

newsletter

The Importance of Philosophy – Think about Thinking

01

This is the first issue of the Social and Human Sciences Sector's Newsletter – a quarterly publication with a dual aim: first, to relate the Sector's activities, that is, the work undertaken, and second, to involve the readers in our reflection on the different subjects of our work through information on these current topics of social and human sciences.

Within UNESCO, our Sector's specific mission is to promote knowledge and intellectual cooperation in order to encourage social transformations that convey the universal values of justice, freedom and human dignity. In particular, this mission involves the identification of trends and their implications, the formulation of prospects and views on the directions societies are taking and on the development of mentalities. Thus the twenty-third session of the 21st Century Talks was devoted to the theme of water and you will find in this issue the principal points raised during those discussions.

UNESCO has always maintained close links with philosophy, not speculative or prescriptive philosophy, but critical questioning which gives a meaning to life and to action in an evolving international context. We want to engage ourselves in a revitalization of this tradition and above all contribute to the popularization of an international philosophical culture. The philosophy dossier →

p. 3 **Ethics** Human genetic data • Public hearings / p. 5 **Human Rights** Keeping up the fight against racism • Youth and human rights • International migration and multiculturalism • The rights of migrant workers / p. 7 **Democracy and Governance** E-governance • New UNESCO Chair • Research centre in Byblos / p. 9 **Interview** Boutros Boutros-Ghali / p. 12 **21st Century Talks** Water no longer flows / p. 13 **Human sciences** Diogenes' fiftieth birthday / p. 14 **Dossier Philosophy** Philosophical foundations of UNESCO • The first Philosophy Day • Pathways of Thought / p. 20 **Social Sciences** The MOST Programme • City professionals • UNESCO at the World Social Forum / p. 23 **UNESCO Prizes** / p. 24 Just published • Calendar

→ in this issue gives an account of the first UNESCO Philosophy Day celebrated the world over.

Social sciences undertake research and the formulation of policies which aim for a better management of social transformations and in this Newsletter you will find the latest developments of MOST – our intergovernmental programme – as well as an account of UNESCO’s presence at the third World Social Forum of Porto Alegre.

Definition, development and the promotion of norms and principles based on human rights should govern the formulation of ethical positions and economic, scientific and social policies. This is also one of our Sector’s missions and these pages carry an overview of our action in the field of bioethics.

Globalization will only be ‘humanized’ if we unrelentingly pursue the objective of making all human rights a reality for everyone, everywhere. To quote Albert Camus who put it so well, “if someone takes away your bread, he is also taking away your freedom. But if someone takes away your freedom, you can be sure you risk losing your bread because it no longer depends on you and your struggle but on the master’s whim”. SHS therefore intends to promote knowledge and intellectual cooperation in order to defend human dignity, particularly that of the most impoverished among us.

It is my goal to make the Social and Human Sciences Sector a real laboratory of ideas and forecasting as well as a prime place of reference for international research, reflection, exchange, development of principles, norms and policies in the fields of forecasting, social and human sciences, philosophy, human rights, and the ethics of science and technology. Let us harness the power of ideas in order to influence social transformations.

Good reading!

Pierre Sané
Assistant Director-General
for Social
and Human Sciences



© All rights reserved

The quarterly SHS *Newsletter* provides information on the work of the United Nations Educational, Scientific and Cultural Organization (UNESCO) in the field of social and human sciences. It is available both in printed and electronic form (www.unesco.org/shs).

Articles may be reproduced providing the credit line reads “Reprinted from the SHS *Newsletter*”, along with the date and number of the issue and, when appropriate, the name of the author of the article.

Director of publication: Pierre Sané
Editor: Gillian Whitcomb
Editorial assistant:
Rosemary Wiltshire-Romero

Contributors to this issue: Frances Albernaz, Manuel Bernales Alvarado, Jeanette Blom, Ingeborg Breines, Ximena Castro-Sardi, Brigitte Colin, Sabina Colombo, Carrie Marias, Malama Meleisea, Ali Moussa Iye, Mika Shino, Gulzhan Smagulova, Germán Solinís, Saori Terada, Petra van Vucht Tijssen
Design and layout: Atelier Takavoir – Paris
Printing: XXXXXXXXXXXXXXXXXXXXX

Ten Years of Bioethics at UNESCO

Although internationally UNESCO has been one of the promoters of reflection on the ethics of life since the 1970s, it was only in 1993 that the Organization developed a bioethics programme with the establishment of the International Bioethics Committee (IBC). From the beginning, the Committee has been renowned for the multidisciplinary and multicultural representation of its members and the transparency of its work.

The programme's first great success was the adoption by the General Conference in 1997 of the Universal Declaration on the Human Genome and Human Rights – adopted by the United Nations General Assembly in 1998 – and it reached a new stage with the establishment of the Intergovernmental Bioethics Committee (IGBC) in 1998.

Since the outset, the programme has continuously expanded. It has broadened the issues dealt with; it has cooperated with

Member States on the implementation of the Universal Declaration on the Human Genome and Human Rights as well as on UNESCO's advisory role in the creation of national ethics committees; and it has stressed the importance of education and the dissemination of information.

In 2002, after almost ten years of existence, the bioethics programme became UNESCO's principal priority and has reaffirmed its leading position and the dynamic role the Organization plays internationally in this field.

Because of its mandate of ethics watch, increasingly necessary given recent scientific developments and the consequent social upheavals, UNESCO will pursue its intellectual and normative mission – notably, with the preparation of a new international declaration on human genetic data – as well as its commitment to coordinating different intergovernmental organizations concerned with bioethics.

The Organization intends to become even more involved in a regional and national approach in order to provide Member States with elements for reflection and with the appropriate means to respond to the new bioethics challenges. ¶

www.unesco.org/ibc

Human Genetic data – what are the issues?

The number of human genetic databanks is growing and some countries have even started a genetic census of their population. In varying degrees, they are used by doctors. Genetic tests are already detecting illnesses such as cystic fibrosis. Other tests can only indicate a predisposition to a disease but, nevertheless, they can provide valuable information to help prevent it. Research using human genetic data also seems promising for understanding and treating many illnesses. In another domain, databanks can provide information for courts and police, such as proof of paternity or the identity of a sex offender or accident victim.

But such data raises ethical problems concerning its collection, processing, storage and use. Many fear it will be

used for purposes that curb freedoms and lead to discrimination and new forms of prejudice.

So for people with disabilities, genetic data has disadvantages too. They are pleased that it may improve medical care but are worried about any possibility of “genetic cleansing”. As the number of genetic tests increases, will the number of discarded human embryos increase too? For indigenous people, there is a wide range of problems. Taking samples, especially of blood, can upset certain people who see it as a violation of their body. The notion of individual consent that prevails in liberal Western societies may not be appropriate in other cultures. Also, because genetic data from very isolated groups of people is especially valuable to some scientists, such groups may be exploited.

These problems, among many others, show how useful it would be to have a document setting international standards for collecting, processing, storing and using genetic data. ¶

Pierre Gaillard



DNA sequencing.

Bioethics

Seminar: “Everyone’s Concern”

Indisputably, genetic engineering opens up many vistas, such as the possibility of treating illnesses previously thought incurable and diagnosing or anticipating their development. But these scientific advances raise innumerable questions: How do we assess the impact on the human species and life on the planet? What should be the ethical limits of scientific research? To whom do the results of that research belong?

Faced with the varied perceptions and values prevailing within a democratic society and the challenges posed by the use of new technologies, interdisciplinary debate is essential in order to guide science and technology towards harmonious, sustainable development and to maintain a balance between the extremes of optimism and catastrophe.

Such was the purpose of the Bioethics Seminar organized by the Universidad de la República in Montevideo, Uruguay (6-8 November 2002). The event was held with the participation of many University faculties and in coordination with the Senate Science and Technology Commission as well as several Ministries.

The Seminar provided Uruguay’s legislators, justice officials, medical and scientific community and civil society organizations with elements for discussing the ethical problems arising from the use of new health technologies and food production. A further objective was to study the possibility of creating medical ethics and research committees, as well as advisory commissions on bioethics, at the State level, so that they can provide information necessary for decision-making on these matters.

Debates focused on three themes: Bioethics and Human Health; Bioethics and Food Production; and Bioethics and Law. National and international experts

took part in the discussions that covered among other issues: the impact of new technologies on human reproduction; gene therapy; the regulation of cloning and stem cell research; the legal and ethical aspects of fertility treatment and the European experience in these matters; genetic engineering and genetically modified products. ¶

Contact: Ricardo Ehrlich, andrea@fcien.edu.uy

➔ **Objective:** **regional ethics agenda**

The UNESCO Bangkok office organized in October 2002 a two-day consultation with specialists in Bioethics, Ethics of Nanotechnology and Development. The three specialists are preparing background papers to be presented at a region-wide meeting in September 2003. The recommendations from this meeting will guide future activities on Ethics in the region.

➔ **Inter-Agency committee on bioethics**

In direct line with the “Guidelines for the Implementation of the Universal Declaration on the Human Genome and Human Rights” adopted by UNESCO’s General Conference in 1999, the Director-General of UNESCO, Koïchiro Matsuura, proposed to the Secretary-General of the United Nations the establishment of an Inter-Agency Committee to improve coordination of activities and thinking on bioethics between intergovernmental organizations. The first meeting of this Committee was held at UNESCO Headquarters on 14 and 15 March 2003.



© Niamh Burke / UNESCO

DNA sequencing at the Genoscope (Evry, France).

Public Hearings on Human Genetic Data

In order to associate civil society more closely with the elaboration of an international declaration on human genetic data, UNESCO organized a Public Hearings Day on this subject on 28 February 2003 in the Principality of Monaco.

Associations and institutions – representing indigenous people, women, children, handicapped people and doctors – researchers, bioethics specialists as well as actors from the private sector, notably from insurance companies and the pharmaceutical industry, took part in the day of discussions. They presented their version of genetic data, their fears and their expectations, and made observations and comments on the draft declaration drawn up by a drafting group of the International Bioethics Committee (IBC).

These Hearings fall within the framework of the international consultation, launched by UNESCO, on the outline of the international declaration on human genetic data. This draft declaration will be finalized by a group of governmental experts before being submitted for adoption to UNESCO’s General Conference in October 2003. ¶

Keeping up the fight against racism

The World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance (Durban, 2001) was an important meeting for the international community. It afforded the opportunity to question the development of these phenomena and to agree on the means to be implemented for the fight against this plague in the new context of globalization. A Declaration and a Programme of Action for the years to come were adopted by consensus to promote the fight to the level of the challenges posed by the racism and discrimination that continue to affect all societies.

UNESCO, whose work in this struggle has been widely acknowledged, has decided to develop a new strategy to respond to the specific recommendations addressed to the Organization and to strengthen its action in its different fields of competence. To this end, it is organizing a series of regional consultations to study the specificities of each region and the priorities to be retained in the new strategy that will be submitted to the next session of the Organization's General Conference in October 2003.

The last regional consultation took place in Dakar, Senegal (13-15 February 2003) on the theme "Africa confronting the plagues of racism, discrimination and xenophobia: aims and strategies for an efficient follow-up to the Durban Conference". The meeting brought together experts and representatives of civil society to give an up-to-the-minute report on action taken since Durban, to compare different experiences in the fight against discrimination in Africa and, finally, to explore new channels for renewing the struggle.

Participants concentrated particularly on prejudice and exclusion inherited from the past and on the development of new

forms of discrimination on the African continent. They also discussed the role that Africa should play in the fight against racism and discrimination experienced by the diaspora of African origin across the world.

After Bangkok in December 2002 and Dakar, the next regional consultation will take place in Moscow. ¶

For more information on the Durban Declaration and Programme of Action:

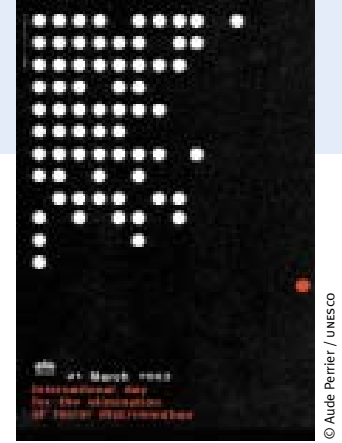
<http://193.194.138.190/html/racism/Durban.htm>

➔ Human Rights Education in Pakistan

A National Plan of Action for Human Rights Education has been developed by the UNESCO-Islamabad Office with the Ministry of Education of Pakistan. The launching of the Plan was made in the context of the International Human Rights Day in collaboration with ILO, the ASP-network, the Federal Minister for Education, the Speaker of the Parliament and the Adviser to the Prime Minister for Women's Development on 13 December 2002 in Islamabad. A symbolic march for Human Rights and Democracy was organized with Associated Schools Project (ASP) school children ending at the newly re-established National Assembly.

➔ Youth and Human Rights

In Central Asia, UNESCO is planning to give young people the responsibility of promoting human rights and democracy. Travelling teams of five or six young people – students and pupils from Tajikistan, Kyrgyzstan and Kazakhstan – will first receive training. Then, in rural areas or in their own communities, these groups will lead discussions, organize games and analyse actual situations with their peers with a view to making them think about democracy and human rights.



UNESCO and the High Commissioner for Human Rights

The High Commissioner for Human Rights, Sergio Vieira de Mello, and UNESCO Director-General Koichiro Matsuura signed a memorandum of understanding reinforcing cooperation between the two Organizations in Paris on 5 February 2003.

According to the memorandum, this initiative is "inspired by the reform process of the United Nations system launched by the UN Secretary-General, which emphasizes the centrality of human rights in all activities of the system". The text stresses "that the principle of non-discrimination is the cornerstone for the recognition and protection of the dignity of all members of the human family" and recognizes "that extreme poverty is a flagrant violation of human rights and a denial of human dignity".

Mr Vieira de Mello and Mr Matsuura agreed to hold regular consultations on subjects of common interest such as the "rationalization, strengthening and streamlining of the human rights machinery and reporting mechanisms with a view to improving their efficiency and effectiveness", and the "elaboration of strategies related, inter alia, to the right to education and to human rights education; cultural rights and cultural diversity, freedom of expression, access to information and academic freedom, rights of women and gender equality, human rights and bioethics". ¶

International Migration and Multiculturalism



© Jean Mohr / UNESCO

UNESCO's International Migration and Multiculturalism Section is presently focusing its work on increasing the acceptance of the *1990 International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families*,¹ through scientific research and analysis on the exercise of migrants' rights and existing national, regional and international legal instruments.

National reports

As part of its efforts to strengthen interagency cooperation and exchange of information for the promotion of migrants' rights, UNESCO joined the *Global Campaign for Ratification of the International Migrants' Rights Convention* in October 2002. This Campaign is a unique alliance of major UN bodies and leading international organizations (ILO, OHCHR, IOM, etc.) supporting global cooperation to promote the UN Convention.

UNESCO's International Migration Section launched a series of policy-oriented studies on the rights of migrants in collaboration with its regional research networks. The *Central and Eastern European Network on Migration Research (CEENOM)* was

revitalized, and two new regional research networks on migration were created in Africa: one in the North African and Arab States region, supervised by the Chairperson of the UNESCO Chair "Migration and Human Rights"; the other in West Africa, composed of academics, lawyers, governmental officials, parliamentarians and NGO leaders.

Best Practices

In February 2003, UNESCO launched the project "Best Practices in International Migration". It is based on the observation that carefully documented case histories can provide an inspiration for decision-makers in the design of effective migration and integration policies.

To ensure that the Best Practices correspond to problems faced by policy-makers, cases related to the following four themes are being collected: promotion of human rights of migrants; improvement of the balance between cultural diversity and social integration of migrants; fight against irregular and exploitative migration; and promotion of brain-gain as opposed to brain-drain. The project is conducted in cooperation with well-established research centres and networks, in addition to international organizations such as ILO and IOM. The final product will be made available in printed form as well as on the Internet. ¶

www.unesco.org/migration

1

Twenty-one States have now ratified the Convention: 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 Convention will enter into force on 1 July 2003.

➡ The rights of migrant workers

The Asia-Pacific region is emerging as a particularly important source – as well as a growing importer – of migrant labour in the global and regional contexts. Yet a number of countries in the region are not signing the UN Convention on the Protection of the Rights of All Migrant Workers.

The UNESCO Bangkok office has asked the Asia Pacific Migration Research Network (APMRN) to carry out a survey in order to identify obstacles to the signing and ratification of the Convention. The survey will be carried out in seven countries: New Zealand, Indonesia, Republic of Korea, Japan, Malaysia, Bangladesh and Singapore. The draft reports on each of these countries will be used as background papers for two workshops to be held in July. These will be available on the web as well as being published in the APMRN working paper series.

www.unesco.org/most/apmrn.htm

➡ Language diversity

The MOST Discussion Paper N° 63, *Language diversity in multicultural Europe – Comparative perspectives on immigrant minority languages at home and at school* by Prof. G. Extra and Prof. K. Yagmur was published in December 2002. The focus is on language diversity in Europe as a consequence of international migration and minorization. The authors address the status of immigrant minority languages at home and at school from different perspectives (phenomenological, demographic, sociolinguistic, language rights and educational), and emphasize the need for policies that take into account new realities of transnational identities and multilingualism.

www.unesco.org/most/discuss.htm

➡ Conflict Resolution and Peace Building

In order to strengthen the academic field of conflict resolution and peace building and develop a network of Peace Educators, a seminar was organized in collaboration with Fatima Jinnah Women University (FJWU), Rawalpindi, on 28-30 October 2002. The seminar was followed by a two-day training course on "Peace Education in a Gender Perspective" by Dr Betty Reardon from Columbia University, New York.

The participants discussed the next steps for the development and dissemination of peace education in Pakistan. This will include a national network for peace education and rotating meetings at the participating universities to further develop the initial work. The network will be associated with other national networks in the Global Campaign for Peace Education of the Hague Appeal for Peace.



© Georges Malempré / UNESCO

➡ Gender equality and development

The UNESCO Bangkok office will host a meeting in October 2003 to review the status of Women's Studies Programmes/Centres in the region. This is in line with a recommendation made during a regional consultation on Gender Equality and Development (December 2002) at which it was agreed that the popularity enjoyed by Women's studies programmes in the 1970s and 1980s have subsided significantly and need strengthening.

Capacity-building project on e-governance

As part of its work to promote good governance, UNESCO launched in 2002 a project entitled *Information and Communication Technologies (ICTs)* as tools to improve local governance in Africa and Latin America.

Governance is a process by which individuals and institutions, public and private, manage their common affairs. It refers to the interaction between the public sector and civil society for collective decision-making. E-governance can be understood as the performance of this governance via the electronic medium.

More than just a government website on the Internet, e-governance involves new styles of leadership, new ways of debating and deciding policy, of listening to citizens and of organizing and delivering information and services. Benefits include less corruption, increased transparency and accountability, improved information and services to the public, and wider citizen participation in the decision-making process.

Coordinated jointly by the Social and Human Sciences Sector and the Communication and Information Sector, the project will develop and implement training modules on e-governance for municipal professionals and elected local officials in Africa and Latin America.

Local e-governance training in Africa

A consultative meeting was held in Tangiers, Morocco (15-18 January 2003), to discuss the regional needs and activities in e-governance training at the local level in Africa and define a joint action plan leading to the design of a training programme. Training modules for professional and elected municipal officials will be developed in the coming months in close cooperation with recognized distance training institutions.

The meeting was hosted by the African Training and Research Centre in Administration for Development (CAFRAD) and the working sessions were enriched with the contributions of other international organizations, such as the International Institute for Communications and Development (IICD), as well as African municipal decision-makers.¶

www.unesco.org/webworld/e-governance

➡ Electronic Journal

The latest issue of UNESCO's electronic MOST Journal on Multicultural Societies entitled *Impact of Government Policies on Territorially Based Ethnic or Nationalist Movements* (vol. 4.1) has been published. It addresses the issue of violence and movements towards secession in pluri-national and multi-ethnic states. It is argued that attention needs to be redirected towards clearly grounded problems caused by ethnic and nationalist violence and pro-secession movements.

www.unesco.org/most/jmshome.htm

➡ New UNESCO Chair in Zambia

The new Dag Hammarskjöld Chair on Peace, Human Rights and Conflict Management at the Copperbelt University of Kitwe (Zambia) was launched on 26 February 2003. The ceremony was preceded by a workshop organized by the Copperbelt University, UNESCO, the UN Country Team in Zambia and the UN Regional Centre for Disarmament and Peace. Participants spent two days discussing the rationale and objectives of the Chair and elaborated its programmes and activities.

www.unesco.org/shs/chairs-unitwin

Byblos: a place for advanced research and passionate debate

➔ UNESCO-CLACSO Seminar

On 16 and 17 December 2002, in Montevideo (Uruguay), an international seminar was organized jointly by UNESCO's Montevideo Office and the Latin American Council for the Social Sciences (CLACSO), with the "MERCOSUR and Integration" Working Group.

With the current combination of economic, social and political crises affecting to a greater or lesser extent all countries in the Latin American and Caribbean region, the objective was to discuss the implications of the Democracy-Governance-Development triad on MERCOSUR countries and Chile. The Seminar's overall aim was to widen the debate among academics and decision-makers and hear the proposals and arguments of social scientists, civil servants and social players, regarding the complex and increasingly critical relation between processes of development (economic, social, political and cultural), progressive governance and political democracy with their different dimensions and implications.

A report will be published combining the seminar papers, debates and exchanges that took place over the two-day meeting.

The International Centre for Human Sciences is located in Byblos, Lebanon, a city whose geocultural situation, as the nexus of exchange between Asia, Africa and Europe, make it an ideal location. The historic importance of Byblos (Jbeil) as the place of origin of the alphabet gives the Centre special significance. The overarching aim of the Centre, first proposed in 1973 but only realized in 2001, is to foster intellectual and moral solidarity through the development of social and human sciences, and to promote the universal importance of these sciences.

Today, two years into its relaunch, the Centre has embarked on an ambitious research programme under the leadership of Professor Theodor Hanf, and with the assistance of a scientific committee. It will promote research on the nature of democracy and development, in particular the relationship between cultural perceptions and democracy. Among its goals, the Centre seeks to foster interregional and international exchanges and cooperation, serving as a forum to disseminate the results of research; build up research capacities in different regions in the field of social and human sciences; and foster and strengthen networks of institutes conducting similar research.

The current programme of work consists of seven research projects, the results of which will be published, targeting more particularly policy-makers:

- Cultural change in postwar Lebanon and the prospects of democracy;
- Cultural change in post-apartheid South Africa and the prospects of democracy;
- Perceptions of culture and democracy in metropolitan Kinshasa;
- Cultural interpretations and perceptions in institutions of political socialization in Jordan;
- Interpretations of culture in the Jordanian political process: an elite survey;
- Attitudes of the Jordanian population to culture and democracy;

- Attitudes of Palestinian refugees in Lebanon to culture and democracy.

The deep understanding of the concept of democracy is crucial to the promotion of peace and harmony amongst the communities of the world. Democracy and the values it implies must lie at the heart of all societies. The purpose of the Centre's current research is to give clarity to the workings of this concept; to elucidate the role of democracy; and to foster alternative perspectives in order better to analyse its nature. The long-term aim is to explore the various dimensions of democracy and its link to culture, development and conflict.

Together with the "Democracy and governance" programme of the Social and Human Sciences Sector, and the International Panel on Democracy and Development (see page 10), chaired by Mr Boutros Boutros-Ghali, the Byblos Centre is expected to make a major contribution to the development of UNESCO's integrated strategy for an international programme on democracy, and more particularly to its research component. ¶

Contact: cish@unesco-byblos.org



South African children work on plans to improve their settlement. This is part of UNESCO's MOST project "Growing Up in

Cities" which seeks to increase the active participation of children and youth in community planning.

Boutros Boutros-Ghali

“Unless efforts are made to democratize globalization, globalization will vitiate the nature of national democracies.”



© Antoine Meysonnier / Soc. Chromogène

Boutros Boutros-Ghali, former United Nations Secretary General (1992-1996), chaired the International Panel on Democracy and Development (IPDD) set up by UNESCO in 1998. Under his direction, the Panel has just published a report which provides fresh evidence that helps one to understand this complex subject (see page 10). Here, he gives his frank opinion on the conditions that need to be met for a truly democratic form of development to emerge.

In the report entitled *The Interaction between Democracy and Development*, you refer to the 1980s as “development’s lost decade”. Why?

Despite massive aid, there was no genuine economic development in Third World countries, notably in Africa. This can be put down partly to the population explosion, which hampered development to a certain extent. Secondly, there was a patent lack of coordination on the part of the donor States which affected bilateral donations, donations by non-governmental organizations and aid from world organizations. The developing countries were unable to absorb these various forms of aid, each of which carried its own set of conditions: that was one of the reasons why the system did not work properly. That is why I have always tried to encourage donors to synchronize their efforts upstream, by asking donors to agree to provide collective aid. In 1970-80, when I was Foreign Minister,¹ I set up a special fund for Africa with the aim of securing better cooperation between the donor States. With the exception of Japan, no country ever agreed to that principle. As a result, aid was overabundant, ill-organized and competitive. The third explanation was that there were an extremely large number of military conflicts, which prevented progress being made.

But the sea change came with the end of the Cold War. Despite its negative effects, the Cold War had the advantage of making the donor countries pay more attention, for political reasons, to the needs of the poor continents. Once the Cold War was over, government aid fell appreciably and was replaced by private investment according to the principle of “trade for aid”. In my view, that was a serious mistake, since actors in the private sector have little incentive to invest in a country that has neither infrastructure nor a judicial system. That is why we have not, up to now, succeeded in shaking off the impediments that continue to affect questions of aid to the Third World, and particularly to the poorest countries, i.e. the African countries, despite the efforts of NEPAD.²

When it comes to democracy and development, can it be said that one of them is more important than the other?

It is difficult to generalize. Every country has its distinctive characteristics. In some cases, democracy may encourage development. In others, development is needed in order to get democracy off the ground. My conclusion is that, just as in peacekeeping operations, there is no rule that can apply to every case.

Indeed, one of the criticisms I have of the IPDD – it is actually a case of self-criticism – is that we examined that relationship between democracy and development solely in a context of peace. In addition to that, there are even more complicated phenomena that we did not examine, namely pre-war and post-war situations. In post-war situations, for example, the State is still in gestation. It often does not have the resources to become democratic, a process that entails, among other things, bringing back refugees, integrating rebels into the army and reconstructing. One cannot force a State in a post-war situation to become democratic unless it is given the resources to do so.

At the Franco-African summit of 1990, President François Mitterrand announced that French aid would be proportionate to the degree of democratization of the recipient country. When countries are subjected to such criteria, they put on what I like to call a “superficial democratic mime” in order to continue to receive aid.



You say that when economic sanctions produce perverse effects, they amount to violations of human rights carried out in the name of human rights...

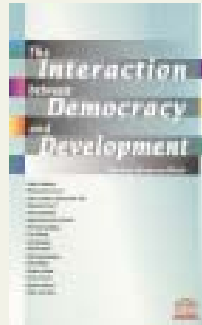
Yes, that is yet another danger. I have always opposed economic sanctions, since it is the poorest sections of the population who suffer the consequences of those sanctions, and not the government. Hence the need to introduce what are known as “smart sanctions”, i.e. targeted sanctions that are aimed solely at the ruling class. That was done in the case of Haiti, where funds belonging to Haitian officers and generals were frozen. In the case of Iraq, on the other hand, where sanctions have been in place for ten years, it is neither Saddam Hussein’s government nor his entourage that suffer, but the most marginalized section of the population. Another negative aspect of sanctions is that they also affect the neighbouring States that apply them. When sanctions were imposed on the former Yugoslavia, Romania and Bulgaria requested compensation in accordance with Article 50 of the United Nations Charter, and never received it. And Turkey suffered considerably from the sanctions imposed on Iraq, as the pipeline that carried oil through its territory to the Mediterranean was no longer in operation.

As regards the concept of development, you say that it is pluridimensional. What do you mean by that?

Initially, development was looked at from a purely economic point of view. In 1992, the United Nations Conference on Environment and Development held in Rio de Janeiro introduced the notion of sustainable development. There is no point in cutting down your forest to speed up development if, after a number of years, economic growth dips because you have cut down your forest, a process that also causes environmental, political and cultural problems. What I mean by pluridimensional is that development should be carried out in the broad sense of the term, in other words it should comprise a political element, an element of sustainability, an environmental element and a social element. The principle of the interdependence of every aspect was, incidentally, confirmed at the 1995 Copenhagen Summit for Social Development.

During the drawing up of the Report, there was a broad consensus among members of the IPDD on how to define the concept of development. The same was not true of the debate on the concept of the democratic imperative, and more particularly on what you call the “dialectic” between the universality of human rights and respect for cultural, historical and religious diversity. Why did that dialectic prompt a difference of views?

It is a subject that people are always reluctant to tackle, for fear of undermining the notion of the universality of human rights. Certain Third World countries say they have their own specific characteristics, which do not square



The report is available at www.unesco.org/shs

➡ **The International Panel on Democracy and Development**

In 1998, the Director-General of UNESCO established the International Panel on Democracy and Development (IPDD) to advise the Organization on shaping its future programme with more emphasis on the principles of democracy and development.

Over a period of three years, from 1998 to 2000, the IPDD, chaired by Boutros Boutros-Ghali, held three meetings. The Panel’s Report to UNESCO, entitled *The Interaction between Democracy and Development*, is the verbatim record of the deliberations, the conclusions reached and the recommendations made to the Organization by the members of the Panel.

The Panel’s debates suggest answers and invite further questions on subjects ranging from globalization and the unequal distribution of income and wealth, through education, religion, culture, the media, the role of civil society, sovereignty, justice and the rule of law to fundamentalism, extremism and identitarian closure.

Members of the Panel

Boutros Boutros-Ghali (Egypt), Chairman
 Robert Badinter (France)
 Mohamed Bennouna (Morocco)
 H.R.H. Princess Basma Bint Talal (Jordan)
 Mohamed Charfi (Tunisia)
 Pierre Cornillon (France)
 Rosiska Darcy de Oliveira (Brazil)
 Marrack Goulding (United Kingdom)
 Guo Jiading (People’s Republic of China)
 Han Sung-JOO (Republic of Korea)
 Abid Hussain (India)
 Attiya Inayatullah (Pakistan)
 Kéba Mbaye (Senegal)
 Hisashi Owada (Japan)
 Bruce Russett (United States of America)
 Nicolas Valticos (Greece)
 Alexei Vassiliev (Russian Federation)



→ with the notion of universality. When the African Charter of Human Rights was drawn up at the end of the 1970s, there was a confrontation between what I would call the “Western doctrine” and a Marxist-tending doctrine that stood up for the right of peoples. That is why the charter that was adopted is called the African Charter on Human and Peoples’ Rights. As soon as you introduce the notion of the right of peoples, in other words the right of self-determination, into the concept of human rights, you weaken the legal framework of human rights to a certain extent. This issue also caused a controversy at the Vienna World Conference³ in 1993. States which do not respect human rights very often plead that they have a special culture which is in contradiction with some of those rights. So there is indeed a dialectic between the distinctive characteristics that are peculiar to certain cultures and the concept of the universality of human rights. In my view, one can compromise by arguing that human rights are universal, but that in order to enforce them it is necessary to allow for the distinctive characteristics that are peculiar to various cultures. How can human rights possibly be enforced in a country where 90% of the population is illiterate? There is a whole series of human rights, notably cultural rights, which cannot be enforced because the population can neither read nor write.

The IPDD was made up of prominent international figures from every walk of life. Were you surprised at the way they agreed or disagreed on certain issues?

I certainly was. Some very different points of view were expressed, but the whole point of the Panel was precisely to represent widely differing cultures and distinctive characteristics. While everyone agreed that today there is an extremely close connection between democracy and development, there were disagreements as to how to pinpoint the most important element that needs to be encouraged in order to achieve democratic development. Some members highlighted justice, others education, others again gender equality or the need for a minimum of financial well-being. It was because of those different points of view that I decided to assume responsibility for the introduction and recommendations of the Report. In what I wrote, which was naturally submitted to the Panel members for their approval, I tried as far as possible to take into account the various points of view that had been expressed. But what most interested me personally was to explain and defend the following notion: unless efforts are made to democratize globalization, globalization will vitiate the nature of national democracies. How can you have a democracy at a national level if the international community is not governed by a democratic system?

You say that international relations suffer from inadequate democracy and that they are above all governed by the law of the strongest. Are you not making a very harsh criticism of the international community, and even of the United Nations?

As long as you have a balance of power within the United Nations, the principle of multilateralism will prevail. The moment you have a single State that is a superpower, the multilateral system and, by that token, the United Nations system are weakened.

Are you referring to the United Nations Security Council and the General Assembly?

I am talking about the whole United Nations system and its specialized organizations, including the World Bank and the International Monetary Fund, and even the International Labour Organization, which gives voting rights to non-State actors. Today, getting non-State actors to participate is a way of democratizing international relations and the United Nations system.

What now needs most urgently to be done in the area of international relations?

Some people talk of “humanizing globalization”, others of “democratizing globalization”. One thing is certain: globalization is uncontrolled, and we do not know who actually governs. Today, that power is perhaps in the hands of a superpower, but tomorrow the mafia could even be controlling certain operations. However that may be, globalization is not run by a democratic system, and decisions are taken in a non-democratic way. I do not believe that world democracy can function according to the same rules as a national democracy. But the basic philosophy must be the same: we should encourage checks and balances, listen to the views of the weakest and of those who are in opposition, and try to achieve a consensus.

One of the great challenges facing the international community is the problem of poverty. According to the Vienna declaration, extreme poverty constitutes a violation of human dignity. In your view, can poverty also be regarded as a violation of human rights?

I think it can, insofar as, if you accept the right to development, non-development is a violation of human rights! ¶

Interview by Jeanette Blom

2

New Partnership for Africa’s Development.

1

Egyptian Minister of State for Foreign Affairs (1977-1991).

3

World Conference on Human Rights, Vienna, June 14-25, 1993.

Water no longer flows...

On Tuesday 28 January 2003, the theme of UNESCO's "21st Century Talks" was the vital issue of water. The session brought together Mahmud Abu-Zeid,¹ Claude Allègre,² Michel Camdessus³ and Charles Vörösmarty⁴ with Koïchiro Matsuura, Director-General of UNESCO, opening the meeting. It was one of the activities of the International Year of Freshwater which was launched on 12 December 2002 in New York. The next major event for the Year will be the Third World Water Forum to be held in Kyoto (Japan) from 16 to 23 March 2003. In a newspaper article entitled: "Water is increasingly becoming a strategic issue" which has received wide publication in many leading newspapers of different regions of the world (*The International Herald Tribune*, *Al-Hayat*, *The South China Morning Post*, *Haaretz* and *A Folha de São Paulo*), Mr Matsuura summarizes UNESCO's diagnosis which he presented at the meeting,

A quarter of the world's population does not have access to clean water and half the populations of the developing

countries suffer from water-related diseases. Faced with this harsh reality, the four speakers identified seven major challenges with regard to water: scarcity, access, quality, peace, leaders' lack of awareness, the decline of financial resources and the division of management. They demonstrated to what extent science and education are at the very foundation of the new water culture which needs to emerge and they called for a transfer from North to South of knowledge and technologies that can rid water of pollution and control it. In particular, it is a question on the one hand, of strengthening capacity building, through training those in the field in charge of equipment, and, on the other hand, of empowerment, so that the populations concerned adopt the water policies.

The threatened heritage of water therefore requires an ethic, sharing according to needs, and international cooperation; in other words, political will.

On 4 December 2002, the United Nations Committee on Economic, Social and Cultural Rights formally declared for the first time that access to drinking water is a human right: "Water is ... fundamental for life and health. The human right to water is indispensable

for leading a life in human dignity. It is a prerequisite for the realization of other human rights."

The International Year of Freshwater is an opportunity for increasing civil society's awareness of the problems related to water, and for restating the objective inscribed in the Millennium Declaration. That objective undertakes "to halve, by the year 2015, the proportion of people who are unable to reach or to afford safe drinking water" and "to stop the unsustainable exploitation of water resources". That objective was restated by the World Summit on Sustainable Development held in Johannesburg (South Africa) in August 2002, and a clause has now been added on access to a basic sanitation infrastructure. But these objectives have yet to become reality... ¶

Jérôme Bouron

1

Minister for Water Resources and Irrigation, Egypt.

2

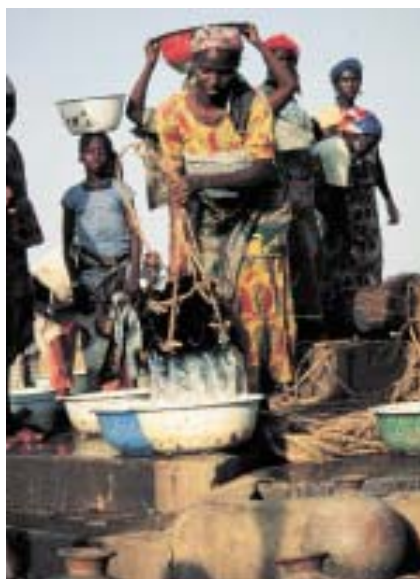
Former Minister of Education, Research and Technology, France.

3

Former Director-General of the IMF.

4

Researcher at the University of New Hampshire (U.S.A.).



➡ 21st Century Talks

UNESCO's 21st Century Talks puts into effect the will of the international community to strengthen its role as intellectual lookout by opening up a space for international dialogue on major issues of the future.

The twenty-third session of the 21st Century Talks was organized by UNESCO's Division of Foresight, Philosophy and Human Sciences in cooperation with the Natural Sciences Sector.

➡ For more information

- The International Year of Freshwater: www.wateryear2003.org
 - UNESCO and Water: www.unesco.org/water/
 - The World Commission on the Ethics of Scientific Knowledge and Technologies: www.unesco.org/comest
 - WHO and Water: www.who.int/water_sanitation_health/index.html
 - *La quête de l'eau*, educational game, CD-ROM, UNESCO Publishing, 2000
 - *Blue Gold, Interactive Encyclopaedia of Water*, CD-ROM, UNESCO Publishing / Strass Publications, 2002
- (The CD-Roms may be obtained on line at the following address: <http://upo.unesco.org>)

Diogenes' fiftieth birthday

Diogenes (404-323 BC) may be the name of a cynical old man who went about ancient Greece with a lantern in broad daylight, vainly searching for an honest man. But it is also the name of a prestigious journal – now in its 50th year – whose elegance, brilliance and sense of adventure have won it many passionate admirers since it was first published.

On Tuesday 21 January 2003, some of those closely involved with *Diogenes* organized a ceremony to mark the journal's 50th birthday: UNESCO, represented by Ahmad Jalali¹, Aziza Bennani² and Pierre Sané; the ICPHS (International Council for Philosophy and Humanistic Studies), represented by Maurice Aymard; Académie française member Jean d'Ormesson; and Michel Prigent, representing Presses Universitaires de France³ (PUF).

The room was packed. It may have been the journal's 200th edition, but its charm – a unique combination of daring and rigour – had lost none of its magic. Indeed, *Diogenes* was the belle of the ball, and those present were falling over themselves to sing the journal's praises. "*Diogenes* was born of the ferment of

ideas in the wake of the destructive creation that knowledge produced", said one admirer. "A high-level scientific journal nevertheless accessible to a broad, cultured readership", said another. Amid these effusions *Diogenes* took shape before our eyes, as we heard about the journal's quest to be multi- and cross-disciplinary and to overstep boundaries, and about the powerful intellectual emotions it aroused.

Jean d'Ormesson took the floor, paying tribute to Roger Caillois, *Diogenes'* founding father, and his fierce, imperious desire for "adventurous coherence" and "diagonal" lines of thought. The eminent Academician gallantly let *Diogenes* speak for itself, describing in the journal's own words how the aim had been to provide a forum in which to hear a psychoanalyst's views on the political economy, find out what a linguist thought of classical archaeology, listen to what somebody of Indian culture had to say about the fall of Rome, or read about the Mayan civilization from an African perspective. *Diogenes* personified this plea for the act of thinking over the universality of thought; journal of international humanism that it was, it could be relied on for the intellectual depth demanded by its readers. Lévi-Strauss was also

referred to, and how he had demonstrated the fruitfulness of "short-circuiting" disciplines which appeared to be at opposite poles of scientific research.

Before its captive audience *Diogenes*, draped in its red and white finery – the journal's latest look, one of many over the years – humbly received this praise. Its 200th edition celebrates a journey from East to West, which examines different civilizations, and the special issue *Chamanismes* provides dynamic follow-up to a project that began in 1992. The driving force behind all this energy is the motto "look elsewhere".

The festivities continued on a more informal note. A magnificent cake was brought out, accompanied by a well-known song, sung in several languages. It was a sumptuous, generous and lively party that the departing guests, proudly brandishing their copy of *Diogenes*, will not forget in a hurry.

Happy birthday *Diogenes*. Here's to a long, healthy life. ¶

Jérôme Bouron

2

Chairperson of UNESCO's Executive Board

1

President of UNESCO's General Conference

3

PUF publishes the French version of *Diogenes*.

➡ The Journal *Diogenes*

Diogenes came into being on 1 November 1952. As recommended by Roger Caillois (1913-1978), then head of the division for cultural affairs at UNESCO, it is an international journal of humanistic studies that aims to be of a trans-disciplinary nature.

With *Diogenes*, the scope of humanistic studies was extended beyond the Graeco-Roman heritage to include the civilizations of the Ancient East and of an America in the throes of development. The new journal ushered in a pluralist view of history.

These objectives dovetail with those of the ICPHS, the international NGO

which, with the support of UNESCO's Sector for Social and Human Sciences, is an umbrella organization for hundreds of learned societies and scientific organizations active in the fields of philosophy, humanistic studies and related disciplines: interpenetration of research, closer ties between peoples, cultural diversity.

Diogenes is run by a prestigious international scientific committee, and by a Directing Committee made up of Maurice Aymard, Jean Bingen, Roberte N. Hamayon and Philippe Sénéchal. Since 1952 the journal has extended its reach, with its versions in English (1952), Spanish (1952), Arabic (1954 as an anthology, quarterly since 1986).

Diogenes has had anthologies published in several languages: Japanese (1967-1989); Portuguese (Brazil 1982-1986); Chinese since 1985; Hindi since 1963.

Diogenes' Editorial Unit

Paula Costa Giovangigli, Editor-in-chief
1 rue Miollis / 75015 PARIS / France
Tel.: 33(1) 45 68 27 34
E-mail: diogene@unesco.org
www.unesco.org/cipsh/fre/diogene.htm

Subscriptions

Sage Publications
6 Bonhill Street
London EC2A 4PU
Tel.: 44(0) 20 73 74 06 45
www.sagepublications.com

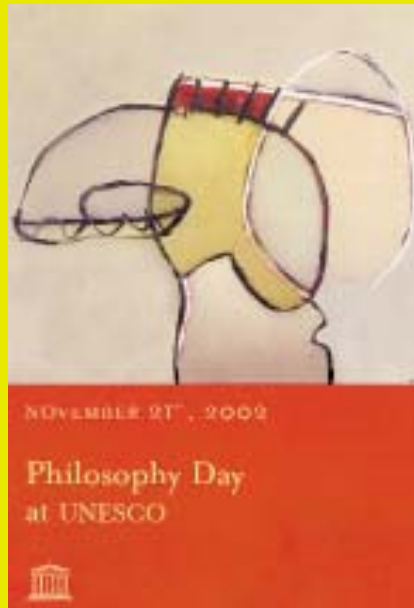
Dossier Philosophy

“ Many people ask: why philosophy at UNESCO? My reply is: how could UNESCO, as the intellectual and ethical arm of the United Nations, function without promoting philosophical reflection as the basis for democracy, human rights and a just society? In other words, how else can one foster an authentic foundation for peaceful coexistence?”

It is precisely this act of philosophizing, this act of reflection, of analysis, of questioning – whether of concepts that are taken for granted, ideas dulled by time, or long-established paradigms – that I wish to support and promote.”

Koïchiro Matsuura
message of 21 November 2002 (extract)

© Alexis Fraikin



Poster created for the Philosophy Day. Oil painting by Alexis Fraikin.

International Council for Philosophy and Humanistic Studies

The first General Assembly of the International Council for Philosophy and Humanistic Studies was held in January 1949. A unifying body with a multidisciplinary, international vocation, ICPHS was designed as an intermediary between UNESCO and the world of learned societies and of national academies, with the aim of extending UNESCO's action into the sphere of the human sciences. Since that time ICPHS, which has the status of NGO, has been entrusted by the Organization with aspects of its activities most subject to ideological and political debate, as well as with the more academic facets of its programme: conferences, bibliographies, studies on philosophy, international institutes of philosophy.

www.unesco.org/cipsh

UNESCO Chairs in Philosophy

UNESCO Chairs in Philosophy are above all centres of excellence for contemporary philosophy. They bring together teachers in higher education, researchers and students and encourage the sharing of knowledge. In short, they provide an arena for the free expression of dissenting opinion, a true model of democracy, which accepts the pluralism of traditions and of schools, which seeks dialogue transcending all frontiers, and which, in the name of philosophy, calls for a community of equals in the exercise of philosophical thought. The purpose of a UNESCO Chair in Philosophy is, like those of a University, to apply the rigour of philosophical thinking to the problems of the present-day world and to open up such thinking to ordinary men and women as an essential means of sensitizing people to the values of democracy and the culture of peace.

www.unesco.org/philosophy/index.html

UNESCO Chairs in Philosophy

Ms Josiane Boulad Ayoub (Montreal),
Mr In-Suk Cha (Seoul),
Mr Humberto Giannini (Santiago de Chile),
Ms Ioanna Kuçuradi (Ankara),
Mr Ernesto Mayz Vallenilla (Caracas),
Mr Oscar Nudler (San Carlos de Bariloche),
Mr Jacques Poulain (Paris),
Mr Fathi Triki (Tunis).

The Philosophical Foundations of UNESCO

UNESCO has always had close links with philosophy. The ideals underlying its Constitution are drawn from the wellspring of philosophical tradition. And ever since it was founded, the Organization has had recourse to philosophy in putting them into effect.

A Utopian spirit

In 1942, when the outcome of the Second World War was still far from being a foregone conclusion, the allied Ministers of Education met to create an organization that could help, by intellectual and moral means, to build a world free from hatred, fanaticism and obscurantism

At the first Conference of the new Organization (London, 1945), Léon Blum, the Vice-President, observed that the war had been an essentially “ideological” one; it had shown how education, culture and science could turn against the common interests of humanity. Expanding and perfecting them were therefore not enough. They should “be steered in the direction of that ‘ideology’ of democracy and progress which is the logical condition, the psychological basis of international solidarity and peace”.

The Preamble to UNESCO’s Constitution, adopted on 16 November 1945, reiterated that war had been “made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men”, but attributed responsibility for the war to ignorance, prejudice and the exploitation thereof – and not to the distortion of education, culture and science.

How, then, is the wording of the first clause of the Preamble to be understood: “Since wars begin in the minds of men it is in the minds of men that the defences of peace must be constructed”?

The way to achieve this end is to develop such contacts and exchanges as will further mutual knowledge and understanding, for knowledge fosters understanding and paves the way for intellectual and moral solidarity of humankind, which is the only foundation for genuine and lasting peace. Herein, perhaps lies the Utopian spirit which guided UNESCO’s founders.

© Antoine Meyssonier / Société Miro



A moral and political task

The situation of philosophy called for effective action by UNESCO. The war had broken contacts between philosophers of different countries; the universities and their students had lived in a vacuum; and the circulation of publications had ceased. Above all, philosophical concepts had been distorted and used for propaganda purposes by totalitarian States, and even within democratic nations the principles underlying human dignity had been relegated to a secondary position, eclipsed by the need for efficiency. →

“In whatever part of the world an injustice may be committed, there are in these days so many means of communication and of exchanging news between nations, that we, too, begin to bear the responsibility for that injustice.”

Jean-Paul Sartre

“Anything that can be done to increase the interpenetration of traditions and their fruitful union in a common pool will help to hasten the coming of this world government, and is itself assuredly a prerequisite of full progress. In this light, the work of UNESCO appears as an essential intervention at a particular stage of man’s evolution.”

Julian Sorell Huxley

“The question how men ought to live is one to which there is no authoritative answer. It has to be decided by each man for himself.”

Alfred Jules Ayer

Sorbonne University, Paris, November-December 1946:
first session of the General Conference of UNESCO.

→ Accordingly, UNESCO endeavoured to disseminate, apply and even popularize an international philosophic culture to reinforce respect for the individual, love of peace, hatred of narrow nationalism and the rule of force, and solidarity and devotion to an ideal of culture. UNESCO therefore set itself the task of making the values of its moral and political philosophy accessible to all, and also of fostering the advancement of philosophical studies as such. Its two aims were therefore:

1. to place international instruments at the service of the advancement of philosophical studies;
2. to place philosophy at the service of the international education of nations.

To the founders of UNESCO, philosophy was not confined to the speculative field of pure metaphysics, theoretical and normative ethics and individual psychology. Its field ranged to the frontiers not only of human knowledge but also of all human activity. Thus its scope is as wide as UNESCO's.

Therefore UNESCO's action must:

1. encourage international studies in philosophy, by supporting, stimulating and coordinating the activities of philosophical associations, universities and publishers, by bringing about or encouraging meetings between philosophers from different countries; by establishing direct contacts between philosophers; by issuing or encouraging international publications (bibliographies, card indexes, manuscripts, translations, reviews, Index Translationum, lexicon of equivalent terms); by encouraging international exchanges of teachers and students; and by partially internationalizing universities and specializing them in the study of a particular branch of philosophy;
2. ensure that philosophy plays a part in educating the public mind, by defining human rights, particularly the rights of the individual in the modern world; by studying the present state of civilization and the uncertainties of the modern mind, and the remedies therefore; by disseminating publications on these subjects and by participating in the training of elementary teachers. ¶

Patrice Vermeren

1

Written by the poet Archibald McLeish, United States delegate to the London conference, 1945.

The Knowledge Expo

For the first time, on 21 November 2002, UNESCO celebrated the Philosophy Day. Close to 50 countries participated in this event. In Paris, 3000 persons went to UNESCO headquarters, out of interest, out of curiosity...

“Where are you going?”

Would you go to UNESCO, do you think, for a “Philosophy Day”? You might, if you're a learned professor, a professional intellectual, or just extremely curious. But for the average person, it takes a certain amount of courage. It would be rather like going to a high-energy physics day at the CERN, or a molecular biology day at the Institut Pasteur.

It is understandable, then, that the novices are somewhat overawed. They wander around aimlessly, pausing now and then to look at one of the bookstands. They go on to read the graffiti-posters on the walls, but when told that they too can write one (“Here, take a sheet of paper and a pen”) they refuse, embarrassed. Later, perhaps. For the time being, they're too shy.

In one corner an artist is working on a large painting. In public. He looks very busy. And tired – he has just spent the night here. He's shy too. “I feel like an animal in a zoo”, he confesses. “I'm worried that they'll ask me questions, and I'm not into talking. But it's an interesting experience”. Can painting be classed as philosophy?

Elsewhere, coffee and croissants are being served. Now that's the kind of philosophy we like! However, over coffee a choice has to be made. Four round table discussions are starting at the same time, on Philosophy and Culture; Philosophy and Media; The Issue of Creation; and Poverty, Justice and World Peace.

“Which one are you going to?” I hear. A class of final year high-school students majoring in literature have come with their history and philosophy teachers from Les Lilas, in the Paris suburbs. They wander off in small groups, exploring the huge building. Three friends tiptoe into the room and sit at the back. They discover to their surprise that there is no round table in sight – just a platform on



→ which a handful of guests sit, who read out their different papers in turn. They listen, in awe, for a while. It is not easy to follow and, whispering, they creep out quietly. “Isn’t it great – we can do what we like here! If we don’t want to, we don’t have to stay. Let’s see what’s going on in Room VIII”. And off they go. This time, to “Cultural Diversity and Cultural Rights”. That seems to be more to their taste, and they stay.

In Room XII, at the back, a young woman is listening closely, apparently enthralled. A philosopher perhaps? “No, I’m an actress. I’m on later. When I was offered the job it sounded interesting and I accepted. I don’t know who all these people are who’ve come to hear about philosophy. Mind you, it’s the same with audiences in general – you never know who they are.” Can theatre be classed as philosophy?

“Philosophy is not just about lessons”

There is also a “philosophy café”, held in the Conference Bar (in fact, a mini-cafeteria). “How can we find happiness?” With a theme like that everybody, of course, has something to say. The microphone is passed from table to table, and the discussion really gets going. Is happiness the same for everybody? In order to be happy, do we need to find joy? What is the difference between happiness and well-being? Why is it easier to be unhappy than happy? One person introduces Spinoza into the discussion, another her next-door neighbour. Another group of high-school students from Les Lilas listen attentively, but are too shy to take the floor.

In the afternoon, new round tables start. The audience is larger, and includes several students taking notes. The one on Philosophy, Science and Ethics is full. Some people are even standing in the corridor, craning their necks to hear. The room is rather small, admittedly.



The first Philosophy Day

UNESCO launched its first Philosophy Day on 21 November 2002. The Day, initiated by the Division of Foresight, Philosophy and Human Sciences, was celebrated in nearly fifty countries around the world. It was a Day to promote the importance of philosophical reflection, and to highlight the significance of philosophy in our daily lives.

At UNESCO Headquarters in Paris, over sixty philosophers from around the world participated in twelve round tables.

Three thousand people came to listen, watch and ask questions on themes such as philosophy and transculturality; philosophy and human rights; philosophy and cultural diversity; philosophy and knowledge; justice, poverty and world peace; philosophy of emancipation; science and ethics; philosophy and media; philosophy and globalization. Activities organized throughout the day included a *café philosophique*, live art performance,

exhibitions and book sales. The final event was a jazz concert by Herbie Hancock and the multicultural Thelonius Monk Jazz Ambassadors.

The relevance of philosophy to all cultures in the world was confirmed by the overwhelming desire of eighty countries to celebrate the occasion. Scholars, thinkers and educators called upon UNESCO to help in the conceptualization of their events. Though a number were unable to find



© Antoine Meyssonnier / Société Miro



© Antoine Meyssonnier / Société Miro



→ Philosophy and Interculturality seems to be popular too. High-school students wander in and out, flitting from one discussion to another. The Open Day format makes this “discussion-hopping” easy. A Korean philosopher explains that in his language, the translation of “politics” is “governing with rectitude”. In other words, politics is the exclusive domain of those in government. A Tunisian philosopher intervenes in Arabic: “that translates into ‘the business of the one in power’”. How do we manage to communicate, when words mean such different things? At last somebody declares that the floor is now open for questions. A rather late reminder that this is a real round table, after all. A middle-aged couple stand up to go – they look as if they have enjoyed themselves. He is a musician, she is a chemist. Picking up his crash helmet he explains, “Before, philosophers used to really get on my nerves. They made me feel excluded! But the subject interested me. When I heard about this Open Day on the radio, we decided to come anyway. And we’re glad we came – we’ve now learnt that philosophy is not just about lessons – it’s part of life”. They say they will come back next year.

The first Philosophy Day (continued)

financial support in their countries, those who could proposed imaginative activities, giving rise to excitement and pride for those who consider reflection and analysis essential to human existence.

Azerbaijan, Bulgaria, Mauritius and the United Republic of Tanzania organized debates and conferences on topics related to philosophy and culture (cultural diversity, contemporary world culture, cultural rights, national cultures, etc.). Similar conferences were organized

in Egypt (the Supreme Council of the Ministry of Culture held a special session that focused on religion and world conflicts), in Ireland and in Peru. Switzerland organized a symposium for decision-makers on world ethical standards. Peru and Namibia hosted philosophy book exhibitions. In Kuwait, the Ministry of Education continues to celebrate philosophy by holding weekly lectures and workshops for teachers of philosophy. Lithuania and Syria organized round-tables on philosophy

and ethics. Finland, Uruguay, Argentina and Brazil held international video-conferences and other ICTs to hold their debates. And China, which, among other activities, held a cycle of open philosophy classes, concluded their celebrations with fireworks.

www.unesco.org/shs/philosophyday.htm

At the end of the afternoon, nearly 500 people attend the lecture given by Paul Ricoeur on “The struggle for recognition and the economy of giving, followed by Jaakko Hintikka on “Epistemology without knowledge and without faith”. Not for the uninitiated. The high-school students are tired. “It’s just philosophers talking to other philosophers. It’s not for us”. They think the floor should have been given to people like their teachers, able to sum up in just three words the theories of a great philosopher. An American student, on the other hand, thinks it’s great. Well, at least there’s something for everybody.

“Music is a philosophy”

In the evening, crowds jostle to gain entry to the free concert given by Herbie Hancock and the Thelonius Monk Jazz Ambassadors. The high-school students are delighted to have managed to sneak into the VIP stalls seats. Can music be classed as philosophy?

Thelonius Monk’s son explains that music is a philosophy. And that jazz says, in a universal language, that the individual is just as important as the group and the group just as important as the individual. The musicians, from all five continents, then provide a brilliant demonstration.

“Today we have many commentators, but very few wise men” sighs Pierre Sané, Assistant Director-General for Social and Human Sciences, who has decided to revitalize philosophy at UNESCO. “Philosophers have to get away from their university ghetto, and open up to the public at large, especially young people.”

The high-school students from Les Lilas agree; they think there should have been more students. They will not forget the Open Day, however. One of the students is even planning to ask her teacher if they can hold a philosophy café in Les Lilas. The others think this is a great idea. ¶

Jacques Girardon

Pathways of Thought

By acting as a bridge between different schools of thought and specialized knowledge systems, the programme known as Pathways of Thought tries to create new links between scholars who observe and reflect on the world from differing angles.

One of the programme's current priorities is to increase, particularly among developing countries, participation in UNESCO's strategy to promote intercultural and interdisciplinary reflection on contemporary societies, knowledge and values.

Thanks to national, regional and international partnerships and the special cooperation of Professor Eduardo Portella (Brazil), member of the Brazilian Academy of Letters and former President of UNESCO's General Conference, over 150 scholars from some 40 countries in every geographical region attended the symposia on "Horizons of Memory" and "The Encounter of Rationalities". Held in September 2002, respectively in Rio de Janeiro, Brazil, and Porto Novo, Benin, the two symposia addressed cognitive aspects of global transformation along with the ethical dilemmas they raise, between universality and diversity, tradition and modernity, freedom and justice.

Participants in "Horizons of Memory" detected within modern societies a growing preoccupation with unresolved issues of the past, as well as a rebirth of specific memories and traditions that were hitherto concealed within mainstream narratives.

The "Encounter of Rationalities" approached the problems raised by attempting any definition of rationality and by the notion of so-called "others" to reason, aiming to clear the way for legitimate re-appropriation of endogenous knowledge systems through scientific research.

Papers presented at these symposia will be made available shortly through the international journal *Diogenes*. ¶

www.unesco.org/philosophy/en/Pathways/index.htm

Philosophy Today

Philosophy has the undeniable capacity for instilling critical thought, creativity and renewal of ideas. The pivotal role that philosophical thought has played throughout the centuries spanning all cultures of the world testifies to its significance. Today, there are claims echoed in multiple directions that the world society, which has become more linked, more connected and more 'global', is in dire need of critical questioning and must search for meaning. How we, as human beings, are to choose to live in this new international context. How we should reflect on the significations of this global existential question. How we are to consider the possibilities of universality of certain principles, while respecting the shades of diversity and differences. How we are to grapple with the epistemological questions stemming from development and technology. And how to address the ethical dimensions of our newly acquired knowledge, our proclaimed hopes for a humane world, our responsibilities as human beings within a global community.

Today, the programme of philosophy and human sciences within the Division of Foresight, Philosophy and Human Sciences is inspired by the following objectives : to remind the world community of the infinite contribution the activity of thinking can and should make; to initiate a reflection on the rapidly changing patterns of thinking, emerging perceptions, mentalities, attitudes and behaviours brought on by the emergence of knowledge societies; to help fan the ideas of justice, truth and equality within the minds of the people, young and old; to spread the knowledge of the richness of world philosophies, known and unknown. Philosophy and human sciences at UNESCO thus aim to foster understanding among peoples of diverse cultures, to give substance to 'dialogues' across plains and seas, to enflame the ancient love of wisdom, knowledge and the courage to search. Through the participation of thinkers and researchers from all regions, UNESCO will support the debates and exchanges among philosophers, human scientists, policy-makers and the civil society to bring thinking and action closer and make them more connected. Philosophy and human sciences are the keys for understanding and defending the principles which guide world peace. Our task is to foster these "defences of peace", which, as the UNESCO Constitution stipulates, "must be constructed" in the "minds of men". ¶

A new impetus for the MOST Programme

After eight years of existence, the Management of Social Transformations (MOST) programme is about to embark on its second phase.

www.unesco.org/most



The MOST Programme was launched in 1994 in recognition of the crucial role of social sciences for the development of society and the implementation of UNESCO's programmes. Its central objectives were to foster production of knowledge on social transformations; enhance relevance of social science research and expertise for policy-making; and develop and strengthen scientific, professional and institutional capacities, especially in developing countries. It employs an international, interdisciplinary and comparative approach using networks of scholars, NGOs and policy-makers, constituting an innovative platform for scientific cooperation. Governed by an Intergovernmental Council (IGC) and an Independent Scientific Steering Committee (SSC), the Programme is also able to draw on the National MOST Liaison Committees (NLCs), which exist in 53 countries, as well as on the important dissemination tool in the form of the MOST Clearing House.

Evaluating Phase 1

The first phase of the Programme (1994-2001) was carried out under the responsibility of UNESCO's Division of Social Science, Research and Policy. Its aims were: **1.** improving the understanding of social transformations by generating policy-relevant knowledge on multi-ethnic and multicultural societies; cities and urban development; and local and national strategies to cope with global phenomena; **2.** improving communication between social science researchers and decision-makers; and **3.** making specific recommendations to be implemented after 2002. An evaluation of this first phase was carried out to assess the results, the organizational structure and the impact of the capacity-building activities and to analyse MOST as an international social science programme.

Recommendations for Phase 2

During the sixth session of the Intergovernmental Council (IGC) of the MOST Programme held at UNESCO headquarters in Paris (19-21 February 2003) the results of the evaluation were discussed and recommendations were drawn up, to be submitted to the 166th session of the Executive Board. Following are extracts of these recommendations:

– *Mission*

MOST should continue to promote the development and use of social science knowledge that contributes to better understanding and management of social transformations consistent with the universal values of justice, freedom, human dignity and sustainable development.

– *Goals and priorities*

- 1.** In recognition of the increasing need to improve policy formulation the MOST programme should concentrate on the improvement of the relation between policy-making and social science research and where necessary enhance the quality of social science research.
- 2.** MOST will involve decision makers and other social actors in defining research problems to enhance acceptance and use of the findings in policy formulation while ensuring the integrity of the research.

– *Activities*

A working group, consisting of the IGC Bureau and the Scientific Committee should develop a new result-oriented work programme covering the conceptual development of the policy research interface, the methodology and international comparative perspectives, taking into consideration initiatives from different stakeholders. This programme would be submitted to the IGC within one year.

– *Capacity building*

In keeping with its objectives of capacity building at national and regional levels MOST should focus on research and on developing linkages between policy and research through institutional reviews,

City Professionals

cooperation between academic communities and stake-holders, new training ventures, summer schools, etc.

– **Structure and governance**

1. Member States are encouraged to send specialists in the fields of social science and/or policy-makers as governmental representatives to the IGC.
2. The role of the IGC Bureau should be considerably strengthened and should meet twice a year.
3. The Scientific Standing Committee should consist of a group of 6 experts, one from each region, and the President of the IGC as ex-officio member. The SSC should act as a standing committee and be used on an ad hoc basis by the Bureau of the IGC and the Secretariat for the conceptualization of the Programme, the development of strategies and for scientific advice at the project level.

– **Enhancing visibility**

1. The Secretariat should develop a new programme for the identification and dissemination of best practices, capacity building, etc.
2. The Clearing House, the publications and communication should be maintained at high, professional levels and should include not only academic and in-house publications but, as an important feature, develop a programme for policy-makers at the local, national and international level.

– **Coordination and Evaluation**

1. Member States who do not already have National Liaison Committees or persons are encouraged to arrange for them as soon as possible.
2. The MOST Secretariat, in collaboration with the National Commissions of UNESCO, should undertake a review of the structure, operations and impact of the NLCs during the forthcoming biennium and submit recommendations and proposals to the IGC Bureau. ¶



Belem, Brazil.

© Philippe Haeringer / IRD

➔ **Revitalizing Social Sciences in Central Asia**

UNESCO's Social and Human Sciences Sector is keen to help with the revitalization and promotion of social and human sciences in Central Asia. The Sector is planning to encourage and coordinate research on the Organization's priority issues. There are two objectives: to encourage regional cooperation at all levels between researchers and governments, and to promote the use by governments and civil society of the knowledge produced by the social and human sciences. The first stage is a series of meetings for social science researchers to be held between February and July 2003 in four Central Asian Republics: Kazakhstan, Kyrgyzstan, Uzbekistan and Tajikistan.

Contact: Gulzhan Smagulova,
g.smagulova@unesco.org

The *City Professionals* project began in 2002 at the request of MOST Programme's Member States. They had noticed the disparities between training and needs of cities in countries of the South, particularly Latin American countries.

More than 60% of Latin American urban space today is created without the intervention of professionals, whether architects, urban planners, developers, engineers or landscape architects. The challenge for UNESCO is to contribute to the adaptation of study programmes which would provide tomorrow's professionals with the ability to respond through their profession to the new needs of cities with regard to planning, design, production, management and governance.

The project began by identifying innovative education experiments in Latin America and the Caribbean, and by the setting up of a network of institutions, mainly universities. The systematization of the experiments and the examination of their study programmes is one of the first outcomes of the project.

The next workshop, on the process of adapting university curricula, will take place on 10-12 April 2003 in Guadalajara (Mexico), in the framework of the UNESCO-ITESO Chair "Social Management of Habitat". Other activities, designed to focus more closely on the needs of cities in terms of management and local development, will take place within the framework of cooperation with local politicians in order better to respond to the challenges posed by decentralization and the practical details of territorial decentralization brought about by globalization. ¶

Contact : g.solinis@unesco.org
www.unesco.org/most/urbweb4.htm

UNESCO at the World Social Forum III



© Germán Solinis / UNESCO

On the initiative of the MOST Programme, the Social and Human Sciences Sector (SHS) took part in the first World Social Forum (WSF) in 2001, organizing two round tables on democratic governance. For the second World Social Forum, UNESCO organized three seminars on the theme of democratic governance.¹ This year UNESCO was able to go a step further and play a more important role in the largest civil society world event organized so far.

At the heart of a democracy-building process

Along with ILO, UNESCO is the only United Nations agency to have participated in the WSF from the outset and on this occasion its presence was inscribed for the first time in the official programme. UNESCO was invited by the organizing committee to take part in the first of the “Round Tables of dialogue and controversy”, a new method adopted in order to engage dialogue between members of civil society, political and government representatives and international organizations. At this round table with personalities such as Mario Soares² and Juan Somavia,³ Mr Pierre Sané, ADG/SHS, developed the theme “What kind of globalization and how should the world be governed?” Three major challenges were identified in the discussions: work, its increasing precariousness and its qualitatively deficient social conditions; the development of processes which generate citizenship and democracy at local and international level; and the need for a transnational democratic governance capable of setting up social regulation through a rebirth of politics.

Debates with civil society

Further formal exchanges took place. First of all, the annual meeting of the Collective Consultation of NGOs on Education for All was held within the context of the Second World Forum on Education which had just taken place prior to WSF III. The seminars “Violence in schools and strategies to overcome it” and

“Alternative discourse in education: towards new notions of quality to promote lifelong learning” dealt in particular with the commitment to the development process of education-related social policies.

The last seminar, “Cultural diversity, dialogue and sustainable development”, was attended by specialists from Brazil, France, the United States of America and from the Universal Forum of Cultures-Barcelona 2004. A debate, led by Pierre Sané and representatives from the Culture Sector, tackled the issues of respect for local identities and democratic participation in cultural policies, the relationship between diversity and inequality, diversity and its universality, and the many challenges for integration into the development of culture in its diversity.

The WSF: the importance of a project

UNESCO’s participation in the WSF is based on two principles:

- a) the will of the United Nations to recognize civil society as a real partner in cooperation for sustainable development and international relations;
- b) the common values sought by two entities (WSF and UNESCO): pursuit of world peace, humanizing globalization, achieving social justice, the fight against poverty through a balanced sharing of wealth, human rights and respect for cultural diversity.

Both in quantity and in quality this third meeting of the WSF was globally accepted as being the most important gathering of civil society and as a place for deliberation and the collective elaboration of alternative forms of global governance. From the outset the WSF has aimed to be a democracy-building process. In less than three years, this process has succeeded in involving more and more citizens and political leaders from all over the world in the search for alternative forms of economic, social, cultural and political globalization, thereby demonstrating that Porto Alegre is not an outlet for “globalophobia” but a constructive arena for “other-globalization”.

Over 100,000 participants among whom were 21,000 delegates and nearly 6,000 organizations from 156 countries comprised the attendance at round tables, plenaries, official programme statements, 1,300 seminars and 2,200 workshops and independent activities; nearly two tons of documents were distributed at the UNESCO stand. ¶

Contact : g.solinis@unesco.org
www.unesco.org/shs/wsf2003.htm

1

They focused on urban governance (SHS), the complexity of social and cultural pluralisms (SHS-CLT) and learning societies (ED).

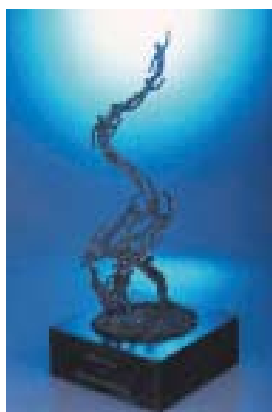
2

Mario Soares, former Prime Minister of Portugal, is currently a Member of the European Parliament.

3

Juan Somavia is Director-General of ILO.

Human Rights and Architecture



Trophy for the UNESCO Prize for Human Rights Education. Gift of the Japanese artist Toshi.

© André Tuidéla

UNESCO Prize for Human Rights Education¹ 2002

Pierre Sané, Assistant Director-General, awarded on 4 March 2003 the UNESCO Prize for Human Rights Education to the Academia Mexicana de Derechos Humanos (AMDH).

The AMDH is a pioneer institution in the spread of human rights education in Mexico. Founded in 1983 by a group of figures from different sectors of civil society, it has been carrying out a range of activities, such as offering human rights classes, producing and distributing educational material and using radio and television to raise public awareness of human rights. The Academy has trained many target groups, including community leaders and civil society actors. It has played a key part in setting up a national network of ombudsmen and human rights commissions at federal and state level. It has also helped establish election monitoring and has generally encouraged democratic growth in Mexico.

1

The UNESCO Prize for Human Rights Education, awarded every two years, was founded in 1978 on the 30th anniversary of the Universal Declaration of

Human Rights to encourage and honour institutions, organizations and individuals for substantially furthering human rights education.

Three Honourable Mentions were also awarded. One went to Benin's *Institut des droits de l'homme et de promotion de la démocratie: la Démocratie au quotidien* (IDH), an NGO founded in 1993 to train and educate citizens about human rights and democracy.

A second Honourable Mention went to Ionna Kuçuradi (Turkey), professor of philosophy at Hacettepe University (Ankara), where she teaches human rights and has established a Centre of Research and Application of the Philosophy of Human Rights.

A third Honourable Mention went to Nyameko Barney Pityana, the first president of South Africa's Human Rights Commission, Principal and Vice-Chancellor of the University of South Africa where he has helped set up human rights education and anti-racism programmes and activities. ¶

www.unesco.org/shs/fr/prix.shtml

UNESCO Prize for Landscape Architecture

The 2002 UNESCO Prize for Landscape Architecture was presented in Beijing on 15 January 2003 to four students of the Beijing Forestry University (China) - Zhang Lu, Han Pingyue, Li Zhengping and Liu Yanzhuo.

Preceding the launching of the 2003 International Year of Fresh Water, the theme for the 2002 award was the Integration of Harvested Water in Landscape Design, and candidates were asked to come up with a landscape design for an urban park or open space system using waste water or storm water runoff.

The winning project, called "Seeking the Lost Longhong Stream: West Lake, China", involves rehabilitation of the damaged eco-system of the slopes around the lake and includes a complete survey of its natural and cultural environment. According to the judges the project stood out for its creativity.

The \$3,500 prize, founded in 1989 and awarded every year, is open to landscape architecture students all over the world and is organized by the International Federation of Landscape Architects (IFLA). ¶

Contact: b.colin@unesco.org

www.unesco.org/shs/fr/prix.shtml

UNESCO Prize for Architecture 2003

Three young graduate architects of Italy's Genoa University – Erika Bisio, Giulia Carpeneto and Irene Carpeneto – were presented with this year's UNESCO Prize for Architecture at a ceremony on 2 December 2002 at UNESCO's Venice Office.

The aim of this year's prize was to explore sustainable ways to revive urban wastelands, with particular attention to the interests of residents and energy conservation. The subject of the competition was the restoration of part of Berlin's Mitte neighbourhood, which contains extensive wasteland belonging to the national railway company. The way this enclave is handled should give a new image to the city centre.

Ahead of the ceremony, a round table was held on the theme of "Social and Spatial Cohesion in Historic Cities: Towards an Ethical and Sustainable Revitalization of Inner Cities": This is part of the "Urban Development" project of UNESCO's Management of Social Transformations Programme.

The competition for the \$7,000 prize, sponsored by UNESCO, was open to young architects from all over the world and organized by the Association of German Architects (BDA) and the Association of German Landscape Architects (BDLA), with the approval of the UIA. ¶

Contact: b.colin@unesco.org

www.unesco.org/shs/fr/prix.shtml

➔ **The International Social Science Journal (Issue 175 – March 2003)**
Moving Targets

Displacement is at the heart of the restructuring of states and economic sectors, innovative forms of employment and economic subsistence, and the building of modern infrastructure or mega-projects such as dams and roadways. By disrupting and uprooting communities and solidarities, displacement prompts new meanings of belonging, home, identity, citizenship, and rights.

The mobility of people expresses and shapes the constantly shifting relationship between displacement, development and impoverishment, remapping states and nations and their attendant patterns and relations of exclusion and inclusion. The articles in this issue interrogate the ways in which people lose control or access to property, resources, places of residence, social networks, kin relations, and various material resources, as well as how people negotiate identities and shore themselves up against loss, vulnerability, personal insecurity, and threats to selfhood.

Displacement provides a lens of analysis. The articles thus draw attention to the hidden consequences of wars and natural disasters, the intervention of new technologies and mega-projects, as well as public policies that alter the meaning of ethnicity, language and place.

Editorial Advisers for Issue 175:

Shelley Feldman, Charles Geisler, Louise Silberling

Editor-in-Chief: John Crowley

The International Social Science Journal, created in 1949 by UNESCO, is a quarterly publication in English, French, Arabic, Chinese and Russian.

The Spanish version is available on the web at www.unesco.org/issj

Next issue (176):
Sustainable mobility
July 2003.

➔ **Poverty – is it inevitable?**
Promoting autonomy and security for disadvantaged groups – Benin, Burkina Faso, Niger

Developed by UNESCO and Futurs Africains (Côte d'Ivoire) 2002, 283 p., 13.5 x 21.5 cm / ISBN 92-3-203878-1 / 16 € / UNESCO Publishing / Karthala / Available in French only

Is awareness of the devastating effects of poverty demonstrated by long-term action that will bring about a real reduction in poverty over the next ten to twenty years? Based on studies carried out in four African countries, the publication attempts to respond to this question. It gives key importance to the definition of the role of every actor concerned and in particular to the most disadvantaged populations. Innovative methods of action for the future are presented with these analyses.

<http://upo.unesco.org/bookdetails.asp?id=4006>

➔ **Information on line**

The list of books, documents and videos published by SHS between March 2002 and February 2003 is available on line in the *Information Note* N° 81 prepared by the Documentation Centre:

www.unesco.org/shs/shsdc/

➔ **Website**

Consult the SHS website for information on UNESCO's programmes, projects and activities in the field of social and human sciences:

www.unesco.org/shs



APRIL

7-9 April: Seminar in cooperation with the Minister of Social Affairs, Women and Children and the University of Conakry, for setting up a programme for a Chair on Gender and Development. Dakar, Senegal.
(c.marias@unesco.org)

7-9 April: 5th UNESCO-ITESO Chair International Seminar on the subject of *New training for City Professionals*. Guadalajara, Mexico.
(g.solinis@unesco.org)

17-18 April: Round Table of Kazakh social scientists to develop a national UNESCO SHS strategy. Almaty, Kazakhstan.

23-24 April: Round Table of Tajik social scientists to develop a national UNESCO SHS strategy. Douchanbe, Tajikistan.

23-25 April: SHS Regional Consultation for Central and Eastern Europe. Moscow, Russia.

29-30 April: Round Table of Uzbek social scientists to develop a national UNESCO SHS strategy. Tashkent, Uzbekistan

MAY

5-7 May: Meeting Contribution of intellectuals to a culture of peace in the Great Lakes region, organized in cooperation with the MOST National Liaison Committee.
(c.marias@unesco.org)

6-7 May: Round Table of Kyrgyz social scientists to develop a national UNESCO SHS strategy. Bishkek, Kyrgyzstan.

6-9 May: Meeting *Poverty and Human Rights: Legal Questions*. São Paulo, Brazil. (m.shino@unesco.org)

12-16 May: on the occasion of the 10th anniversary of the IBC and the 50th anniversary of the discovery of DNA, 10th meeting of the International Bioethics Committee, Paris, France.
(s.colombo@unesco.org)

14-15 May: Round Table of social scientists to develop a regional UNESCO SHS strategy for Central Asia. Almaty, Kazakhstan.

17-19 May: International Congress on Bioethics, co-organized by the Ministry of Science, Research and Technology of the Islamic Republic of Iran, Tehran.
(o.ikebe@unesco.org)

26-27 May: Meeting of the international jury for the Education for Peace prize. Paris, France.
(m.goucha@unesco.org)

JUNE

4-6 June: Meeting on strategies relating to the implementation of documents of the Durban World Conference.

Osaka, Japan.
(s.lazarev@unesco.org)

16-17 June: International Conference on Human Security in East Asia (in cooperation with the Republic of Korea National Commission for UNESCO and the University of Korea). Seoul, Republic of Korea.
(c.maresia@unesco.org)

16-18 June: Seminar on *Issues of Migration and Multiculturalism in Pakistan*. Organized by UNESCO-Islamabad in cooperation with the Islamabad Policy Research Institute (IPRI).

18-19 June: Meeting *Poverty and Human Rights: Questions in Economics*. University of New Delhi, India.
(m.shino@unesco.org)

23-24 June: 3rd session of the Intergovernmental Bioethics Committee (IGBC).
(s.colombo@unesco.org)

25-27 June: Meeting of the IBC (Experts Committee of the International Bioethics Committee).
(s.colombo@unesco.org)

26-29 June: Debate on *Challenges for promoting political pluralism and more inclusive democracy in sub-Saharan Africa*, co-organized by the Association of African Political Sciences and UNESCO.
(c.marias@unesco.org)