

newsletter

Understanding and combating the different forms of racism

“It is my ambition to turn UNESCO into an unchallenged reference, I would even say into an intellectual, strategic, and ethical authority, in all fields pertaining to its competence.” These are the terms the Director-General used in launching his reform plan for UNESCO in July 2000. With regard to the Sector under my responsibility, it is probably most evident in the field of bioethics that we can see this wish for the Organization to take up its unique role of intellectual and ethical authority within the United Nations system, a role recently upheld by United Nations Secretary General Kofi Annan. The work of the International Bioethics Committee (IBC) is progressing (see page 4) and now, we will be able to discuss the draft international instrument on genetic data at the coming session of the General Conference.

As I write these lines, the International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families has at last entered into force, 13 years after its adoption by the United Nations General Assembly. UNESCO was continuously involved in the movement of all the intergovernmental and non-governmental organizations that had launched the ratification campaign of what will now be a major instrument of protection for the 175 million migrant workers currently charted worldwide. But our →

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→ work does not stop there. We now have to get this Convention – probably the least known of all international instruments – promoted, known and, above all, applied. For our part, the work has already begun and on page 8 of this Newsletter you can read about the information kit we have prepared.

I wanted to devote the dossier of this Newsletter to the International Day for the Elimination of Racial Discrimination which UNESCO celebrated for the second time on 21 March this year. Two years ago, the Durban World Conference had assigned a specific role to UNESCO in its action plan and so we wanted to remind people in a forceful, visible way that although racism and discrimination are the lot of millions of men, women and children throughout the world, it is up to everyone – United Nations Agencies, governments and civil society organizations – to play fully the role assigned to them to prevent or put a stop to what the young people gathered at UNESCO Headquarters on 21 March 2003 called “hatred reacting to fear” (see page 10).

Bioethics, international migration, racism and discrimination, and extreme poverty, are issues shared among the Agencies and Organizations of the United Nations system. There is no competition or rivalry in this division of labour. And that is the *raison d’être* of the new agreement signed by the Director-General of UNESCO and Sergio Vieira de Mello, UN High Commissioner for Human Rights, reminding us that the sharing of tasks is the best way of avoiding unproductive duplication of work.

We received many positive reactions as well as a few criticisms to the publication of the first issue of our Newsletter which is good: it means you read about us and that’s the main thing. My aim, with this publication, is in fact to inform you, to encourage discussion and the sharing of knowledge on the subjects covered by the work of the Social and Human Sciences Sector. Don’t hesitate, do keep reacting, because when there is no reaction on the part of the readership, a newsletter loses its vitality.

Pierre Sané
Assistant Director-General
for Social
and Human Sciences



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The Ethics of Freshwater Use



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The ethics of science and technology is one of UNESCO's five priorities. Concerned by the vital issue of water, COMEST created in 1999 the Sub-Commission on the Ethics of Freshwater Use, chaired by Lord Selborne.

The ethical issues relating to water management mirror broader debates on social ethics and relate to a number of ethical principles that may be summarized as follows:

- *Human dignity*, for there is no life without water and those to whom it is denied are denied life.
- *Participation*, for all individuals, especially the poor, must be involved in water planning and management with gender and poverty issues recognised in fostering this process.
- *Solidarity*, for water continually confronts humans with their upstream and downstream interdependence, and initiatives for integrated water management may be seen as a direct response to this realization.
- *Human equality*, for all persons ought to be provided with what is needed on an equitable basis.

- *Common good*, for by almost everyone's definition water is a common good, and without proper water management human potential and dignity diminishes.
- *Stewardship*, which respects wise use of water.

In planning its work, the Sub-Commission on the Ethics of Freshwater Use resolved that, rather than analyse once more the ethical issues of water management, it should identify and promote best ethical practices in the field of freshwater use. Three fundamental principles were identified which were essential components of best ethical practice:

- *Transparency*: The data generated in the public domain for water management is for the benefit and use of all. If this data is not accessible in a form which can be understood then there will be an opportunity for one interested party to disadvantage others.
- *Inclusiveness*: Water management policies must address the interests of all who live in a water catchment area. Minority interests must be protected as well as those of the poor and other disadvantaged sectors.
- *Empowerment*: The requirement to facilitate participation in planning and management means much more than to allow an opportunity for consultation. Best ethical practice will enable stakeholders to influence management.

The difficulty of implementing these principles in a large catchment area or in an urban community cannot be denied. Two further practices will alleviate these problems, at least in part:

- *Partnerships*: Where partnerships are formed this will help different communities or interest groups to understand each others' requirements. For example applied technology is only likely to be relevant and successful where there is a clear understanding of the user communities' needs.

COMEST

The World Commission on the Ethics of Scientific Knowledge and Technology (COMEST) was established by UNESCO in 1998 to advise the Organization on its programme concerning the ethics of scientific knowledge and technology. It is composed of 18 members appointed by the Director-General for a four-year term. COMEST is specifically mandated to be an advisory body and an intellectual forum for the exchange of ideas and experience. On that basis, it detects the early signs of risk situations; performs the role of adviser to decision-makers; and promotes dialogue between scientific communities, decision-makers and the public at large.

www.unesco.org/comest

- *Focus at the local level*: By concentrating at the local level a focus is possible which enables practical solutions to real issues. If technology and investment programmes had been funded to assist the one billion people without adequate access to fresh water on a region by region basis, this massive failure to give all people the basic necessity of life would no longer persist.

Responsibility at all levels

All stakeholders have a responsibility to consider how their practices compare to these principles of best ethical practice. International agencies, such as UNESCO, have a duty to ensure that its expertise is used to promote these principles. National governments should ensure that they are promoting best ethical practice in the management of shared water resources. Governance must be based on shared values, and governments must ensure that there are socially accepted moral standards on what can and cannot be done. These standards must determine what consequences of water management are or are not acceptable. For example, what damage to ecosystems is acceptable? What loss to our heritage is tolerable?



→ What impact on downstream water users is permissible? Governments have a responsibility to ensure that an appropriate infrastructure is in place to allow these shared moral values to be debated and implemented.

Water regulators are charged with the responsibility of ensuring that enforcement of regulations is even-handed and consistent. If one sector is favoured then this is a failure to deliver an ethical policy. The water supply industry should consider to whom it is accountable and whether its data is accessible and how it allows stakeholders to participate in its management decisions.

If scientists, technologists and those responsible for technology transfer had been able to address the most urgent

problems, there would no longer be over two billion people who lack basic sanitation facilities. The world's research and development community has an obligation to ensure that these issues are addressed. It should also be noted that successful technology transfer programmes are invariably those which have strong community involvement, including women, and where there is a strong sense of ownership and of local management of the programme.

COMEST has now established its own network, in partnership with the International Hydrological Programme (IHP). The mission of the Research and Ethical Network Embracing Water (RENEW) is "to promote engagement in the ethical issues involved in the sustainable use

➡ RENEW

RENEW will seek to identify and to promote best ethical practice in freshwater use, wherever it might be found. It has established three nodes: at the Australian National University, Canberra serving Australia and the Asian Pacific; at the University of Bergen, Norway serving the Nordic-Baltic region; in Cairo serving Egypt and the Arab World.

and equitable sharing of fresh water resources at all levels and in the handling of and response to water-related emergencies and disasters". ¶

John Selborne, Chair of the COMEST Sub-Commission on the Ethics of Freshwater Use, www.unesco.org/comest

LATIN AMERICA AND THE CARIBBEAN: BIOETHICS NETWORK

The regional bioethics network project became a reality at a meeting in Cancún, Mexico, organized on 1 and 2 May by the UNESCO Office in cooperation with the United Nations University (Biolac), the Mexican National Commission on Bioethics and the Latin American Network on Human Genetics.

The aim is to set up the means for the exchange of information and for research development on problems of particular concern to the region such as the right to health, the ethics of research on disadvantaged sections of the population, access to information, development of legal instruments and bioethics education. ¶

Alya Saada, a.saada@unesco.org

URUGUAY, CHILE, ARGENTINA: INTER-PARLIAMENTARY SESSION

On 28 May, the second interparliamentary seminar on bioethics took place at the House of Representatives of Uruguay. Organized jointly by the House of Representatives and UNESCO, the event brought together Members of Parliament from Argentina, Chile and Uruguay and members of the Commission of Public Health of Uruguay, the judiciary, scientists, social scientists and bioethics specialists. ¶

Manuel Bernales, www.unesco.org.uy

THE INTERNATIONAL BIOETHICS COMMITTEE AT THE ELYSÉE

The thirty-six members of UNESCO's International Bioethics Committee (IBC) and the Organization's Director-General, Koïchiro Matsuura, were received by the President of the French Republic, Jacques Chirac, on Tuesday 13 May 2003.

The President of France recalled his personal commitment to the development of an international instrument on bioethics which would be a "common ethical foundation" guaranteeing respect for dignity and human rights when faced with the rapid advances of science and technology. UNESCO's Director-General spoke of the activities of the IBC, which is celebrating its tenth anniversary. He also gave an account of the establishment

of the Inter-Agency Committee on Bioethics, which has the task of coordinating activities in the field of bioethics of the various United Nations institutions as well as other intergovernmental and regional organizations. ¶

DECLARATION: WORK IN PROGRESS

The meeting of government experts responsible for finalizing the draft of the International Declaration on Human Genetic Data was held at UNESCO Headquarters, 25-27 June 2003.

The Declaration is to be presented for adoption to the UNESCO General Conference in October 2003. ¶

www.unesco.org/bioethics

Emil Shufani

Interview



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Arab Israeli, archimandrite of the Greek-Catholic Church and principal of St Joseph's College in Nazareth since 1976, Father Shufani strives to include democratic values and dialogue in his teaching. His project "Memory for Peace" (see page 6) recently earned him the 2003 UNESCO Prize for Peace Education.

In 2002, you launched the project "Memory for Peace". How did the idea come to you?

The idea of this project came from the contact we have had over the past 15 years with The Secondary School next to the University of Jerusalem (Lyada School) in Jerusalem. After the Intifada we realized there were far deeper issues to be dealt with than merely talking about the conflict. What we wanted was to understand the other better. The Shoah happened in the West but it had repercussions on our daily lives in the Middle East. Jewish history is not simply a matter of the past, it is present today inside the whole movement and thinking of the Jewish world. It is not enough to learn from books or to try and intellectually understand Jewish history and the Shoah. You have to listen to Jewish people telling you what their history is and just how much influence it has on today's society and on our common past.

This journey was above all a symbolic gesture. What purpose did it serve in practical terms?

The constructive element in this project was not just the visit to Auschwitz, which in itself was both important and symbolic. But it was also all the preparation and the listening that preceded the journey and helped us to learn the history directly from Shoah survivors and Jewish lecturers and particularly to learn together – Jews and Arabs together. Through this process there came about a great change

"The human being must be considered the essential element in any conflict, so he has to guide our position."

in the way people listened and in the way they were with one another. And then, you are not the same person when you come back from Auschwitz. The feeling of unity, of communion and solidarity which was apparent during the visit, the emotion and expressions of humanity one feels in that place of inhumanity changed people. They realized it was about human life being at the centre of any conflict. All the seminars and meetings helped us to learn to know the other and to listen to the other and take on ourselves the responsibility of the other – all of that was very important for me.

What was special about the journey for the Jewish participants?

The most frequent reaction I hear is that the fact of going to Auschwitz with Moslem Arabs and Christians was something else. There was a feeling of new solidarity. And then the fact of discovering that the potential enemy is a figment of the imagination was a liberation to all of us.

Do you think the journey will have an impact?

Yes, it already does. Reactions in the general public and the media are very positive on the Israeli as well as the international plane. There is a will to continue this experience and change mentalities in order to arrive at a new way of looking at the whole of society instead of merely seeking political solutions to the conflict.

Last year you launched an Appeal, in which you say dialogue must be "disengaged from all accumulated suspicion" over recent generations between Jews and Arabs. What do you mean by that?

We live today in total ignorance of each other. What is emphasized is the conflict with its pain and suffering. Relationships and language have been severed: we no longer understand one another. The idea that the other will kill me if I don't kill him, in other words that to keep on living I have to kill the other, is the greatest suspicion existing today. It is because we don't know about each other and because there has never been dialogue beyond weapons that this idea keeps feeding the conflict.



→ **In your opinion, can the Shoah be put on the same level as the suffering of the Palestinian people?**

I don't know where this idea came from, always wanting to compare suffering. Suffering is something the whole of humanity has in common. The idea of wanting to compare and say "I am far more of a victim than you are", the struggle within the cycles of death and violence, and the violence which shows that even in suffering we want to come first, there's no sense in all that. The Shoah is something different insofar as it was based on an ideology and a method of extermination of a whole people wherever they were living. It is the ideology behind the extermination of the Jewish people – not simply the methods used – that made the Shoah inhuman.

How can the participation of people from other countries contribute to peace in Israel and the Palestinian territories?

The Israeli-Palestinian conflict concerns the whole world because it is a geographical and historical area that spiritually affects all peoples. We want there to be a beginning of dialogue among the different religious, ethnic and cultural communities the world over. Participants of other nationalities have an important role to play in the relations of the different communities in their country. They have to make it clear that in this field one cannot be for or against, we must be for everyone. It is a matter of guaranteeing the dignity of all peoples, their right to life and to security. The human being must be considered the essential element in every conflict and therefore our position must be defined by the human being. In conflicts we always try to make people take sides. But taking sides with regard to the Israeli-Palestinian conflict has never accomplished anything.

You have also said that this conflict is not a religious conflict...

It is not a religious conflict between Islam and Judaism. It is a conflict which takes up religious references and that is where the danger lies. In fact, it is a question of rights: the right of the Palestinian people, the right of the Jewish people, the right to dignity and to live together.

Your philosophy is based on the idea that religious and cultural diversity is a source of dialogue rather than conflict.

This diversity is a fount of richness that will help humanity develop if we don't consider it in nationalistic terms, but more in terms of belonging. We belong to several worlds, so there can be a place of sharing. Identities create a place of belonging. For me, it means the place of my being and the place of my future because I belong to all of this. That is why I launched the Appeal to encourage people to put the present-day to one side. To avoid talking about politics for a month or two does not mean denying the situation exists. It only means that we also belong to other worlds. In that way I don't neglect my suffering nor the suffering of the

↳ **Emil Shufani's project: "Memory for Peace"**

At the end of 2002, Emil Shufani launched an Appeal which was the starting point for his project "Memory for Peace". Five hundred people of different nationalities and faiths, among whom were 300 Israeli Arabs and Jews, responded to the Appeal which announced the plans for a "pilgrimage" to Auschwitz-Birkenau in May 2003. This unprecedented initiative caught the attention of the media and was supported by many intellectuals in Israel and elsewhere.

"I appeal to my Arab brothers to join me in a powerful, unforced and resolutely audacious gesture. We will go to the place that embodies the atrocity of genocide, Auschwitz-Birkenau, and there we will proclaim our brotherhood with the millions of victims... This commemorative gesture will be a sign of our complete rejection of such inhumanity. It will testify to our ability to understand the wounds on the other side."

"I appeal to my Jewish brothers to realise that for the greater part of the Arab-Moslem world, this conflict that is tearing us apart is not in the least a matter of religion, and still less one of race. Arabs are not the new incarnation of those who wanted to wipe out the Jews as Jews. They are fellow inheritors of the faith of Abraham, and fellow defenders of enlightened values."

"... This side trip to look down into humanity's abyss will in no way relativize the suffering of other people in other places and at other times. It will on the contrary bring us face to face with our own responsibilities for the present, and our vocation to be human beings who are progressing toward being able to live together."

other, I am merely trying to grasp from within the deep reality of the other or of the being. Intercultural and inter-religious dialogue is the future of humanity. Going towards the other and accepting and sharing his or her suffering is a way of knowing one another better. Knowing the other is knowing oneself.

For ten years now there has been much talk of the “clash of civilizations”. What do you think about that notion?

I reject the term. I prefer to believe in the joy of encounters of civilizations. It is a joy to be able to meet others, to see the difference in their thinking, their cooking, their clothing or their religion and to be able to share their culture. During the journey to Auschwitz, Moslems, Christians and Jews shared their prayers. There is a divine particle in man which can be shared through the different religions and thus make communion possible. Instead of being prisoners of one and the same idea, we can be pulled out of that monotony through encounters which can bring us the wealth of diversity. The challenge humanity faces today is: do we want to accept the difference and diversity of people’s lives or do we all want to be the same? Being the same is hell.

What are the important elements in your personal life that inspired your philosophy?

As a Palestinian I experienced the drama of being expelled with my family in 1948. My grandfather and my uncle were killed by the Israeli army. I lived through that period, that drama, with the help of my grandmother’s extraordinary spirit of forgiveness. She was a very strong woman, guided by her faith and by the idea of not bringing hatred into the family. Contrary to the generally accepted view, forgiveness is not a service one renders to others: it lets us live not in vengeance but in peace with ourselves. It is with that frame of mind that I was brought up by my grandmother. When I came to France at the age of 17 to study philosophy and theology, I discovered the encounter between East and West and I had the impression I was discovering a great richness to which I already belonged. It taught me to have a better understanding of my own Eastern roots.

During your studies you were introduced to the non-directive method. How did it influence your work?

This method greatly inspired me. It consists of developing personal thought on the part of the student through dialogue. It is not a question of making students think but of helping them to discover and express what they are individually and what they think via a personal approach which transforms each one of them. The traditional teacher-student relationship does not exist in our school. It is a matter of reaching out to the other, towards the one who is learning in order to become himself or herself a place of learning which is no longer outside but within. Instead of having

knowledge, knowledge becomes personal. We try to be something, not just to have it. That is the successful feature of our school. This success is not seen merely in the rate of exam passes but in the dynamism that makes people capable of producing ideas, thoughts and new initiatives, and people who can be, otherwise.

How do your students react in those moments when the crisis worsens?

You always have to be prepared for very active, very violent reactions. We stop classes to give pupils the opportunity of talking to their teachers. That way they can express the hurt and the fear they experience, and try to transform that expression into thinking and responsibility instead of staying inside violence. Education for peace is directed towards responsibility. It doesn’t mean just singing about peace but developing a way of thinking and a responsibility in relation to the conflict in which we are actors.

In speaking of the situation in the Middle East one often uses the term “impossible peace”. In the current context, do you believe that this so-called “impossible” peace will become reality in the near future?

There have been moments when we have held the dove of peace in our hands. We want peace. But peace is the agreement between two parties. And in this conflict the two parties do not know each other. It is impossible to make peace without this knowledge of the other which on its own lets you understand the elements needed for establishing a dialogue and finally reaching a solution. And there aren’t umpteen solutions. It is the recognition of both peoples and the two States, one alongside the other in a spirit of cooperation, of peace and of rights to security and to dignity. On this plot of land, there are no other solutions possible.

Are you saying in fact that peace does not depend on will and international initiatives, so much as on changing mentalities?

Exactly. And anyway, it is easy to see. No external pressure has ever succeeded in bringing about peace. The populations have to meet. That is where there is tremendous work to be done.

You have been awarded the UNESCO Prize for Peace Education. What does that mean for you?

It means recognition on the part of the highest authority on education, culture and knowledge and it confirms my idea that this movement towards dialogue must be continued. Education must be a priority for humanity. It is education that removes ignorance, source of fear, source of death and conflict. ¶

Interview by Jeanette Blom, j.blom@unesco.org

A kit to increase awareness about international migrants

➔ Facts and figures

- Today, **one human being out of 35** is an international migrant.
- **175 million people** have settled in a country other than their own. This represents 3% of the world population, and is comparable to the population of Brazil or Indonesia.
- Nearly **100 million migrants** live in Europe and North America.
- The **countries that have ratified** the Convention are home to some 4.5 million migrants. But they represent only **2.6 %** of the world total migrant population.
- **55% of migrants** live in North America and Western Europe.
- The countries that have signed the Convention will be legally bound by it.
- No Western migrant-receiving country has ratified the convention. ¶

175

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On 1 July 2003, the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families entered into force. In a world in which 175 million people are international migrants, this constitutes a major achievement for the protection of their human rights. It is the outcome of thirteen years of international mobilization since the Convention was initially adopted by the United Nations General Assembly on 18 December 1990.

As a member of its Steering Committee, UNESCO's International Migration and Multicultural Policies Section has been heavily involved in the Global Campaign for the Ratification of the Convention, which also includes other intergovernmental organizations (including ILO, IOM and OHCHR) and NGOs.

A major obstacle to the entry into force of the Convention has been the high level of ignorance surrounding it, to the point that it has often been called "the most hidden UN instrument". A crucial step in improving migrants' human rights therefore consists in increasing the level of awareness around this Convention. This has constituted one of UNESCO's central tasks and has fostered a media initiative taken by the International Migration section. In collaboration with the other members of the Steering Committee, UNESCO has taken the lead in writing and disseminating an information kit explaining the issues at stake in the field of migration and human rights. Already widely distributed among the media, it is available on UNESCO's web site (see address below).

The kit contains information not only on the Convention itself but also on contemporary trends in international migration. It describes the main principles that underlie the Convention, summarizing the content of its articles and explaining how they will improve



© J. Mohr / UNESCO

migrants' rights. It also addresses the reasons behind the low rate of ratifications that has until now characterized the Convention: Western migrant-receiving States are home to more than half of all migrants worldwide but none of them has yet ratified the Convention. The kit describes the numerous ungrounded fears behind States' reluctance. Facts and figures on international migration today explain how migration has become an intrinsic feature of globalization and help put the Convention into its global context. They provide the reader with answers to questions such as: Why do migrants move? How many are they? Why are they vulnerable? What is the difference between migrants, refugees, and asylum-seekers?

Finally, the information kit contains a glossary providing definitions to key terms in the field of migration and information on legal procedures surrounding UN conventions. A list of sources of information complements the information kit and enables journalists and all other interested people to learn more on migration. ¶

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The information kit can be found in English, French and Spanish on the following site:
www.unesco.org/migration/convention

China:

140

million internal migrants



© Ariane Pelé

➔ The Convention

The International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families aims at guaranteeing the equality of treatment for migrants and nationals. It does not create new rights for migrants but fosters the respect of human rights for migrants in fields such as: living and working conditions, freedom of thought and of expression, access to information on one's rights, participation in trade unions, right to fair legal procedures. It also stipulates that migrants should have the right to remain connected to their country of origin, by sending remittances, paying occasional visits or participating politically.

The Convention is innovative because it encompasses both documented and undocumented migrants: without encouraging more liberal migration policies, it stresses that even irregular migrants are entitled, as all human beings, to the protection of their human rights. The Convention is therefore the most comprehensive international treaty in the field of migration. ¶

www.unesco.org/migration/convention

➔ Twenty-one countries

As of 1 July 2003, the Convention had been ratified by Azerbaijan, Belize, Bolivia, Bosnia and Herzegovina, Cape Verde, Colombia, Ecuador, Egypt, El Salvador, Ghana, Guatemala, Guinea, Mexico, Morocco, Philippines, Senegal, Seychelles, Sri Lanka, Tajikistan, Uganda and Uruguay. ¶

The last decade of the 20th century was one of massive population movement in China. The number of people who migrated doubled from 70 million in 1993 to 140 million in 2000.

The flood of rural workers to cities and non-farming sectors is a prominent phenomenon in China's economic development, which appeared alongside the transition from a state-oriented to a market-oriented policy at the end of the 1980s. With the entry of China into the World Trade Organization (WTO), the already difficult situation in the countryside is getting worse. This will lead to an increase of rural-urban migration over the coming years: it is estimated that urban levels in China will reach 45% by 2010 and 70% by 2050.

The principal reason for migration, mainly from rural to urban areas, is to seek employment. Most of the migrants are young (70% are between 15 and 35 years old), and generally have only a junior middle school education. A new feature of the population flow is family migration.

This large migration provides the cities with an abundant and inexpensive labour force and plays an important role in the general improvement of the quality of life of urban residents. Yet the migrant workers are often victims of discrimination, rights abuse and exploitation at work. Women, the most vulnerable group, too often face violence. In short, the migrants are considered

second-class citizens and are regarded in the same way as foreign immigrants – as non-citizens.

In order to tackle this problem and to test concrete solutions, the UNESCO Office in Beijing has started, within the framework of the Anti-Poverty Programme, a project in eight pilot sites. This research-action project aims at reducing urban poverty among migrants (young and especially female migrants). It will provide support, life skills, basic skills, information services, vocational training for developing advocacy about migration issues, support policy design and, most of all, it will reinforce the migrants' awareness of their rights.

A workshop gathering the eight pilot sites will be held in Shanghai from 16 to 18 July. Organized by UNESCO's SHS project leader and its main Chinese partner, the Institute of Sociology of the Chinese Academy of Social Sciences, it will analyse the project's first phase and re-activate the project which was delayed due to the SARS epidemic. ¶

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Dossier

Discrimination

“ Racism is a scourge affecting every single one of our societies. It is an element of conflict with dramatic, often uncontrollable consequences. Only together and fighting relentlessly on all fronts can we destroy these seeds of hatred sown in the minds of men, seeds which flourish in times of economic unease, social exclusion and psychological despair.”

Koïchiro Matsuura

message of 21 March 2003 (extract)

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➔ The UNESCO Madanjeet Singh Prize

The UNESCO Madanjeet Singh Prize for the Promotion of Tolerance and Non-Violence was established in 1995 thanks to the generosity of the Indian writer, diplomat and UNESCO Goodwill Ambassador, Madanjeet Singh. The prize of US\$100,000 is awarded every two years and aims to develop a spirit of tolerance in the arts, education, culture, science and communication. The 2002 prizewinner is Aung San Suu Kyi (Myanmar). ¶

Why 21 March?

In 1966, the date of 21 March was proclaimed International Day for the Elimination of Racial Discrimination by the United Nations General Assembly in

commemoration of that day in 1960 when, during a peaceful demonstration against the Apartheid pass laws, 69 people were killed in Sharpeville, South Africa.

➔ Young People say NO to Racism!

ENOUGH of daily acts of cowardice and racist behaviour all too often left unpunished,

ENOUGH of suffering in silence the humiliation of racism, discrimination and prejudice,

ENOUGH of the confusion the adult world thrusts on us and of the media which feed that pressure,

ENOUGH of our individualistic society where power rules through brute force or money,

ENOUGH of communitarianism into which they try to force us.

OUR FIGHT is strong, permanent and determined,

OUR FIGHT must be heard by everyone, and all those who have power of any sort must take action,

OUR FIGHT goes beyond the stairwell; it is global because it draws its strength from the indignation of everything that undermines human dignity and Human Rights,

OUR FIGHT is universal because it exists through intercultural dialogue, meetings and exchanges.

Racism is hatred reacting to fear. Hatred must be overcome because regardless of colour, ethnicity or religion, there is only one Human Family sharing one Planet Earth.

While some use war for their own personal interests and impose their brand of imperialism, it is up to us young people to unite our efforts and eradicate racism to build a more human world, more open to the other, in short, a world of **DIGNITY, SOLIDARITY** and **JUSTICE.** ¶

Young people of the UNESCO Clubs, UNESCO House, 21 March 2003.

International Day for the Elimination of Racial Discrimination

The photos on pages 11-16 were taken by the photographer Charles Meyer during the shooting of the documentary *South Africa: Beyond a Miracle*.

On 21 March 2003, UNESCO celebrated for the second time the International Day since the 2001 World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance held in Durban, South Africa. That Conference, which marked the Third United Nations Decade to Combat Racism and Racial Discrimination (1993-2003), has provided a common programme of action.

This year, UNESCO put together a varied programme at Paris headquarters to sensitize the public to the dangers in the current rise of racism, xenophobia and intolerance everywhere in the world. First and foremost, events targeted the younger generation. There were workshops encouraging artistic expression against discrimination, reflections on the pseudo-scientific concept of race and on interpreting the images conveyed through advertising, the media and academic journals.

The programme made room not only for an intellectual exchange of ideas and experiences regarding the struggle against racism, but also allowed participants to bear witness to that struggle through art and imagery, with the aim of deconstructing prejudices that are used to “justify” acts of discrimination.

A screening of the documentary “South Africa: Beyond a Miracle” opened the festivities. The film is an inspiring example of a people, humiliated by injustice, who nevertheless choose the path of forgiveness and reconciliation in an effort to construct a democratic and multi-ethnic society. The film was followed by a discussion with the associate producer, Charles Meyer, and H. E. Ambassador Thuthukile Skweyiya, South Africa’s Ambassador to France and Permanent Delegate to UNESCO.

The panel discussion “Cities United Against Racism” enabled representatives of the Cities of Nuremberg and Saint-Denis, who launched the European Charter for Human Rights in the City, to discuss their respective experiences in the struggle against racism and discrimination. This was followed by the National Geographic Channel documentary “Journey of Man” which uses DNA evidence to show the common origin of humanity and explain our ancestors’ incredible journey from Africa to the rest of the world.



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A round table “Imagery and Discrimination: Multi-ethnic Society Reflected through the Audio-visual Medium”, brought together minority comedians, artists and producers, as well as journalists and those involved in the audio-visual medium, to reflect on why minorities remain “invisible” in the audio-visual landscape, or are confined to caricatural roles, and to discuss the major obstacles impeding the realization of an audio-visual medium more representative of the cultural and ethnic diversity of Western society.

The celebration of the International Day ended with the play “I had a dream”, performed by the French theatre group Amigrés. The play attempts to deconstruct the racial prejudices buried in each of us, and to expose the discriminatory discourse we often hide behind. Three women – a French-African, an Arab and a blonde – arrive for an audition where each faces profound cultural misunderstandings and ethnic clichés, before finally realizing how despite the vast differences in their lives, they have one thing in common: solitude. ¶

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21 March: Day out at UNESCO

➔ Image and Discrimination

Audiovisual media usually help to reflect diversity with regard to customs, needs and citizens' concerns. And yet, paradoxically, the reflection suddenly becomes opaque or distorts the image when it comes to the multiethnic reality of modern societies. Despite good intentions and the laws currently in force, it still appears to be a struggle for cinema and television to portray sociocultural and ethnic diversity as it really is. Even worse, when images do appear on the screen it is often in the context of brief news items, or from a social problems perspective or with the biased focus of the dominating culture which perpetuates stereotypes.

This discrimination is all the more difficult to understand at a time when it is common knowledge that the image plays a crucial role in forming both individual and collective identities, essential for any process of integration into a multiethnic society. Moreover, contemporary society that comes to terms with its diversity is one that is capable of introducing its minorities into the collective consciousness and accepts showing them on the screen portraying the positive values to which the majority aspire.

What are the reasons behind this discrimination via the image which reinforces racial prejudice? What new policies and strategies should be (re)defined by countries? Should a policy of positive discrimination be instituted in favour of audiovisual media more representative of ethnic and sociocultural diversity?

These were just some of the issues debated at the round table "Imagery and discrimination: Multiethnic society reflected through the audiovisual medium". ¶

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"The good must at all costs overcome the bad. The bad cannot totally cloud the good. The good has to come out at some time, but it needs tolerance, it needs sacrifice, it needs holding on! Surely, there will be a turning point somewhere.

And I always say to myself, 'If there were miracles in the days of old, what could stop miracles today?' If we go through it with that hope and belief, surely there must be a miracle coming our way."
Miriam Dakile,
Soweto resident
South Africa, 1999

500 children and teenagers from the suburbs of various French cities flocked to UNESCO's headquarters to take part in the International Day for the Elimination of Racial Discrimination.

“Every shade and hue”

The day starts in Room XII, where the young visitors receive their official badges. They think this is great – it's not often they get treated as VIPs! One of the girls has so-called “Mediterranean” looks, while the other is “black”. Two of the boys are more or less “white”, while the third is of Asian origin. This is typical of the whole crowd: so many different skin shades abound that after a while they seem to merge. Like some impressionist paintings where, if you put blue and yellow side by side and step back, your eye “blends” the colours and you end up seeing the colour green. Bruno Granozio, Delegate General of the French Federation of UNESCO Clubs, tells us: “Here, ethnic minorities and girls are over-represented compared to French society as a whole. Just as you'd expect: they're the ones most affected by racism, exclusion and – for the girls – sexual discrimination. For once, non-white girls – usually in the minority – find themselves in the majority.”

“Words don't come easy”

Sara is from the Cape Verde Islands, Elodie from Senegal, while Anissa is part Algerian, part Vietnamese. Hélène is, quite simply, French. They warn against focusing overly on stereotypes: Whites with racist attitudes towards Blacks, for example. Racism is not a one-way street and goes on between all ethnic groups. Just like sexism, it is a way of denying or belittling others. Why? For them, it stems from the images shown in adverts and in education, both at home and in school. “In our schoolbooks, the mother still bakes cakes while the father goes out to work!” exclaims one girl. “Boys need to learn how to fend for themselves. Mothers often have enough to cope with as it is”, says another. “But combating exclusion is not easy”, sighs Sara. “In some African societies, for example, the situation of women is unacceptable. We have to denounce it, of course, but without fuelling racism. You have to choose your words carefully.”

A VIP's schedule

In the hall in front of Room XII, it's the mid-morning break. Not quite the genteel symposium on breastfeeding being held upstairs. After devouring their croissants and hot chocolate the young visitors break up into groups and

wander off to their various workshops. In the workshop on Deciphering Images, they are shown how textbooks, adverts and the media constantly try to manipulate them. Although the ideas expressed are rather vague, the workshop seems to go down well. A few of the visitors seem genuinely – naively – surprised at what they learn but for the others their suspicions are merely reinforced (“it all stinks!”). In the workshop on Art against Discrimination, they are let loose with gouache and enthusiastically set about making posters. They have no time to talk now – come back later, they say. Workshop 3 is drawing up a declaration on the Concept of Race and Racial Prejudice – to be read out in public later that afternoon. In Room III books, games and videos produced by the UNESCO clubs are presented. Somewhere else, a round table on Cities United Against Racism takes place, in which representatives from European cities are invited to present their work in this area. As this is not quite so much fun as some of the other activities, it's attended mainly by teenagers over 16. They say they are surprised to see how urban planning can be used to combat racism.

At lunchtime the storm seems to have abated, and the mood at UNESCO has returned to its usual aloof calm. Not for long, though. From the sound of it, the youngsters are on their way back: lunch seems to have recharged their batteries.

One school is singing gospel songs; the crowded room starts to clap. Poems are read out on tolerance. Worthy feelings abound, the atmosphere is warm and the audience – almost palpably – bonds. One girl says, to loud applause, “No more individualism! No more ‘minority’ policies! We're all fighting for a common cause!” One boy takes the microphone. Cheering drowns out whatever it was he wanted to say. No more “minority” policies? Fighting for a common cause? It's not that simple.

They all seem to be having a good time in this cross between a demo and a party. The film is announced – “The Journey of Man”. The author of the book on which the film is based, Spencer Wells, is present. This geneticist has described the fascinating journey via which our ancestors, starting from Africa, were to populate the planet. But some children start to whisper near the front. Surely they can't be bored? It turns out that a few of them cannot see the screen from their seats. When you're 12 and the talk is about DNA and genetic markers, it's hard to follow if there are no pictures. When the lights come on Spencer Wells is ready to answer questions.

Next comes a round table on discrimination in film and television. This time, it's the adults' turn. Representatives from the French TV channels France 2 and France 3 get a good grilling. It's a strange atmosphere; some speakers seem to have personal scores to settle, and it's difficult to get a word in edgeways. Others unleash angry, radical



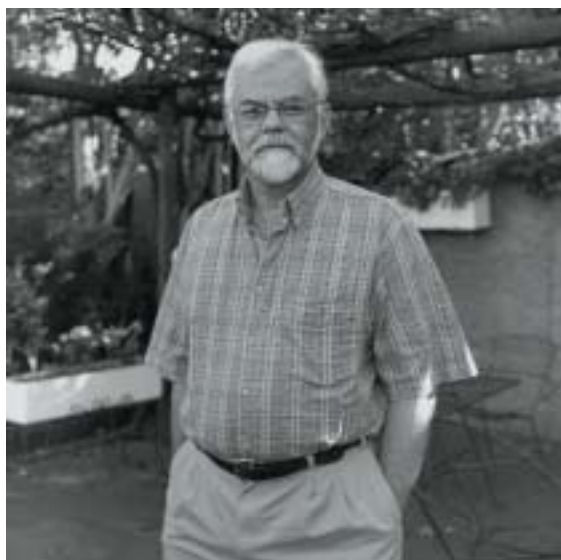
→ speeches. Yet others are upset but are unsure how to change things. In the two hours of intense debate, some points stray from the subject and several allusions seem to be just for the privileged few. But no matter: much is said and – more important – some of it gets listened to.

“Adults need to educate the younger generation”

It's time to take stock of the day. Some of the younger ones complain: “We knew all this stuff already. And there's a long way to go: people keep cutting others off instead of listening to what they have to say – that's not tolerance”. However, they agreed that young people had to be made aware of the issues involved. Yes, they had enjoyed the day: they had loved the film and one girl said that if she had seen it on TV she wouldn't have believed her eyes, whereas at UNESCO... It had also given them the opportunity to talk to others. And it had been reassuring to see that they were not alone.

They were not there, of course, to listen for the umpteenth time to something they had understood long ago. The big question was what to do about it. The role of adults was to pass on what they knew to the younger generation. “It's a role model thing”, said one boy. “Yes, but understanding is the easy part” said another. “Changing things, that's a whole other thing!” ¶

Jacques Girardon



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“I think what the Commission has done is create space. The people who have suffered have told their stories to the nation. The nation has acknowledged this. Which means no one in South Africa can ever again say, ‘We did not know.’”

That is not reconciliation, but it is laying the foundation upon which a just society can be created.”

Dr Charles Villa Vincencio
Member, Truth and Reconciliation Commission
South Africa, 1999

OHCHR AND UNESCO TO DEVELOP A PUBLICATION

The Office of the United Nations High Commissioner for Human Rights (OHCHR) held a workshop for education and training experts, in cooperation with UNESCO, to develop educational materials for a publication for university teachers, young scholars and university students on combating racism and racial discrimination in its contemporary forms and fostering tolerance.

Some 150 participants attended the workshop in Paris and eleven experts presented papers analysing the problems of racism and racial discrimination in relation to specific themes: education, health, HIV/AIDS, contemporary forms of slavery, employment, migration, administration of justice, media and gender discrimination. ¶

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MEETING AGAINST DISCRIMINATION

An international experts meeting in Osaka, Japan (4-5 June), brought together 20 experts from different regions of the world who had conducted studies on discrimination and racism or participated in regional consultations organized by UNESCO or the Office of the United Nations High Commissioner for Human Rights.

The purpose of the meeting was primarily to review the studies and discuss the results

of the different regional consultations in order to finalize the draft UNESCO Strategy on Racism and Discrimination to be submitted to the General Conference (October 2003).

The meeting was organized by UNESCO's Struggle against Discrimination and Racism Section, in close cooperation with the Asia-Pacific Human Rights Information Center (HURIGHTS, Osaka) and the International Movement Against Discrimination and Racism (IMADR). ¶ J.M.

TWO-NATION FORUM

On the occasion of International Day for the Elimination of Racial Discrimination, the Uruguay Office sponsored the first two-nation Forum for the Fight against Racial Discrimination. The main discussion theme was “The Fight against Racism and Affirmation of Regional Identity”.

The Forum was a 3-day event taking place in Rivera (Uruguay) and Santana do Livramento (Brazil). Participants in the event came from leading institutions representing people of African descent and indigenous peoples working towards the strategy laid down by the Durban Conference.

Manuel Bernales (UNESCO Montevideo Office) spoke on the topic: The fight for minority rights and the fight against discrimination. ¶
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Expressions of Racism

Racism is the theory of a hierarchy of races. It legitimizes domination by a superior race over others and justifies a whole range of actions and behaviour in line with that theory. Racism has inflicted the most despicable tragedies on humanity and yet it did not die with the scientific debunking of the theory.¹

The relationship with the other

Personal experience in relation to the other, distorted by the weight of prejudice, contempt and hatred, is at the core of racism. Frantz Fanon described and analysed it very well in his fundamental book published in 1952, entitled “Black Skin, White Masks”. For example, “in the train, it was no longer a question of acknowledging my own body in the third person, but in three people. In the train, instead of one seat, they would give me two or three (...) I existed in triplicate: I took up space. I went towards the other ... but the other faded away, and was hostile, the other was not opaque but transparent, absent, he disappeared. Nausea...”. A few lines further, the psychiatrist and writer, who was to become a mentor for many Third World intellectuals, adds: “A man was required to behave like a man. I was required to behave like a black man, or at least like a Negro”. Cut off, confined and shrunken in his humanity, the individual, ensnared in the racism trap, is caught in a vast array of mirrors, a complex system of images, where different categories are reflected: subject/object, inferior/superior, master/slave, action/reaction... These systems of duality were adopted and maintained by the colonial system and institutionalized by apartheid in South Africa. Are they still relevant after the fall of those regimes? Today, in an era of globalization, when local, regional and national frontiers are supposedly becoming blurred, can it be possible that racism is still one of the major scourges, at the beginning of the twenty-first century?

Yet that is what was said two years ago at the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance when 170 States and a thousand NGOs gathered together in Durban, South Africa. Beyond the delusion of a unified whole, brought about by economic globalization and the informatics revolution, a majority at this Conference came down strongly against the massive, widespread phenomenon of racism which divides people the world over.

The Conference was forgotten when the September 11 attacks took place three days after its closure. But the Declaration of the Conference shows a real will to understand and to fight the different expressions of racism today.

An “evolving” racism

Let us recall the tenor of this final Declaration. First, the idea is clearly stated that racism is not an eternal phenomenon that has always existed and will always continue to exist as though it were human nature to be against others because of their colour, nationality, ethnic group or caste. With racism we are dealing with a development of mentalities, inextricably linked to the economic development of societies. Thus, inequalities between the North and the South and within the developed countries, poverty, social exclusion, marginalization, the homogenization of cultures, all these conditions generate feelings of frustration, dissatisfaction, envy, rivalry, contempt and hatred. Could it be that racism has become a tool, a type of differential integration strategy, used by the current economic system, that vast ocean in which we are all afloat, that non-place where power is both everywhere and nowhere?

Linking racism with the economic structure, however, should not obscure the fact that racism develops autonomously, independently, at the whim of social, economic and cultural currents and counter-currents which sometimes put people into a system of hierarchy and control and sometimes face to face with their own freedom. Racism is like a “collective subconscious”, both passing through history and passed through by history. Slavery and the slave trade, colonialism and post-colonialism – all tragic phases in the development of the economic machine – have but strengthened, accumulated and transformed racial prejudice, imprisoning individuals in ready-made identities, in frozen images of themselves, depriving them of the vital confrontation with their own freedom.

An underlying idea in the Durban Declaration is that expressions of racism change in our post-modern world. From a racism founded on biological differences, we have moved on to racism founded on the cultural differences of traditions and customs. It is a more insidious form of





"Some deeds are so gross ... some people are so evil, that maybe we just have to say, 'I will never forgive that.' It's equally important that we don't find ourselves as a nation or as individuals entrapped in anger and unable to reach forgiveness, because if we don't move beyond that, then evil is victorious and we have lost again.

"The whole concept of amnesty has been difficult to swallow. Very difficult. And we had to understand that for South Africa to navigate this very difficult course, we would be teetering on the brink of civil war and bloodshed that

could make Rwanda look like a Sunday school picnic. And we had to decide whether we wanted to stop all this evil now, or have this go on for a long time."

Glenda Wildschutt
(and parents)
Psychiatric nurse
Member, Truth and
Reconciliation Commission
South Africa, 1999

→ racism, more adapted to the developments of our unified, unitary world where there is no longer an outside, no longer an exterior. Thus, the system of racial exclusion of the other, rejected to distant lands, is beginning to shift towards a flexible system where differences are organized according to a hierarchical scale. Though this does not prevent brutal conflicts and radical opposition. We are also beginning to see genetic racism, a resurgence of anti-Semitism, a growing Islamophobia, sexism, and discrimination against the handicapped and people with HIV.

Furthermore, the idea is clearly expressed in the Declaration that acknowledging victims entails recognizing the existence of large entities. Here are a few examples. That of the peoples of Africa is particularly significant in this Declaration which recognizes for the first time that "slavery and the slave trade constitute a crime against humanity", that African peoples and those of African descent have been and still are faced with cruel tragedies that call into question their very existence. What does it mean to be African today in a world that offers on the one hand the alternative of horror and desolation for those who try desperately to survive, and, on the other, integration

into the Western model for those who try despite everything to become men on their standing, between self and other? Another very strong entity is that of non-residents, migrants, those without identity papers, refugees and asylum seekers, clearly showing that racism continues to be inscribed in the political structure of States.

Recognition of the past and a culture of peace

Finally, the need to encourage recognition of the past and a culture of peace is strongly underlined in this Declaration which specifically involves UNESCO. On the one hand recognition of the past concerns the ability of States, peoples and communities to face up to their painful past, their destructive conflicts, their open wounds and their different responsibilities – not to imprison them in resentment, guilt or vengeance, but to allow them to continue living together, with and beyond the many rifts. On the other hand the culture of peace is imperative, like a true dialogue among cultures, where expression, understanding and creation are favoured over ignorance, contempt and dispossession; where each culture with its particularities, its great or terrible times, is recognized not as one single, homogeneous, pure, independent bloc, but as a multitude of crossings-over, blends and different standards that are part of a universal world heritage.

These different lines of thinking show that the fight against racism is one of the challenges of the twenty-first century if we truly want globalization to bring individuals, communities and peoples closer together.

Pierre Sané

1. In 1950, UNESCO called on a group of high-level experts to draw up a *Statement on Race*, followed in 1951 by a *Statement on the Nature of Race and Race Differences*. These two texts state that the biological

differentiation of races does not exist, and unequivocally reject the theories of racial superiority. Indeed they stress that race is not so much a biological phenomenon as a "social myth".

Intellectuals, the Great Lakes region and a Culture of Peace

The contribution of intellectuals to the establishment of a culture of peace and democracy in the Great Lakes region was the theme of the workshop¹ organized from 26 to 28 May 2003 in Bujumbura, Burundi.

The workshop brought together university teachers from Burundi, the Democratic Republic of Congo and Rwanda, members of parliament and Burundi civil society actors. The aim was for the latter to understand their responsibility in restoring peace and democracy to the country. The aim was also to help national as well as international institutions understand the contribution intellectuals could make to the implementation of the political, economic, social and moral reconstruction processes in the three countries of the Great Lakes region. This is the first stage in restoring institutional cooperation among the three countries and the effective implementation of action to be taken in order to restore peace and development in the region, stated Yacouba Sow, UNESCO's representative in Burundi. Mr Sow also reminded those present that the culture of peace – one of UNESCO's priority programmes – is an ensemble of values, attitudes and behaviour that convey respect for human life and human dignity.

Traditional institutions

The first papers presented gave an overview of the history of the region in order to shed light on the traditional institutions that might contribute to a lasting peace in the region such as *Ubushingantahe* in Burundi, *Bugula* in Bushi (an area in the Eastern region of the Democratic Republic of Congo) and *Agacaca* in Rwanda. Although participants had some difficulty in adapting traditional modes of peaceful conflict resolution to modern conflict situations, the discussions showed that

Agacaca in Rwanda has in fact become a modern court that assists in judging a certain number of crimes committed during the 1994 genocide. In Burundi, the *Ubushingantahe* (traditional wise men) is being rehabilitated and it could play an important role in resolving modern conflicts. In the Democratic Republic of Congo, *Bugula* whose function of controlling society is still acknowledged in the rural areas, could be modernized and then could take on a role in the peace restoration process.

The second day of the workshop was marked by a lecture given by Elias Sentamba, Professor of Political Science at the University of Burundi. He analysed the challenges facing the transition to democracy at different periods of recent political history in the Great Lakes region by describing the transfer from one-party authoritarianism to multi-party governance and the move towards a lasting peace, phase in which the countries of the region are currently involved. He also sketched out the perspective regarding the challenges of transition beyond that of power-sharing.

Impact of conflict on intellectual activity

Professor Luc Rukingama (Minister, Representative of the Mobilization for Peace and Reconciliation in Burundi) spoke on the impact of conflict on the intellectual activity in the area and on the lives of people in the region. He specifically mentioned the economic and social impact that followed the devastation of the infrastructure. He also referred to the freezing of international cooperation with Burundi which seriously affected the mobility of teachers and researchers and aborted a whole series of joint projects between the universities of the North and the South. The situation prevented intellectuals from benefiting from the positive effects of globalization

and the new information and communication technologies, thus depriving them of the new tools for work and research, and the new means of access to knowledge and information.

In his conclusion, Professor Rukingama invited intellectuals of the region “to stand up and fight against ethnic fundamentalism...”. In talking of the role they could play in rebuilding the country, he said they should “become aware of their historical responsibility and play a leading role to guide the people along the road to peace”.

Intellectuals have all the more reason to follow this advice since in this region of the Great Lakes where “hundreds of thousands of people were involved in the genocide on the pretext of political freedom” it was often the intellectuals who exploited the people. “Intellectuals should, with their ideas, support the disarmament, demobilization and rehabilitation operations that are foreseen.” By providing planners, programme and management specialists, and implementing projects in community development, intellectuals could help to relaunch the economy and rehabilitate those who have lost everything. According to Professor Rukingama, education is the determining factor for changing mentalities, for social development in a culture of peace and for the stabilization of society. Like most of the speakers, Professor Rukingama came back to the need to rebuild “a seamless solidarity among the countries of the region” and “to consolidate the economies through close cooperation with these same countries using a renewed regional integration policy or, if need be, a recreated one”. ➔

→ A participatory democracy

Professor Jean Bosco Hakizimana of the University of Butare (Rwanda), showed the extent to which the conditions of the three countries are interlinked – whether with regard to the best or the worst situations – to call for a participatory democracy marked by unity and close regional cooperation requiring the reactivation of the Economic Community of the Great Lakes Countries, with citizens free to express themselves and to settle wherever they wish in the region.

Professor Otemikongo, from the University of Lubumbashi (Democratic Republic of Congo), expanded on the real challenges underlying the crises in the Great Lakes region. Beyond the warlords' official discourse on peoples being liberated, it is the economic challenges facing those in power, the politicians jostling for access to that power and the interests of foreign powers selling arms and searching for raw material for their

industries, that are the forces behind the endless civil wars in the region.

The workshop concluded with the adoption of a series of recommendations. Those most relevant to UNESCO's programme are the following:

- Define an education for peace policy for all sectors of the population of the three countries without distinction and encourage citizenship (as opposed to ethnicism, regional tribalism and other forms of division)
- Organize regional peace conferences
- Encourage the implementation in the sub-region of current legislation relating to the punishment of crimes of genocide, war crimes and crimes against humanity
- Promote ethics of responsibility with the leaders of the Great Lakes region
- Build a network of intellectuals in the sub-region in consultation with other partners, in order to apply the conclusions of the Bujumbura workshop
- Devise a programme for young people

promoting a culture of peace and other values

- Create research centres within the traditional institutions of peaceful conflict resolution in the Great Lakes region that UNESCO will be invited to support to enable the institutions to combat modern conflicts
- Encourage women to become involved in education for peace. ¶

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1. The workshop was organized by the Regional Centre for Research and Training for Peace, Democracy and Development (CREFOPAD) and the UNESCO Office in Bujumbura, with funding from the UNESCO Regional Office in Dakar.

A CD-ROM FOR DEMOCRACY



UNESCO has been tasked with completing a work of reference and consultation on the concept of democracy in relation to the diversity of situations and cultures. The Organization therefore took on the role of “transnational forum” open to all researchers for meetings and debates. That is why in 2001, the SHS Democracy Section drew up a frame of reference putting together the following information:

- Summaries of proceedings of conferences, meetings, symposiums and workshops organized by UNESCO since

1990, promoting democracy in different regions of the world.

- Bibliography (by subject, region and country) of publications on democracy.
- Directory by country, of institutions working with UNESCO in the field of democracy.

This reference work is now available on CD-Rom. ¶

Romain Natoy

The CD-Rom is available free of charge.

Please contact: dare@unesco.org

MEXICO SEMINAR ON GOVERNANCE

The Colegio de México, the Centre for International Studies (CERI) of the National Foundation of Political Science (Paris) and the MOST Programme organized a seminar entitled “The Uses and Limits of the Concept of Governance” at the Colegio de México headquarters, on 12 and 13 June 2003. The outcome of the discussions will appear in a publication. ¶

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International Conference on Democracy and Peace

**Is there a connection
between democracy
and peace?**

**Does democracy help
prevent war?**

If we choose the democracy option as defined by Lincoln, “government of the people, by the people and for the people”, can we pave the way out of conflicts and the settling of differences through dialogue and mutual recognition? These were among the many questions posed at the international conference “Democracy and Peace” (Beirut, 2 to 3 June 2003), jointly organized by UNESCO, the International Panel on Democracy and Development (IPDD) of UNESCO, the International Centre for Human Sciences at Byblos* and the Lebanese Ministry of Culture.

This conference was the first in a series of international meetings organized under the auspices of UNESCO, in cooperation with the International Panel on Democracy and Development (IPDD), within the framework of the Byblos Centre’s activities where eminent international specialists will be furthering their work. Debates will be on subjects that have direct or indirect links with current affairs and events that rock the world – for example, what happened in the Great Lakes region in Africa, in Kosovo, in Afghanistan and in Iraq. These issues will be tackled by academics, thinkers and decision-makers from the standpoint of democracy’s contribution to the building of a firmly founded, lasting peace.

Democracy? Which democracy? Is that which is right for some necessarily right for others? Can the same rules be applied everywhere? Can the same democratic

model that has succeeded in Europe, be applied in Asia, Africa or the Middle East? Or should we be looking for different forms of administration, ones which would respect the specificity of each context without breaking with the fundamental principles of democracy, beginning with respect for freedom? These were just some of the questions raised at the Beirut meeting.

Structured around three central themes – Democracy and Conflict Prevention, Democracy in times of Conflict and Post-Conflict Democracy – the debates were chaired by Mr Boutros Boutros-Ghali, Chairperson of the IPDD, and by Mr Pierre Sané, Assistant Director-General for Social and Human Sciences. Among the many very forceful participants were Mr Ghazi Aridi, Lebanese Minister of Culture, Mr Theodor Hanf, Director of the Byblos Centre, three IPDD members – Messrs Nicolas Valticos, Alexei Vassiliev and Hisashi Owada –, Mr Alain Caillé, Director of the Centre for the Study of Democracy, and Mr Ghassan Tuéni, Lebanese journalist and writer.

Encouraging democracy is one of UNESCO’s key roles. The preamble to the Organization’s Constitution reads “... the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men ...”. Therefore, in order to build peace in the minds of men, UNESCO’s work aims to facilitate the birth of a genuine democratic culture. ¶

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SOCIAL CAPITAL

The Ninth International Symposium on local power organized by the Federal University of Bahia (Brazil) took place from 15 to 18 June 2003. The discussions, in which a representative of the MOST Programme took part, centred on the approach to the “social capital” when confronted with problems of democratic governance in the divisional and urban policy of the region. ¶

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ASIA YOUTH FORUM (AYF)

The UNESCO Bangkok office participated in and supported this year’s AYF meeting (20-26 May 2003), hosted by the Assumption University’s Student Council. The Forum theme was “Development – The Human Equation. Investing in Youth for a Sustainable Future” and the focus was on free speech, technology and education. UNESCO seeks to encourage and reinforce university student participation in debates and discussions on social issues affecting their education, their communities and the world.

A report on this meeting will be available shortly. ¶

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* See SHS Newsletter 01

Taking a new look at the links between town planning and society

“Does town planning have a responsibility towards society?” was the title of the Symposium¹ held at UNESCO on 28 May 2003. During the meeting, participants concentrated on whether the choice between different urban planning techniques influences the social development of societies.

Questioning the urban model

In his paper entitled “From the Athens Charter to the great ensembles”, Professor Pitte, President of the University of Paris-Sorbonne, took a critical look at the 1933 Athens Charter, drafted by Le Corbusier, which, according to Professor Pitte, only puts forward “an all-purpose, anti-geographical, disembodied solution”. When applied to the emergency postwar context, underlying this document is a Utopian ideology of a new society. He went on to counter this by saying it was impossible for the town to change the human being: “people have the towns they deserve”, he concluded. Following on these remarks, urban specialist Jean-Pierre Lefebvre went further, placing the Charter at the origin of the creation of ghettos. As a counter-example of that urban, social catastrophe, he described the case of a development plan for urban districts that respects human diversity and social coexistence even in a context of the combined factors of market economy, enforced ministerial control, bureaucratization and lack of subsidies.

The South’s Urban Projects

Following the presentation on the rehabilitation of a district close to Paris by Alain Rouillard, Director-General of the Etablissement de la Plaine de France, four participants from the South spoke about some of their plans. Mr Altum, representing the Mayor of Istanbul, presented the development plan for the Turkish capital which will make use of its rich history to enable Istanbul to become a European cultural capital. Then Mr Nguélé, on behalf of the Congolese Ambassador to France, unfolded the Brazza 2020 project, the aim of which is to correct the malfunctioning that has developed over the years by encouraging the development of a business centre that would also be an intermingling of different ethnicities. And finally Ms Sy, Adviser on External Affairs of the City of Dakar and H. E. Mr Ousman Blondin Diop, said that for Senegal “the battle of development will be won through the towns” since, despite the distress of the governing bodies faced with a malfunctioning capital, towns produce resources and also create citizenship.

¹ The symposium was co-organized by the Institute of Town Planning and Development of the Sorbonne, and the Permanent

Delegation of Senegal to UNESCO, sponsored by Jean-Louis Borloo, Minister, representing Town and Urban Renovation.

Conditions for acceptable town planning

Nicolas Jacquet, Interministerial delegate for development planning and regional action, proposed a series of conditions which, he felt, could lead to acceptable town planning:

- forward-looking and participatory, there must be balanced linking between the different stages of human life
- even distribution between the centre and the outskirts
- even distribution between the town’s different functions (housing, work, leisure)
- respect for President Senghor’s principles of social intermixing
- balance between urban and rural areas allowing for full development of networks of large intermediary towns in view of the urban globalization of capitals.

The symposium closed on the declared need to create dynamic plans for urban renewal where worthy projects would link history, modernity and coherence with equal regard for the physical and the sociocultural context. ¶

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“EMERGENCY ARCHITECTS” SYMPOSIUM

At UNESCO Headquarters, on 13 June 2003, the Social and Human Sciences Sector hosted the first General Assembly of the Emergency Architects Association. The President of the International Union of Architects, Jaime Lerner, lent his support to the event.

Since April 2001, when there was extensive flooding in France, this French non-governmental organization has been providing free technical and architectural assistance to populations hit by natural, technological or human disasters. The Association intervenes in France and abroad: Afghanistan, Germany,

Romania and most recently Algeria where the Association of Algerian Emergency Architects has just been created. Backed by the French Ministries of Culture and Equipment, the General Assembly of this NGO stressed the need for international mobilization and for the creation of a network as well as the importance of specific training activities not only for architects but also for engineers and psychologists involved in emergency relief work. ¶

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Cities, Environment and Gender Relations

The most network “Cities, environment and gender relations” organized its 7th Annual Workshop in Romania and Bulgaria from 23 to 30 May 2003.

The network’s objectives are to work towards linking research and policy, based on analyses of gender relations in connection with the environment and the city. The Network is directed by the MOST Swiss National Liaison Committee for UNESCO and the MOST Programme, with funding from the Swiss Agency for Development and Cooperation. These workshops have often been real turning points for “gender mainstreaming”.

The Workshop was organized in two of the main research areas: Zabrauti district in Bucharest and Miladost district in Sofia. In both cases, a good deal of time was spent in visiting specific areas and in talking with local research teams. In Sofia, the field visit ended with discussions with the mayor of the district, his technical team and neighbourhood representatives. The Zabrauti problem stems from the housing of the Roma, victims of social and environmental exclusion. In Miladost, the problem comes from the privatization of public space in the settlements. In most of these areas people are now becoming interested in the issue of urban governance and negotiation between the principal actors involved, in other words: multi-actor intervention (women, gender relations, etc.) in designing new urban policies and new land planning mechanisms. From this research policy perspective, the Network’s programme is aiming for concrete results by 2005

The Network comprises eight areas: in Africa: Ouagadougou (Burkina Faso) and Dakar (Senegal); in Latin America: Buenos Aires (Argentina), São Paulo (Brazil), Havana (Cuba) and Santo Domingo (Dominican Republic); in Eastern Europe: Sofia (Bulgaria) and Bucharest (Romania). ¶

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DISTRICTS OF THE WORLD: URBAN HISTORIES

With the backing of UNESCO (BSP and SHS), ENDA Europe organized a seminar from 2 to 6 June 2003 in preparation of the launching of the pilot project “Districts of the world: urban histories”. Seminar participants, who came from towns in Africa, Latin America and Europe, will be the future partners in this project. Discussions were mainly on methodological issues: social cartography, participatory research activity and gender relations. ¶

BEING TWENTY TODAY

Launched in May 2003 with the Center for Asian-Pacific Studies of Beijing University, the “Dialogue Among Youth in Far-East Asia” project aims at reinforcing dialogue among young Chinese, Japanese and Korean students in China. The project uses the results of a social enquiry of 1000 of them. It examines their cultural practices – fashion preferences, activities and social habits – and also tries to understand their values and perspectives on life.

As these young people will play an important role in the future of their societies, the project also explores their consciousness of their basic rights and obligations as citizens and their understanding of democratic practices. The enquiry also focuses on their memories, common values and understanding of the notion of “East-Asian Civilization”.

UNESCO’s Philosophy Day (20 November 2003) and a National Symposium in February 2004 will be the main events for analyzing the project results and for preparing recommendations for policy-makers on the gap between youth values and behaviours and public policies. ¶

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A WEBSITE FOR STUDENTS AND TEACHERS

In order to provide students with the latest news in social and human sciences, a teacher has been assigned by the UNESCO Bangkok office to collect relevant material from newspapers, magazines and journals. This information is posted every two months on the Asia Pacific Schools Social Science Network (APSSNET) website, of which 215 schools from 19 countries are members.

To encourage interactive use of the website, competitions in essay writing and simple website design have been organized. A regional workshop has been held for computer teachers from some of the member schools and two national workshops were organized for teachers. ¶

www.apssnet.com/rushsap.htm

ASIA-PACIFIC REGION: UNESCO AND SOCIAL SCIENCES

In response to requests, SHS will assist the Lao People's Democratic Republic, Cambodia, Myanmar and Kazakhstan to develop the social sciences in educational and research institutions. The focus will be on curriculum development and training workshops for teaching staff and post-graduate students. Project proposals have already been requested from individuals and institutions and will be assessed according to regional priorities. ¶

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UNESCO AND CARICOM

The Director-General of UNESCO, Koïchiro Matsuura, and the Secretary-General of the Caribbean Community (CARICOM), Edwin Carrington, signed a second memorandum of understanding between the two institutions on 5 May 2003. Building on previous cooperation in education, culture and the natural sciences, the new agreement now includes the social and human sciences as well as communication and information. Increased participation of young people in policy-making and implementation is a key expected outcome of planned activities in the area of social and human sciences. CARICOM, comprised of 15 countries, was established to facilitate the economic and social development of its Member States and to act as a unifying force within the Caribbean. ¶

www.unesco.org
www.caricom.org



THE AVICENNA PRIZE FOR ETHICS IN SCIENCE

“You believe you are of nothing yet you hold the universe” (Avicenna).

The Avicenna Prize for Ethics in Science will be awarded for the first time during the last quarter of 2003. Bearing the name of the 11th century doctor, philosopher, alchemist, author of *The Canon of Medicine*, which retained its value as a work of reference well into the 17th century, the Avicenna Prize for Ethics in Science will be awarded every two years.

The purpose of the Prize is to reward the activities of individuals and groups in the field of ethics in science. These activities must be in conformity with UNESCO's policies and be related to the Organization's programme in the field of ethics of science and technology.

The Prize, funded by the Islamic Republic of Iran, consists of a gold medal of Avicenna, a certificate, the sum of US\$10,000 and a one-week academic visit to the Islamic Republic of Iran,

during which the prizewinner will deliver speeches in relevant academic gatherings organized for this purpose by the Government of the Islamic Republic of Iran.

The prizewinner will be designated by the Director-General of UNESCO on the recommendation of an international jury. At its 165th session, the Executive Board stressed that “the creation of the Prize will help significantly to increase international awareness and to highlight the importance of ethics in science”.

Teresa Fuentes Camacho,
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ISSJ 176: Sustainable Mobility

Mobility, as well as technologies and transport networks on which mobility depends, are among the most important features of modern societies. Because of the resources they consume (from fossil fuel to physical space), their effects – either direct or indirect – on the environment and social organization (from pollution to lifestyles) and their deep-rooted cultural meaning, mobility and transport lie along the fault lines of tensions, dynamics and deep inequalities. The capacity that democratic systems have of producing well-informed collective choices, whether about specific controls or infrastructures or whole systems of transport, constitute a veritable test for democracy. And yet the Social Sciences show little interest in transport. This issue of the ISSJ is a preliminary attempt to redress the balance. The scales of costs and benefits in the transport sector have long been weighted towards ever increasing distance and speed. The idea of “sustainable mobility” stands out from the traditional approach to transport planning, with transport seen as merely a need arising from economic growth requiring infrastructures capable of meeting that demand. From now on, a new approach is emerging from relevant facts, risk evaluation and democratic concerns that acknowledge the pitfalls of unrestrained growth. ¶

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China and the ISSJ: A space for debate

A debate with Chinese social scientists, intellectuals, artists and feminist activists was held on 12 April 2003, on the theme of “Gender and Social Transformation in China Today”. Passionate discussions occurred on topics such as the revival of discrimination against women, the influence of market-oriented economy on women’s employment, prostitution, domestic violence, the public debate on the “third person” (the mistress) related

to recent laws on divorce. This was part of a series of debates regularly organized as promotional activities for the Chinese edition of UNESCO’s International Social Science Journal (ISSJ) which is prepared with the participation of the Chinese Academy of Social Sciences. ¶

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Praise for Diogenes!

The international review *Diogenes*, which is published with UNESCO support by the International Council of Philosophy and Humanistic Studies (ICPHS), has just been rated one of the best by the 2002 edition of *Journals of the Century*, published by Haworth Press. ¶

www.unesco.org/cipsh/fre/diogene.htm

World Social Science Report

Ali Kazancigil and David Makinson (Eds.).
1999, 402 pp., ISBN 92-32103602-5,
UNESCO Publishing / Elsevier.

This UNESCO report, which is also available in Chinese, French and Russian, was recently the subject of an article by Quebec researcher Yves Laberge in the *Études internationales* journal. Here is a short extract:

“The field of social sciences is understood here in the broadest possible sense: from public health to the cognitive sciences, from the economy to the environment, not forgetting demography, sociology and education. (...) The main feature of this report is to inform us about the practices of researchers in countries where we know little about the research practices: Sub-Saharan Africa, the Middle East, the Pacific, Latin America. (...) [It] should be read by every student wanting to undertake a master’s or a doctorate and it will be useful for many teachers.

This excellent report combines two important advantages: first of all it lets researchers gain easy access to a whole range of disciplinary and regional assessments that are presented in an

accessible style and touch on several aspects of current research. Furthermore it provides an opening onto the transitory and subjective nature of research, in particular by drawing attention to some changes that are currently taking place in the academic sphere and in the public sector.”

Études internationales, vol. xxxiv, n°2,
June 2003, pp.301-303 ¶

To order the *World Social Science Report*:
<http://upo.unesco.org>

**SHS on-line**

UNESCO’s Social and Human Sciences Programme has a new website. On line, you will find various thematic websites on issues such as Ethics and Bioethics – including bioethics –, Human Rights, Philosophy, Gender issues, International Migration, etc. The website also offers access to News, an Agenda of events, Information Services, Publications, UNESCO/SHS Prizes and Chairs, a Who’s who in SHS, and websites of other UNESCO Programmes. We invite you to come and visit us on the web! ¶

www.unesco.org/shs

NEW DIRECTORS FOR THE SHS SECTOR


Division of Ethics of Science and Technology (EST)
Mr Henk Ten Have

(Netherlands) holds a Ph.D. in Philosophy and an M.D. from the University of Leiden. He was Professor of Medical Ethics at Nijmegen University having previously held the position of Professor of Philosophy at Maastricht University for several years. He has published numerous books and articles in the fields of philosophy and ethics. He serves on the Editorial Boards of several national and international journals.

also a member of the Presidential Commission on Policy Planning. Author of numerous publications, his research interest is mainly in the reinterpretation of East Asian political thought and politics in light of current Western theories (political theory, political economy, postmodernist philosophy, etc.).


Division of Human Rights and Struggle against Discrimination (HRS)
Mr Eduardo Cifuentes Muñoz

(Colombia) holds a law doctorate from the University of the Andes. Until he joined UNESCO he held the position of National Advocate for the People (ombudsperson), a constitutional office in Colombia, after serving nine years as a magistrate and later as President of the Colombian Constitutional Court. For more than 15 years he taught as Professor of Law, specializing in private law and constitutional law. He maintains strong international ties, mainly in Latin America and Europe. ¶


Division of Social Sciences Research and Policy (SRP)
Mr Chaibong Hahm

(Republic of Korea) holds an M.A. and a Ph.D. in Political Science from the Johns Hopkins University (United States of America). Before taking up his post at UNESCO he was a Professor in the Department of Political Science at Yonsei University (Republic of Korea). He was

AUGUST

7-8 August: International Seminar: Governance, Democracy and Development in Mercosur, organized by UNESCO Montevideo and the CLACSO groupe Mercosur and Integration. Porto Alegre, Brazil. (shs@unesco.org.uy)

10-17 August: World Congress of Philosophy on the theme: "Philosophy Facing World Problems", organized by the International Federation of Philosophical Societies in partnership with UNESCO. Istanbul, Turkey. (m.shino@unesco.org)

18-23 August: Subregional workshop on HIV/AIDS and Human Rights for Young People. Yaoundé, Cameroon. (a.taftali@unesco.org)

20-22 August: Meeting on human security in Latin America and the Caribbean organized in cooperation with the Latin American Faculty for Social Sciences. Santiago, Chile. (m.goucha@unesco.org / g.abad@unesco.org)

SEPTEMBER

1-3 September: Meeting of the international jury for the Avicenna Prize for Ethics in Science. Paris, France. (t.fuentes@unesco.org)

7-10 September: Public conference and two seminars on the philosophic and economic aspects of the concept of poverty as a violation of human rights. New Delhi, India. (a.kristiansen@unesco.org / m.shino@unesco.org)

8 September: Ceremony for the award of the UNESCO Prize for Peace Education. Paris, France. The ceremony will be preceded by a round table on "The Culture of Peace and the Foundations of Reconciliation". (m.goucha@unesco.org)

8-9 September: Meeting on Regional Historic Centres: Cross-examination of issues regarding integral management and administration, social and economic sustainability, human resources development and training; cultural and local development inequities in Historic Centres of Latin America and the Caribbean. Quito, Ecuador. (g.abad@unesco.org)

10 September: 21st Century Talks: "Should human cloning be banned?" Paris, France. (j.binde@unesco.org)

13 September: UNESCO Philosophy Forum on the theme: "Who knows?". Paris, France. (j.binde@unesco.org)

17-19 September: Meeting on the governability of historical centres: Management models for operational projects. Havana, Cuba. (g.abad@unesco.org)

18-19 September: Seminar on "Local Participatory Management and Productive Complementarity", organized by UNESCO Montevideo and the Municipality of Montevideo. Montevideo, Uruguay. (shs@unesco.org.uy)

OCTOBER

20-24 October: Inter-University workshops "Interethnic and intercultural dialogue and multilingual education as factors of democratization in Kyrgyzstan and Central Asia", co-organized by the Kyrgyz National Commission for UNESCO, the Academy of Management of Bishkek and the Kyrgyz-Uzbek University. (x.castro-sardi@unesco.org)

27-31 October: Annual Meeting of the Latin American Social Sciences Council, organized in cooperation with UNESCO Havana and UNESCO Mexico. Havana, Cuba. (g.abad@unesco.org)

27 October-1 November: MOST Summer School for Latin America and the Caribbean: Local Development and Governance. Co-organized by the Universidad Católica de Uruguay and UNESCO. Punte del Este, Uruguay. (p.deguchteneire@unesco.org / x.castro-sardi@unesco.org)

30-31 October: First meeting of the UNESCO Chair on Architecture and Landscape. Paris, France. (b.colin@unesco.org)

NOVEMBER

3 November: International symposium: "Violence and its causes: a stocktaking". Paris, France. (c.maresia@unesco.org)

4-7 November: International seminar on decentralization in Latin America. Puebla, Mexico. (g.abad@unesco.org)

6-7 November: Meeting on the theme: "The Challenges of Globalization". UNESCO, Paris. (g.solinis@unesco.org)

20 November: Philosophy Day at UNESCO. Paris, France. Activities will also be organized by UNESCO National Commissions and Regional Offices. (m.shino@unesco.org)

24-25 November: Informal Expert Meeting: "Ethics of the Economy: Challenges and Strategy for UNESCO". Fribourg, Switzerland. (n.garabaghi@unesco.org)

28-29 November: International conference on human security in Africa. Organized in cooperation with the African Union. Addis Ababa, Ethiopia. (c.maresia@unesco.org)