The Culture of Peace
for the Security of
Future Generations

peace

culture

**Education for Culture of
Peace and Human Rights**

*Desirée Campagna
Pietro de Perini
Marco Mascia*

*Higher Education
Volume Four*

4

"Everyone talks about peace but no one educates for peace. In this world, they educate for competition, and competition is the beginning of any war. When we educate to cooperate and be in solidarity with one another, that day we will be educating for peace."

María Montessori

"…It is time for all to commit to be a force for good, a force for peace: to support the project "Culture of Peace for the Security of Future Generations", contributing to a more secure future for mankind and for the coming generations…"

Michael Frendo, *"Committing to Culture of Peace"*

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Education for Culture of Peace and Human Rights

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Acknowledgments

On September 7, 2017, I submitted a proposal to the General Assembly of the United Nations. If the proposal succeeds in being implemented, it will be a milestone for future generations. Its realization certainly depends on our united efforts, especially on our sincere will and determination to serve humanity. The proposal is a project entitled "Culture of Peace for the Security of Future Generations" and requires that all actors of the international community commit themselves to introducing special lessons on Culture of Peace to their educational programs and materials, starting from kindergarten and on to primary education, high school and university. This project has been welcomed by the General Assembly of the United Nations to which I wish to extend my warm thanks. The approval of the project represented an incentive for me to move on to the next steps in the concretization of my idea. On November 22, 2017, the Foundation opened in Rome Abdulaziz Saud Albabtain's chair for Culture of Peace and took care of all its activities. We have entrusted the task of supervising it and teaching Culture of Peace to the European Centre for Democracy and Human Rights, which includes 100 universities from around the world. I have also decided to set up an international committee to oversee and guide in facilitating the task of those who will be teaching Culture of Peace to future generations. It was then that I presided over the first meeting of this Committee in Rome, on 23 November 2017, the day after the opening of the Peace Chair at the Centre of Altiero Spinelli at the University of Rome. We, then, held a second meeting in Rome on 28 January 2018 (two consecutive days), during which we outlined the content of the manuals. We also met in Lisbon, Portugal, on 4 and 5 April 2018, during the International Symposium held by the Gulbenkian Foundation on higher education during 'emergency times,' and also on the occasion of receiving the Portuguese government's seal from President Marcelo

Rebelo. As a first step, we all agreed to prepare a "model manual", to guide experts in their composition of manuals for all education levels. The experts took into consideration all the suggestions given by members of the committee, thus combining the best of propositions in drafting the proposal.

On September 5, 2018, I presented this Manual to the General Assembly of the United Nations at the high level Forum on Culture of Peace. It was accepted by the participants with a special request to add lessons on different tools to protect the cultural heritage.

Since that, as a second step the overseeing committee engaged the expert teams specialized in manuals composition. The selection of members of the teams was done on the basis of three criteria:

- **Experience in teaching and in subject matter;**

- **Mastery of at least two languages (English and French) besides the mother tongue, in each country;**

- **Geographical diversity: experts from at least two or three continents or more.**

The overseeing committee recommended the adoption of the best examples from diverse schools as well as the implementation of an English educational system in its British, American as well as Anglophone forms. It also urged the consideration of other effective educational approaches in other systems such as the Finnish, German and Italian ones.

The manuals are currently being drafted by three teams of specialists relying on the model manual which was presented to the UN General Assembly on September 5, 2018. These teams are:

- **Team of kindergarten, primary and basic education experts.**

- **Team of secondary education experts.**

- **Team of higher education experts.**

We urged the teams to finalize the manuals by the end of April 2019, so that we could present them to our guests at the first edition of the World Forum for Culture of Peace to be organized by the Foundation at the International Court of Justice in The Hague, on June 13, 2019.. A number of world leaders as well as political, social and cultural actors will be present at this Forum. In order to

ensure the comprehensive completion of our work within the deadlines, the overseeing committee entrusted Professor Touhami Abdouli, the General Director of the Foundation, with the coordination, follow-up, and supervision of the manuals. So my deep thanks to all the talented expert teams who composed the manuals and did respect the deadline:

- **Luigi Moccia,** University of Roma Tre, Italy.

- **Desirée Campagna,** University of Padova, Human Rights Centre "Antonio Papisca", Italy.

- **Pietro de Perini,** University of Padova, Human Rights Centre "Antonio Papisca", Italy.

- **Marco Mascia,** University of Padova, Human Rights Centre "Antonio Papisca". Italy.

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- **Elizabeth Marques,** French School of Kuwait.

- **Imene Gramy,** French School of Kuwait.

I would like also to extend my deep thanks to the overseeing committee, which I was honoured to chair, for its continued support in our global humanitarian project:

- **Michael Frendo,** former Maltese Parliamentary Secretary and Minister of Foreign Affairs, currently a Vice-Chairman of the Venice Democracy Commission.

- **Charles Nothomb,** President of the North-South Dialogue Foundation, former Belgian Foreign Minister.

- **Patrizia Martello,** President of the World Academy for Poetry.

- **Laura Troisi,** Secretary General of the World Academy for Poetry.

- **Terje Rød-Larsen,** President of the International Peace Institute in New York, and the former U.N. envoy.

- **Adam Lupel,** Vice President of the International Peace Institute in New York.

- **Nejib Friji,** Director of the International Peace Institute for the Middle East and North Africa.

- **Luigi Moccia,** President of the Centre of Altiero Spinelli, Rome.

- **Michele Capasso,** President of the Mediterranean Foundation.

- **George Ulrich,** Secretary General of the European Inter-University Centre for Human Rights and Democratization.

- **Touhami Abdouli,** Director General of Abdulaziz Saud Albabtain Cultural Foundation and former Secretary of State of Tunisia for European, Arab and African Affairs (2011-2016).

In conclusion, these manuals could be enriched by your valuable remarks as they are designed for Culture of Peace which is always in process….

Culture of Peace does not need proof and evidence because it is evidence of itself.

<div align="right">

Abdulaziz Saud Albabtain

Kuwait, May 1, 2019

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Foreword

Committing to Culture of Peace

These "Manuals" (from kindergarten to elementary schools, high schools and universities) to be presented to the international community within the different activities of the "World Forum for Culture of Peace" that will be organized by the Albabtain Cultural Foundation on June 13, 2019, at the International Court of Justice (Palace of Peace) in the Hague, Netherlands, represent another truly worthy achievement of a man who, successful in his business ventures, dedicated himself to literature, to poetry, and to the furtherance of the idea of humankind living together in harmony, respect and understanding, which lie at the heart of Culture of Peace.

Abdulaziz Albabtain is a peaceful voice from the Arab World, passionately furthering an ambitious project to create an international community - within our reach - where we all together jointly assert our "common commitment" for the "security of future generations" by providing them with an educational formation in Culture of Peace.

Certainly, it is in our much maligned Europe, that we have managed to keep a peace for over seventy (70) years by undertaking a unique political, economic and legal construction on the bloodied soil of the very continent that was the cause of two World Wars in one century.

In the context of a shared European perspective, when we speak of Culture of Peace, the vision of the European founding fathers and its actual implementation are central to the theme. The choice was to seek political integration through economic integration and the first step was the sharing of what at the time were the raw materials of war with the European Coal and Steel Community. That dedication to peace is at the heart of the European project in the proven belief that the more the peoples and States of Europe manage to successfully share political and economic sovereignty the less vulnerable they are to fall victim to the isolationism which is the breeding ground of war and conflict.

The achievement of the European Union stems also from the same post-World War II spirit of a collaborative and internationally linked world where the nation-state joins up in international organizations such as the United Nations and its Agencies. The Charter of the UN, in its very preamble makes it clear that "the peoples of the United Nations" have joined together "to practice tolerance and live together in peace with one another as good neighbours and to unite our strength to maintain international peace and security".

For long, in the immediate post-war and in my generation, we took for granted that these noble aspirations had been embraced by the whole world and that the commitment to the direction of international cooperation and sharing of decision-making was unswerving.

Worryingly, we are witnessing events and political choices which do not allow us to take this trend for granted any more. The euphoria of the fall of the Berlin Wall, the reunification of most of Europe soon subsided with the indiscriminate attacks on civilians by non-state terrorist groups that engendered widespread fear in the name of extremism, religious or otherwise.

The sharing of sovereignty in the European Union is under assault from the forces of populism and nationalism: the model of collaborative internationalism which is at the heart of peace in our times has given rise to new walls of nationalism instigated by many factors, not least the issue of massive economic migration, isolationism and nationalistic rhetoric of grandeur.

Perhaps never more than now, therefore, has there been a need to further Culture of Peace in our world - and the project of "Culture of Peace for the Security of the Future Generations" not only comes at an appropriate time but also takes on greater significance in the attempt to ensure that Culture of Peace, as the basis of security for future generations wins the hearts and minds of the new generations.

That great champion of peace and non-violence, Mohandas Karamchand Gandhi, better known as the Mahatma, put is very aptly, when he said:

"If we are to teach real peace in this world, and we are to carry on a real war against war, we shall have to begin with the children".

And the Mahatma was someone who knew about the consequences and suffering of choosing the road of non-violence to achieve his political goal of independence for his great nation. His dedication to non-violence as a matter of principle and belief was not a matter of policy. His commitment to discredit the dictum that the end justified the means was based on his conviction that the means were actually an integral part of the end.

"Non-violence is not a garment to be put on and off at will. Its seat is in the heart, and it must be an inseparable part of our being", he taught. And "The attainment of freedom, whether for a person, a nation or a world, must be in exact proportion to the attainment of nonviolence for each".

In showing effectively that there is an alternative to violence as a means to achieve political aims, Gandhi is a prime example of a champion of Culture of Peace in our world.

The same philosophy permeates the principles guiding the United Nations Educational, Social and Cultural Organization, UNESCO. Indeed, as stated in the Memorandum to a Letter by a number of States that requested for the first time a discussion on Culture of Peace in the United Nations General Assembly, the concept of Culture of peace and its propagation, "dates back to the Constitution of the United Nations Educational, Scientific and Cultural Organization (UNESCO), adopted more than 50 years ago, wherein that organization is called upon to construct the defenses of peace in the minds of men because '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 ... the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind'."

Doing exactly this: the founding of Culture of Peace upon the intellectual and moral solidarity of mankind, therefore, is a task to which we are all called: to ensure the security of future generations.

However in doing so, we must steer clear of the facile mixing up of appeasement for peace, lest we suffer the fate of Chamberlain's waving of his agreement with Hitler in 1938 as proof of "peace for our time". There is no peace in the mollification of tyrants and in the resignation to evil, as was the evil of Nazism.

To achieve peace for our time, for which the believers of all three Abrahamic religions pray, we must ensure a peace of substance. While no one wants to fill in the cemeteries with the victims of war and conflict, neither do we aspire to a peace of the cemeteries.

There was no peace without justice, and it is right and just to continue to pursue that justice even today. Equally, there is no peace for the oppressed if there is no freedom for them. As Hanna Nassar, the former mayor of Bethlehem, that birthplace of the Prince of Peace, once told me when I visited him as Malta's Minister of Foreign Affairs in 2005: "We are not witnessing peace, we are witnessing piece by piece".

Dialogue and Understanding are the tools of Peace. Diplomatic effort at resolving conflict and international tensions must be unceasing, resolute and continuous in the face of what may seem to be a situation of hopelessness. In the spirit of the words of Mother Theresa, "Give but give until it hurts". We must pursue peace with that extra determination, until it hurts.

Peace must have a dividend. In this context, the international community must ensure that peace always has a dividend. And that dividend is upheld and is shown as a carrot for other situations of conflict which require resolution. When we place the violent actors on the same plane as the non-violent actors, when we do not show reward and progress for those who give up violent struggle for peaceful and diplomatic means for change, we are discrediting the value of peace. Peace must have a dividend.

There is no peace without reconciliation. After political change, in the turmoil of events, we need leaders who place a high value on reconciliation as a means of peace and security for future generations. Perhaps no better example can be found other than the South African Truth and Reconciliation Commission which held public hearings on human rights violations for victims and perpetrators alike. Of course no one can deny that there is a fine line between dispensing justice and granting amnesty in the search for reconciliation and no one reality is the same as the other – but there may be times when, under given conditions, seeking reconciliation becomes paramount for the nation to move forward in peace.

Still in furtherance of peace, reconciliation requires historical memory and the recognition of past mistakes. Speaking recently at the International Peace Institute, my friend and former colleague, Erkki Tuomioja, rightly stated that even where there are peace agreements, the unaddressed history you think you left behind can return "to haunt you and at worst can lead to renewal of conflict." For, "if you do not know your history, you cannot see into the future." In this regard, he mentioned the Armenian genocide the definition of which is still contested between Turkey, Armenians and others, and the slowness of Germany to recognize atrocities in what is now Namibia, and the British and the French in India and Algeria.

Real security lies in a global culture of peace and not in the balance of armaments and the race to the bottom. No military strength can protect all citizens in all circumstances and everywhere within one's territory. Protection lies not only in collaboration with others in security matters and exchange of information but also in the victory of Culture of peace which in itself is a pre-emptive strike against war and conflict.

Peace and security lie in international good neighbourly collaboration in a world which needs to address its own global challenges of climate change, global warming and extreme weather and the ever growing wealth divide where just eight human beings own the same wealth as 3.6 billion people making up the poorest half of humanity.

Peace also requires a social security net provided by each Nation State globally. In many circumstances, extreme and hopeless poverty, morally unacceptable, is also the breeding place and recruiting ground of extremism and violent conflict.

Of course, it is tautological that, even in wartime, with the collapse of peace, no peace is achievable without renewed political process and engagement to stabilize and to heal.

Is the Abdulaziz Saud Albabtain project a project for dreamers? Perhaps it is, but dreaming a better future has been the basis for all true progress for mankind. And at the end of the day peace is no dream for those who have achieved it: it is a fundamental and precious reality to all of us in our time and the basis

for all other facets of life. As good citizens, we must also secure it for future generations.

The drive for the development and furtherance of Culture of Peace therefore must continue, in our schools, in our universities, within the nation-state and on a multilateral and international level. We must continue to fight the good fight: that greatness is not expressed in nationalism, in military strength, in the nostalgia of former empire or in isolationism, that force does not overwhelm justice and that war cannot become more appealing than peace.

The imploration of Abdulaziz Saud Albabtain, on the 7th of September 2017, then in the 5th of September 2018, in addressing the General Assembly of the United Nations to launch a project entitled "Culture of Peace for the Security of Future Generations" where the entire international community, governmental and non-governmental would fashion peace based education and cultural manuals on peace in education globally "from kindergarten to elementary schools, high schools and universities" finds resonance in a General Assembly Resolution entitled "Promotion of religious and cultural understanding, harmony and cooperation adopted on 3 November 2005":

"Encourages Governments to promote, including through education, as well as the development of progressive Manuals and text books, understanding, tolerance and friendship among human beings in all their diversity of religion, belief, culture and language, which will address the cultural, social, economic, political and religious sources of intolerance, and to apply a gender perspective while doing so, in order to promote understanding, tolerance, peace and friendly relations among nations and all racial and religious groups, recognizing that education at all levels is one of the principal means to build Culture of peace".

Peace requires also inter-religious dialogue, which I know is so close to the heart of Abdulaziz Saud Albabtain and for which he has contributed so much throughout his life work. Peace requires therefore a renewed interest in the values which are the foundation stones of the major world religions. In its programme "Towards Culture of Peace", the United Nations rightly includes promotion of interreligious and intercultural dialogue, understanding and cooperation for peace in interconnected processes.

True enough, religions can be divisive and themselves a source of conflict. John Lennon and his famous song "Imagine" would not argue with that. But religions can and should also be a source of common and shared values. Peace is at the heart of Islam, (from Salem - making peace) and of Christianity (love your enemies) as in Judaism where shalom also means wellbeing and therefore showing peace as not just the opposite of war but as the ideal state of affairs.

It is time for all to commit to be a force for good, a force for peace: to support and commit to the work of Abdulaziz Saud Albabtain and of his Cultural Foundation project "Culture of Peace for the Security of Future Generations", contributing to a more secure future for mankind and for the coming generations.

Michael Frendo[1]

INTRODUCTION

"Establishing lasting peace is the work of education…."

"Everyone talks about peace but no one educates for peace. In this world, they educate for competition, and competition is the beginning of any war. When we educate to cooperate and be in solidarity with one another, that day we will be educating for peace."

María Montessori

Peace means education…If a child learns well in his early years, he will not forget, and the rules of living in peace… will serve as a guiding beacon.

Abdulaziz Saud Albabtain.

The Rationale

The project "Culture of Peace for the Security of Future Generations" proposed by the "Albabtain Cultural Foundation" intends to offer a meaningful contribution to the field of Strategic Studies, at all educational levels. The Manuals are designed to promote Culture of peace as a viable and essential component not only within educational institutions, but with an extended influence to local and international government policy-making agencies as well as religious communities.

The "Culture of Peace project" is envisioned to be introduced in the classroom at an early age and proceed on to all subsequent levels. It is a long term process which should provide both children and young adults with an awareness and respect for human values and rights. In addition to developing the skills of active listening, dialogue and mediation, its proposed courses with diverse levels of competency, include topics such as: guidelines for peace in today's world peace and conflict theories; international/regional organizations; international treaties and conventions; intercultural dialogue: the role of religious institutions and communities in the current geopolitical context; and new threats to peace in the global context: resources, international terrorism, organized crime; as well as numerous others.

Why Culture of Peace?

Increasingly, international actors and analysts are advocating a holistic understanding of peace, to move from a definition of peace as the absence of conflict towards one of positive peace. Looking at peace from this perspective requires a shift in focus from identifying and combating the causes of wars to understanding the factors that "foster peaceful, just and inclusive societies, free from fear and violence."[1] In fact, people would do anything to live a peaceful life. Peace, however, is not a certainty since wars are omnipresent in almost every society, ranging from civil wars to genocide. Moreover, due to the precariousness of the socioeconomic condition of a large portion of society, the inalienable rights of peace and security are often overlooked or thought of as luxuries. Those rights, however, have been proclaimed by the Universal Declaration of Human Rights as principled values which serve as an ethical code for people to follow all over the world, despite ethnic, religious, cultural, or racial diversity. When countries and people are victimized by the ravages of armed conflicts, it is arduous to guarantee respect for Culture of Peace. This is when education must step in and perform a major role. Indeed, to transcend the destructive repercussions of wars, Culture of Peace has to be established. UNESCO's Constitutional Statement confirms this when it states: "since wars begin in the minds of men it is in the minds of men that the defences of peace must be constructed". In other words, it is of utmost importance to educate and enlighten people in order to guarantee them the knowledge and respect of their rights in the short and long terms.

It is insufficient to call for peace, long for it, or send an outcry against wars. Rather, it is imperative that we come to terms with the fact that education is the only valid weapon which will enable the citizens of the world to finally attain the long sought after peace. The study of Culture of Peace together with Human Rights should not be solely regarded as an academic topic of education, but rather as an essential tool for attaining behavioural change in favour of a more peaceful society which respects human rights.

In order to achieve the objective of establishing peace and respect for Culture of Peace in education, the aim should be to enrich and deepen the stu-

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(1) NYU Center on International Cooperation. "Pathways to Peaceful and Just Societies", available at: http:// cic.nyu.edu/sites/default/files/ peaceful_just_inclusive_societies_unga_270916.pdf.

dents' concept of peace in content as well as in its enactment. Teachers should be both informative and active. In other words, they not only need to provide their students with information but also present activities that implement the acquired information into daily life behaviour. Instilling peace in the minds and hearts of the learners will necessarily go hand in hand with Culture of Peace education; an education that advocates the universally acclaimed values of freedom, justice, and equality. If these values were to prevail, people would be able to coexist peacefully, in a conflict-free society.

Culture of Peace encompasses a wide range of subjects and sub-topics, but despite how far-reaching and fast-growing its realm may be, its objective derives from a simple maxim: doing unto others as you would have them do unto you, which is basically synonymous with human responsibility within a framework of shared humanity.

In order for Culture of Peace to be respected and diffused around the globe, universal peace values should comprise an integral part of education from the very first contact with a school setting, namely in kindergarten. Moreover, Culture of Peace education requires a combination of high-quality teaching and learning, intended to provide a well-balanced and fulfilling scholastic environment, which inevitably results in a better balanced and more contented society. Culture of Peace education should offer students the guidance and assistance needed to become responsible, law-abiding, and humane citizens in the real world and such can be achieved by setting up a comprehensive Human-Rights' education enriched with a goal-oriented, thematic, and tangible Manual, adaptable to all the subjects.

These Manuals seek to provide educators of all levels, from kindergarten through higher education, with the guidelines and teaching materials required to inspire and reinforce an awareness of Culture of Peace in learners. Though the manuals are intended to serve as guidebooks for teachers who seek to cultivate Culture of Peace in the classroom, the manual should not be considered binding, but rather adaptable and emendable whenever necessary, in accordance with the feedback of the scholastic community: teachers, experts, parents, students, etc. That being said, it is hoped that these manuals will not cease to evolve and will serve as means to an end rather than an end in itself.

'Actions speak louder than words'

One cannot give what one does not have. Similarly, one cannot teach something one does not know and preach about something one does not personally abide by. In other words, students do not need to be solely instructed and informed about Culture of Peace at school. For Culture of Peace education to be effective, students need to learn not only how to hold Culture of Peace values in high regards, but also how to hold the destructive deep-entrenched ills in contempt. To do so, teachers must seek to show respect for Culture of Peace in their methods of teaching. For example, a teacher cannot lecture to students about the importance of justice as a value, and then use unfair treatment. That would be contradictory to say the least, and would discredit the teacher in the eyes of the students, who would not be convinced to take the value of justice seriously. Notwithstanding the fact that some academic subjects are not directly associated with Culture of Peace, instructors of any given subject can foster Culture of Peace values in their students through the set of behaviours they try to promote within the classroom such as mutual respect, acceptance, trustworthiness, dependability, solidarity, equality, and equity. These values carry the same weight in the Humanities and the Social Sciences as they do in the Sciences and Mathematics.

It is advisable that teachers include Culture of Peace in the content of their subjects as well as incorporate classroom activities centred on real life issues such as freedom, equality, and justice. In this vein, Ian Lister proposes the following guidelines for a Human Rights school, which could be very useful for the school of Culture of Peace since the Human Rights are basic elements in the education of Culture of Peace. The standards he suggests are tentative ones; nevertheless they are a good set of starting points for any school community that would live by principles of Culture of Peace. In the following quotation of Ian Lister we are replacing the term of Human Rights School by Culture of Peace School as the last necessarily contains the Human rights:

> *"- Its general structures and practices reflect a concern for the Procedural values which underpin (Culture of Peace), toleration, fairness and respect for truth and for reasoning;*

> *- It will respect the rights and fundamental freedoms of all its members, including the students, acknowledging that the members have these rights and fundamental freedoms by virtue of their common humanity;*

- All are entitled to these (principles of Culture of Peace) and freedoms because of their common humanity, and there will be no discrimination against anyone on grounds of race, religion, social class or gender. In particular, the (Culture of Peace School), will regard and respect children and women as part of common humanity. It will guard against 'unconscious' or 'unintentional' racism and sexism;

- *No one in the school should be subjected to torture or to inhuman or degrading treatment or punishment;*

- *Any punishment must be preceded by due process and a fair hearing;*

- *Everyone will have the right of freedom of opinion and expression, and of peaceful assembly and association. Students will be able to form, and belong to, issue-related groups which respect the ideals and procedures of (principles of Culture of Peace);*

- *The education practiced by the (Culture of Peace School), will be directed to the full development of the human personality, and will show a concern for brain and hand, and for intellect and emotions;*

- *Through its structures and its manual, the (Culture of Peace School) will promote understanding, tolerance and friendship between people of different national, ethnic or religious groups and a concern for the maintenance of peace. It will help its students to acquire the attitudes and skills necessary to facilitate peaceful social change;*

- *It will recognize that everyone has duties and obligations, as well as rights and freedoms, and that these will include duties to the community and obligations to respect the rights and freedoms of others;*

- *It will be aware of the relationship of rights and freedoms and duties and obligations, and that the relationship between the rights and freedoms of one (or of one group) and the rights and freedoms of another (or of another group) may be contentious issues. The (Culture of Peace) school will not be without - or seek to be without - conflicts and issues, for they are an essential element in political and social change.[1]"*

Making one's teaching gravitate around the principles of Culture of Peace can be very rewarding even beyond the scholastic environment and benefit the whole community. The manuals do not intend to overburden teachers with ex-

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(1) Ian Lister, **Teaching and learning about human rights, School Education Division, Council of Europe, Strasbourg, 1984**

tra-manuals tasks, but rather it is designed to serve as a referential didactic tool when including Culture of Peace values in the teaching of already-existing subjects as well as in promoting positive classroom behaviour. However, the manuals for Culture of Peace are not intended to be considered inflexible dogma; indeed, they are subject to ratifications and other suggestions when necessary. Basic Culture of Peace values will be examined and taken into consideration when choosing the different activities and tasks in order to promote an open-minded and considerate conduct at school. The different activities suggested as part of the manuals will not only be suited to beginners but also to students of more advanced levels, due to the universality of its message.

How to foster Culture of Peace in the classroom?

Teachers/ professors are encouraged to disregard conventional didactic methods when setting up the pillars for Culture of Peace teaching. The student needs to feel part of a close-knit unit in a secure atmosphere. In other words, the inalienable rights of the students need to be secured and guaranteed in order that Culture of Peace teaching is efficient and not incongruous with reality. Hence, the learning process cannot be passive, but it must engage the student proactively while placing him/her at the centre of the educational process.

Additionally, Culture of Peace education put into action should not be solely limited to epistemological and conceptual facets. It needs to be interdisciplinary as the focus will be allocated equally to three different fields: the first one dealing with information and knowledge; the second one with practice and projects; and the last one focused on dialoguing and deliberations. This approach to Culture of Peace education should synchronize the epistemological component with the practical one. For Culture of Peace to be assured and carried out in real life, its focus needs to be directed towards changing hackneyed mind-sets and replace them with positive, constructive attitudes. This should start at an early age so as to be more effective and easier to carry out.

Self-Worth

Self-worth on the one hand, coupled with acceptance on the other is one of the most imperative values that need to be addressed seriously and worked on at school. Hence, the learning environment needs to focus more on rewarding rather than punishing. This is a preliminary step towards creating a conducive

environment for Culture of Peace. Self-worth can be attained by encouraging different points of view and uninhibited discussions in the classroom as well as acknowledging the fact that every student is entitled to an opinion, no matter how divergent it is from others' opinions. This would also contribute to developing other important values such as mutual respect and self-confidence. Teachers can also stress self-respect by involving the students in the course's outline and conception, which would not only boost their self-confidence but also imbue them with a sense of responsibility and give them a sense of purpose.

Class Arrangement

Deciding the students' seating arrangements is not solely for aesthetic purposes. Indeed, its effects far outweigh the eye-pleasing factor. The way students are seated in the learning environment; the way they are treated; and the way they are instructed are of the essence in determining the kind of persons they grow to be in the future. The classroom environment is actually a microcosm of the greater community. The more responsibility, trust, freedom of speech, democratic values, and mutual respect are nurtured in the classroom, the more it will be reflected on a wider community scale. Moreover, a class managed horizontally, i.e. in which the teacher does not order or direct students, but involves them in a two-way learning relationship, has proven fruitful. This does not mean a total hands-off approach to teaching, but rather that the teacher plays the role of mediator and facilitator of both the teaching process and the socialization process in class.

Problem-Solving

Dealing with conflicts in class, whether they arise amongst students themselves or between the students and the teacher should be handled in a way that fosters Culture of Peace values. As a matter of fact, it is essential to choose a particular course of action to nip crises in the bud especially because in class, conflicts tend to transpire very often. Dealing with conflicts steadfastly actually enables students to acquire the much needed skill of peaceful problem-solving, which can then be put it into practice naturally in and outside of class. Instead of focusing on the problem itself, the teacher should underscore a constructive slant that leads automatically and spontaneously to finding a perfect solution.

Methodically speaking, a teacher should first recognize the problem, opt for a specific strategy, and finally perform the reached resolution. If done accurately, this process is likely to teach students conflict resolution on their own, without even asking for a teacher to intervene.

Fighting the 'Isms'

Whether it is racism or sexism or any other "ism", deprecating or bigoted conflicts that stem from religion, race, or gender grounds must be dealt with seriously so that this kind of behaviour will not spread into the community. It is important to note that this type of hateful demeanour has been noticed at an early age. Hence, it should be remedied early on with the help of a culture of peace centred teaching. One way of combating discrimination is celebrating every chance of diversity in the classroom, be it ethnic, religious, racial, or national. Simultaneously, the Manuals should shed light on the common, universally acclaimed values that bring us together, and steer away from the traits that drive us apart. The same approach should be taken into consideration when dealing with students with special needs.

That being said, teaching Culture of Peace should go beyond manuals choices and extend its reach to the whole teaching method and the general learning atmosphere.

General Introduction

Higher Education Manuals

Manuals aim

Since wars begin in the mind of men, it is in the minds of men that the defences of peace must be constructed (Preamble of UNESCO Constitution, 1945).

These words are at the origins of the mission and of the activities of the United Nations Organization for Education, Science and Culture (UNESCO). The raison d'être of this Organization is a simple yet powerful idea: the conviction that, since "political and economic agreements of governments" are not enough for securing the support and the long-lasting commitment of the people of the world, peace must be founded on "the intellectual and moral solidarity of mankind" (ibidem). After the Second World War and the scourges caused by the disputes among states, the UNESCO Constitution launched a revolutionary and still inspiring message to the world. It underlines that no change at global level and no permanent eradication of fear, violence and discrimination could be pursued without a permanent transformation of the individual's way of thinking and behaving in the broader social context.

Thanks to UNESCO, peace – far from being considered just as "absence of war" – became a framework of action to be introduced in people's lives in a holistic manner. Peace became synonymous of "culture of peace", namely "a collective and individual ethos animating spontaneous as well as reflexive behaviours conducive to tolerance, openness and dialogue" (UNESCO, 2013). The concept of "culture of peace" was officially adopted also within the broader UNESCO system. According to the Declaration and Programme of Action on a Culture of Peace, adopted by the United Nations General Assembly on September 1999 (A/RES/53/243), culture of peace is a set of "values, attitudes, traditions and modes of behaviour and ways of life" based on a wide array of individual and social dimensions, strongly coherent with the human rights para-

digm and the principles of the Universal Declaration of Human Rights (1948). The "culture of peace" encompasses:

- **respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation;**

- **full respect for the principles of sovereignty, territorial integrity and political independence of states and non-intervention in matters which are essentially within the domestic jurisdiction of any State, in accordance with the Charter of the United Nations and international law;**

- **full respect for and promotion of all human rights and fundamental freedoms;**

- **commitment to peaceful settlement of conflicts;**

- **efforts to meet the developmental and environmental needs of present and future generations;**

- **respect for and promotion of the right to development;**

- **respect for and promotion of equal rights and opportunities for women and men;**

- **respect for and promotion of the right of everyone to freedom of expression, opinion and information;**

- **adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations; and fostered by an enabling national and international environment conducive to peace (Resolution A/RES/53/243, Article 1).**

Because of its aspiration to change values, attitudes, modes of behaviour and ways of life, the realization of a culture of peace implies a fundamental educational challenge, that of "enabling people at all levels to develop skills of dialogue and negotiation, consensus-building and peaceful resolution of differences" (ibidem). This is why – as recognized by the UN General Assembly – "education at all levels is one of the principal means to build a culture of peace […] and human rights education is of particular importance" (ibidem, Article 4).

The "Culture of Peace Higher Education Manuals", a four volumes series, promoted by the "Al-Babtain Cultural Foundation" should be seen as part of this educational path, started with the constitution of UNESCO in 1945, continued with the various initiatives promoted at international, regional and local level over the years, and still alive in the work of people and institutions that are

convinced that in a world buffeted by change and affected by violence, discrimination and intolerance, a stronger mobilisation is needed to build peace in the minds especially of young generations. Indeed, the aim of these four manuals, addressed to students of Bachelor's and Master's degrees is not only to contribute to the recognition of education and human rights education as core components of the "culture of peace", but also to stress the crucial role that culture of peace plays in a global reflection in which universal values are reinforced by cultural diversity and intercultural dialogue. Taking into account all the above, this vocational aim stands high in tune with the UNESCO approach, at creating "intellectual unity" between the different parts of the world, building bridges of dialogue and cooperation with other cultures in order to "positively contribute to universal civilization" (ALESCO Constitution, 1970, Article 1).

The educational approach to the promotion of the "culture of peace" should also be seen as an integral part of an action-oriented project linked with the objectives set by the 2030 Agenda for Sustainable Development adopted by the United Nations General Assembly on September 2015. Being an updated and more comprehensive version of the previous eight Millennium Development Goals (MDGs), the 17 Sustainable Development Goals (SDGs) and their related 169 targets represent a "new universal agenda" aimed at eradicating poverty and strengthening universal peace as a way for sustainable development, "leaving no one behind". Various principles have been put at the foundation of SDGs. The 17 Sustainable Development Goals are, first of all, about "people", since their objective is not only to end poverty and hunger in all their forms but also to ensure that all human beings can live in dignity and freedom. The SDGs are also about "planet" and "prosperity" because they aim at protecting and safeguarding the environment, at promoting the sustainable use of its resources and at guaranteeing to everybody the experience of a fulfilling life from an economic, social and environmental point of view. However, these Goals cannot be imagined as being separated from the realisation of "peace" since "there can be no sustainable development without peace and no peace without sustainable development" (United Nations General Assembly, A/RES/70/1, p. 35). Only thanks to this, it would be possible to foster a "spirit of a strengthened global solidarity" that should guide the constitution of a global "partnership" for the realization of sustainable development.

Culture of peace and sustainable development are two sides of the same coin and, in the framework of these "Culture of Peace Manuals", they are treated in a synergic and mutually reinforcing manner. Both cultural of peace and sustainable development are holistic concepts: they consider material conditions – disarmament, poverty eradication, food security and nutrition – as inseparable from the establishment of peaceful and inclusive societies characterized by education opportunities, gender equality and the sustainable use of resources. Both culture of peace and sustainable development are human rights-based: they reaffirm the importance of the Universal Declaration of Human Rights and of other human rights instruments, stressing the responsibility of all actors to promote human rights and fundamental freedoms for all, without distinction of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth, disability or other status. Finally, both culture of peace and sustainable development include an educational challenge: they regard people – and especially children and young women and men – as "critical agents of change", as protagonists of the establishment of a "practiced peace" (UNESCO, 2013, p. 10), that connects universal principles with the real world and the daily life. The "Culture of Peace Manuals" fully endorse this empowering dimension: by promoting them, the "Al-Babtain Cultural Foundation" gives to students and people in general the necessary tools for translating peace and development into values, behaviours and actions that are relevant for their local context and rooted in a global understanding.

Manuals scope and methodology

The four "Culture of Peace Higher Education Manuals" – 1) Peace and Human Rights; 2) Peace, Human Security and Human Development; 3) International and Local Democracy, Way of Peace; 4) Education for a Culture of Peace and Human Rights – are imagined as up-to-date educational materials aimed at giving to Bachelor's and Master's Degree students a synthetic but comprehensive picture of the theoretical and practical linkages between the idea of the "culture of peace" and a wide array of other issues linked with the promotion and protection of human rights, international democracy and sustainable development. The methodological approach adopted within the four manuals can be defined as human-right based, multilevel, culturally relevant and action-oriented.

The Manuals are human-right based in the sense that they consider the international human rights principles and norms as the foundation of the "culture of peace". For this reason, the discussion of the different aspects that characterise "peace" are done in constant reference to the most important human rights Conventions and Declarations, to the work of the various international, regional, national and local organizations responsible for their implementation and to the practices and policies of human rights protection and promotion in various contexts. In the framework of this work, human rights are considered as the trait d'union of all international, regional, national and local initiatives for the realization of the "culture of peace". Being the rights that are inherent to all human beings whatever their nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status, human rights offer a fundamental conceptual lens for orienting the promotion of peace, democracy and sustainable development to the full realization of human dignity. By adopting a human right-based approach, these Manuals will be tools for students not only to increase their knowledge but also to develop their capabilities and to flourish as individuals freely, translating the "culture of peace" principles in responsible choices also in the daily life.

The methodological approach pursued is multilevel in the sense that these Manuals consider the protection and the promotion of human rights – as well as the connected realization of the "culture of peace" – as a mission that should be synergically pursued by different levels of governance, including international and regional organizations (such as United Nations, European Union, African Union and so on), states, but also local authorities, NGOs and civil society at large. According to the classic way of describing the human rights architecture, international human rights treaties establish obligations only on states. However, many globalized phenomena and global dynamics are less under the control of State's sovereignty and an increasing number of non-state actors have a considerable impact on the effective enjoyment of human rights. Hence, while recognizing the crucial role of national authorities in designing and implementing human rights interventions, the Manuals shed light also on the fundamental contribution that, in specific historical moments and also nowadays, local authorities, civil society organizations and individuals have given to

the advancement of the "culture of peace", promoting grassroot initiatives that have inspired the international standard-setting and the work of international organizations. This multilevel approach contributes at presenting the "culture of peace" as a shared mission that connects global and local actors, international principles and daily practices.

These four "Culture of Peace Manuals" are also intended to be culturally and professionally relevant. Their objective is, indeed, to discuss the protection and promotion of human rights, international democracy, peace and sustainable development with a particular focus on cultural specificities. By doing so, the Manuals try to be as much appropriate as possible: they discuss concepts and principles in a way that is pertinent and suitable to a given cultural modality or context, respectful of the culture and cultural rights of individuals and communities. This work also stresses the linkage between human rights, the culture of peace and cultural diversity. Considering cultural diversity as being embedded in the "uniqueness and pluralities" of humankind (UNESCO, 2001), the Manuals underline that the promotion of peace and human rights goes hand in hand with the valorisation of these diversities, in a way that promotes dialogue and mutual exchanges.

Finally, the methodological approach adopted is action-oriented in the sense that it aims at complementing theoretical and conceptual elements with practical ones, linked with programmes, policies and initiatives promoted at various levels in different parts of the world. This action-oriented approach is clear also looking at the structure of the four Manuals. In the books, each paragraph is complemented by one or more "insight boxes" containing additional materials such as international policy instruments, quotes from important historical figures, parts of research papers or best practices on the promotion of human rights and the "culture of peace". This is meant to be useful to foster students' curiosity and critical skills, stimulating them to look for further information and explanations also beyond the ones offered by these Manuals. The "insight boxes" are deemed to be essential to the educational challenge to which this work aims to respond, that of giving students not only knowledge about norms and principles but also instruments for making them able to translate the "culture of peace" into concrete and transformative practices.

1.THE HUMAN RIGHT TO EDUCATION

1.1 The contents and objectives of the right to education

1.1.1 The normative framework on the right to education

Thanks to Article 26 of the Universal Declaration of Human Rights (1948, UDHR), education was recognized as a fundamental right of every individual. This article states that:

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children

This fundamental principle connecting education with human dignity and the fullest development of each individual's personality is now guaranteed in at least 48 international (including regional) legal instruments and 23 soft law instruments.

For what concerns the United Nations core human rights treaties, the most relevant recognition of the human right to education can be found in the International Covenant on Economic, Social and Cultural Rights (1966, ICESCR) which, along with the International Covenant on Civil and Political Rights (1966, ICCPR) and the UDHR, form altogether the International Bill of Rights. The ICESCR and ICCPR guarantee the full range of human rights recognized in the UDHR, in treaty form. Article 13 of ICESCR is the single most comprehensive provision on the right to education in international law: a rather elaborated provision, reflecting its importance and the expansive normative scope of the right to education. Article 13 reads:

1. The States Parties to the present Covenant recognize the right of everyone to education. They agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms. They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace.

2. The States Parties to the present Covenant recognize that, with a view to achieving the full realization of this right: (a) Primary education shall be compulsory and available free to all;

(b) Secondary education in its different forms, including technical and vocational secondary education, shall be made generally available and accessible to all by every appropriate means, and in particular by the progressive introduction of free education; (c) Higher education shall be made equally accessible to all, on the basis of capacity, by every appropriate means, and in particular by the progressive introduction of free education; (d) Fundamental education shall be encouraged or intensified as far as possible for those persons who have not received or completed the whole period of their primary education; (e) The development of a system of schools at all levels shall be actively pursued, an adequate fellowship system shall be established, and the material conditions of teaching staff shall be continuously improved.

3. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to choose for their children schools, other than those established by the public authorities, which conform to such minimum educational standards as may be laid down or approved by the State and to ensure the religious and moral education of their children in conformity with their own convictions.

4. No part of this article shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principles set forth in paragraph 1 of this article and to the requirement that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

The "right to education" has been interpreted by the Committee on Economic, Social and Cultural Rights (CESCR) in its various general comments, most importantly: "General Comment 13 - The Right to Education" and "General Comment 11: Plans of Action for Primary Education".

The Convention on the Rights of the Child (1989, CRC) is one of the most widely ratified treaties by all states, except United States). It applies to children, which the CRC defines as everyone under the age of 18. Article 28 of the CRC recognizes education as a legal right for every child on the basis of equal opportunity. The content of Article 28 largely corresponds to the content of Article 13 of ICESCR with respects to obligations related to levels of education:

- **free compulsory primary education for all (Article 28 (1) (a));**

- **progressive free secondary education, including vocational and technical education, that should in any case be available and accessible to all (Article 28 (1) (b));**

- **accessibility to higher education on the basis of capacity (Article 28 (1) (c));**

- **available and accessible educational and vocational information and guidance (Article 28 (1) (d));**

- **However, as the CRC applies the right to education specifically to children, it contains additional important content:**

- **an obligation on the state to take measures regarding school attendance and the reduction of drop-out rates (Article 28 (1) (e));**

- **the administering of school discipline shall be in conformity with the dignity of the child (Article 28 (2));**

- **the encouragement of international cooperation in matters related to education, in particular, the elimination of ignorance and illiteracy and access to scientific and technical knowledge (Article 28 (3)).**

The CRC is particularly significant for what concerns the standard setting regarding the right to education and explains comprehensively the aims that educational activities should have in a human rights perspective. Article 29 of the CRC defines such aims, establishing that any educational activity should be directed to the development of child's personality, the development of respect for human rights and fundamental freedoms and the preparation of the child for a responsible life in a free society. Article 29 recognizes also the liberty of parents to choose the kind of education they want to give to their children, in conformity with the minimum standards laid down by the State. This Article of the CRC has been interpreted by the Committee on the Rights of the Child ("General Comment 1: The Aims of Education") as a crucial reference to the human right paradigm according to which education should be "child-centred,

child-friendly and empowering" and designed to "provide the child with life skills, to strengthen the child's capacity to enjoy the full range of human rights and to promote a culture which is infused by appropriate human rights values".

The Convention on the Elimination of All Forms of Discrimination against Women (1979, CEDAW) interprets and applies the right to education in a way that considers the specific needs and circumstances of women and girls. Article 10 of CEDAW is the most comprehensive provision on women's and girls' right to education in international law. It sets forth the normative content in relation to the elimination of discrimination against women and the ensuring of equal rights with men in the field of education, including:

- **the same conditions for career and vocational guidance, access to studies, and achievement of diplomas at all educational levels, both in urban and rural areas (Article 10(a));**

- **the same quality of education, including: access to the same curricula, examinations, school premises and equipment, and teaching staff with qualifications of the same standard (Article 10 (b));**

- **the elimination of any stereotyped concept of the roles of men and women by encouraging coeducation, the revision of textbooks and school programmes, and the adaptation of teaching methods (Article 10(c));**

- **the same opportunities to benefit from scholarships and other study grants (Article 10(d));**

- **the same access to programmes of continuing education, including literacy programmes, particularly those aimed at reducing the gender gap in education (Article 10(e));**

- **the reduction of female student drop-out rates and programmes for girls and women who have left school prematurely (Article 10(f));**

- **the same opportunity to participate in sports and physical education (Article 10(g));**

- **access to educational information on health including advice on family planning (Article 10(h)).**

The most authoritative interpretation of the linkage between the right to education and the equality of opportunities between women and men can be found in the General Recommendation 36 on the women's and girls' right to education, formulated by the Committee on the Elimination of Discrimination against Women. This recommendation enumerates the legal obligations of states under CEDAW to eradicate the discriminatory barriers preventing girls

from enjoying their right to education and implement measures to bring about equality in practice and makes concrete and actionable legal and policy recommendations which would bring states into compliance with CEDAW.

The Convention on the Rights of Persons with Disabilities (2006, CRPD) interprets existing human rights law in a manner that takes account of the specific situation of people with disabilities. It clarifies and qualifies how all categories of rights apply to persons with disabilities and identifies areas where adaptations have to be made in order that persons with disabilities can effectively exercise their rights, as well as areas where their rights have been violated, and where protection of rights must be reinforced. Article 24 of the CRPD recognizes the right of people with disabilities to education, without discrimination and on the basis of equal opportunity, the state having the obligation to ensure an inclusive education system at all levels, and lifelong learning. As pointed out in the UNESCO report on the right to education (UNESCO, 2012), the contents Article 24 of CRDP can be summarized referring to its main parts.

The first part of Article 24 sets out the aims of an inclusive education system:

- **full development of human potential and sense of dignity and self-worth, strengthening respect for human rights, fundamental freedoms, and diversity;**
- **development of the personality, talents and creativity of people with disabilities, as well as their mental and physical abilities, to their fullest potential;**
- **enable persons with disabilities to participate effectively in society.**

The second part addresses the various forms of discrimination that people with disabilities often face. It:

- **prohibits exclusion from the general education system and from free and compulsory education;**
- **provides that people with disabilities must be able to access inclusive, quality, free primary and secondary education in the communities in which they live;**
- **requires that states provide reasonable accommodation and individualized support measures;**

The third part requires states to take appropriate measures to provide the learning of life and social development skills to facilitate their full and equal participation in education, for instance, the learning of Braille and sign language. The fourth part requires states to employ qualified and trained teachers

at all levels of education. The fifth part requires states to ensure that people with disabilities are able to access general tertiary education, vocational training, adult education and lifelong learning without discrimination and on an equal basis with others. Article 24 has been interpreted by the Committee on the Rights of Persons with Disabilities in the "General Comment 4—Article 24: Right to inclusive education".

The linkage between the right to education and the fight against racial discrimination has been codified in the International Convention on the Elimination of All Forms of Racial Discrimination (1965, ICERD) that prohibits racial discrimination in the enjoyment of human rights, including economic, social and cultural rights. Article 5 guarantees the right to education of everyone, without distinction as to race, colour or national or ethnic origin. Article 7 encourages states to take measures to combat prejudices, which lead to racial discrimination in the field of teaching and education and to promote understanding, tolerance and friendship among nations and racial or ethnic groups.

The right to education has been also considered as part of the promotion and protection of migrants' rights, thanks to the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (1990, ICRMW). This Convention seeks to prevent and eliminate the exploitation of migrant workers throughout the entire migration process by providing binding international standards to address the treatment, welfare and human rights of both documented and undocumented migrants, as well as the obligations and responsibilities on the part of sending and receiving states. The right to education of migrants is guaranteed in the provisions of Articles 12 (4), 30, 43, and 45. These articles guarantee for each child of a migrant worker the basic right of access to education on the basis of equality of treatment with nationals of the state even in cases of irregular migrant situations; they also provide other rules for migrants and their families, in the field of education, and assures parental freedom in the moral and religious education of their children.

Apart from being recognized at global level, the right to education has been also included in a varied of region-specific human rights legal instruments, that have adapted educational issues to the specificities of the regional contexts, taking into account shared histories, customs, traditions, values, cultures, and practices.

For what concerns Europe, the right to education is recognized in the European Convention for the Protection of Human Rights and Fundamental Freedoms (1950, ECHR) and in its first Protocol, in the Revised European Social Charter (1996), in the European Charter for Regional or Minority Languages (1992), in the Framework Convention for the Protection of National Minorities (1995), in the European Convention on the Legal Status of Migrant Workers (1977), in the Convention on Preventing and Combating Violence against Women and Domestic Violence (2011, Istanbul Convention) and in the Charter of Fundamental Rights of the European Union (2000, EU Charter).

Regarding Africa, we find reference to the right to education in the African Charter on Human and Peoples' Rights (1981, Banjul Charter), in the African Charter on the Rights and Welfare of the Child (1990), in the Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (2003), in the African Youth Charter (2006) and in the Convention for the Protection and Assistance of Internally Displaced Persons in Africa (2009, Kampala Convention).

For what concerns the Americas, the right to education is protected and promoted thanks to the provisions of the Additional Protocol to the American Convention on Human Rights in the Area of Economic, Social and Cultural Rights (1988, Protocol of San Salvador), the American Convention on Human Rights (1969, Pact of San José, Costa Rica), the Inter-American Convention on the Elimination of All Forms of Discrimination against Persons with Disabilities (1999), Inter-American Convention on the Prevention, Punishment and Eradication of Violence Against Women (1994, Convention of Belém do Pará), the Inter-American Democratic Charter (2001) and the American Declaration on the Rights and Duties of Man (1948, Bogota Declaration). In the Arab States, the right to education is part of the provisions of the Revised Arab Charter on Human Rights (2004) and the Cairo Declaration on Human Rights in Islam (1990) (see Insight Box 1).

Insight Box 1 - The right to education in the Arab States' human rights instruments

In Arab States and the Middle East, the League of Arab States (LAS) and the Organisation of Islamic Cooperation (OIC) have concluded human rights instruments which recognize the right to education.

The Revised Arab Charter on Human Rights (2004) was first adopted by the League of Arab States in 1994. However, due to no Member States ratifying it, the Charter was revised in 2004. Article 41 of the Revised Arab Charter on Human Rights guarantees the right to education and obliges states to eradicate illiteracy. It provides for free and compulsory primary education. It defines the aims of education and refers to human rights education. It also guarantees ongoing education and adult education. Article 40 is specifically on the right to education of persons with disabilities.

The Cairo Declaration on Human Rights in Islam (1990) is an instrument of the Organisation of Islamic Cooperation. The document aims to set out internationally recognized human rights in light of the shariah. Article 7 (a) provides that every child has the right to be accorded "proper education". Subsection (b) provides that parents have the right to choose for their children's education as long as it is in line with the interest of the child, ethical values and the principles of the shariah. Article 9 covers the aims of education along religious lines and recognizes that the provision of education is the duty of society and the state. Article 17 (c) guarantees: "the right of the individual to a decent living that may enable him to meet his requirements and those of his dependents, including... education".

1.1.2 The right to education: contents and obligations

As clarified by UNESCO (2019, 75), "the right to education, although universal and codified in hard and soft international and regional law, should not be thought of as static in its normative content. How the right to education applies to various groups and in emerging or changing contexts is constantly being evaluated and developed. This is usually done through the treaty-making process which elaborates existing human rights, or through elaboration by those with the authority to interpret relevant provisions, for instance, United Nations (UN) treaty bodies in their general comments and recommendations,179 international and regional courts in the cases they hear and in advisory opinions, and national mechanisms, such as legislatures and courts in their legislation and cases, respectively".

In order to systematize the variety and complexity of obligations connected with the implementation of the right to education, the contents of this right are usually summarized referring to the so called "4A" approach (summarized in Figure 1), which is the most common analytical framework for understanding the normative contents of the right to education. The Committee on Economic, Social and Cultural Rights (CESCR), in General Comment 13 on the right to education, uses the "4As" to elaborate the "essential features" of all types and levels of education.

Education should be:

- **Available: states must establish, develop and manage an education system with schools in all locations and in sufficient quantity so as to ensure all levels of education are available; immediately and universally in the case of compulsory primary education, progressively and universally for secondary education, and on the basis of capacity for higher education. Availability equally relates to the physical infrastructure required to deliver any system of education. As highlighted by CESCR, this encompasses school and library buildings, sanitation systems for both sexes, competitively salaried teachers, teaching materials, computer and other IT facilities, and so on. From a civil and political perspective, available also requires governments to not interfere with the freedom of non-state actors to establish private or independent educational institutions, on condition they meet the standards for education as set out by the state;**

- **Accessible: This is defined differently depending on the level of education, however, the common unifying thread at all levels of education is the principle of non-discrimination. Marginalized groups for whom the principle of non-discrimination is especially relevant include migrants, refugees and internally displaced persons, people living in rural areas, minorities and indigenous peoples, persons in detention, persons with disabilities, and in particular women and girls, especially as there are areas of the world where the economic and social advantages of investing in girls' education are still not widely accepted. Notwithstanding, for all children in the compulsory education age range, there are a further two overlapping dimensions to accessible education, namely physical accessibility and economic accessibility. In short, there must be a primary school within safe physical reach, and compulsory primary education must be free of charge to all, and all other levels and types of education must be made progressively free of charge.**

- Acceptable: which closely corresponds to the concept of quality education and applies to both the form and substance of education. For example, curricula and pedagogy must be appropriate and of good quality. In this regard, states parties are required to regulate the education sector—both public and private—to ensure that establishments at all levels and of all types meet the minimum standards as set out by the state. Education must likewise be relevant and culturally appropriate for the students being served. And, while children are the primary beneficiaries of the right to education, the notion of acceptability extends to parental freedoms such that they must be able to send their children to schools that conform to their religious, moral, or philosophical beliefs. Within the state school system itself, parental freedom also extends to offering children religious or ethical instruction in a way that is both neutral and objective, and which incorporates non-discriminatory exemptions. Similarly, while there is no right to education in a specific language of choice, indigenous peoples and minorities enjoy the freedom to establish schools and in the case of Indigenous peoples, school systems. Further, it recognizes that children are also rights-holders in so far as they must be allowed to pursue education with dignity and free from any form of violence, including corporal punishment. Finally, an acceptable education is one into which all of the aims of education are integrated.

- Adaptable: That is, able to meet the unique needs of individual students, including children with disabilities, indigenous peoples, minorities, and in some cases, working children. It is not for children to do their best to cope with whatever education may be available, or otherwise face rejection. Rather, teachers and schools must adapt to children with diverse capabilities and support needs. This also places the onus on the state to bring education to where children are, for example, if they live in very rural communities, are in juvenile detention, or are affected by conflict or other emergencies. Any education system also needs to be flexible, as too rigid a system will not be adaptable "to the needs of changing societies and communities". This corresponds with the social aims of education in terms of promoting a tolerant society and socialising children to a diverse variety of social and cultural conditions.

figure 1 - the 4s Approach

Figure 3.1: The 4As

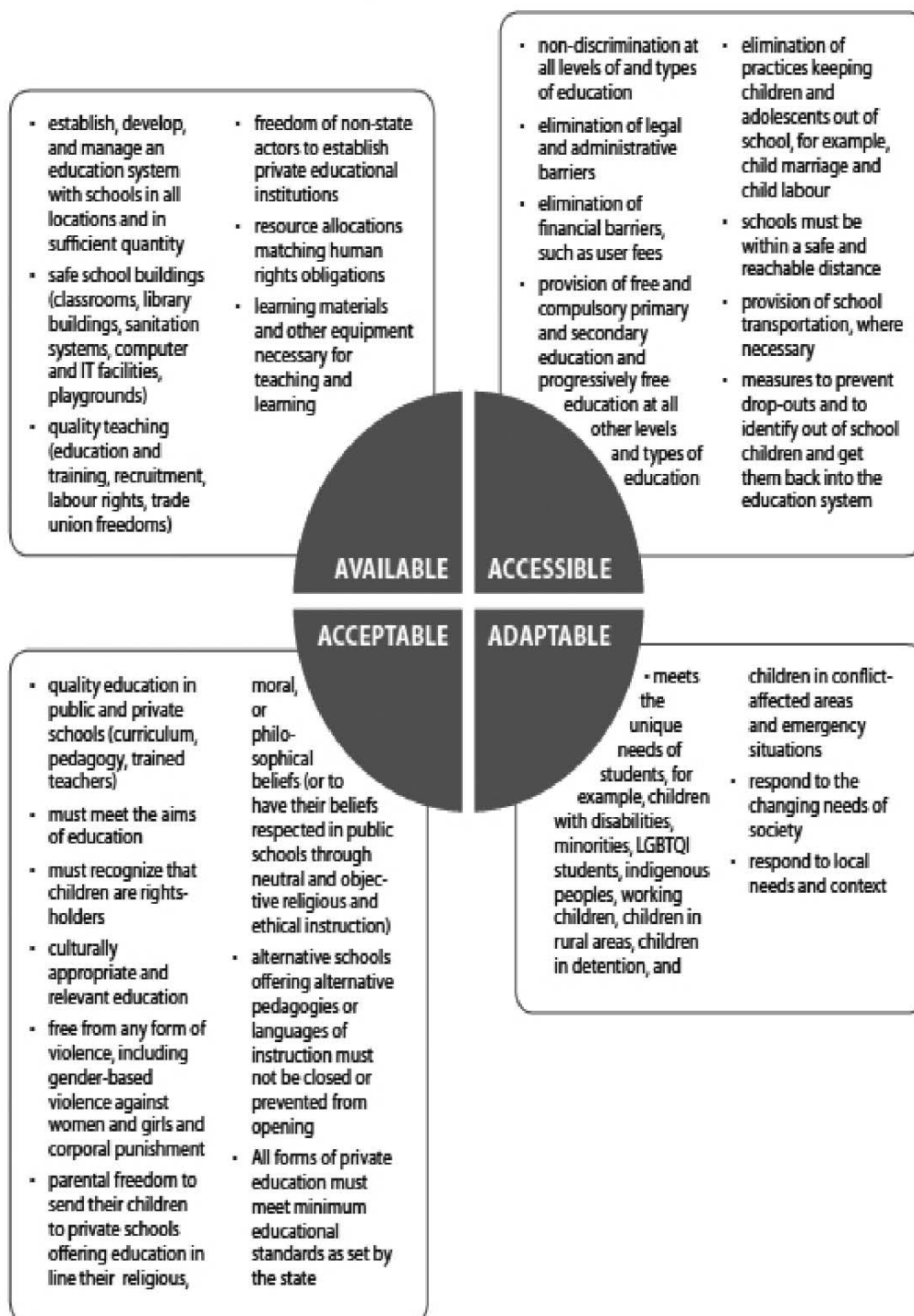The 4As explains the 'essential features' of all types and levels of education. Education must be:

AVAILABLE

- establish, develop, and manage an education system with schools in all locations and in sufficient quantity
- safe school buildings (classrooms, library buildings, sanitation systems, computer and IT facilities, playgrounds)
- quality teaching (education and training, recruitment, labour rights, trade union freedoms)
- freedom of non-state actors to establish private educational institutions
- resource allocations matching human rights obligations
- learning materials and other equipment necessary for teaching and learning

ACCESSIBLE

- non-discrimination at all levels of and types of education
- elimination of legal and administrative barriers
- elimination of financial barriers, such as user fees
- provision of free and compulsory primary and secondary education and progressively free education at all other levels and types of education
- elimination of practices keeping children and adolescents out of school, for example, child marriage and child labour
- schools must be within a safe and reachable distance
- provision of school transportation, where necessary
- measures to prevent drop-outs and to identify out of school children and get them back into the education system

ACCEPTABLE

- quality education in public and private schools (curriculum, pedagogy, trained teachers)
- must meet the aims of education
- must recognize that children are rights-holders
- culturally appropriate and relevant education
- free from any form of violence, including gender-based violence against women and girls and corporal punishment
- parental freedom to send their children to private schools offering education in line their religious, moral, or philo-sophical beliefs (or to have their beliefs respected in public schools through neutral and objec-tive religious and ethical instruction)
- alternative schools offering alternative pedagogies or languages of instruction must not be closed or prevented from opening
- All forms of private education must meet minimum educational standards as set by the state

ADAPTABLE

- meets the unique needs of students, for example, children with disabilities, minorities, LGBTQI students, indigenous peoples, working children, children in rural areas, children in detention, and children in conflict-affected areas and emergency situations
- respond to the changing needs of society
- respond to local needs and context

source: UNESCO, 2019

The "4s approach" is not only an useful analytical framework for understanding states and public authorities' obligations concerning the right to education, but it should also be read in close connection with the aims of education according to a human rights perspective, as stated in Article 29 of the CRC and in the connected General Comment 1.

In this General Comment, drafted subsequent to the entry into force of the CRC, the Committee on the Rights of the Child, expanded on the provisions as set out in Article 29 of the CRC, emphasizing that the overarching aim of education for all states should be: "ensuring that essential life skills are learnt by every child and that no child leaves school without being equipped to face the challenges that he or she can expect to be confronted with in life". Thus, the "4S approach" should be read taking into account also that there is a necessary "qualitative dimension" of education in that it must be focused on the development of "skills, learning and other capacities, human dignity, self-esteem and self-confidence".

As underlined by UNESCO (2012, 80), this means, for example, "that a state's education policy cannot foreground an education system that renders schools as little more than exam factories, narrowly focused on literacy and numeracy at the expense of developing aspects such as students' cultural identity, critical thinking, and understanding of human rights". The philosophical foundation of the right of education and its normative contents and obligations should be considered as coherent with the reflections on the meaning of education as carried out by the UNESCO International Commission on Education for the Twenty-first Century, led by Jacques Delors, former President of the European Commission, who, in his "Learning: the treasure within" (1996), identified the four pillars of educational activities: learning to be, learning to know, learning to do and learning to live together (see Insight Box 2).

Insight Box 2 - The four pillars of learning

In 1996, the International Commission on Education for the Twenty-first Century, chaired by former European Commission President Jacques Delors, proposed in "Learning: The Treasure Within" the four pillars that are the foundations of education: learning to be, learning to know, learning to do, and learning to live together.

The four pillars of learning set out a vision of educational goals and are related to the aims of education as set out in international law:

- Learning to know, by combining a sufficiently broad general knowledge with the opportunity to work in depth on a small number of subjects. This also means learning to learn, so as to benefit from the opportunities education provides throughout life.

- Learning to do, in order to acquire not only an occupational skill but also, more broadly, the competence to deal with many situations and work in teams. It also means learning to do in the context of young people›s' various social and work experiences which may be informal, as a result of the local or national context, or formal, involving courses, alternating study and work.

- Learning to live together, by developing an understanding of other people and an appreciation of interdependence - carrying out joint projects and learning to manage conflicts - in a spirit of respect for the values of pluralism, mutual understanding and peace.

- Learning to be, so as better to develop one's personality and be able to act with ever greater autonomy, judgement and personal responsibility. In that connection, education must not disregard any aspect of a person's potential: memory, reasoning, aesthetic sense, physical capacities and communication skills.

1.2 The right to education and the promotion of sustainable development

1.2.1 The linkage between education and development

The reflection on the aims of education makes clear that the right to education and the fullest development of a person's potential and skills has multiple connections with development processes, regarding not only the individual but the whole society. When discussing about the moral, political, economic, social and pragmatic reasons for states to legally protect the right to education of everyone in national law, UNESCO (2019) proposes to look at the benefits of education to the individual and the external positive effects of education on wider society.

The benefits of education for the individual

Education has both an intrinsic and an instrumental value for each person's development. For what concerns the intrinsic value, it should be underlined that the very first aim of education stipulated by the ICESCR which the Committee on Economic, Social and Cultural Rights (CESCR) calls "perhaps the most fundamental" is, "the full development of the human personality and the sense of its dignity". The human right paradigm clearly states that the primary purpose of education is to enrich and empower the individual: it is vital to an individual's cognitive and physical development; it helps shape a person's understanding of the world and it influences the way a person experiences the world, providing him/her with the necessary knowledge and skills for achieving the goals that he/she wish to attain.

Regarding the instrumental value of the right to education, this is linked with the fact that education can function as "multiplier right", meaning that it can unlock and increase the enjoyment of other human rights. "The interrelatedness of human rights and the importance of education is most clearly observed in the fact that those who have received an education are more likely to be aware of the human rights they are entitled to and how to claim them. Given the nature of education, the fact that it is empowering and relevant in many domains of people's lives, means that education plays a unique and almost foundational role in the realization of other human rights. This is amplified when education is directed to empowering people to enjoy and exercise their rights and to respect and uphold the rights of others" (UNESCO, 2012, 32). As exemplified in Figure 2, education can be pivotal for the enjoyment of civic and political rights, economic rights, cultural rights and all other human rights connected with physical and emotional well-being (right to life, right to health, right to adequate standard of living).
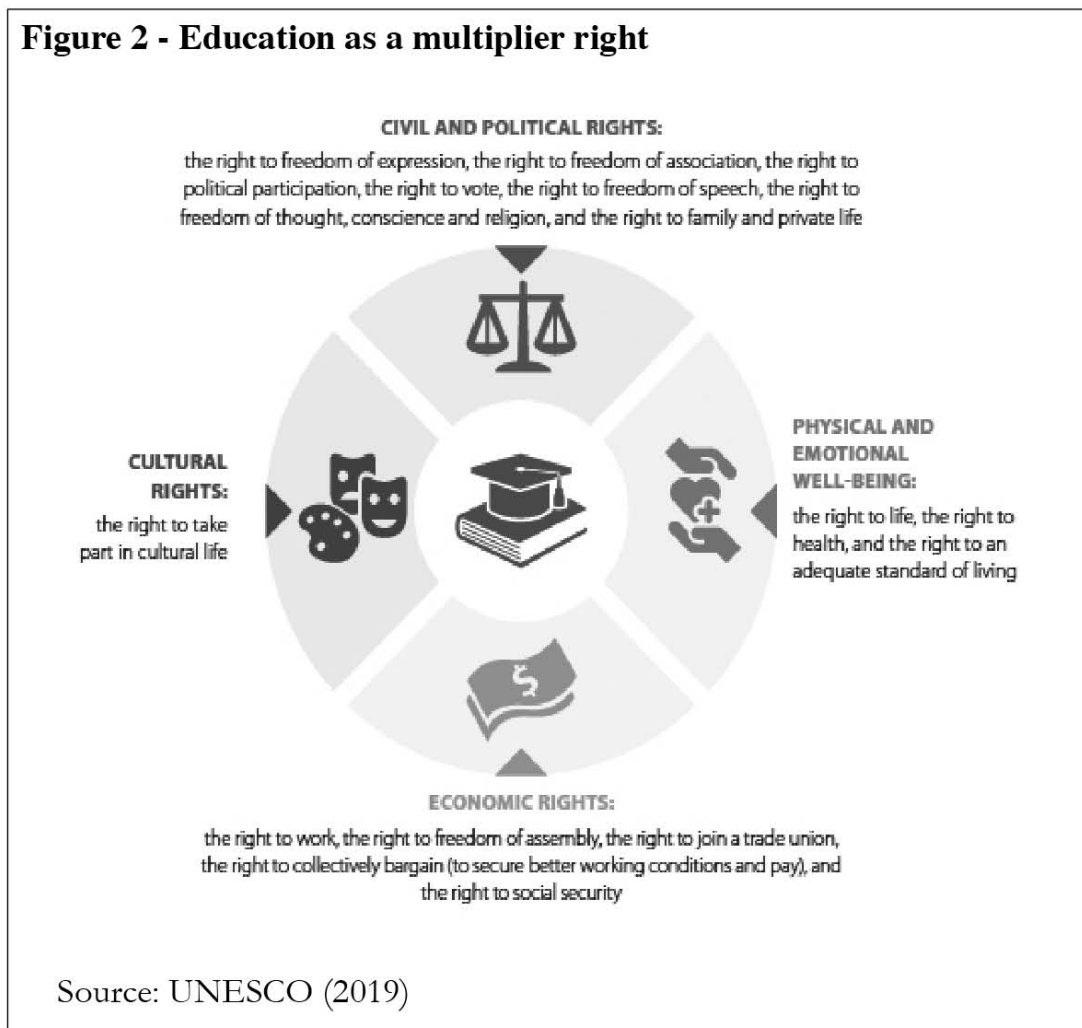
For what concerns the enjoyment of civic and political rights, it has to be underlined that education gives individuals the foundational knowledge and provides the necessary skills to participate in political and public life, including: debating, understanding complex issues, critical thinking, knowing and repre-

senting their own interests, holding duty-bearers to account, influencing decision-makers, and making informed choices. Individuals also gain valuable skills and learnings from participating in political and civic life. Regarding the enjoyment of the right to life, health and adequate standards of living, including food clothes and shelter, various studies have proved empirically that an increase in education can be linked with: 1) increased life expectancy (Mackenzie, 2018); 2) better childhood nutrition (UNESCO, 2017); 3) reduction of child mortality (UNESCO, 2016); 4) prevention and reduction of HIV infection rates (UNESCO, 2015a); 6) reduction of mortality from diseases (Hahn and Truman, 2015); 5) improvement of mental health (WHO, 2014).

Concerning the linkage between education and economic rights, UNESCO (2019, 35) clarifies that "education and work are deeply connected. Education provides individuals with the skills necessary to find decent work and secure a fair wage. Work is a key way for individuals to lift themselves out of poverty and militates against exclusion and marginalization. Education and work interact to empower individuals, particularly in exercising other human rights. [...] Related rights that are positively impacted by education include: the right to freedom of assembly, including the right to join a trade union, to collectively bargain in order to secure better working conditions, including pay, and the right to social security. Education makes social security systems easier to access and navigate successfully, particularly for marginalized groups, such as people with disabilities and people from certain socio-economic backgrounds".

Finally, education is also closely linked with the enjoyment of cultural rights: "education and culture are closely related. Education provides an enabling environment for cultural diversity and allows for the realization of the right to take part in cultural life. Access and participation in cultural life greatly contribute to the development of the self: of one's identity, sense of belonging, personal enrichment, and personal expression. In addition, the promotion of cultural diversity contributes to reinforcing understanding, respect, and tolerance towards others" (ibidem, 36).

Figure 2 - Education as a multiplier right

CIVIL AND POLITICAL RIGHTS:
the right to freedom of expression, the right to freedom of association, the right to political participation, the right to vote, the right to freedom of speech, the right to freedom of thought, conscience and religion, and the right to family and private life

CULTURAL RIGHTS:
the right to take part in cultural life

PHYSICAL AND EMOTIONAL WELL-BEING:
the right to life, the right to health, and the right to an adequate standard of living

ECONOMIC RIGHTS:
the right to work, the right to freedom of assembly, the right to join a trade union, the right to collectively bargain (to secure better working conditions and pay), and the right to social security

Source: UNESCO (2019)

The benefits of education beyond the individual

Since education is transformative not only for the individuals, but also for the social context in which they act, educational processes have been considered key factors for sustaining development. There are multiple ways through which education can foster wider development dynamics. States can use education to: 1) promote economic growth through an educated and skilled labour force; 2) foster democratic and peaceful societies, by teaching tolerance, mutual respect, and respect for human rights and encouraging participation and inclusion in decision-making processes; 3) encourage a rich cultural life, by promoting the learning of languages, the arts, sports, etc. 4) help build a national identity, by directing the curriculum to teach national values, history, and customs; 5) promote social justice aims since education is well-known as an equalising force that can be used to reduce social, political, social, and economic exclusion and

marginalization, and combat all forms of discrimination and promote equality; 6) overcome persistent and entrenched challenges, such as gender inequality. This is why education and sustainable development are intrinsically connected. Sustainable development is aimed at the eradication of poverty, and therefore a number of the benefits mentioned above also apply here. For example, education gives people a better chance of finding decent work, thereby being a key means of lifting people out of poverty. Education also helps people to realize that development should benefit people and communities as a whole. It enables people to recognize that economic development should be pursued to provide long-term benefits in line with human rights and the preservation and conservation of the environment. In 2015, the international community committed to the 2030 Agenda for Sustainable Development, which is an expansion of the Millennium Development Goals, and which reflects the importance states place on education in achieving sustainable development. For the fact that education is an element able to enrich both individuals and societies at the same, since the 1990s, a range of development partners, including international organizations, United Nations human rights treaty bodies, and NGOs have referred to education as a "public and common good".

Insight Box 3 - Education as a common good

[...] The notion of common goods suggests the transformation of public institutions through greater participation of citizens and communities in the introduction of viable policies and practices in order to overcome more utilitarian and individualistic approaches and build more democratic education systems. This is all the more urgent, especially when considering the crisis of welfare states in many countries worldwide, and the ongoing processes of privatization promoting education as a marketable, private commodity. The greater participation of communities, civil society and other non-state actors has been envisaged in many declarations at both national and global levels as an essential component for building more democratic education systems (UNESCO, 2015b). Indeed, it is acknowledged that in order to strengthen democratic institutions, impetus needs to be generated from the bottom, from groups which provide the driving force for change (Apple and Beane, 1995).

Education as a common good calls into question the current utilitarian model which sees education as a mere individual socio-economic investment. It favors a humanistic approach which places people and their connections with the community at the center. This vision implies the enhancement of the cultural, social and relational dimensions of each educational process. It is concerned with the opportunity of making education more relevant to the specificity of different realities in a creative and inclusive process of empowerment. It requires the establishment of forms of cooperation that replace the logics of economic competition with the acknowledgment of the ethical underpinnings of economic theory itself, grounded in social relationships more than in economic transactions and profit-making purposes (Bruni, 2012).
Source: Locatelli 2018.

1.2.2 The right to education and SDG4 of the 2030 Agenda

The awareness of the linkage between education and development is clearly reflected in the 2030 Agenda for Sustainable Development (Agenda 2030), adopted by the United Nations General Assembly in 2015. This universal Agenda aiming at "eradicating poverty in all its forms and dimensions, combating inequality within and among countries, preserving the planet, creating sustained, inclusive and sustainable economic growth and fostering social inclusion" proposes 17 Sustainable Development Goals (SDGs) which every state has committed to achieving by 2030. A specific goal, SDG4, has been dedicated to education: the objective is "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all". Unlike its predecessor, the Millennium Development Goal on education, SDG4 captures the multi-dimensional nature of education, including reference to the quality of education and focusing on enhancing effective and relevant learning. Further, SDG4 is a universal agenda applicable to all countries rather than just low-income and conflict-affected countries as the MDGs or mostly countries with high rates of out-of-school children. In addition to SDG4, the education community has also recently committed to the Incheon Declaration, adopted at the World Education Forum in May 2015, affirming their support to SDG4 and the 2030 Agenda. This led to the adoption of the Education 2030 Framework for Action, which provides guidance on how countries, working with UNESCO and global partners, can implement SDG4 (see Insight Box 4).

SDG4 has ten associated "targets" at the global level that are universally applicable, of which the last three are called "means of implementation". The targets are to:

- 4.1 By 2030, ensure that all girls and boys complete free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes.

- 4.2 By 2030, ensure that all girls and boys have access to quality early childhood development, care and pre-primary education so that they are ready for primary education.

- 4.3 By 2030, ensure equal access for all women and men to affordable and quality technical, vocational and tertiary education, including university.

- 4.4 By 2030, substantially increase the number of youth and adults who have relevant skills, including technical and vocational skills, for employment, decent jobs and entrepreneurship.

- 4.5 By 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations.

- 4.6 By 2030, ensure that all youth and a substantial proportion of adults, both men and women, achieve literacy and numeracy.

- 4.7 By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development.

The means of implementation are to:

- 4.a Build and upgrade education facilities that are child, disability and gender sensitive and provide safe, non-violent, inclusive and effective learning environments for all.

- 4.b By 2020, substantially expand globally the number of scholarships available to developing countries, in particular least developed countries, small island developing states and African countries, for enrolment in higher education, including vocational training and information and communications technology, technical, engineering and scientific programmes, in developed countries and other developing countries.

- 4.c By 2030, substantially increase the supply of qualified teachers, including through international cooperation for teacher training in developing countries, especially least developed countries and small island developing states.

Insight Box 4 - Towards 2030: a new vision for education (Incheon Declaration, 2015)

Our vision is to transform lives through education, recognizing the important role of education as a main driver of development and in achieving the other proposed SDGs. We commit with a sense of urgency to a single, renewed education agenda that is holistic, ambitious and aspirational, leaving no one behind. This new vision is fully captured by the proposed SDG 4 "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all" and its corresponding targets. It is transformative and universal, attends to the "unfinished business" of the EFA agenda and the education-related MDGs, and addresses global and national education challenges. It is inspired by a humanistic vision of education and development based on human rights and dignity; social justice; inclusion; protection; cultural, linguistic and ethnic diversity; and shared responsibility and accountability. We reaffirm that education is a public good, a fundamental human right and a basis for guaranteeing the realization of other rights. It is essential for peace, tolerance, human fulfilment and sustainable development. We recognize education as key to achieving full employment and poverty eradication. We will focus our efforts on access, equity and inclusion, quality and learning outcomes, within a lifelong learning approach. [....]

Inclusion and equity in and through education is the cornerstone of a transformative education agenda, and we therefore commit to addressing all forms of exclusion and marginalization, disparities and inequalities in access, participation and learning outcomes. No education target should be considered met unless met by all. We therefore commit to making the necessary changes in education policies and focusing our efforts on the most disadvantaged, especially those with disabilities, to ensure that no one is left behind. [...]

We commit to quality education and to improving learning outcomes, which requires strengthening inputs, processes and evaluation of outcomes and mechanisms to measure progress. We will ensure that teachers and educators are empowered, adequately recruited, well-trained, professionally qualified, motivated and supported within well-resourced, efficient and effectively governed systems. Quality education fosters creativity and knowledge, and ensures the acquisition of the foundational skills of literacy and numeracy as well as analytical, problem-solving and other high-level cognitive, interpersonal and social skills. It also develops the skills, values and attitudes that enable citizens to lead healthy and fulfilled lives, make informed decisions, and respond to local and global challenges through education for sustainable development (ESD) and global citizenship education (GCED).

2. PRINCIPLES AND POLICIES OF HUMAN RIGHTS EDUCATION

2.1. Human rights education in the United Nations system

Human rights education is both a human right in itself and an integral part of the human right to education, contributing at clarifying its underlying values and core objectives. The fact that all educational activities should be directed at increasing the protection and promotion of human rights is clearly recalling the aims of education as discussed in the previous Chapter (par. 1.1.1). For example, Article 13 (1) of the International Covenant on Economic, Social and Cultural Rights (ICESCR) states that "education shall strengthen the respect for human rights and fundamental freedoms [...] enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace. Similarly, Article 29 (1) of the Convention on the Right of the Child (CRC) emphasizes that "education of the child shall be directed to [...] the development of respect for human rights and fundamental freedoms".

2.1.1. The United Nations engagement for human rights education

A fundamental contribution to the international standard-setting concerning the aims and contents of human rights education was given by UNESCO, thanks to the Recommendation concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms, adopted in November 1974 (see Insight Box 5). Stressing that all educational activities should be based on the aims and purposes set forth in the Charter of the United Nations, the Constitution of UNESCO and the Universal Declaration of Human Rights, particularly Article 26, this Recommendation states that "international education should further the appropriate intellectual and emotional development of the individual. It should develop a sense of social responsibility and of solidarity with less privileged groups and should lead to observance of the principles of equality in everyday conduct. It should also help to develop qualities, aptitudes and abilities which enable the individual to acquire a critical understanding of problems at the national and the international level".

It was the 1993 Vienna Declaration and Programme of Action that gave human rights education a definite shape and content that led it being considered by many states-parties and non-governmental organisations as an effective tool in the search for justice and human rights. In part I of the Declaration (para. 33), the World Conference on Human Rights reaffirmed the duty of the states, as stipulated in several human rights instruments, "to ensure that education is aimed at strengthening the respect of human rights and fundamental freedoms". Further, the Conference called for greater efforts "[...] to increase considerably the resources allocated to programmes aiming at the establishment and strengthening of national legislation, national institutions and related infrastructure which uphold the rule of law and democracy, electoral assistance, human rights awareness through training, teaching and education, popular participation and civil society (Para 34). The provisions directly related to establishing a culture of human rights through human rights education were spelled out in Part II of the Declaration and Programme of Action:

"D. Human rights education

78. The World Conference on Human Rights considers human rights education, training and public information essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace.

79. States should strive to eradicate illiteracy and should direct education towards the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. The World Conference on Human Rights calls on all States and institutions to include human rights, humanitarian law, democracy and rule of law as subjects in the curricula of all learning institutions in formal and non-formal settings.

80. Human rights education should include peace, democracy, development and social justice, as set forth in international and regional human rights instruments, in order to achieve common understanding and awareness with a view to strengthening universal commitment to human rights.

81. Taking into account the World Plan of Action on Education for Human Rights and Democracy, adopted in March 1993 by the International Congress on Education for Human Rights and Democracy of the United Nations Educational, Scientific and Cultural Organization, and other human rights instruments,

the World Conference on Human Rights recommends that States develop specific programmes and strategies for ensuring the widest human rights education and the dissemination of public information, taking particular account of the human rights needs of women.

82. Governments, with the assistance of intergovernmental organizations, national institutions and non-governmental organizations, should promote an increased awareness of human rights and mutual tolerance. The World Conference on Human Rights underlines the importance of strengthening the World Public Information Campaign for Human Rights carried out by the United Nations. They should initiate and support education in human rights and undertake effective dissemination of public information in this field. The advisory services and technical assistance programmes of the United Nations system should be able to respond immediately to requests from States for educational and training activities in the field of human rights as well as for special education concerning standards as contained in international human rights instruments and in humanitarian law and their application to special groups such as military forces, law enforcement personnel, police and the health profession. The proclamation of a United Nations decade for human rights education in order to promote, encourage and focus these educational activities should be considered".

Pursuant to the suggestion of the Vienna World Conference, the United Nations General Assembly, in its resolution 49/184 of 23 December 1994, proclaimed the 10-year period beginning on 1 January 1995 the United Nations Decade for Human Rights Education (1995-2004), and welcomed the Plan of Action for the Decade contained in the report of the Secretary-General. The Decade aimed at encouraging the elaboration and implementation of comprehensive, effective and sustainable national plans for human rights education, as well as the strengthening of partnerships at all levels. UN evaluation of progress have highlighted that the Decade has "put human rights education on the agenda", helped to increase awareness of the need of human rights education and provided a framework for international cooperation in this area. The Decade facilitated the human rights education work of those already engaged in relevant activities and encourage others to develop them. In some countries, it provided a platform for dialogue and cooperation among governments, national human rights institutions and NGOs. At the end of the Decade, the UN High Commissioner for Human Rights realized the importance to continue a global framework for human rights education in order to provide a sense

of common collective vision, goals and action and an opportunity to increase partnerships at all levels.

This is why, on 10 December 2004, the UN General Assembly proclaimed a World Programme for Human Rights Education (2005 - ongoing). Instead of a limited timeframe like a decade, the consensus of the international community gathered around the concept of an open-ended Programme structured around a series of phases. The first phase (2005-2009) focused on human rights education in the primary and secondary school systems. The second phase (2010-2014) focused on human rights education for higher education and on human rights training programmes for teachers and educators, civil servants, law enforcement officials and military personnel. The third phase (2015-2019) focuses on strengthening the implementation of the first two phases and promoting human rights training for media professionals and journalists.

Insight Box 5 - UNESCO Recommendation concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms

I. Significance of terms

1. For the purposes of this recommendation:

(a) The word "education" implies the entire process of social life by means of which individuals and social groups learn to develop consciously within, and for the benefit of, the national and international communities, the whole of their personal capacities, attitudes, aptitudes and knowledge. This process is ~not limited to any specific activities.

(b) The terms "international understanding", "cooperation" and "peace" are to be considered as an indivisible whole based on the principle of friendly relations between peoples and States having different social and political systems and on the respect for human rights and fundamental freedoms. In the text of this recommendation, the different connotations of these terms are sometimes gathered together in a concise expression, "international education".

(c) "Human rights" and "fundamental freedoms" are those defined in the United Nations Charter, the Universal Declaration of Human Rights and the International Covenants on Economic, Social and Cultural Rights, and on Civil and Political Rights. [...]

III. Guiding principles

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3. Education should be infused with the aims and purposes set forth in the Charter of the United Nations, the Constitution of UNESCO and the Universal Declaration of Human Rights, particularly Article 26, paragraph 2, of the last-named, which states: "Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace".

4. In order to enable every person to contribute actively to the fulfilment of the aims referred to in paragraph 3, and promote international solidarity and cooperation, which are necessary in solving the world problems affecting the individuals' and communities' life and exercise of fundamental rights and freedoms, the following objectives should be regarded as major guiding principles of educational policy:

(a) An international dimension and a global perspective in education at all levels and in all its forms;

(b) Understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations;

(c) Awareness of the increasing global interdependence between peoples and nations;

(d) Abilities to communicate with others;

(e) Awareness not only of the rights but also of the duties incumbent upon individuals, social groups and nations towards each other;

(f) Understanding of the necessity for international solidarity and cooperation;

(g) Readiness on the part of the individual to participate in solving the problems of his community, his country and the world at large.

5. Combining learning, training, information and action, international education should further the appropriate intellectual and emotional development of the individual. It should develop a sense of social responsibility and of solidarity with less privileged groups and should lead to observance of the principles of equality in everyday conduct. It should also help to develop qualities, aptitudes and abilities which enable the individual to acquire a critical understanding of problems at the national and the international level; to understand and explain facts, opinions and ideas; to work in a group; to

accept and participate in free discussions; to observe the elementary rules of procedure applicable to any discussion; and to base value judgments and decisions on a rational analysis of relevant facts and factors.

6. Education should stress the inadmissibility of recourse to war for purposes of expansion, aggression and domination, or to the use of force and violence for purposes of repression, and should bring every person to understand and assume his or her responsibilities for the maintenance of peace. It should contribute to international understanding and strengthening of world peace and to the activities in the struggle against colonialism and neo-colonialism in all their forms and manifestations, and against all forms and varieties of racialism, fascism, and apartheid as well as other ideologies which breed national and racial hatred and which are contrary to the purposes of this recommendation.

2.1.2 The United Nations Declaration on Human Rights Education and Training

The most important global reference for understanding the role and significance of human rights education within the United Nations system is certainly the United Nations Declaration on Human Rights Education and Training (2011, HRET) (see below Insight Box 6).

The Declaration defines "human rights education" as "all educational, training, information, awareness-raising and learning activities aimed at promoting universal respect for and observance of all human rights and fundamental freedoms and thus contributing to, inter alia, the prevention of human rights violations and abuses by providing persons with knowledge, skills and understanding and developing their attitudes and behaviours, to empower them to contribute to the building and promotion of a universal culture of human rights" (Article 2). The main idea this Declaration conveys is that human rights education is not only about increasing knowledge about human rights standards and instruments, but also about making people actively translate these standards in order to both improve their life and promote the respect of human rights for others and in the wider social context. This is why human rights education is pivotal for the complete realization of human rights: people need to know their rights, the norms and values that underpin them, and the mechanisms for their protection in order to enjoy and exercise them and respect and uphold those of others.

The United Nations Declaration clarifies also what human rights education (HRE) implies in terms of learning process, contents and environment. Article 2 states that HRE should be education about, through, and for human rights. If "education for human rights" includes the providing knowledge and understanding of human rights norms, principles and the mechanisms of their protection and promotion, "education through human rights" encompasses learning and teaching in a way that respects the rights of both educators and learners. Finally, "education for human rights" means that educational activities should be empowering, capable of making persons enjoy and exercise their rights and to respect and uphold the rights of others.

The Declaration also clarifies that human rights education should be intended as a lifelong learning process, that starts with activities at schools but goes far beyond them, including all settings in which an individual develops his/her personality and all stages of his/her life in the community. This broad and continuous educational process is fundamental for the protection and promotion of human rights and fundamental freedoms in multiple ways. First, human rights education serves to raise awareness, understanding and acceptance of universal human rights standards and principles. Secondly, it contributes at developing a universal culture of human rights, in which everyone is aware of their own rights and responsibilities in respect of the rights of others. Thirdly, HRE pursues the effective realization of all human rights and promotes tolerance, non-discrimination and equality, Ensuring equal opportunities for all, without any discrimination. Finally, HRE contributes to the prevention of human rights violations and abuses and to the combating and eradication of all forms of discrimination, racism, stereotyping and incitement to hatred, and the harmful attitudes and prejudices that underlie them. In terms of what states must do to implement HRE, the United Nations Declaration prescribes a number of measures, including: a) adoption of legislative and administrative measures (Article 7 (3)); b) adequate training in human rights for teachers, trainers and other educators (Article 7 (4)); c) development of strategies and policies and, where appropriate, action plans and programmes to implement human rights education and training, such as through its integration into school and training curricula (Article 8 (1)); d) enabling and empowering national human rights institutions to play a role in promoting HRE (Article 9).

As observed by Antonio Papisca (2010), who actively participated in the initiatives of the Platform that supported the Human Rights Council Advisory Committee in the drafting of the UN Declaration on Human Rights Education and Training, human rights education is based on the motto "Human rights for all" because of its holistic and inclusive rationale:

All human rights for all marks the holistic and inclusive rationale of human rights culture, in particular of human rights education and training (HRET). This motto fits in well with the demanding message that is provided by the combination of Article 1 and Article 28 of the Universal Declaration: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood (Article 1), and Everyone is entitled to a social and international order in which the rights and freedoms set forth in the Declaration can be fully realised (Article 28). Needless to emphasise that at the age of planetary interdependence and of the interconnected globalisation processes, reference should be made to a common (universal) steering compass for achieving and carrying on good and effective governance. [...] Those who educate and train for human rights contribute to sustain and strengthen constitutional principles and values at the national, regional and international level. To set up a genuine HRET system, it is necessary to be aware of the revolutionary importance and impact of the Universal Declaration, the source of the sources of a new humancentric international law and the yeast of a culture that throws bridges across different knowledges, cultures, religions and civilisations. The Universal Declaration and the subsequent human rights legal instruments bear the incommensurable historical credit for having proclaimed that the inherent dignity and equal rights of all members of the human family constitute the value on which freedom, justice and peace in the world are founded. The value of human dignity with all inherent rights, including the right to education, is endowed with a native primacy over any other value in whatever polity and system" (p. 96).

Papisca strongly points out the necessity also of promoting an integrated approach when designing and implementing HRET:

The HRET holistic and inclusive approach implies multidimensionality as regards the substantive content, as well as interdisciplinarity (hopefully transdisciplinarity) and action-orientation as regards the method. [...] Human rights education and training should involve all human beings of whatever age and condition as a

lifelong learning process. Principal benchmarks are equality, non-discrimination, inclusion, equal opportunities, solidarity, the best interest of children. HRET multidimensional content includes civil and political rights as well as economic, social and cultural rights, and solidarity rights (to peace, development, environment), all to be realised accordingly to the principle of interdependence and indivisibility of all human rights, that in turn refers to the ontic datum of the integrity of the human being (body and soul, flesh and spirit). Within this integrated scheme individual rights and solidarity rights should be connected with such large multidimensional strategies as human development and human security. The HRET integrated approach is further characterised by its ability to mobilise public institutions and private actors on the basis of the principle of subsidiarity, hence involving civil society actors, including NGOs and local governments. [...] HRET has a twofold vocation: to mainstreaming across formal, non-formal and informal education and to recapitulating thematic sectors and levels (health care, social services, judiciary, military, etc.). It tends to encompass all the specific educations: for development, peace, interculturality, active and democratic citizenship, environment, etc. [...] The strategic message of the integrated approach is that education and training for human rights should also include information on how to set up a global good governance architecture that allows the development of participatory and representative democracy processes and institutions inside and beyond the state. Implementing all human rights for all and a transnational-cosmopolitan democracy go hand in hand. Commitment to democratise the international institutions, starting with the United Nations, should be carried out together with initiatives to strengthen its capacities in multilevel and supranational governance in accordance with the principle of subsidiarity" (pp. 96-99).

He then emphasises the deep connections between HRE and the promotion of inclusion, inclusive city, plural citizenship and intercultural dialogue:

An important chapter of the HRET integrated approach is devoted to the subject of active citizenship. Accordingly to international law of human rights, citizenship should be defined as the legal status of the human being in the space that is proper to that law, that is in the world constitutional space that coincides with the vital space of all members of the human family. Human rights citizenship is not octroyée but simply recognised, since the holder is an original holder of it. All human beings are by nature and by international law citizens of the planet earth. This primary citizenship is a universal, common citizenship. National, sub-national or, for in-

stance, the EU citizenship are complementary citizenships, as such they should be consistent with the original legal status of the human being. A metaphor could serve our didactical purpose: nowadays, citizenship can be conceived as a tree, whose trunk is the juridical status of the human being, the roots are the inherent human rights, and the branches are national and sub-national citizenships. [...] United in diversity is a motto that fits well with the universal citizenship identity: in this case, unity means the ontic identity of the human person, which is enriched and develops in different cultural, political and institutional contexts. Universal citizenship sums up and harmonises anagraphic bureaucratic citizenships, and the inclusive city is the place that favours this process: plural citizenship and the inclusive city postulate each other. In the inclusive city, particularly through intercultural dialogue, evolutionary dynamics of the identity/identities develops in the direction of a transcend civic identity, a superior identity, or a higher degree of civic solidaristic awareness, that is authentically secular because it is universalist, trans- and meta-territorial, and trans-cultural. The transcend civic identity is the plenitudo iuris that is interiorised by individuals, an identity that is open to sharing responsibilities in the inclusive city, in the inclusive Mediterranean, in the inclusive Europe, in the inclusive United Nations, in the inclusive... school." (pp. 100-101).

Insight Box 6 - United Nations Declaration on Human Rights Education and Training (2011)

Article 1

1. Everyone has the right to know, seek and receive information about all human rights and fundamental freedoms and should have access to human rights education and training.

2. Human rights education and training is essential for the promotion of universal respect for and observance of all human rights and fundamental freedoms for all, in accordance with the principles of the universality, indivisibility and interdependence of human rights.

3. The effective enjoyment of all human rights, in particular the right to education and access to information, enables access to human rights education and training.

Article 2

1. Human rights education and training comprises all educational, training, information, awareness-raising and learning activities aimed at promoting

universal respect for and observance of all human rights and fundamental freedoms and thus contributing, inter alia, to the prevention of human rights violations and abuses by providing persons with knowledge, skills and understanding and developing their attitudes and behaviours, to empower them to contribute to the building and promotion of a universal culture of human rights.

2. Human rights education and training encompasses:

(a) Education about human rights, which includes providing knowledge and understanding of human rights norms and principles, the values that underpin them and the mechanisms for their protection;

(b) Education through human rights, which includes learning and teaching in a way that respects the rights of both educators and learners;

(c) Education for human rights, which includes empowering persons to enjoy and exercise their rights and to respect and uphold the rights of others.

Article 3

1. Human rights education and training is a lifelong process that concerns all ages.

2. Human rights education and training concerns all parts of society, at all levels, including preschool, primary, secondary and higher education, taking into account academic freedom where applicable, and all forms of education, training and learning, whether in a public or private, formal, informal or non-formal setting. It includes, inter alia, vocational training, particularly the training of trainers, teachers and State officials, continuing education, popular education, and public information and awareness activities.

3. Human rights education and training should use languages and methods suited to target groups, taking into account their specific needs and conditions.

Article 4

Human rights education and training should be based on the principles of the Universal Declaration of Human Rights and relevant treaties and instruments, with a view to:

(a) Raising awareness, understanding and acceptance of universal human rights standards and principles, as well as guarantees at the international, regional and national levels for the protection of human rights and fundamental freedoms;

(b) Developing a universal culture of human rights, in which everyone is aware of their own rights and responsibilities in respect of the rights of oth-

ers, and promoting the development of the individual as a responsible member of a free, peaceful, pluralist and inclusive society;

(c) Pursuing the effective realization of all human rights and promoting tolerance, non-discrimination and equality;

(d) Ensuring equal opportunities for all through access to quality human rights education and training, without any discrimination;

(e) Contributing to the prevention of human rights violations and abuses and to the combating and eradication of all forms of discrimination, racism, stereotyping and incitement to hatred, and the harmful attitudes and prejudices that underlie them.

Article 5

1. Human rights education and training, whether provided by public or private actors, should be based on the principles of equality, particularly between girls and boys and between women and men, human dignity, inclusion and non-discrimination.

2. Human rights education and training should be accessible and available to all persons and should take into account the particular challenges and barriers faced by, and the needs and expectations of, persons in vulnerable and disadvantaged situations and groups, including persons with disabilities, in order to promote empowerment and human development and to contribute to the elimination of the causes of exclusion or marginalization, as well as enable everyone to exercise all their rights.

3. Human rights education and training should embrace and enrich, as well as draw inspiration from, the diversity of civilizations, religions, cultures and traditions of different countries, as it is reflected in the universality of human rights.

4. Human rights education and training should take into account different economic, social and cultural circumstances, while promoting local initiatives in order to encourage ownership of the common goal of the fulfilment of all human rights for all.

Article 6

1. Human rights education and training should capitalize on and make use of new information and communication technologies, as well as the media, to promote all human rights and fundamental freedoms.

2. The arts should be encouraged as a means of training and raising awareness in the field of human rights.

2.2. The Council of Europe for human rights education

2.2.1 The Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education

For what concerns the regional systems of human rights protection and promotion, the work of the Council of Europe is particularly relevant for discussing the standard-setting and the implementation of policies concerning human rights education. The Council of Europe recognizes education as paramount component in the pursuit of its mandate (peace, human rights and the rule of law). In this context, the Council of Europe decided not to set up a specific programme, but aimed at promoting continuous and highly relevant educational activity. This growing awareness was reflected in the adoption of the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education by the Organisation's 47 member states in the framework of Recommendation CM/Rec(2010)7. The Charter is an important reference point for all those dealing with citizenship and human rights education. It provides a focus and catalyst for action in the member states. It is also a way of disseminating good practice and raising standards throughout Europe and beyond. On the one hand, this Charter (Article 2) provides two fundamental definitions:

- **"education for democratic citizenship" as "education, training, awareness-raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower them to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law";**

- **"human rights education" as "education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower learners to contribute to the building and defence of a universal culture of human rights in society, with a view to the promotion and protection of human rights and fundamental freedoms".**

On the other, the Charter stresses the close connection between these two concepts, underlining that "education for democratic citizenship and human rights education are closely interrelated and mutually supportive. They differ in

focus and scope rather than in goals and practices. Education for democratic citizenship focuses primarily on democratic rights and responsibilities and active participation, in relation to the civic, political, social, economic, legal and cultural spheres of society, while human rights education is concerned with the broader spectrum of human rights and fundamental freedoms in every aspect of people's lives" (Article 3).

After having listed the fundamental objectives that should guide states in the implementation of initiatives in these fields (see Insight Box 7), the Charter clarifies the various domains in which education for democratic citizenship and human rights education should be realized. First, interventions should concentrate on "formal general and vocational education", focusing on the curricula for formal education at pre-primary, primary and secondary school level as well as in general and vocational education and training (Article 6). Secondly, specific initiatives should also be promoted for what concerns higher education, with due respect to academic freedom (Article 7). The Charter also stresses the importance of democratic governance, affirming that the active participation of learners, educational staff and stakeholders, including parents, in the governance of educational institutions, should be encouraged and facilitated (Article 8). Finally, an important role is recognized to NGOs (Article 9), recognised as valued part of the educational system and as actors that should be supported in order to make full use of their expertise and to contribute to all forms of education.

Papisca has described as follows the importance of this Charter:

The 2010 Charter is the mature fruit of a philosophical, pedagogical and legal elaboration, which takes into account the educational challenges in an increasingly interdependent and globalized world looking for a governance that respects universal values and legality. The ratio of the Charter is that of capacity-building and people's empowerment, as theorized in particular from Amartya Sen: explicit in this regard is above all what was stated in Article 5 (g), that is one of the fundamental goals of all education for democratic citizenship and human rights education is not just equipping learners with knowledge, understanding and skills, but also empowering them with the readiness to take action in society in the defence and promotion of human rights, democracy and the rule of law. There is an implicit linkage with the Declaration on the Right and Responsibility of Individuals, Groups and Organs of Society to Promote and Protect Universally Recognized Human Rights and Fundamental Freedoms: a highly educational document that legitimates democratic

and non-violent roles in a space that doesn't knows borders and walls. Another fact that should be underlined is the reference to a wide variety of stakeholders: from parents to volunteer workers and organizations of civil society, from educational authorities to political decision-makers. We can say that the Charter has multi-level applicability: it invests all places of the educational system - from the pre-primary ones up to university - and all types of education and training: formal, informal, non-formal, general, professional, with significant attention to the non-formal. The latter is considered as an educational instrument that has its own autonomous identity and operational modalities and at the same time it is transversal to the formal and informal areas. This dimension underlines the action-oriented and inter-disciplinary orientation of the education for democratic citizenship and to human rights. Article 8 of the Charter concerns the quality of the educational governance at various levels and in various ways. It should always be democratic both because the democratic method it is a good itself and because it is a practical means for learning and experimenting democracy and respect for human rights: therefore, the school for human rights is the school of human rights. Article 5 (j) is dedicated to international cooperation and to the exchange of information on good practices that should be encouraged because of the international nature of the values and obliga-tions relating to human rights and the common principles that inform democracy and the rule of law. After having stated concepts and fixed principles, Article 15 of the Charter commits States to an agenda of operational "follow-ups", based on international and transnational cooperation with the explicit task, among others, to support cooperation through European networks of civil society, including schools (Papisca, 2012, p. 75).

Insight Box 7 - Objectives and principles that should guide Member states (Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education)

[...]

5.   Objectives and principles

The following objectives and principles should guide member states in the framing of their policies, legislation and practice.

a. The aim of providing every person within their territory with the oppor-tunity of education for democratic citizenship and human rights education.

b. Learning in education for democratic citizenship and human rights educa-tion is a lifelong process. Effective learning in this area involves a wide range of stakeholders including policy makers, educational professionals, learners,

parents, educational institutions, educational authorities, civil servants, non-governmental organisations, youth organisations, media and the general public.

c. All means of education and training, whether formal, non-formal or informal, have a part to play in this learning process and are valuable in promoting its principles and achieving its objectives.

d. Non-governmental organisations and youth organisations have a valuable contribution to make to education for democratic citizenship and human rights education, particularly through non-formal and informal education, and accordingly need opportunities and support in order to make this contribution.

e. Teaching and learning practices and activities should follow and promote democratic and human rights values and principles; in particular, the governance of educational institutions, including schools, should reflect and promote human rights values and foster the empowerment and active participation of learners, educational staff and stakeholders, including parents.

f. An essential element of all education for democratic citizenship and human rights education is the promotion of social cohesion and intercultural dialogue and the valuing of diversity and equality, including gender equality; to this end, it is essential to develop knowledge, personal and social skills and understanding that reduce conflict, increase appreciation and understanding of the differences between faith and ethnic groups, build mutual respect for human dignity and shared values, encourage dialogue and promote non-violence in the resolution of problems and disputes.

g. One of the fundamental goals of all education for democratic citizenship and human rights education is not just equipping learners with knowledge, understanding and skills, but also empowering them with the readiness to take action in society in the defence and promotion of human rights, democracy and the rule of law.

h. Ongoing training and development for education professionals and youth leaders, as well as for trainers themselves, in the principles and practices of education for democratic citizenship and human rights education are a vital part of the delivery and sustainability of effective education in this area and should accordingly be adequately planned and resourced.

i. Partnership and collaboration should be encouraged among the wide range of stakeholders involved in education for democratic citizenship and human rights education at state, regional and local level so as to make the most of their contributions, including among policy makers, educational professionals, learners, parents, educational institutions, non-governmental organisations, youth organisations, media and the general public.

j. Given the international nature of human rights values and obligations and the common principles underpinning democracy and the rule of law, it is important for member states to pursue and encourage international and regional cooperation in the activities covered by the present Charter and the identification and exchange of good practice.

2.2.2 The Council of Europe Reference Framework of Competences for Democratic Culture

The engagement of the Council of Europe for a value-based education has recently led to the development of a international and multidisciplinary project focusing on the study of the key competences needed for facing the challenges of contemporary societies: the Reference Framework of Competences for Democratic Culture (DC). This Framework is imagined as an instrument to be used by educationists in all sectors of education systems from preschool through primary and secondary schooling to higher education, including adult education and vocational education. It offers a systematic approach to designing the teaching, learning and assessment of competences for democratic culture (CDC), and introducing them into education systems in ways which are coherent, comprehensive and transparent for all concerned. The major contribution of this framework is "a model of the competences that need to be acquired by learners if they are to participate effectively in a culture of democracy and live peacefully together with others in culturally diverse democratic societies" (Council of Europe, 2018, p. 11). This model is not meant to be a strict series of guidelines but rather a flexible instrument to be adapted to both the educational context and the characteristics of learners. "The Framework does not propose an exclusive pedagogy or teaching methodology or mode of assessment. It does, however, demonstrate how CDC can be introduced into a range of peda-

gogies, methodologies and assessments which are in harmony with Council of Europe values. It also identifies which kinds are more suitable for teaching, learning and/or assessing competences so that users of the Framework can evaluate their own approaches and whether other approaches are desirable and feasible in their own context" (ibidem, p. 20). The flexibility of the Framework is also coherent with the fact of intending the acquisition of democratic culture as a lifelong process: "the acquisition of CDC is not a linear progression to ever-increasing competence in intercultural dialogue or democratic processes. Competence in one situation may transfer to others, but not necessarily, and the acquisition of CDC is a lifelong process. This means that teaching and learning must include acknowledgement of context, and assessment must include a means of recognition of all degrees of competence. No degree of competence is considered inadequate, and all competences are in potential growth" (ibidem, p. 22).

The Framework puts together various inputs coming from the standard-setting developed by the Council of Europe. In addition to the previously discussed Charter on Education for Democratic Citizenship and Human Rights Education (2010), the model takes into consideration also the Recommendation of the Committee of Ministers to Member States on the public responsibility for higher education and research (CM/Rec(2007)6). The Recommendation provides a vision of education that includes four major purposes: a) preparation for labour market; b) preparation for life as active citizens in democratic societies; c) personal development; d) the development and maintenance of a broad, advanced knowledge base.

Based on these principles, the Framework proposed 20 typologies of competences that individuals require in order to function as democratically and interculturally competent citizens. As represented in the Insight Box 8, these competences are grouped into 4 clusters: 1) Values; 2) Attitudes; 3) Skills and 4) Knowledge and critical understanding.

"Values" are defined as "general beliefs that individuals hold about the desirable goals that should be striven for in life. They motivate action and they also serve as guiding principles for deciding how to act. Values transcend specific actions and contexts, and they have a normative prescriptive quality about
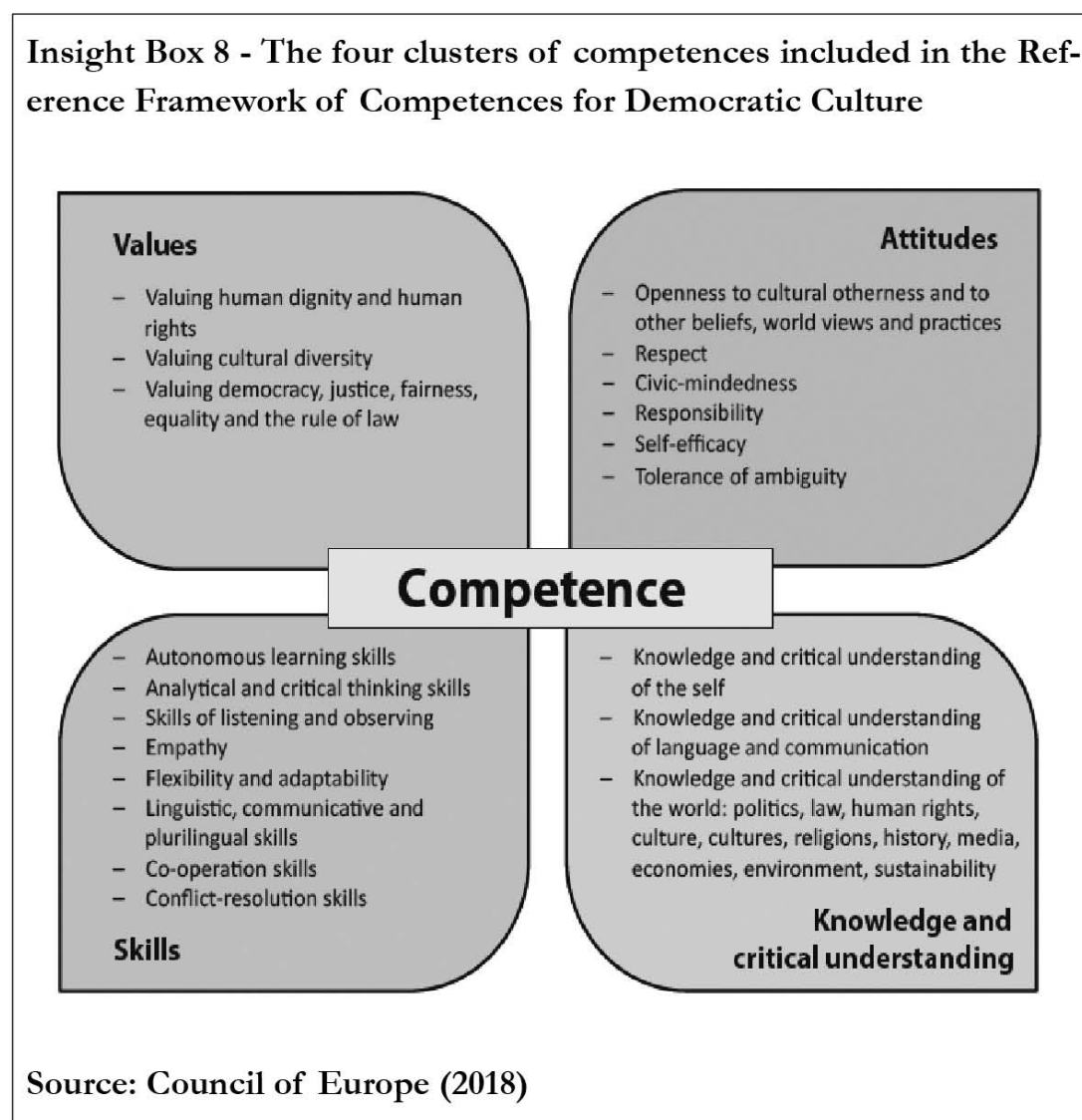
what ought to be done or thought across many different situations. Values offer standards or criteria for: evaluating actions, both one's own and those of other people; justifying opinions, attitudes and behaviours; deciding between alternatives; planning behaviour; and attempting to influence others" (Council of Europe, 2018, p. 38). According to the Framework, they refer to: 1. Valuing dignity and human rights; 2. Valuing cultural diversity; 3. Valuing democracy, justice, fairness, equality and the rule of law.

For what concerns "Attitudes", the Framework defines them as "the overall mental orientation that an individual adopts towards someone or something (for example a person, a group, an institution, an issue, an event, a symbol). Attitudes usually consist of four components: a belief or opinion about the object of the attitude, an emotion or feeling towards the object, an evaluation (either positive or negative) of the object, and a tendency to behave in a particular way towards that object" (ibidem, p. 41). The six following typologies are assumed to be relevant as part of the competences for a democratic culture: 1. Openness to cultural otherness and to other beliefs, worldviews and practices; 2. Respect, 3. Civic-mindedness, 4. Responsibility, 5. Self-efficacy and 6. Tolerance of ambiguity.

Regarding "Skills", these are seen as "the capacities for carrying out complex, well-organised patterns of either thinking or behaviour in an adaptive manner in order to achieve a particular end or goal" (ibidem, 2018, p. 46). There are eight sets of skills that are important for a culture of democracy: 1. Autonomous learning skills; 2. Analytical and critical thinking skills; 3. Skills of listening and observing; 4. Empathy; 5. Flexibility and adaptability; 6. Linguistic, communicative and plurilingual skills; 7. Cooperation skills; 8. Conflict-resolution skills.

Finally, "Knowledge and critical understanding" are defined as the body of information that is possessed by a person, while understanding is the comprehension and appreciation of meanings. The term critical understanding is used to emphasise the need for the comprehension and appreciation of meanings in the context of democratic processes and intercultural dialogue to involve active reflection on and critical evaluation of that which is being understood and interpreted (as opposed to automatic, habitual and unreflec-

tive interpretation)" (ibidem, 2018, p. 45). They fall into three main categories: 1. Knowledge and critical understanding of the self; 2. Knowledge and critical understanding of language and communication; 3. Knowledge and critical understanding of the world, which includes a) knowledge and critical understanding of politics and law; b) knowledge and critical understanding of human rights; c) knowledge and critical understanding of culture and cultures, d) knowledge and critical understanding of religions; e) knowledge and critical understanding of history; f) knowledge and critical understanding of the media; g) knowledge and critical understanding of economies, the environment and sustainability.

Insight Box 8 - The four clusters of competences included in the Reference Framework of Competences for Democratic Culture

Values
- Valuing human dignity and human rights
- Valuing cultural diversity
- Valuing democracy, justice, fairness, equality and the rule of law

Attitudes
- Openness to cultural otherness and to other beliefs, world views and practices
- Respect
- Civic-mindedness
- Responsibility
- Self-efficacy
- Tolerance of ambiguity

Competence

Skills
- Autonomous learning skills
- Analytical and critical thinking skills
- Skills of listening and observing
- Empathy
- Flexibility and adaptability
- Linguistic, communicative and plurilingual skills
- Co-operation skills
- Conflict-resolution skills

Knowledge and critical understanding
- Knowledge and critical understanding of the self
- Knowledge and critical understanding of language and communication
- Knowledge and critical understanding of the world: politics, law, human rights, culture, cultures, religions, history, media, economies, environment, sustainability

Source: Council of Europe (2018)

3. YOUTH, INTERCULTURAL DIALOGUE AND HUMAN RIGHTS EDUCATION

A specifically strategic investment of international organizations that are committed to advance a culture of human rights and peace has concerned the functional triangle "youth", "intercultural dialogue" and "education". A wealth of initiatives and transnational cooperation programmes involving and joining international and national institutions, like-minded states and civil society actors have developed especially over the last decade, focusing on the crucial interaction among these three mutually reinforcing elements.

Throughout the 2000s there has been a large commitment at both the UN and other regional or sub-regional organisations on the promotion of intercultural dialogue. For instance, the UN launched in the late 1990s a "Global Agenda for Dialogue among Civilisations" (A/RES/56/6) which eventually resulted in the establishment of a major UN global initiative the Alliance of Civilisations. Similarly, ISESCO - the Islamic Educational, Scientific and Cultural Organisation - pushed for this idea of civilisational dialogue first, and alliance then, publishing a "White Book" on the matter in 2002 and promoting a number of further debates, conferences and publications. The Arab League Educational, Cultural and Scientific Organisation (ALECSO) also brought its specific contribution to the development of global intercultural dialogue debate during this period. So did the Council of Europe, which, among its culture-related initiatives connected to the Faro Convention, adopted in 2003 the Opatija Declaration on intercultural dialogue and conflict prevention, and in 2008 a policy-oriented "white paper" on intercultural dialogue which, among other issues, stressed the importance of the educational dimension, and especially of non formal learning to encourage young people's commitment and contribution to the values underpinning intercultural dialogue.

The European Union, especially through the establishment in 1995 of a Euro-Mediterranean Partnership with the riparian countries of the Middle East and North Africa (the so-called Barcelona Process), has been at the forefront of this global endeavour, placing intercultural dialogue, cultural cooperation, exchanges among youth and, more in general, civil society organisations as part and parcel of its policy. Especially from 2001, with a peak following the out-

break of the Arab uprisings in 2011, the Euro-Med process has stressed the fundamental importance of working on education (human rights education, intercultural education, intercultural citizenship education) and youth to achieve a fruitful intercultural dialogue. The Anna Lindh Euro-Mediterranean Foundation for Dialogue between Culture - an intergovernmental institution funded by the EU and by the states of the Union for the Mediterranean - has recently published an Education Handbook for Intercultural Citizenship in the area.

Overall, while the specific objectives, working methods and roles of the actors involved in this wealth of intercultural dialogue initiatives worldwide have differed slightly between each other, investing in youth and in education, from primary school to higher education, has been the leitmotif for all of them.

3.1. United Nations initiatives for youth

As a global organisation based on the pillar sustainable development, peace and security, and human rights the United Nations has a particular role and responsibility to promote rights, opportunities and the active citizenship of young people. To this end, the UN have increasingly invested in youth with a number of initiatives. Within the UN Department on Economic and Social Affairs is the Focal Point on Youth - that is the UN Youth Programme, which aims to build an awareness of the global situation of young people, as well as promote their rights and aspirations working towards greater participation of young people in decision-making as a means of achieving peace and development.

The World Programme of Action for Youth, adopted by the General Assembly in 1995, guides the UN agenda on youth. In particular, it provides a policy framework and practical guidelines for national action and international support to improve the situation of young people around the world. It covers fifteen youth priority areas identified by the international community: education, employment, hunger and poverty, health, environment, substance abuse, juvenile justice, leisure-time activities, girls and young women and the full and effective participation of youth in the life of society and in decision-making, as well as globalization, information and communication technologies, HIV/AIDS, armed conflict, and intergenerational issues. For each of these priority

areas, the World Programme also contains proposals for action. Since 2000, every 12th August is celebrated as the International Youth Day.

A recent UN initiative concerning youth which assumes a particular relevance in light of the ongoing implementation of the 2030 Agenda for sustainable development is Youth 2030: The UN Youth Strategy. Developing a Youth Strategy in connection with the goals and targets of the 2030 Agenda is particularly timely and relevant as, in the "leaving no one behind" perspective of the Agenda, youth development and youth engagement become crucial cross-cutting issues.

The UN Youth Strategy, launched on 24th September 2018 during an high-level event with the participation of the UN Secretary-General Antonio Guterres, aims "to facilitate increased impact and expanded global, regional and country-level action to address the needs, build the agency and advance the rights of young people in all their diversity around the world and to ensure their engagement and participation in the implementation, review and follow-up of the 2030 Agenda".

The Strategy has five priorities:

1. **Engagement, Participation and Advocacy - Amplify youth voices for the promotion of a peaceful, just and sustainable world;**

2. **Informed and Healthy Foundations - Support young people's greater access to quality education and health services;**

3. **Economic Empowerment through Decent Work - Support young people's greater access to decent work and productive employment;**

4. **Youth and Human Rights – Protect and promote the rights of young people and support their civic and political engagement;**

5. **Peace and Resilience Building – Support young people as catalysts for Peace and Security & Humanitarian Action;**

To this end the Agenda envisages four cross-cutting and system-wide actions and interventions that are expected to support the overall capacity of the UN to advance and deliver on the above priorities. These include a commitment to support youth leadership across the UN and build staff awareness and capacity on youth related issues; an effort to strengthen knowledge production and management system with the organisation so to make the UN

become a credible source of expertise on youth development and engagement; an acceleration of the resource mobilization efforts to facilitate partnerships and solutions to implement the Strategy; and a commitment to become more accountable, ensuring that UN entities address youth issues through their programmes, engage young people in their work and track budget allocations and expenditures on youth-focused programming and youth-led action at all levels.

3.2. Human rights education in European Union youth programmes

Engaging youth through education and intercultural dialogue has been a constant and cross-cutting effort in European Union policies.

A special highlight of this long-standing commitment can be seen in EU educational exchanges programmes such as Erasmus or Tempus in higher education, or Leonardo in the vocational training field, that can be seen as proper programmatic tools through which, over the years, the EU committed to advance intercultural dialogue and human rights education among young people, in Europe and beyond.

In broader and more policy-oriented terms, a significant part of European institutions' commitment on this matter has been reflected in the EU Youth Strategy 2010-2018. The strategy was agreed by EU member states as a framework for cooperation to provide more and equal opportunities for young people in education and the job market and to encourage young people to actively participate in society.

In its resolution of 27 November 2009 on a renewed framework for European cooperation in the youth field (2010-2018) (2009/C 311/01), the Council stressed that "European Youth Policy cooperation should be firmly anchored in the international system of human rights". Although human rights education was not explicitly mentioned in that strategic document, recognising this anchoring certainly represents also the bigger frame of values and principle for the many education and training activities which were envisaged developed under this strategy, especially in the areas of the strategy devoted to social inclusion, education and training and youth & the world. Following the progress made, the limits met, and the lessons learned from this policy strategy in youth, European institutions and member states has adopted a new 8-year overall

strategic framework on youth: the European Union Youth Strategy 2019-2027 (adopted by the Council in December 2018).

The current framework gives a more direct relevance to the issue of human rights education and its role for youth empowerment, engagement and ability to be more and more connected, which are the three pillars on which the strategy is developed. Working on reaching these three crucial achievements for youth allows EU work on this matter to be increasingly consistent with the confirmed ultimate goal of developing European commitment for youth consistent with internationally agreed human rights standards, as well of supporting cooperation, inclusion, solidarity among young people, and of reinforcing youth work with both civil society at the grassroots and institutions.

The new Strategy is developed over 11 European Youth Goals, which were adopted the outcome of the 6th cycle of the Structure Dialogue with young people, decision-makers, researchers and other stakeholders that took place under the title 'Youth in Europe: What's next?', to present a vision for a Europe that enables young people to realise their full potential. They are expected to identify cross-sectoral areas that affect young people's lives and point out the main challenges that, according to EU policy-makers and youth experts and representatives need to be tackled:

1. **Connecting EU with Youth**
2. **Equality of All Genders**
3. **Inclusive Societies**
4. **Information & Constructive Dialogue**
5. **Mental Health & Wellbeing**
6. **Moving Rural Youth Forward**
7. **Quality Employment for All**
8. **Quality Learning**
9. **Space and Participation for All**
10. **Sustainable Green Europe**
11. **Youth Organisations & European Programmes**

European Youth Goal No. 8, devoted specifically to "Quality Learning", generally aims at integrating and improving different forms of learning, equipping young people for the challenges of an ever-changing life in the 21st centu-

ry. Among its targets, this goal seeks to ensuring, over the longer time frame of the Strategy, that young people have access to citizenship education to provide them with solid knowledge on political systems, democracy and human rights, attained also through community-based experiences in order to promote active civil participation.

3.3. The African Union Youth Charter

Youth promotion is a fundamental aspect of the work of the African Union that has established an ad hoc division tasked to include and advance organisations agenda on youth related issues concerning among other policy developments: capacity building and enhancing employability skills through the African Union Youth Volunteers Corps, partnership building and resource mobilization.

The main initiative launched by the African Union in this framework is the African Youth Charter, adopted in 2006 in Banjul. The Charter, which entered into force in 2009, is a political and legal document which serves as the strategic framework to give direction to youth empowerment and development at the continental, regional and national levels. The overall aim of the charter is to strengthen, reinforce and consolidate efforts to empower young people through meaningful participation and equal partnership in driving Africa's development agenda. The document refers to the rights, freedoms and duties of Young people in Africa. Article 13 of the Charter specifically focuses on the rights on young African people with regards to education and human rights.

Insight Box 9 - African Union Youth Charter - Article 13: Education and Skills Development

1. Every young person shall have the right to education of good quality.

2. The value of multiple forms of education, including formal, non-formal, informal, distance learning and lifelong learning, to meet the diverse needs of young people shall be embraced.

3. The education of young people shall be directed to:

a) The promotion and holistic development of the young person's cognitive and creative and emotional abilities to their full potential;

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b) Fostering respect for human rights and fundamental freedoms as set out in the provisions of the various African human and people's rights and international human rights declarations and conventions;

c) Preparing young people for responsible lives in free societies that promote peace, understanding, tolerance, dialogue, mutual respect and friendship among all nations and across all groupings of people;

d) The preservation and strengthening of positive African morals, traditional values and cultures and the development of national and African identity and pride;

e) The development of respect for the environment and natural resources;

f) The development of life skills to function effectively in society and include issues such as HIV/AIDS, reproductive health, substance abuse prevention and cultural practices that are harmful to the health of young girls and women as part of the education curricula;

4. States Parties shall take all appropriate measures with a view to achieving full realisation of this right and shall, in particular:

a) Provide free and compulsory basic education and take steps to minimise the indirect costs of education;

b) Make all forms of secondary education more readily available and accessible by all possible means including progressively free;

c) Take steps to encourage regular school attendance and reduce dropout rates;

d) Strengthen participation in and the quality of training in science and technology:

e) Revitalise vocational education and training relevant to current and prospective employment opportunities and expand access by developing centres in rural and remote areas;

f) Make higher education equally accessible to all including establishing distance learning centres of excellence;

g) Avail multiple access points for education and skills development including opportunities outside of mainstream educational institutions e.g., workplace skills development, distance learning, adult literacy and national youth service programmes;

h) Ensure, where applicable, that girls and young women who become pregnant or married before completing their education shall have the opportunity to continue their education;

i) Allocate resources to upgrade the quality of education delivered and ensure that it is relevant to the needs of contemporary society and engenders critical thinking rather than rote learning;

j) Adopt pedagogy that incorporates the benefits of and trains young people in the use of modern information and communication technology such that youth are better prepared for the world of work;

k) Encourage youth participation in community work as part of education to build a sense of civic duty;

I) Introduce scholarship and bursary programmes to encourage entry into post-primary school education and into higher education outstanding youth from disadvantaged communities, especially young girls;

m) Establish and encourage participation of all young men and young women in sport, cultural and recreational activities as part of holistic development;

n) Promote culturally appropriate, age specific sexuality and responsible parenthood education;

o) Promote the equivalence of degrees between African educational institutions to enable the youth to study and work in State Parties;

p) Adopt preferential recruitment policies for African youth with specialised skills amongst States Parties.

5. Youth are determined to transform the continent in the fields of science and technology. Therefore, they are committed to:

a) Promoting and using science and technology in Africa;

b) Conducting research towards science and technology.

6. State Parties should encourage youth to conduct research. In this regard, an African discoveries day should be established along with mechanism of awarding prizes at the continental level.

7. Enterprises that are located in Africa should establish partnerships with training institutions to contribute to technology transfer for the benefit of African students and researchers.

A significant element of the Arab Youth Charter, is that, besides underlining the rights and freedoms of youth in Africa and providing important guidelines and responsibilities of Member States for the empowerment of Youth in key strategic areas, it also outlines the responsibilities of youth to their own development and to their countries and continent. This is certainly in line with the African approach to rights as seen, namely in the African Charter on Hu-

man and Peoples' Rights, which besides individual and collective rights also recognises their responsibility towards the community, the security of the State and to strengthen social and national solidarity.

In support of the implementation of this Charter, the African Union also launched a Youth Decade Plan of Action 2009-2018 aimed at serving as a road map on the accelerated implementation of the provisions included in the Charter itself, mainstreaming and operationalizing the implementation of the Arab Youth Charter with a youth perspective in financing and monitoring African development goals and indicators. and to establishing a benchmark of standards, indicative criteria and accountability in design, implementing and monitoring of youth development policies, programmes and activities in Africa.

3.4. Euro-med initiatives for youth

Within the several activities promoted by the EU and its Partner countries in North Africa and Middle East in the context of the long-standing "Barcelona Process" (currently advanced by the Union for the Mediterranean), particular relevance has been acquired by initiatives supporting young people's active social and cultural participation and exchange in the overall. The main programme supported by the EU has been Euromed Youth, whose first phase was launched in 1999. Originally, the EU conceived Euromed Youth as a continuation of Youth (then Youth in Action), a successful programme involving young people, mainly within European borders. The Mediterranean extension of that programme was based on three main actions: fostering youth exchanges, voluntary service, and support measures. The financial resources committed for its first edition (1999-2001) were EUR 9.7 million. Three general objectives established for Euromed Youth I: 1) to improve mutual understanding among young people; 2) to contribute to integrating young people into social and professional life and 3) to democratise the civil society of Mediterranean partners by stimulating active citizenship within local communities, by promoting the active participation of young people, in particular young women and young people's associations, and by developing the employability of the young people involved. Euromed Youth II (2001-2004) was established over the successful experience of its first edition, with a 40% increase in funding, that is with a total budget of EUR 14 million. The goals of this edition were both to increase the

number and quality of youth exchanges and voluntary work projects to support the Mediterranean NGOs by giving priority to training activities, and to develop the just established Euro-Mediterranean Youth Forum. The thematic priorities set for the projects included combating racism and xenophobia, and promoting active citizenship, the development of civil society, and the role of women in society. The ensuing Euromed Youth III (2005-2008) had a budget of EUR 5 million. It aimed at fostering mutual understanding and ICD between young people, promoting their citizenship and sense of solidarity and contributing to the development of youth policies. This edition funded a total of 86 projects, each involving from 20 to 40 participants divided, as in the previous editions into three actions (exchanges, support measures, voluntary service). In total, Euromed Youth III provided services to 2,339 people including 1,689 young participants (aged between 13 and 25) and 650 youth workers. With the third edition, the Programme undertook also a decentralisation process which consisted of the creation of "National Euromed Youth Units" in all partner countries to guarantee a greater proximity to the final beneficiaries, shared responsibility and an improved sense of co-ownership. The decentralisation process was then consolidated with Euromed Youth IV (2010-2013) which was then extended up to 2016, in light of the liquid social and political developments that immediately followed the outbreak of revolts in some Arab countries during those years. Launched with a budget of EUR 5 million and, broadly speaking, the same objectives and actions of the previous editions. The Programme awarded 86 of the 275 proposals received, the majority of which involving training and networking projects. Besides the various editions of Euromed Youth, young people were also gradually involved in other regional initiatives. These included some Anna Lindh Foundation campaigns - a flagship initiative since 2011 is called "Young Mediterranean Voices" and is aimed at developing skills and opportunities for youth-led debate across the Arab region, and supporting youth to speak up and be heard. Other initiatives including youth were the launch of the Euro-Mediterranean Youth Parliament in 2007, the Euro-Mediterranean Youth Platform, which was established in 2003 in Malta to contribute developing regional cooperation in the youth sector, and the extension to Mediterranean countries of other European initiatives such as the already mentioned Youth in Action programme or the Salto-Youth EuroMed platform, created in

2000 to support advanced learning and training opportunities for young people in Europe.

A major ongoing initiative engaging young people in the Mediterranean area is the Network of Mediterranean Youth (NET-MED Youth), a five-year project (2014-2018) implemented by UNESCO, funded by the European Union. The project builds capacities of youth and promotes their active engagement in the development and implementation of national policies and strategies on youth. By increasing youth participation, NET-MED Youth mainstreams youth issues and priorities across national decision and policy-making in 10 southern European neighbourhood countries to improve the situation of young people.

Insight Box 10 - Net Med Youth: Areas of action

1. Youth Organizations Mapping

Youth members take it into their own hands to develop a comprehensive, online and regional directory of youth organizations. For each country where NET-MED Youth operates, the directories identify and include all relevant information about registered youth organizations: profiles, areas of work, emerging skills, experience, opportunities, challenges, sources of funding, and more.

2. Youth Policy

NET-MED Youth builds the capacities of young women and men in order to empower them to participate in revising national legislation on youth, to advocate for the development of national youth strategies and policies and to lobby for the sound implementation of these. The programme supports the role of youth organizations as monitoring entities that work towards improving the design, implementation and evaluation mechanisms (access, effectiveness, efficiency and equity) of policies, strategies and programmes addressing youth skill development needs and labor market transitions.

3. Youth and Media

NET-MED Youth has developed different activities to monitor youth representation in media and survey youth opinion about it. The programme carries out outreach actions fostering youth-friendly, inclusive, objective and fair media coverage; trainings and resource dissemination to promote freedom of expression, media and information literacy, and youth-generated media

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content; and capacity building programmes for young journalists, bloggers and citizen journalists.

4. Youth and Employment

NET-MED Youth works towards increasing youth's participation and role in national dialogue on current and future challenges with unemployment and skills needs. Together with employment experts, national stakeholders and youth organizations, we analyze the employment barriers and assess the skills needed for the future. The programme produces reports on the labor market, youth transition and data availability. It also develops tools for skills anticipation and is currently setting up National Teams in each country, to monitor and discuss the results achieved with institutional stakeholders. Workshops empower youth to voice their concerns about skills and employment, and the programme carries out advocacy campaigns so businesses can be youth-friendly.

4. HUMAN RIGHTS EDUCATION AS SHARED RESPONSIBILITY

The processes of change taking place in the planet Earth ask for our social responsibility, in particular on the most strategic field, that of education.

In the era of interdependence, of the globalization of the economy, of the great migration processes, of climate change, of the crisis of democracy and the rule of law, there is a need for a culture that helps to deal with the growing imbalances, the rampant conflict and insecurity in respect of universal human values, first of all the dignity of the human person, the equal dignity of all human beings.

On this terrain, the world of education, from primary level to university, still has a long way to go. The teacher is encouraged to keep abreast of both the method and, above all, the content.

The education to and for human rights and peace - by its interdisciplinary, global and action-oriented nature - urges us to broaden the basket of cognitive data concerning the complex evolutionary phase of the human condition on the planet. At the same time, it engages in refining those teaching skills that are indispensable to the delicate work aimed at elucidating universal values and facilitating their internalization on the part of learners.

An educational design, in order to be considered as such, must refer to a value paradigm. The human rights paradigm, Antonio Papisca wrote, is not the result of the opinion of this or that philosopher, of this or that religious or political leader, it is a paradigm marked by the intrinsic universality and prescriptivity of the positive law, both internal and international. It is intrinsically objective and is such precisely because it is sealed by rules of international law in response to elementary, basic needs of individual and collective life.

> **Insight Box 11 – Purifying at the source of the universal**
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> The international human rights law is the hard core of a knowledge that, by its nature, builds bridges between cultures and religions, among special knowledge, between humanistic knowledge and technical-scientific knowledge, pushing them all to drink at the source of the universal in order to pu-

rify themselves from the negative contents of the respective stories (scoriae) - prejudices, intolerances, closed attitudes, violence - and to converge, indeed to recapitulate in the supreme value of the equal dignity of all members of the human family. There is significant empirical evidence to affirm that to give substance to the knowledge of human rights flows the best, we could say the sanior pars, of the individual cultures and of the various transnational lines of thought (humanism, enlightenment, liberalism, socialism) that have crossed history and that all are now urged to confront and regenerate, precisely, at the source of the universal.

Source: Papisca 2011

It is a paradigm that re-launches the role of the teacher and the trainer as primary actors in the processes of human development and human security.

In 1948, the United Nations General Assembly proclaimed the Universal Declaration as

a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance".

To underline the importance of education as a primary guarantee instrument of human rights, is the content of the aforementioned articles 26 of the Universal Declaration, 13 of the International Covenant on Economic, Social and Cultural Rights, 29 of the International Convention on the Rights of the Child, 24 of the International Convention on the Rights of Persons with Disabilities.

In order to guarantee human rights, the path that passes through education and teaching is therefore authoritatively indicated by current international law as the most effective and appropriate to the ratio of fundamental rights and freedoms. It is a path that places the human person at the center, to whom the real possibility of realizing oneself, freely and integrally, must be guaranteed, respecting the rights and responsibilities of others.

The sense of these international legal norms is that human rights education is at the heart of any education and training design.

The educational approach to human rights is "axiological-practical", i.e. it links values, knowledge and skills to the contextual commitment for their realization. It is evident the role of an education that is both interdisciplinary and action-oriented, according to what is masterfully indicated in the ever-present UNESCO Recommendation "concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms".

The United Nations World Programme for Human Rights Education, launched in 2004, states that human rights education and training form a central part of the "right to education" and that therefore the legal obligation to promote and facilitate its teaching is the responsibility of states. As part of the right to education, human rights education is itself a fundamental right.

This programme defines human rights education as the one that contributes to build a universal culture by sharing the knowledge of human rights, and pursues objectives such as the acquisition of skills and the construction of attitudes aimed at strengthening the respect for human rights and fundamental freedoms; the full development of the human personality and the sense of its dignity; the promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and national, ethnic, religious and linguistic groups; the empowerment of all people to participate effectively in a free and democratic society governed by the principles of the rule of law; peace building and maintenance; the promotion of sustainable human-centric development and social justice.

Human rights education prepares for the assumption of responsibility for carrying out active citizenship roles in the communities of belonging with the full legitimacy provided by the afore-mentioned United Nations Declaration of 1998 on human rights defenders. In this light, education must be intended to build capacity for civic action and democratic politics to exercise and share responsibility for the common good. The perspective is that of democratic

capacity-building to be exercised in the glocal space that extends from the local communities to the United Nations system and other international organizations.

Appropriately, in the international Global Education construction site it is emphasized that human rights education is a powerful tool for capacity building and empowerment for all, which has the strategic objective of helping people, particularly the weakest and most vulnerable, to acquire knowledge and skills and develop attitudes that make them capable of dealing with problems and challenges in the interdependent and globalized world. Human rights education also includes education in democratic values, starting from the fundamental right to democracy.

In peace and human rights education programmes it is therefore important to make known the essential elements of international human rights law, an advanced stage in the civilization of law, to help in understanding its deep ratio and specific sense of principles such as those concerning the universality human rights, their interdependence and indivisibility, the indissociability of the human rights of women and girls from internationally recognized human rights, the best interests of the child, the proscription of war, the prohibition of the use of force to resolve international disputes, the democratic method, the rule of law and the welfare state, international criminal responsibility of the individual, the universality of criminal justice.

The principle of subsidiarity clearly emerges here, under the dual territorial and functional value: an important aspect for education in human rights and peace. We need to make it clear that the dynamics of subsidiarity are realized between several - local, regional, national, continental, world - poles, therefore not only between states and international institutions - and that they start from the municipal level, because it is at this level they show, every day, the vital needs of people, families and groups. Highlighting this dynamic is an effective way of making people understand the spatial-institutional dimension of human rights in terms of a continuum of concrete roles "from the City up to the United Nations".

4.1. Human rights education in higher education: the example of Global Campus

The admonition that C.K. Webster, "Wilson Professor" at the University of Wales, launched in 1923, inaugurating his course in International Relations, is very timely: " Universities have been the generators and cradles of nationalism, they must also be the first to realize the value of international cooperation (...). If you don't start once and for all it will be too late, and the place to start is certainly the universities". This warning obviously applies to the whole world of education.

There are, in every part of the world, efforts to foster the knowledge of human rights in the university. An example of such efforts worth mentioning for its worldwide impact is the EIUC/Global Campus. In 1997, at the initiative of the Human Rights Centre of the University of Padua (Italy) and nine other European universities - Catholic University, Leuven; Université Robert Schuman, Strasbourg; Åbo Akademi University; Ruhr-University, Bochum, National University of Ireland, Dublin; Maastricht University; Deusto University, Bilbao; University of Essex; University of Coimbra – the European Master's Programme in Human Rights and Democratization was established, further joined by other partners up to a total of 41 universities from all EU member states. In 2002 the European Inter-University Centre for Human Rights and Democratisation (EIUC) was set up in Venice (Italy) in the form of an association of universities with legal personality, with the responsibility of managing the European master and the other regional masters which were being born. The EIUC mission is to pursue several educational, research and cultural objectives, but its primary aim is to run the European Master Project, whose magnitude was such to require a holistic organisational approach, and real europeanisation of the overall structure.

In 2019, the EIUC has been transformed in Global Campus of Human Rights: an EU-funded global network of universities that manages seven Regional Programmes which are based in Venice for Europe, in Sarajevo/Bologna for South East Europe, in Yerevan for the Caucasus, in Pretoria for Africa, in Bangkok for Asia-Pacific, in Buenos Aires for Latin America and the Caribbean, and in Beirut for the Arab world.

Insight Box 12 - The Arab Master's Programme in Democracy and Human Rights (ARMA)

The ARMA is a unique programme designed to meet the needs of students, professionals and experts who want to deepen their knowledge and develop their skills in the field of democratic governance and human rights in the Middle East and North Africa. Established in 2015, it is the youngest of the Global Campus' regional masters. The programme was coordinated by the European Inter-University Centre during its first three editions, in collaboration with the University of Ca' Foscari in Venice. It moved to Beirut in 2017 and is now coordinated by the Saint Joseph University.

The ARMA aims to support the next generation of experts, academics and practitioners and to give them the practical experience needed for building up their professional career and academic activities.

The ARMA is supported by a growing network of partner universities from the region: Saint Joseph University (Lebanon) as the coordinating University; Birzeit University (Palestine); The International University of Rabat (Morocco); The University of Carthage (Tunisia).

The Arab Master in Democracy and Human Rights is:

- An intensive advanced course in the field of democracy and human rights;

- A Master's Degree (60 ECTS) from Saint Joseph University in cooperation with the partner universities;

- An intensive learning experience combining an action and policy-oriented approach;

- Two semesters: one in Beirut and the other in a participating university within the Arab World;

- A supervised Master's thesis in one of the partner universities;

- The foundation for a successful career on national, international, and non-governmental levels.

The ARMA international academic staff brings together professors, experts and practitioners coming from over 10 countries and sharing with students their knowledge, professional experience and expertise. The programme attracts students who are interested in understanding regional dynamics and country-specific socio-political trends across the Middle East and North Africa. It is also geared to professionals who want to back their experience in development, democratisation and human rights with solid scholarship.

ARMA includes research-oriented courses and practical trainings in the field of human rights and democratisation. It attracts students, researchers and experts from the region and beyond, because of its comparative approach and its interdisciplinary character.

It offers cross-regional mobility, with one semester in Beirut (Lebanon), and another in one of the following universities: Birzeit University (Palestine), the International University of Rabat (Morocco), the University of Carthage (Tunisia) and the University of Jordan.

ARMA is a unique learning experience, rich in interdisciplinary content and academic activities and field-related work.

The Global Campus acts as a strategic hub for the advancement, interconnection and coordination of key resources and expertise in the area of human rights in all regions of the world. As a result from the joint efforts of 100 prestigious universities, Global Campus marks a unique example of global inter-university cooperation in human rights and democracy.

The shared vision the Global Campus of Human Rights is: "a world in which human dignity, freedom, democracy, equality, the rule of law and respect of human rights, as shared values of the EU and UN and as internationally binding legal standards, are fully realized".

In addition to the academic institutions, key partners of Global Campus are the European Union, the local, regional and national authorities cooperating with Global Campus universities in the respective countries, as well as international and non-governmental organisations active in the areas of human rights and democratisation.

Another global network is the Association of Human Rights Institutes (AHRI) that was established in 2000 at a founding meeting in Iceland hosted by the Icelandic Human Rights Centre. The AHRI is a network of over 60 member institutions that carries out research and educational activities in the field of human rights. The member institutions are from 34 different countries. AHRI's objective is to bring together human rights researchers from across the disciplines, to facilitate the exchange of ideas and collaboration, and to pro-

mote research, education and discussion in the field of human rights. AHRI is supportive of PhD researchers and the facilitation of exchange between the different member institutions.

4.2. Human rights education through civil society engagement

Of great utility for action-oriented education is the work and witness of non-governmental organizations, civil society organizations (CSOs) and voluntary groups, whose vocation is universalist and transnational.

At the international level, CSOs have been committed for many years to providing ideas and proposals for the negotiation processes in the field of human rights standard setting, peace-building and disarmament treaties. CSOs have brought important contributions to UN action in developing international human rights law: they have participated actively in UN Working Groups charged with drawing up international declarations and conventions in this area. Precious has been the contribution brought by NGOs to the drafting of the UN Declaration on Human Rights Education and Training, adopted by the Assembly General on 19 December 2011. The same can be said of NGOs' collaboration with UN human rights treaty bodies. Thanks to the high level of specialisation reached in the area of human rights monitoring, NGOs have become privileged interlocutors to the treaty bodies. Today, alternative reports presented by NGOs are consulted by the experts of treaty bodies with the same attention with which they examine the periodic review reports on states.

Relevant is also the role-played by CSOs – especially in the world of formal and informal education – in locally promoting initiatives foreseen in plans of action for the UN International Year and the UN Decade. Such initiatives concern human rights, sustainable development, biodiversity, the culture of peace and nonviolence, indigenous peoples, the rights of women, etc. CSOs have significantly helped to raise UN transparency in connection with the debate over Security Council reform and, more generally, over the strengthening and democratisation of the UN.

CSOs deserve credit for having raised awareness of the UN's commitment to international criminal justice. We need only recall contributions made by the Coalition for the International Criminal Court by way of its web site, its bulle-

tin, global campaigns, papers, reports and other media statements. All of these means have helped spread awareness in world public opinion of the work carried out by the UN.

In the Arab World very active is the Arab Institute for Human Rights (AIHR) established in March 1989, as an independent regional organization that works for promoting human rights in the Arab region. AIHR aims at raising awareness of civil, political, social, economic and cultural rights as proclaimed in the Universal Declaration for Human Rights and the related international accords. AIHR further aims at promoting and disseminating a culture of human rights and democracy in the Arab region through supporting human rights education activities and initiatives, and supporting the capacities of human rights organizations for being fundamental actors in promoting and protecting human rights in general, and disseminators for human rights culture in particular.

The main approaches of the AIHR are the following: supporting the sustainability and effectiveness of human rights civil society organizations and programmes; developing educational policies that are based on human rights; modelling human rights popular education; and supporting the processes of reforming institutions and frameworks.

In the region, another relevant non-governmental platform is the Arab NGO Network for Development (ANND) that works in 12 Arab countries with nine national networks (with an extended membership of 250 CSOs from different backgrounds) and 23 NGO members. ANND was established in 1997 and its headquarters is located in Beirut, Lebanon since 2000. ANND aims at strengthening the role of civil society, enhancing the values of democracy, respect of human rights and sustainable development in the region. ANND advocates for more sound and effective socio-economic reforms in the region, which integrate the concepts of sustainable development, gender justice, and the rights-based approach.

In conclusion, participation in this type of activity serves not only to create identity and a sense of belonging as a global civil society, but also to internalize the value of responsibility for the common good.

Insight Box 13 – Euro-Mediterranean Civil Society and Intercultural Citizenship Education

In 2015 the Anna Lindh Euro-Mediterranean Foundation for Dialogue among Cultures – an international institution supporting a network of civil society networks in the Euro-Mediterranean space funded by the EU and the Union for the Mediterranean partner countries – launched its "Handbook on Intercultural Citizenship in the Euro-Mediterranean Region"

The project, initiated in 2011 and prepared by a group of eight experts from the whole area, was developed through the years in continuous consultation more than 300 educators from the Mediterranean region and Europe, who also brought to the Handbook previously tested methodologies and activities from their experience, which could be adapted to different contexts in formal and non-formal learning settings, and provide constructive feedback on the draft contents.

According to the Handbook, the specificity of intercultural education refers to learning processes that lead to a knowledge of other cultures and install behaviour patterns of availability, openness and dialogue. It concerns a rather complex type of knowledge. The primary objective of intercultural education is the promotion of the capacity of constructive conviviality in a multiform cultural and social context, valorising the cultural dimension of active citizenship. It consists not only in the acceptance and respect of diversity, but also the recognition of the place of personal cultural identity in a perspective of mutual learning. The challenge of such education can be expressed at two levels: the cognitive level of knowledge and information about the world and the other, and the affective level of the attention to the relation, interaction and history. The unifying perspective of intercultural education lies in the reconciliation between unity and diversity in several multicultural and plural situations. With a strong basis of respect, openness and equality, dialogue and mutual enrichment can be developed to manage cultural diversity, strengthen citizenship, solidarity, hospitality and create a sense of mutual responsibility. In short, education will need to play a key role in developing the ability to conduct authentic intercultural dialogue for the development of a democratic culture.

The Handbook is a resource addressed to educators in the formal (schools) and non- formal education settings (NGOs, youth centres, debate clubs, community centres, etc.) working with young people aged 15-year-old and older, even though most of the learning activities are easily modifiable for younger children.

5. BUILDING PEACE THROUGH CULTURE

5.1 Culture as a human right

Article 27 of the Universal Declaration of Human Rights - recalled in a legally binding version by Article 15 of the International Covenant on Economic, Social and Cultural Rights (ICESCR) - states that "everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits". Commenting on it, Papisca has underlined that this provision, stressing the importance of beauty and creativity in all forms, including literature, science, poetry and all artistic expressions, gives "explicit recognition" to the "humanistic dimensions that pervades the human rights paradigm". In this sense Article 27 is characterized by what he defines as "integral humanism", able to represent the human person in his "tendency towards the physical and psychological well being". The same provision is present in a wide variety of other human rights treaties, adopted both at global and at regional level. This highlights the great and widespread consensus about the importance of culture for the promotion of human rights.

The Convention on the Rights of the Child (1989, CRC) recognizes the right to take part in cultural life in Article 31.2, stating that "States Parties shall respect and promote the right of the child to participate fully in cultural and artistic life and shall encourage the provision of appropriate and equal opportunities for cultural, artistic, recreational and leisure activity".

In the International Convention on the Elimination of All Forms of Racial Discrimination (1965, ICERD), we find reference to the right to culture in Article 5, establishing that State Parties should eliminate racial discrimination in all its forms in the enjoyment of the "right to equal participation in cultural activities" that should be guaranteed "without distinction as to race, colour, or national or ethnic origin".

The Convention on the Elimination of All Forms of Discrimination against Women (1979, CEDAW) establishes, in Article 13, that "States Parties shall take all appropriate measures to eliminate discrimination against women in other areas of economic and social life in order to ensure, on a basis of equality of men and women, the same rights, in particular: [...] (c) The right to participate in recreational activities, sports and all aspects of cultural life."

The Convention on the Rights of Persons with Disabilities (2006, CRPD) stresses the importance of assuring the active participation in cultural life for persons with disabilities, underlying that this is connected with cultural enrichment of the whole community. Article 30 of this Convention states that: "1.States Parties recognize the right of persons with disabilities to take part on an equal basis with others in cultural life, and shall take all appropriate measures to ensure that persons with disabilities: a) enjoy access to cultural materials in accessible formats; b) enjoy access to television programmes, films, theatre and other cultural activities, in accessible formats; c) enjoy access to places for cultural performances or services, such as theatres, museums, cinemas, libraries and tourism services, and, as far as possible, enjoy access to monuments and sites of national cultural importance. 2. States Parties shall take appropriate measures to enable persons with disabilities to have the opportunity to develop and utilize their creative, artistic and intellectual potential, not only for their own benefit, but also for the enrichment of society".

The right to take part in cultural life is also part of the provisions of the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (1990, ICRMW). In Articles 43, this Convention states that "migrant workers shall enjoy equality of treatment with nationals of the State of employment in relation to: (g) Access to and participation in cultural life".

For what concerns the regional human rights systems, the right to culture has been particularly promoted thanks to the work of the Council of Europe. In the Council of Europe Framework Convention on the Value of Cultural Heritage for Society (Faro Convention, 2005), it is recognized that "that rights relating to cultural heritage are inherent in the right to participate in cultural life, as defined in the Universal Declaration of Human Rights" (Article 1) and that "everyone, alone or collectively, has the right to benefit from the cultural heritage and to contribute towards its enrichment" and, also, "the responsibility to respect the cultural heritage of others as much as their own heritage, and consequently the common heritage of Europe" (Article 4). For these reasons, States Parties "undertake to encourage everyone to participate in: a) the process of identification, study, interpretation, protection, conservation and presentation of the cultural heritage; b) public reflection and debate on the opportunities and challenges which the cultural heritage represents" (Article 12).

For what concerns Africa, in the African Charter on Human and Peoples' Rights (1981, Banjul Charter), there is a specific reference to culture in Article 17, recognising that "[...] b) every individual may freely take part in the cultural life of his community and c) the promotion and protection of morals and traditional values recognized by the community shall be the duty of the State".

In America, the right to culture is guaranteed thanks to the Additional Protocol to the American Convention on Human Rights in the Area of Economic, Social and Cultural Rights (1988, Protocol of San Salvador). In Article 14, this Protocol states that "the States Parties to this Protocol recognize the right of everyone to take part in the cultural and artistic life of the community, to enjoy the benefits of scientific and technological progress, to benefit from the protection of moral and material interests deriving from any scientific, literary or artistic production of which he is the author. The steps to be taken by the States Parties to this Protocol to ensure the full exercise of this right shall include those necessary for the conservation, development and dissemination of science, culture and art".

The contents and connected obligations linked with the fullest implementation of the human right to take part in cultural life have been clarified in the General Comment n. 21, prepared by the United Nations Committee on Economic, Social and Cultural Rights (CESCR, 2009).

This General Comment is an essential reference for defining the obligations to which the state authorities, but also "all members of civil society" - individuals, groups, communities, minorities - (para. 73), are subjected to fully implement the right of everyone to take part in cultural life. In the text, the definition of the right to take part in cultural life (paragraphs 14 and 15, lett. (a), (b), (c)) together with the enucleation of the elements that characterize it (paragraph 16, lett. (a), (b), (c), (d), (e)) is linked to the specification of the different types of obligations that make it possible to guarantee this right by the state authorities (paragraphs 44-54).

The right to take part in cultural life encompasses three different components:

- **participation, namely the right of everyone to act freely, to choose their own identity, to identify themselves or not in one or more cultural communities, to take part in the political life of society, to express themselves in the chosen language and to seek and develop cultural contents (paragraph 15, letter (a));**

- **access**, understood as the right of everyone to know and understand their own culture and that of others through adequate and relevant information and education and to enjoy and benefit from the cultural heritage and creativity of individuals and communities (paragraph 15, letter (b));
- **contribution**, namely the right of everyone to be involved in the creation of the spiritual, material, intellectual and emotional expressions of the community, and therefore to take part in the development of the society to which it belongs and in the definition, elaboration and implementation of the policies and decisions that influence the exercise of their own cultural rights (paragraph 15, letter (c))

The obligations of state authorities regarding the implementation of this right are varied, due to the nature and the different components of cultural participation. The right to take part in cultural life is considered primarily a freedom. To be guaranteed, therefore, it requires both the State's abstention, therefore a non-interference with the exercise of cultural practices and with access to cultural goods and services, that the preparation of positive measures, such as ensuring the necessary conditions for the participation and promotion of cultural life, as well as the protection and accessibility of cultural heritage (para. 6). Since positive actions and economic resources are necessary for guaranteeing this right, the Committee of Economic, Social and Cultural Rights recognizes that the Member States have a margin of appreciation and the possibility of implementing progressive measures, which have to constantly improve over time. The Committee calls on states to "use, in the best possible way, the value of the cultural resources that every society possesses and to make it available to everyone, with particular attention to disadvantaged and excluded individuals and groups, so that they can participate fully in the life of society" (para. 68).

In detail, the obligations of states regarding the right to take part in cultural life can be classified as follows:
- **the obligation to respect requires that the authorities refrain from interfering, directly or indirectly, with the right to take part in cultural life; hence it is recognized the right of everyone to choose their own cultural identity, to create without incurring censorship, to benefit from the freedom of opinion and expression in the chosen language, to receive, disseminate information, ideas and artistic expressions (paragraph 49). letter (a), (b), (c), (d)**

- The obligation to protect concerns cultural heritage in all its forms, with particular regard to that of disadvantaged and marginalized individuals and groups; it also includes the introduction and entry into force of legislation that prohibits any form of discrimination for cultural diversity (paragraph 50 letter a), (b), (c), (d));

- the obligation to fulfil can be subdivided into the obligations to facilitate, promote and provide. The obligation to facilitate mainly refers to make a wide variety of cultural expressions accessible, to guarantee economic or other support to artists, public and private organizations and cultural associations that are engaged in scientific and creative activities and to take the necessary measures to promote constructive intercultural relations between individuals and groups, based on mutual respect, understanding and tolerance (paragraph 52 (a), (d) and (h)). The obligation to promote includes the necessity to ensure that there is adequate education and awareness about the right to take part in cultural life, particularly in rural and disadvantaged areas (paragraph 53). The obligation to provide corresponds to the obligation to act so that individuals who are unable to take part in cultural life with their own means and abilities, can receive all that is necessary to remove the obstacles to their participation; this includes all measures to improve the participation of individuals in decision-making processes and to include artistic and cultural education in the curricula of every school level (paragraph 54, (a), (c) and (d))). The Committee defines these measures as directed to the promotion of the "inclusive cultural empowerment" (see Insight Box 14) namely to the reduction of inequalities so that everyone can benefit from the values of their own cultural community, within the framework of a democratic society.

Insight Box 14 - The meaning and implications of the "inclusive cultural empowerment"

"[...] when dealing with the implementation of this right at the national level, the Committee introduces also an innovative concept in the text of the General Comment No. 21 - the 'inclusive cultural empowerment' (CESCR 2009, 17) - that has received no scientific attention at the moment. It is affirmed that when the positive obligations connected with the right to take part in cultural life — namely 'access' and 'contribution' — are fully realised, this right allows for a reduction of disparities and for the activation of developmental processes within a democratic society. This concept — through a proper conceptualization and operationalization — is seen as a promising and still unexplored terrain for identifying more clearly the positive obligations connected with the realisation of this right. According to the literature on com-

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munity psychology, the concept of empowerment encompasses a strict correlation between the personal capacities of the individual and the expression of these capacities in the social context. Zimmermann and Rappaport (1998, 725) describe the empowerment process 'as the connection between a sense of personal competence, a desire for, and a willingness to take action in the public domain'. This conceptual linkage between individual competence and social actions recalls the conceptual core of the 'capabilities approach' to the understanding of human rights proposed by Nussbaum (1997). She conceptualizes human rights as 'the list of central capabilities that can be convincingly argued to be of central importance in any human life, whatever else the person pursues or chooses […] They are held to have value in themselves, in making a life fully human' (Nussbaum 1997, 286).

According to this conceptual lens, the human right to take part in cultural life could be reframed as being part of the capabilities linked with 'senses, imagination and thought' and, more specifically with the fact of 'being able to use imagination and thought in connection with experiencing and producing expressive works and events of one's own choice […]' (287). In Nussbaum's view, this right is a 'combined capability' which relates to both 'internal capabilities' – the competences the individual needs for understanding and creating culture – and 'suitable external conditions', that make the person able to exercise these functions in the social context.

Since the 'capabilities approach' considers the creation of these 'combined capabilities' as the main objective of public policies, the promotion of the 'inclusive cultural empowerment' could be arguably considered as a proper indicator for evaluating the successful implementation of the right to take part in cultural life.

The 'inclusive cultural empowerment' is a 'combined capability' in Nussbaum's terms since corresponds to the process of personal and social growth through which the individual, after having access to cultural resources through information and education, uses them for realising cultural actions in the community, participating in cultural decision-making processes or being involved in intercultural initiatives.

The opportunity of adopting a 'capabilities approach' for the analysis of article 15 (1) (a) of the ICESCR is twofold. On the one hand, this theoretical approach seems to be the most appropriate for filling the gap in the litera-

ture concerning the identification of the positive obligations connected with the implementation of the right to take part in cultural life. The language of capabilities and human functioning makes it possible to focus both on the internal capabilities of the individual and on the factual exercise of these capabilities in the social environment. This is why, 'thinking in terms of capabilities gives us a benchmarking in figuring out what it is really to secure a right to someone' (Nussbaum 1997, 294).

On the other hand, the 'capabilities approach' – firstly formulated as a framework for evaluating public policies in the international development context – could be a valuable tool for proposing a scientific reflection on the linkage between cultural rights and developmental processes, that is increasingly addressed within the current international policy discourse. The selection of the notion of 'inclusive cultural empowerment' as a main metrics for assessing the implementation of the right to take part in cultural life is seen as an occasion for shedding light on the notion of culture as driver and enabler of development, namely on the cultural processes that, increasing individual capabilities, have an impact on the overall well being of the society".

Source: Campagna 2017.

5.2 UNESCO's engagement for culture

Since its origins, UNESCO has played a crucial and incomparable role in shaping and managing the international debate on the value of culture, on the meaning of cultural heritage and on the objectives that should be pursued through cultural policies. Stating that "ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war", the Preamble of UNESCO Constitution has recognized a pivotal place to culture in the establishment of peace, underlining that this should be founded on the "intellectual and moral solidarity of humankind".

UNESCO's engagement for culture has took shape over time through 6 main Conventions dedicated to culture, that we will analyse in the following paragraphs, and a series of important Conferences and policy documents that given a valuable contribution to the understanding of the global importance of culture.

One of the main contributions given by UNESCO is certainly the attempt of defining culture, which constitutes one of the most difficult terms to be understood and classified. According to the UNESCO's Declaration on Cultural Diversity (2011), "culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs" [...]. This definition, that represents one of the most quoted at international level, has been formulated in several other instruments and policy documents, such as the Mexico Declaration of Cultural Policies (1982), the Report of the World Commission on Culture and Development "Our Creative Diversity" (1996) and the Intergovernmental Conference on Cultural Policies for Development (1998). The same definition could also be found in the Recommendation on participation by the people at large in cultural life and their contribution to it (1976) and in the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005). This definition of culture - adopted also by the Committee on Economic, Social and Cultural Rights (2009) when defining the human right to take part in cultural life - has been recognized as a key reference for intending cultural activities not only in a materialistic but in an anthropological sense. As it emerges clearly also in the work of the Independent Expert in the Field of Human Rights (Human Rights Council, 2010) and of the Committee on Economic, Social and Cultural Rights (CESCR 2009), the concept of culture has undergone a process of expansion and evolution within the international debate. As article 27 of the UDHR, also article 15 of the ICESCR was mainly meant to make the material aspects of culture broadly available to the population. However, over the years, a broader conception of culture replaced the narrow one, linked with the sole preservation and promotion of the national culture and of the highest expressions of arts and literature. Culture is intended as encompassing all the material and non-material manifestations — languages, religions, customs and traditions — through which people "express their humanity and the meaning they give to their existence, and build their world view representing their encounter with the external forces affecting their lives" (CESCR 2009, p. 4).

The enlarged definition of culture introduced by several UNESCO instruments is linked with another aspect that, since the 80s has strongly being pro-

moted by this Organization: the linkage between culture and the promotion of human dignity. In one of the first World Conferences on Cultural Policies (Mexico City, 1982), in perfect coherence with the human rights paradigm UNESCO recognized:

"that it is culture that gives man the ability to reflect upon himself. It is culture that makes us specifically human, rational beings, endowed with a critical judgement and a sense of moral commitment. It is through culture that we discern values and make choices. It is through culture that man expresses himself, becomes aware of himself, recognizes his incompleteness, questions his own achievements, seeks untiringly for new meanings and creates works through which he transcends his limitations" (Preamble of Mexico City Declaration, 1982).

The UNESCO engagement for promoting and protecting the different meanings that could be attributed to culture, in its tangible and intangible components, as instruments of peace or as goods to be protected in war time, is evident analysing in details the 6 Conventions commonly known as the "UNESCO Culture Conventions".

1. UNESCO Convention for the Protection of Cultural Property in the Event of Armed Conflict (Hague, 1954)

The Convention for the Protection of Cultural Property in the Event of Armed Conflict was adopted at The Hague (Netherlands) in 1954 in the wake of massive destruction of cultural heritage during the Second World War. It is the first international treaty with a world-wide vocation focusing exclusively on the protection of cultural heritage in the event of armed conflict.

It covers immovable and movable cultural heritage, including monuments of architecture, art or history, archaeological sites, works of art, manuscripts, books and other objects of artistic, historical or archaeological interest, as well as scientific collections of all kinds regardless of their origin or ownership. The States Parties to the Convention benefit from their mutual commitment, with a view to sparing cultural heritage from consequences of possible armed conflicts through the implementation of the following measures:

- **adoption of peacetime safeguarding measures such as the preparation of inventories, the planning of emergency measures for protection against fire or structural collapse, the preparation for the removal of movable cultural prop-**

erty or the provision for adequate in situ protection of such property, and the designation of competent authorities responsible for the safeguarding of cultural property;

- respect for cultural property situated within their own territory as well as within the territory of other States Parties by refraining from any use of the property and its immediate surroundings or of the appliances in use for its protection for purposes likely to expose it to destruction or damage in the event of armed conflict; and by refraining from any act of hostility directed against such property;

- consideration of the possibility of registering a limited number of refuges, monumental centres and other immovable cultural property of very great importance in the International Register of Cultural Property under Special Protection order to obtain special protection for such property;

- consideration of the possibility of marking of certain important buildings and monuments with a distinctive emblem of the Convention;

- establishment of special units within the military forces to be responsible for the protection of cultural property;

- sanctions for breaches of the Convention and wide promotion of the Convention within the general public and target groups such as cultural heritage professionals, the military or law-enforcement agencies.

This Conventions presents also two Additional Protocols. The first one was adopted in 1954 in order to 1) prevent exportation of cultural property from an occupied territory in the event of armed conflict, 2) take into custody cultural property imported into its territory directly or indirectly from any occupied territory; 3) return to the competent authorities of the previously occupied territory, cultural property which is in its territory, if such property has been exported in contravention of the principles of the 1954 Hague Convention; 4) pay indemnity to the holders in good faith of any cultural property which has to be returned in accordance with the First Protocol.

The second Additional Protocol was adopted at a Diplomatic Conference held at The Hague in March 1999. The Second Protocol further elaborates the provisions of the Convention relating to safeguarding of and respect for cultural property and the conduct of hostilities; thereby providing greater protection than before. It creates a new category of enhanced protection for cultural heritage that is particularly important for humankind, enjoys proper legal protection at the national level, and is not used for military purposes. It also specifies the sanctions to be imposed for serious violations with respect to cultural property

and defines the conditions in which individual criminal responsibility shall apply. Finally, it establishes a twelve-member Intergovernmental Committee to oversee the implementation of the Second Protocol and of the Convention.

2. Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970)

The aim of this Convention was that of preventing the increasing number of thefts of cultural goods that were realized at the end of the 70s. During this period, thefts were increasing both in museums and at archaeological sites, particularly in the countries of the South. In the North, private collectors and, sometimes, official institutions, were increasingly offered objects that had been fraudulently imported or were of unidentified origin. In order to stop this phenomenon, the 1970 Convention requires its States Parties to take action through two main typologies of activities: 1) preventive measures, such as inventories, export certificates, monitoring trade, imposition of penal or administrative sanctions, educational campaigns, etc and 2) restitution provisions. For what concerns the latter, States Parties engage, at the request of the State Party "of origin", to take appropriate steps to recover and return any such cultural property imported after the entry into force of this Convention in both states concerned, provided, however, that the requesting State shall pay just compensation to an innocent purchaser or to a person who has valid title to that property. The idea of strengthening cooperation among and between States Parties is present throughout the Convention. Article 9 encourages State parties "to participate in a concerted international effort to determine and to carry out the necessary concrete measures, including the control of exports and imports and international commerce in the specific materials concerned".

3. Convention for the Protection of World Cultural and Natural Heritage - World Heritage Convention (1972)

The World Heritage Convention represents a landmark of UNESCO's engagement for culture on a global level. Since 1950, different projects to set up an international system for the protection of cultural property, monuments and sites were discussed within this organization. In 1965, the idea of a World Heritage Trust, combining both cultural and natural components, was launched in the United States by a Committee for the Conservation and Development of Natural Resources. In 1966, this idea of a World Heritage Trust was brought to the 9th General Assembly of the International Union for the Conservation of

Nature and Natural Resources (IUCN). In 1968, Sweden offered to host a United Nations conference on the "human environment", which was held in 1972 in Stockholm. At the 1972 Stockholm Conference, a resolution was adopted stating that a convention on World Heritage should be adopted by the General Conference of UNESCO. The Convention concerning the Protection of the World Cultural and Natural Heritage was adopted on 16 November 1972 by the General Conference of UNESCO after a long discussion – with seventy-five delegations voting in favour, one against, and seventeen abstaining. The World

Heritage Convention, as it is generally known, entered into force in December 1975 after Switzerland deposited the 20th instrument of ratification.

The World Heritage Convention represents a fundamental instrument for global cultural policies for a number of reasons. First, it provides two fundamental definitions of "cultural heritage" and "natural heritage" and stresses their profound interconnectedness (see Insight Box 15). Secondly, starting from the assumption that "deterioration or disappearance of any item of the cultural or natural heritage constitutes a harmful impoverishment of the heritage of all the nations of the world" and that "parts of the cultural or natural heritage are of outstanding interest and therefore need to be preserved as part of the world heritage of mankind as a whole" (Preamble of the UNESCO World Heritage Convention), this Convention establishes specific international bodies and mechanisms able to protect this heritage on an international level, such as the World Heritage Committee and the World Heritage List. According to the Convention (Article 8), the World Heritage Committee, an Intergovernmental Committee for the Protection of the Cultural and Natural Heritage of Outstanding Universal Value. This Committee, composed of 15 States Parties to the Convention, elected by States Parties to the Convention meeting in general assembly during the ordinary session of the UNESCO General Conference, is responsible for establishing, keeping up to date and publishing the World Heritage List, a list of properties forming part of the cultural heritage and natural heritage, as defined in Articles 1 and 2 of the Convention, which it considers as having outstanding universal value in terms of criteria that are established and updated through the Operational Guidelines for the Implementation of the World Heritage Convention (see Insight Box 16). The inclusion of a site in the World Heritage List requires the consent of the State concerned. According to Article 11 of the Convention, the World Heritage Committee shall also

establish, keep up to date and publish the "List of World Heritage in Danger", a list of the property appearing in the World Heritage List for the conservation of which major operations are necessary and for which assistance should be requested. The list may include only such property forming part of the cultural and natural heritage as is threatened by serious and specific dangers, such as the threat of disappearance caused by accelerated deterioration, large- scale public or private projects or rapid urban or tourist development projects; destruction caused by changes in the use or ownership of the land; major alterations due to unknown causes; abandonment for any reason whatsoever; the outbreak or the threat of an armed conflict; calamities and cataclysms; serious fires, earth-quakes, landslides; volcanic eruptions; changes in water level, floods and tidal waves.

The inclusion of a site in the World Heritage List includes various operational steps. First, States Parties have first to prepare and submit a Tentative List. Tentative Lists include heritage sites that States Parties plan to nominate in the next five to ten years. Ideally, they should have drawn up complete inventories of their heritage of local, national and international importance, thus providing the basis from which to select sites to include on Tentative Lists. Sites inscribed on Tentative Lists can then be nominated for inclusion on the World Heritage List. States Parties can only nominate sites located within their boundaries. Those that extend beyond national borders can be nominated as joint transboundary or transnational nominations by more than one country. Nomination dossiers should contain key information such as clear identification of the site and a statement of outstanding universal value. This statement should guide the long-term conservation and management of World Heritage sites. Indeed, their protection and management should ensure that the values for which sites have been included on the World Heritage List are maintained. Importantly, the 2005 Operational Guidelines indicates that "participation of local people in the nomination process is essential to enable them to have a shared responsibility with the State Party". Nomination dossiers submitted by States Parties are evaluated independently by ICOMOS (International Council on Monuments and Sites) and IUCN for natural heritage sites. A joint evaluation by ICOMOS and IUCN is carried out on mixed sites and some cultural landscapes. ICOMOS and IUCN then make recommendations to the Committee, which takes the final decision on whether a site should be: a) inscribed on

the List as cultural heritage, natural heritage or a mixed site; b) not inscribed on the List (in this case, the nomination may not be presented again to the Committee except in exceptional circumstances); c) referred back to the State Party for additional information (this nomination dossier can then be resubmitted to the following Committee session for examination); d) deferred and submitted as a new nomination (this may be for in-depth assessment or study or a substantial revision of the dossier). The World Heritage Committee can also decide to include a site on both the World Heritage List and the List of World

Heritage in Danger. The World Heritage List currently counts a total of 845 cultural sites, 285 natural sites and 38 mixed sites. For what concerns the List of World Heritage in Danger, there are currently 54 sites inscribed. The Insight Box 15 reports specific information concerning the World Heritage sites in the Arab cities.

Insight Box 15 - Definitions of cultural and natural heritage in the World Heritage Convention

Article 1

For the purposes of this Convention, the following shall be considered as "cultural heritage":

- monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;

- groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;

- sites: works of man or the combined works of nature and of man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological points of view.

Article 2

For the purposes of this Convention, the following shall be considered as "natural heritage":

- natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view;

- geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation;

- natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty.

The profound interconnectedness between cultural and natural heritage is also embedded in the symbol that the World Heritage Committee adopted the World Heritage emblem, at its 2nd session in 1978. The symbol, designed by Belgian artist Michel Olyff, reports a central square and a circle. While the central square symbolizes the results of human skill and inspiration, the circle celebrates the gifts of nature. The emblem is round, like the world, a symbol of global protection for the heritage of all humankind.

Insight Box 16 - The Operational Guidelines and the criteria of Outstanding Universal Value

The Operational Guidelines for the Implementation of the World Heritage Convention provide a detailed basis for implementation in the form of flexible working documents that can be revised at any time by the World Heritage Committee. They have indeed been modified twelve times over the past thirty years. The Operational Guidelines set forth the procedure for: a) inscription of sites on the World Heritage List and the List of World Heritage in Danger; b) protection and conservation of World Heritage sites; c) granting of International Assistance under the World Heritage Fund; d) mobilization of national and international support in favour of the Convention.

As a further step towards fulfilling the intention of Article 1 of the World Heritage Convention, the World Heritage Committee decided in 2003 to bring together the two previously separate sets of natural and cultural criteria for the assessment of outstanding universal value. As a result, a single list of ten criteria is now included in the 2005 Operational Guidelines.

According to these Guidelines, nominated properties shall meet one or more of the following criteria:

(i) represent a masterpiece of human creative genius;

(ii) exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;

(iii) bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

(iv) be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;

(v) be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;

(vi) be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);

(vii) contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;

(viii) be outstanding examples representing major stages of Earth's history, including the record of life, significant ongoing geological processes in the development of landforms, or significant geomorphic or physiographic features;

(ix) be outstanding examples representing significant ongoing ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;

(x) contain the most important and significant natural habitats for in situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation.

Insight Box 17 - World Heritage List (WHL) sites in the Arab cities

Current situation

In the Arab States, we currently count a total of 84 World Heritage List sites: 76 cultural sites, 5 natural sites and 3 mixed sites. Historic cities in the Arab States reflect the complex and rich history of this region, which has been occupied and inhabited by various civilizations. Some World Heritage cities such as Bosra, Tunis and Alger conserve important remains that predate the Arab conquest. The urban pattern of Damascus and Aleppo is the result of the transformation of the former Roman grid. Other cities developed

following the Arab conquest, such as Fez (Morocco), Kairouan (Tunisia), Islamic Cairo (Egypt) and the Old City of Sana'a (Yemen), with their mosques, hammams, madrasas, fountains and houses of great architectural importance. Some historic cities also developed because they were located on a trade or pilgrimage route; others represented very important religious centres, such as the Historic Town of Zabid (Yemen). The Old Town of Ghadamès (Libyan Arab Jamahiriya) and the Old Walled City of Shibam (Yemen) illustrate the importance of commercial exchanges in this

region. Each of these cities has a unique urban structure. Shibam, for example, located on the frankincense route, is one of the oldest and best examples of urban planning based on the principle of vertical construction. Its impressive tower like structures rising out of the cliff have given the city its nickname of "Manhattan of the desert". Other cities are also testimony to the maritime commercial activities of the region, such as the three fortified Moroccan seaports of the Medina of Tétouan (formerly known as Titawin), that of Essaouira (formerly Mogador) and the Portuguese City of Mazagan (El Jadida) that has been recently inscribed on the World Heritage List. These three cities are important and complex testimonies of the interaction between the European and Moroccan cultures; Tétouan reflecting the interaction with Andalusian culture, Essaouira with French military architecture and Mazagan with Portuguese influences and culture.

Conservation issues and prospects

Cities in the Arab States are suffering from numerous problems, including rapid development and a rise in the number of inhabitants. In some cases, these issues have affected the historic fabric of the city centres through heavy interventions such as substitution of the old buildings with new ones, demolition of the walls surrounding the ancient centres or densification of the urban pattern through construction inside the traditional open spaces (courtyards and gardens).

Some sites also suffer from increasing numbers of tourists, often leading to greater pollution and erosion of pathways, floor surfaces and walls as well as invasive tourism-related facilities, including on-site parking and souvenir shops, hotels, roads and airports. The World Heritage Centre has provided technical cooperation to help safeguard the urban heritage in several cases, with expert missions to assess the state of conservation of the sites, identification of the most sensitive areas, evaluation of new interventions and advice on the legal and institutional framework for the protection of the historic cities.

Some examples

KAIROUAN (TUNISIA)

Founded in 670, Kairouan flourished under the Aghlabid dynasty in the ninth century. Despite the transfer of the political capital to Tunis in the twelfth century, Kairouan remained the Maghreb's principal holy city. It was included on the World Heritage List in 1988 under cultural heritage criteria (i), (ii), (iii), (v) and (vi). It was inscribed under cultural criterion (i) because the Great Mosque, rebuilt in the ninth century, is one of the major monuments of Islam but also a universal architectural masterpiece; under criterion (ii) because the Great Mosque served as a model for other Maghreban mosques, particularly for its decorative motifs; under criterion (iii) because the Great Mosque, the Mosque of the Three Doors and the basin of the Aghlabides bear exceptional witness to a civilization of the first centuries of the Hegira; under criterion (v) as its traditional architecture, which has become vulnerable through the impact of socioeconomic changes, constitutes a valuable heritage which must be protected in its entirety and finally under criterion (vi) as it is one of the holy cities and spiritual capitals of Islam.

CONSERVATION AND REHABILITATION PLAN FOR SANA'A (YEMEN)

Sana'a became a major centre for the propagation of Islam in the seventh and eighth centuries. This religious and political heritage can be seen in the 103 mosques, 14 hammams and over 8,000 houses, all built before the eleventh century. The town's many-storeyed tower-houses built from baked bricks, traditionally produced with a mixture of earth and dung add to the beauty of the site. The Old City of Sana'a was inscribed on the World Heritage List in 1986 under cultural heritage criterion (iv) because it offers an outstanding example of a homogeneous architectural ensemble, whose design and detail translate an organization of space characteristic of the early centuries of Islam which has been respected over time; under criterion (v) as the houses of Sana'a, some of which have become vulnerable as a result of contemporary social changes, are an outstanding example of a unique, traditional human settlement; and finally under criterion (vi) as it is directly and tangibly associated with the history of the spread of Islam in the early years of the Hegira. The World Heritage Centre is providing assistance to the local authorities for the safeguarding of this important heritage, with funding from international cooperation (Italy and the Netherlands). The work already undertaken includes the preparation of a digitized map of the Old City of Sana'a, the training of specialists in survey activity and GIS technology, and the detailed inventory of all built structures and open spaces. The inventory was the first step in the preparation of the Conservation and Rehabilitation Plan. A local Conservation Unit, with the support of international experts, has been set up to prepare and manage the plan, which will serve as a regulatory framework and provide guidelines for any future intervention in the city.

Source: UNESCO 2007, 99-101.

4. Convention on the Protection of the Underwater Cultural Heritage (2001)

The UNESCO Convention on the Protection of the Underwater Cultural Heritage, adopted in 2001, is intended to enable states to better protect their submerged cultural heritage. The Convention sets out basic principles for the protection of underwater cultural heritage, provides a detailed State cooperation system and widely recognized practical rules for the treatment and research of underwater cultural heritage. According to the Convention, States Parties should preserve underwater cultural heritage and take action accordingly, also promoting scientific research and public access. This instrument establishes that the in situ preservation of underwater cultural heritage (i.e. in its original location on the seafloor) should be considered as the first option before allowing or engaging in any further activities. Moreover, in conformity with what is established for cultural heritage on land, the 2001 Convention stipulates that underwater cultural heritage should not be commercially exploited for trade or speculation, and that it should not be irretrievably dispersed. The Convention encourages cooperation among Member States, exchange information, training in underwater archaeology and public awareness regarding the value and importance of Underwater Cultural Heritage.

5. Convention for the Safeguarding of Intangible Cultural Heritage (2003)

Since the early 1970s, UNESCO has been playing an increasingly active role in the protection of Intangible Cultural Heritage, initially called "folklore" or "non-physical heritage". One of the early standard-setting endeavours was the adoption of the 1989 Recommendation on the Safeguarding of Traditional Culture and Folklore. This Recommendation defined traditional culture and folklore widely, and included language, literature, music, dance, games, mythology, rituals, customs, handicrafts and other arts, without advocating any hierarchy among or within forms of folklore. In 2001, the General Conference decided to regulate the protection of traditional culture and folklore through an international Convention. The Convention for the Safeguarding of the Intangible Cultural Heritage was adopted in October 2003 and entered into force on 20 April 2006. Article 2 of the 2003 Convention states that intangible cultural heritage is manifested in the following domains, among others: a) oral traditions and expressions including languages as a vehicle of the intangible cultural heritage; b) performing arts (such as traditional music, dance and theatre); c) social practices, rituals and festive events; d) knowledge and practices concerning nature and the universe; e) traditional craftsmanship. The Convention further

defines intangible cultural heritage as: a) being transmitted from generation to generation; b) being constantly recreated by communities and groups, in response to their environment, their interaction with nature, and their history; c) providing communities and groups with a sense of identity and continuity; d) promoting respect for cultural diversity and human creativity; e) being compatible with international human rights instruments; f) complying with the requirements of mutual respect among communities. Following the 1972 model, the 2003 Convention has two organs, a General Assembly of States Parties (which held its first session in June 2006) and an Intergovernmental Committee, a fund and a system of two lists, the Representative List of the Intangible Cultural Heritage of Humanity and the List of Intangible Cultural Heritage in Need of Urgent Safeguarding. A site can be inscribed on the World Heritage List and its intangible dimensions and manifestations on the Representative List of the Intangible Cultural Heritage of Humanity. The 1972 Convention and the 2003 Convention differ for three main aspects. First, contrary to the World Heritage Convention, which focuses on preserving a specific state of conservation of a site, the 2003 Convention aims to safeguard heritage that is living, in constant evolution and human-borne. For this reason, it encompasses the protection and revitalization of the various human circumstances that facilitate its continued enactment and development, and its transmission to subsequent generations. Secondly, in the 2003 Convention, the role assigned to communities and groups of tradition-bearers is much more considerable than in the text of the 1972 Convention. Finally, instead of the "outstanding universal value" criterion, the 2003 Convention adopts the criterion of "representativity". As elements of the intangible cultural heritage are relevant for the sense of identity and continuity of groups and communities, the 2003 Convention should not aim to create a hierarchy among such elements. Consequently, the criterion of outstanding (universal) value for selecting elements to be listed was rejected, so as not to create hierarchies. The list established by Article 16 of the 2003 Convention was consequently called the Representative List of the Intangible Cultural Heritage of Humanity, thinking of representativity for the creativity of humanity, for the intangible heritage of specific communities and groups and for domains and subdomains of intangible cultural heritage.

6. Convention for the Protection and Promotion of the Diversity of Cultural Expressions (2005)

On 20 October 2005, the General Conference of UNESCO approved (148 votes for, two against, four abstentions) the Convention on the Protection and Promotion of the Diversity of Cultural Expressions, an international norma-

tive instrument that will enter into force on 18 March 2007, three months after its ratification by thirty states. It reinforces the idea included in the UNESCO Universal Declaration on Cultural Diversity, unanimously adopted in 2001, that cultural diversity must be considered as a "common heritage of humanity", and its "defence as an ethical imperative, inseparable from respect for human dignity". The Convention seeks to reaffirm the links between culture, development and dialogue and to create an innovative platform for international cultural cooperation. The 2005 Convention aims to support:

- **national policies and measures promote creation, production, distribution and access with regard to diverse cultural goods and services and contribute to informed, transparent and participatory systems of governance for culture;**

- **preferential treatment measures facilitate a balanced flow of cultural goods and services and promote the mobility of artists and cultural professionals around the world;**

- **sustainable development policies and international assistance programmes integrate culture as a strategic dimension;**

- **international and national legislation related to human rights and fundamental freedoms promote both artistic freedom and the social and economic rights of artists.**

5.3 Culture and development

The right to take part in cultural life can play a central role in the paradigm of human development, when this is understood as a "process of widening choices" for individuals and communities (UNDP Human Development Report, 1990). In 2000, when 189 Heads of State and Government signed the commitments related to the achievement of the eight Millennium Development Goals by 2015, the culture was not included in any of them, despite the strong impulse promoted in this sense by the UNESCO, in 1990, with the publication of the "Our Creative Diversity" report, edited by the World Commission on Culture and Development (World Commission on Culture and Development). Indeed, this report had the specific purpose of "developing cultural perspectives within the broader global development strategies" (p. 7). Ten years later, however, the United Nations have shown a more conscious awareness of the importance of cultural factors within the development processes. The final document of the Review Summit on the Millennium Development Goals held in September 2010 ("Keeping the Promise: United to the Millennium Development Goals", A / 64 / L.72) takes up what was later also stated in two resolutions of the General Assembly of the United Nations (A / RES / 65/166, par.1 and A /

RES / 66/208, par.1) and reiterated also in June 2012, in the final document of the United Nations Conference on Sustainable Development held in Rio (A / CONF.216 / 16, para 41): "We are aware of the diversity that distinguishes life on our planet and we recognize that all cultures and civilizations contribute to the enrichment of humanity. We emphasize the importance of culture for development and the fundamental contribution it can make to achieving the Millennium Development Goals" (paragraph 16).

The recognition of the linkage between culture and development in the international agenda has also been promoted thanks to the reflection carried out by two specialized agencies of the United Nations: UNCATD (United Nations Conference on Trade and Development) and UNDP (United Nations Development Program). The UNCATD, with the reports on the creative economy edited in 2008 and 2010, has shown how the creative industries are among the most dynamic emerging sectors of international trade, clarifying the multiple dimensions of development promoted by creativity. The UNDP, in turn, dedicated the 2004 Human Development Report to the theme of cultural freedom ("Cultural Liberty in Today's Diverse World"), emphasizing that denial of cultural rights impoverishes human lives by depriving them of the values they need to refer.

An important commitment to the inclusion of cultural issues in development strategies is still demonstrated by the United Cities and Local Governments (UCLG), an organization that represents the interests of local authorities in the international arena and that in 2004 promoted the formulation of Agenda 21 for culture. The UCLG Committee for Culture carried out, at the Rio Conference in June 2012 and the annual ministerial review of the ECOSOC (United Nations Economic and Social Council), an advocacy initiative aimed at giving voice to the commitment of local authorities to recognize culture as an essential element of development, stating that:

"A model of development based on only three pillars (economic, social and environmental) is destined to fail because it is provided with the soul, values, practices and expressions capable of providing coherence and meaning to development in cities, nations and life of people: culture".

Within the framework of the Sustainable Development Goals (SDGs) adopted in September 2015 by the United Nations, the international development agenda refers to culture for the first time. This fact has been defined by UNESCO as "an as unparalleled recognition". The SDGs enshrine a concep-

tual shift in thinking about development beyond economic growth — envisioning a desirable future that is equitable, inclusive, peaceful, and environmentally sustainable. This bold vision demands creative approaches, beyond the typical linear and sectoral ones that most countries have been used to in recent decades. Within the framework of the 17 SDGs, culture is recognized as having two main functions. First, culture is defined as an enabler of development, as a fundamental instrument for both boosting the economy, through tourism, entrepreneurship and job creation and promoting social inclusion. Secondly, it is acknowledged as a driver of development, having an intrinsic value as a source of meaning and energy, a resource to address challenges and find appropriate solutions' that enables people to live and be what they choose. This vision has been particularly well expressed in the UNESCO Hangzhou Declaration - "Placing Culture at the Heart of Sustainable Development Policies" (see Insight Box 18). The safeguarding and promotion of culture is an end in itself, and at the same time it contributes directly to many of the SDGs — safe and sustainable cities, decent work and economic growth, reduced inequalities, the environment, promoting gender equality and peaceful and inclusive societies. The indirect benefits of culture are accrued through the culturally-informed and effective implementations of the development goals. If the SDGs are grouped around the economic, social, and environmental objectives as the three pillars of sustainable development, then culture and creativity contribute to each of these pillars transversally. The economic, social, and environmental dimensions of sustainable development, in turn, contribute to the safeguarding of cultural heritage and nurturing creativity.

According to UNESCO, culture has a crucial role to play in SDG 11 - "Make cities and human settlements inclusive, safe, resilient and sustainable". Target 11.4 calls for strengthening efforts to protect and safeguard the world's cultural and natural heritage. UNESCO's work has addressed this goal even before its formal introduction in 2015. From the "Hangzhou Declaration: Placing Culture at the Heart of Sustainable Development Policies" adopted in May 2013 to the Hangzhou Outcomes adopted in December 2015, the emphasis on people-centred cities has remained firm, and contributed to the development of the United Nations New Urban Agenda. In order to give an example of the contribution that culture can give to the achievement of this objective, UNESCO mentions the adaptive reuse of abandoned and damaged buildings in Nablus, Palestine, which has benefited local communities. The ancient caravanserai of Khan Al Wakala was transformed into a mixed-used public space for events

and cultural activities. Such efforts empower local communities and strengthen the local economy. By bringing together diverse individuals and groups for the development of a project, they also foster social cohesion, actively contributing to SDG 17 - "Revitalize the global partnership for sustainable development".

In addition to SDG 11, there are several ways through which culture can contribute to the achievement of the other SDGs. For what concerns SDG 5 - "Gender equality", the cultural and creative sector can provide a wealth of employment opportunities for women. Creative industries and cultural infrastructure are valuable resources for generating livelihoods. This is especially true in developing countries that have a wealth of creative industries. Furthermore, a substantial percentage of those employed in culture sector activities are women.

Regarding SDG 10 - "Reduce inequality within and among countries", cultural policies that promote preferential treatment in trade for locally-produced goods contribute to reducing inequalities within and among countries. An illustration of this is the work of the *Teatro Argentino de La Plata* in Buenos Aires, which provided vocational training to 610 unemployed youth and adults on stage management and other performing arts skills. Funded by the International Fund for Cultural Diversity (IFCD), the project helped students to enhance their skills so they could find jobs and become entrepreneurs. Urban areas rich in cultural heritage and with a vibrant creative sector are more attractive for businesses. Promoting inclusive and sustainable economic growth through employment in culture and creativity encourages decent work. The economies of some cities draw significantly on intangible heritage such as crafts, music, dance, visual arts, traditional cuisine, and theatre, that are often an integral aspect of historic urban areas.

As far as SDG 3 - "Health and well-being" and SDG 4 - "Quality education", they are most effective when they are responsive to the cultural context and the particularities of a place and community. Culture is noted specifically in Target 4.7 (SDG 4), which calls for education to promote a culture of peace and non-violence, an appreciation of cultural diversity, and of culture's contribution to sustainable development.

Culture has an obvious linkage also with SDG 16 - "Peace, justice, and strong institutions". Indeed, promoting respect for cultural diversity within a human rights-based approach facilitates cultural understanding and peace, prevents conflicts and protects the rights of marginalized groups. Finally, culture

is also strictly linked with the realization of SDG 13 - "Take urgent action to combat climate change and its impacts". Several traditional occupations and crafts draw on local knowledge of ecosystem management, natural resource extraction and local materials. As many of them require lower levels of technology, energy, and investment, they help to generate sustainable livelihoods and contribute to green economies. In order to have a complete picture of how culture can promote the realization of the 17 SDGs at the local level, one can have a closer look to the document prepared by the United Cities and Local Governments in May 2018. Under each Goal, the document presents information that helps to understand why culture is relevant, and how this connection can be made effective at local level.

Insight Box 18 - UNESCO Hangzhou Declaration - "Placing Culture at the Heart of Sustainable Development Policies"

We consider that in the face of mounting challenges such as population growth, urbanization, environmental degradation, disasters, climate change, increasing inequalities and persisting poverty, there is an urgent need for new approaches, to be defined and measured in a way which accounts for the broader picture of human progress and which emphasize harmony

among peoples and between humans and nature, equity, dignity, well-being and sustainability.

These new approaches should fully acknowledge the role of culture as a system of values and a resource and framework to build truly sustainable development, the need to draw from the experiences of past generations, and the recognition of culture as part of the global and local commons as well as a wellspring for creativity and renewal.

We recall, in this regard, some of the most important policy documents that have underscored the importance of culture for sustainable development in recent years, including the UN General Assembly Resolutions N. 65/1 ("Keeping the Promise: United to Achieve the Millennium Development Goals", 2010), N. 65/166 (2011) and N. 66/208 (2012) on "Culture and Development", as well as a number of other relevant declarations, statements and normative instruments adopted at international, regional and national levels.

We recall in particular the outcome document of the UN Conference on Sustainable Development, «The Future We Want» (Rio de Janeiro, June 2012),

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which highlighted the importance of cultural diversity and the need for a more holistic and integrated approach to sustainable development.

We reaffirm that culture should be considered to be a fundamental enabler of sustainability, being a source of meaning and energy, a wellspring of creativity and innovation, and a

resource to address challenges and find appropriate solutions. The extraordinary power of culture to foster and enable truly sustainable development is especially evident when a people-centred and place-based approach is integrated into development programmes and peace-building initiatives.

We also reaffirm the potential of culture as a driver for sustainable development, through the specific contributions that it can make – as knowledge capital and a sector of activity – to inclusive social, cultural and economic development, harmony, environmental sustainability, peace and security. This has been confirmed by a wealth of studies and demonstrated by numerous concrete initiatives.

We recognize that one size does not fit all and that different cultural perspectives will result in different paths to development. At the same time, we embrace an understanding of culture that is open, evolving and strongly framed within a rights-based approach and the respect for diversity, the free access to which enables individuals "to live and be what they choose", thus enhancing their opportunities and human capabilities while promoting mutual understanding and exchange among peoples.

We believe that the time has come, building on these important statements of principle and lessons learnt, for the full integration of culture – through clear goals, targets and indicators – into agreed development strategies, programmes and practices at global, regional, national and local levels, to be defined in the post-2015 UN development agenda. Only such a concrete political and operational framework can ensure that all development initiatives lead to truly sustainable benefits for all, while securing the right of future generations to benefit from the wealth of cultural assets built up by previous generations".

Source: UNESCO 2013

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