

“The cultural wealth of the world is its diversity in dialogue”

The UNESCO Universal Declaration on Cultural Diversity was adopted unanimously in a most unusual context. It came in the wake of the events of 11 September 2001, and the UNESCO General Conference, which was meeting for its 31st session, was the first ministerial-level meeting to be held after those terrible events. It was an opportunity for States to reaffirm their conviction that intercultural dialogue is the best guarantee of peace and to reject outright the theory of the inevitable clash of cultures and civilizations.

Such a wide-ranging instrument is a first for the international community. It raises cultural diversity to the level of “the common heritage of humanity”, “as necessary for humankind as biodiversity is for nature” and makes its defence an ethical imperative indissociable from respect for the dignity of the individual.

The Declaration aims both to preserve cultural diversity as a living, and thus renewable treasure that must not be perceived as being unchanging heritage but as a process guaranteeing the survival of humanity; and to prevent segregation and fundamentalism which, in the name of cultural differences, would sanctify those differences and so counter the message of the Declaration of Human Rights.

The Universal Declaration makes it clear that each individual must acknowledge not only otherness in all its forms but also the plurality of his or her own identity, within societies that are in themselves plural. Only in this way can cultural diversity be preserved as an adaptive process and as a capacity for expression, creation and innovation. The debate between those countries which would like to defend cultural goods and services “which, as vectors of identity, values and meaning, must not be treated as mere commodities or consumer goods”, and those which would hope to promote cultural rights has thus been surpassed, with the two approaches brought together by the Declaration, which has highlighted the causal link uniting two complementary attitudes.

One cannot exist without the other. The Declaration, accompanied by the main lines of an action plan, can be an outstanding tool for development, capable of humanizing globalization. Of course, it lays down not instructions but general guidelines to be turned into ground-breaking policies by Member States in their specific contexts, in partnership with the private sector and civil society. This Declaration, which sets against inward-looking fundamentalism the prospect of a more open, creative and democratic world, is now one of the founding texts of the new ethics promoted by UNESCO in the early twenty-first century. My hope is that one day it may acquire the same force as the Universal Declaration of Human Rights.



Koichiro Matsuura
Director-General, UNESCO



Dialogue Among Civilizations – Dialogue Assumes Equality

“From my point of view, civilizations or cultures do not dialogue. Only individuals can engage in dialogue. Those concerned are part of a culture, they are open and can recognize the existence of the Other. By using our differences as a starting-point, they think we can find common ground and a common language – for example “We are all seeking peace.” If you take the medieval Christian world at the time of the Crusades, dialogue was not possible either with Muslims or Jews. With the fundamentalist Islamic fanatics of today, there is no dialogue possible either, because for them all others are “infidel dogs”. As soon as the Other becomes a wrongdoer or an infidel, dialogue becomes impossible.

“We must understand that the Other is a subject like oneself, meaning an autonomous individual who commands respect. Then you need the subjective impetus of interest and sympathy. Without that, there is no comprehension. Today we are in conditions of collective hysteria and Manichaeism that prevent sympathy and therefore understanding. We are in a period where understanding is losing ground because of the war and its consequences. As soon as we’re dealing with escalation of war, repression of terrorism and military terror, a vicious circle of hate, contempt, rejection and disgust emerges, and perhaps at that very moment a war between civilizations starts, which we must combat.”

Edgar Morin, Philosopher and Sociologist

“Peace cannot exist without equality; that is an intellectual value desperately in need of reiteration, demonstration, and reinforcement.

The terrible conflicts that herd people under falsely unifying rubrics such as "America," "the West" or "Islam" and invent collective identities for large numbers of individuals who are actually quite diverse, cannot remain as potent as they are, and must be opposed. We still have at our disposal the rational interpretive skills that are the legacy of humanistic education, not as a sentimental piety enjoining us to return to traditional values or the classics but as the active practice of worldly secular rational discourse. The secular world is the world of history as made by human beings. Critical thought does not submit to commands to join in the ranks marching against one or another approved enemy. Rather than the manufactured clash of civilisations, we need to concentrate on the slow working together of cultures that overlap, borrow from each other, and live together.

But for that kind of wider perception we need time, patient and sceptical inquiry, supported by faith in communities of interpretation that are difficult to sustain in a world demanding instant action and reaction.

Humanism is centred upon the agency of human individuality and subjective intuition, rather than on received ideas and authority. Texts have to be read as texts that were produced and live on in all sorts of what I have called worldly ways. But this by no means excludes power, since on the contrary I have tried to show the insinuations, the imbrications of power into even the most recondite of studies. And lastly, most important, humanism is the only, and I would go as far as to say the final resistance we have against the inhuman practices and injustices that disfigure human history.” Edward W. Said (1935-2003), Humanist, Literary Scholar



Reasserting Our Common Humanity – Global Ethic and Human Responsibilities

- Humanism, the advancement of science and knowledge-building, democratic criticism, world radicalism, and the relationship between Arab and Western culture are key issues of our times. To secure our common future peacefully, we need greater foresight and a new international vision, a constructive dialogue and knowledge exchange that encourages the growth of civil society for the future.
- As we enter the 21st century, the biggest challenge facing our next generations is to ensure that the direction of globalization and the advancement of science becomes an insightful force for a shared humanity. A humanistic force that respects the common intellectual, cultural and scientific heritage of humankind and equitably provisions the world's people with ecological goods and services they need to build and maintain their societies.
- There is an urgent need to focus on that which unites humanity rather than that which divides it. Moral and ethical progress does largely depend upon the growth of scientific, factual knowledge both of human behaviour and of the world in which we live. Everyone has the responsibility to shape the future of humanity. Our single most important enterprise is an education that creates a common network of rational thought and sanity across the globe.



The Advancement of Science for Humanity: The Environment, Global Conscience, Equitable Sustainability, and Peace

- To build a stronger foundation for our common humanity in the transformation from the production-consumption model of our industrial age to the emerging industrial age of sustainability and interdependence, we must advance not only a scientific-technological, but also an environmentally and inter-culturally literate human resource base.
- Of vital importance is preparing youth for the intellectual, moral and ethical responsibilities needed for a deeper understanding of interconnectedness, the respect for cultural diversity, and the safeguarding of biodiversity for achieving equitable sustainability to ensure the quality of life and dignity of future generations.

- Resolving environmental issues does not so much involve the need for novel technologies and new legislation as an entire change of collective consciousness. This implies a major transformation in the order of the global society, and the maturing away from the culture and glorification of war and violence in the name of peace. Lack of and insufficiencies of education, violence, wars and conflicts leading to disruptions of value systems, migration, unequal access to goods, and lack of governance are considered to be among the primary contributing factors for the degradation of the environment and the slow progress of international peace.
- The degradation of environmental resources mirrors the totality of mental, physical, economical, cultural, aesthetic and social circumstances and factors which surround and affect the quality of peoples' lives. **Sustainable and equitable use of natural resources is a precondition for economic and social development.**



Our Common Future – Our Common Responsibility

Over the next 30 years almost 98 per cent of global population growth is going to take place in developing countries. It is not religion, tribal feuds, irrational acts of states, or poverty that are the main causes for the worldwide growing escalation of radicalism and terrorism, but the rising population of largely poor and desperate youths of the world's population that are drawn into existential, competing conflicts and atrocities. 1500 million children [excluding China!] under the age of 15 will reach adulthood in the next 15 years.

What this new generation does will largely determine the future of our planet, and greatly influence how we advance science, knowledge-building, and democracy. The hazards of youth at risk of exclusion in the developing regions is enormous, no longer threatening a minority but whole sections of society along with our collective destiny.

This means, hundreds of millions of “angry” young men, living a marginal existence, not having been provided with comprehensive perspectives and meaningful paths for their lives, unable to obtain sustainable work, will fight to find their own places in life.



Population Growth – Definition of a Youth Bulge

A youth bulge occurs when 30 to 40 per cent of males of a nation belong to the “fighting age” cohorts from 15 and 29 years of age. *Prof. Dr. Gunnar Heinsohn, social scientist and economist, Director of the Raphael-Lemkin-Institut for Xenophobia and Genocide Research, University of Bremen, states that:*

- 68 out of 125 nations of the world (from China to Lithuania) have children bulges waiting to turn into youth bulges.
- 62 out of these 68 nations are – or have recently been – burdened by mega-killing.
- The bottleneck between childhood, in which most basic needs are met, and manhood when two or three out three or four brothers see their ambitions stalled, leads to threefold intensification of a young man's common adolescent anger.
- This stress usually expresses itself through:

Emigration (non-violent colonization) with high potential for terror if ambition is not satisfied in the new country either.
Increase in violent crime

Rebellion or *putsch* by young men with access to army equipment

Civil war and/or revolution in which the young decimate each other as fighters for freedom and defenders of the law.

Genocide at home to take over the positions of the slaughtered.

Conquest as violent colonization (frequently accompanied by genocide abroad)

Heinsohn estimates that Afghanistan and Iraq alone, with a combined population of approximately 60 million, can muster annually more than 800,000 new potential fighters (355,000 in Iraq, 455,000 in Afghanistan). Afghanistan and Iraq can annually expand their forces by nearly 600,000, comprised of the second to fourth male children in a family, and still deliver sufficient manpower (200,000 annually) to farms, factories and public service. Currently,

As of 2008, NATO's 47,000 men and women in Afghanistan constitute only 13% of the unemployable 350,000 young male Afghans reaching fighting age per year (assuming that the remaining 100,000 turning 15 annually can be supplied with work. In Iraq, the invading Western allied forces of 180,000 soldiers face some 200,000 young Iraqi males reaching fighting age every year (assuming that acceptable jobs can be provided annually for the remaining 100,000. Demography and War, http://davidbau.com/downloads/heinsohn_slides.pdf

It is estimated that 10 per cent of the unemployable youths, or approximately 50,000 in either country, who are at the vulnerable stages of mental development, can be attracted annually to join terrorist organizations and risk their young lives.



The Science of Human Behaviour

Crucial lessons to be learned from the 2003 pre-emptive, illegal and immoral war of aggression against Iraq: The Erosion of Confidence and Trust – The Effects on Youth Development, Global Mental Health, the Advancement of Science and Knowledge-Building



“Today, we are at a turning point in our history. We can no longer continue to accept tradition for tradition’s sake. We can no longer go on playing the same old war games without eventually becoming conscious of the dimensions of the destruction involved. We have no other choice but to become fully conscious of the darker aspects of our own cultural heritage. Only then will we cease to pass them blindly on to future generations.

“Victims of a devastating trauma may never be the same (again) biologically. It does not matter if it was the incessant terror of combat, torture, repeated abuse in childhood, or a one-time experience.”

Dennis S. Charney, M.D., Dean for Academic and Scientific Affairs, Mount Sinai School of Medicine, Professor of Psychiatry and Neuroscience.



“All wars, with their turmoil, maiming and killing, wantonly destroy the soul and disfigure the memory of what constitutes a people’s very identity, in other words its culture. In Iraq, as a result of thirteen years of sanctions and the chaos that followed the recent armed conflict, eight thousand years of human history now hang in the balance.”

Mounir Bouchenaki, Assistant Director-General for Culture, UNESCO 2004



*"We cherish the progress in Civilization since biblical times and long before. But there is a needed and, indeed, accepted qualification. The US and Britain are in the bitter aftermath of a war in Iraq. We are accepting programmed death for the young and random slaughter for men and women of all ages. So it was in the first and second world wars, and is still so in Iraq. Civilized life, as it is called, is a great white tower celebrating human achievements, but at the top there is permanently a large black cloud.
Human progress dominated by unimaginable cruelty and death.*

Civilization has made great strides over the centuries in science, healthcare, the arts and most, if not all, economic well-being. But it has also given a privileged position to the development of weapons and the threat and reality of war. Mass slaughter has become the ultimate civilized achievement.

*The facts of war are inescapable - death and random cruelty, suspension of civilized values, a disordered aftermath. Thus the human condition and prospect is now supremely evident. The economic and social problems here described can, with thought and action, be addressed. So they have already been.
War remains the decisive human failure." John Kenneth Galbraith*



The Lead-Up to the War Against Iraq

The preemptive war theory was conceived in the minds of seven eminent military strategists. It was propagated through a report entitled **Shock & Awe: Achieving Rapid Dominance**. Published in 1996 by the National Defense University (http://www.dodccrp.org/files/Ullman_Shock.pdf), the report spawned a neo-conservative organization supporting greater American militarization. Under the name **The Project for the New American Century (PNAC)** the special interest group proclaims to be *"a non-profit educational organization dedicated to a few fundamental propositions: that American leadership is good both for America and for the world; and that such leadership requires military strength, diplomatic energy and commitment to moral principle."*

In 1997, an eminent PNAC group of 24, committed to make the case and rally support for American global leadership, submitted a statement of principles with the overriding question to the US Government, the press and the American people: **"Does the United States have the resolve to shape a new century favorable to American principles and interests?"** <http://www.newamericancentury.org/statementofprinciples.htm>

(Prologue excerpt from the 1996 **Shock & Awe Report**: ". . . *it is relatively clear that current U.S. military capability will shrink. Despite the pledges of the two major American political parties to maintain or grow the current level of defense capability, both the force structure and defense infrastructure are too large to be maintained at even the present levels and within the defense budgets that are likely to be approved. Unless a new menace materializes, defense is headed for "less of the same." Such reductions may have no strategic consequences. However, that is an outcome that we believe should not be left to chance.*"

The illegal invasion of Iraq in 2003 was planned before the tragic events in New York City on September 11, 2001. The former Government of Iraq and its people had no role in these horrific attacks. Iraq did not have weapons of mass destruction (WMD) nor pose any viable threat to the US and its allies. The allegations that Iraq had WMDs are untrue. They were invented and widely propagandized as being factual in order to initiate the war. The US administration led its own nation to war on the basis of erroneous information that it methodically propagated. It culminated in military action against Iraq on March 19, 2003.

The conflict was started not as widely proclaimed by the Coalition of 49 countries with an interest in defending and advancing humanitarian values and democratic freedom. (*The population of Coalition countries is approximately 1.25 billion people, representing every major race, religion, ethnicity in the world from nations from every continent on the globe. Their combined GDP of approximately \$22 trillion.*) The key objectives were and are to gain strategic control of the Middle East Region natural oil resources for corporate and private gain, as well as stimulating and maintaining the vast military/industrial economy dependent on the increase of military defence spending. This includes the design, engineering, manufacturing and use of new weapons, as well as international arms sales.

John Kenneth Galbraith estimated that in the U.S. alone 40 per cent of all scientists, engineers and technicians are working on military related projects. (See his essay, **A Cloud Over Civilization: Corporate Power is the Driving Force Behind US Foreign Policy – and the Slaughter in Iraq**).



The US/UK led coalition of 49 countries is party and signatory to the United Nations Charter, of which Article II, Section 4, states, "All members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state. ..." Iraq had not attacked the United States, Great Britain, or any of the other countries. The pre-emptive war of aggression against Iraq is in violation of international law, including the laws enshrined in the U.S. Constitution.



Iraq Represents an 8000 Year Old World Heritage Site Iraq Represents the Repository of Intellectual and Scientific Growth

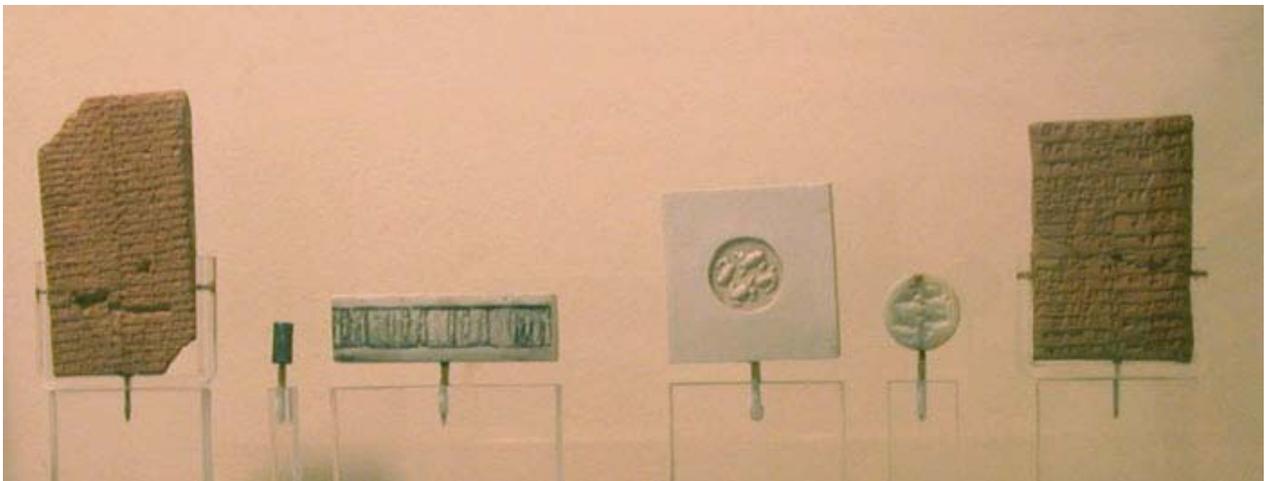


Photo © UNESCO

Relics from Iraq, dating from 3000 to 1700 B.C.E. Clay tablets (2036-1985 B.C.E.), hematite cylinder-seal (circa 1700 B.C.E.) and flat stone seal (3000 B.C.E.) Donation made by Iraq on the occasion of the 25th anniversary of UNESCO in 1971.

"Iraq, the "Land between the two Rivers", has been the cradle of major civilizations starting from the fifth millennium BCE, which marked the watershed between the prehistory and history of humanity. It has gifted the world with many of academia's pillars of wisdom, knowledge and science.

Iraq designates the foundation where human beings first built cities, organized complex states, formulated elaborate religious beliefs (including the Abrahamic religions of Judaism, Christianity, and Islam), invented writing, developed sophisticated visual and literary expression, and articulated measures for maintaining law and justice. The first written records, domestic laws, astronomy, mathematics, pharmacology, and the wheel are considered to have been developed at Ur, the earliest civil society in the world.

A thousand years ago, the Muslim World made remarkable contributions to science. Muslims introduced new methods of experiment, observation, and measurement. Ibn al-Haytham wrote the laws of the reflection and refraction of light and expounded the principles of inertia (long before Isaac Newton formulated his theories). Ibn Sina wrote the Canon of Medicine (al-Quanun fi'l-Tibb), a 318-page medical text that was the basis for all medical teaching in Europe and the Middle East for hundreds of years. The translations of scholarly treatises made the banks of the Tigris and the Euphrates the forum of civilizations.

Iraq represents the repository of intellectual and scientific growth."

(Canadian International Youth Letter, Part 1 of 4)



In Islamic countries, history is not simply a story of past events but a living, continual experience to be carefully tended, its meanings, lessons and resentments preserved and nurtured.

- The pseudo-religious, illegal war of aggression against Iraq and the accompanying media misinformation and disinformation about the world of Islam has set a terrifying and unwise example for hundreds of millions of youths worldwide. It has eroded their trust and mutual confidence in Western civilization, democracy and universal values, and it is providing their minds with misleading directions for serious future reform. It is an impoverishment of the international community, its scholarship, and the advancement of science and knowledge-building for our common humanity.
- The full terror of this war, the wanton destruction of a defenseless country, the senseless deaths, the abject aggression, subjugation, humiliation and forced acculturation endured by a dignified people – descendants of an ancient world civilization – has inflamed the hearts and minds of the people of the Arab Nations, the world of Islam, and the international community. It has changed the contours of civilization.



The Devastation of Iraq's Education System and Indigenous Knowledge Base: The Assassinations of Iraqi Academics and Intellectuals

"I firmly condemn the campaign of violence waged in Iraq against academics and intellectuals. The right to education is a basic human right and the persecution of the custodians of knowledge and skills is an unacceptable attack against a whole society. Iraq has a long tradition in learning and academic excellence in the Middle East. By targeting those who hold the keys to Iraq's reconstruction and development, the perpetrators of this violence are jeopardizing the future of Iraq and of democracy."
Koichiro Matsuura, Director-General of UNESCO (April 2006)

"Whoever is directly responsible for the dangers facing Iraq's institutions of learning and its educators, the situation seriously threatens the emergence of a secular, moral and democratic leadership from within Iraq. If such a society is to emerge from beneath the scars caused by years of sanctions, from the rubble left by a remorseless and mendaciously justified war, intellectuals are the best and, in my opinion, the only chance of enabling Iraq to realise its human capabilities." Andrew N. Rubin, Ph.D., Professor of English, Georgetown University, 2003

The devastation of one of the world's greatest cultural and archaeological heritages, and the organized killings of Iraq's custodians of indigenous knowledge is an irreplaceable loss for human civilization, for the world of ideas and for world heritage. The disfiguration of Iraq's eight thousand years of human history, science, and culture, is a huge loss for the people of Iraq, its youth, the Arab Nations, for the world of Islam and for our shared history and humanity.

A key source of national sovereignty is a given country's intellectual capacity. Iraqi academics are not simply the lifeblood of the educational system; they compose the intellectual class, which is the mind of Iraq, as well as the practical scientific, technical and administrative base necessary to guide Iraq towards independence, democracy and development.

The education system in Iraq, prior to 1990, was one of the best in the region, with 100 per cent gross enrolment rate for primary schooling and high levels of literacy for both women and men. The Higher Education, especially the scientific-technological institutions, were of international standard, staffed by high quality personnel.

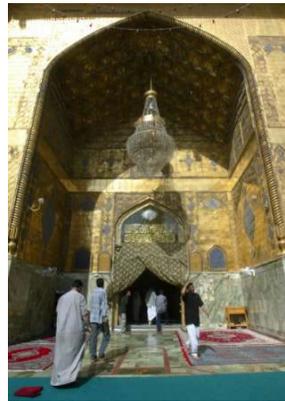
One of the monumental atrocities against Iraq are the systematic assassinations by contracted death squads, from inside and outside Iraq, of leading Iraqi academics and intellectuals. They include university presidents and deans; hundreds of professors of biology, chemistry, engineering, geology, and medicine [an estimated 2000 physicians alone have been murdered since the 2003 occupation]; secondary school and public school teachers, and even students. It is an international crime of enormous magnitude.

They shouldered the responsibility for upholding the academic community's human rights for autonomy, freedom of thought and expression, and resistance against a pseudo-religious war of aggression, subjugation, and corporate and private gain. They resisted the occupation with the same intellectual determination they used to oppose their own dictatorial government. They upheld the dignity and moral courage of the Iraqi people working to establish their own democracy for an independent Iraq.

They were colleagues and friends advancing science and knowledge-building for the common good
<http://www.brusselstribunal.org/academicsList.htm> ♦ <http://www.brusselstribunal.org/JournalistKilled.htm>

The threats, violence, imprisonment and torture waged against tens of thousands of intellectuals, academics, artists and writers and journalists have severely damaged Iraq's ancient, indigenous knowledge base. With thousands fleeing the country in fear for their lives, not only is Iraq undergoing a major intellectual drain, the secular middle class - which has refused to be co-opted by the occupation's forces - is being decimated.

The illegal war against Iraq, the vast physical destruction of Iraq's infrastructure and housing, universities and schools, and continued remote bombing throughout the country, will seriously affect the spiritual, psychosocial, intellectual, scientific, and material development of following generations. The scale of terror, despair and fear caused by this international atrocity surpasses the much publicized human toll of the 1994 genocide in Rwanda.





The dehumanization and humiliation of Islamic civilization, the lack of respect for human dignity and sensitivity has caused great harm and has created a new generation of radicalism worldwide. Fanatic fundamentalists are becoming more enthusiastic, and more eager to derail compromise. The long-term consequences and intergenerational reverberations that Western civilization and the advancement of science, knowledge-building, democracy and human rights will be facing are incalculable.





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In order to grasp the enormity of the atrocities against Iraq and its people please view additional [Iraq Images of War - Children and Youth - A Working Document: The Science of Human Behaviour](#)
With thanks to Agence France Presse, Associated Press, Reuters, United Nations and Others



The Human Cost – Our Common Responsibility

UN Humanitarian Coordinators for Iraq, Dennis Halliday (1997-1998) and Hans von Sponeck (1998-2000), resigned in protest of the international policy of sanctions towards Iraq. The sanctions, imposed after Saddam Hussein ordered the invasion of Kuwait in 1990, were described as “genocidal” by Denis Halliday. Hans von Sponeck stated: “What has been done to Iraq in the name of democracy and freedom has no parallel in history.”



Baghdad, October 25, 2002
Credit: Thorne Anderson/Corbis Sygma



Bagdad, Juli 2005 © Ghaith Abdul-Ahad/Getty Images

- Based on UN statistics, the imposed sanctions and war against Iraq has caused 2.5 million avoidable deaths, including the deaths of 1 million children under the age of five since 1991. The sanctions brought malnutrition, disease, and lack of medicines. Iraqis became nearly completely reliant on food rations for survival.
- Nearly 350 children under the age of five die every day of diarrhea and pneumonia since 1990.
- Iraq’s population in 2003 was estimated at 28 million. Half of Iraq’s population is under the age of 18.

- Iraq's population now (2008) is approximately 23 million.
- The United Nations University reported that 85 per cent of Iraq's institutions of higher education have been burnt, looted or destroyed. Hundreds of thousands of books, manuscripts, scientific and literary papers, and ancient documents—constituting a people's very identity—have been lost.
- It is estimated that up to 1.5 million avoidable civilian deaths, mostly women and children, have occurred after the occupation of Iraq in 2003.
- There are now over 5 million civilian Iraqi refugees, 3 million have fled Iraq. (War and political violence cause not only direct psychosocial health problems in the exposed population, but additional trauma in the refugees who attempt to flee the fighting).
- **Terror, trauma, post-traumatic stress disorders (PTSD), severe injuries and mutilation, widespread disease and chronic illness, are critically affecting the mental and physical health of an estimated 8 million women, children, and men. It will seriously impact the development of future generations.**



Notes on Science

Science is not the enemy of humanity but one of the deepest expressions of the human desire to realize that vision of infinite knowledge. Science shows us that the visible world is neither matter nor spirit; the visible world is the invisible organization of energy. I do not know what the future sentences of the cosmic code will be. But it seems certain that the recent human contact with the invisible world of quanta and the vastness of the cosmos will shape the destiny of our species or whatever we may become. **Heinz R. Pagels, Physicist (1939-1988)**

- Science (scientia, or the building of knowledge and skills), as a bridge to the future, is the universal property of all people. The goal of science is to make sense of the complex diversity of Nature. We use intuition, imagination and observation to shape ideas, gather information about the world and turn clues into testable hypotheses. Modern science is in part a continuation of the human effort to understand and give meaning to our existence.
- Of all intellectual activity, science, in its civilizing and humanizing role, has turned out to have the kind of universality among humans which the times require. Science is far from a perfect instrument of knowledge, but it is the best we have in the field of inquiry that yields knowledge.
- Science and technology are international in origin and effects. The development of modern science and technology has an increasing impact on our life and culture. Leading scientists, technological innovators and entrepreneurs of the 21st century will have to communicate an increased sense of intellectual and moral responsibility for the state of this world and its future.

Marie Skłodowska Curie (1867-1934), the 1903 and 1911 Nobel Laureate for Physics, while serving in the 1920s on the council of the League of Nations and on its international committee on intellectual cooperation, stated: **“After all, science is essentially international, and it is only through lack of the historical sense that national qualities have been attributed to it.”**

“On Becoming a Scientist: If we want today to give tomorrow's world a real chance, then we must give science its rightful place.” John Polanyi, 1986 Nobel Laureate for Chemistry, PAEP 2001 Canadian International Youth Forum

“The primary threat to nature and people today comes from centralising and monopolizing power and control. Not until diversity is made the logic of production will there be a chance for sustainability, justice and peace. Cultivating and conserving diversity is no luxury in our times: it is a survival imperative.” Vandana Shiva, Physicist



“We are exploring and exploiting the qualities and capacities of our existing state—seeing oneself in the eyes of others, doing all that we can with what we have and are, and building social structures with the present human bricks. It is fun of a kind though it is getting pretty rough. But whether we can understand much more than we do of the nature of things and what it is all about, without improving our individual quality, I am not all that sure.

Since reason governs so well when it understands the circumstances and has such a yearning to comprehend, our lack of understanding and our troubles must come largely from the limitations arising from immaturity. We are confused about almost everything, but our confusion is essentially human and is hardly the kind we share with the rest of the animal kingdom; it marks us off, so that there is much truth in the statement that man’s toughest problem is himself.

The real trouble however is not that we are human but that we are not human enough, and the problem now is to define the essence of that humanity, to see what it means to be more human, and how we may possibly arrive at such a state. It is just as much a scientific problem as was that of realising atomic energy or the unsolved problem of discovering the nature and cure of cancer. The fact that human destiny is bound up with success or failure in this instance is beside the point. Nor does the inclusion of values make much difference. The idea common in scientific and other intellectual circles that science has nothing to do with values has been unfortunate and damaging, for it has tended to exclude the possibility of any scientific understanding of any human experience itself. Science, apart from its practical exploitation, is not more materialistic than the humanities or religion and is just as much concerned with the ultimate meaning of things whether of matter or mind.

The scientific technique of putting questions in certain ways and expecting answers in certain terms is merely one of methodical expediency. There is no barrier beyond which inquiry cannot be pushed, simply because prior claims have been made, and if science enters the field of the spirit, so much the better for the scientists, especially those who like to be thought tough-minded. The truth in any case, cannot suffer.

Bernard Shaw came to the conclusion that the trouble with human beings is that they never grow up. They mature so slowly that they are still irresponsible adolescents at the time of their deaths—and who will gainsay him? . . . So far as the rest of nature is concerned we are like a cancer whose strange cells multiply without restraint, ruthlessly demanding the nourishment that all the body has need of. The analogy is not farfetched for cancer cells no more than whole organisms know when to stop multiplying, and sooner or later the body or the community is staved of support and dies.” Norman J. Berrill (1903-1996), Biologist



On Religion

- Underlying the Global Ethic Project of the Global Ethic Foundation for inter-cultural and inter-religious research, education and encounter, and the Council of the Parliament of the World’s Religions, is the basic conviction that there can be:

No peace among the nations without peace among the religions.

No peace among the religions without dialogue between the religions.

No dialogue between the religions without investigation of the foundation of the religions.

- A common set of core values is found in the teachings of all religions, and these form the basis of a global bioethics or life-ethics (meaning not only medical bioethics, but the understanding and respect for diversity and the significance of life).

Declaration Toward a Global Ethic (Text in 15 languages)

Council of the Parliament of the World’s Religions

<http://www.weltethos.org/dat-english/03-declaration.htm>

On Peace

History matters – History is our bridge from the past to the future

UNESCO's role as the seedbed of the culture of peace is inscribed in the opening words of its Constitution of 16 November 1945: **"Since wars begin in the minds of men it is in the minds of men that the defences of peace must be constructed."** The text goes on to say "that a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind."

Bertha von Sutner, a novelist and radical pacifist, was the first woman recipient of the Nobel Peace Prize 1905. Though her personal contact with Alfred Nobel, scientist, inventor, entrepreneur, author and pacifist, had been brief, she corresponded with him until his death in 1896. It is believed that she was a major influence in his decision to include a peace prize among those prizes provided in his will. In her Nobel lecture she recalls Alfred Nobel's request: "If you keep me in touch with developments, and if I hear that the Peace Movement is moving along the road of practical activity, then I will help it on with money."

Her Nobel Lecture includes an observation that still resonates with us all: ". . . one of the eternal rights is the individual's right to live. The strongest of all instincts, that of self-preservation, is an assertion of this right, affirmed and sanctified by the ancient commandment "Thou shalt not kill." It is unnecessary for me to point out how little this right and this commandment are respected in the present state of civilization. Up to the present time, the military organization of our society has been founded upon a denial of the possibility of peace, a contempt for the value of human life, and an acceptance of the urge to kill."

Bertha von Sutner wrote this over 100 years ago. Since then, little progress has been made in replacing discord with harmony and in maturing away from the culture and glorification of war and violence in the name of peace.



"Peace cannot exist without equality; that is an intellectual value desperately in need of reiteration, demonstration, and reinforcement. Humanism is the only, and I would go as far as to say the final resistance we have against the inhuman practices and injustices that disfigure human history."

Speaking both as an American and as an Arab I must ask my reader not to underestimate the kind of simplified view of the world that a relative handful of Pentagon civilian elites have formulated for US policy in the entire Arab and Islamic worlds, a view in which terror, pre-emptive war, and unilateral regime change - backed up by the most

bloated military budget in history - are the main ideas debated endlessly and impoverishingly by a media that assigns itself the role of producing so-called "experts" who validate the government's general line.

Reflection, debate, rational argument and moral principle based on a secular notion that human beings must create their own history have been replaced by abstract ideas that celebrate American or western exceptionalism, denigrate the relevance of context, and regard other cultures with contempt."

Edward W. Said (shortly before his death, six months after the start of the war against Iraq in March 2003)



"The danger to democracy comes less from totalitarian or collectivist movements abroad than from erosion of its psychological, cultural, and spiritual foundations from within." Christopher Lasch, (1932-1994), American Social Historian



Human Development Index Rankings 2007/2008

<http://hdr.undp.org/en/statistics/>



Human Development Report 2007/2008
Fighting Climate Change: Human Solidarity in a Divided World

The Report shows that climate change is not just a future scenario. Increased exposure to droughts, floods and storms is already destroying opportunity and reinforcing inequality. Meanwhile, there is now overwhelming scientific evidence that the world is moving towards the point at which irreversible ecological catastrophe becomes unavoidable. Business-as-usual climate change points in a clear direction: unprecedented reversal in human development in our lifetime, and acute risks for our children and their grandchildren.

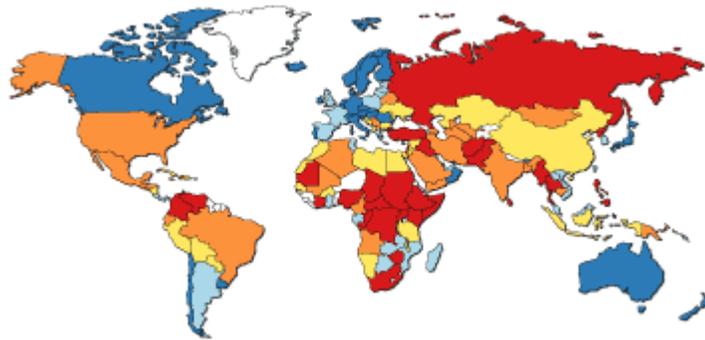
<http://hdr.undp.org/en/reports/global/hdr2007-2008/>



Climate Change and Human Development – Videos

The Human Development Report 2007/2008 warns that the world has less than a decade to avoid a climate change crisis that could bring unprecedented reversals in poverty reduction, nutrition, health and education to the world's poorest people.

<http://hdr.undp.org/en/reports/global/hdr2007-2008/videos/>



Global Peace Index 2008

The Global Peace Index is a ground-breaking milestone in the study of peace. It is the first time that an Index has been created that ranks the nations of the world by their peacefulness and identifies some of the drivers of that peace.

<http://www.visionofhumanity.org/gpi/results/rankings/2008/>

Voices of Conscience



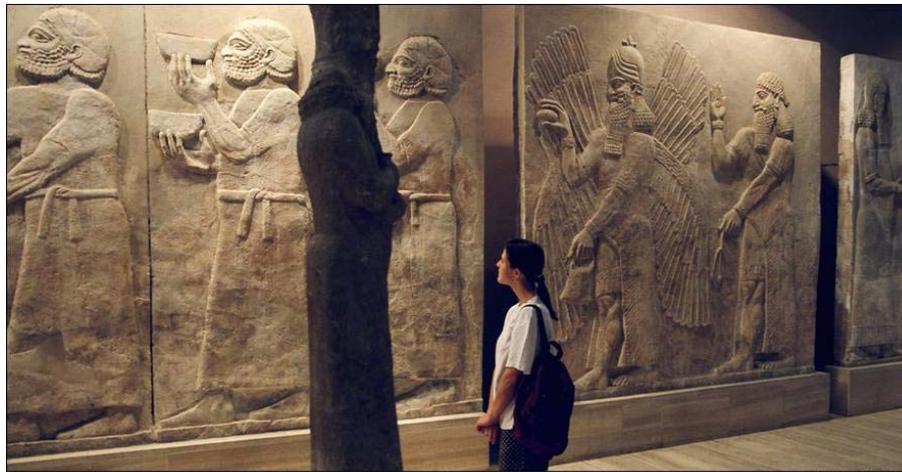
Head of a Woman from Warka – 3100 BCE
 Iraq's most cherished antiquity

'Mesopotamia' designates the land where human beings first built cities, organized complex states, formulated elaborate religious beliefs, invented writing, developed sophisticated visual and literary expression, articulated measures for maintaining law and justice. The list of humankind's momentous "Firsts from Mesopotamia" is too long to detail. Mesopotamian religious, literary, and artistic traditions represent the origins of advanced culture. Their value to world civilization is inestimable.

Understanding of Mesopotamia illuminates fundamental aspects of Judeo-Christian tradition and of Islam, and Mesopotamia has ties as well to ancient Greece—chapters of human history that gave shape to the world we inhabit today. The geographical realm of ancient Mesopotamia extends into the modern states of Syria, Iran, and Jordan, but for the greatest part lies within Iraq. As scholars committed to the study and teaching of the history and culture of Mesopotamia, many of whom have been guests of the Iraqi people, we have deep ties to persons in Iraq as well as a profound appreciation for the cultural resources preserved within its borders. The only access that our and future generations have to ancient Mesopotamia is through the ancient physical remains left behind.

Each artifact, written text, and archeological context is unique and irreplaceable. Once destroyed, that link to humanity's past is lost, to us and to our descendants, forever.

Students of a civilization reaching back more than 5,000 years, we are accustomed to taking a long-term view of history and historical events. Destruction of Iraqi cultural heritage will result in devastating and irrevocable losses to human civilization, and to participate in or allow such destruction may inflame resentment and anger throughout the world, particularly in the Middle East. Eleanor Robson, Ph.D., Prof. History and Philosophy of Science, University of Cambridge, 2003



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"How little we know of the Arab world, of Iraq and its people, of the place that Baghdad – the Florence of the Middle East – has in the hearts and minds of Arab peoples. Iraq, the Cradle of Civilization – how could we have thought that Iraqis would not defend their country from invasion? I have taught about the peoples and cultures of the Arab world at Berkeley since 1960. I have been struck by the depth of ignorance about this large expanse of the world." Laura Nader, Professor of Anthropology, University of California, Berkeley

"The sources of conflict and war are pervasive and deep. To reach them all will require our utmost effort to enhance respect for human rights and fundamental freedoms, to promote sustainable economic and social development for wider prosperity, to alleviate distress and to curtail the existence and use of massively destructive weapons." Boutros Boutros-Ghali, Former United Nations Secretary-General, Agenda for Peace, 1995

"Armed conflict, more than any other force, has transformed the lives of millions of children and women. Children and their families are not just getting caught in the crossfire. Many are being targeted. Nothing is spared, held sacred or protected. It is the singular characteristic of armed conflict in our time that children suffer most." Graça Machel. Expert of the Secretary-General of the United Nations, 1996

*“The sad truth is that most evil is done by people who never make up their minds to be good or evil.”
To combat atrocity and tyranny what one must do more than anything else is to think, for “absence of thought is
indeed a powerful factor in human affairs—statistically speaking the most powerful.”*
Hannah Arendt (1906-1975) Political Theorist



Dialogue Among Civilizations – Dialogue Assumes Equality
Interview with Edgar Morin



Universal Declaration on Cultural Diversity
United Nations Educational, Scientific and Cultural Organization
This is a legal instrument which recognizes, for the first time,
Cultural Diversity as a “Common Heritage of Humanity”
and considers its safeguarding to be a concrete and ethical imperative,
inseparable from respect for human dignity. 2 November 2001
ةبيرعلا | 中文 | English | Español | Français | Русский
<http://unesdoc.unesco.org/images/0012/001271/127160m.pdf>



Declarations adopted by the General Conference of UNESCO
Legal Instruments – 1966 to 2005
http://portal.unesco.org/en/ev.php-URL_ID=12027&URL_DO=DO_TOPIC&URL_SECTION=-471.html



Education and The Significance Of Life
By J. Krishnamurti
http://www.alternativeeducationindia.net/education_ch1.htm



J. Krishnamurti
(1895–1986)
Meenakshi Thapan, Ph.D., Sociologist,
Department of Education, University of Delhi
© UNESCO: International Bureau of Education, 2001
<http://www.ibe.unesco.org/publications/ThinkersPdf/krishnamurtie.pdf>



Its Purpose and Its Philosophy
Preparatory Commission of The United Nations Educational, Scientific and Cultural Organisation
by Julian Huxley, First Director-General, 1946
<http://unesdoc.unesco.org/images/0006/000681/068197eo.pdf>



The Russell Einstein Manifesto 1955
<http://www.paep.ca/en/CIYL/2006/doc/The%20Russell-Einstein%20Manifesto%201955.pdf>



Universal Declaration of Human Rights

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights (UDHR) the full text of which appears in the following pages. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

(335 different language versions are available)

<http://www.unhchr.ch/udhr/>



United Nations Declaration on the Rights of Indigenous Peoples

Adopted by General Assembly Resolution 61/295 on 13 September 2007

<http://www.un.org/esa/socdev/unpfii/en/drip.html>



Peace Makers

In this Canadian International Youth Letter the question is raised: "Is peace a goal which can be worked toward effectively? Or must it remain forever a hoped-for but elusive vision? Contributors, each in her or his own way, have fashioned inspiring personal responses. Their lives and writings reveal the presence of an overwhelming commitment to the end of violence, and a wealth of thought and effort borne from this dedication. They show peacemaking to be a process based on each person's individual struggle for spiritual growth; and they show us that in the end peacemaking is its own reward.

http://www.paep.ca/en/CIYL/2002/hfs_peace_makers.pdf



This Canadian International Youth Letter (CIYL) is part of a new series with an emphasis on science and human affairs. The series incorporates cultural and youth studies as well as research-based information on the science of human behaviour, including the effects of war, destructiveness and violence on youth development, global mental health and the environment. Under the theme 'Exploring New Ways of Knowing – A Meeting of Minds, Science and Human Experience' it is part of the new project of the **International Youth Network for the Advancement of the Sciences, Humanities and Global Bioethics (IYNet)**

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As an NGO member of Forum UNESCO and the UNEP, PAEP takes grassroots initiatives, working with and for youth to advance the universal values and principles of the United Nations Educational, Scientific and Cultural Organization and UNEP:

To understand and respect cultural diversity as the common heritage of humanity; foster a new transdisciplinary educational, scientific, environmental and inter-cultural dialogue towards a universal code of ethics for the benefit of future generations; build awareness, mutual understanding and strengthen international cooperation in the protection and safeguarding of the world's natural, cultural, intellectual and scientific heritage.

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