowed to sit in the presence of a Bumihar in several Bihar villages. And then, using their numerical strength, slowly the Yadavs began to assert their right to equal treatment. A revolution took place by the 1980s, and a Yadav became the chief minister of the state. Since then, the feudal inequality that had been prevalent for thousands of years has got banished social revolution has taken place in neighbouring Uttar Pradesh, again without bloodshed. The ballot and not the bullet has been the instrument of Revolution.

All over India, society has got transformed by the very democracy that Winston Churchill thought that Indians were incapable of utilising. Sadly, even today attitudes persist that are a source of deep concern about the health of large elements of the mental landscape of the human race. In Germany, when the government introduced a measure to bring in just 15,000 software programmers from India, some opposition politicians launched a campaign against this by inventing the slogan: Kinder statt Inder. Children, not Indians. Are Indian children not children? The politicians who invented this slogan are even today honoured members of the European political scene, as are others who have used similar scare tactics that fan prejudice against those of other cultures. Is this the fault of the Europeans, or rather the result of a system of education that teaches the young that Europe is at the core of Civilisation?

Human civilisation is a rope composed of different strands. The continent of Africa has

made a great contribution to culture, in its ancient civilisations and traditions, an influence that today is particularly visible in music. Asia has many great civilisational streams, including the three that have endured for more than three millennia each: the Indic, the Sinic and the Hebrew. By teaching young Europeans that 99.9% of civilisation has sprung from their continent, those responsible for such misinformation may be helping in creating the mindset that is the progenitor of the Skinhead World history is too precious to be looked at in a narrow way. What is needed is to ensure that every people learn from history the importance of each of the different strands that form the rope of World Culture. Just as a tree should not be mistaken for a forest, so should the mistake be avoided of regarding a segment of human civilisation as comprising the whole.

Alas, such a distortion of history, looking at it through a narrow geographical or ethnic prism, is not common only in Europe. It is present in North America and Asia as well, breeding an attitude of "Us" versus "Them" that promotes conflict in future. An examination of history the way it is taught in many countries will show a dearth of information about any perspective that is not rooted in the perceptions of that particular location. Small wonder that even today, many "educated" youth mature with the misperception that their country has had a special place in world affairs throughout human history, when the reality is that no single country can claim this. Even the primacy of Europe dated back just four centuries. Were the teaching of history to reach back three thousand years at least, rather than simply a few centuries, then the periods during which India and China - to name just two examples - were ahead of every European country in development would also be factored into attitudes about the world. There would be a healthy respect for the culture of the people of Israel, who have maintained their heritage over millennia in the face of immense hardships. Indeed, had such a history been taught in European universities during the 1920s, the generation that failed to halt the ascent to power of an Adolf Hitler may have not fallen into such a precipice.

Again, it should be emphasized that individuals are only as good as their attitudes and approach, which again is a function of their education and upbringing. What Hitler did was to prey on the attitudes and prejudices extant not simply in

German but indeed in much of European scholarship, which posits that continent as, in a sense, the "navel" of the universe. That the human race allowed a Hitler to emerge from within itself is a stain not on an individual people but on all humanity. And to avoid a repeat of this, we need to ensure that the impressionable years of schooling of every child is not misused in theories of cultural or racial superiority, but in accepting the fact that every human civilisation - be it from Africa or Europe or Asia or America - has within it elements that are good and elements that are bad.

By considering any particular culture or heritage as "superior", we automatically assume all the rest to be inferior. We make the mistake of Winston Churchill, who regarded the people of India as unfit for democracy and self-rule. We make the mistake that some are making in Iraq today, of assuming that the Iraqi people are unfit to exercise sovereignty over their own geographical area. In such "scholarship", to eat food with hands the way people in India do is "uncivilized", even though in terms of hygiene, washing hands or washing cutlery should not make much difference. Thus the graceful - if scanty - dress of the Masai in Africa is given a lower rank in such a thought process than the layers of cloth worn by "modern" individuals even in climatic conditions where a lighter form of dress would have been more suitable. It is, for example, amusing to see individuals welter in heavy suits in tropical Mumbai or Singapore. So great has been the conditioning of "modern" education that several architects in India take pride in designing glass boxes that would make excellent sense in cold countries where sunlight is at a premium, but which create infernos in the tropical climate of Mumbai or most other Indian cities. Rather than adapt to nature the way such designs do in temperate climates, several architects in India simply copy western designs, often to applause from their clients. Until the air-conditioning bills come due.

* * *

What is "civilised" and what is not is a matter of perception, except in one particular, which is violence. Any recourse to violent means is uncivilised by definition, as modern human beings today have no excuse to use means other than reason and persuasion to settle differences. The only case in which violence is justified is in the exercise of self-defence. Thus, if **Lesson One** in Education for Peace is that all peoples

and cultures stand on a HORIZONTAL scale, different from but equal to each other.

Lesson Two tells us that force is the language of animals, reason the recourse of human beings.

A human being is the psychological compound of three different layers: the material, the emotional and the spiritual. There is an interface between parts of these three layers, some aspects in which the material and the emotional, or the spiritual and the material, may come together. However, there are also vast areas of the psyche where the three operate in separate streams; where we keep the emotional from the material and the spiritual from the emotional, for example.

However, **Rule Three** in Education for Peace is to teach us what in India is known as "Sanatan Dharma". Loosely translated, this means that there may be many paths, but they all lead to the same destination. That there is more than one path to the Kingdom of Heaven, more than one path to God. In this sense, the Jewish faith is an inspiration for the rest of humanity, for - if my understanding is correct - nowhere is it taught in the Jewish faith that one has to convert to Judaism in order to get salvation. Even if one follows another faith, one is still eligible to enter Heaven. Some faiths hold that theirs is the only true path to God and to Heaven. It is the right of the followers of such faiths to believe so, and their view must be respected. What is impermissible in a modern society is to seek to impose the same view on other human beings. In particular, to use violence in order to promote a particular faith.

It is not accidental that in India, a land which has the second-largest Muslim population in the world, there are far fewer recruits to terrorist organisations than in countries such as Saudi Arabia and Pakistan. The reason lies in the millennial traditions of the land for tolerance of all faiths. Speaking personally, the present writer has several times visited Christian churches, Muslim "dargahs" and Hindu temples, and found solace and inner peace in all three. In a Muslim "dargah" for example, which essentially is the tomb of a great saint, there is an atmosphere of serenity that is far removed from extremist preachings of hate and exclusives, that teach a human being to be distant from another human being, indeed, to regard 'the Other' as the Enemy, when in fact we are all one. As the Indian sage Sri Narayana Guru said, One God, One Religion, One Humankind".

In India, Muslims, Hindus and Christians join together to go to the great Hindu shrine of Sabari Mala, dedicated to Lord Ayyappa. Before climbing up the hill to the shrine, they worship together at the tomb of the great Muslim saint Vavar. Close by is a Christian church, where too many pilgrims turn to. In 1996, the present writer enunciated the concept of INDUTVA, which holds that every Indian is a compound of the Vedic (traditional Indian), the Mughal (that is, Muslim) and the Western (largely Christian). That therefore, just as all three traditions co-exist peacefully within each Indian mind, so should the one billion Indians co-exist peacefully with each other, whatever be their faith. In a world where the chemistry of Indutva holds sway, all would be welcome in all religious places, for after all, God is in each of us. As the Indian epics say, the divine is as sugar mixed in water. We cannot see the sugar anywhere in the water, but we can taste it everywhere in the water.

Sadly, few even within India know of Sabari Mala. And none outside India. There are so many examples of religious intermingling and tolerance in the world, and yet so few are taught in schools and other learning institutions. Textbooks are filled with wars, battles in which the youngster is steered to develop pride in the defeat, humiliation and killing of others, and yet what we need to fill them with are the true reports of situations in which human beings remained human beings, rather than descended to the level of animals. In the past, continents have been discovered. Today, new planets are being discovered. Surely we can generate the energy needed to discover the many examples within our species of kindness and compassion. The whole world has been inspired by the example of Agnes Gonxha Bojacchiu, otherwise known as Mother Teresa. Her life is an example of compassion and inner beauty, but there are others in every city in the world with a similar inner beauty, and we need to locate these good human hearts and bring them to the attention of the world.

Thus, **Step Four** in Education for Peace is to ensure that each of the young in the world are taught examples of those who have gone above prejudice and looked at humanity as one, worked among it as one. The Mother Teresas and the Albert Schweizers need to be joined by hundreds of other examples of individuals similarly motivated, individuals from the different corners

of the world, so that the truth becomes apparent that every culture, every people, have within them such individuals. That the flow of goodness is never a one-way street, going from one culture to another, but a shared pool in which each contributes. Unfortunately, despite the harsh lessons taught by history about the effects of past arrogance, even today there exists a triumphalism in certain parts of the world, a missionary instinct to convert others to a point of view that is not necessarily universal in its value.

Rather than pay mere lip service to the concept of One World, One Humanity, what is needed is to ensure that children in the sensitive years 10-15 are given an education that emphasis

- (1) common strands in humanity and
- (2) contributions made by different peoples and countries to world progress.

Indeed, the reality is that long ago, it was Africa that was the lead continent, followed by Asia and then Europe. Today it is the turn of America. Tomorrow, it may well be Africa's turn again to lead the world in progress. The people of that fascinating continent form a pool of humanity with limitless potential. Let us not forget that till the Information Technology boom in the 1990s, India was widely perceived as backward. Today, the software skills and computing abilities of the billion-strong people of the world's largest democracy have earned it a different image. In the middle of the present century, the same transformation in perceptions may well take place in Africa.

It already has in China. While both India and China were the largest economies of the world till the beginning of the 19th century, direct colonial rule in India and the overwhelming influence of foreign powers in China resulted in both countries slipping down the charts into the lower depths of the table of economic performance. Beginning during the 1980s, China began racing ahead in economic growth, and is today on course to become the world's largest economy well before the midpoint of this century, if purchasing power parity is used. Already, by the same standard, the Peoples republic of China ranks just below the US. As for India, it stands just a little below Japan, and is catching up rapidly. Thus, of the four top countries in the world in economic strength, three are from Asia, while the fourth has today more trade with Asia than with Europe.

The emergence of India and China is scarcely mentioned in school textbooks in most countries, and yet it is an example of how a third of humanity can rise from the depths of poverty to economic betterment. Unfortunately, the way modern history is being taught in many regions of the world, youngsters in those regions believe that only their culture and civilisation have progressed or is responsible for progress. Such a false view promotes the kind of arrogance and contempt for 'The Other' that is the fundamental cause of conflict. Each child has to be taught explicitly that all cultures and peoples stand on a horizontal and not a vertical scale, that the fact that they may be different does not mean that they are inferior. Indeed, it is unfortunate that several who claim to be opposed to the viewpoint of an Osama bin Laden - who seeks to impose his world view on the rest of humanity no matter that few want it - themselves indulge in a triumphalism and in a cultural exclusivity that regards other manifestations of human progress with contempt. The concept of "Vasudhaiva Kutumbakam" (the world is one family) needs to be fused to that of "Sanatan Dharma" (many paths, same destination) and taught to all, so that the feelings of difference and superiority that have been such a poisonous influence on world history in the past do not recur again. We should avoid any system of that places a single strand of civilisation above that of the rest. Indeed, to do that would be to duplicate what the extremists teach, for these individuals consider themselves superior, and their beliefs as self-evident verities that should be imposed on the rest of us.

If modern India has taught us anything, it is that democracy can be a powerful force for peaceful change, for a transition not based on bloodshed. This is a lesson that needs to be repeated and re-repeated if we seek to create an Education of Peace. There is no way to ensure peaceful transition except through the introduction of democracy. And another lesson from India is that the system of democracy is suitable for every human being, no matter what the culture or level of education. If it has worked in India, a land of myriad cultures and divisions, it can work anywhere else, including in Iraq, where the people have already endured too many decades of authoritarian rule to cheerfully put up with any more. Hopefully, international statesmen will follow the wishes of Franklin Roosevelt rather than follow the path adopted by Winston

Churchill in dealing with races and peoples he openly saw as inferior to his own.

In China, by allowing freedom in the business sphere, the government has created an economic miracle. In India the growth rate after Independence has been much faster than before. During the years when the country was ruled from outside, those parts that were under the control of native princes developed much more than the sections that were under colonial rule. And yet, in history books in several countries, the colonial experience has been glorified and the historical evidence falsified in order to justify the rule of one people over another: a situation that can never be justified by any individual who considers herself or himself to be a human being.

Thus, **another strand in Education for Peace** would be to emphasize that individuals need to be treated with respect and given the freedom needed to enrich their lives, whether materially or culturally or spiritually. Sadly, despite the lip service being given to Human Rights, few textbooks or courses in the subject exist, and those that do skip over those parts of history that are critical of the mistakes made by previous regimes in the countries concerned. Every country and every people should be subjected to the same standards of behaviour. If religious freedom is good in one country, it is good everywhere else. If women's rights are essential to progress in one region, then they are as crucial everywhere else.

In sum, education should stress the oneness of humanity, the essential similarities that bind us rather than the few traits that divide us. The global economy demands a global society in which diversity is respected and where societies are not placed on a vertical scale, with a few regarded as being superior to the rest. Each river of culture feeds into the ocean of Civilisation. Our educational system needs to be re-oriented from narrowness to breadth, from prejudice to tolerance, from exclusivity to inclusion. Only then will a world be ensured that avoids the horror of the past, the wars and the exploitation that have marred the history of a great species.

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HUMANISM AND THE LOGIC AND COUNTER LOGIC OF GLOBALIZATION

Amii OMARA-OTUNNU¹

All of us who are concerned for peace and triumph of reason and justice must be keenly aware how small an influence reason and honest good-will exert upon events in the political field.

ALBERT EINSTEIN

INTRODUCTION

We live in a revolutionary period in which supremacist ideologies and new forms of social Darwinism have been reincarnated to guide global affairs. If therefore the call by UNESCO to humanize globalization is to have any positive meaning, we need to embark on a well thought out and coordinated sharing of knowledge, information and resources about our common humanity, across regional and disciplinary boundaries.

We must adopt this course of action grounded in the historical reality that no group of people, religion, region, or period has had a monopoly on virtues or vices. Whatever diversity in moral expressions between and among different people we observe, it is due less to fundamental differences in human nature than to differences in the concrete historical and material conditions in which customs are manifested. This is equally true of the manner and ways in which different people express their humanism in normative conduct and philosophical ideas.

HUMANISM AND INTELLECTUALS

To illustrate the truism stated above, we might focus on examples from Africa, a continent which hitherto, because of stereotypical imaging and simplification of her existence, was depicted by many scholars – from Hegel to Trevor-Roper – as bereft of history, philosophy, and contribution to humanity. Of late, however, the misrepresentation is being corrected by in-depth scholarship. Writing in *Philosophy from Africa*, Kwasi Wiredu, for example, states that “African conceptions of morals would seem generally to be of a humanistic orientation.” He then examines specifically the life and thought of the Akans of Ghana in West Africa and demonstrates how their conduct and ideas were founded on values that emphasize harmonization of human interests and sociability. From his experience and study he concludes that:

The commonest formulation of outlook is the saying, which almost any Akan adult or even young hopeful will proffer on the slightest provocation, that it is human being that has value: *Onipa na obia*. ...The word (*o*)*bia* in this context means both that which is of value and that which is needed. Through the first meaning the message is imparted that all value derives from human interests, and through the second that human fellowship is the most important human need (1998: 306-7).

The humanistic accent on life and thought is indeed a thread that runs through most African conceptions of social existence in every region of the continent. Among the Xhosa of South Africa, for example, there is a proverb that expresses the centrality of humanistic value in social interaction: it says, *umuntu ngumuntu ngabantu*; this can be translated as “a person is a person through persons”. Among the Lwo-speaking peoples of East Africa there is a customary adage which says: *Dako nywal ki nyeke*. Literally translated, it means, “A woman in labour may do well with the service of another woman with whom she may share a husband.” The underlying meaning is that “no one is completely self-sufficient and sometimes we may have to work with even our rivals to achieve a greater good in society.”

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Thus the debates that have long raged among scholars as to whether there is a necessary link between law or philosophy on the one hand and morality on the other must be considered to apply to all human societies. With this understanding, it is clear that although social change generally has roots that are largely pragmatic, no progressive change in society has endured in the long-term without intellectuals giving it rationale and clarity of purpose. In the field of human rights, for example, it was jurists such as Francisco de Vitoria and Hugo Grotius who out of practical concerns anticipated and fleshed out theories, concepts, and principles that were later to form the foundation of contemporary human rights discourse and norms. It was they who provided the ethical compass for later generations of scholars and jurists, namely that for intellectual discourse to have a positive effect on society, it is incumbent upon scholars to articulate how their philosophies can be adapted for practical social purposes.

The issues highlighted in this article from both historical and juristic perspectives are intended to make a contribution to efforts to humanize global relations of power and to contribute to the dialogue between civilizations.

THE CHALLENGE OF GLOBALIZATION

As we discuss globalization, we must be careful not to use the phrase in its purely journalistic fashion, which tends to suggest that globalization is a new phenomenon and necessarily good for all humanity. A proper historical review of globalization reveals that it has been a complex phenomenon that has had many phases and differentiated and unequal impact on various social groups and regions of the world, since the 16th century.

In the current era of globalization, the world has become a global village. In the interdependent village we live today, academic institutions and intellectuals are faced with a three-fold challenge, if they are to make positive contributions to the humanization of globalization. The first is how to share equitably the information and knowledge that propel globalization. The second is how to utilize this knowledge and information to foster human understanding and solidarity across regional, religious, gender, racial, and class boundaries. And the third is how to bridge the gap between theories and actions in such a way that our research is relevant to the lives of human beings. We must at least attempt to meet the challenge, if we subscribe to the principles of the universality, indivisibility, and interdependence of all human rights.

PLACE OF UNESCO IN HISTORICAL CONTEXT

In the development of humanistic values and solidarity all over the world, no other UN agency has played a more critical role than UNESCO. Since its inception in 1946, UNESCO has been in the vanguard of innovative and commendable leadership in the field of education that fosters humanistic values and solidarity in society. When one examines the many declarations issued by UNESCO, one cannot help but be struck by the extent to which the central theme of a common humanity is informed by both practical idealism and deep philosophical understanding and reflection about our existence and well being as one species on this planet. Thus the recent clarion call by UNESCO for the humanization of globalization (what I think should more appropriately be referred to as humanization of global relations of power) is in line with what the Organization has always stood for. But more importantly, it is a clarion call to the realization of which we must all commit every reasonable effort, for the sake of humanity. This is now more or less an imperative, because those who enjoy unfettered power in various regions of the world are threatening to jettison and unravel tried and tested norms of international relations and the rule of law that have until recently underpinned the work of the United Nations (of which UNESCO is an integral unit) and served to sustain international peace and security.

But of course, the dynamics of globalization that United Nations and its various agencies, such as UNESCO, are compelled to take into account in their work pre-date the creation of the world body. Later I will trace and identify the main features and phases of globalization; for now, let me sketch out some of what could be regarded as enduring humanistic principles that have underpinned multi-lateralism in the political and intellectual history of the Western World, which

set precedents for the work of the UN and its various agencies. From Francisco de Vitoria and Hugo Grotius through John Locke and Jeremy Bentham to Woodrow Wilson, Winston Churchill, and Franklin D. Roosevelt, it was an accepted convention and wisdom that the rule of law, whether international or domestic, would be the sure remedy for anarchy, disorder, wars, and tyranny. The unflinching faith in the capacity of the rule of law to facilitate achievement of the common good of humanity is poignantly captured in the preamble of the standard-setting document on human rights, the Universal Declaration of Human Rights, adopted by the General Assembly of the United Nations on 10th December, 1948. The Declaration, which was in large measure inspired by the 18th-century French Declaration of the Rights of Man, includes in its preamble the statement:

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law.

It was this faith in the rule of law and its related principles – such as sovereignty, balance of power, formal equality of nation states, mutual recognition and respect for the existence of states, and humanitarian law and the humane rules of warfare – that have animated the work of the United Nations. Moreover, it was this set of principles that displaced and replaced Thomas Hobbes' feudalistic authoritarian leviathan that was underpinned by force. It is doubtful whether the Hobbesian leviathan and its variants in the modern world, all underpinned by force, can confer viable and cost-efficient legitimacy. Two critical remarks can be proffered about the Hobbesian notion of leviathan. The first is that it can operate mostly only in a climate where there is lack of intellectual enlightenment. In fact, for the most part it endures only as long as it generates, recycles, and feeds on fear rather than respect and reasonable consent. And as a corollary, it can be said that the Hobbesian notion of leviathan stifles both intellectual initiative and the free flow of ideas and the development of justice based on the principles of fair play. This may be why the more rationalistic and enlightened intellectuals and political elites discarded the notion of legitimacy that had been based on success in war and the dubious concepts of divine right and bloodline, and replaced it with one based on consent and the rule of law. It was the realization among intellectuals and ruling elites that legitimacy could be efficacious only when underpinned by humanistic principles that informed the deliberations of the statesmen who framed the Charter of the United Nations.

In a broad historical perspective, these principles were inherited by the United Nations from its direct lineal ancestors, namely, the Vienna Congress System (with its Concert of Europe acting as Security Council) that maintained peace and stability in post Napoleonic (1815) Europe until the Crimean War, and the League of Nations established after World War I in 1920. The Vienna Congress System itself drew heavily on the Westphalian system of states established in 1648, which articulated the notion that states would constitute the organizing principle and anchor of international relations. It was essentially the Westphalian system that with some modifications was adopted after the Second World War as the basis of the United Nations Charter that has served as a major instrument for the maintenance of international peace and security. Built within the Westphalian system was the Grotian ethical formula for humane treatment of combatants during wars, which were later updated and incorporated and expanded into the various Geneva Conventions relating to the conduct of wars. Thus the stability of the international system and the promotion of international peace and security that have fostered humanistic values, and international understanding and cooperation, solidarity, and welfare, have been in operation for a considerable span of time.

The more humanistic principles that were to anchor legitimacy and international relations were really, looked at from a social science and philosophical perspective, about the fundamental question of the equation between means and ends. In other words, at what cost – both human and material – and how can we achieve general peace and welfare in society? Herein lies a most taxing challenge to intellectuals: how do we in an increasingly interdependent and brutish world fashion a humanistic formula for global interactions and solidarity in such a manner that we do not run the

grave risk of becoming like those whose methods we oppose. For, although it is always easy to define ends, it is far more difficult to agree upon the means to realize the ends we seek.

It must be pointed out that people with different interests and perspectives have answered the question of the equation between means and ends differently. There have been essentially two major approaches to the question. On the one hand are those who are wedded to the Hobbesian fetish of power-politics and subscribe to the doctrine of global realpolitik; and on the other hand, there are those who that morality should be the compass for action. Whereas the former often demonstrate unbridled faith in militarism and use the aphorism that the end justifies the means, the latter ground their actions in ethical considerations. After World War II, the Soviet Union attempted several times to subvert the ethical principles of international relations by invading its neighbours and imposing its puppets as rulers. It was the grim logic of the Hobbesian conduct of the states that the Soviet Union pushed relentlessly, at heavy cost in human lives and to the detriment of the free flow of ideas among and between intellectuals and society. Yet ethical principles were not completely displaced by Hobbesian principles. However, in a tragic twist of logic, it now seems that the Hobbesian *modus operandi* of 'Realpolitik' is in the ascendancy. If modern 'Realpolitik' were to triumph in the context of a new phase of globalization, its impact would be devastating on an unprecedented scale.

PAX AMERICANA IN THE NEW GLOBALIZATION

Today, in its new phase, globalization is characterized by revolutionary speed in information acquisition and dissemination that makes the world shrink dramatically every passing day, for better or for worse. It is apparent that the current phase of globalization driven by the US and is controlled mostly by multi-national corporations and their appendages, such as the World Bank and the International Monetary Fund (IMF).

To paint it in broad strokes, the new phase of globalization is propelled essentially by cutting-edge technological know-how and ruthless competition on a global basis; the motivating force is profit-maximization; and always, it is backed up by potent military might. It has made national boundaries extremely porous, and now threatens to make sovereignty a concept of limited utility. Rarely does it take moral considerations into account in its operation, although those who are at its helm could justify its operation by defining morality in a manner that suits them. Therein lies the challenge of, and connection between, the new phase of globalization and the nature of the challenge that confronts intellectuals who aspire to contribute to the fashioning of more humane values that foster human solidarity globally.

Because of its historical antecedents, it is really a misnomer to label the era we are in as "globalization." Rather, it should be referred to as *a new phase of globalization*, for its characteristics are not fundamentally different from those phases that preceded us in history. For analytical and historical purposes, it is not unreasonable to ascribe the nature of the new phase of globalization to the dominant super-power of the era – the United States – that drives it, and to propose that the new phase of globalization be identified as *Pax Americana*. This is because, increasingly, the new phase of globalisation is represented and symbolized by American values and rhetoric such as virtual democracy, individualistic freedom, acquisition of wealth, salesmanship, access to technology – the Internet in particular – quick-fix solutions and instant gratification, the allurements of consumerism, fast food, hip hop, aggressive behaviour, aversion to patient diplomacy and rigorous intellectual discourse, the right to own means of violence, and even the custom of making a virtue out of corporate greed.

Members of the ruling elite in the United States are certainly conscious of the country's historic position since the Treaty of Westphalia. Moreover, a considerable number of them are quite clear headed as to how American global hegemony should be exercised and maintained for the foreseeable future. The general outlines of *Pax Americana*, the factors that drive it, its *modus vivendi*, its vision, and so on, have begun to emerge with some clarity in the various policy pronouncements articulated forcefully by leading personalities in the Bush Administration. The

goal, like those of the previous phases of globalization, is to achieve and sustain supremacy for the interests, values, security, and prosperity of the dominant super-power, in this case the United States. A broad strategy to realize the vision of the American century is contained and crystallized in *The National Security of the United States*, issued in September 2002. Viewed from a historical perspective, the doctrines espoused by President Bush are not radically different from those implemented in the past by major powers. There is a fundamental difference, however, in the context: they are being asserted at a time when the rhetoric and ideology of universal human rights have gained currency all over the world.

Although there seems to be a consensus among the American population about the promotion and protection of American interests, values, and preeminence, the question of *how* these can best be achieved appears to be contested. The differences in approach within the political establishment relate to the perennial question of the equation between means and ends. On the one hand, there are those who argue that American hegemony is best advanced by moral suasion and careful diplomacy. The perspective of this group is perhaps best represented by U.S. Senator Robert Byrd who, in a statement in the Senate on 19th March, 2003 argued that President Bush's doctrines of regime change and pre-emptive strike, backed up by disproportionately high expenditure on the military, are corrosive and highly destabilizing of the system of international relations. This is how he put it:

Instead of reasoning with those with whom we disagree, we demand obedience or threaten recrimination ... We proclaim a new doctrine of preemption which is understood by few and feared by many. We say that the United States has a right to turn its firepower on any corner of the globe which might be suspect in the war on terrorism. We assert the right without the sanction of the international body. As a result, the world is a much more dangerous place.

We flaunt our superpower status with arrogance. We treat the UN Security Council members like ingrates who offend our princely dignity by lifting their heads from the carpet. Valuable alliances are split.

DIFFERENTIATED IMPACT OF GLOBALIZATION

It is important to realize that each phase of globalization has had a different and unequal impact on different groups of people. In the first and second phases of globalization, for example, indigenous people in Africa, the Americas, and Asia paid heavily with loss of lives, property, dignity, identity, integrity. They were even denied their humanity for the prosperity and material development Europe gained from globalization. Precisely because the impact of globalization was not always beneficial to all groups of people, it generated a counter-logic in the form of resistance from among the adversely affected groups, and advocacy by intellectuals in the metropolitan countries against the wreckage it often left in its trail. It was due to the efforts of humanist intellectuals that a broad spectrum of people was mobilized to help mitigate the detrimental impact of globalization on indigenous people.

Although most industrialized countries are experiencing the largest growth period in history, this impressive growth has not been realized in developing countries. Specifically, countries of the South have not been able to share fairly in the benefits of globalization and have for the most part been excluded from the profits of the process. Indeed, the new phase of globalization has contributed to fostering inequality on a revolutionary scale and has compounded the underdevelopment and exclusion of the countries of the South. In his speech at the UN World Summit for Social Development in 1995, Nelson Mandela summarized the state of the world when he said: "We are apt to observe that to be born in the South, to be born a woman, disabled, or amongst the poor – all these circumstances often define one's life possibilities as part of the wretched majority. The simple facts reflect the present untenable division of power and wealth within and among nations."

A review of some recent data illustrates globalization's uneven impact on various regions of the world. According to the 1999 UNDP Human Development Report, 80 countries have per capita

incomes lower than a decade ago. Since 1990, 55 countries in sub-Saharan Africa, eastern Europe, and the former Soviet Union have had a declining per capita income. The income gap between the one-fifth of people living in the richest countries and the poorest one-fifth was 74:1 in 1997, up from 60:1 in 1990, and 30:1 in 1960. The richest one-fifth have 86 percent of the world's GDP, while the bottom one-fifth share 1 percent. The assets of the top three billionaires are more than the combined GDP of all the least developed countries and their 600 million people. At the end of 1997, there were more than 50 developing countries whose entire banking systems were smaller than the credit union for World Bank and IMF employees. Moreover, those of 30 additional countries were smaller than medium-sized metropolitan savings and loans, the same kinds of institutions that would be advised to avoid the international markets on account of their small size.

In the countries of the South, some of the negative manifestations of globalization have been high unemployment, widespread poverty, and lack of access to basic needs such as health care, potable water, and food. The number of people living in extreme poverty continues to increase, with women and children constituting the majority of those affected. James Wolfenstein, the president of the World Bank, has noted that in sub-Saharan Africa the number of people living on less than \$1 a day is increasing, and there is little prospect of a reduction in this number in future. The World Bank also estimates that, if the trend continues, by 2008 this figure will rise by nearly 40 million people.

Another seemingly intractable problem that bedevils countries of the South is the albatross of debt burden. The persistence of the debt crisis has created a vicious cycle of debt and underdevelopment, that has further compounded both debt and poverty. Debt servicing has grown at an astronomical rate. The World Bank analysis contained in *Global Development Finance* (1999), concludes that in 1980 the total debt of countries in the South (the overwhelming majority of them African) was \$59 billion; by 1997 it had jumped to \$201 billion. In the same period, the debt service increased from \$5.9 billion to \$8.7 billion.

But this is not the end of the grim impact of globalization on countries of the South. The bleak situation has been compounded by the decline in official development aid from industrial countries of the North. The 1999 Human Development Report shows that Official Development Aid (ODA) to countries in the South has decreased by one-fifth in real terms since 1992. The World Bank reports that between 1992 and 1997, assistance to countries in the South declined from \$13 billion to \$11 billion annually. The steep decline of aid has adversely affected development in the Least Developed Countries (LDC).

The tragic irony in the pattern of relations between the countries of the South and those of the North is that although the former have instituted changes demanded by the latter under the rubric of liberalization and privatization, these changes have not provided discernible benefits to most developing countries. And although the profit rates of foreign companies operating in Africa, for example, have averaged about 29 percent since 1991, they have not led to increased investment by foreign transnational corporations. In fact, Africa's share of foreign direct investment (FDI) decreased from more than 11 percent in the period 1976 to 1980, to 4 percent in 1996-1997.

THE CURSE OF GLOBALIZATION ON AFRICA

The impact of the new phase of globalization on Africa has been almost as profound as the advent of the Trans Atlantic Slave Trade that characterized the first phase of globalization in the 16th century. The manifold dimensions and ramifications of the new phase of globalization have already played havoc with the welfare of the African continent. Although statistics are sometimes deceptive, it is nonetheless worth noting the following data with respect to contemporary Africa. As we consider the data, we need to bear in mind that the numbers are not just abstract figures; each represents myriad individual human lives:

- 1) Between 1987 and 1991, the terms of trade for Africa declined by 15 percent.
- 2) In 1990, about 54 percent of the total population of sub-Saharan Africa was living in absolute poverty.

3) By 1991, the debt burden of African countries was estimated to be 101 percent of GNP.

4) Per capita food production in Africa was 4 percent lower in 1991 than it was in 1981.

In addition, the HIV/AIDS pandemic had by mid-2000 affected about 23 million people, and is now estimated to kill about 5,000 Africans every day.

A survey of human development data at the dawn of the 21st century indicates that although at the time of independence in the early 1960s there was a great deal of optimism about the political and economic future of the continent, and although until the early 1970s incomes grew faster than they had in the previous half century, since then incomes have declined by about one per cent every year. The result is that the average person in Africa is poorer now than in 1968; and of 53 African countries, 32 are now poorer than in 1980. The cumulative effect was that of about 174 nations the United Nations Development Programme (UNDP) annually surveyed, in terms of its "human development index," the 22 lowest are in Africa – out of a total of 53 countries on the African continent. Close to half of the total population in sub-Saharan Africa subsists below the poverty line, and one-fifth lives in countries affected by internal conflict. In specific terms, there was a steep decline in income per capita (more than 15 percent from 1980 to 1992) for the great majority of African people; a widening economic and political inequality between various groups; massive poverty, chronic malnutrition, widespread illiteracy, poor health conditions, low life expectancy, high maternal and child mortality, and deterioration in economic and social infrastructure and services. All of these have seriously demeaned the dignity and worth of African people. The misery indices in Africa contrast with data from many other less-developed countries, where people's incomes are now double what they were in 1965. For the so-called tiger economies of East Asia and the Pacific, on the other hand, incomes have multiplied five times. Most of the problems cited have been generated by structural inequalities in global terms and relations of trade, in the new phase of globalisation.

In such a world of vast inequalities and poverty that grip countries of the South, in particular poverty that blights the lives of people in Africa, it is difficult to say that human rights are being enjoyed equally in the new phase of globalisation.

WHAT CAN BE DONE

If we are to move forward meaningfully, we must accept an ethical premise that science and technology that now propel globalization are a common heritage of humankind and as such humanity as a whole is entitled to the knowledge and to the benefits that its development and diffusion bring forth. From an ethical perspective, the current situation, where for example, an estimated 1.2 billion people are condemned by poverty to live on U.S. \$1 per day, is untenable. It is equally unacceptable that of the over 400 million people estimated to use the Internet that represents only 7 percent of the total human population. It is certainly appalling that Internet density is over 53 percent in the USA and Canada while it is a mere 1 percent in the Middle East and 0.4 percent in Africa. This illustrates the need, if the world is to be more ethical, to constantly transfer technology as an essential part of globalization.

Because the new phase of globalization is influenced largely by the development of science and technology, it should be used to offer opportunities for empowerment and progress for the poor rather than for marginalizing some societies. In summary, there is a need to strengthen partnerships between the north and south and to share technological capabilities and skills needed for the development of people in all corners of the globe. This may be achieved through academic institutions or large private companies that now dominate biotechnology, especially agriculture, pharmaceuticals and the health care field. At another level, the UN should promote co-operation in science and technology as one of its priorities and in support of developing countries to achieve sustainable social progress.

This places some obligation on education institutions in countries of the North to take a lead in the following areas. First, we must emphasize that our most important resources are human beings. It is these human resources that above all we must equip for the new era that has emerged

with breath-taking speed. Accordingly, because educational institutions are the essential theatres for acquisition and production of the necessary knowledge in the information revolution, investment in educational institutions that can prepare the people -- and at the same time conduct research and dissemination of accurate information that can foster understanding among peoples of the world -- should be embarked upon with a sense of urgency.

Commitment to education must be a long-term enterprise for three main reasons, in addition to developing critical human resources. First, we should be dedicated to the increase of knowledge for its intrinsic value and because it empowers individuals and groups to influence the course of their destinies. In the second place, it is only through education that we can create conditions for enlightenment and global intellectual cross-fertilization that foster understanding and solidarity between and among different people. And third, education is vital to help influence formulation of policies. We must realize that some of the policies made by dominant players in the current phase of globalization – policies that may subvert the aspirations of people in dominated regions of the world, may not be due to unalloyed prejudice or malice but are often based on stereotypical images and inaccurate information in circulation. As such, it is not sufficient for us to bemoan those policies, if we are not prepared to provide alternative information, data and perspectives to policy makers in dominant countries, to the international community and to leaders in our respective countries. The provision of accurate data to policy makers in the countries of the North must be a priority for UNESCO Chairs in that region of the world. From a historical perspective, it must be remembered that there has been no successful revolution that has sustained itself for the common good of the people without the support and guidance of the intelligentsia.

The other practical suggestion, which flow from the points just made above, is that we must as a matter of priority commit ourselves to establishing viable cross-regional and interdisciplinary academic partnerships or collaborations that involve exchange of scholars, students and ideas across the world. This should be done for three main reasons. In the first place, it is a recognition of the practical reality of globalization and global politics. Because the principal mission of academic institutions is the diffusion of knowledge, they should take a lead to build bridges between people and facilitate a liberal and equitable flow of knowledge. Second, because academic collaboration can assist in fostering intellectual cross-fertilization and transfer of appropriate skills across regional boundaries. If partnerships are established on the basis of what I have termed reciprocal learning, respect and empowerment, they have the great potential to facilitate human values and solidarity on a global scale. And thirdly, as indicated above, the history of struggles for human rights indicates that sustainable success since the onset of globalization has generally been possible only when progressive forces in the dominant countries of the world have joined hands in solidarity with those from dominated regions of the world.

CONCLUSION

It is an imperative in the new phase of globalization to establish partnerships or coalitions with educational institutions between academic institutions in the North and South. The principal purposes of cross-regional collaborations should be to help in capacity building, transfer of relevant skills, and building bonds of cooperation that may lead to formulation of more informed and enlightened policies that might have positive impact on human interactions across the globe.

In addition, it is incumbent upon those of us (who call ourselves intellectuals) to use the privilege of our education to disclose the dynamics of the new globalization to those who have not had the opportunities or luxury to understand its seemingly inexorable mysteries. All these endeavours can be achieved if join hands and minds through interdisciplinary and cross-regional partnerships to provide the world not only with actual testimonies for human values and solidarity but also thoughtful strategies regarding how globalization can be made to achieve in a reasonable manner the common good of humanity.

**A “Universal Convention” for the reform of the United Nations:
Lessons from the European integration process**

Antonio PAPISCA ¹

The difficult transition towards a new, more humane and sustainable world order can be red with the metaphor of the delivery, in our case of a very troubled childbirth. Who should be born, that is the outcome of the transition, is more than a mere wish, it is already a well recognisable map.

I mean that the world order we need does exist as a project whose identity we can actually reconstruct by using parts that are really existing. In other words, we have not to imagine the baby, we have to help him to live and to develop.

A further metaphor is that of the mosaic: we cannot make the mosaic without the tesseras, the tesseras are there but the mosaic will not appear unless somebody arranges the tesseras.

With this twofold metaphor, I would emphasise that the key elements of a stable and sustainable world order do really exist - I refer to the moral and juridical paradigm of human rights internationally recognised, to the International Law rooted in the United Nations Charter, multilateral institutions, actors, historical circumstances - but the coherent outcome has not yet appeared because the political actor which has the inherent capacity to arrange the tesseras lacks the courage to cope with that task, firstly by making visible the model of world order.

I urge on the necessity of making visible that project, of making people aware that we are not groping in the dark, that it is possible to resist the ideology of 'Realpolitik' determinism that in the second half of the 20th century we got some positive achievements (epiphanies of global good governance) that it is unreasonable to give up to.

I would add a third metaphor. In the forties of the last century a generous and far-sighted sowing of 'universals' took place: especially, the UN Charter, the Universal Declaration of Human Rights, the United Nations Organisation, the UN system of specialised Agencies. Then we could say that the planet is like a house with a lot of useful household appliances and sophisticated facilities, that are not properly exploited.

In the mid of last century a human-centric revolution started and it has already changed the DNA of the world system: today, nobody would say, at least as a matter of principle, that the principle of the respect of human dignity should subordinate to state's sovereignty. Apartheid and colonialism are perceived as taboos, security and development are more and more perceived as people security and people development, unilateralism, although emphasised by the superpower leadership, is considered unnatural and costly in both moral and economic terms.

Before a situation that is providing not only conflicts and confusion but also a lot of opportunities, we can actually wonder whether the European Union is the very political actor that is capable of collecting and arranging the tesseras of the mosaic, of giving rise to the birth of the baby, of making household appliances working.

The big task is to recapitulate the seeds and the fruits of the fertile sowing of universal values into a coherent strategy of world peace building, that is to develop and improve that common heritage.

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To take over that flag, two kinds of power resources are needed for the candidate actor: moral consistency and appeal, and governance capacities. I mean that the actor is primarily asked to lead by example. Is this the case for the European Union? I shall try to provide a hopefully comprehensive response by articulating it in several “lessons” drawn by the empi-

rical evidence of more than fifty years of functioning of the European integration system. I envisage those lessons as being significant for the whole International Community.

I emphasise positive aspects, bearing in mind the huge assumption that the EU should be more consistent and coherent both *ad intra* and *ad extra* of its own system.

First lesson:

The European integration process is a convincing example of how it is possible to construct lasting peace among those states and peoples and religious entities that for many centuries were fighting each other. The main independent variable of the overall process is the firm will of a group of far-sighted political leaders sharing the same basket of moral values and the same operational approach.

Second lesson:

The European system is a living laboratory of reciprocal learning among different political systems and cultures. This is a real yard of intercultural dialogue in a very complex historical context.

Third lesson:

The European system is a laboratory of multi- and supra-national governance based on the principle of subsidiarity, both territorial and functional. We could say that the system is proving to be successful in carrying out the twofold task of ‘agenda development’ and ‘institution building’, in order to meet in a suitable way the governance needs stemming from the crisis of both the state ‘capacities’ and the state ‘form’ (structural crisis of traditional statehood) and of the democratic practice. The crisis is the result of the political impact of globalisation that deprives states of the power to decide in many fields and of the space in which meaningful democracy can actually go on. The European Union is the extra-national system in which new and more sophisticated forms of governance – better, of statehood - are actually pursued.

Fourth lesson:

The European system is pioneering the experience of international democracy, I mean of genuine transnational democracy as:

- 1) legitimatisation of supranational political institutions through direct election of a parliamentary body,
- 2) participation of civil society organisations and groups to the decision-making process at the supranational level. In this case we see significant results of the curriculum development.

At the beginning of the European Communities there were neither elections nor physiologic civil society participation. Gradually the European system moved from a ‘Parliamentary Assembly’ to a real ‘Parliament’, and from a lobbying practice limited to powerful economic interest groups to the enlargement of access channels for civil society organisations, including local government entities. In particular as regards participation we have two institutional outcomes: the creation of the Committee of Regions and Local Powers and the starting of the so-called “civil dialogue”, that will complement the already established “social dialogue”.

Sixth lesson:

The European Union is metabolising the internationally recognised paradigm of human rights inside and outside its own system. EU member states fully comply, at least from a formal point of view, with the requirements of human rights, the rule of law and democratic principles. But this was considered non sufficient for the holistic institutional architecture of the EU, in which so many numerous and heavy decisions are daily taken. Now we got the EU Charter of fundamental rights, that successfully advocates for its inclusion in the “Constitutional Treaty” and then for the full

“constitutionalisation” of the overall system. Furthermore, the EU is visibly championing the effectiveness of the International Law rooted in the UN Charter, and especially the International Law of Human Rights and the “international rule of law” as emphasised by the UN Secretary General. The EU has established the practice of the “human rights clause” in the treaties with third countries, and it was campaigning – orally and with huge financial support – for the establishment and the entering into function of the International Criminal Court. These are good indicators of the human rights advocacy.

Seventh lesson:

The European Union is gradually enlarging both concept and practice of citizenship. The Maastricht Treaty established the “EU citizenship” as a basket of rights that are additional to those of the only citizens of EU member states: it is an enlarged citizenship, of course, but always *ad excludendum alios*. The “Charter of EU fundamental rights”, proclaimed in Nice in December 2000, regards individuals as “human beings” (*personnes humaines*), not as “registry citizens” of a given state. For sure this new outcome – citizenship *ad includendum* - is challenging the discriminatory approach of the original “EU citizenship”. Also from this point of view, the European integration process shows to be a laboratory of structural change according with universal ethics requirements, finally an example for the entire world.

Eight lesson:

The “conventional way” to the institution-building process is strictly linked with the comprehensive democratic lesson stemming from EU. So far, we had two experiences of “European Convention”, the first on human rights (the EU Charter is the outcome), the second on the EU future. The lesson says that for some important goals to be achieved, the supranational (summit) decision-making needs to be complemented by an enlarged input, including the most significant actors of the subsidiarity game. The intrinsic value of the “Convention” resides in the magnitude and variety of membership, that allows to gather and build up, through participation of a large typology of actors, both ideas and legitimacy.

For sure we could find out further lessons, but all those above mentioned are enough to make the European integration process an impressive example for all and the European Union a credible actor in world politics. But the actor has not yet the capability to use those lessons as resources of power – very legitimate resources indeed: the lack of a EU “single voice” in world politics, despite the fact that it has a home single currency, well indicates a persistent, exasperating deficiency. For the lessons are a boomerang for the EU in the sense that it has to meet external expectations of political effectiveness as well as internal expectations for more coherence and consistency.

In the world system, the European Union is urged to cope with the magnitude of its achievements, it bears a moral duty to act as it is, a Power marked by successful human rights mainstreaming, successful peace-building and democratisation.

In this moment, priority should be given to the arrangement of tesseras of the world order mosaic bearing in mind that behind economic de-regulation there is a strategy of institutional de-regulation, that means undermining the system of organised multilateralism, of supranational criminal justice, of collective security, of non profit transnationalism. Furthermore bearing in mind that the destiny of the (new) International Law is strictly linked with the destiny of the United Nations, of multilateralism and of the entire system of international organisation. If we give up to the latter we shall have neither suitable machinery to implement human rights and pursue collective security goals, nor suitable place for extending the practice of democracy.

Then which task for the EU with regard in particular the UN future?

As a priority, the European Union should make, and comply with, what I would call the “preferential choice for the United Nations”. On the EU international agenda, the first item should read “Strengthening and democratising the United Nations”, in order to make clear that the democratisation of the UN would enhance its capacities.

UN democratisation should be conceived as a process that urgently:

- will provide more representativeness to the Security Council, hopefully reorganising its membership on regional basis,
- will establish a UN Parliamentary Assembly, as a second UN General Assembly, and a permanent Global Civil Society Forum,
- will enhance the role of both non governmental organisations and local government institutions,
- will reinforce the ECOSOC functions in pursuing social justice goals including the empowerment of the UN human rights machinery,
- will establish a permanent UN police force (both civil and military);
- will enlarge the mandate of the International Criminal Court and further empower it by human and material resources.

Assuming that these are priority items on the operational agenda of the European Union, how to make it credible and actually working, by which means and methods?

Bearing in mind the useless work done by several UN internal 'working groups' on the UN reform in the last decade, I dare to suggest (only) one major initiative aimed at providing healthy, plural inputs and a really *constituent* dynamism to the overall reform undertaking:

The UE should propose to address the UN development with the scheme of the "Convention" ("We, the Peoples..."), then by establishing a "Universal Convention for strengthening and democratising the United Nations".

This *ad hoc* "body" would not be a mere 'working group', but a real constituent entity, with the mandate of drafting a coherent set of formal proposals. By this way it should be possible to overcome what until now has proved to be the real obstacle to the reforming process, that is a strict, exclusive, self-sufficient, finally sterile inter-governmental approach

It should be appointed by the UN General Assembly (then veto power would be avoided and the UN Charter not affected).

Membership would read as follows:

- UN member states, by regional grouping;
- representatives of the UN system institutions;
- representatives of Regional Organisations;
- members of national parliaments (through the Inter-parliamentary Union?);
- representatives of local government institutions (Iula+United Cities?);
- representatives of the NGOs network;
- Permanent Observers (Holy See, ..).

An ad hoc web-site should be open to inputs from civil society and academic *milieu*.

The UN Universal Convention should convey its formal output to the General Assembly.

Economic Growth for Developing Countries: a Human Right

L. Eudora PETTIGREW, Ph.D ¹

On December 10, 1948, the United Nations approved the Universal Declaration of Human Rights. The Preamble to the Declaration states:

"The General Assembly proclaims this Universal Declaration of Human Rights as a common standard of achievement for all people and all nations, to the end that every individual and every organ of society, keeping this declaration in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of member states themselves and among peoples of territories under their jurisdiction".

The Declaration includes thirty individual articles specifying those rights each individual shall be entitled to regardless of race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Article 22 of the Declaration specifically lists rights indispensable for humanity:

"Everyone, as a member of society, has a right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable of his dignity and the free development of his personality".

The intent of the UN Declaration is noble and commendable and reflects a world commitment to the improvement of life conditions for citizens of all nations. All human rights are necessary for the sake of humanity, but one of the most needed today for developing countries is economic rights. Unfortunately, the needed emphasis and actions for successful fulfilment of economic rights for poor and developing nations have yet to be achieved.

TWENTIETH CENTURY THEORIES OF ECONOMIC GROWTH FOR DEVELOPING COUNTRIES

Twentieth century theories of economic development for developing countries began just after World War II, primarily stemming from the optimism that emerged as a result of the reconstruction of Western Europe with the help of the Marshall Plan (Meier, 1984). Attention was given to developing countries because it was assumed they could become "allies"; there was a major concern with the "right" development for those countries in light of continued population growth (Preston, 1982, Hettne, 1983). It was assumed that intervention in an economic system to increase its activity level was possible (Preston, 1982). It was also assumed that the lack of the development of technology in poor countries was an important deterrent to economic growth and that industrialization should become the major force for their economic growth and modernization. Therefore, it was proposed that developing countries should adopt the same economic policies and practices that were used to promote economic development in industrialized nations, i.e., the United States, the United Kingdom, Japan and others.

Theorists of the seventies and eighties, Neo-classicist and Dependents (Preston, 1982, Meier, 1984, Taylor, 1979, Frank, 1975), differed in their opinions about the solutions to economic growth for poor nation. Neo-classicists fostered the notions of capital accumulation, industrialization and planning whereas the Dependents were more concerned with reasons for underdevelopment as the key to solutions, they advanced the concept that underdevelopment was the result of distorted

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development, caused by actions taken by developed nations. The Dependency paradigm posited that the world was polarized; on the one side were the developed Western nations sometimes referred to as the "centre" or the "core", whereas developing nations were described as being on the periphery of worldwide economic growth policies and planning strategies.

In 1970, Dos Santos, a Dependence theorist stated:

"Dependency is a conditioning situation in which the economies of one group of countries are conditioned by the development and expansion of others. A relationship of interdependence between two or more economies or between economies and the world trading system becomes a dependent relationship when some countries can expand only as a reflection of the dominant countries which may have positive or negative effects on their immediate development".

In contrast, Neo-classicists ignored the possibility that the developed countries caused and perpetuated underdevelopment and preferred to blame poor countries for their plight, whereas Dependency theorists insisted that underdevelopment could not be taken out of its world context and analyzed an international division of labor in terms of unequal relations between the "centre" and the "periphery".

The Dependence theorists claimed that the causes of underdevelopment in poor nations were external and that the major obstacle to economic development in those countries was not the lack of capital or entrepreneurial skills as was posited by Neo-classicists, but rather the unequal relationship between the developed and developing countries. This unequal relationship, they posited, can lead to an unequal exchange, particularly in the establishment of a world market in which all nations, developed and developing, should have an equal stake, contingent, of course, upon their production levels. Dependence theorists further implied that a single global process occurred in the establishment of a world market in which developed nations, through an advanced form of capitalism, exploited developing nations, by taking from them any economic surplus that might be available. Inherent in this process, dependence theorists state that developing nations do not have access to market production surplus and thus remain poor and underdeveloped.

TWENTY FIRST CENTURY ECONOMIC PROBLEMS FOR DEVELOPING COUNTRIES

All of the above theories emerged after World War II, but they are still very active in the twenty first century. The most recent examples of their continued influence are the agricultural trade issues debated and left unresolved by the World Trade Organization (WTO) during their meeting in Cancun, Mexico, in September, 2003. Developing nations' representatives withdrew from the WTO meeting based upon the apparent unwillingness of western nations' representatives to reduce the impact of agricultural subsidies and trade barriers established and supported by western nations for their own national agricultural production and trade; such subsidies and trade barriers impact negatively upon the economic growth needs of developing countries. The concerns expressed at the WTO conference by developing nations' representatives was about the need for developed nations to reduce agricultural subsidies to their own agricultural producers so that fair trade conditions for developing nations in the production and sale of agricultural products to world markets could become a significant part of poor countries' economic growth plans. The negative impact of western countries' agricultural subsidies and trade barriers upon poorer nations' agricultural production and trade is evident by examples from the Philippines and Africa.

In 1995, the Philippines strongly supported that concept of the free market for agricultural production and sales to world markets. It was expected by Philippine leaders that access to world markets could result in a significant gain in farm employment and, in the process, improve the country's trade balance and economic health. The result has been far less than had been expected. In fact, Philippines farmers were not able to compete with agricultural producers in the United States and Europe where more advanced seeds, fertilizers and equipment as well as protection from high tariffs and the availability of farm subsidies resulted in products that were and are much cheaper for sale on the world market than those produced in the Philippines. Cotton farmers in Africa could not and still cannot compete with affluent American agribusiness who have government subsidies that result

in much lower prices. Sugar producers in Africa are caught in the web of the European Union's subsidization of beet sugar production and nearly a billion dollars a day in subsidies are provided to agribusinesses in the United States, Europe and Japan. Because of the lack of subsidies in poor countries, the results in both the Philippines and Africa have been devastating as hundreds of thousands of farming jobs have disappeared and the small agricultural surpluses of the 1990's have turned into deficits (New York Times). The economic rights of both countries have apparently fallen victim to economic policies and practices of developed nations.

During the September, 2003 WTO meeting in Mexico, it became obvious that developed nations' representatives were not willing to "level the playing field" in world trade. Western nations' representatives refused to discuss reducing subsidies or trade barriers and instead, insisted that developing nations should engage in "negotiations" about world trade policies and practices. This position is more representative of the neo-classicists theoretical constructs. Representatives from developing nations apparently decided that such "negotiations" would be less than favorable for their countries' economic growth needs and withdrew completely from the meeting. This position is more representative of the Dependentsists theoretical position.

These differing position have influenced the assessment of the concept of globalization by the developing world as a new form of colonization coupled with imperialism. If world trade policies, as they presently exist, continue, there is no question that the world's poor countries will continue to be unable to improve their economic status, and wide spread resentment of globalization and world trade policies will probably increase and may result in increased incidences of insurgencies, violence, war, terrorism and inter-country as well as intra-country conflict.

Present trade policies, as espoused and supported by the United States and European Union, will not reduce or eradicate poverty in developing nations; indeed such practices can only increase poverty as population growth continues at high levels in those nations while national income as well as family income does not improve. The threat of a backlash is very real as was witnessed by the walkout from the WTO meeting by representatives of the developing nations. Reforms are needed quickly to make world trade a two way street.

The question remains unanswered as to whether world trade, the basic vehicle for economic growth and development, has room for the world poorest countries. There is a major credibility gap between the developed countries' notions of free trade and their actual actions, particularly in agricultural production and trade. In 2002, farm subsidies in the developed world were approximately 320 billion, more than six times the amount given to poorer countries for development assistance – approximately 50 billion (New York Times).

Clearly, present world trade policies and practices are not supportive of the economic rights of developing countries. Poor nations do not need handouts; what would be more helpful is a reduction or outright repeal of developed countries' trade barriers and agricultural subsidies. The economic human rights promoted by the UN Declaration of Human rights are being severely undercut, if not obliterated, by present world trade barriers, and the patterns of corporate globalization. Human rights for the world's poor will not be achieved until such economic policies, barriers and practices are no longer conducted by developed nations. Real economic growth for developing countries is one of the solutions for the reduction of wars, insurgencies and even terrorism.

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L' Education aux Droits de l'Homme.
Moyen de Lutte et de Libération des Peuples Indigènes en Amérique Latine.

Une activité des Chaires UNESCO de droits de l'homme et de la paix

Gloria RAMIREZ *

"... tous les peuples indigènes sont libres et égaux en dignité et en droits à tous les peuples selon des standards internationaux, et reconnaissant le droit de tous les individus et peuples à être différents, à se considérer soi-même différents, et à être respectés en tant que tels."

Préambule du Projet de la Déclaration Universelle sur les Droits des Peuples Indigènes.

En Amérique Latine, la construction de l'état national postulant l'égalité des citoyens face à la loi, renie dans ses principes, la diversité culturelle des populations indigènes. C'est précisément 500 ans depuis la colonisation espagnole, (1492-1992) période connu par les indigènes comme *de lutte et résistance indienne*, que les droits des peuples indigènes commencent à se reconnaître et à se faire entendre dans cette région.

En effet, lors de la commémoration des 500 ans de la (mal) dénommée "Conquête", est l'occasion pour que les gouvernements latino-américains revoient leurs engagements nationaux et internationaux par rapport à la reconnaissance des droits des peuples indigènes. Au cours de le décennie des années 80 et au début des années 90, des progrès importants sont réalisés dans le domaine législatif, en particulier pour ce qui à trait à la reconnaissance de la pluralité ethnique. Ces réformes ouvriront de nouveaux espaces politiques et de participation pour les indigènes.

Il est utile de préciser que durant les 500 ans de domination et d'oppression, les Indigènes ne cessèrent jamais de présenter leurs revendications. A certaines occasions, leurs formes de résistance ont été passives et leurs réclamations immédiates. Les Indiens ont présenté des revendications concrètes sur un grand nombre de sujets tels que : leurs terres, le respect de leurs coutumes, un bon traitement dans le travail, les prix justes pour leurs récoltes et leur main d'oeuvre, etc.

Il s'agissait de revendications pragmatiques, directes, particulières à chaque communauté, présentées de diverses manières, selon la situation de chaque peuple et les circonstances de chaque époque. Les réclamations ont toujours été présentes et elles continueront de l'être car réclamer est la façon d'assurer ses intérêts face à l'exploitation et l'abus.

En effet, pendant les vingt dernières années du XX siècle et grâce aux luttes des indigènes, les peuples indigènes commencent à sortir de l'invisibilité où ils étaient cantonnés depuis des années. Actuellement ils deviennent dans la scène sociale en force.

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“L’indigénisme en tant que stratégie d’Etat pour ordonner sa relation avec les peuples indigènes apparaît il y a un demi-siècle comme une tâche unilatérale (à partir de l’Etat), unidirectionnel (vers les Indiens) et à but unique (incorporation à la Nation), qui cherche à substituer des traits culturels des communautés indigènes par ceux qui sont considérés courants et constitutifs de la nationalité, et opère par le biais de la castillanisation, l’éducation scolarisée, la généralisation de l’agriculture et de la manufacture intensives et commerciales, la dotation de services et l’incorporation sur le marché interne”¹.

Au Mexique à la fin du IXe Siècle et au début du XXe, l’assimilation des peuples indigènes au projet de nation représente une politique généralisée: Assimilation et intégration dans le but de bâtir nations homogènes pour “le salut et la sauvegarde” des groupes indigènes. L’idée principale soumise au peuples indigènes es que “nous devons tous être égaux afin d’atteindre l’unité nationale, le progrès et le développement”. Au nom de cette idée, ont été commis des génocides de peuples entiers.

La pratique de l’indigénisme officiel commence au cours de la décennie des années quarante. La politique de l’éducation (castillanisation) sera une de ses bases. Lors du Premier Congrès Indigéniste qui s’est déroulé à Pátzcuaro, dans l’Etat de Michoacán en 1940, les débats ont porté sur les mécanismes d’intégration de ces populations dans la vie nationale et le fait de “faciliter” leur développement économique. Dans ce but, ont été mis sur pied les premiers Instituts Indigénistes ainsi que l’idée d’utiliser l’espagnol comme langue nationale. Il s’agit là de la destruction de la culture indigène, de la négation de la pluralité ethnique. Pour certains auteurs, cette étape est considérée comme une étape ethnocide.

Ce n’est que dans les années 70, lors du Cinquième Congrès Indigéniste, que commencent à participer des représentants indigènes. “On n’essaie plus de détruire physiquement l’indigène, de le tuer comme une norme (en tant que politique explicite), on n’utilise plus non plus de méthodes ethnocides comme politique fondamentale, bien que l’on continue à en détruire la culture sans l’application de projets de castillanisation, mais plutôt des projets bilingues -biculturels”, signale Díaz Polanco. Pour cet auteur, cette étape est considérée comme un “empoisonnement”, où il s’agit de manger la culture de l’autre, même par la reconnaissance (formelle) des Indigènes et de la pluralité.

De là que pour d’autres auteurs, “l’indigénisme est actuellement devenu unilatéral (comme une relation interactive), pluridirectionnel (avec des politiques et des acteurs différenciés) et à buts multiples. L’idée de renforcer les capacités culturelles des Indigènes plutôt que de les substituer, le développement de programmes d’éducation bilingue et biculturelle, la tolérance des pratiques médicales traditionnelles, la recherche d’alternatives pour la production agricole et artisanale tendent à remplacer les vieilles stratégies gouvernementales. Dans certains pays d’Amérique latine, cette nouvelle perspective rejoint la protection des droits de l’homme, l’établissement de programmes de type légal et la création de mécanismes de financement de développement indigène”².

En 1980, au Mexique, lors du Huitième Congrès Indigéniste qui a eu lieu à Mérida, dans l’Etat du Yucatan, se déroule parallèlement le Forum des Peuples Indiens. Les conclusions de ce Forum eurent une répercussion sur le mouvement des

¹ Iturralde Diego, “Desarrollo indigena, retos del final de siglo” dans Magdalena Gómez, Derecho indígena, Instituto Nacional Indigenista, 1977, México, p. 392

² Ibidem. p. 394

peuples indigènes, lequel commence à se manifester avec force. Les gouvernements commencent à prendre conscience du problème "ethnico-national" et appliquent certaines réformes légales favorisant quelques-uns des droits des peuples indigènes.

Réclamations isolées et hétérogènes reflétant l'existence, au Mexique, de 56 groupes indigènes avec 56 langues différentes et des variantes dialectales. La variation entre le nombre de personnes parlant les langues enregistrées dans le pays, lors du Recensement de 1980, est extrême : depuis le nahuatl, avec 1 400 000 personnes qui le parlent (26,5 du total des langues indigènes), jusqu'au papago, avec 236 000 personnes parlant cette dernière langue. Il existe environ 19 langues, parmi celles enregistrées au cours du Recensement de 1980, parlées par plus de 50 000 personnes³.

Il faut remarquer qu'au-delà des revendications particulières et concrètes, des réclamations générales ont été faites, communes à plusieurs communautés : l'exploitation et la discrimination dont les Indigènes sont l'objet, les mauvais traitements, les conflits concernant la terre, etc. Ce sont des réclamations qui les unissent et qui sont l'origine de mobilisations par rapport à un problème prioritaire comme le sont la lutte pour la terre, la reconnaissance de leur culture et le respect de leurs traditions, l'attention des gouvernements quant aux conflits qu'ils peuvent avoir avec les pouvoirs locaux, la répression et l'abus de la part de personnages influents ou d'autorités, etc.

Au travers de ces réclamations et des actions entreprises, les peuples indigènes se consolident progressivement en tant que collectifs autour de la revendication de leurs droits. Leurs réclamations s'articulent et s'accroissent, se formant ainsi un certain pouvoir de concrétisation ou de négociation qui donne force au mouvement.

Diego Iturralde nous signale qu'aujourd'hui les peuples indigènes réclament un ensemble de droits fondamentaux qui aspirent à des acquis et pouvant se résumer de la façon suivante :

- Reconnaissance constitutionnelle de l'existence des peuples indigènes en tant que sujets spécifiques à l'intérieur de la Nation et des droits qui leur correspondent en tant que peuples.
- Droit de disposer des ressources matérielles et culturelles nécessaires pour leur reproduction et leur croissance, principalement de leurs terres et de leurs territoires.
- Droit à l'auto développement matériel et social ainsi qu'à leur pleine participation au développement et au destin de la Nation.
- Droit à l'exercice des identités indigènes, au développement, à la croissance et à la transformation de leurs cultures et à la participation de celles-ci dans la configuration d'un être national pluriculturel.
- Etablissement des conditions juridiques et politiques qui rendent possibles et sûrs l'exercice et l'accroissement des droits ci-dessus signalés, du côté institutionnel des Etats, en particulier celles qui garantissent l'exercice de l'autorité depuis le niveau local et les formes propres d'organisation, ainsi que l'établissement de formes adéquates d'administration de justice et de résolution de différends⁴.

³ Instituto Nacional Indigenista. PROGRAMME NATIONAL DE DEVELOPPEMENT DES PEUPLES INDIGENES 1991-1994

⁴ Ibidem

ORGANISATION, EDUCATION ET LUTTES INDIGENES

Aujourd'hui en Amérique Latine, quand les communautés et les peuples s'unissent et s'organisent au niveau local et régional, leurs réclamations deviennent de véritables plates-formes de lutte, qui expriment les desiderata particuliers et concrets de leurs peuples. La bataille pour leurs droits se convertit en un programme d'actions partagées avec la société civile, lesquelles se manifestent dans divers processus d'organisation vers des actions diverses. La suite du conflit de Chiapas montre dans ce sens, un exemple de ces articulations et un résultat de ces actions

Sur ce long chemin des revendications immédiates jusqu'à la lutte pour les droits, beaucoup de choses sont en train de changer : des démarches individuelles jusqu'aux négociations collectives, de l'affrontement inégal avec les personnalités influentes, les patrons, les autorités locales jusqu'à la discussion avec des autorités nationales et internationales et niveau et forme du débat avec les institutions de l'Etat, - changements depuis les actions isolées de protestation et de résistance jusqu'à la mobilisation massive et les alliances avec d'autres secteurs de travailleurs pauvres et opprimés, changements également depuis l'application de la loi d'autrui jusqu'à l'exigence d'un droit propre. Tout ceci marque, depuis quelques années, l'apparition d'un grand mouvement d'organisation des Indigènes et de revendication de leurs droits. Cette organisation acquiert actuellement un nouveau profil et un nouveau rôle dans la scène politique et sociale.

Les peuples indigènes ont intégré, dans leur organisation et leurs luttes traditionnelles, de nouvelles formes d'organisation du non Indigène, formes qui demandent un degré de formation plus élevé vis-à-vis des droits et de la manière de les défendre dans le monde non indigène.

Dans ce nouveau profil, les peuples indigènes participent chaque fois plus dans des organisations ou des regroupements indigènes et, quelquefois, créent des associations (ONG), comités ou groupes, même des réseaux qui s'organisent pour la défense de leurs droits.

Certaines communautés indigènes ont découvert les avantages d'une collaboration étroite et sans intermédiaires avec d'autres forces et d'autres organisations de la société civile métisse, dans le cadre d'un respect mutuel.

Chaque jour, plusieurs groupes s'organisent en postulant des actions propres en faveur de leur développement et leur survivance. Ceci impliquera également l'émergence de nouveaux besoins de formation pour les dirigeants et les promoteurs dans la communauté. La nécessité de former des cadres se fait jour. Les représentants indigènes devront servir d'interlocuteurs efficaces parmi leurs communautés, le gouvernement et les diverses institutions.

En ce sens, la connaissance, la promotion et la défense des droits de l'Homme ainsi que de ceux des peuples indigènes, par le biais de l'éducation, s'impose comme une stratégie partant des propres organisations indigènes que ces dernières doivent appliquer de façon active, étant donné que, il y a peu de temps, c'est la société dominante qui prenait les décisions se rapportant aux peuples indigènes. Il est aujourd'hui incontestable que les peuples eux-mêmes, et seulement eux, qui doivent mener les rênes de leur destin.

Leur participation dépendra, entre autres facteurs, du profil de leurs leaders et du degré d'organisation dont ils disposeront dans le but d'exiger et de développer leurs propres revendications et de coordonner, concerter et négocier avec les instances et les autorités publiques et privées.

A ce jour, les organisations indigènes continuent de revendiquer leurs droits pour lesquels ils exigent le respect. Cependant, leur perspective s'est accrue vers la collaboration avec d'autres forces et d'autres secteurs de la société. En ce sens, ils ont intégré leurs réclamations dans le cadre de la lutte pour la défense et la promotion de leurs droits humains. D'une part, l'extension d'organisations non gouvernementales de groupes métis appuyant la défense des droits des peuples indigènes a favorisé une relation et une collaboration étroite entre ces groupes et les communautés indigènes dans un cadre d'appui et de respect mutuel. D'autre part, cette même collaboration a permis la création de groupes et d'organisations indigènes qui se constituent pour une meilleure défense de leurs droits, ceci sans préjudice de leurs propres organisations traditionnelles.

Or, comment appuyer l'organisation des groupes indigènes et en même temps respecter leurs organisations traditionnelles ? Les nouvelles formes d'organisation n'impliquent-elles pas de tomber dans un domaine du droit positif au détriment de l'organisation traditionnelle ? Comment concilier une vision occidentale des droits de l'Homme avec une cosmovision indigène de la vie et de la personne, sans tomber dans de faux relativismes ? L'universalité des droits de l'Homme nous permettra-t-elle de nous introduire dans un débat de fond sur certaines pratiques indigènes violant les droits fondamentaux, du point de vue de la conception occidentale ? Peuvent-ils réellement arriver à se reconnaître et rendre effectifs leurs droits collectifs de peuples indigènes dans la société capitaliste, dont le credo libéral et individualiste exclut des conceptions qui leur sont opposées ? Ces questions font partie d'un débat interdisciplinaire actualisé, qui surgit dans l'actualité et qui est loin d'aboutir à une conclusion.

Les groupes indigènes s'organisent pour la défense de leurs droits face à un monde non indigène mais, en outre, ils sont inscrits dans une nouvelle réalité sociale et politique et dans un nouveau rôle de la société civile de laquelle ils font partie. Leurs relations avec la solidarité internationale, avec d'autres groupes vulnérables du pays, avec des groupes et des organisations indigènes d'autres lieux et d'autres pays, avec des fondations et des institutions financières, les poussent à acquérir des formes d'organisation leur permettant de négocier, concerter, faire pression et/ou d'établir des collaborations concrètes entre des autorités et des institutions (nationales, locales et internationales) et les communautés.

EDUQUER EN DROITS DE L'HOMME, UNE RECLAMATION INDIGENE.

Face au nouveau profil des peuples indigènes et devant cette prise de conscience sur la défense et la promotion des droits de l'homme, surgit la nécessité de promouvoir des projets autogestionnaires, de créer des espaces autonomes et de sauvegarder l'environnement, aspects qui se traduisent au niveau national et international, dans le but de favoriser le développement soutenable. Réclamation ancienne qui correspond aux intérêts et aux revendications formulés par les peuples indigènes, en particulier, dans le but d'éviter des interventions de type paternaliste, ou politiques contraires aux intérêts et aux besoins des indigènes.

C'est dans ce cadre que doivent s'inscrire les pratiques de formation dirigées à des groupes indigènes, formation qui doit se décider au sein de la communauté, depuis la communauté et par la communauté, ceci en fonction des priorités et des besoins définis par les peuples eux-mêmes.

La tâche de promouvoir et de défendre les droits de l'homme et de renforcer leurs communautés et organisations, implique de résoudre le problème de formation de

leaders indigènes, « dirigentes » et « dirigentas » celles dernières sont à la tête de nombreux mouvements en Amérique Latine. Cet aspect revêt aujourd'hui une grande importance.

Le rôle du leader et l'impact de ses actions se manifeste dans et en dehors de la communauté. A l'intérieur, au travers d'actions de sensibilisation et de diffusion des droits indigènes, et à l'extérieur au travers d'une meilleure défense d'eux-mêmes et de l'obtention de meilleures conditions favorisant le développement des peuples.

Pour cette raison, la formation en droits de l'homme est une réclamation des peuples indigènes. Les peuples requièrent en permanence de cadres dirigeants et de promoteurs qui préparent les nouvelles générations. En effet, les communautés nécessitent de disposer de membres formés à la négociation de leurs réclamations et pour lutter.

Pour les indigènes comme pour les métis, l'éducation aux droits de l'homme n'est pas donnée sur les bancs de l'école. Les Organisations Non Gouvernementales (ONG) sont les premières instances qui développent une formation systématisée sur ce sujet en faveur des groupes indigènes. Plus tard, les institutions académiques favoriseront également cette. Dans certains cas, ces institutions participent également avec des ONG dans le développement des projets de formation.

Les chaires UNESCO des droits de l'homme et de la paix ont dans ce sens, une tâche prioritaire d'attention.

Cette tâche part, en premier lieu, du besoin urgent de faire connaître aux communautés indigènes quels sont leurs droits et comment les défendre. Il ne faut pas oublier que, dans le pays, le groupe le plus vulnérable de la société est formé par les indigènes et les paysans et, parmi eux, les femmes et les enfants indigènes sont "les plus vulnérables d'entre tous". Victimes ancestrales, les peuples indigènes ont connu le génocide, l'ethnocide, l'assimilation et l'intégration forcée, ainsi que la violation de leurs droits collectifs et individuels.

Dans le but de sensibiliser les communautés indigènes sur la connaissance de leurs droits et de leur donner les outils de base pour les défendre, diverses ONG organisent des cours directement dans les communautés du pays. A ce jour, certaines organisations préparent même des formateurs de formateurs en droits de l'homme afin que cette oeuvre puisse se multiplier et que les Indigènes eux-mêmes puissent être les promoteurs de cette formation. Avec l'effort de nouvelles organisations indigènes, cette activité s'est étendue.

On observe ainsi le besoin de favoriser la formation et la professionnalisation de cadres ou de représentants indigènes, dans le but que ces derniers puissent concevoir leurs propres projets dans le domaine de leurs droits collectifs et individuels et être ainsi formés pour établir un dialogue et des négociations avec des agences gouvernementales ou autres sur un plan d'égalité.

Dans cette optique, plusieurs ONG, indigènes ou non, développent différents programmes de recherche et de formation dirigés à la population indigène : cours, ateliers de formation pour des représentants indigènes, dont le but est de contribuer à améliorer la formation des organisations indigènes afin d'assumer la promotion et la défense des droits collectifs des peuples qui les constituent, au sein de la doctrine et de la pratique des droits de l'homme et des droits des peuples.

En ce sens, cette formation pourrait comprendre les objectifs suivants :

1. Familiariser les participants sur les principes, les concepts et les procédures fondamentales dans la défense et la promotion des droits de l'homme et des droits de peuples, ainsi que les mécanismes de leur efficacité.
2. Contribuer au renforcement des organisations indigènes au travers de la formation de leurs représentants et leurs cadres, dans le but de promouvoir le respect et la défense des peuples indigènes.
3. Former les représentants indigènes pour servir d'interlocuteurs efficaces.
4. Analyser de façon comparative et critique les législations nationales par rapport à la problématique affectant ces peuples.
5. Echanger des expériences en matière de promotion et de défense des droits des peuples indigènes, de formes d'organisation et de lutte ainsi que de services et d'assistance juridique.
6. Connaître et maîtriser les concepts de négociation, résolution des conflits, médiations.
7. Maîtriser les instruments et les organes internationaux du droit international des droits de l'homme et des droits des peuples.

La conception méthodologique de ces cours doit prendre en considération, outre les objectifs, les contenus et méthodologies de mise en oeuvre du cours. Durant la formation donnée aux représentants indigènes, on pourrait, entre autres, considérer les aspects suivants par rapport aux contenus :

- a) Droits des ethnies et droits de l'homme : comment se dessine le domaine des droits des peuples comme un champ spécifique par rapport aux faits historiques et collectifs des peuples indiens en Amérique Latine.
- b) Réclamations territoriales, droits politiques et démocratie ; reconnaissance du caractère de sujet social et politique des peuples et des communautés, des droits politiques qu'ils ont, en tant que collectivités, au sein de l'Etat et ; conditions juridiques sous lesquelles ils pourraient être garantis ; autonomie et unité de la Nation.
- c) Droits culturels et développement ; la récupération du mot (langue, communication, éducation), de l'histoire propre (patrimoine culturel, tradition orale), des connaissances et des techniques (médecine, religion, ethnobotanique, technologie), des espaces sociaux et organisationnels ; comme droit à l'identité collective, leur exercice et leur développement.
- d) Politique indigéniste et législations nationales : caractère et évolution de l'indigénisme comme doctrine et comme pratique de régulation des relations entre l'Etat et les peuples indigènes sur le continent ; quelques réformes récentes (Brésil, Nicaragua, Mexique) ; les législations dans les pays de la région par rapport à divers sujets se référant aux peuples indigènes.
- e) Organisation indigène et lutte pour les droits ethniques ; de quelle manière et jusqu'à quel point les organisations indigènes répondent-elles aux besoins de promotion et de défense des droits de l'Homme en général et des droits des Ethnies en particulier ; coordination d'actions et efforts au niveau national et régional.
- f) Administration de justice et services légaux : l'intersection entre la loi et les coutumes indigènes dans la résolution de conflits de droits et l'établissement du consensus communautaire ; en l'absence d'avocats, les stratégies d'autodéfense, de résistance ; étude de cas, etc.

- g) Protection des droits de l'homme et des droits des peuples: utilisation des mécanismes formels et informels, nationaux et internationaux.
- h) Connaissance et apprentissage des mécanismes de défense des droits, maîtrise des mécanismes et des systèmes d'information et de communication a fin de favoriser leur travail et l'organisations d'appui, bases légales. Exercices d'application.

L'éducation en droits de l'homme pour des peuples doit être permanente.

Cette formation exige de hauts niveaux de qualité en termes de contenus, d'exposants et de matériel didactique et technologique de point. Ce qui précède suppose l'élaboration de méthodologie d'enseignement adaptée au profil des participants. Il ne s'agit pas de reproduire dans ces espaces les pratiques scolaires passives et contemplatives. Plus que des élèves au sens traditionnel, les participants deviennent des acteurs actifs de leur propre formation, ils s'impliquent et s'approprient de cet espace de formation.

Jusqu'à ce jour, le développement d'ateliers et de techniques d'éducation populaires participatives sont privilégiées durant les conférences et aux tables rondes traditionnelles.

L'échange d'expériences et les moments vécus des participants acquièrent un rôle important au plan méthodologique. L'étude du contexte ainsi que la perspective historique sont essentiels.

Cependant, eu regard à des appuis didactiques, en particulier dans l'élaboration de matériels didactiques, il existe de grandes lacunes. La participation de professionnels de différentes disciplines pour le développement de ces matériels est aujourd'hui une tâche prioritaire. De même, il est important de préparer des matériels spécifiques pour des problèmes et des publics particuliers, tels que les enfants et les femmes indigènes.

Ces processus sont en rapport avec les progrès remarqués dans divers forums intergouvernementaux et qui s'orientent vers l'adoption de nouveaux instruments normatifs internationaux en matière de droits des Indigènes, ainsi que les transformations les plus récentes au niveau des relations ethnico nationales dans le monde entier sur le plan légal.

Le développement des cours de formation impliqué la construction/déconstruction de méthodologies correspondant aux besoins des peuples indigènes, une redéfinition et identification des participants, ainsi qu'une grande flexibilité pour intégrer la propre conception des indigènes en matière, non seulement de droits de l'Homme et de droits des Ethnies, mais aussi en matière de communication, c'est-à-dire pour ce qui a trait à la confrontation de notre conception occidentale du signifiant "enseigner et apprendre" avec la conception indigène de "partager ses expériences".

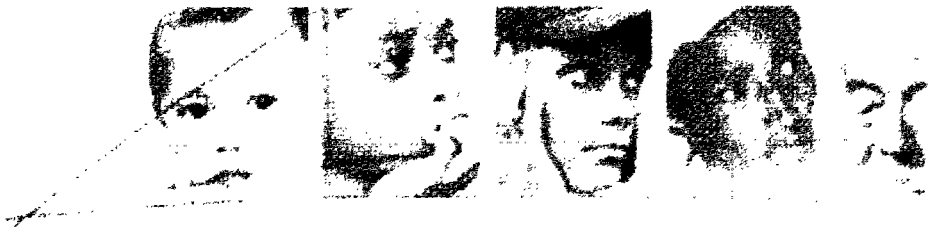
Sur ce plan, les exposants et les professeurs deviennent des élèves et ceux-ci, à leur tour, deviennent des professeurs. L'éducation en droits de l'Homme dans laquelle s'inscrit cette pratique, nous mène à conformer que le respect à la personne n'est pas quelque chose d'inné ni de spontané chez l'être humain. La compréhension des droits et les connaissances qu'ils requièrent se construisent et s'acquièrent en combinant réflexion, information et expériences concrètes.

Il ne s'agit pas seulement de transmettre des connaissances, sinon, en plus, de favoriser l'intériorisation de certaines valeurs et de développer la capacité

d'étonnement et d'indignation qui mène à l'élaboration de choix autres que la soumission ou la résignation.

L'éducation en droits de l'homme pour les peuples indigènes est en train de construire sa propre identité. Un débat de fond serait nécessaire pour traiter des bases d'une éducation en droits de l'homme dans le cadre des droits des peuples, mais une consolidation est surtout nécessaire au niveau d'une culture de la non violence, de tolérance et de la paix.

En ce sens, nous devons écouter la voix du Comité Directeur des Ecrivains en Langues Indigènes : *“la diversité est notre projet. Pour cela, nous pensons qu'il ne peut y avoir d'égalité pendant que nos langues et nos cultures restent subordonnées ; il ne peut y avoir de vérité alors que l'on continue à nier notre existence ; il ne peut y avoir de raison si nous ne comprenons pas que la diversité est richesse ; il ne peut y avoir d'équité si l'on privilégie une culture pendant que l'on soumet les autres ; il ne peut y avoir de respect pendant que persiste la discrimination et il ne peut y avoir de justice quand le fouet de la marginalisation sociale, économique et culturelle fait partie de la vie quotidienne de nos peuples.”*⁵



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⁵ Déclaration des Ecrivains en Langues Indigènes. Publiée le 5 octobre. La Jornada.

Reflections On Ten Years Of South Africa's Democracy: Celebrating Achievements, Awakening to Future Challenges

Nasila S. REMBE ¹

Introduction

In 2004, South Africa will commemorate ten years of its constitutional democracy. In April 1994, the first multiparty democratic elections were held. Following these elections, a new democratic and non-racial government came into power. This formally marked the end of apartheid which had dominated South Africa's social, economic and political life for many decades. The legacy of many years of apartheid domination which manifested in racism and racial discrimination, forcible land removals, marginalisation and exclusion of the black population from economic and political life, dehumanisation of black people, torture and killing of political opponents etc. left deep wounds which created many challenges for the new democratic government. This paper reflects on the ten years of democracy in South Africa. It examines the problems encountered in the transition process from apartheid to democracy rule; the achievements made; lessons learnt; and future challenges.

Problems of Transition

In the 90's many countries emerged from dictatorships and authoritarian rule and adopted democratic forms of governance. South Africa was a unique case since apartheid was an affront not only to the dignity of the people of South Africa, but also negated the values of the entire human civilization. The struggle against racial discrimination, racism and apartheid was a struggle to uphold fundamental freedoms and values of humanity, and therefore there was a great deal of anticipation and expectation of the successes of the struggle against apartheid in South Africa. The challenge that faced South Africa after the end of apartheid was how to reconstruct a new nation (and in this sense also a new state) in which race and colour was no longer the determinant of the social, economic and political life of the people. It was a challenge to build a society in which all people accepted and respected one another irrespective of their colour, race, or language; in which democracy, human rights, dignity, non-racialism and non-sexism underlined its core values; and in which the institutions and organs of the apartheid era were to be transformed and subjected to constitutional control and the rule of law.

Establishing the institutions of democratic governance from different racially balkanised apartheid administrations, defining the norms, ethos and processes of democratic governance, and mobilising consensus upon which the legitimacy of the new dispensation would be anchored was perhaps the most formidable challenge during the transition process. A blood bath was averted by protracted negotiations that ushered in a constitution that was endorsed by all the political parties and people of South Africa. This paved the way for peace and stability in South Africa and kept alive prospects for enduring social and economic development.

The end of apartheid raised aspirations and expectations of the dawning of a qualitatively new social and political order in which the rights of individuals and groups would be respected and the quality of life improved. These expectations arose in part from the hope created after many years of apartheid undermining as well as from the political process of mobilisation and resistance against the apartheid system of government. The fulfilment of these expectations is a yardstick upon which to measure the success of the government on many fronts. Translating these expectations into reality became a major challenge to the post apartheid government because of their magnitude, the capacity of the state to respond, and people's expectations that their aspirations can be met immediately.

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Key Areas of Intervention

Legislative Framework

The adoption of the South African Constitution of 1996 heralds the beginning of a new social and political order and closes one of the darkest chapters in the history of humanity. The Constitution was adopted with four imperatives in mind, namely:

- Heal the division of the past and establish a society based on democratic value, social justice and fundamental human rights;
- Lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by the law;
- Improve the quality of life of all citizens and free the potential of each person; and
- Build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.

The achievements of human dignity, equality, and the advancement of human rights and freedoms; non-racialism and non-sexism; the supremacy of the Constitution and the Rule of Law, are among the values upon which the South African Constitution is founded. In addition, the Constitution adopted a Bill of Rights and engineered a number of institutions to support constitutional democracy.

The intensity of legislation and qualitatively new laws enacted since the adoption of the Constitution is evidence of the desire by the government to eradicate the last remnants of racism and apartheid, and bring about equality, social justice, redress and equity. Many of the new legislations flow directly from the provisions of the Constitution such as: Promotion of Equality and Prevention of Unfair Discrimination Act; Administrative Justice Act; and Promotion of Access to Information Act. Other legislations cover employment and workers rights; domestic violence; land tenure and land rights etc.

Although intervention by legislation is a significant achievement, it is not by itself sufficient to guarantee justice or restore confidence and trust in law and its legal institutions so much eroded during the apartheid era. Corresponding transformation of the justice system and state organs with special responsibility for the implementation of human rights has been slow, often leading to disenchantment and ridiculing of the system of administration of criminal justice.

Judicial Intervention

The normative and legal framework created by the Constitution and other laws has resulted in a number of litigations around rights issues and this pose a challenged to the capacity of the courts and other institutions dispensing justice to respond. The supremacy of the Constitution implies that governmental actions must now conform to and be measured against the provisions of the Constitution. The Constitution also allows the application of international law and foreign law and this increased the reservoir of sources of law in aid to the interpretation of the provisions of the Bill of Rights. Although the transformation of the judiciary has been a slow process, the role of the South African Constitutional Court has been admirable and its jurisprudence has provided authoritative guidance to other national and international courts.

Institution Building

The end of apartheid era required the establishment of new democratic institutions in line with the new order. Prominent among them are the institutions established to support constitutional democracy, often referred to as *Chapter 9 Institutions*. These include: the South African Human Rights Commission; the Public Protector; the Commission for Gender Equality; the Commission for the Promotion and Protection of Rights of Cultural, Religious, and Linguistic Communities; the Electoral Commission; and the Auditor-General. As a lead institution, the South African Human

Rights Commission has extensive constitutional mandate to promote and monitor respect for human rights, investigate cases of violations, conduct research and undertake human rights education.

In addition to the above institutions, there are other commissions dealing with specific matters such as language, land, youth etc. The Independent Complaints Directorate (ICD), a civilian oversight body established to deal with complaints against the police is another important post-apartheid innovation.

Promoting Public Awareness and Democratic Participation

One of the most notable successes that the post-apartheid government of South Africa has achieved is mobilisation of the public towards greater awareness of human rights and participation in the democratic process, including participation in local, provincial and national elections. The high level of illiteracy and deprivation coupled with unfamiliarity with the rigour and demands of modern constitutional democracy makes this even more imperative. The language of rights is a powerful language as it carries with it the passion of justice, equality, and the hope for a better and secure life. If not carefully directed, the rights discourse can disable rather than empower and transform, and may work against the very objectives it seeks to promote. Rights must be advanced sensibly with duties and responsibilities equally given prominence, as well as the limitations that may be imposed on the exercise of rights.

In addition to public awareness campaigns and mobilisation by relevant government departments and NGO's, the South African Human Rights Commission has undertaken education and awareness including public hearings on media, racism, poverty, human rights violations of farm workers, new legislations, etc. Public participation is evidenced by the development of the *National Action Plan* and the emergence of social movements around issues such as landlessness; crime and violence; environment; poverty and racism.

Promoting socio-economic justice

One of the objectives stated in the South African Constitution is to "improve the quality of life of all citizens and free the potential of each person" and also to "heal the divisions of the past and establish a society based on democratic values, social justice and fundamental freedoms." Towards this end, the Constitution provides a number of socio-economic and cultural rights such as those pertaining to the environment; property; housing; health care; food, water, and social security; children; education; culture, language and religion. The legacy of apartheid and denial of people's rights to equal opportunities and access to, and share of, resources and service means that the government has to undertake redress, equity, and affirmative action as a conscious policy and on a massive scale in order to improve the human condition and the quality of the lives of its people.

Coupled with the aspirations and expectations that the people placed on the new government, the latter responded through various initiatives and programmes designed to meet basic needs and broaden access to social services, social welfare and social service delivery. The core of this policy is the *Reconstruction and Development Programme* (RDP). Today, provisions for free education, housing, water, land re-distribution, health care, social welfare grants, child grants, employment creation schemes, skills training programmes etc. have been provided for millions of South Africans, particularly those from disadvantaged and rural communities.

South Africa in Africa and the Global Community

The end of apartheid enabled South Africa to rejoin the international community as a sovereign state. This has also enabled South Africa to establish diplomatic relations with other states and to promote its interests at bilateral, regional and international level. Today, South Africa is an important role player within the Southern Africa Development Community (SADC), the African Union (AU), UN, Non-Aligned Movement (NAM), and other international and inter-governmental organisations. The role that South Africa is playing in the peace process in the DRC and Burundi, in

regional integration within SADC and the New Partnership for African Development (NEPAD) together with being host to a series of international and regional conferences underscore this role. South Africa is signatory to most international and regional instruments on human rights.

Future Challenges

In 2004 South Africans can celebrate with pride the notable achievements that have been made during one decade of democracy. That the ANC led government was voted into power for the second time in 1999 is a pointer to the success of government policies and the ruling party is likely to be endorsed again in the general elections next year. Management of the transition process against the backdrop and the legacy of the past presented enormous challenges to the post apartheid government. Restoration of democracy and human rights; establishment of accountable government; provision of social services and welfare especially to disadvantaged communities, the establishment of the truth and reconciliation process among others, have largely contributed to peace and stability and racial harmony within the country. In this regard, South Africa has emerged as an example from which other countries that face similar situations can learn from her experiences.

However, many formidable challenges loom ahead and these may erode or stall the achievements of the past decade. The *Boeremag* treason trial is a pointer to the potential threat of apartheid and right wing forces however insignificant their potency may be. The racial, ethnic, religious, linguistic and minority configuration of South Africa need to be constantly nurtured if the future stability of the country is to be assured. In this regard, the government, political parties, formation of civil society and particularly the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities need to be constantly engaged a constructive dialogue.

The experience of South Africa in the first decade of its democracy indicates that despite the formal end of apartheid, there are still remnants of racism, racial discrimination, xenophobia, ethnicity and related manifestations both in public and private life. Ironically, the Constitution and the Bill of Rights is being caricatured to claim or defend racist interests and demands. South Africa cannot afford to lapse or allow the evil that has been extricated to revisit her again. This requires a commitment from the government and all citizens of South Africa to promote measures that enhance equality, including gender equality, non-racialism, social justice, and tolerance. South Africa should pride herself with the rich diversity among its peoples and this should be harnessed in a manner that recognise and value identity and difference. The role of education and dialogue also need to be promoted.

The legacy of apartheid has divided South Africa into a rich nation dominated by few whites and a poor nation of the majority black and coloured people. This phenomenon has also been exacerbated by globalisation and the HIV/AIDS pandemic, of which South Africa has the highest rate of infection in the world. The magnitude of the level of poverty and deprivation require that the government must plan and mobilise massive resources for employment, poverty eradication, housing and the development of the social service and welfare sectors as a whole. The frustration and anger among South African youth, the landless, people living with HIV/AIDS and the unemployed are flashing signals that may negatively impact on the future stability and prosperity of the country if not heeded.

As South Africa reconstructs and builds its new social order, values assume an important role. Democracy and human rights embrace a number of values that have also found universal acceptance and accommodation in the Constitution such as non-racialism, non-sexism, transparency, accountability, respect for law and due process etc. Officials of the system must manifest in their official and private life fidelity to these values. In this way a culture of democracy, human rights, peace and tolerance can begin to emerge and grow among South Africans.

La vieillesse des femmes pauvres : cas de la maison de bienfaisance de Kénitra

Fouzia RHISSASSI *

L'étude de la vieillesse des femmes a pour terrain d'observation une maison de bienfaisance de Kénitra. Elle vise à mettre en relation la crise que traversent aujourd'hui certaines familles marocaines d'une part, et les problèmes particuliers que pose le mode d'existence, de l'autre. C'est sur ce mode d'existence que je me propose de réfléchir, en essayant d'aborder un certain nombre de facteurs qui le conditionnent.

De prime abord, il faut souligner le fait que le présent travail de recherche s'inscrit dans le cadre général de la promotion des droits des femmes, et de l'ensemble des travaux et des écrits portant sur la femme. Cette somme de connaissances construit indéniablement une certaine image des femmes et façonne des représentations positives ou négatives qui restent difficiles à dépasser ou à transcender. C'est dans ce but que, depuis sa création, la chaire a initié, une série de colloques et de journées d'études¹.

La dernière initiative en date est une journée d'études sur le thème du vieillissement au Maroc. La Chaire UNESCO « La Femme et ses Droits » consciente de l'intérêt que représente le thème du vieillissement, et très soucieuses de promouvoir la recherche dans ce domaine, les organisatrices ont invité des chercheuses étrangères à venir parler des différents aspects de la vieillesse, dans l'espoir d'attirer la curiosité de la communauté scientifique sur un très vaste domaine de recherche qui reste vierge, et de sensibiliser les décideurs à cette problématique.

L'influence des différences psychologiques et sociales chez les personnes âgées qui vivent dans des cultures différentes ont été mises en évidence et passionnément discutées. La situation économique des femmes âgées, l'insécurité financière, la charge que la population âgée représente et représentera pour la population active, tous ces points furent l'objet de discussions approfondies au cours de cette rencontre².

Soulignons au passage que le thème du vieillissement est peu ou pas étudié au Maroc. Bref, cette absence même de l'histoire écrite témoigne de son émergence comme problème socio-culturel. En effet, le vieillissement pourrait être très utilement soumis, comme un thème de recherche, à la considération des universités marocaines, des instituts nationaux et internationaux de recherche et aux grandes fondations vouées au bien public.

Avant d'examiner la problématique de la vieillesse des femmes pauvres, et surtout avant de nous occuper de ce qui fait l'objet de cette communication, il me semble opportun, voire important, de livrer quelques observations.

Qu'il s'agisse de pays développés, ou en voie de développement, cette tendance est à prendre sérieusement en considération dans la mesure où, elle redéfinit les rapports productifs de soutien et d'assistance entre générations.

L'assemblée générale des Nations Unies a proclamé le 1^{er} octobre journée internationale pour les personnes âgées par sa résolution, 45/106 du 14 décembre 1990. Cette décision s'inscrit dans le cadre des initiatives onusiennes telles que le plan d'action international sur le vieillissement, adopté en 1982 par l'assemblée mondiale sur le vieillissement et approuvée par l'assemblée générale la même année.³

Au Maroc, la politique de la vieillesse est une création récente, et la dénomination elle-même apparaît en Avril 2002, dans le rapport national sur le vieillissement par le Ministre de l'Emploi, de la formation professionnelle, du Développement social et de la Solidarité.

Il faut rappeler que ce plan d'action national pour la protection des personnes âgées, se base sur les principaux éléments contenus aussi bien dans la stratégie d'action internationale sur le vieillissement et dans le plan d'action arabe des personnes âgées que dans ses références nationales puisées dans les fondements religieux, civilisationnels et dans les spécificités socio-culturelles du Maroc.

Au Maroc, le diagnostic général de la situation des personnes âgées invite à une prise de conscience évolutive vers le dépassement du discours démographique qui ne cesse d'insister sur le poids de la catégorie des jeunes dans la pyramide des âges aux dépens des personnes âgées.

S'agissant de la nouvelle structure de la pyramide des âges, il est à noter l'évolution progressive et significative de la population âgée qui tendra à augmenter de 7,3% en 2000 à 8,2% en 2010, ensuite à 11,1% en 2020 et pouvant atteindre 21% en 2060.⁴

Dans le domaine des personnes âgées, une maison existe à Kénitra qui assure des services gratuits concernant l'alimentation et l'hygiène et qui bénéficie également de quelques prestations offertes par des médecins bénévoles.

Malgré les efforts déployés, celle-ci soulève quelques angoisses et quelques inquiétudes pour tout un chacun qui pense à la construction d'un état de droit.

L'étude porte sur un groupe de 23 femmes, dont les âges s'échelonnent de 40 à 95 ans. Pour en préciser la nature et en marquer les limites, il convient de faire état, d'emblée de quelques remarques préliminaires.

La première de ces observations serait dans cet hospice se trouvent confusément mêlées cinq types de population.

- 1) Les femmes âgées qui nécessitent des soins médicaux constants. Les personnes handicapées physiquement abandonnées par leurs enfants et leurs familles.
- 2) Les personnes qui après guérison d'une maladie aiguë sont envoyées dans cette institution afin de désencombrer l'hôpital Idrissi où se trouve une population démunie.
- 3) Les femmes veuves relativement en bonne santé, mais démunies et qui ne peuvent plus trouver leur situation sociale antérieure à cause de la dégradation de leur environnement (revenus, habitat, famille, etc.).
- 4) Les femmes jeunes et présentant des troubles mentaux.

Dans l'enceinte de la maison, apparaît d'emblée une démarcation : d'un côté, un petit jardin, lieu de promenades, de rencontres, de mixité ; de l'autre un pavillon, lieu de fixation et de cohabitation. C'est là où les individus passent la majeure partie du temps.

A la grisaille du local, s'ajoute le quadrillage de l'espace attribuant à chaque corps sa place, compartimentant des lieux de la taille d'un lit. Même dans les services rénovés les équipements sanitaires sont très limités : trois lavabos pour trente femmes et pas de glaces sur les lavabos. Dans bien des cas, la situation

adoptée est la toilette au lit et aux yeux d'autres femmes et des éventuels visiteurs (une femme de ménage parle ici). L'espace ainsi découpé est fonctionnel et contrôlable. Espace d'hébergement mais aussi un espace de surveillance.

Embrassée d'un regard, la salle commune des femmes permet l'exercice d'un réseau hiérarchisé de vigilance assurant sécurité et contrôle, l'une légitimant l'autre. Tout laisse à croire, en définitive, que ces laisses pour compte trouvent là une forme de sociabilité et la permanence d'un spectacle qui reste leur seule distraction.

A première vue, la maison correspond à la définition Foucauldienne des pratiques disciplinaires. Il s'agit pour reprendre les termes de Foucault, « d'établir des présences et des absences, de savoir où et comment retrouver les individus ..., d'instaurer les communications utiles, d'interrompre les autres, de pouvoir à chaque instant surveiller la conduite de chacun ».⁵

Dans cet espace rigoureusement codifié l'organisation des horaires est stricte. Les heures du réveil, de la toilette et des repas découpent et ponctuent de longues séquences de temps vide.

De manière générale, il faut dire que les personnes hébergées à cet hospice ont connu, au cours de leur vie active, l'alternance des périodes de travail et celles de repos nettement différenciées. Ces paramètres sont quasiment inexistantes et le temps laissé libre, demeure vacant. En effet, l'absence de montres ou d'horloges en constitue l'illustration. Seuls demeurent les repères naturels : Le jour, la nuit, quelques repères administratifs et les horaires des repas. Soulignons que le temps de ces individus ne connaît ni imprévu, ni changement. Ce temps circulaire conduit les pensionnaires à vivre à un rythme végétatif que ponctuent les activités d'entretien et de reproduction du corps.

Il convient de noter que l'analyse du temps vécu et des rapport entre les être humains et les structures spacio temporelles de la vie ont connu des progrès considérables. Cependant, les attitudes vis à vis des personnes âgées regorgent de préjugés car on continue à croire que vieillir c'est vivre dans le passé. Ainsi, l'attitude prise en face du temps qui s'écoule,

est la même pour toutes les personnes âgées. Il va de soi qu'une telle approche vise à figer la vie pendant la vieillesse. Si les « vieillards » vivent dans le passé, c'est là l'expression de leur incapacité à vivre dans l'avenir, et continuer à marcher en avant. L'élan vital qui nous porte vers l'avenir et qui l'ouvre largement devant nous n'a pas d'âge ; cet élan ne dégénère point, ou du moins ne devrait pas dégénérer.

Les pensionnaires bénéficient pendant leur séjour de toutes les libertés compatibles avec les exigences de la vie collective, et il leur est demandé de respecter certaines règles et certains horaires. Précisons que la latitude laissée aux personnes âgées est grande, mais plus déterminantes apparaissent les consignes qui organisent la vie quotidienne. Autrement dit, la bonne conduite est stricte. Les encadrantes sanctionnent tout comportement générateur de désordre dans la marche du service. A la stabilité des énoncés du pouvoir officiel s'ajoute l'oral et l'arbitraire des paroles d'interdiction des personnes dites « encadrantes ». Ainsi, c'est sur le corps que les sanctions s'exercent. Une mesure communément répandue est d'interdire aux fautives de sortir. Pour ces dernières, l'aire de circulation peut être réduite, mais aussi dans certains cas complètement supprimée.

Finalement, les consignes qui organisent la vie quotidienne visent le corps des « vieillards ». Tout est là pour augmenter la sujétion du corps. Dans ce lieu, le corps des femmes est facilement traité parce qu'il est immobile : c'est le cas des femmes atteintes de plusieurs formes d'incapacité.

La maladie, la nourriture et la mort autant de thèmes autour desquels s'articulent les gestes et les paroles qui ponctuent la vie quotidienne dans cette maison. Cet ensemble de pratiques comportementales et discursives s'inscrit dans un système global qui astreint les femmes à occuper une place déterminée beaucoup plus par les impératifs du fonctionnement et de la gestion institutionnels que par leurs histoires singulières.

Plusieurs formes de repression et d'assujettissement brisant toute spécificité peuvent être distinguées. Ainsi les sanctions et les tolérances se combinent de façon à ce que la gestion

de l'institution soit supportable pour toutes celles qui s'y trouvent.

Le mélange des valides et des grabataires dans une vaste salle, l'abandon du cadre personnel, la nourriture uniforme et mal conçue, l'insuffisance pour ne pas dire l'absence du contrôle médical et l'inexistence de formation du personnel, la séparation avec la vie sociale, le manque de loisirs sont autant d'atteintes au moral et à l'équilibre physique et psychique, de ces êtres humains hébergés dans des locaux sinistres où l'oisiveté accroît le sentiment d'inutilité.

Les maisons de vieillesse sont théoriquement destinées à prendre en charge des états différenciés, selon le type des soins qu'ils requièrent. Mais l'analyse de la population séjournant actuellement à Kénitra montre que cette maison prend en charge des corps flétris et usés pour assurer tout ce qui est vital à leur reproduction biologique.

De fait, on ne peut pas remarquer que ce genre d'hospices est un véritable « pourrissoir ». Peut-être que tous les hospices au Maroc ne méritent pas un label aussi cruel, mais il reste beaucoup à faire pour humaniser ces espaces.

Le travail et les pratiques hygiénistes, en effet, témoignent aussi de l'assujettissement du corps. Ce dernier, porteur des stigmates de l'âge est mis à nu – la promiscuité des lits et l'inexistence de paravents ou autre équipements sanitaires font que le corps est lavé et traité aux yeux de toutes. Pour la femme du ménage la toilette et le change du linge font partie des tâches générales de nettoyage : Le ménage et l'entretien des W.C et des lavabos, le balayage et la toilette des pensionnaires sont des éléments indistincts dans la chaîne contraignante du ménage.

Les entretiens que j'ai eu avec certaines femmes m'ont permis de constater que toutes les manifestations de désir et de vitalité humaine, qu'elles s'expriment par le corps ou par la parole sont fortement refoulées. La nourriture, dans ce contexte particulier, est considérée comme l'unique plaisir « C'est réellement un plaisir de les voir manger » m'a dit une femme de ménage. En assurant le plaisir de boire, et de manger, la maison remplit, selon certaines, sa fonction. Plus profondément les tâches d'entretien s'inscrivent

dans un processus d'infantilisation des personnes âgées.

Dans cet environnement où plusieurs facteurs contribuent à la dépersonnalisation des femmes, préserver une certaine image de soi dans la coiffure, le vêtement ou l'allure d'une manière générale est un comportement qui transgresse un préjugé intériorisé, selon le quel les personnes âgées n'ont plus besoin de plaire ; Les femmes qui osent se maquiller s'exposent à divers commentaires ironiques, et désapprobateurs de la part de certaines femmes.

La mise hors-jeu de la séduction est d'autant plus sévère que la population de l'établissement est composée de personnes issues des couches populaires. Ici la valeur du corps des femmes est étroitement liée à sa capacité de travail et sa dévaluation est la conséquence de son incapacité et de son usage.

Cette maison est fantasmée comme une « grande famille ». la féminité du personnel encadrant est un bon relais à la reproduction de ce fantasme. La masculinité reste du côté des médecins et du personnel administratif qui ne s'occupe pas directement des femmes âgées.

Sans doute ce fantasme familial renforce et justifie l'emplacement des femmes comme « objets ». Cela dit, les femmes sont infantilisées en tant qu'objets autour desquels se nouent de multiples enjeux de pouvoir et de savoir des membres de cette famille élargie qui parlent d'elles et pour elles. Leurs paroles propres sont absentes de ce réseau de sens.

Cependant, la non-parole ne traduit pas un mutisme total : les vieilles interpellent l'institution par des plaintes à caractère individuel en articulant leur demande autour d'un « plus » toujours insatisfait. Paradoxalement, ces plaintes représentent un discours adapté à l'institution. Par elles, les vieillardes insatisfaites reproduisent le lien qui les rattache à elle. Cette dernière n'est pas décentrée de sa mission de « donneuse » de services. Les plaintes sont acceptées et peuvent être plaidées car elles émanent d'individus malades réclamant un peu plus de nourriture, de boisson, et de médicaments à cette maison nourricière.

A l'évidence, les personnes âgées sont très dociles au sein de cette institution et leurs corps sont d'autant plus facilement traités qu'ils sont immobiles. Etant donné la pénurie

du personnel, il est plus facile de laisser les gens au lit que de les « activer ». Aux femmes âgées valides, on demande en revanche une collaboration avec le personnel, et leur autonomie motrice et tolérée par ce dernier qui voit en elles « de bonnes vieilles femmes » qui aident .

Dans cette institution où le corps des femmes n'est vu et reconnu que malade, ces dernières parlent le langage de la maladie et ne peuvent se présenter que malades pour susciter une certaine attention. Dans les différents échanges avec elles, j'ai remarqué qu'elles me racontent leurs histoires en se limitant à celles de leur conditions physiques et de leurs handicaps. Leur présence au sein de la fondation ne prend vraiment sens que par rapport à la maladie. Une manière pudique de masquer les autres raisons qui ont pu les conduire .

Au cours des entretiens, plusieurs attitudes se sont manifestées chez nos sujets. Il nous est impossible de les traiter statistiquement. Les réponses étant sporadiques, elles ne permettent pas de codification. Ces attitudes nous paraissent cependant d'un très haut intérêt.

Une attitude, par exemple, est celle d'être en maison pour vieilles. Au sein de cette maison, les femmes tout en se félicitant des avantages offerts, rendent ce mode d'habitat responsable de tous les maux possibles, physiques ou psychiques ressentis. Elles se plaignent de subir une forme de vie communautaire qui ne leur offre pas la possibilité de contacts sociaux . « Je vais très mal depuis que je suis là », je dors difficilement parce que je suis ici », ou « je n'ai plus d'appétit depuis que je suis ici », je vieillis parce que je suis ici », « je vieillis depuis que je n'ai plus de soucis pour la vie de tous les jours », « nous sommes là pour mourir » disent les unes et les autres.

Il est certains, que la conscience de vieillir chez des individus est à l'origine des sentiments de tristesse et de regrets qui lui sont propres. Cependant, ces sentiments pèsent lourdement quant on pense que la vieillesse ne comporte qu'une perspective restreinte et que ce qui a été réalisé semble au-dessous des aspirations qui ont marqué la vie active durant la jeunesse ; cette situation se produit, du reste, pour de multiples raisons à n'importe quel moment et à n'importe quel âge. Autrement dit, la fatigue, la souffrance, la douleur, le

découragement et la détresse ne sont pas l'apanage de la vieillesse et sont inhérentes à certaines situations de la vie. De même, ce diagnostic paraît trop éloigné de la réalité d'une grande partie des personnes âgées pour pouvoir en constituer ne fût-ce qu'une ébauche.

On peut donc dire que la notion de vieillissement est souvent envisagée d'un point de vue biologique. Or le vieillissement est un ensemble de processus, l'être humain étant à la fois un être biologique et être doté de raison, dans un contexte socioculturel particulier.

En décidant d'un âge pour définir le début de la vieillesse, on isole la population âgée dans un monde à part en l'homogénéisant. Cette démarche conduit les personnes âgées à la perte de toute identité personnelle. Dans ce cas, elles sont victimes de ce que les chercheurs Anglo-saxons qualifient d'âgisme⁶, c'est à dire l'ensemble des préjugés reposant sur l'âge. En effet, l'âgisme, tout comme le sexisme ou le racisme est générateur de dévaluation et d'exclusion.

Les différences créées sur la base de l'âge sont pour certains chercheurs comparables à celles qui s'appuient sur le genre, la classe sociale ou la couleur de la peau. Ces différences reposent sur un double processus de différenciation et de domination caractéristique des inégalités sociales, et se manifestent à travers l'organisation et la représentation sociales. Ainsi les personnes apprennent à faire la différence entre jeunes et vieux / vieilles en utilisant de nombreux vecteurs.

La notion de dépendance suscite une floraison de discours alarmistes. A l'instar d'autres pays, le développement au Maroc doit, à mon avis, trouver sa source dans un processus de réflexion axé sur des concepts comme la dépendance. Ces concepts ne peuvent que nous interpeller quand on constate leurs représentations dominantes et simplificatrices.

En tout cas, il est aisé de déceler des processus de dépendance, d'interdépendance et d'autonomie que le développement psychologique met en jeu. Le moment où une personne devient dépendante varie en fonction de la biologie, mais, aussi, du cumul des événements socioculturels. Souvent les choix antérieurs et actuels, du monde de vie, l'état de santé physique et mentale jouent un rôle décisif. En

tout état de cause, la dépendance fait partie d'un vieillissement réussi. C'est, à certains égards, ce qui ressort d'une lecture des écrits que M.M. Baltes a consacré à ce sujet dans *'The Many Faces of Dependency in Old Age'*. Pour mieux comprendre l'importance de cet concept, il convient de renvoyer les lecteurs / lectrices à cette étude ou l'auteur Baltes souligne les différentes manières dont les individus affrontent la dépendance vis à vis d'autrui.⁷ Toujours, d'après, Baltes certaines personnes âgées s'adaptent avec succès aux pertes fonctionnelles et recourent à plusieurs stratégies pour maximiser les fonctions restantes. Elles savent comment se faire aider pour certaines activités pour pouvoir maintenir d'autres activités considérées plus importantes et plus valorisantes. A vrai dire, elles choisissent la dépendance pour réussir leur vieillissement.

En étiquetant ces femmes comme sujets dépendants, et en définissant de façon réductrice leurs besoins à partir du degré de dépendance pour les activités quotidiennes, il est sûr que l'on corrobore des conceptions réductrices et négatives de la vieillesse. Cette approche est à priori contradictoire, étant donné l'association du vieillissement à l'idée du déclin et de perte, alors que la vieillesse et même la dépendance implique gains et résultats positifs. Plusieurs études montrent que la dépendance qui consiste à effectuer certaines tâches n'est pas seulement négative et qu'elle peut être choisie pour maintenir l'accomplissement d'activités plus valorisantes. A cet égard, il convient de relever l'étude aussi poussée que nuancée que la dépendance est un construit psychologique sous-tendu par des besoins de base de l'être humain, et constitue une composante essentielle du lien entre les personnes d'une même génération et entre les générations et donc de la société toute entière »⁸.

Elle est donc, le résultat de caractéristiques psychologiques qui donnent lieu à un ensemble de comportements comme la recherche de reconnaissance d'attention, de contacts physiques et de résistance à la séparation. Ainsi, certaines manifestations de dépendance n'ont pas toujours un caractère négatif. La dépendance dans les relations affectives, le fait de prendre soin d'une personne est valorisante dans la mesure de réciprocité.

Pour mieux appréhender les points sur lesquels doivent porter les efforts de la communauté en faveur des personnes âgées démunies il faut distinguer l'action à domicile et les solutions en collectivité.

La politique de la vieillesse devrait être de permettre à la personne âgée de rester le plus longtemps possible au sein de la famille. Diverses expériences et enquêtes soulignent la valeur psychologique de l'attachement à un cadre familial, ou au foyer, fût-il misérable. Les médecins marocains, constatent une plus grande rapidité dans la convalescence des personnes âgées selon que la malade rentre chez elle ou reste à l'hôpital. Besoin essentiel pour l'être humain le logement revêt une importance affective parce que, plus qu'un toit, il est le cadre presque permanent de la vie, pour ne pas dire le monde même de ces personnes pour lesquelles un départ signifie un arrachement.

Opérant en liaison avec plusieurs types d'aide, l'aide médicale est indispensable en raison de la fragilité physique et mentale des femmes âgées. Cette aide peut revêtir deux formes : le service de soin à domicile et l'hospitalisation à domicile. On remarque immédiatement le rôle conjoint que peuvent jouer l'aide ménagère et l'aide sanitaire, sous la supervision du service social compétent. Un tel service permettrait le traitement sans hospitalisation de maladies qui demandent soit une présence temporaire (garde) soit des visites régulières (prélèvements, piqûres, etc.).

Si les personnes âgées physiquement autonomes sont souvent assimilées à des membres ordinaires de la société, celles dont l'autonomie est réduite ont besoin de soins pour éviter d'être marginalisées. Tout devrait être tenté pour préserver la part d'autonomie qui reste à ces individus, tout faire pour leur permettre de rester aussi longtemps que possible dans leur environnement familial, et remplacer l'institutionnalisation par des soins à domicile ou autres formes de services de soins ambulatoires et les assister dans leurs activités quotidiennes grâce à, une organisation communautaire appropriée et des prestations de sécurité sociale adéquates.

Il importe d'attirer l'attention sur le fait que l'assistance fournie par la famille est l'un des facteurs les plus importants pour la prestation

des soins de longue durée. Il ressort que l'on pourrait envisager l'adoption de certaines mesures dans le cadre des politiques de l'emploi, afin de permettre à ceux et à celles qui le souhaitent la possibilité de s'occuper de leurs parents âgés.

Dans le cadre de la politique générale de maintien à domicile des personnes âgées de nouvelles options doivent être définies dans le domaine spécifique de l'assistance et des soins médicaux. Les objectifs sont d'ajourner, d'écourter, voir de supprimer un grand nombre d'hospitalisation permettant de maintenir, ou de faire recouvrer un état de santé à même de promouvoir l'autonomie requise par la vie à domicile. Le Maroc a besoin d'une politique sanitaire intégrée au mode de vie qu'il veut préserver. Cette politique doit mettre l'accent sur la prévention et la réadaptation sans se donner pour unique objectif la cure.

Pour le traitement des personnes âgées le Maroc entend se doter d'unités médicales à compétences différenciées. D'une part, la mise en place d'unités gériatriques, et d'autre part la transformation de certains pavillons hospitaliers en unités de cure médicale. Pour la première, on envisage donc la création de certaines unités de traitement réservées aux personnes âgées. Ces unités seraient destinés à recevoir et à soigner les malades âgés en phase aiguë. Elles remplaceraient les services de médecine générale qui jouent selon un médecin contacté le rôle de bien de relégation. En outre, il s'agirait de traiter tout en prenant en considération le caractère poly-pathologique des troubles mentaux, ce qui exige la formation de spécialistes : des gériatres et des psychogériatres.⁹

Quant aux pavillons réservés pour les femmes âgées dans les hôpitaux, il serait souhaitable de les remplacer par des maisons de cure médicale, dotées d'équipements et de compétences nécessaires au traitement des personnes âgées, tous niveaux socio-économiques confondus. Cependant, ces maisons médicales devraient accepter les personnes âgées en fonction de leur pertes d'autonomie et non en fonction d'une marginalisation sociale. Il me semble que la mise en œuvre de ces structures aboutirait à la suppression de maisons de bienfaisance existantes pour personnes âgées, maisons qui sont pour le moment des salles

d'attente de la mort, et de dépotoirs de la population âgée socialement marginalisée.

C'est dans le domaine de la formation que des résultats intéressants pourraient être obtenus. Cette tâche serait facilitée si des examens systématiques, des bilans de santé permettaient de déceler les progrès de la sénescence dès l'âge adulte et si, compte tenu de leurs résultats, les intéressées étaient initiées aux règles d'une vie saine. Il s'agit d'une véritable préparation à la vieillesse qui prend la forme d'un passage continu d'un âge à l'autre.

Le personnel médical et paramédical devrait être formé par les centres hospitaliers universitaires. Au niveau des petites villes il doit exister un logement foyer, et un centre de gériatrie. Cette sectorisation devrait en principe permettre de tisser des réseaux de prise en charge socio-médicale en faveur des personnes âgées démunies, à travers des structures de distribution de soins et de services sociaux médicaux alternatifs à l'hospitalisation dominante à ce jour.

De tels réseaux vont assurer outre l'assistance médicale, le soutien où la prise en charge des tâches domestiques et l'organisation des loisirs afin de prévenir les handicaps de la vieillesse. Il faut, donc encourager l'intervention dans le social pour éviter maladies pathologiques. Une volonté de promotion du pouvoir médical visant la santé mais aussi le mode de vie et l'environnement des femmes âgées. L'accès aux loisirs et le recours à de nouvelles pratiques dans les institutions pour personne âgées a leur source de légitimité, en tant qu'intervention sur la santé. Cependant, cette prise en charge ne devrait pas être perçue comme une pathologisation de la vieillesse.

La poussée des jeunes tend même à l'élimination de ceux qui ont assez vécu et ne représentent pour eux que gêne et obstacle, alors qu'en revanche le développement général de l'humanitarisme implique une solidarité des forts avec les faibles et des moyens pour assurer une fin de vie décente à ceux qui ne peuvent plus contribuer par leur travail à l'activité de la nation, en cherchant en même temps les moyens de prolonger encore la durée de leur vie. Dans ces conditions, l'intérêt général exige la prolongation d'une activité utile pour toutes les personnes qui en sont encore capables, mais sans pourtant nuire aux intérêts des jeunes.

D'autre part, une aide aux personnes âgées devra exister et se généraliser, dans des centres qui pourront donner des conseils à celles que la cessation d'une activité laisse désarmées. Si le Maroc se préoccupe à juste titre de l'orientation scolaire, universitaire et professionnelle, et il me semble nécessaire d'avoir des structures de réorientation des individus âgés, en fonction de leur caractère, de leurs intérêts, de leurs goûts et de leurs possibilités personnelles et socio-économiques.

Certes, prolonger la durée de vie est un noble objectif, mais à condition que la vie prolongée devienne réellement vivable, à condition que nous puissions arriver au terme inexorable de notre existence en gardant jusqu'au bout, la joie de vivre.

Cette étude encore une fois, ne prétend pas une analyse en profondeur, parce qu'elle ne le peut pas dans l'état actuel des données disponibles. Mon but serait atteint si j'étais parvenue à donner aux lecteurs et aux lectrices quelques idées qui permettent de saisir l'importance du 'vieillessement' dans le développement durable et la construction d'un état de droit.

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1. le Discours sur la Femme, coordonné par Fouzia RHISSASSI. Publications de la Faculté des Lettres et des Sciences Humaines – Rabat, Série : Colloques et Séminaires, N° 65, 1997.
2. Ibid., Moyra Sidell, « The consequences of Women's greater Longevity », pp. 205 – 211.
3. En 1991, neuf ans après l'adoption du Plan, l'Assemblée générale a adopté les principes des Nations Unies pour les personnes âgées par la résolution 46/91 du 16 décembre 1991. Par ailleurs, l'Assemblée générale a décidé par la résolution 47/5 d'observer en 1999 l'année internationale des personnes âgées. La deuxième Assemblée mondiale sur le vieillissement a été organisée du 8 au 12 Avril 2002, à l'occasion du vingtième anniversaire de l'Assemblée mondiale sur le vieillissement tenue à Madrid.
4. le rapport National sur le vieillissement Avril 2002.
5. M. Foucault, Surveiller et Punir, Paris, NRF, 1975, P. 144.
6. B. Bytheway, Ageism, open university press, Buckingham, 1995.
7. M. M. Baltes, The Many Faces of Dependency in old Age, Cambridge University Press, 1996.
8. Jean – Claude Henrard, les défis du vieillissement, Editions La Découverte et Syros, Paris 2002.
9. voir le rapport national sur le vieillissement.

International Human Rights Law as an Academic Discipline

Akmal SAIDOV¹

In the late twentieth century, a comprehensive human rights protection system was established. This system has been built owing largely to the efforts of the United Nations and its specialized agencies and regional intergovernmental organizations. Presently, International Human Rights Law comprises more than 80 universal and regional conventions, which are legally binding to participating States, thus forming the “hard law”¹.

As to the modern time, the evolution of International Human Rights Law as an academic discipline began in the last quarter of the twentieth century. Some experience of teaching International Human Rights Law has been now acquired. Since the time of its establishment, UNESCO produced more than 200 educational publications on human rights for educational institutions at all levels of education system as well as for the public at large and activists of human rights organizations. Since 2000, International Human Rights Law is introduced as a subject in the curriculum of the University of World Economy and Diplomacy. This curriculum subject is taught in the UNESCO Chair for Human Rights, Democracy, Peace, Tolerance and International Mutual Understanding. This article is focused on the subject-matter and place of International Human Rights Law within the system of the International Law disciplines.

International Human Rights Law is a branch of International Public Law which establishes duties for the subjects of International Law for the people under their jurisdiction for the provision, perseverance, respect and protection of their human rights and freedoms.

Subject Matter and Tasks of International Human Rights Law

A treatise entitled *On the Loftiness* coming from the ancient times (the 1st century AD) contains the following: “Each scientist has to face two requirements: the first is to find the

subject of research; the second is to find and show the ways of owning this subject; though the second way stands in the second place of order, it is more important that the first one”². The past centuries proved truthfulness and wisdom of the unknown author.

Any subject that tends to be independent must have its own subject matter and methods of study. The subject of this academic branch is a complex of questions studied by this science.

The methods applied in this academic subject are a complex of ways of stuffy.

International Human Rights Law has its independent subject matter that is not overlapped by any other academic science. International Human Rights Law includes such problems as the dignity and the rights of a person, their historical evolution, their political and legal substantiation and also their legal nature, global threat to their existence and means of overcoming them, comparative analysis of the levels of providing these rights, the ways of implementing them in different countries, mechanisms of their guarantees and the life. This is the list of issues comprising the subject of International Human Rights Law.

International Human Rights Law focuses on the basic problems of the development of Human Rights in International and national legislation, on the social practice of different countries of the world, at the same time historical transition goes simultaneously with the study of origins of the political and legal teaching on the rights of a man and a citizen.

Being a new legal branch, it is based on the achievements of other numerous social sciences to form its own unique conception of Human Rights. International Human Rights Law is a complex of philosophical, ethical, political and legal sciences.

Human Rights is firstly a philosophical moral, political and judiciary category.

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The subject matter of the International Human Rights Law is the study of problems of Human Rights in the context of the world culture, because human rights are widely acknowledged values of the world civilization.

The main object of the International Human Rights Law is a human being and his rights, which are analyzed from the point of view of the International Law in their worldwide development. In that case, a man acts as a bearer of the dignity, i.e. the most valuable subject in the world. He is treated as a participant of various social relations and as a bearer of the individual beginning.

The central objects of International Human Rights Law are the rights of the human being in their various aspects:

1. as a possibility of free development in the society and in the state;
2. as a part of his personality;
3. as a means of possible behavior, provided with legal and other social norms;
4. as a means of achieving more essential personal, material and spiritual blessings and the development of abilities and talent;
5. as a means of overcoming the menace, creating danger for the existence of mankind.

International Human Rights Law also studies international legal and national legal norms, securing human rights and establishing mechanisms of their realization.

The necessity for study of the International Human Rights Law is required by the essential actualization of the problems of rights and freedoms of a human being, as it has been constitutionally adopted by the Republic of Uzbekistan on the level of internationally legal standards, by the creation of other high values, by the necessity of trustworthy provision and defense on behalf of the state organs.

The main purpose of studying International Human Rights Law is strengthening the human bases in the formation of the culture of Human Rights. Construction of the legal state and the process of democratization of the society are greatly connected with the development the rights and freedoms of the citizens and strengthening their guarantees. Essential steps in this

direction have been taken in the Constitution and the laws of Uzbekistan

Main aims of International Human Rights Law are

- gaining the knowledge of human rights and the rights of citizens, their realization and the guarantees of rights;
- formation of the feeling of respect to a human being, the rights, the honor and dignity;
- strengthening of the right orientation to the defense of the citizen from any kind of unlawfulness and tyranny;
- correct usage of the legal norms connected with the realization and defense of subjective rights and freedoms.

The conceptual basis of the International Human Rights Law consists of a modern democratic outlook on the problems of rights of man and citizen, which are laid in the Universal Declaration of Human Rights of 1948 and which have received its further political and legal development. One of its paramount aspects is the study of mutual interaction of the national legislation and international legal instruments on human rights.

Thus, the subject of the International Human Rights Law are the main regularities of the origin and development of the category of dignity of man and his rights, legal norms supporting these rights, and also economic, social, political, cultural and other factors and conditions of existence of those above-mentioned phenomena.

International Human Rights Law in the System of Modern International Law

International Law (IL) is a system of legal norms, regulating the relations between states, national liberation movements, international organizations, and quasi-states and, in some cases, between individuals. International Human Rights Law is a branch of the International law dealing with the individuals and groups of individuals, but not only states, as a subject of the International Law. This differs International Human Rights Law from other branches of the International Law. Controversial discussions are being hold nowadays about the place of the International Human Rights Law

in the system of the International Law and its relation with the other branches of the IL.

Nevertheless, IL of human rights has the same dimensions (parameters) as the IL as a whole:

- a) sources - international agreements, international customs, acts of the international conferences or meetings;
- b) aims - promotion of peace and co-operation;
- c) principles - the principles of sovereignty, right on self-determination,
- d) ways of norm creation - on the basis of free expression of the will of the subjects of the international intercourse. Specific failures of the IL of human rights are best revealed in comparison with other branches of the IL.

International Human Rights Law and International Customs Law

International Customs Law is constituted of the general and permanent practice of the states, which they follow in accordance with the notion of a legal state.

International custom is a source of International Law. Common norm of the IL is a compulsory rule of behavior, which is expressed in homogeneous acts, which are acknowledged by the subjects of the IL as a legal duty of the international legal norms. IL of human rights regulates relations between the state and its citizens. Other states may happen to be drawn into the monitoring of such rights by means of usual diplomatic practice. Thus, the practice of states adopted as mean of forming international common law of human rights includes some of the forms of behavior, different from those, which form international common law in general. This practice includes:

- loyalty to the UNO charter and its regulations concerning the Human Rights;
- adoption of the Universal Declaration of Human Rights;
- participation of states in the preparation and adoption of international agreements on the general principles of human rights or on the adoption of other particular rights;
- adoption of the principles of human rights by the states in the regional organization in Europe, Latin America and Africa;
- acknowledgement of the international principles of human rights as normative parameters of IL;

- activities of the states on putting their national rights or its practice into effect in accordance with the standards or principles, declared by the international organizations and incorporation of the regulations of human rights directly or indirectly into the national constitutions and laws;
- handling of the principles of human rights in the national policy, in diplomatic practice, in the activities and acts of the international organizations;
- other interactions of states, reflecting the existence of the practice of violation of International Human Rights Law, including the implementation of arrests and other negative acts, taken as a reaction on violations made by other states. The existence of International Common Law of Human Rights has been acknowledged by the International Court of Justice and the Commission on the International Law.

Alongside, International Common Law of Human Rights deals mainly with the so called first generation of rights (such as civil and political rights) and doesn't concern the rights of the second and the third generation, first of all social, economic and cultural rights.

International Human Rights Law and the International Contract Law

International Contract Law is a complex of legal norms, which regulates relations of states and other subjects of the International Law on the problems of making international contracts, their actions and breaking them off.

The Law of International Contracts is codified mainly in three universal conventions: Vienna Convention on the Law of International agreements (1969); Vienna Convention on the Agreements between States and International Organizations or between International Organizations (1986); Vienna Convention on the Legacy of States on the Agreements (1978).

Since most norms of International Human Rights Law have been codified in the documents, which are compulsory for the participants (e.g.: Convention on the Civil and Political Rights (1966), it is obvious that this part of the International Human Rights Law coincides with the International Law of Contracts. But International Human Rights Law is

not restricted by this branch of IL, as the most documents of the International Human Rights Law have the feature of recommendation, but not the contractual character (e.g. Universal Declaration of Human Rights (1948); Declaration on the Spread Among the Youth the Ideas of Peace, Mutual Respect and Understanding among Peoples (1965) etc.) and also the features of the International custom.

International Human Rights Law and the Rights of International Organizations

The Law of International Organizations regulates establishment, status, mandate and the activity of the International organizations and their interrelations with other subjects of the International Law. International Conferences may also be considered as an International Organization. As the International defense of Human Rights is carried out, first of all, by the International Organizations, by governmental organizations (UNO, OSCE) and by non-governmental organizations (Amnesty International and others), it is obvious, that a greater part of the International Human Rights Law can be dealt with alongside with the Law of the International organizations. Nevertheless the Law of International organizations regulates only agreement of standards and norms of Human Rights and control over them, but the standards and their codification are a matter of the International Law of Contracts.

International Human Rights Law and International Law of Peoples' Rights

The International Law of Peoples' Rights is usually accepted as a regulation of the status of peoples and the states fighting for their independence. It has been declared in the UNO Charter, in the Declaration of Principles of the International Law (1970), and in both international conventions on Human Rights. During the last years the rights of peoples on development began to be understood under the term of the Rights of Peoples, however these rights are a derivative from the Rights of Peoples on self-determination.

Thus, this branch of the International Law is closely connected with the International Human Rights Law; in most of the legal documents (e.g.: Pacific Asia Declaration of Human Rights of individuals and nations) and

works on the International Law³ they are generally united.

However, International Human Rights Law is wider than the Rights of Nations and includes the latter as one of its component parts, because:

- firstly, the notion of Human Rights has more universal character than the Rights of Nations; "nation" is one of the forms of uniting the individuals and, as a rule, from the historical point of view, it coincides with the notion of "state";
- secondly, the notion of Nations' Rights has more historically restricted character; it has been formed as such on the peak of colonial system collapse during the 1950s–1960s, and then began to lose its essence;
- at last, the Rights of Nations are greatly connected with policy and the changing ideological conjuncture, as it has recently been demonstrated in the events in Yugoslavia and in the war in Chechnya⁴.

Nevertheless, these facts do not diminish the importance of the International Law of Rights of Nations; we can easily share the opinions of the French lawyer, M. Virally, that "the development of the notion of Rights of Nations in the International Law is, without doubt, one of the most essential break-through in the International Law since 1945"⁵.

International Human Rights Law and International Humanitarian Law

International Humanitarian Law is a complex of International conventional and common norms regulating the rules of warfare, or the laws and customs of warfare, whose aim is humanization of the means and ways of warfare.

International Humanitarian Law is directed at defense of Human Rights of those who are the victims of war. To the group of victims of war belong: prisoners of war, wounded and the soldiers of marine who have been shipwrecked, and civilians of the occupied territories. Each of these persons is under the protection of one of the four corresponding Geneva Conventions of 1949 and additional Protocol of 1977. The Organization engaged in the realization of Humanitarian Law is the International Committee of Red Cross (ICRC).

Correlation of International Human Rights Law and the International Humanitarian Law is one of the controversial problems of modern International Law. There are three different approaches to the problem.

The first group of lawyers reflects the position of ICRC as a more neutral and politically non-engaged organization, keeping itself from policy as far as possible, with which International Human Rights Law is closely connected. S. Nohlic has clearly defined this position. He states: "...there is an essential difference between the Humanitarian Law and the Rights of Nations, as the latter is not concerned during the armed conflicts"⁶. It may be added that the norms of Humanitarian Law have a direct affect on the member states whereas the norms of Rights of Nations cannot be treated as such.

According to the second approach, International Humanitarian Law is identified with the International Human Rights Law, whereas the usually accepted Humanitarian Law is treated as an International Law during the armed conflicts⁷. However some of the authors rightly point out that defining International Human Rights as an International Humanitarian Law "... destroys the traditionally established usage of this notion".

More rightful seems the third approach, according to which the International Humanitarian Law is constituent a part of International Human Rights Law, which is treated as "the Law of Human Rights during armed conflicts"⁸.

According to our viewpoint, International Humanitarian Law is a constituent part of the International Human Rights Law which is connected with the rights of the victims of war, but not as a part which deals with the control norms over the armed conflict, regimes of neutrality, occupation, etc.

The Importance and the System of International Human Rights Law

Construction of a democratic and legal state and just civilian society supposes rightly that each citizen of this society should have a good legal knowledge of freedoms of a man. The Human Rights have been fixed in more than 70 international-legal documents. The modern world has formed the International Human Rights Law; i.e. there exist a system of

international-legal and national norms, fixing the Human Rights, and also the universal mechanism of their guarantee⁹.

International Human Rights Law consists of two organically interdependent parts:

- firstly, the history of origin and evolution of the ideas on Human Rights, i.e. the study of their establishment regularity in the general history of the society, and in the history of a particular state;
- secondly, the main international legal acts and international collaboration in the fields of Human Rights, i.e. the study of main multilateral agreements on Human Rights and the main trends of international co-operation in the fields of Human Rights.

¹ See: Symonides Y., Volodin V. Introduction// Levin L. *Prava cheloveka: Voprosy i otvety*. (Human Rights: Questions and Answers). Moscow, 1997. p. 6.

² *O Vozvishennom* M.1966, p.5 (On Loftiness)

³ "The right to development", states the Algerian lawyer, M. Bedjaoui, comes from the right to self-determination and has the same nature". (Bedjaoui M. *The Right to Development/International Law: Achievements and Prospects/* Ed. by M. Bedjaoui. UNESCO, 1992, p. 1184)

⁴Ibid. p. 1043

⁵ Virally M. *Panorama du droit international contemporain*. R.C.A.D.L., 1985, p.58

⁶ Nahlic S. *A Brief Outline of International Humanitarian Law*. Extract from International Review of Red Cross, July–August 1984, p.7

⁷ Such position is expressed in the *Law Encyclopaedia* (M. 1997, p. 103) and in a course book by P. N. Biryukova (See: International Law, Study Materials 1998, p.204)

⁸ Donovan V. N., Panov V. P., Rumyantsev O. G. *International Law*. (Academy of MAI) 1998, p. 144

⁹ *Human Rights. Major International Instruments*. UNESCO, 1996, p.12.

- *International Society for Human Values* -



Conference on Youth and Human Values

8 – 11 October 2002, Geneva, Switzerland



R. SAMPATKUMAR ¹

The highlight of our 2002-2003 activities was the focus on youth. Youth are the future custodians of our civilization. But, the world they are likely to inherit may not be of their choice or making. Nonetheless, they will be left with little option than suffer the consequences of actions taken by others, and seek solutions to the problems they had not created. It is therefore, only reasonable that their voice is heard and their concerns respected.

In many traditional societies growing older is synonymous with becoming wiser. This automatically relegates the young to a position requiring implicit obedience and accepting what they are told without critical examination. Easy and universal access to information through modern media and communication systems has however changed the situation drastically enabling youth to gain knowledge without restriction. This free access entails responsibility to sift the information and choose what is worthy of acquiring.

The conference on **YOUTH AND HUMAN VALUES** organized by the *International Society for Human Values* from the 8th to the 11th October 2002 in Geneva, Switzerland provided a forum for the world's young people to express their needs and aspirations and, launch an intergenerational dialogue to promote among youth the ideals of peace, tolerance and mutual understanding. The conference was sponsored by UNESCO. In his message to the conference the UNESCO Director General, Mr. Koïchiro Matsuura said that “though humanity boasts of great achievements in the fields of science and technology, the real benefits of these successes have not sufficiently permeated the bulk of world's population. The resultant disparities among various sections of any society and between societies call into question the morality of an inherently lopsided development. Youth are the first to suffer the consequences such as unemployment and HIV/AIDS. In this situation it seems difficult for young people to establish their proper identity and acknowledge values that can guide them. I am happy to note that you, like UNESCO, are attempting to promote human values among youth and promote tolerance and faith in building an ideal world. I wish you all success.”

In addition, we received support for the conference from Swiss National Commission for UNESCO – Federal Department of Foreign Affairs, Government of Switzerland, Swiss Agency for Development Cooperation, European Union, Council of Europe – Directorate of Youth and Sports, European Youth Forum, International Baccalaureate Organization and the Hague Appeal for Peace.

In preparation for the Geneva conference two regional conferences were held: (i) African Regional Conference on Youth and Human Values, 8 – 11 July 2002, at the University of Ghana, Accra, Ghana; and (ii) Youth and Values in Asia, 19 – 22 August 2002, at the Korea UNESCO Culture Center, Icheon, South Korea. The purpose of these preparatory meetings was to provide an opportunity for young people from different regions to express their concerns and pre-occupations in meeting challenges in a world influenced more and more by new science, information technology and globalization. In many countries democracy is in its infancy and violations of human rights are rampant. Persistent conflicts and violence have eluded the prospects of building an equitable, free and economically viable society. In this situation, views and attitudes of young people are of special importance.

The African Regional Conference was organized by the International Society for Human Values – African Chapter with the support from the International Society for Human Values, Geneva, the Government of Ghana, diplomatic missions and a large number of private institutions in Ghana. The Conference on Youth and Values in Asia was organized jointly by the Korean National Commission for UNESCO (KNCU) and the International Society for Human Values (ISHV). The reports from these meetings were to serve as important inputs to make the discussions in Geneva realistic and meaningful.

The conference in Geneva on **YOUTH AND HUMAN VALUES** was attended by 185 participants in the age group 16-81 years from 42 countries representing a wide spectrum of individual interest, social status, occupation, religious affiliation and cultural background. A conscientious blending of individuals

from different age groups among resource persons and participants enabled the conference to have a truly intergenerational dialogue on some of the pressing issues of our time that have far reaching implications for the future.

The UNESCO Chair in Comparative Human Rights, University of Connecticut, was kind enough to send four participants to the conference. These Human Rights Ambassadors – three female and one male – made a significant contribution to the discussions. The organisers were grateful for the co-operative effort of the UNESCO Chair & Institute of Comparative Human Rights. (The undersigned was invited by Prof. Amii Omara-Otunnu, UNESCO Chair & Executive Director, Institute of Comparative Human Rights, University of Connecticut, to the panel at the Third Annual Comparative Human Rights Conference in October, 2002).

Four themes namely *Youth and Changing Times*, *Youth and Social Responsibility*, *Youth and Violence* and *Youth and Human Values* were taken up during the conference. The programme was so designed as to enable the plenary session on each day define the broad parameters of each theme and the challenges they entailed, while the workshops dealt with particular topics and went into specific aspects of individually and collectively meeting the challenges.

The plenary sessions generally consisted of brief statements from two or three eminent persons followed by questions and answers. Following plenary sessions, 23 Workshop leaders conducted 56 workshops. Each workshop of 90 minutes' duration was conducted twice. A maximum of 20 participants were assigned to each workshop on the basis of their choices. At end of each day the rapporteurs presented reports on the workshops and conclusions arrived at with suggestions for follow-up actions.

Young resource persons and participants took an active part in making presentations and initiating discussions. Youth participants and students from local primary and secondary schools acted as Masters of Ceremony (MCs), presented theatrical introduction to themes at the beginning of each session, and conducted the colourful flag ceremony for world peace at the opening session, assumed leadership role in conducting the Panel discussion on the fourth day. One of the keynote speakers at the opening session was Mr. Michiel Van Hulst, under-30-years 'youth' Member of the European Parliament. His vision of the role of the European youth in a world shaped more and more by new science and modern technology was particularly inspiring. He elaborated on various European institutions that contributed to the strengthening of democratic values and freedom of the individual.

The conference enabled the participants to gain a better insight into modern trends in science and technology and their social and political consequences, initiate an uninhibited dialogue between generations and to gauge the direction and intensity of reactions among youth to new challenges.

Following were some of the important recommendations made in Accra, Seoul and Geneva:

- A letter be sent to the Ministers of Education of Member states of the United Nations drawing attention to the provision in the Universal Declaration on Children's Rights that all signatory countries should display the Declaration visibly in their schools, in such a way that every child will know of the Declaration's existence.
- Violence among and against children and youth is on the increase especially in developed countries of Europe and North America. Efforts should be made to reinforce/promote values among children and youth to prevent/reduce incidence of violence.
- The role and commitment of African youth are vital for the future of the African continent. ISHV – African Chapter was urged to initiate programmes for primary and secondary students to promote values of democracy, human rights and peace. In this connection, training workshops for teachers were to be organised. Topics should include Rights and Responsibilities of African Youth, Youth Violence, Role of Media in dealing with violence.
- ISHV should conduct a study of Values specific to Asia and publish the findings. The participants of YOUTH AND VALUES IN ASIA were urged to provide relevant inputs for the proposed study.
- Country representatives in several Asian countries were nominated to initiate and implement programmes to promote democratic norms and practices among youth. These programmes were to be implemented with the support of existing youth organisations and institutions.

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Promoting Human Rights and Peace –

The Role of Religion

R. SAMPATKUMAR*

Fifty five years ago a *Magna Carta* for humankind was drafted. The 1948 Universal Declaration of Human Rights was an emphatic response to the heinous violations of human rights committed in the years leading up to and during the Second World War. The realization that denial of human rights to any group in any country could have far reaching effects everywhere threatening international peace and security prompted the appointment of the United Nations Commission on Human Rights charged with the task of drafting the Declaration. Though it was not clear at the time the Declaration was adopted by the General Assembly the extent to which it would have full legal force, in the decades that followed the Declaration has found wider acceptance and has been instrumental in giving a fillip to the development of international humanitarian law. Many countries have either made reference to these rights or explicitly included them in their written constitutions. However, there still remains a nagging question: Are the rights mentioned in the Declaration truly universal?

Even during the drafting stage, the cleavage between western and non-western philosophical approaches to human rights became apparent. ‘Although there were occasional references to relevant ideas in non-European traditions such as Confucian or Islamic thought, a European and American frame of reference dominated the deliberations from which the Universal Declaration emerged.’ Third world perspectives, subsequently so prominent in the United Nations system, were underrepresented in the process of drafting. Thus, the final version of the Declaration essentially reflected the Western philosophical tradition. As Dr. Mahathir bin Mohamad of Malaysia put it, “there is a difference in the perception of human rights between the East and the West. Whereas the West is almost obsessively concerned with the rights of the individual, the East is more concerned with the rights of the community.” This view is shared also by the Vietnamese and the Chinese who reject the very concern with human rights as bourgeois, western and incompatible with their traditional values and vision of the good life. For them, social solidarity, a prosperous economy and a strong and powerful state are the highest national goals. And the individual has meaning and value only to the extent that she or he serves society.

The initial cultural and philosophical differences in the approach to human rights were drowned, though temporarily, during the cold war years by ideological competition between capitalism and communism. The capitalist ‘free’ world took upon itself to champion the cause of human rights while decrying that the totalitarian, communist states were denying basic rights and dignity to their citizens. In the mean time, the so-called developing countries of the south and east were struggling to survive by grappling with mundane problems like poverty, disease and ignorance and, exploiting, whenever possible, the ideological conflict to their own material/economic advantage.

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ref.: Information on the Conference on Youth and Human Values, 8-11 Oct. 2002, Geneva, Switzerland

The latter half of the twentieth century and the first three years of the present century are replete with events that have brought greater urgency to promote human rights on a wider scale in order to ensure our well-being. The break-up of the Soviet Union, several major conflicts and wars in different parts of the world, the rapid process of globalization, new technologies and the growing threat of terrorism pose new challenges.

On the one hand, the shrinking global village and the emergence of a single political ideology based on free market economy provide unfair advantages to the developed nations and restrict the means of the poor countries to develop. On the other hand, though terrorism was not a new phenomenon, the event of 11 September 2001 in the United States marked the beginning of a growing global menace to security of anyone anywhere on this planet. It is unfortunate that the new wave of terrorism is imbued with a religious connotation and smacks a clash of civilizations.

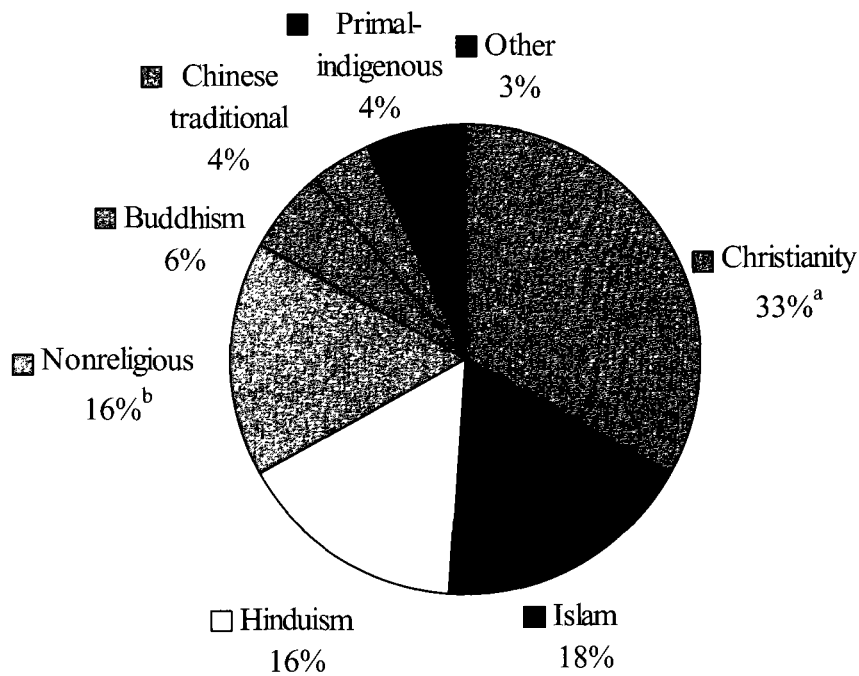
Freedom and democracy are the foundation stones necessary to build a just and prosperous society. Freedom of the individual should reflect his/her ability to exercise rights in a responsible manner. Democracy provides a framework for good governance without denying any section of the society the opportunity to express its views and convictions. Those who see freedom of the individual as purely western or Christian in its origin should know that until recently Catholics enforced strict religious hierarchy and the Protestants systematically suppressed dissent within their own jurisdiction. Religious freedom, as a fundamental right of all individuals, was not effectively institutionalised among the Protestants until Roger Williams established Rhode Island as an independent territory. As Robert Traer explains, "When Asians or Africans practicing Hindu, Buddhist, Islamic or indigenous traditions assert that their cultural rights today and complain that international human rights law is dominated by Western individualism, they are challenging the universality of the idea that communities are formed by individuals who enter into a social contract. In historical terms, of course they are correct. Until very recently, all societies were formed more around kinship and ethnic identities, than by the voluntary decision of their individual members. Prior to modern democratic forms of government, individuals had little say about the laws that governed their societies. Any assertion of the universality of human rights, therefore, must be acknowledged as a contemporary claim that such rights are universally the necessary social conditions for human dignity".

Every society strives for human progress, which can be defined as movement toward economic development and material well-being, socio-economic equity and political democracy. As Daniel Patrick Moynihan wisely said, "success of any society in making progress is determined by its culture, not politics". Culture is the entire way of life of a society, its values, practices, symbols, institutions and human relationship. In many instances, culture is derived from religion. Religion influences a culture's belief system and practices, which is why when individuals or communities convert to another religion, their attitudes and way of life undergo significant changes.

As can be seen from the table, eighty-four per cent of the world's population of some six billion adhere to one or the other religion. Their values, behaviour pattern, concept of right and wrong and their view of the society are all impacted by the religious beliefs they hold. It is therefore important to examine how far the basic religious texts, hierarchy, institutions and those who authoritatively interpret the scriptures give credence to the human rights enshrined in the 1948 Declaration. Assuming that these rights are universal, one may seek to answer 'how can religion be instrumental in promoting human rights and in preventing human rights violations?' In the present political climate in the uni-polar world, one is graciously accorded the freedom to 'conform' but not the freedom to 'differ' or 'disagree'. How does this fit into the concept of human rights and with religious fundamentalism?

Major Religions of the World Number of Adherents

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Christianity: 2 billion 2. Islam: 1.3 billion 3. Hinduism: 900 million 4. Secular/Nonreligious/Agnostic/Atheist: 900 million 5. Buddhism: 350 million 6. Chinese traditional religion: 225 million 7. Primal-indigenous: 190 million 8. Yoruba religion: 20 million 9. Juche: 19 million 10. Sikhism: 18 million | <ol style="list-style-type: none"> 11. Judaism: 15 million 12. Spiritism: 14 million 13. Babi & Baha'i faiths: 6 million 14. Jainism: 4 million 15. Shinto: 4 million 16. Cao Dai: 3 million 17. Tenrikyo: 2.4 million 18. Neo-Paganism: 1 million 19. Unitarian-Universalism: 800,000 20. Scientology: 750,000 |
|--|---|



^a includes Catholic, Protestant, Eastern Orthodox, Pentecostal, Latter-day Saints, Jehovah's Witnesses, nominal, etc.

^b includes 'none', agnostics, secular humanists, atheists, etc.

The 1948 Declaration in its preamble states ‘inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world’. The Declaration is secular having no religious affiliation and, therefore, does not mention God as the ultimate source of human rights. Practically all religions subscribe to the concept of God, with the notable exception of Buddhism. In the Judeo-Christian tradition persons have human rights because they are created in the image of God. Theistic Hinduism believes that all humans are God’s creation and individual rights would follow when one performs one’s own *dharma* or duties. In that sense all rights are considered as a reward for the responsibilities undertaken and duties discharged. This underscores the ethic of responsibility and loyalty towards the community in the same manner as Article 29 of the Declaration, viz. “Everyone has duties to the community in which alone the free and full development of his personality is possible”. To further strengthen the idea that rights entail responsibilities, several prominent western intellectuals and politicians including Helmut Schmidt subscribed to the Universal Declaration of Human Responsibilities drafted by the Inter-Action Council in September 1997.

In Islam, Dr. Mohammad Saeed Bahmanpour explains, ‘the main pivotal and the most pervasive concept is God; the One, the Creator and Commander of all worlds. He has created human beings and has given them human rights. However, they also have some duties and responsibilities towards Him. They can not do whatever they wish or live in whatever way they like, even if all of them agree and have consensus about it; and even if what they agree upon gives all of them the greatest pleasure possible in this world....The Declaration of Human Rights, having its roots and origins in the liberalist mindset of the modern West, can by no means accommodate in its entire framework the concept of God, the concept of the world beyond and the implication of these two, i.e. the concept of sin. The very language, tone, insinuation and undertone of the Declaration are all in defiance with such a concept’. In spite of this, many Muslims agree that Islam was the first to recognise basic human rights and almost fourteen centuries ago it set up guarantees and safeguards that have only recently been incorporated in the Universal Declaration of Human Rights.

Buddhism’s main aim is to understand *dhamma* or the true nature of things, their intrinsic lawfulness as it were. Buddha declared: ‘Who sees *dhamma* sees me. Who sees me sees *dhamma*’. Human nature and human relationship are derivatives from *dhamma*, the true nature of things. While many Buddhists are reluctant to identify the *dhamma* with human rights, others claim that *dhamma* is that universal morality which protects the weak from the strong, which provides common models, standards, and rules, and which safeguards the growth of the individual. It is what makes liberty and equality effective. The Dalai Lama rejects that there is any incompatibility between human rights of the Declaration and the ‘Asia values’. Seeing no contradiction between the need for economic development and the need for human rights, he warns that human rights should not remain an ideal to be achieved but a requisite foundation for every human society.

Confucius (551-479 BC) was a self-educated man. Like his personality, his teachings are natural, human and simple. The key concept of Confucianism is the Chinese character *jen*, which has been variously translated as virtue, love, magnanimity, or human-heartedness. Several disciples asked Confucius about *jen*, and his briefest answer was “Love men”. *Jen* is complemented by virtue (*te*) and righteousness (*yi*). China and other countries in East Asia, influenced by Confucianism, have propounded a set of “Asian values” to differentiate an Asian model of development from a Western model identified with individualism, liberal democracy and, human rights. However, scholars like WM. Theodore De Bary argue that while the Confucian sense of personhood differs in some respects from Western libertarian concepts of the individual, it is not incompatible with human rights, but could, rather, enhance them.

Globalisation marks an extraordinary new stage in humanity's voyage in civilization. Many things distant and alien do not any longer command our awe and suspicion, we can learn and understand them, first-hand. At the same time, they generate tremors in our community's belief system and cultural heritage that have, until now, given us cohesion and identity. The wave of change is too strong to counter, but can be harnessed to build a better world where human dignity is sacred and human rights are respected. Peace and well-being in the present are equally important as the promise of salvation, heaven, *moksha* or *nirvana* in the life after. Religions can serve to heal past wounds, build harmony in multi-religious societies and ensure that fanaticism does not hold peace a hostage.

Religions can play a dual role: ensure that all adherents within their own religions are treated with equanimity; and, clarify the attitude towards those outside their fold. There is growing tendency in many religious traditions to interpret scriptures in a manner as to permit improved treatment of women, minorities and other socially or otherwise handicapped groups. In a number of instances, male chauvinism has given way to equal opportunity and better treatment for women. Gays and lesbians are increasingly looked upon as deserving treatment similar to the one meted out to the rest of the community. Catholics have, since Vatican II, embraced human rights as a pre-requisite for human dignity, and many priests, nuns and lay leaders have been engaged in human rights struggles in Latin America, Africa and Asia. These are encouraging trends though there is still a long way to go.

Hatred and distrust for others stem from some of the religious beliefs and practices. Evangelical Christians who tirelessly fight for religious tolerance in other countries and urge their government to penalise any nation that seeks to restrict or deny the fundamental human right of freedom of religion or belief, support attempts to legislate laws in their own country which would require teaching of evolution according to Christian values and belief in public schools. Since the event of 11 September 2001 there is a spontaneous tendency to refer to any terrorist as Islamic or Muslim. Hindu fundamentalism has caused the death of hundreds of Muslims and other minorities in India in recent times defying the constitutional rights of the minorities. 'Fatwa' and 'jihad' in the name of Qur'an are wrathful onslaught against non-conformity and individual freedoms. Religions and religious leaders can do a great deal to promote tolerance towards those with a different perception.

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National Human Rights Institutions and the Implementation of Children Rights

Marília SARDENBERG ¹

The United Nations Convention on the Rights of the Child, now thirteen years in existence, has had an enormous impact on all matters affecting children. In fact, the Convention is recognized as the basic legal reference for children rights, around the world, and it has reached a virtually universal scope with the unprecedented record of 192 ratifying States Parties.

In this process, the Committee on the Rights of the Child - established by its article 43 - has played a fundamental role as the international mechanism for monitoring progress on implementation of the Convention.

One of the six treaty bodies in the United Nations human rights system, the Committee's major task is to examine reports submitted by the States Parties of the Convention, under its article 44, and to work closely with other treaty bodies, United Nations agencies and other bodies to promote the Convention and the realization of the human rights of the child.

The Committee on the Rights of the Child believes that the effective implementation of the Convention entails a very comprehensive process of awareness raising with a view to changing mentalities and perceptions on the child and its role in society as a citizen and a subject of rights.

This process is supposed to start from the very moment of ratification. It represents the State Party's political commitment to promote and to protect the human rights of all children living under its jurisdiction. In other words, the Convention also constitutes an important political tool.

Children do not live in abstract in a country: as members of society on their own right, they have the right to be systematically integrated into all governmental actions, projects and programmes, in a dynamic and holistic cycle of social development, political and cultural change.

The ultimate goal should be to ensure the incorporation of a rights based approach in all actions concerning children, in society at large, with a view to improve the quality of their life around the globe. These efforts should contribute to the design of a new framework for action based on democracy and participation.

And it should involve not only governmental officials, mechanisms and structures, but also non governmental organizations and all interested actors in society at large. For the mere scope of the structures involved, the number and importance of actors concerned and the transversal and multisectoral nature of the process, it is evident that this is not a simple undertaken for States Parties.

In the light of these concerns, the Committee on the Rights of the Child is constantly and consistently seeking to provide States Parties with necessary guidance for appropriate governmental action with a view to *de facto* implementation of the Convention.

This is the reason why the Committee decided to focus on national independent human rights institutions (NHRIs) as one of the important stakeholders in the process of implementation, at the national level.

In fact, specialist independent human rights institutions for children, "ombudspersons" or commissioners for children's rights are being established in a growing number of States Parties. And since the Committee consistently addresses the issue of NHRIs and their specificities, during the dialogue with States Parties, it is well aware of the common difficulties and challenges faced by States Parties in that respect.

¹ Marília Sardenberg, Brazil: UN Committee on the Rights of the Child, Vice Chairperson

So, in the light of these observations and of the complexities of such a comprehensive process of implementation, the Committee has issued, in 15 November 2002, a General Comment on ‘The role of independent national human rights institutions in the promotion and protection of the rights of the child’ (doc. CRC/GC/2002/2).

The document underlines the Committee’s support for the establishment of independent national human rights institutions (NHRIs) on the basis of the fundamental role that they may play in the process of implementation of children’s rights in any country.

It emphasizes throughout the document that the role of NHRIs is to independently monitor the State Party compliance to the Convention, remaining entirely free to set their own agenda and determine their own activities. The committee further indicates that the institution, whatever its form, should be able, independent and effective in discharging its mandate.

In addressing the issue, the Committee refers back to the World Conference on Human Rights, held in 1993, which reaffirmed in the Vienna Declaration and Programme of Action “...the important and constructive role played by national institutions for the promotion and protection of human rights” and encouraged “...the establishment and strengthening of national institutions”, a recommendation which was also repeatedly expressed by the United Nations General Assembly and the Commission on Human Rights.

It is important to note that the General Comment explicitly underlines that NHRIs should be established in compliance with the Principles relating to the status of national institutions for the promotion and protection of human rights (the “Paris Principles”) adopted by General Assembly resolution 48/134 of 20 December 1993. These minimum standards provide guidance for the establishment, competence, responsibilities, composition, including pluralism, independence, methods of operation, and quasi-judicial activities of such national bodies.

The Committee is further concerned with the aspects of accessibility and participation. So, NHRIs should be geographically and physically accessible to all children. In the spirit of article 2 of the Convention, they should proactively reach out to all groups of children in particular the most vulnerable and disadvantaged such as (but not limited to) children in care or detention, children with disabilities, children from minorities and indigenous groups, children living in poverty, refugee and migrant children.

Additionally, and as articulated in article 12 of the Convention, NHRIs must ensure that they have direct contact with children and that children are appropriately involved and consulted. Children’s councils, for example, could be created as advisory bodies for NHRIs to facilitate the participation of children in all matters of concern to them.

The Committee states that additional justification exist for ensuring that children’s human rights are given special attention by NHRIs: children’s development state makes them particularly vulnerable to human rights violations; their opinions are still rarely taken into account; most children have no right to vote and cannot play a meaningful role in the political process and in decision taking; children’s access to organizations that may protect their rights is generally limited; children encounter significant difficulties in using the judicial system to protect their rights or to seek remedies for violations of their rights.

The Committee recommends that NHRIs report directly, independently and separately on the state of children’s rights to the public and to parliamentary bodies. They should work closely with non governmental organizations and with any other interested body in the governmental structures.

In the context of *de facto* implementation of the principles and provisions of the Convention, the Committee on the Rights of the Child deems essential that promotion and protection of children’s rights be mainstreamed and that all bodies, organs and mechanisms existing in a country, including human rights institutions, work closely together to this end.

Human Rights: **Experience in Co-operation Between a University and Society**

Yuri SVATKO¹

It can hardly be said that human rights have always been among the chief priorities for universities, i.e. for those broad-based *studiorum generalium* of the old Europe that have been providing for translation of knowledge between generations of Europeans in the best way possible since at least 20th century. Enjoying a relative political freedom (although sometimes quite a tangible one) from the earliest times, the university community in its inner making still remains an avoidant, corporately hierarchised organism which is none so resembling a live embodiment of the human rights advocacy ideals.

However, one and a half century ago, an animated discussion within English universities on the possibility for the university audience to integrate the *teaching* and the *research* processes, which represent in society the two fundamentally different modes of communication about knowledge², resulted in the essential shift of the condition described above — at least, in three aspects. Herewith I mean not only the very possibility of accounting the human rights problematic in university teaching plans and curricula (1), but also the availability of sufficient scientific basis to carry the corresponding research in the universities of today (2), as well as the positioning of universities as politically neutral institutions being capable of ensuring the independent public dialogue (3).

It is these general arguments amplified by the tactical priorities of the Integral Development Program (approved in 1998) of the International UNESCO Chair "Human Rights, Peace, Democracy, Tolerance and International Understanding" (hereinafter — the Chair) at the National University of 'Kyiv-Mohyla Academy' (hereinafter — UKMA) that have to a great extent stimulated the Chair to launch the large monitoring project "Human Rights in Ukraine: State of Affairs, Problems, Outlooks" (May 2002 – March 2004). Being implemented in co-operation with partner organizations (including the National Commission of Ukraine for UNESCO) and supported by the Democracy Grants Program of the Public Affairs Section of the United States Embassy in Ukraine, the Project by its very design envisages the preparation and realization of the following four full-scaled and relatively independent sub-projects:

- International Scientific and Practical Conference 'Human Rights in Ukraine: Interaction between Society and Authorities' (September 2002)
- Monitoring Project 'Human Rights in Ukraine: a Look from Inside' (April – May 2003)
- Internet Project 'Virtual Ombudsman' (April 2003 – March 2004)
- All-Ukrainian Public Hearing 'Human Rights in Ukraine in the Mirror of Public Opinion' (June 2003)

These sub-projects are connected by the common idea, which had been made topical by the creative staff of the Project with the help of two key questions pertinent to the human rights issues in Ukraine: 'Does the state guarantee? Does a man make use of it?'. There are important mutual obligations and mutual responsibility of parties behind these questions — those aspects of it that they still have not accustomed to. Anyway, these questions alone do not explain the reasons, why did we turn to the problem of human rights in Ukraine at all.

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² Cf.: *translation* as preservation of tradition vs. *transmutation* as renovation / modification.

Indeed, the Chair is not a human rights advocacy organisation. On the other side, it does not, apparently, serve the interests of governance. As the co-coordinator of activities of the UNESCO Chairs in human rights and culture of peace in the Eastern Europe, the Chair is, as it was mentioned above, a *neutral field* for the fruitful dialogue between society and state. For five years this dialogue, initiated by the Chair, has been focused on the problem of the *European Model of Life*. And we might expect a lot of interesting moments here.

In particular, it becomes even clearer today it is the *human personality* that is located at the center of this model — at least for the past 5–6 centuries. It is that personality that all the values are concentrated in, all the sense of the world and, therefore, its true limits. And approaching these limits of ones own possibilities, a man meets there, first of all, not the Cosmos, not the Nature, but another man. This Human World, finally revealed in the 20th century, where a man applies his power to be a master of everything, is fundamentally defined in the 'indefeasible rights' of man.

The 20th century itself had treated the problem of human rights differently. They not only had been *practically* violated almost everyday. There had existed a flock of positively oriented *theoreticians* having serious reasons to regard them a patent 'fiction'. On the other

side, the Universal Declaration of Human Rights, adopted on December 10, 1948, by the General Assembly of United Nations, was defined *as a common standard of achievement for all peoples and all nations*. Elaborated in the following declarations of UN, international conventions, activity of the respective committees and UN Commission on Human Rights, it can be seen today behind specific articles of national legislation of many countries. Thus human rights turn to be nowadays a kind of pass-ticket to the Human World, also known as 'civilized world'.

To be sure, we can take different stands towards both the 'universality' of human rights and that wonderful world erected upon them, whose one foot rests on its millennial cathedrals and Councils, and the other one kicks them, exclaiming: 'I am my own master!'. But if only the young state organisms are really set on settling well in it, it is worth playing in order accepted there. This is why *the principal objective* of the Chair's Project was collecting, analyzing, generalizing and disseminating the information on the principles, mechanisms and technologies of interaction between society and the state as for assuring human rights and principal freedoms in Ukraine on the basis of accumulating both national and international experience.

The Project's target audience has been:

- a) Representatives of the Central Executive, Legislative and Judiciary Authorities;
- b) Representatives of the local self-government bodies;
- c) Human rights protection NGOs;
- d) Representatives of the judicial proceedings system;
- e) Representatives of trade unions;
- f) Representatives of the state and independent mass media;
- g) Representatives of all levels of the national system of education in human rights;
- h) Representatives of academic / university science;
- i) Embassies / Foreign Missions in Ukraine;
- j) International donor organizations (incl. the UNHCR, UNDP, UNICEF, etc.).

In the course of the Project implementation, representatives of the target groups mentioned have:

- shared the gained practical experience in human rights and real interaction between state and society therein (cf., *inter alia*, independent expertise, monitoring and advisory services provided by NGOs for the governmental structures);
- acquired a new possibility for professional communication on the national and international levels (seeing the broad spectrum of represented human rights organizations which in this case had worked in close contact with lawyers, education professionals and representatives of mass media);

- assisted by competent lawyers, analyzed the present Ukrainian legal context against the background of norms and traditions of international law in the field of human rights (having stated the necessity of streamlining the whole national system of human rights protection, including the mechanism of constitutional plea);
- declared the necessity of development and introduction of new teaching courses in human rights on all the levels of the national education system, and this is what exactly matches that strategic role, which, in the opinion of UNESCO experts, will be played in the 21st century by the so called 'informal basic education';
- elucidated the role of independent mass media and elaborated respective recommendations.

Special stress here at was laid upon the necessity of:

- a) full human rights insurance by the governmental structures;
- b) continuous 'pressure' to be made upon authorities by society as a whole, its public institutions, particular NGOs and citizens (obeying the law, of course);
- c) solidarity interaction between the state and society in the field of implementation of human rights;
- d) improvement of effective law and legal practice in human rights;
- e) social activity of citizens in the cause of protecting personal rights and principal freedoms / making them of real service, *etc.*

About 450 *personal participants* have taken part in the Project so far. During the course of implementation of some of sub-projects, representatives of 55 *mass-media* had been accredited. The 'European Court Case Law. Decisions. Commentaries' Journal has been the Project's official *information sponsor*. The Project had had a significant response in the national/foreign mass media - both printed and electronic - on radio and TV, as well as in specialized publications. Essential information on the Project had been released in the interviews given by *Prof. Yuri Svatko* for the UN Radio (New York) and the UNESCO Radio (Paris).

The resulting Project material was published in two titles prepared by the Chair: 'Human Rights in Ukraine: State of Affairs, Problems, Outlooks' and 'Human Rights in Ukraine: a Look from Inside'. This material was given over free of charge to the Ukrainian Ombudsman's Office, respective Ministries and State Departments, universities and libraries of Ukraine, human rights protection organizations, National Commission of Ukraine for UNESCO and UNESCO *Division for the Promotion of Quality Education*. Finally, this and other material will be placed on the website in the course of implementation of the 'Virtual Ombudsman' Internet Project.

The Project has become *a concrete impulse* for summing up the state of affairs of human rights in Ukraine and should be considered as a solid foundation for the future projects of this kind.

On the one side, it has testified a sensible inertia shown both by the *state* (= culturally and historically determined unwillingness to secure operation of the human rights mechanism and quality education in the field consistently), and by *society* (= culturally and historically determined unwillingness to make consistent use of the entire spectrum of the three generations of human rights), in Ukraine. On the other side, there gradually ripens in Ukraine the understanding of importance of acknowledgement and implementation of human rights as *a fundamental principle*, which, along with *democracy* and *rule of law*, as well as with *independence of judiciary bodies* determines the ways of development for contemporary civilized world.

Taking that into account, the Chair regards as the most important consequence of such an understanding not so much the dissolving of the current issues in the field of human rights protection, as it were, 'once and for all' (which is, obviously, infeasible), but the will to establish an operative mechanism of assurance of *the very possibility* of free realization / protection by any individual of one's own rights and principal freedoms. It is just such a mechanism - along with the guarantees of transparency and accountability of governance, and nurturing of personal civic decency - that is eventually capable of making human rights education a real component of informal basic education which is so invaluablely supported in its outreach by the UNESCO Chairs concerned.

UNIVERSITÉ INTERNATIONALE DES DROITS DE L'HOMME

IX édition des Cours d'été, Cheia, 21-26 juillet 2003

Irina Moroianu ZLATESCU ¹

L'une des plus récentes activités de la Chaire de l'UNESCO pour les droits de l'homme, la démocratie, la paix et la tolérance a été l'organisation – en collaboration avec l'Institut Roumain pour les Droits de l'Homme, le Sénat de la Roumanie et deux prestigieuses organisations: l'Association pour les Nations Unies en Roumanie et le Club de Cheia "Victor dan Zlatescu" – de la ix^e édition des Cours de l'Université Internationale des Droits de l'Homme, à Cheia, département de Prahova, du 21 au 26 juillet 2003.

Cette édition des cours, ayant comme thème central "Les artisans des droits de l'homme", s'est inscrite dans le cadre des manifestations consacrées au 55-e anniversaire de l'adoption de la Déclaration universelle des Droits de l'Homme, ainsi qu'à la troisième Décennie internationale de lutte contre le racisme et la discrimination raciale.

Le programme a combiné des thèmes pérennes avec des thèmes se trouvant en pleine actualité, ainsi qu'avec d'autres qui visent l'avenir. Cette option thématique reflète la dynamique de la promotion et de la protection des droits de l'homme sur le plan international ainsi que sur le plan national, le respect des valeurs et principes communs, tout comme la confrontation avec les nouveaux défis de la science, de la technologie mais aussi bien avec ceux de la globalisation.

Après l'ouverture des travaux avec la parole de Mme Irina Moroianu Zlatescu, directeur de l'Institut Roumain pour les Droits de l'Homme et coresponsable de la Chaire UNESCO pour les droits de l'homme, la paix, la tolérance et la démocratie, qui a souligné l'importance de ces cours grâce à leur thème d'actualité

proposé, les travaux ont continué avec la transmission des messages de salut adressés aux participants par M. Ion Iliescu, président de la Roumanie, M. Nicolae Vacaroiu, président du Sénat, M. Valer Dorneanu, président de la Chambre des Députés, M. Adrian Nastase, Premier Ministre, M. Dragos Iliescu, président du Conseil législatif.

Les cours ont débuté, à cette édition, avec une conférence inaugurale ayant comme thème "La Déclaration universelle des Droits de l'Homme – première pierre de l'institutionnalisation au niveau international des droits de l'homme et des libertés fondamentales", soutenue par le Prof. Dr. Irina Moroianu Zlatescu, qui s'est référé aux typologies des droits de l'homme. Les travaux ont continué avec des rapports et des débats relatifs aux "Droits de l'homme - un système en évolution", rapporteur Dr. Radu Demetrescu, chercheur à l'Institut Roumain pour les Droits de l'Homme et "Tendances actuelles et perspectives dans le domaine des droits de l'homme", rapporteur Luminita Gheorghiu, vice-président de l'Autorité nationale pour les Personnes à Handicap.

La première journée des travaux a été conclue par la table ronde dédiée aux "Artisans des droits de l'homme", à l'occasion du proche anniversaire de 55 ans depuis l'adoption de la Déclaration universelle des Droits de l'Homme; y ont pris part le Prof. Dr. Irina Moroianu Zlatescu, le Dr. Rodica Serbanescu, le Dr. Radu Demetrescu, le Prof. Dr. Letizia Fiorillo dello Russo, secrétaire général de l'organisation Jus Primi Viri, le Prof. Dr. Romul Petre Vonica et le Prof. Dr. Gheorghie Buzatu, vice-président du Sénat.

¹ Prof. Dr. Irina MOROIANU ZLATESCU : Directeur de l'Institut Roumain pour les Droits de l'Homme Coresponsable de la Chaire UNESCO pour les droits de l'homme, la démocratie, la paix et la tolérance de Roumanie

La seconde journée des travaux a été réservée à la problématique de l'égalité et de la non-discrimination.

La première section, modérée par le Prof. Dr. Romul Petru Vonica, a eu comme thème "Les instruments et mécanismes de protection internationale contre le racisme et la non-discrimination", rapporteurs le Dr. Cristian Jura, président du Conseil national de lutte contre la discrimination, le Dr. Radu Demetrescu et Daniel Cazacu, chercheurs. La seconde partie des travaux a été consacrée aux instruments nationaux de protection contre la discrimination. Les rapports et les débats ont mis en lumière le rôle de la Constitution – rapporteurs le Prof. Constanta Calinoiu et le Prof. Dr. Romul Petru Vonica, la législation spéciale – rapporteur Constantin Monac, conseiller parlementaire, et la protection sociale – rapporteur Flavius Dragomir, directeur général de la DSMPS de Baia Mare.

Au cours de la session de la matinée de la troisième journée des travaux, les sujets discutés ont concerné les "Instruments européens de promotion et protection des droits de l'homme"; notamment la Convention européenne des droits de l'homme – rapporteurs le Dr. Radu Demetrescu et Constantin Monac, conseiller parlementaire du Sénat de la Roumanie, la Charte sociale européenne – rapporteurs le Prof. Dr. Irina Moroianu Zlatescu, directeur de l'Institut Roumain pour les Droits de l'Homme, et le Dr. Octav Popescu, la Charte des droits fondamentaux de l'Union Européenne – rapporteurs le Prof. Dr. Irina Moroianu Zlatescu et le Prof. Dr. Ion Santai. Au cours de la session de l'après-midi, ayant comme thème les "Instruments nationaux de protection contre la discrimination", les sujets discutés ont concerné l'égalité de chances, le rôle du Parlement dans la promotion de l'égalité de chances, la non-discrimination dans la justice et la non-discrimination dans l'administration.

"Le rôle des institutions de l'Etat et des institutions nationales indépendantes dans la promotion et protection des droits de l'homme" a été le thème des travaux de la quatrième journée des cours de l'Université Internationale des Droits de l'Homme.

Les rapporteurs se sont référés aux institutions parlementaires, en mettant l'accent sur la révision de la Constitution envisagée de la perspective des droits de l'homme – le sénateur Mircea Ionescu Quintus – ainsi qu'à l'activité et aux préoccupations dans le domaine de la justice, aux attributions et aux devoirs légaux et moraux des juges, procureurs et avocats – Monna Lisa Belu Magdo, présidente de la Cour d'Appel de Ploiesti.

Dans la suite des travaux de l'Université Internationale des Droits de l'Homme, une section à part, modérée par le Prof. Dr. Smaranda Ionescu, président de la Sous commission pour des opportunités égales de la Commission pour l'intégration européenne du Parlement, a été réservée aux instruments nationaux de protection contre la discrimination.

Dans le cadre de cette section, les thèmes abordés ont été "L'égalité de chances" – rapporteurs le Prof. Dr. Irina Moroianu Zlatescu, Fevronia Stoica, sénateur et Mihaela Muraru-Mandrea, député et "La non-discrimination dans la justice" – rapporteurs Monna Lisa Belu Magdo, présidente de la Cour d'Appel de Ploiesti et le Prof. Dr. Ion Santai.

Les rapporteurs se sont occupés des institutions parlementaires, en mettant l'accent sur la révision de la Constitution envisagée de la perspective des droits de l'homme – le sénateur Mircea Ionescu Quintus, qui a également continué à modérer les débats, sur le Conseil Législatif – Sorin Popescu, président de section, ainsi que sur les préoccupations dans le domaine de la justice, sur les attributions légales et morales des juges, des procureurs et des avocats – Monna Lisa Belu Magdo, présidente de la Cour d'Appel de Ploiesti.

Ont également été présentés des aspects d'ordre général, spécifiques à l'activité du Ministère de l'Administration et de l'Intérieur dans le domaine des droits de l'homme – rapporteur le haut officier de police Alexandru Mircea, les attributions et les préoccupations du Conseil national de lutte contre la discrimination – rapporteur Cristian Jura, président du Conseil de cette institution, ainsi que les préoccupations du Département des relations interethniques – rapporteur

Ovidiu Gant, Sous-secrétaire d'Etat dudit département, finalement celles de la Banque Nationale – rapporteur Ianfred Silberstein, directeur général adjoint à la Banque Nationale.

En conclusion des travaux, le rôle spécifique des deux institutions nationales de protection et de promotion des droits de l'homme a été présenté, à savoir celui de l'Avocat du Peuple et celui de l'Institut Roumain pour les Droits de l'Homme – rapporteurs le Prof. Dr. Irina Morosité Zlatescu et le Prof. Dr. Sorin Popescu, Secrétaire d'Etat.

Les travaux de cette édition ont été complétés par la session dédiée au "Dialogue entre les civilisations. La promotion de la culture de la non-violence, de la paix, de la non-discrimination et de la démocratie", modérée par le Dr. Rodica Serbanescu, où des rapports ont été présentés par le Prof. Dr. Letizia Fiorillo dello Russo et par le Prof. Dr. Victor Iancu, coresponsable de la Chaire UNESCO pour les droits de l'homme, démocratie, paix et tolérance, coordonnée par l'Institut Roumain pour les Droits de l'Homme et par l'Université du Nord de Baia Mare. La session a également bénéficié d'une série de communications avec le thème "Le droit au patrimoine commun de l'humanité", soutenues par les masters en droits de l'homme ayant achevé les cours en la matière et qui ont, d'ailleurs, participé à l'entière édition de cette année, auprès des chercheurs, magistrats, cadres universitaires, représentants du Parlement, du Gouvernement et de la société civile.

La conception, la tenue et le niveau scientifique de ces manifestations, leur caractère de laboratoire, conféré et entretenu par de vifs débats, ont déterminé, cette année encore, la présence de spécialistes et d'experts réputés du pays et de l'étranger, qui ont présenté les plus récentes recherches et pratiques sur le plan national et international dans le domaine des droits de l'homme.

En même temps, dans le cadre et l'atmosphère académiques de l'Université, une nouvelle promotion de masters de la Chaire UNESCO pour les droits de l'homme, la paix et la tolérance, coordonnée en partenariat par l'Institut Roumain pour les Droits de l'Homme et l'Université du Nord, a soutenu les dissertations de fin d'études.

Les options thématiques extrêmement diverses, en relation avec des domaines tels que l'histoire, la philosophie, les droits de l'homme, l'égalité, la non-discrimination, le cadre légal et l'exercice effectif de ces droits ou catégories de droits, la protection du patrimoine de l'humanité, la solidité de l'argumentation théorique et, surtout, la contribution personnelle des auteurs dans l'investigation, la recherche et l'approfondissement de certains aspects importants ont suscité l'intérêt et l'appréciation d'un public avisé, composé des participants à cette édition, membres du législatif, de l'exécutif et de la justice, qui ont retenu certaines idées et propositions intéressantes et qui ont initié des programmes communs.

A N N E X

World Forum of UNESCO Chairs

Recommendations on a Strategy for Future Development of the UNITWIN/UNESCO Chairs Programme. EDUCATION -

The World Forum of UNESCO Chairs was held in Paris from 13 to 15 November 2002. It brought together representatives of UNESCO Chairs and UNITWIN Networks, National Commissions for UNESCO and public and private institutions associated with the Programme.

Taking into account:

The Recommendation adopted by the General Conference of UNESCO in 1997 concerning the Status of Higher Education Teaching Personnel;

The World Declaration and the Framework for Priority Action adopted by the World Conference on Higher Education in 1998;

The Science Agenda adopted by the World Conference on Science in 1999;

The provisions of UNESCO's Medium-Term Strategy for years 2002-2007 relating to higher education and research;

The current status of higher education in the world;

Following an analysis of the assessment of the Programme's operation during a decade, in the light of the status of higher education in the world, the participants in the Forum make the following recommendations:

I. The UNITWIN/UNESCO Chairs Programme is an efficient tool for the transfer and sharing of knowledge, conducive to the consolidation of research and training programmes and to the establishment of centres of excellence in developing countries, while remaining attuned to higher education systems and institutions worldwide. Priority is given to the establishment of networks that facilitate action at the regional and subregional levels.

II. The UNESCO Chairs and UNITWIN Networks strengthen the capacities of higher education institutions in developing countries to enable them to provide or improve existing training programmes while cutting down on lengthy studies abroad. They also permit involvement of expatriate academics in their activities and encourage them to return (permanently or temporarily) to the countries of origin.

III. During the second stage of the UNITWIN/UNESCO Chairs Programme, the Academics across Borders initiative will be launched. It involves, in particular, the participation of higher education volunteers in order to give fresh impetus to world university solidarity and contribute to the humanization of globalization.

IV. The UNESCO Chairs and UNITWIN Networks should help to facilitate the use of ICTs and distance education in the service of higher education.

V. The UNESCO Chairs and UNITWIN Networks should make it possible to attain the Organization's constitutional objectives in the fields of peace, human rights, gender equality, sustainable development, intercultural dialogue that includes inter-religious dialogue, and the preservation of cultural diversity. All Chairs will support the specific accomplishment of UNESCO's intellectual and ethical mission as a specialized agency of the United Nations.

VI. The activities of the UNITWIN Networks and UNESCO Chairs should contribute, through tangible results, to the implementation of the priorities of UNESCO's Medium-Term Strategy (2002-2007), namely education for all, water and associated ecosystems, the ethics of science and technology, the safeguarding of cultural diversity, the promotion of intercultural dialogue and the challenges of the information society.

VII. The UNITWIN/UNESCO Chairs Programme, while strengthening existing partnerships, should be open to new alliances within the university community and society at large. The Programme will also work with other United Nations agencies, other IGOs, NGOs, foundations and development aid agencies. Inter-agency cooperation will be pursued systematically as a means of collecting resources and making action more effective. In each country, the National Commission's role is vital to ensure promotion of the Programme and the formulation, follow-up and coordination of projects.

VIII. The new funding strategy should include support from all of UNESCO's sectors and the commitment of budget provisions by participating institutions. Contacts will be established with IGOs and NGOs. Governments will provide assistance as part of their aid for human resources development. Contributions may also come from other sources, in particular the private sector.

IX. Emphasis shall be placed on strengthening monitoring and evaluation while bearing in mind concerns relating to the sustainability, quality, relevance and effectiveness of the Programme's activities. Steps will be taken to terminate agreements concerning Chairs or Networks that have been inactive for a long period of time.

X. A strategy for the rational promotion of the Programme will be developed by UNESCO, in cooperation with participating institutions. The UNITWIN database and portal will be constantly updated and improved. They will provide full information on Programme activities and developments. Appropriate means will be put in place to ensure presentation of UNITWIN through the media.

General Report of the World Forum of UNESCO Chairs

The Document is available on the UNESCO/UNITWIN web portal under the topic World Forum of UNESCO Chairs: <http://www.unesco.org/education/unitwin>.

The Report is accompanied by letter of thanks from Mr K.F. Seddoh, Director of the Division of Higher Education.

More details related to the World Forum can be obtained from Inga Nichanian, Section for Networking and Institutional Development, Division of Higher Education, UNESCO,

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Message from the Director-General of UNESCO on the occasion of Human Rights Day (10 December 2003)

In a world disfigured by poverty, discrimination, exclusion, the deterioration of the environment and other ills, the realization of human rights for all is a common purpose which unites people from different continents, religions and cultures.

In this regard, the Universal Declaration of Human Rights, adopted fifty-five years ago, continues to be "a common standard of achievement for all peoples and all nations". Its relevance is undimmed by the passage of time; it remains a vital source of inspiration to all those striving for a better future for themselves and their children.

The need to construct a world respectful of human rights was deeply felt by Sergio Vieira de Mello, the late United Nations High Commissioner for Human Rights. His tragic death in Baghdad in August 2003 was a major loss for all those who believe in and work for human rights. With his passing, I lost a good friend and a close colleague who dedicated his life to the principles of the Universal Declaration of Human Rights and the struggle to ensure their attainment by all.

Human Rights Day is not an occasion for celebrations or festivities. Rather, it is a day for taking stock – for reflecting on what has been done and what remains to be achieved. A lot has been done: numerous standards have been internationally agreed upon, mechanisms for the protection of human rights have been established at international and national levels, and people are generally much more aware of their rights and of the ways in which they can assert and protect them. However, much remains to be done to make all human rights – civil, cultural, economic, political and social – affordable and attainable by all.

Raising awareness on human rights is a key to their attainment. This is why the right to education is so fundamental for human rights in general. This is why knowledge and awareness are a condition of empowerment. Only a person who is aware that he or she has rights can better strive for those rights, whether it be the right to a job, to obtain adequate food, shelter or medical care, to participate actively in political life, or to benefit from the progress of science and technology. Only a person aware of his or her rights can fully utilize all the means to protect those rights and the rights of others.

UNESCO strongly believes that every child – girl or boy – should have access to education. Indeed, we believe that quality basic education should be available to everyone by right. The implementation of the right to education, together with other human rights and fundamental freedoms, lies at the heart of the Strategy on Human Rights just adopted by the Organization. We seek to ensure that all of UNESCO's activities in the fields of education, the sciences, culture, communication and information are designed with a view to improving the daily life of people. Research on the obstacles to the implementation of human rights and the ways to overcome those impediments should feed into the global movement for human rights. In this movement, every government, every organization and every person has a role to play. It is only by working together that we can protect our own rights and the rights of those who need them the most.

Our world can be a more secure and better place for everyone if a real culture of human rights prevails. This means that all activities, all actions and all decisions by governments and peoples alike should be measured by reference to certain fundamental criteria. To what extent, for example, do these decisions/actions correspond to the ideals of human rights? To what extent do they help to implement human rights for all? And to what extent do they protect human beings from the detrimental effects of the improper or unethical use of science, technology or power?

A world in which all human beings "...shall enjoy freedom of speech and belief and freedom from fear and want..." as stipulated in the Universal Declaration of Human Rights, is our shared goal. Let us work together to achieve this goal.



UNESCO World Report: “Building Knowledge Societies”

The aim of the UNESCO World Report is to strengthen the intellectual, strategic and ethical watch capacities of the international community and of societies.

UNESCO’s primary function is to be a laboratory of ideas; in that capacity it must “play a key role in anticipating and defining, in the light of the ethical principles that it champions, the most important emerging problems in its spheres of competence, and in identifying appropriate strategies and policies to deal with them” (UNESCO Medium-term Strategy, 2002-2007).

The World Report, which is interdisciplinary, is an integral part of the action taken by UNESCO in the field of anticipation and foresight and therefore deals with major challenges of the future. Its cross-cutting theme is relevant to all areas of competence of UNESCO (Education, Natural Sciences, Social and Human Sciences, Culture, Communication and Information). Published every two years and intended for a broad readership (the general public, national and international decision-makers and officials, the scientific and intellectual communities, civil society, the private sector and the media), the World Report will require highly skillful conceptualization, drafting and presentation. It will endeavour to outline authoritative visions of the future that might serve as a policy tool for global, regional and national advocacy. The coordination of the World Report has been entrusted to the Division of Foresight, Philosophy and Human Sciences.

The first UNESCO World Report, currently under preparation, is entitled

“Building Knowledge Societies”. This choice of theme is a sign of UNESCO’s interest in the growing importance of different forms of knowledge in society, and in the emergence –partly under the effect of the revolution brought about by new information and communication technologies– of a new paradigm of knowledge-based societies. This reflection falls within the scope of the World Summit on the Information Society, the first session of which will be held in December 2003 in Geneva, and the second session in 2005 in Tunis. It is meaningful that UNESCO should want to reassert the importance of the distinction between knowledge and information in this context: a discussion concerning the challenges of the information society cannot be held without there being given further thought to the economic, social and educational implications of these forms of knowledge, of their production, their use, their appropriation and their transmission.

In order to reach such goals as knowledge sharing, reduction of the digital divide, capacity building in scientific research, and improvement of learning possibilities through access to knowledge, it is essential to initiate an international reflection. Such is the aim of the UNESCO World Report. Some indication of the main lines of reflection of this report can be found in the reference document 164 EX/INF6.

In approaching these themes UNESCO has called on several high level experts, in a perspective which is both intercultural and interdisciplinary. This is a necessary condition for the World Report to reach its goal: to offer a prospective reflection for action which is relevant to all.

Prepared in 2002-2003, the UNESCO World Report will be published in 2004.