



*Charter of Human Responsibilities*

**Responsibilities**

*Visions, practices and challenges*

**Review 2005  
Perspectives 2006-2007**

**International Facilitation Committee**

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## Introduction

In **2004** activities around the Charter of Human Responsibilities were set off in the **14 countries/regions** where the members of the International Facilitation Committee are living. We **cleared the field of brushwood**, observed the interest our activities aroused, made contacts, developed methodologies adapted to specific groups of society and set up pilot activities. Thus, while 2004 was the time of sowing seeds, **2005** was the year which saw us harvesting the **first fruits** of the energy we invested with conviction, enthusiasm and pragmatism. The main fertilizer which nourished these fruits was the surprising creativity in the **many ways that were invented to transform an ethical concept into an appeal and a concrete reference for everyday action**.

The document in hand gives evidence of this multiflorous process, multi-faces and multifaceted, multidisciplinary and multidimensional, multipliable and multiplying. A "multi"-process which, nevertheless, owes its coherence to the historical necessity of drawing to the center of attention the idea -inherent to the human condition- of Responsibility; an idea which had been somewhat put in the shadow during half a century of -otherwise perfectly justified- struggles for Human Rights.

This process came into being thanks to the visionary ability of the Fondation Charles Léopold Mayer (C.L.M.). Its concern with promoting ideas, supporting the emergence of citizen's alliances and improving methods, facilitated the creation of a network among social actors in the whole world, exchanges and mutual learning. And thanks to its financial support activities could be set up in quite a lot of regions in the world.

As a result, the multiplying effect of these initiatives has created hopes, expectations and considerable material needs. A large part of the latter has been provided thanks to generous contributions in cash and kind from individuals, groups and organizations that took up the challenge, everywhere in the world.

But still, the moral and financial support of the Fondation C.L.M. will remain necessary because it is this Foundation that constitutes the unifying factor of the process. We are only at the beginning of a phase of first flourishing, like a fruit tree which needs to be nourished and nurtured with great care in order to reinforce its multiplying potential. The international scope of the Charter initiative is rooted in its networking structure, within and beyond borders.

The present document consists of two Parts : the First Part presents reflections on constraints and opportunities with regard to engaging in a debate on the notion of Responsibility. These are followed by the range of actions realized in 2005 and the perspectives and challenges for 2006/7. The Second Part contains the reports and plans of action of the members of the International Facilitation Committee.

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## **PART I Reflections, actions and perspectives**

by Edith SIZOO <sup>1</sup>

<b>Chapter 1 - Reflections on the notion of Responsibility : constraints and opportunities</b>
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Reading the reports of activities of the Members of the Facilitation Committee, their filed experiences, discussions during the workshops they organized, books already produced on the idea of Responsibility related to certain social and professional sectors, it all prompts one to reflect more in depth on :

- a. **the dimensions** of the notion of Responsibility and the kind of questioning the Charter arouses;
  - b. **factors that hold up or accelerate the relevance** attributed to the idea of responsibility;
  - b. **the challenge "unity-diversity"** : establishing a common kernel to the diversity of cultural interpretations of the concept of Responsibility.
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- a. **Dimensions of the notion of Responsibility and questionings about the Charter**

In order to highlight the kind of questioning the Charter arouses, let us first remind ourselves of some dimensions attributed to the notion of Responsibility at various places and moments in the history of humankind :

### **Dimensions :**

#### ***Human beings and nature Present and future***

**Responsibility not only with regard to the human being but also to nature** in all its appearances is an idea we find in the "cosmovisiones" of indigenous peoples as well as in Asian traditions, in particular in the ancient Hindu and Buddhist writings. Makarand PARANJAPE, member of the Intercultural Research Group on the notion of Responsibility bears witness to this as follows :

*"The deeper notion of Responsibility is incarnated in a combination of Dharma and Karma, two cardinal ideas of Indian civilization. "Dharma" is a multi-layered concept. There are larger "dharma's" than the personal ones, e.g. as a citizen. The concept of dharma permeates in all other streams of religions in the world. The Dalai Lama, in his speech when he received the Nobel Prize, said : we must assume universal responsibility, not only for ourselves, but for the whole humanity and the planet. (...) Starting from ourselves but eventually embracing the whole cosmos, we are bound in a complex interrelationship of duties that is encompassed by the word Dharma. If we uphold dharma, dharma upholds us."*

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<sup>1</sup> With the valued support of Gustavo Marin, Lydia Nicollet and Claire Launay

This dimension, equally present in the Charter, is related to ideas brought forward much more recently in the Western world, in particular by Hans JONAS <sup>2</sup>. In 1979, this German philosopher launched a vigorous plea to further develop the idea of Responsibility. He explains that during the *pre-modern era* ethics were mainly concerned with *the human being* and geared towards *a common present*. "Love thy neighbour as thyself", here and now. In the West, nature was supposed to take care of itself and the future was thought to be always better thanks to human progress and the discoveries of the sciences.

According to him, the ethics of the XXI century must extend its concerns and include norms that are aimed at *nature* as well as the *future*. And our newly acquired freedoms must be guided by the principle of precaution. Awareness not only of the positive effects of our actions but of the potentially negative ones in the long run as well, has become imperative. This plea of Hans Jonas has been taken up by other philosophers and given rise to many public debates, in particular after the publication of the report of the Club of Rome.

### ***Obligation to account for one's actions***

The origin of the Western word for 'responsibility' implies unequivocally two intrinsically linked aspects : **the obligation to account for one's actions** and **to assume responsibilities**. The noun 'responsibility' (1783) is derived from the adjective 'responsible'. The latter was already in use since 1284 and was initially used for persons being liable to legal review by the court (1304). As such this adjective qualifies the person who has to account for his own acts and those in his care, first within a juridical framework, later also in accordance with the current moral and religious standards.

In the XVIII century the adjective is also used in a political context referring to a government that should account for its politics. By extension, followed by a complement introduced by "of", it corresponds to "in charge of". In the XX century, it became a noun with regard to a person with a public function who has to account for his acts (1935) <sup>3</sup>.

It is important to note that **in the West the idea of having to account for one's actions preceded the idea of assuming responsibilities**. The more so because in the present 'globalised' world **it is the first one that poses problems**.

The Charter adheres to these two dimensions without in actual fact being explicit about the first one of the two.

### ***Individual and collective responsibility***

The Charter proposes an **extension of individual responsibility to collective responsibilities**, with regard to one's acts in the **present** as well as in the **past**.

The Preamble of the Charter defines the world situation of our times as a crisis without precedent which makes that *"In this context, every one of us must take up his or her responsibilities at both **the individual and the collective level**."* Among the six theses underpinning the Charter, the second one says : *"The same ethical principles can be used at the personal level and the collective level, both to guide*

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<sup>2</sup> Hans JONAS : Das Prinzip Verantwortung, Frankfurt-s-Main, Suhrkamp, 1979

<sup>3</sup> Source : LE ROBERT Dictionnaire historique de la langue française, 2000

*individual behavior and to underpin law."* Describing the multiple nature of the notion of Responsibility, the Charter says : *"Responsibilities attach not merely to present and future actions, but also to **past acts**. The burden of collectively-caused damage must be morally acknowledged by the group concerned, and put right in practical terms as far as possible."*

### **Questioning :**

It turns out that the dimensions noted above arouse **questions** and sometimes even **resistance**. These are embedded in cultural mentalities and political situations, within western as well as non-western contexts.

#### **... with regard to the dimension 'nature and future'**

In his report 2004, ZHAO Yifeng explains his difficulties to engage a debate in China on the idea of responsibility itself. He ascribes this to the fact that with the beginnings of economic liberalization, the Chinese are striving mainly for personal materialistic gains and the government for unbridled economic growth, without taking into account the effects on the natural environment in the long run.

#### **... with regard to the obligation to account for one's acts**

A message from TOGO, Africa suggests that the notions of 'duty' and 'responsibility' are not distinguished, that assuming responsibilities outside existing traditional social contexts is a difficult matter and that accounting for the exercise of responsibilities is not considered particularly relevant.

*KAO Blanzoua, member of the Intercultural Research Group, writes: "The French dictionary defines the notion of responsibility as the capacity to take a decision without referring beforehand to a superior authority. This is not the case in traditional African cultures. In the perception of the Kabiyè people the notions of "duty" and "responsibility" are the same. There are no separate words for them. For instance the father or the traditional priest or the chief does not 'respond for' or account for the way he exercises his duty. The satisfaction of those for whom he is responsible, is what counts. The idea of duty or responsibility pertains mainly to the present time.*

#### **...with regard to the relation between 'individual' and 'collective'**

In the western world, there are in particular signs of reluctance to the idea of *collective* responsibility in addition to the question **who** has to account for his acts and **vis-à-vis whom** .

Cécile SABOURIN, Canada : *"Generally speaking, the most wide-spread understanding of the word 'responsibility' is colored by the current neo-conservative, productivist and individualistic context. This brings about an individualising approach to responsibility. Individuals -some more than others- are invited to assume the burden of taking up responsibilities in a society which puts them in a competitive situation and does not provide in an equitable way the resources which are needed to exercise them.*

Interview (Europe) with an Italian professional health worker, Irène Mariella:  
*"Irène states that the main responsibility for all the wasting of natural resources is not principally incumbent on the consumer, but in particular on the international*

*production and consumption system. She considers herself responsible, as consumer, vis-à-vis herself, but (...) her own responsibility goes no further than the point where she has the possibility to know and to understand the mechanisms which are the cause of all these questions. The possibility each of us has –or does not have- to change the situation has to be taken into account. But she is of the opinion that the heaviest responsibility rests on those who have the power to interfere, the institutions and the media. So, it is mainly a question of political responsibility vis-à-vis all citizens of the world."*

In Zimbabwe, Africa, extensive research has been done with a great variety of social groups, on the way people perceive personal, social and political duty/responsibility. No clear distinction is made between the two in terms of concepts. Participants expressed their views not only by responding to questions, but also by way of poems and stories. The report says that :

*"these reflect that duty/responsibility is not only a phenomenon, but it is seen as a tool for constructing the social well-being. It is not selective, that is, it is not applicable to certain individuals or groups. Neither does it apply to leaders only. As long as one is alive and dwells not in isolation but in a society where there are various elements, you find yourself with a role or several responsibilities."*

In his report 2005 on activities in Zimbabwe/Southern Africa, John STEWART draws some conclusions about :

*" Key concepts noted :*

*On governance: it is more useful to talk about whether a government and a state is responsible or irresponsible, rather than whether it is strong or weak. What is important is whether whatever power it holds is exercised in a responsible manner or not. In this sense [true or good] leadership is 'the responsible exercise of power'. But as has been commented many times, in Africa we have rulers but not leaders.*

*On the key African concept of **Ubuntu**: setting itself against the Cartesian syllogism of "I think therefore I am", the philosophical foundation and moral concept of Ubuntu – a South African word but a broadly Bantu concept – can be stated as follows : "I am because you are; you are, therefore we are".*

*The central value of this concept for our work on responsibility is that it underlines the importance of mutuality, or recognition, of respect; that being human is based in and determined by (and enriched and given value by) relationships and the interaction between people. (...) Thus responsibility is the measured, nonviolent, unhurried, radically peaceful, peacefully radical approach – attitude – to dealing in a deep and caring, compassionate and determined, humble and strong way, with all that is negative, destructive, selfish, oppressive."*

### ***...with regard to the distribution of responsibilities***

In addition to the kind of reluctances mentioned above, the Charter evokes questions to which it does not provide answers. Let us take a message from the United States, referring to a most topical situation :

*Nina GREGG : "The extent to which the activities –as outlined in the U.S. proposal- will be accomplished in 2006-07 depends on many factors, not the least of which is the position the word and concept 'responsibility' holds in the contested discourses of US politics. Since the Reagan era, 'responsibility' has signaled a largely personal and individual ethic within a neo-conservative ideological framework that juxtaposes individual responsibility (for one's own personal welfare) with government or social responsibility (for increasingly smaller dimensions of the*

*social contract or for voluntary practices in the private sector). 'Reforms' in US social policy (such as setting a five-year lifetime limit on eligibility for certain government entitlements and requiring parents of young children to work while receiving state support) and condemnation of the low-income residents of New Orleans for not evacuating the city after Hurricane Katrina are two examples of how the individualistic meaning of 'responsibility' has become embedded in social policy and in public discourse, respectively."*

This quotation reflects in a sense a battle over the division of responsibilities between individuals and collectivities, in particular local or national authorities. Where do individual responsibilities stop and those of the authorities start ? Are they separate, "juxtaposed" ? Or : are they complementary, inextricably interlinked ? The Charter, speaking simply of "*individual **and** collective responsibilities*" avoids in fact these complex questions as soon as they come up in concrete realities.

### **...with regard to the question : obligation or free choice ?**

Another problem has to do with the mental attitude vis-à-vis whatever kind of responsibility. Is it a matter of a *given duty* (indisputable, inescapable, imperative) or of a *totally free choice* or of something between the two ?

Firstly it is interesting to note that in Hindu thinking, responsibility is situated in a field of actions which are "binding" as well as "liberating" :

*Makarand PARANJAPE : To be responsible, for most Indians, simply means to do one's Dharma. What is that? It is to live in accordance to certain cardinal precepts, to follow that path which leads both to success in this world and in the hereafter. (...) Closely related to Dharma is the idea of Karma, again central to Indian civilizations, and accepted by nearly all the inhabitants of India. Karma means works, what we must do. (...) Karma has often been misinterpreted as fate or passive helplessness. In fact, it means the opposite; even if the present misfortunes may be the outcome of past actions, the future is being shaped by what we do and are today. Karma is both liberating and binding, depending on our attitudes to it. Karma, more accurately, is causality. As you sow, so shall you reap. It's not loss of freedom or predetermination, but the freedom to act and to reshape one's destiny. (...)*

*That action does not bind us which we perform in a detached spirit. This is the message of the Bhagawad Gita, one of India's most cherished spiritual texts. Detached from the rewards and fruits of our actions, we act without a sense of doer-ship. So there is "doing" but no "doer"; action without an actor. Paradoxically, this state of freedom is also identical with that of universal responsibility. "*

Sudha SREENAVASHI, who works in the slums of Bangalore in India, tells of a striking experience with illiterate, marginalized, Muslim and Hindu women discovering the liberating aspect of the idea of responsibility. These women had only experienced the idea of "duty" enforced on them by family and society. While discussing extensively with them the notion of responsibility, they remarked with surprise and joy :

*"the word 'responsibility' does not even exist in our language ! But becoming aware of what it means, it is a **liberating** experience for us, because we had never thought that one can freely decide to assume tasks, 'responsibilities', for instance for the hygienic problems in our neighbourhood."*

Certain western thinkers also emphasise the imperative nature of responsibility. Let's remind ourselves of the famous sentence of DOSTOYEVSKY in the Brothers



Karamazov : "We are all responsible for everything and all in front of everyone, me more than the others." Likewise Emmanuel LEVINAS who advocates an unlimited responsibility towards the Other : " I am always responsible, each me is not interchangeable. What I do, nobody else can do it in my place. The kernel of singularity, is responsibility." <sup>4</sup>

Other western schools of thought rather emphasise the link between liberty and responsibility, as being "two primary and inseparable attributes of the human subject. Liberty imposes responsibility, (...) Responsibility ensues from liberty (itself enlightened by ethics and moral standards). Sartre defines it as follows : "We take the word 'responsibility' in its ordinary meaning of 'conscience' of being the indisputable author of an event or an object. This responsibility is the simple and logical claim for the consequences of our liberty." (Sartre, *Petit Robert*, 1991) <sup>5</sup>

### **But acting.... is a more complicated matter**

And finally, a message from Germany shows the complexity of certain points mentioned above when it becomes a matter of acting in the reality of life.

Ina RANSON, member of the Intercultural Research group writes :

*"In German, the word Verantwortung (responsibility) is frequently associated with "Pflicht", "duty" or "obligation". Reflection on these notions has become crucial after the revelation of the crimes committed during Hitler's Nazi regime. The passivity or passive consent, the participation "because we simply had to fulfil our duty" have raised enormous questions which are in the centre of numerous publications, also recent ones (e.g. Daniel Goldhagen, Götz Aly...)*

*In Germany, questions raised about responsibility in the catastrophic past has given birth to new words and concepts : Mitverantwortung (co-responsibility), Verantwortungsanteil, (part of responsibility), Verantwortungsketten (chain or network of responsibility), etc. Carl Améry, one of the most radical critics of present evolutions, says : "we are part of a network...there are only degrees of distinction between us and the train driver to Auschwitz".*

*Among the questions which have been in the centre of German publications and debates since 1945, we find the following:*

*How to explain the break down of civilisation during Hitler's regime in Germany ? To whom attribute responsibility: only to the ruling establishment, to intellectuals, to more or less active or passive followers...? Was there something dangerous in the conception of duty-obligation (vis-à-vis the State) inherited from the Prussian tradition ? Was there something wrong in German intellectual and cultural tradition? ("the duty to obey"...) Do we remember the past in the right way ? Do Germans have specific responsibilities in the present?*

*Among the initiatives trying to offer concrete answers, there is the "Dietrich Bonhoeffer Association" in Braunschweig, which refers to the well-known philosopher and theologian executed by Hitler because of his participation in*

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<sup>4</sup> Emmanuel LEVINAS : Entretiens avec "Le Monde", 1. Philosophies, Paris, La Découverte – Le Monde, 1984

<sup>5</sup> BREMAUD, Jean-Claude, *Etre responsable dans un monde en mutation*, l'Harmattan, 2005, p. 114)

*an effort to assassinate him. Bonhoeffer was deeply convinced that in a situation of injustice everyone is responsible and has the obligation to resist (Widerstandspflicht). The magazine of the association refers to ethics of "responsibility after Auschwitz and Hiroshima". It stresses that today Western science and techniques are transforming cultural and political systems in nearly every part of the world. By our mentality and style of life, we are co-responsible of this process and can't ignore when it's consequences are destructive."*

## **b. Factors opposing or stimulating the relevance of the notion of Responsibility**

### **Adverse factors**

Two examples, although taken from quite different regional settings, both illustrate factors that may oppose personal commitment to collective issues.

Ziad MAJED (Arab world, Lebanon) writes :

*"In the Arab world there is a generalised feeling of **victimization** linked to the history of the region where international interventions and conflicts often created fear, mistrust and instability. Conplot theories -whether justified or not- are thus widespread and dominate public opinion. Consequently, ordinary people never feel politically responsible for what happens to them. Hence the importance of re-conceptualising the issue of responsibility and to work out its consequences for society as a whole.*

*The idea of responsibility looses a lot of the richness of its content when it is confronted with **political systems that exclude citizen's participation and the possibility of change.***

*When we are citizens, we are responsible of our destiny. But in the Arab world, citizenship remains to be build up, so individuals feel only responsible in the private sphere. In the public sphere, they fear exercising responsibilities and are often victims of self-censure or of a symbolic and imaginary wall which makes them consider the authorities solely responsible for everything !"*

In Europe interviews were done including a question about **the causes of the phenomenon of "de-responsibility" :**

*For Kathy Tolila, a French psychologist / social activist "there are different levels of "de-responsibility". The first one concerns the **political level** where people believe profoundly in the notion of the **Welfare State**. The population tends to delegate their responsibilities to State authorities while in fact the State is only the mirror of what we are as citizens. As a citizen, what should I do to change this state magma ? Voting is a means of choosing, but is not sufficient. How to use the existing means for struggle ?*

*The second level is **the free market economy** which is an important actor in taking away a sense of responsibility among citizens. Indeed, money is the only motor of the present economic system. As a development ergonomist, Kathy has always learned to put the human being in the centre of the device. But the reality is quite different, as it is not at all the human being who makes the system function, but the benefits and maximum production.*

*The third level is that responsibility implies accountability. But we live in a society where **people and in particular politicians shun accounting for their actions.** When people accept lowering of taxes and by this mere fact accept lowering of public services, there is a real social and political crisis and*

*the State is held responsible for this."*

The answer to the same question given by a French consultant in social innovation and facilitator of citizenship workshops, Hervé Chaygneaud-Dupuy, was this :

*"Nowadays responsibility does not appear to be a concern, it is neglected at the benefit of 'rights' : people seek to protect themselves, to obtain rights, but they do not wonder about their own responsibility, they do not throw themselves into play, into action, they do not seek to be concerned, engaged. This is mainly due to the fact that our society is amoral and is developing into a litigious society."* (...). When asked whether Hervé feels himself responsible for prevailing racism, he affirms that **he can only be responsible for his OWN acts and cannot assume responsibility for collective situations**. Being the other side of liberty, responsibility can only be exercised at the level of the individual, the person. He cannot stand for that matter phenomena of repentance expressed by a group in his name. He even fears collective responsibility because that could imply collective punishments. That being said, he is ready to assume collectively an effort to make people aware of their responsibility with regard to the problem of racism. (...) When taking up the question of the relationship between **solidarity** and **responsibility** referring to the example of social security, Hervé thinks that **solidarity is taking away responsibility** in the sense that one does not know anymore in the name of what one is protected socially."

Apart from all this, the tendency to say "Rights first !" is not specific for the western world. It is *a fortiori* present in political and social contexts where human rights are violated...up till today...

These examples highlight some important points :

- **The dividing lines between individual and collective responsibility are not always clear**, or even conflictual.
- The phenomenon of "**de-reponsibility**" (taking away a sense of responsibility) exists in various geographical, political and cultural contexts. As far as the cause for this is **attributed to the State**, its face does not show the same characteristics : in Europe it is thought to be the Welfare State, in the Arab world the authoritarian State, in North America a State which embodies a neo-conservative, production oriented and individualistic framework which leads to an individualising approach of responsibility.
- The **free market economy system** is, on the contrary, generally thought to **generate "de-reponsibility"** due to the fact that central emphasis is put on competition, material gains and maximum production.
- In western languages the idea of responsibility contains two intrinsically linked dimensions. On the one hand responsibilities have to be assumed and on the other they must be accounted for. It is important to note, then, that **the idea of the obligation of accounting for one's acts is not self-evident in all parts of the world**.

### **Stimulating factors**

The reports of the members of the International Facilitation Committee of the Charter also bring out factors which may highlight the relevance of the idea of responsibility.

In his report 2005, ZHAO Yifeng points at an encouraging tendency in China brought about by **doubts concerning the single-minded idea of economic growth**:

*" In the course of 2005, the Charter of Human Responsibility started to receive increasing attention in China, especially among intellectuals. Contrary to the attitude of 'indifference' described in our report for year 2004, people started to take the concept of 'responsibility', the charter itself, and the related documents more seriously. Among several reasons for such a change, the promoting efforts by people connected to the Alliance have clearly been a major factor. In communications through various methods, we now observe broader perspectives towards human existence, globalisation, and cultural diversity within China than years ago. This is important because the newer understandings may balance the single-minded idea of economic growth and competition.*

Sometimes new perspectives of changes in mentality are opened up by **political upheavals**. This was the case in Lebanon in 2005 :

*"Lebanon experienced this year historical events that changed the political conditions established since 1991, when the war ended and the Syrian regime controlled the whole country.*

*The political dynamics that started in 2000 (after the withdrawal of the Israeli troops that occupied the southern parts of the country for 22 years – an event that ended the 'official justification' of the Syrian military presence in Lebanon) took different speeds and culminated in September 2004 in a national campaign against the violation of the constitution to renew the mandate of the Syrian appointed Lebanese president. (...)*

*During 4 months citizens and political movements organized daily in Beirut and other regions, peaceful demonstrations, sit-ins, debates and cultural activities calling for the independence of the country and the beginning of a democratic process to build a modern state. (...)*

*Beirut witnessed in February, March, April and May what can be considered a political and social spring.*

*I believe this year was fruitful in the sense that it put the relevance of the Charter in a very special but concrete context, where the idea of 'responsibility' and the philosophy behind the Charter became attractive, more than the text itself.*

*The term 'responsibility' jumped to a distinguished position in political debates and media interviews. People felt in a transitional phase and a critical situation where they should take decisions and make choices. And here the whole meaning of responsibility came to their minds collectively and individually, and helped them abandoning the usual attitude of 'blaming of others for all that happens to us'...(Ziad MAJED)*

It also happens that **a historical opportunity** arises. This was the case when in december 2004 the official creation of the "Comunidad Sudamericana de Naciones" took place. This South American Community of Nations

*"may become an important body for promoting the integration of the continent and resolving conflicts in this part of the world. For us who are involved in the dissemination of the Charter, this event takes on a particular importance. One of the objectives of our activities program is to promote the recognition of the Charter by the nations of the world as a third "pillar" for new forms of world governance, a complement to The Charter of the United Nations and the Universal Declaration of Human Rights. (...)*

*The various national societies of the South American region will have the possibility to contribute in a decisive way to the construction of this form of governance by proposing to their governments to adopt the Charter as an ethical foundation. (...)*

*Our goal is to create a Constitution of the South American Community of Nations on the basis of proposals from civil society. Thus, by linking the dissemination of the Charter to the concrete action of engaging various national societies in the construction of an -in this region- unprecedented and significant form of*

*governance, we will bring about a convergence of efforts. These may produce exemplary results which will contribute to a new form of world governance, with the Charter of Human Responsibilities as the main instrument."* (Brazilian Charter team)

An other opportunity may be offered by **social upheavals** in a given society causing a **social and political crisis**. This type of crisis is characterized by **confusion** with regard to set ideas concerning the traditional distribution of responsibilities. This situation creates a **void**. The necessity to face this challenge implies seeking for answers that fill in this void in a way that is different from the past.

The present social and political crisis in **France** following the revolt of part of the youth in the suburbs is a topical example. The usual political discourse is perceived as ideological and commonplace talk, irrelevant for the everyday reality in the 'sensitive' neighbourhoods. It is this **void** which offers an excellent opportunity to propose a debate on the complexity of the multifaceted notion of Responsibility.

### **To conclude**

We observe that there is no homogeneity with regard to the attitudes vis-à-vis the idea of 'responsibility', neither inside societies nor between them. What strikes one, in fact, is **the ambiguity** which is prevalent almost everywhere.

The merit in these ambiguities is that they allow for openings to dialogues in the framework of the debate about the Charter.

### **c. The challenge of "unity/diversity" : establishing a common kernel to the diversity of cultural interpretations of the idea of responsibility**

In a period of increasing international communication -which by its very nature is intercultural- there is a tendency to use concepts which are supposed to be understood in the same way by communities rooted in a great variety of different histories and cultural contexts all over the world. Notions like "democracy", "(good) governance", "transparency", "solidarity", "development", "human rights", "terrorism" etcetera are used carelessly *as if* they are culturally understood and practised in the same way everywhere.

Therefore, it was not surprising that one of the recommendations of the *World Assembly of Citizens* in Lille (2001) was to make **a cross-cultural in-depth study of the ethical foundations of the notion of Responsibility itself and of their implications for social practices**. The background of this suggestion was that it was felt necessary to specify cultural interpretations of some key notions used in the Charter, starting with the concept of responsibility itself.

However, it is equally (if not more) important to **identify common elements** emerging from these interpretations so as to discover which ones would constitute **a common ethical foundation for an international Charter** of human responsibilities.

The suggestion of the Assembly has been taken seriously. A group of ten persons who are experts in the language and culture of their country/region has been formed. The members of this group have met in India (May 2005) in order to exchange ideas on the methodology of the research for their respective studies. A

second meeting is planned in 2006 which will be devoted to comparing and analysing the results of the ten studies.

This intercultural research will result in a book which will be unique in the sense that it not only brings together culturally divergent views on "*CULTURES AND RESPONSIBILITY : ethical foundations and social practices*", but will also highlight a common kernel in this diversity. The book will be published in 2007.

## Chapter 2 - The Charter : a « pre »-text making its way

As has been said and repeated from the start, the present text of the Charter is a pre-text in two ways : a **pretext for dialogue** and a "**before**"-text, a text seeking its way which, one day, will need to be revised on the basis of all the dialogues it gave rise to.

And dialogues... there have been ! The reports of the members of the International Facilitation Committee as well as information received from other convergent initiatives show a lively, sometimes astonishing and increasing interest in the exchange of ideas on the notion of responsibility itself but also on the relevance of the Charter text in its present form.

The Charter has been characterised as an **appeal**, a tool for **waking up consciousness**, a tool for sharpening minds and **improve skills and understanding** of the environment people live in , a **catalyst for change** , a tool for (in)formal **education** (Brazil, Chile), a tool for **connecting initiatives** pursuing the same objectives. Teenagers in Zimbabwe said that responsibility is the only possible solution to the HIV/AIDS scourge.

The charter has also been received as a **recognition**, a text which **confirms** retroactively that **protest and resistance** against irresponsible and unjust policies were right and just acts, which demanded accountability (Philippines) .

The Charter also plays a **mobilising role**, it calls for awareness that we should abandon an attitude of indifference, of a feeling of powerlessness and nurture a personal and collective mentality of commitment. Indeed, "there are few places and occasions", says the Charter committee of Quebec/Canada, "to exchange about assuming responsibility and the underlying values and principles in particular contexts."

**But critical notes with regard to the text are not absent either.** Some people would like it more concrete, more geared towards the dilemmas of everyday life, more poetic, more explicit, less abstract, more juridical, and less western...

A comment made in the Philippines:

*"When we speak of human rights, we do not merely see it as an idea, a good idea. The idea of human rights should ensure that these rights are enjoyed. As with human rights, human responsibilities should be practiced. It should be monitored to ensure implementation. It should be result-oriented; mechanisms should be implemented to obtain the intended results. It should be open to audit. Likewise, best practices should be documented and disseminated."*

A comment from New Zealand :

*"There have been lively exchanges on language and translation, especially around translating the principles into Pacific languages, and Maori language in particular. Examples of feedback have included unwillingness to translate the Charter because of the risk of reducing and confining Pacific thought into the structure of the text as it is written. Other comments have consistently focused on the abstract quality of the principles. Quite often there have been a perusal of the principles and then much more interest in specific projects."*

Others, - having the same problems of cultural understanding – took the Charter as a starting point for transforming it into a culturally adapted tool (music, poems, stories, artistic drawings, theatrical sketches, etcetera).

We intend to **collect systematically the results of the dialogues** and transformations of the original text in order to gather from them indications that are based on the various concrete experiences. An **in-depth analysis** of the whole process **could result in re-writing of the Charter** with an intercultural group. An enormous job, admittedly, but necessary if we want to be true to the idea that the Charter is not proposed from above, but emerges from below, a collective journey, an adventure full of discoveries, full of acquired wisdom.....



Poem from Zimbabwe to be published in the book on Responsibility entitled "Calming the Storms" :

*This is the time for responsibility to unfold  
Truth and love stand bold  
With no justice sold  
A responsible world we mould  
Where all shall never be cold.*

*The world ----  
It is clouded in darkness  
With tainted colours of death  
Wearing its ugliest mask  
For responsibility seems a task*

*Exhilarated are those in power  
Who stand on top of the tower  
And taunt force on the poor  
This is a manifestation of their cruelty*

*This world--  
It is proud of shame  
That will remain but the same  
Until responsibility makes it tame*

*A symbol of graveyard it is  
Open and putrid with shame  
That's where the hounds feed  
No one can control it  
It's a world of their own.*

*The world----  
With a cruel story to tell  
Embossing even to the dead  
Neither a manifestation of responsibility  
Nor of honest and integrity*

*It's a shaft of war  
Buried deeper to the core  
Violence prevails of human reason  
Blood spills like a flooded stream  
For blowing winds never tell  
Rumours of responsibility*

*This is time for it to unfold  
Truth and love stand bold  
With no justice sold  
A responsible world we mould  
Where all shall never be cold.*

Mbongeni Welshman Khumalo

## Chapter 3 - Spheres of action

### 3.1 Review of activities

*"Acting in a responsible way is not sufficient.  
We also need to redefine these responsibilities  
in their different individual, collective  
and planetary dimensions."  
Interdisciplinary Group of Sao Paulo, Brasil*

A comparison of the activities reports 2004 and 2005 leaves one impressed with the clear evolution in terms of the volume of activities, the production of written and audio-visual material, the variety and number of social groups reached and so of the acceleration of effects, all of this thanks to a well thought-out starting period.

Seminars, workshops, conferences have been organised just about everywhere. In Brazil a specific action is practised with success : the dialogues on the street. School projects have been developed too (in Brazil a national school programme involving 120.000 schools, as well as in the Philippines). In Europe the Charter team has done and published (on the Charter web-site) some thirty interviews with a great variety of people. Video films have been produced in Brazil, Chile, Lebanon, the Philippines and New Zealand. Books on the notion of responsibility have been published in the following countries : Chile, China, India, Colombia, and Zimbabwe. Articles were published in numerous journals. Educational and informative material was produced everywhere. (To get a more concrete idea of all these activities, the reader is kindly invited to read Part II of this document.)

With a view to **interconnecting initiatives at the international level** (see under 3.3.a. : methodological approaches), it is important to note which **social groups** were **reached**. These groups also reflect with which thematic fields of interest a discussion on Responsibility and the Charter was linked. We note the following (without order of importance) :

- Teachers (Brazil, Canada, China, India, Philippines, Georgia, New Zealand, Zimbabwe)
- Local authorities / politicians (Brazil, New Zealand, Colombia, India, Lebanon)
- Ecological movements (Europe, Philippines, India, New Zealand, Brazil, Canada)
- Human Rights movements (New Zealand, Colombia, Chile, India, Zimbabwe, Philippines, Canada, Lebanon)
- Social movements (India, Chile, Philippines, New Zealand, Colombia, Brazil, Zimbabwe)
- intellectuals (India, Georgia, China, Canada, Lebanon, Brazil, Chile, Philippines, New Zealand, Colombia, Egypt, Zimbabwe, Europe)
- youth (India, Colombia, Lebanon, Chile, Brazil, Philippines, Zimbabwe)
- women (India, Chile, East Africa, Philippines, Zimbabwe)
- indigenous peoples (New Zealand, Chile)
- fishermen (East Africa)
- jurists (New Zealand, international network facilitated from Belgium)
- police/military (India, Chile, France)
- artists (Brazil, India, Colombia, Canada, Chile)

- business (Brazil, Canada)
- journalists (Lebanon, Brazil, Canada, India, Chile)
- religious groups (Lebanon, Chile, , India, France, New Zealand)
- consumers (Europe)

In our 2004 review we noted a certain resistance coming from activists for Human Rights to engage into activities around the reflection on Human Responsibilities (*Rights First !! As long as human rights are violated, it is premature and irrelevant to talk about responsibilities !*). Without jumping to conclusions, we did observe this year that here and there awareness of the necessity to link up the two was manifested :

Betsan Martin reports from New Zealand :

*"An approach has been made to the Human Rights Commission education team to work together to bring the concept of responsibility into their school programmes. A proposal has been drafted by an associate of the Charter here, to work with the NZ Bill of Rights, the Draft Declaration of Human Rights, and the Charter for Human Responsibility as a method of engagement for students. The proposal has been agreed to in principle."*

In Chili :

*"On 26 and 27 august we organised, in collaboration with the University ARCIS, the Chilean Network of Human Responsibilities, the Committee of "Retornados" and the Organisations of Human Rights, a **Seminar on Human Rights and Responsibilities**. This seminar had an international dimension thanks to the participation of people from Argentina, Uruguay, Bolivia and Germany. The meeting had three objectives :*

- To examine which tensions may exist between the Charter of Human Responsibilities and Human Rights*
- To examine the possibility of creating a Network which combines the concerns of the Universal Declaration of Human Rights and the Charter of Human Responsibilities.*
- To establish a common work programme for Human Rights Networks and the facilitators of the Charter.*

In Columbia, the CINEP

*"has formed a team called 'Citizenship, Rights and Responsibilities' aimed at promoting the development of an active social citizenship with a view to integrate Human Rights and Responsibilities through training, and political accountability in the public sphere."*

Cécile SABOURIN reports that in Canada :

*"Public organisations do not hesitate to launch initiatives/consultations with a view to arrive at "Declarations on rights and responsibilities". For instance in Quebec, the city of Montréal and the Ministry of Health and Well-being have worked out and disseminated such declarations in the framework of missions and activities that fall under their jurisdiction. This relatively recent approach is worthwhile to be observed and analysed given the present circumstances and intentions of persons and organisations which are promoting these initiatives. It is worrying approach because of its top-down nature which is totally opposite to the bottom-up approach proposed by the Charter initiative."*

This evolution of the link established between Rights and Responsibilities was equally marked by the initiative of calling an International Meeting of Military

people for Democracy, Peace and Justice in Chile, co-organised by the Chilean Charter network (see under 3.2. : Convergent Initiatives).

### 3.2 Convergent initiatives

The interest which the Charter of Human Responsibilities arouses, or at least a reflection on the idea of responsibility linked to professional or thematic areas, is not restricted to the activities of the members of the International Facilitation Committee. On the contrary !

Other initiatives have been taken as well, in the first place because the timing of a debate on the notion of responsibility is historically speaking opportune. These initiatives were reinforced by the existence of the Charter and converge with the international process already set off. In the majority of cases the members of the International Facilitation Committee were involved without being the initiators. This marks the importance of lateral relations between all those who are aware that the challenges of the XXI century require concerted action.

By way of illustration, we give a brief summary of some of these initiatives :

- **Network of executive officers**

A *Manifest for the social responsibility of executive officers* has been framed by seven French institutions <sup>6</sup> and was published in 2003. As a follow-up action, the "FDT-Cadres organised a conference in June 2005 to define its objectives with regard to the responsibility of executive officers. The idea was to support executives in difficult situations where they find it hard to exercise their freedom of expression or their right to highlight an ethical dilemma. In the framework of the action plan 2005-2009 it is proposed : **To define the notion of social and legal responsibility of executive officers and to guarantee their freedom of expression in a deontological framework.**

This action consists of three objectives :

1. To better define the legal responsibility of executive officers and the conditions under which it can be called into question;
2. To question (and support questioning) the deontological rules which govern the exercise of executive responsibilities
3. To promote arrangements which guarantee that executive officers can exercise their freedom of expression, and a right to alert in the face of unacceptable acts of the employer (right of expression, conscience clause, etc.)

Realising these three objectives will be done jointly with the other members of this network over a limited period from November 2005 to June 2006.

In order to internationalise its impact, the network has opened a web-site : <[www.responsabilitesocialesdescadres.net](http://www.responsabilitesocialesdescadres.net)>

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<sup>6</sup> le Centre des jeunes dirigeants (Cjd), le Centre des jeunes dirigeants et des acteurs de l'économie sociale (Cjdes), l'Ecole de paris du management, la Cfdt-cadres, l'Ugict-Cgt, Ingénieurs sans frontières (Isf), et la Fondation Charles Léopold Mayer.

## International network of Jurists

The *Facultés Universitaires Saint Louis (FUSL)* in Brussels, chaired by François OST, Professor of law, and assisted by Christophe EBERHARD, took the initiative to create an international network entitled : "**Law, governance and sustainable development : a threefold path of responsibility**".

The FUSL facilitate and coordinate this network of research centres in five continents with a view to clarify the contemporary stakes in the emergence of new social, political and institutional regulations with special emphasis on the redefinition of our responsibilities in the intercultural dialogue.

The planned goals for 2004/2005 are :

### 1. Creating networks

- The hard core of the network, consisting of the FUSL, the Laboratoire d'Anthropologie Juridique de Paris (LAJP/Université Paris 1 Panthéon-Sorbonne), the Working group on Human Rights of the Law Department of the Catholic Pontifical University of Rio de Janeiro, l'Université de Montréal, the University of Renmin in Beijing and the Indian Network Rights & Society, is now a fully functional network. Apart from several meetings, a common effort has already resulted in a collective publication. This network is now expanding itself in preparation for a big international seminar in Brussels in 2007.
- The Indian and Chinese networks are in full swing. The two of them have started a collaboration that will result in a meeting in Beijing in 2007.
- The partnerships with the FPH and the Alliance for a Responsible and Plural World are being strengthened. On the one hand through collaboration with the programme "*Initiative pour une Refondation de la Gouvernance*" initiated by the Fondation Charles Léopold Mayer and conducted by Michel SAUQUET, and on the other hand through active participation in the intercultural research group coordinated by Édith SIZOO on « Cultures and Responsibility" in the framework of the process around the Charter of Human Responsibilities.

### - 2. Seminars, courses and conference series

- organisation of two international meetings on "**Law, governance and sustainable development**" at the FUSL in October 2004 and October 2005;
- organisation of a seminar on *Responsibility : the hidden face of Human Rights* at the FUSL in March 2004;
- since 2004, at the FUSL, organisation of an inter-university course on "*Law, governance and sustainable development*. This very innovative inter-disciplinary course consists of a series of conferences given by specialists in the matter from various horizons such as the philosophy of law, sociology, economy, and anthropology of law. It is open to any interested person and so various actors in civil society are attending them regularly.
- PhD research and perpetuation of the dynamics of the network.

### 3. Publications

- DUMONT Hugues, OST François & van DROOGHENBROEK Sébastien (éds.), *La responsabilité face cachée des droits de l'homme*, Bruxelles, Bruylant, 2005, 544 p.
- EBERHARD Christoph (éd.), *Droit, gouvernance et développement durable*,

Paris, Karthala, 2005, 376 p.

- EBERHARD Christoph, *Le droit au miroir des cultures. Pour une autre mondialisation*, Paris, LGDJ, Col. Droit et Société, 2006, 350 p.

- **Georgia**

At the initiative of Ina RANSON, Edith SIZOO was invited to Georgia to give a series of conferences on the Charter of Human Responsibilities. Three meetings took place : at the Academy of Sciences, at the University of Tbilissi, and at the Cultural Centre of the Caucasus, all three followed by lively debates.

After numerous exchanges between people who assisted at the conferences, the decision was taken to work on a better adaptation of the Charter text to the cultural environment and the specific situation of Georgia.

A group of 7-10 persons was formed to launch the process. The objectives are :

- to prepare an introduction setting out the specific context of Georgian : presence of traditional values, consequences of the Soviet past, invasion of western modernity, very difficult economic situation...
- to reflect on eventual modifications of the translation into Georgian
- to frame each principle of the Charter in the context of the present situation in Georgia with reference to the most important problems
- to write comments on each of the ten principles
- to inform about existing initiatives around the Charter in various countries
- to reflect on possible initiatives which could be taken in Georgia
- to produce and publish a new version of the Georgian Charter
- to disseminate the new Georgian version of the Charter : each member of this first working group will do this in her/his way, for instance in one's own working environment
- preferably, s/he will disseminate the Charter in professional circles : for example in a ministry, a university, a school, a children's home, a students club, a literary café, an association , etc.
- to bring together experiences with dissemination of the Charter and launching new initiatives
- to create and keep up international contacts.

- **France / Germany : Seminar on "Global Ethics"**

This seminar was organised by the **Centre théologique de Meylan (CTM)**, the **Global Ethics Foundation** ("Welt Ethos") of Hans KÜNG and the **Ecole de la Paix** in Grenoble. Support was given by the **Fondation Charles Léopold Mayer** and the coordinator of the process around the **Charter of Human Responsibilities**.

Richard Pétris, in his retrospective reflection writes : "During the preparatory discussions, a difference of opinion on the method to follow emerged : the Foundation of Hans Küng appeared more interested in the traditional type of seminar with a series of speakers, while the representatives of the Charter of Human Responsibilities favoured stimulating also interactive debate on the various life experiences of responsibility among the participants. The way things worked out, showed that we did well to insist on something in between the two approaches.

At the end of the day :

- The presence of the FPH and its contributions were very much appreciated :
  - . the thoroughness of the method followed by the FPH network of journalists
  - . the openness and diversity brought in by Siddhartha

- . the vision brought forward by Edith Sizoo
- The workshops were very much appreciated too, although they made it clear that there is a real need to deepen the reflection which, in itself, requires a long term approach.

- **Iran (establishing contacts)**

Since 2004 the FPH is cherishing the idea of exploring the relevance and the viability of a citizen's alliance on the Persian plateau including Iran, Afghanistan and Tadjikistan. In view of this, the FPH engaged Behrouz SAFDARI, partner of the Alliance of Independent Publishers. Behrouz is Iranian of Kurdish origin, sociologist, and living in Strasbourg. He keeps up close links with leaders of associations and Iranian publishing houses and **translated into Persian** some documents he deemed indispensable for presenting the work of the FPH, in particular the **Platform for a responsible and plural world** as well as the **Charter of Human Responsibilities**.

After thorough reflection, it was decided to start the process by trying to find some entries in Iran. Behrouz has accomplished an exploratory mission in 2005 which proved to be a success and was documented in nine travel notes and a detailed list of more than 20 clearly identified partners.

A meeting with eminent intellectuals from the diaspora in Paris was organised with a view to follow up this mission with a trip to Iran of a small group consisting of FPH staff and some relevant partners. The idea is still valid, but requires some patience. The trip is being prepared in the hope that the political situation will allow for establishing contacts on the spot without jeopardizing anyone. (Source : Interim report 11, Gustavo MARIN)

- **Africa : Fishermen's Network**

The Panafrican Fishermen's Network (Association pour le Développement de la Pêche Artisanale, ADEPA), present in some ten African countries, had a meeting in Dakar, Senegal. The coordinator of Charter work for West Africa, Sidiki DAFF, attended the meeting. He reports that "it was an occasion to benefit from as this organisation is working on a '**Code of Conduct for responsible fishing**'. This seminar provided an opportunity to make a parallel between the wish to produce this Code and the Charter of Human Responsibilities that offers elements for proposals. Besides, the Charter will be taken into account in the framing of this Code, while at the methodological level, the local Charter Committee is going to engage in collecting experiences from the fishermen's world. The idea is to take note of experiences of fishermen which take into account the dimension of responsibility for the natural environment of the sea and the rivers."

- **International Network of Military Servicemen for Peace and Democracy**

Although this network does not carry 'responsibility' in its flag, there is no doubt that this notion is at the heart of this initiative that constitutes the beginning of an alliance process.

*Meeting of Military Servicemen in Santiago de Chile, October 2005*

This meeting organised by the Corporacion AYUN and the Centre for Strategic Studies of the University ARCIS of Chile, l'Ecole de la Paix of Grenoble, France, and the Fondation Charles Léopold Mayer has been an unprecedented event in Chile

and constitutes a significant step giving substance to an international alliance for peace and democracy.

The meeting brought together some thirty military servicemen, active and retired ones, but all participating actively in the military institutions, ministries of defence, or centres of military and strategic studies of their respective countries.

This meeting has been particularly intense. In the beginning, the leaders of Human Rights organisations and youth associations manifested openly their mistrust, even their doubts about the legitimacy of military servicemen to speak about democracy and peace. Their questions were, for example : what gives you, the military, the right to dare speak of democracy and peace, while you are the ones who are responsible for *coups d'Etat* and systematic violations of human rights ?

It was rather astonishing to see how during these exchanges the military servicemen slowly succeeded in making their opponents change their opinions. They recognized that certain military men and military institutions as such, in particular in South America, had violated human rights and imposed dictatorships, but that this was an illegitimate abuse of power and an usurpation of the people's will to enjoy democracy. However, they strongly maintained that certain military men had opposed *coups d'Etat* and refused to serve as instruments for torture or violation of elementary rights. A significant fact was that some of the military men present at the meeting were made prisoners themselves and had been tortured because they had opposed *coups d'Etat*.

All participants expressed their wish to continue this process, to create an international alliance of military servicemen for peace and to set up a communication system for keeping alive the relations that were established at Santiago.

Another international meeting should take place in India for Asia and another one in Colombia at continental Latin American level. The purpose is to keep up the momentum during a few years as the participants were all aware that this initiative may represent an important contribution for elaborating a new contract between the military and civil society, an indispensable link for constructing peace.

#### • **Europe, Responsibility and Ethics of Civil Society Associations**

This project aims at structuring reflection and action in Europe about questions relating to responsibilities of NGOs and civil society associations (CSA) in the face of new forms of public governance that include links with them.

It is initiated by the Belgian Fondation pour des Générations futures, the Belgian Fondation Bernheim and the Fondation Charles Léopold Mayer and coordinated by the CEDAC (Belgium).

During the first phase of the campaign 'Responsibility and new governance' (2003-2004), an effort was made to initiate a debate on the notion of responsibility among various professional groups (members of the European Parliament, Non Governmental Organisations, Jurists). The final report brought particularly to the fore the acuteness of the question of responsibility of NGOs seen from three angles : their internal relations, those with their partners and their role in public governance.

The three partner foundations chose to continue their collaboration in this project in 2005 by focussing on the following questions : 1) find out whether the objectives and dynamics of Civil Society Associations are in line with the demands of society; 2) to anticipate the agenda in terms of responsibilities of other components of society; 3) to go beyond simplifying discussions and good intentions in order to bring about a transformation process.



The project has set off with a seminar exploring reactions to the objectives and the strategy of the project. It brought together some experienced personalities, concerned with the impact of civil society on the way European societies are governed and sensitive to what is at stake in the exercise of their responsibilities. The European Commission has reacted positively to the idea of the project.

A documentary research concerning existing practices and initiatives was set up, followed by some 50 individual interviews with directors or their representatives of CSA and European CSA federations. These interviews also help to prepare partnerships with CSA for the next phase of the project. The research and interviews produced an inventory which shows the existence of numerous dynamics and some findings which question the CSA's own responsibilities. This inventory outlines the future phases of the project, its field of activities and its challenges. It is meant to be published.

In 2006 a seminar with the actors involved is planned to sum up and validate the previous phases and to set up a partnership with the CSA concerned to be submitted for co-financing by the European Commission.

### **3.3 Means of action**

#### **3.3.a Methodological approaches**

##### ***Direct / indirect approach***

Right from the beginning of the activities, a combination of a direct and indirect approach has been practised. A reminder of what is meant by this :

- A direct approach implies organizing a specific occasion for straight discussion about the Charter with specific groups. The direct method was used with a considerable variety of groups, often related to those to which the members of the international facilitation committee had access anyway.

*For instance: ZHAO Yifeng (China), Cécile Sabourin (Canada) and Amina Rachid (Egypt), all university professors, and Carlos Liberona (Chile) approached in the first instance academic circles, while Ziad Majed (Lebanon), journalist, Carlos Liberona and Isis de Palma (Brazil) benefited from their contacts in the media world, Isis de Palma from her close contacts with the Ministry of Education, Sudha Sreenivasa Reddy (India), John Stewart (Zimbabwe), Pinky Castelo-Cupino (Philippines), Betsan Martin (New Zealand), Carlos Liberona (Chile) and Diego Escobar (Columbia) from their contacts with peoples movements, Isis de Palma, Sudha Sreenivasa, Carlos Liberona and Cécile Sabourin from their contacts with artists.*

The reports show that from these (familiar) starting points a range of new entries into other sectors of society emerged.

The direct approach uses participatory methodologies in meetings and workshops. It starts from people's own background, their own preoccupations and challenges, their own responsibilities and their own geographical and sectoral interest. After a general analysis of these issues by participants in the group, often the 10 principles of the Charter are discussed with the aim to discover their relevance in relation to the concrete realities of people's lives. Where necessary they are rephrased, making connections with familiar metaphors, cultural phrases and sayings so as to immerse them in people's own references.

- An indirect approach implies conducting an activity that does not focus on the charter itself, but which takes up the charter in the context of that activity. The indirect approach opens up a much wider space of possibilities. It builds up partnerships with people and organizations with which one was not necessarily familiar before. However, the necessary follow-up is often more difficult to realize.

A most interesting example of the indirect approach comes from India where Sudha Sreenivasa has set up with the Pipal Tree team an extensive project of re-interpretation of religious festivals :

*"The major causes of inter-religious conflict and unsustainable development (which obviously includes environmental degradation) is our inability to give the right or appropriate interpretation to our deepest beliefs, whether these be religious or secular. In India, most of these beliefs are integrated in religion and therefore it is necessary to re-interpret religion and culture on a continuous basis to give direction to people's lives. Only then can notions like democracy, participation, pluralism, compassion and human responsibility begin to come alive on a day-to-day basis.*

*It is in this context that the need for celebrating the festivals with people of all religious persuasions and socio-economic-educational backgrounds becomes of paramount importance. Though this report will go into details of one such festival, the festival of Ganesh, the elephant-headed God, it will also include other festivals jointly celebrated crossing all divisive barriers.*

*Such gatherings of hundreds of people also are excellent avenues to disseminate the Charter principles, especially the first, second, third, fourth, sixth and ninth principles of the Charter. Since these are eclectic gatherings, they generate a wide spectrum of opinions, ideas, and suggestions.*

*These huge gatherings become not only sounding boards to bounce off ideas, and suggestions but effective means of ingraining the Charter as well as reaching out to more and more people."*

Both approaches use the existing Charter text as a "pre-text" in the two meanings of the word: a *pretext* to introduce reflection on "responsibility" and a *pre-text* in the sense of a text in evolution.

In both cases the presentation of the charter was reinforced by different kinds of materials produced in advance.

### ***Personalized approach***

A common finding of the members of the Committee is that working on the notion of responsibility and the Charter with whatever social group requires generally a personalized approach. Sending around the Charter in small or huge quantities is not efficient or even counterproductive.

The Charter Committee of Quebec, Canada, concludes in its report that :

*"People invited to exchange ideas on human responsibilities and the Charter are spontaneously interested but also a bit perplexed. Although the issue seems perfectly relevant, it also arouses doubts, resistances and expectations. The doubts have to do in particular with the context and the feeling that the concept has become quite commonplace. The resistances seem to emerge from the fact*

*that people recognize they are responsible without necessarily being able to assume the requirements and tensions which responsibility brings with it. The expectations reflect a need for support or answers to accompany the reflection and action process when taking responsibility and disseminating the Charter and its principles.*

*One of the conclusions the Committee draws from the exchanges is the importance of broaching the subject, discussing the principles and explaining the process to different kind of audiences in a most careful way. This requires time, commitment and creativity. Without these no appropriation of the process is possible."*

The members of the European Charter Team -under the leadership of Yolanda Ziaka- have practiced the personalized approach by :

*"a series of interviews in France, Greece and Italy with people from their personal and professional environment. As starting point for the interview, they used a previously drawn up questionnaire. Moreover, they started disseminating this questionnaire to friends and colleagues, asking them to fill it in. The interviews have been transcribed in experience files that in turn were read into the European section of the web-site of the Charter (more than 30 up till the end of 2005). The questionnaire aims to :*

- collect conceptions and social representations around the notion of responsibility;*
- enhance awareness of the complexities of contemporary issues, their interconnectedness, so : raising consciousness of the need to assume responsibilities;*
- collect opinions, remarks, criticisms of the Charter itself, its relevance, its use, the objectives of its dissemination.*

*The questionnaire has only 'open' questions that ask for a personal opinion (on the concept of responsibility, on assuming responsibilities in everyday life, etc.). It also contains two introductory texts referring to current European issues as well as the complete Charter text. People are also asked to mark their point of agreement, remarks and critiques."*

And finally, let us mention again the original personalized approach of the Brazilian team which regularly holds street dialogues.

### **Networking**

In 2003 we suggested that in order to set up international networking, it is indispensable to first acquire experiences that may be of interest to others. After two years of activities, we can now say that there are indeed experiences that are worthwhile for dissemination beyond national or regional borders.

- The existence and the way of functioning of the International Charter Facilitation Committee is a building block for networking in itself as its composition considerably facilitates interconnection of social and professional networks within countries, between regions and even continents.*
- The numerous new partnerships established through the indirect approach, constitute other opportunities for the emergence of new contacts.*
- The converging initiatives offer fruitful possibilities to build bridges.*

The reports of the members of the Committee show numerous examples that indeed the wished for links have been created.

### 3.3.b Means of dissemination / promotion

#### ***Production of materials***

In spite of the serious constraint of financial limitations, a considerable effort has been made to produce materials for the promotion of the Charter thanks to much appreciated contributions from local sources :

- translations of the Charter have been made in **at least 32 languages** : Mandarin Chinese, Bahasa Malay, six Indian languages (: Hindi, Marathi, Kanada, Telugu, Tamil, Malayalam), Philippino, Brazilian Portuguese, Chilean and Peruvian dialects (: Rapa Nui, Mapudungun and Aymara), African languages (: Wolof, Fon, Haoussa, Yoruba, Mina, Pulaar, Mandinka), Arab, Maori, Georgian, Russian, Croatian, Tadjiki, Persian, Greek, German, Dutch, English, Spanish (and maybe others we do not know of). Copies of the Charter in these languages were distributed by hundreds / thousands.
- Experience files (Europe, Senegal and others)
- Video films (Brazil, Philippines, Chili, Columbia, New Zealand, Lebanon, Canada)
- CD : the Charter on music (Senegal)
- Powerpoint Presentations of the Charter (Canada, India, Columbia)
- Methodological kit (Columbia)
- Flyers on the Charter (Brazil, Columbia, East Africa, New Zealand, Canada, Chile, India, Europe)
- Posters on the Charter and its Principles (Brazil)
- Notebooks on discussions by various groups on the Charter (Chili, Columbia)
- A booklet on the background of the Charter and the phases that led to its production in Arabic (Lebanon)
- Articles (New Zealand, Lebanon, India, Europe)
- Web sites (Canada, India, Colombia)
- Sociological study on the perception of responsibility of social groups (Egypt)
- A Charter LOGO.

#### **Publication of books** :

- China : edited by ZHAO Yifeng : *Interpretation of Contemporary Civilisations and the Charter of Human Responsibilities*. Beijing, China
- Chile : three publications on the notion of Responsibility : Carlos Rivera, *Reflexiones éticas sobre la Carta de las Responsabilidades humanas*, and *Espiritualidad y Responsabilidad humana*; Maria Elba Campos Gominguez y Yenive Cavieres Sepulveda, *Las Mujeres y la Carta de las Responsabilidades Humanas*.
- Europe : - Dumont Hugues, Ost François & van Drooghenbroeck Sébastien (éds.), *La responsabilité face cachée des droits de l'homme*, Bruxelles, Bruylant, 2005, 544 p.
- Eberhard Christoph (éd.), *Droit, gouvernance et développement durable : les nouveaux chemins de la responsabilité*, Paris, Karthala, 2005, 376 p
- Columbia : Universidad de los Andes, *La alternativa humana*.
- Zimbabwe : *Calming the storms*, 2007 (a research report on Responsibility as perceived by social groups in Zimbabwe)

Finally, let us mention a remarkable initiative in Chile where a "mobile school" has been created :

**"Creation of the School of Diversity, New thinking and Human Responsibility.** *The creation of this school emerged from the necessity to channel knowledge on various themes which are relevant to the groups we are working with : ethics, solidarity, arts, popular knowledge, ecology and social development. We started this initiative on the basis of our reflection on Ethics and Responsibility. Four centres were opened in the framework of this project : Santiago, Valparaíso, Malleco and Ovalle. Together with the local groups an agenda was established for the coming three years which will facilitate the development of this Mobile School based on a horizontal way of working and structured as a learning network."*

### **3.3.c Communication : the web-site and the forum**

- **The electronic forum of the Charter of Human responsibilities**  
<http://www.alliance21.org/forums/info/chart-resp>

The e-forum was set up in December 2003. It now counts 46 subscribers. About half of them participate regularly, the others having registered themselves mostly to keep informed on activities related to the Charter process. The task of stimulating discussions is assumed by Edith Sizoo; while the technical and linguistic aspects are handled by Lydia Nicollet. The main objective of this forum (conducted in three languages) is to facilitate exchanges of ideas between the members of the International Facilitation Committee, to inform each other about ongoing activities, to realise collective work and to initiate common activities between regional partners. Little by little this tool is opening up to a broader public.

Fifteen messages are on average exchanged each month. Of course, the flow of exchanges depends on the themes, projects and activities likely to be of interest to the members of the group. The preparation of a meeting and/or a document to be drafted collectively, are good opportunities to trigger off exchanges. For instance, following a discussion on the Forum related to the theme of a workshop organized by the Canadian team in the framework of an international conference, held last June in Canada, Marcos Reigota (Brazil) was invited to participate; Edith Sizoo is currently stimulating the Brazilian regional Committee to share information on an educational project launched in the schools of Brazil on the notion of responsibility; discussions about the next WSF gave rise to regional exchanges between all the South American partners in view of the South American WSF in Venezuela... These examples show that, clearly, this trilingual tool proves to be most useful to the collective process of the Charter.

However, the exchanges on the forum appeared to be more frequent during 2004 and the beginning of 2005 than during the rest of this year, probably for two reasons: first, the recently opened web site of the Charter has partly taken over the task of providing information; secondly, since a year, the regional activities of disseminating the Charter and of putting up for discussion the notion of responsibility have increased. Consequently, the partners are now also solicited to write for the web site, which makes that probably there is less time for them to spend on the forum, and for the coordinator to facilitate in-depth discussions. The team will therefore have to pursue together the goal of achieving a regular and balanced participation in the Forum and the web-site as well as a progressive appropriation of these two complementary communication tools.

- **The news bulletin "*What's new in Charterland*" : a bridge between the forum and the web site**

[http://allies.alliance21.org/charter/rubrique.php3?id\\_rubrique=116&lang=fr](http://allies.alliance21.org/charter/rubrique.php3?id_rubrique=116&lang=fr)

Recently, the regional coordinators have been writing regularly on the electronic forum a '*What's new*' on their activities in progress. These messages are then adapted for use on the internet and published on the web site. This type of publication illustrates the possible interactions between both tools.

- **The Charter of Human Responsibilities web site**

<http://allies.alliance21.org/charter/>

The web site of the Charter of Human Responsibilities has advanced a lot since its creation, in January 2005. The texts are published in three languages: French, English and Spanish. It presents the Charter process, the founding texts, the activities and reflections on the Charter and the notion of responsibility, concrete methodological tools and dissemination material, the participants and the partners. The site is operated jointly by Natalia Massa (technical management) and Lydia Nicollet (contents, translations and structuring information).

### ***Its role***

Initially, the objective was to use the web-site as an information platform for the members of the International Committee and the regional Committees. This was realised by structuring the data and adapting the site to the needs of the users, but also to stimulate the members of the regional committees to make the tool their own. Subsequently, this objective developed into direct support to the process of disseminating the Charter and to put up for discussion the concept of responsibility, which in turn required responding to the needs of communication tools. This challenge has partly been met, even though many elements still have to be developed further (see below). Of course, the presentation and contents of this web site are in constant evolution given the very nature of the tool.

### ***Some figures***

Statistics of the visits (source: spip software, to be interpreted with caution): about 50 visits per day, in all 7000 visits since the beginning. The pages in English are visited most frequently (59%), followed by the French (28%) and the Spanish ones (12%). Some articles are also published in Portuguese, but they are not yet consulted very often.

### ***How it works***

The web site is meant to offer *regularly updated* information on activities implemented in 14 regions of the world. This is precisely the hard thing: to search for information, to encourage partners to write... Hence the importance of exchanges behind the scenes, of (re)writing, translating and organizing the proposed articles and images in order to make the online pages attractive and useful.

Some members of the Committee progressively make themselves familiar with the tool (that is managed by spip software, see [www.spip.net](http://www.spip.net)) in order to integrate information directly on their regional internet pages (Europe) or even to structure their pages (Canada). The Columbian and Indian partners have developed their own regional Charter web sites.

Parallel to the Charter web-site, a data base for the Alliance was created, which archives experience files and documents available on internet. The interest of this

base is to facilitate sharing information with allied web sites and other exchange mediums. Progressively, experience files written by the partners of the Charter process are published on this data base, and later put online directly on the Charter web site, especially many reflections on the notion of responsibility.

### ***Interactivity and partnerships***

The Charter web site proposes several entries : per region, per key-word or per topic, or simply by following the rubrics (Welcome message / What is the Charter / Who are we / Activities / What's new / Illustrative Experiences...).

Two elements contribute to widen the contacts and partnerships : on the one hand, the activities presented online also inform about the partners who participated in these activities providing, if they agree, their electronic details, or even their web site address if they have one; on the other hand, a directory of the Allies, archived on the Alliance data base mentioned above, gathers the details and presentations of the members of the regional Committees and their partners. These data can then be published on the web site of the Charter, through contact lists per region or topic. This link, which is currently in the process of construction, will soon constitute an important tool for weaving networks.

Increasing numbers of external visitors write us through the Charter web site to gather information and sometimes to propose to work together. This is how we had interesting exchanges with the coordinator of an organization called *Urgenci*, leading to a first stage: the publication of a link between each others' web sites.

Finally, we can do what is called in technical terms 'syndications' between web sites: articles published on other sites can be presented on our own web site; and vice-versa, other web sites can publish our information. This, of course, in accordance with the ethical norms for providing information, in other words after mutual agreement.

### ***A first assessment***

In one year, this window showing activities related to the Charter of Human Responsibilities in 14 regions of the world has already come a long way. It offers much information for reflection and action and progressively gives rise to new contacts and partnerships. One of our challenges for 2006 is to publish more balanced information on the different regions in terms of quantity and quality.

### ***Still a lot on our plate***

- The way internet pages are made up is of prime importance for quality. We will therefore continue our efforts to structure the pages (in particular the illustrative reports) in such a way that the ability of its visitors to use them is taken into account.
- With regard to a regional balance of the online information, the challenge is to involve all the regional members in nourishing the web site together, even the most bashful writers (often limited by other priorities or a difficult political context).
- Cross-analyses of the results of activities, of intercultural discussions about the concept of responsibility and the text of the Charter will have to be drawn up to refine certain elements of the proposed text.
- Intensified online research of similar processes would be indispensable to strengthen partnerships and exchanges at sectional as well as regional level.
- Some tools and methods used for developing activities are already on the web site. However, this information could be further developed by publishing summaries or even "methodological kits" based on the methods used by the regional groups for facilitating discussions, for working with a specific sector or for presenting the process of the Charter.

- With regard to linguistic balance, the Charter web site is presented in three languages, but the translations could not always be done during the last months, for lack of time and budget. We will try to preserve the linguistic balance as much as we can.
- Concerning cooperating with the autonomous web sites (Colombia, India), collaboration should be intensified between these sources of information, especially with a view to more regular updating, translating and interacting.



## Chapter 4 - Perspectives and challenges

### *Perspectives*

The perspectives opening up after two years of intensive and creative work confirm the intuition the International Facilitation Committee expressed at its first meeting in October 2003. The members of the Committee were not only convinced of the *potential* of a Charter of Human Responsibilities, they were also keenly aware of the *limitations* of the expected impact.

#### *Potential*

The expected impact of the Charter clearly will not come from the institutional or political force of the Facilitation Committee. It will come on the one hand from the deep entrenchment of its members, their teams and partners in the realities of their societies : real experiences, anguishing dilemmas and struggles about being human, political, social and ecological upheavals. On the other hand, impact comes from the moral and intellectual credibility of the values associated with the idea of responsibility and expressed in the Charter.

The role of the Charter proves to be multiple :

- It serves as a catalyst to challenge individuals and societies to consider what it means acting responsibly and behaving accordingly.
- It also serves as a means of connecting people while confronting common challenges.
- The centrality of the notion of responsibility implies a potential impact on a multitude of human activities in social, cultural, ecological, entrepreneurial, scientific, political and other fields.

If one takes the Charter in its present form, its relevance lies in the contextual explanation it provides of the concept of responsibility and its implications, and -as far as its principles are concerned- in the "model" it presents for the framing of specific charters in accordance with the various cultural and professional environments.

However, although most people do undoubtedly agree with the content of the Charter, the question remains whether they will go beyond that and put these principles into practice. It is not by validating a text that things change, as history tells...

On the basis of two years of rich experiences, we feel that we do have every reason to continue exploiting further the real potential and go on with our efforts with conviction, realism and competence, and -hopefully- with increased financial means.

#### *Limitations*

The limitations of the potential of the Charter are first of all existing *political* and *economic*, 'globalized', relations : to what extent are all citizens of the world allowed to really exercise "*the right to be responsible*" ?

The limitations are also linked to *cultural representations*, to conceptions of the relations between human beings, between individuals and society, between human beings and all that lives on this earth.

Whether the Charter will have the hoped for impact will also depend on *the political commitment* of those who support it

### *Consolidating activities and actions already started up*

The working plans 2006/7 which are presented in the second part of this document envisage in the first place continuation and deepening of activities already started up. The interest aroused by the numerous dialogues in many countries with social and professional groups, must necessarily be nurtured by as many personal contacts and exchanges through Internet so as to consolidate the openings made.

## **Challenges**

But new challenges are to be taken up too ! Apart from challenges specific to local / regional contexts, there are also those of a more general nature.

To mention some without putting them in order of priorities :

- Using the opportunities created by political, social and ecological upheavals
- Translating the principles of the Charter into concrete actions
- Entering into dialogue with global governance institutions and initiatives
- Linking up between regions and continents
- Obtaining moral and/or active support from high level, internationally respected, persons and institutions.
- Reaching “indifferent” or even “resistant” groups in society
- Collecting comments on the present text of the charter
- Intensify an effective system for systematizing experiences
- Developing pedagogical materials for dissemination of the Charter
- Diversifying sources of financial support
- Facing difficulties like those brought to the fore by The Quebec Charter Committee:
  - The way in which the concept of responsibility is turned into commonplace in a social, cultural and economic environment overloaded with discourse about responsibility. How to focus on the relevance of in-depth work which the initiative of the Charter proposes in the general absence of reflection on the concept of responsibility itself ?
  - The widespread conception of responsibility as an obligation imposed from above. This perception drags along negative and defensive reactions with regard to the term 'responsibility'. This in spite of the fact that the process the committee proposes is entirely the opposite, namely a bottom-up one.

## **Financial means**

The realization of the activities planned for 2006/7 in 15 countries/regions where the members of the International Facilitation Committee are living, requires financial means which go far beyond the budget allocated by the Fondation Charles Léopold Mayer in 2005 : in addition to the € 15.000 per member of the international Committee, there are the costs for technical support for the functioning of the web-site and the electronic forum, translations, the two-yearly meeting of the international Committee and the general coordination. Although the total sum

allocated in 2005 (€ 300.000 per year) is a considerable one, it should not be forgotten that this sum has to be divided in many pieces.

Therefore, the members of the International Committee have made serious efforts to complement the amount received from the Fondation Charles Léopold Mayer with often important contributions in cash and kind from local sources. In the majority of cases, this was facilitated by the fact that they themselves as well as the members of their local teams are deeply involved in various professional groups, in civil society, communities and institutions.

In that sense the work around the Charter has become an 'integrated responsibility', which in the long run may prove to be its strength.

## **By way of conclusion**

### ***Ever receding horizons***

The voyage that we started together has opened new, fascinating horizons, which call for continued commitment.

The first meeting of the international Committee took place on a Greek island surrounded by the sea. There, we projected our ideas to far off horizons. From there, we left inspired by each other and by a fuller consciousness that in the face of a world in crisis and new challenges at all levels, a universally accepted agreement that Human Rights should be coupled with Human Responsibilities, is indispensable.

But the horizon, when trying to approach it, recedes and continues receding... Will we then never reach the haven of our objectives? Or, should we ask the question in another way? What is more important: the voyage or the arrival?

Let us then finish with listening to the poetic answer which Kavafis –Lluis Llach gives us, and ... leave again, onwards, always onwards...

### *ITHACA*

*When you start on your journey to Ithaca  
Then pray that the road is long  
Full of adventure, full of discoveries  
Then pray that the road is long  
That the summer mornings are many  
That you will enter ports seen for the first time  
Visit hosts of cities  
To learn from those who have knowledge...  
Onwards you must go  
Onwards from the trees which confine you...  
Onwards from the present which still binds you...  
Onwards from the fast-approaching days...  
And when you think you have arrived  
Look for new roads...*

*Ithaca has given you the beautiful voyage  
Without her you would never have taken the road  
And if you find her poor  
Ithaca has not defrauded you  
With the great wisdom you have gained  
You will have understood what Ithaca means."*

\*\*\*\*\*

## **PART II - Reports 2005 and Work Plans 2006/7 of the Members of the International Facilitation Committee**

(texts in French, English, Spanish)

### **CHINA, by ZHAO Yifeng (English)**

#### **Introduction**

During 2004, the *Charter of Human Responsibility* started to receive increasing attention in China, especially among the intellectuals. Different from the attitude of “indifference” described in our report for year 2004, people started to take the concept “responsibility”, the charter itself, and the related documents in more serious manner. Among several reasons responsible for such a change, the promoting efforts by people connected to the Alliance have clearly been a major factor. In communications through various methods, we can hear broader perspectives towards human existence, globalization, and cultural diversity within China today than years ago. This is important because the newer understandings may balance the single-minded idea of “economic development” and competition. Based on the progress in 2004 and 2005, we should keep in the same line of promoting the idea of the charter. Meanwhile, we should make effort to send the messages to larger and more groups. The following contains report about the 2005 work and the plan/budget for 2006.

#### **I. Activities in 2005**

The work in 2005 mainly involves three sections.

1. The Forum of Asian Civilizations and *the Charter of Human Responsibilities*. August 2005, the organization committee for construction of the Faculty of Asian Civilization Studies in Northeast Normal University, with the support from Charles Leopold Mayer Foundation for the Progress of Humankind, held “the Forum of Asian Civilizations and the Charter of Human Responsibilities” in Jingyue Park which is near to Changchun city. The Forum was hosted jointly by Prof. Zhao Yifeng, Dong Xiaochuan, and Zhou Gonggu. More than 30 professors and graduate students attended the forum. The participants exchanged opinions on the tasks of the Faculty of Asian Civilization Studies, the fundamental issues in Asian civilization studies, the connections of *the Charter of Human Responsibilities* with the trends in contemporary world civilizations, the re-define of Chinese values in connection to globalization, and the retrospection about modern societies by Pierre Calame in his book entitled *La démocratie en Miettes* (Chinese version published in 2005). During 3 sections of speeches and discussions, attendees together found the forum had been very constructive and meaningful. A more detailed introduction of this forum is attached. This forum is a continuation of the previous workshops held in Guangdong in 2004, in addition to moving from the south end to the far northeastern part of China, it was a more formal and significant forum than those held before.

2. The editing and publication of *Interpretation of Contemporary Civilizations and the Charter of Human Responsibilities*. This book collects articles related to the charter by 26 authors and the text of the charter itself. Such a book serves to explain the meaning of and profound concerns of the charter. This work involves

selection of articles from difference resources, translations, inviting contributions, editing, and arrangement of formal publication. The final proof reading of the monography has finished and the book is to be printed in November. Then, copies will be distributed broadly through book market. The content of this book is attached.

3. Presentations of the idea of the charter to other conferences and groups. Members of the local team, especially Zhao Yifeng, attended 4 other national conferences, held in Lanzhou of Gansu Province, Kunming in Yunnan, Zhongshan in Guangdong, and Macau in 2005. In each conference, the charter was introduced to other participants. Especially during “International conference on “Asian and World Civilizations”, held in September 22 to 25, Zhao delivered a formal speech on the idea of the charter, which received worm responses. Likely, that speech will be included to the conference collection for formal publication next year.

## **II. Methodologies**

Organization of forum, attending other meetings to communicate, and publication of a book are the main methods adopted in this year. We saw those methods very effective and suitable to the situation here. In 2004, some people barely got to know the existence of such a charter. In 2005, many people started to gave serious thought on the issues raised by the charter and related documents. More people became active to discuss the charter and the charter is becoming a part of “public knowledge”.

## **III. Budget spent in 2005**

In general terms, the budget spent in 2005 was distributed to the following sections.

Organization of the forum: 5000.00

Book publication 5000.00

Secretary: 2000.00

Travel and communication: 2000.00

Others: 1000.00

Total: 15000.00

## **IV. Plans and budget for 2006/7**

We plan to continue the same methodology and put the activities towards a new level. The key activities for 2006 are:

1. Holding an international forum on “Mentalities of Human—nature Relationship in the Chinese and Western Traditions”, August, in Changchun, China. Plan to invite 50 scholars and thinkers to attend. Introducing a new perspective about human—nature relationship is one of the key tasks for further explain the philosophy cantained in the charter. Last year, we came across questions like these: in what sense we view all peoples around the world are facing the same common challenges? Why nation state may not function effectively in dealing with the global challenges? Unless addressing the issue of human—nature relationship, we could not convince people that all peoples’ interests are indeed concretely and fundamentally connected. Discussion on this subject may lead to further recognition of the idea of the charter.

2. In preparation of this forum, we’ll take action to put together another article collection into a formal book. Presentations will be selected as the main source of

the articles. Meanwhile, some documentary files and translations may be included to this book. This book will become a following up to the previous book that published in 2005.

3. Open up a website section for Chinese readers. We are building up considerable information about the charter in Chinese language which needs to be made available for broader audiences.

While the book may request about the same amount as that in 2005 budge, namely 5000 in EUR., the forum may demand a larger budget in comparison to the one held in 2005 because of the increase of attendees and the international nature of it. We will carry out the organization of this forum according to the actual financial condition of next year. That means: it may come out more or less “international”, depending on the actual financial situation. The website construction will be jointly carried out with the Faculty of Asian Civilization Studies in the Northeast Normal University. Therefore, some support will come from that faculty.

In a table form, the **BUDGET plan for 2006** breaks out like this:

<b>Activity</b>	<b>Budget</b>		<b>Note</b>
forum on “Mentalities of Human—nature Relationship in the Chinese and Western Traditions”	Hotel rooms	3000	International travel expense not included
	Meal	2000	
	Local transportation	1000	
	Travel expense within China	2000	
	Subtotal	<b>8000</b>	
Book publication	Mentalities of Human— nature Relationship in the Chinese and Western Traditions	<b>5000</b>	
Website section		<b>1000</b>	local support not included
Local team	Secretary: 2000.00	2000	
	Traval	1000	
	Total	<b>3000</b>	
miscellanies		<b>1000</b>	
<b>Total</b>		<b>18000</b>	

## **V. Personal remarks and suggestions**

We intend to make the planned forum a considerably larger international conference, which will be much more effective and influential. To achieve that, additional financial support is essential. If considerable, we would like to make a separate plan of budget for it. Otherwise, remain the same as described above.

## **ANNEX**

### **1. The Forum of Asian Civilizations and the Charter of Human Responsibilities**

Facing significant changes and challenges in the turning point of the 20<sup>th</sup> and 21<sup>st</sup> centuries, the characteristics of the Asian civilizations, their futures, and the roles they might be able to play in the process of globalization become major questions demanding serious study and re-consideration. Meanwhile, the necessity and possibility of re-define the common ethic principles of human are receiving increasing attention in global scale. August 2 to 3, 2005, the organization committee for construction of the Faculty of Asian Civilization Studies in Northeast Normal University, with the support from Charles Leopold Mayer Foundation for the Progress of Humankind, held the Forum of Asian Civilizations and the Charter of Human Responsibilities in the Jingyue Park near Changchun city. The Forum was hosted jointly by Prof. Zhao Yifeng, Dong Xiaochuan, and Zhou Gonggu. More than 30 professors and graduate students attended the forum. The participants exchanged opinions on the tasks of the Faculty of Asian Civilization Studies, the fundamental issues in Asian civilization studies, the connections of the Charter of Human Responsibilities with the trends in contemporary world civilizations, the re-define of Chinese values in connection to globalization, and the retrospection about modern societies by Pierre Calame in his book entitled *La democratie en Miettes* (Chinese version published in 2005). During 3 sections of speeches and discussions, attendees together found the forum had been very constructive and meaningful.

In the meeting, Prof. Zhao Yifeng, currently in charge of the preparation of the Faculty of Asian Civilization Studies, introduced the Charter of Human Responsibilities, including the historical background, including the philosophical and ethical re-thinking on the social, historical, and cultural reasons established during the European Enlightenment movement. He emphasized that the studies of Asian civilizations must respect the cultural differences of every Asian civilizations and cultures, and then it is possible to define and understand the roles of each of them in contemporary global development. To achieve this, scholars need to pay close attention to the newer suggestions raised by thinkers who are seeking for new ideas on the existence of human being and its general organizations. Prof. Xu Bingdong, the director of human resources of the university, explained the plan of construction of the Faculty of Asian Civilization Studies. Prof. Gao Hang, Assistant to the President, spoke about the synthesize principle in undergraduate teaching to broaden students' knowledge in humanity and social sciences. Prof. Yu Qun, Director of the library, analysis the possibility of setting up a documentary collection for Korean studies. Prof. Wang Jinxin, director of the World Civilization Centre of National Education Ministry, assessed that Asian civilization studies and the Charter of Human Responsibilities both concerned the common problems facing the existing human community. Human civilization is a complex and its assimilation is not possible and we have to recognize the differences among cultures when seeking for unity in any senses. Associate Dean of the Faculty of History and Culture, Liang Maoxin, delivered a speech on the role of Asian immigrants in modern civilization development world wide.

Concerning the current international affairs, Prof. Zhou Gonggu's points are: the so called globalization is actually a process of Westernization. It has both positive and negative effects to human being. Peoples around the world have to seek for a new common value to deal with the globalization and changes brought by that process. Prof. Qu Xiaofan pointed that non governmental organizations made the gaps among the nation states smaller. Chinese scholars need to participant more actively to international academic and social conferences. The Charter of Human Responsibilities raised positive points for resolving current problems world wide. Prof. Wang Dezhong said that the value of Chinese cultural tradition have not fully demonstrated yet. Chinese scholars should make further effort in the studies of

traditional values, so that the existing Chinese social development may become more connected with the international trends. Prof. Zhao Yutian emphasized the importance of environment. He pointed that ancient Chinese paid serious attention to environment actually and we should not forget the regional environment issues when we are talking about civilizations. Yan Lu, graduate student, gave a detailed speech on the concept of responsibility in Chinese tradition.

About Pierre Calame's book, *La démocratie en Miettes*, which was delivered to each attendees of the forum, all participants agreed that it contributed greatly to the common ethic foundations to be identified. Xie Jindong, graduate student, said that democracy has different meaning in the different times in the past. The democracy in modern society should be regarded as one of many ways of public governance. The actual effect of a democratic system must be examined in concrete social context and it has been changing all the time. Chen Chao, graduate student, recognized that Pierre's thinking on democracy provided a new perspective to a system which had long been considered a universal and un-questionable. Another graduate student, Li Yuan pointed out that in a time of globalization; governance had to be placed upon a common ethic basis.

Other participants expressed their opinions and comments in varied subjects. The forum is a great success. Some speeches for this forum have been selected as contributions to the books which will be publish soon.

## **2. Interpretation of Contemporary Civilizations and the Charter of Human Responsibilities, contents**

Preface: Rethinking in A New Stage of Human Civilization.....	Zhao Yifeng
Charter of Human Responsibilities.....	The Charter Committee
Concept, Content and Drafting Process of the <i>CRH</i> .....	The Charter Committee
Transcendence of the Globalization and Development	
Towards a Social World or An Imperial World.....	Edgar Morin
The Meaning of Resistance.....	Edgar Morin
Choosing Peace.....	Michel Rocard
Sustainable Development and New Thinking.....	Pierre Calame
Crashing Democracies.....	Pierre Calame
World Citizen Movement.....	Gustave Massiah
New Universalism.....	Jean Chesneaux
Responsibility: Guardians of Life.....	Betsan Martin
The Fading away and the Coming yet.....	
A Group of Essays on Pierre Calame's <i>Crashing Democracies</i> .....	Huang Wangsheng
	Chen Chao, Li Yuan and Chen Jiajing
Modern Racism: A Preface to <i>The Origin of Racism</i> .....	Qin Hui
Cultural Criticism and Cultural Self Consciousness.....	Chen Yan
Say "Yes" to Life.....	Yu Shuo
Cultures and Responsibility.....	
Building the Third Pillar for Human Values.....	Edith Sizoo
Looking for Human: Essays about the First World Citizen Conference.....	Chen Yan
Recognition of the Diversity of Cultures.....	Yu Shuo
Dream and Reality: On the First World Citizen Conference.....	Qin Hui
The Unfinished <i>Charter of Human Responsibilities</i> .....	Tang Xiaodu
New Perspectives on the Communication between Civilizations.....	Zhang Xiaojun
	Yu Shuo



Responsibility, Ration, and Romance..... Zhang Wei  
Enlightenment Rations: Principle, Difficulty, and Retrospection..... Xie Jindong  
Concepts of “Responsibility” in Traditional Chinese Culture..... Yan Lu  
  
Forum of Asian Civilizations and the *Charter of  
Human Responsibilities*..... Organizer

## **Introduction**

### **The relevance of the Charter in the Filipino context**

Exercising responsible behavior is not new to some members of society. But actively campaigning for sections of the population to consciously assume responsible behavior through a Charter of Human Responsibilities is a very enriching experience, even to practitioners of responsible behavior. The exercise provides a venue for them to reflect on their own practices, be aware that the campaign is world-wide and frame their behavior, activities, projects and programs in the context of the Charter.

The activities of the facilitation group is now having domino effect. For example, a member of OTRADEV, Malou Alcid, who is from the academe showed the Mangyan video to her class in Social Work and facilitated to put a copy of the Charter in the library. OTRADEV is one of the organizations involved in disseminating the Charter. Another OTRADEV member, Jun Manalo, also from the academe, saw the Charter in the library, and is now planning to have this discussed in his class in Community Development. Both Malou Alcid and Jun Manalo are faculty members of the University of the Philippines.

This is only the second year for the promotion of the Charter, and the interest of the participants from different sectors of society - indigenous peoples, academe, youth, academe, development workers, urban poor, and local government unit are very encouraging and challenging.

### **I. Activities in 2005** (those accomplished up till now and those planned for the rest of this year)

#### **A. Organization for Training, Research and Development Foundation, Inc. (OTRADEV)**

OTRADEV is an organization of social development professionals engaged in various fields of development work like women development, environment, development communications, academe, community development, anthropology, education, family and child development, etc. As a group, the organization has been engaged in organization, training and advocacy among the Iraya Mangyans in the island of Mindoro, among fisherfolks in Laguna Lake, Southern Leyte and Romblon, implementing integrated development programs.

The organization in 2004 produced a video-documentary on how the Iraya Mangyans exercised responsibilities towards their community. This video is designed to integrate the indigenous people's experience in community-building in the midst of the onslaught of invasion of settlers in their land, their continued struggle for ancestral lands and how they protect their environment to protect their livelihood. OTRADEV also produced an accompanying teacher's primer (hand-out) on how to discuss the video to students.

This year, 2005, OTRADEV convened its key members to conduct an indept discussion on the Charter (see documentation in the website ([http://allies.alliance21.org/charter/article.php3?id\\_article=576](http://allies.alliance21.org/charter/article.php3?id_article=576))). It also conducted last October 15 and 16 a discussion among teachers of Northern Mindoro on the video and the Charter. Another discussion will be conducted October 22 and 22 in another part of Mindoro. The teachers are non-Iraya Mangyans. In the discussion last week-end, they were enlightened with the Iraya culture and where very active in comprehending and concretizing into their own experience the principles of the

Charter. The teachers' training-workshop are being conducted in coordination with the government's Department of Education at the provincial, city and municipal levels.

### **B. Center for Positive Futures**

The Center for Positive Futures (CPF) is a school for the economically disadvantaged. As such, it is undertaking a parent's livelihood program as well as a community-building program. This 2005, the CPF is producing a video documentary on the Charter of Human Responsibilities (see script in website [http://allies.alliance21.org/charter/article.php3?id\\_article=563](http://allies.alliance21.org/charter/article.php3?id_article=563)). This documentary revolves around the concepts of the practice of responsibility in schools, enhancing stronger school-community relations, and ecological responsibility, including the presentation of the principles of the Charter.

### **C. Buklod Tao Foundation**

The Buklod Tao Foundation is a community-based people's organization engaged in disaster management and environmental advocacy. It is undertaking a program for the promotion of environmental responsibility in the community level. To disseminate information on activities celebrating responsible behavior, the organization is putting out a newsletter called Responsibilidad. It is now on its 8th issue (see issues at website [http://allies.alliance21.org/charter/article.php3?id\\_article=581](http://allies.alliance21.org/charter/article.php3?id_article=581)). Among the activities being conducted are creek clean-up, street clean-up, establishing a forest nursery, participation in an anti-incinerator campaign, disaster management child risk assessment, and assisting the girl child community organization.

### **D. Local youth government council in U.P. Village, Quezon City, Philippines**

As a pilot in working among the local government units, a youth organization in U.P. Village is being advised by a Charter Team member on promoting responsible behavior. A program on the promotion of environmental responsibility is being conducted by youth leaders among children aged 5 to 8 years old (see concept at website [http://allies.alliance21.org/charter/article.php3?id\\_article=570](http://allies.alliance21.org/charter/article.php3?id_article=570)). The program is dubbed: Responsibility of the Youth - A Youth Leadership Training and Environmental Education Program for Children. It was considered by the Quezon City 3rd Youth Achievers Award Committee. Last October 12, the program was cited with an Environmental Management Award and a Exemplary Service to Community Award during said awards program.

### **E. Multi-sectoral Diffusion of the Charter**

Spearheaded by leaders of SANLAKAS in Quezon City, the same group who formulated the Code of Ethics of Grassroots Leaders, ten sectoral/multisectoral groups shall undertake a discussion-reflection on the Charter (see concept in the website [http://allies.alliance21.org/charter/article.php3?id\\_article=559](http://allies.alliance21.org/charter/article.php3?id_article=559)). The SANLAKAS leaders already met last October 14, 2005 to review the Charter of Human Responsibilities as well as the Code of Ethics in preparation for their discussion among other sectors. Among the sectors and organizations they will reach are women, trade unions, vendors, professionals, middle-class homeowners group, SANLAKAS leaders at the regional level, a local government council in upper middle class section of the city, an urban poor inhabitants' organization, farmers, and youth organization.

### **F. Peace Camp**

Upper middle class high school leaders of Community of Learners Foundation in upscale Quezon City, in partnership with lower middle class high school leaders of Center for Positive Futures in San Mateo, Rizal, shall jointly conduct a Peace Camp.

Objective is to undertake activities for the poorer sections of the community in San Mateo as a way to bridge cultures and socio-economic gaps. Fun activities like art work and games shall be conducted. This will be held in December 2005.

## **II. Networking** inside and outside the Philippino area

Those involved in the Charter dissemination process this year includes:

1. Center for Positive Futures, Inc. (CPF) including teachers, students, and community members. Focus of involvement is responsible youth formation, integrated community development, and environmental responsibility.
2. Organization for Training, Research and Development Foundation, Inc. (OTRADEV) including social development workers, social studies teachers, Iraya Mangyan communities, and the Department of Education in the province of Mindoro, in the city of Calapan and the municipality of Mamburao. Focus of involvement includes responsibility of and for indigenous peoples, and cultural responsibility.
3. SANLAKAS leaders in Quezon City, and from this the following shall be involved: SANLAKAS leaders in the regional level, Metro Manila Vendors Alliance, Barangay West Triangle in Quezon City (a local government unit), Alay Kapwa (an urban poor organization), PILAKK (a women urban poor organization), Samahang Demokratikong Kabataan, AMA (a farmers' federation), Homeowners' Coalition, a trade union, and a group of professionals. Focus of involvement is on responsibility of organizational and community leaders in community building, and in nation-building, democracy, justice and people's welfare.
4. Youth local government council, UP Village, Quezon City including community youth, community adults, and the local (adult) government unit. Focus of involvement is on environmental responsibility and responsibility of the youth.
5. Buklod Tao Foundation together with Christian Foundation for Children and the Aging. Focus of involvement is promoting children's responsibility.
6. Community of Learners' Foundation. Focus of involvement is the promotion of peace and bridging cultural and socio-economic divides.
7. Tao Foundation. Focus of involvement is fostering responsibilities of and for indigenous peoples and inter-cultural dialogue and cooperation.

## **III. Methodologies put in practice** while working with **groups** and **tools for communication** used

### **A. OTRADEV**

Ten social development workers from OTRADEV met September 3, 2005 to discuss the Charter of Human Responsibility. A print-out of the Charter was distributed to the group. The group reflected on the relevance of the Charter on their experience as social development workers. Then the group viewed again the video-documentary on how the Iraya Mangyans exercised responsibilities for their own community and the environment. From this, the group discussed how to continue with its advocacy in disseminating the Charter.

Last October 15 and 16, 2005, a team of five OTRADEV social development workers went to Calapan, Mindoro to conduct a Teachers Training on Iraya Mangyan Community Responsibilities. This will be replicated among a different set of teachers in another part of Mindoro island on October 22 and 23, 2005. Methodologies used are video-showing, print-out of the Charter, use of visuals, small group discussions, and plenary presentation.

The video is a good tool and focus that leads to a discussion of the Charter. The print-out of the Charter and visuals can stand improvement so that it would be

more appealing visually, and would not just be a set of words. Pictures and a powerpoint presentation should enliven the discussion.

### **B. Center for Positive Futures**

The school is producing a video on the Charter with the school as a starting point in the presentation. The Charter presentation is also framed in the importance of environmental sustainability. The teachers attended a discussion on the Charter before the school opening. A reflection paper on the Charter was submitted by the teachers individually. It is important to re-process their appreciation of the Charter after the video has been shown. This video shall be a tool of the school in making the students understand the Charter, the concept of responsibility, especially the responsibilities of schools and responsibility to the environment. It will be shown to parents, the community members, teachers, students, including students of other schools. Copies of the video shall be disseminated to other public and private schools.

### **C. Buklod Tao Foundation**

The foundation started the program with a presentation of the Charter to the twenty members. Then these twenty people made a plan towards exercising community responsibilities focussing on environmental responsibility and disaster preparedness. Then a series of activities were conducted like building of forest nursery, clean-up drives, participation in an anti-incinerator campaign, and the like. To make other community members and other local network like the Church, local government, NGOs, and individuals informed on the actions of the organization, Buklod Tao is publishing and disseminating a bi-monthly newsletter called Responsibilidad. The actual implementation of programs opens other opportunities. For example, a community leader started distributing vegetable seeds to the organization because he saw that families are involved in livelihood programs.

There is a need to make a mid-term reflection on the activities and to digest the activities in the context of the Charter. The group will surely have another perspective of the Charter after the series of community activities.

### **D. Local youth council in U.P. Village**

The council first engaged in a discussion of the Charter. Based on this and on the local conditions, they made a plan on how they can exercise responsibilities as youth leaders. They came up with a plan to educate children aged 5 to 8 on environmental responsibility. The educational program used leaves to teach children mathematical concepts. It also used film-showing to show the cooperation and struggle in the animal world. A field trip to a dam site and ecology center was undertaken to concretize the lessons. The challenge is how to involve a greater number of young people in community building and in the promotion of environmental responsibility in a community wherein there is general apathy on community-wide activities.

### **E. Multisectoral diffusion of the Charter**

A discussion on the Charter shall be undertaken among different sectors of the population. Methodology shall be a presentation of the Charter using visuals, and when ready, the video on the Charter itself.

### **F. Peace Camp**

The methodology shall be the implementation of the Peace Camp, by leaders of two schools with different socio-economic background. After the Peace Camp, which is a one-day activity, the same leaders shall be convened to discuss the Charter and to reflect on the relevance of the Charter on them as school leaders.

#### **IV. Budget spent in 2005**

Including: Euro 15.000 contribution of the FPH **plus (!)** local contributions in cash and in kind. No need to go into too many details; just give a general overview.

##### **Charter Project counterpart: 15,000 euro**

1,500 euro	Charter Diffusion among Different Sectors
1,500 euro	OTRADEV's Training among Northern Mindoro Teachers and Discussion of the Charter among Social Development Advocates
2,000 euro	Buklod Tao Foundation: Exercising Community Responsibilities and the Charter
4,600 euro	CPF: Video Presentation on the Charter of Human Responsibilities
400 euro	Peace Camp
400 euro	Responsibility of the Youth
200 euro	Design for comics on the Charter
400 euro	Charter Facilitation Team Evaluation Meeting
2,000 euro	Philippine Coordinator
2,000 euro	equipment, supplies, transportation, food for meetings, printing

##### **Counterpart contribution: 3,100**

1,000 euro	Time of social development workers of OTRADEV in conducting training to teachers in Mindoro
1,000 euro	Use of office of the Center for Positive Futures
400 euro	Time of youth leaders - Responsibility of the Youth
500 euro	Time of participants: Exercising Community Responsibilities
200 euro	Time of youth leaders and teacher coordinators - Peace Camp

#### **V. Plans and budget for 2006/7**

##### **A. Continuation of ongoing activities**

- OTRADEV - disseminating the Charter and the Mangyan video in other schools in Northern Mindoro, up to the student level
- Center for Positive Futures - disseminating the Charter through the Charter video in public and private schools, communities, parents
- Buklod Tao - advocating the Charter among different environmental NGOs and people's organizations
- Local Youth Council - advocating the Charter among other local youth councils
- Charter Diffusion to Different Sectors - from concentration in the National Capitol Region to going nationwide
- Peace Camp - making Peace Camp a regular activity of schools on a smaller scale

##### **B. New activities to be developed**

- Promoting the Charter to Overseas Filipino Workers
- A project with Tao Foundation on inter-cultural dialogue or celebration of Babaylans (traditional healers) as carriers of community responsibilities
- Children's Congress on Environmental Responsibilities
- National Meeting on the Charter

**BUDGET needed in 2006 and 2007** to realise these plans (on the one hand supposing the FPH would continue its current level of financial contributions to the Charter process at the same level and on the other hand the amount of complementary financing needed from other sources).

Per year:	From FPH:	15,000.00
	Project continuity	5,000.00
	New projects	5,500.00
	Printing	500.00
	Coordination expenses	4,000.00
	<b>Counterpart funding:</b>	<b>5,000.</b>

**VI. Personal remarks and suggestions**

The budget as is requires a lot of volunteer work from the participants, but most are more than willing to give time to disseminating the charter. Linking the dissemination with what other groups are already doing facilitates the program. On the other hand, other sources of funds should be identified by us if we are to widen the scope and reach of the dissemination activities.

## **Introduction**

Initially, as we started the dissemination of the Charter, we were trying to figure out, by trial and error, the best ways of achieving this. As reported earlier, since the varieties of languages in India, each with its cultural moorings, we tried to contextualize in the particular milieu we worked in. Since that phase is now over, our task has been in ingraining the principles of responsibility and, with the fillip our earlier experience has given, we have accelerated our efforts to reach as many people as possible – youth and adult, men and women, urban and rural, civil society and the police, intellectuals and lay persons; in short, a wide spectrum of people, irrespective of any barrier. Some of the activities were continuation of the earlier ones but with larger groups and with necessary changes in the light of our experience.

## **I. Activities in 2005**

### **Festivals and their reinterpretation**

In a broad way, religion may be regarded as pure commonsense. It is not a compulsion or an imposition that is inflicted upon one by people from outside. It is something that we cannot avoid, due to the very set up of things. As long as we are in this world, there is religion. However much we try to wish it away, it will be with us despite the Marxes and Ingersols of the world. Yet, religion has been one of the greatest deterrents in bringing harmony among people. While religion can be viewed in a positive light, the rise of intolerance and religious fundamentalism in the guise of religion is a cause for concern. Vitiating the situation further are those interpreting religion/culture for the masses who have their own narrow vested interests or who are too sectarian/fundamentalist in their own interpretation.

The major causes of inter-religious conflict and unsustainable development (which obviously includes environmental degradation) is our inability to give the right or appropriate interpretation to our deepest beliefs, whether these be religious or secular. In India, most of these beliefs are integrated in religion and therefore it is necessary to re-interpret religion and culture on a continuous basis to give direction to people's lives. Only then can notions like democracy, participation, pluralism, compassion and human responsibility begin to come alive on a day-to-day basis.

It is in this context the need for celebrating the festivals with people of all religious persuasions and socio-economic-educational backgrounds becomes of paramount importance. Though this report will go into details of one such festival, the festival of Ganesh, the elephant-headed God, it will also include other festivals jointly celebrated crossing all divisive barriers.

Such gatherings of hundreds of people also are excellent avenues to disseminate the Charter principles, especially the first, second, third, fourth, sixth and ninth principles of the Charter. Since these are eclectic gatherings, they generate wide spectrum of opinions, ideas, and suggestions.

This year's Ganesh Festival held in August saw a gathering over 2,000 people from in and around the City as from the City itself. A discussion took place among the participants as to the meaning of the Festival. It was found that the God Ganesh was the God of Knowledge and the remover of obstacles. The long drawn amicable discussion and debate raised the following questions:



- If Ganesh is the God of Knowledge, what is the common perception of knowledge? What is our vision of society? How do we see religious tolerance and pluralism?

- If Ganesh is the remover of obstacles that are dividing us, what are the social obstacles that are dividing us and preventing meaningful development? What can we do about it?

- If Ganesh is partly from the natural world (the elephant head) partly from the human world (the lower half) does He not represent the bond between Nature and Human Beings? If so, then what are we doing for the environment?

The discussion was alive and many different opinions were advanced. The re-interpretation of Ganesh became a democratic people's process. People realized that they would have to respect all human beings regardless of which religion they belonged to. They averred that development could take place only in the context of a vibrant civil society, where the local democratic institutions and development efforts were respected. It was also felt that one could not honour Ganesh without protecting the environment. The community also decided not to use painted Ganesh statues, as has been the wont, in the future. They realized that when the painted statues were immersed at the end of the festival, (a tradition considered to be sacrosanct); the waters were getting polluted because of the lead and other chemicals in the paints.

A salutary and immediate outcome of this year's celebration is that the local communities have taken it as their task to revive the lakes in around their vicinity. To achieve this, the members of the communities have formed a 'Kere (lake) committee' that often meets to assess ways and means of restoring the water bodies.

In short, such huge gatherings become not only sounding boards to bounce off ideas, and suggestions but effective means of ingraining the Charter as well as reaching out to more and more people.

The celebration was videoed and is now on the editing desk.

The other festivals we commonly celebrated, as part of our regular attempt in bringing unity in diversity, were Muharram, Christmas, Guru Nanak Jayanti (birthday). Whatever the festival it is, the emphasis is on bringing together as many people as possible cutting across all sections of society. Sometimes even secular festivals like Gandhi Jayanti and Ambedkar Jayanti are observed with appropriate message of the historical figure driven home through discussions. Since we are circumscribed by the limited scope we have of involving the major religions in Bangalore, we confine ourselves to Muslim, Christian, Hindu festivals of local tutelary deities.

Some of them with brief notes are:

### **Muharram**

Though Muharram is not a festival in the celebratory sense as it mourns the Karbala tragedy when Imam Husain, grandson of Prophet Muhammad, was martyred in the early days of Islamic history. It is observed in different ways in various parts of India. On February 19th Pipal Tree brought our Muslim friends and people from other religions together to observe it. Such bringing together of people on a common platform and dialogue with them help to underscore the Charter principles (spread among them in the local language) and help them understand their collective and individual responsibility. We have a congregation of people and leaders from different religions interacting with each other and having a dinner together irrespective of social, economic, and other kind of prejudicial discriminations.

### **Maha Shivratri**

All over India, Maha Shivratri occurs on the 14th night of the new moon during the dark half of the month of Phalguna (around February according Hindu calendar). It occurs on a moonless night and known as the night of Shiva the destroyer. This is the night when He is said to have performed the Tandava or the dance of primordial creation, preservation and destruction. This year it was on February 14th.

As many other gods of the Hindu pantheon, Shiva too has other forms, one of these being Ardhanarishvara, the conjoined form of male (purusha) and female (shakti or prakrti). The male principle or purusha is energized by the shakti, the female principle. One cannot exist without the other, underscoring the factor of equality. But in reality such equality, in most societies in India and elsewhere does not exist. Thereby giving, so to say, the lie to the second principle of the Charter. So, the Ardhanarishwara concept was debated threadbare in the gathering of about 300 people of both sexes and the consensus of opinion was that both man and woman are equal and each has equal responsibility in all actions.

This again is an occasion when we have an eclectic gathering from different religions, all equally engrossed in the joyous ambience, dropping all their religious jingoism.

### **Gandhi Jayanti**

The birthday of the Father of the Nation was celebrated on 2nd October by involving students from various colleges who worked voluntarily in cleaning up off non-bio-degradable materials in the surrounding localities and villages. This indeed was a fitting tribute to the Mahatma who did not shy away from cleaning even toilets. The occasion was used to inculcate the importance of not littering non-perishable waste like polythene, plastic etc. and the youth have realized their responsibility in keeping their environment healthy and clean. The youth also held a discussion on the Charter and how it gelled with Gandhian ideals.

### **Ambedkar Jayanti**

To mark the birth anniversary of the great leader of Dalits, Dr Ambedkar, on 14th of April a peace rally was held at many potentially tinderboxes of communal conflict. Organized by the local Peace Committees, it was participated by the local corporation members, leaders from different religious communities, leaders, peace committee members, and local residents. The aim of the rally was to dispel all notions of separatism by caste, creed, sex and all fissiparous tendencies in the light of the Charter principles. The outcome of the rally was a solidarity that was cherished by everyone. And that solidarity was clinched further when all of them sat together for a meal.

### **Doddamma Festival**

Doddamma is a local tutelary deity and every year She becomes the focus of bringing home the point that harmony supercedes disharmony. This folk Goddess is propitiated by each household bringing an offering of the same kind and then having food, cooked together and eaten together. We are trying to revive the customs that can bring people together without perpetuating superstitions at the same time underlining the relevance of the first, second and fourth principles of the Charter.

We are trying to revive the customs that can bring people together without perpetuating superstitions.

### **Bhoomi Jatre (Earth Fair)**

This is an annual dusk-to-dawn music and dance festival that attracts wide attention because of its innovative approach. Each year a specific theme is chosen and high-lighted in the festival. Like, conservation of water and environment, American attack on Iraq, and so on and so forth. This year the theme was built

around 'Trees'. Music and other performances are interspersed with the current theme and the message will be conveyed to the audience both visually and verbally. The import of the whole programme is to draw the attention of the people to crucial issues that might endanger our lives and be collectively and individually responsible for their actions of omission and commission. This year the jatre was on the 16th of April and the audience numbered over 2,500 all together. The Charter was disseminated both in Kannada and English to reach as many people as possible.

### **Kere (lake) Committee**

Bangalore, once-upon-time a city of lakes and ponds, is now almost going arid. Water, which could be dredged up at so low a level as, say, 100 ft, now has to be dredged up from over 400 ft or more, even in villages. The frequent interactions and discussions among the people have been able to ingrain the principles of the Charter not as mere lip service but in spirit; they seem to realize the importance of being responsible to make the world a better place to live in. The volunteers among whom the Charter is disseminated have been trying to get the cooperation of the people to be concerned about their environment. The formation of a Lake Committee, after the Ganesha Festival, is one such attempt at preservation of our natural resources, like the water bodies, if not restoring the already dried-up water sources. As a first step, the Committee could get the cooperation of the people to de-silt a lake in the village. This large lake was completely silted both due to man's greed and negligence. And, now, that lake, which has been almost like parched earth for the past few years, is now reborn in its pristine form, thanks to the torrential rains of this year. But for the de-silting by the villagers, this would not have happened at all. The Committee is all-agog to restore other ponds and lakes near-by.

### **Interface between Police and civil society**

As attempt to bring the guardians of the law and the common people, we have been continuously trying to involve the police, trying to acquaint them with the concerns of the people. We conducted an extended interactive session with senior police officers and the civil society in the month of August. This acted as a platform for voicing the point of views of both and was attended by over a thousand people. A large number of questions cropped up regarding security, traffic regulations, growth in crime, delay in redressal, etc. The police personnel responded to the public and even sought their cooperation as responsible citizens. The occasion was interesting in that the police personnel and the civil society expressed their understanding of the Charter principles. Surprisingly, on many points there was total consensus. We intend to continue such bridge building between the two so as to act more effectively in upholding their responsibilities.

### **Tsunami Relief**

In the month of January, when tsunami ravaged the coastal areas and the hapless poor were devastated, we with other concerned and responsible citizens stepped in for relief work. Food items, clothes, blankets etc were collected by door-to-door appeal and were sent to the worst affected areas. Quite a few volunteers went to the worst affected areas, Nagapattinam, Nagercoil and Cuddalore in Tamil Nadu and stayed with the people to render them humanitarian services, like nursing the sick and the injured and counseling the traumatized and so on. It was a heartening experience in that we came to realize that in times of need people rise to the occasion and act in a responsible manner.

## **Youth programmes**

### **Environment day: the start of action programmes**

On the World Environment Day in June we flagged off a month-long series of programmes. While disseminating the Charter principles and taking up plans of action, hundreds of children and youth in different parts of the city were educated on the various aspects of environment and its preservation. They held rallies carrying banners, made posters and participated in essay competitions, elocution competitions, debates etc. All these revolved around their responsibility towards preservation of nature and environment. There was even a wall painting on environment executed in several places and this was in the form of competitions. The themes for the various events included water conservation, causes of environmental pollution and how to combat it, preventing felling of trees, environmental hazards caused by heedless littering of non-bio degradable materials like plastic and polythene, the need for keeping one's surroundings clean and hygienic so as to ward off health hazards. In this series of programmes, the area covered was vast and, at a conservative estimate, over 2,000 youngsters from various age groups participated in them.

### **Inter-collegiate fest**

A cultural event involving youth is an annual inter-collegiate fest. In January this year it was held in Baldwins, one of most prominent colleges of Bangalore, in which more than 15 colleges participated the student count being over 3,000. Both men and women students were present. The highlights of the events were poster making competition and essay writing based on their understanding of the Charter. The students seemed to have grasped what it means to follow the principles of responsibility as is proved by their output. There were many contestants for both the competition. And their output in both was heartening in that the judges (most of them were from the Indian facilitation team members) found it almost difficult to pick the winners, because such was the sincerity and earnestness the youth showed in interpreting the Charter.

### **Youth workshop in Kerala – reaching out to other States**

A state level workshop on 'Youth's Role and Responsibilities in a Globalised World, was held in Thrissur, in the South Indian State, Kerala, from 10th to 12th June 2005. Most of the participants had earlier attended our earlier workshops on youth's role in disseminating and implementing the Charter principles in shaping an equitable, and just society. The participants, numbering some 40, consisted of students from various colleges and universities as well a youth with different occupational backgrounds. The workshop was a part of the on-going process of extending the ambit of dissemination of the Charter.

Since globalization is here to stay, the question raised was whether it was the right kind of globalization. Would it exclude more and more people and inflict human rights violation on a massive scale or would it be a globalization that took into account issues of equity and ecological sustainability? It was mooted that only a broader dialogical approach would that would attempt to convince all the actors that it was in the self- interest of everybody to respect the dignity of every person and ensure maximum material conditions for human existence. Without such an inclusive approach, the participants felt, the society would fall victim to violence, terrorism and chaos.

It was pointed out that the environmental implications of the dominant neo-liberal paradigm of development were already seen in the health problems, water shortages, global warming. A few questions that rose were

- Could we progressively, incrementally change course?
- What were the ethical and spiritual considerations required to move towards this goal?
- Could we move towards another kind of self-interest where compassion, ethics and spiritual insight become an alternative set of markers to the naked material self-interest we witness today?

**The objective of the workshop:**

- To have a deeper understanding of the Charter in the context of globalization.
- To have deeper understanding of our responsibilities in the context of globalization
- To have a comparative understanding between the concepts of rights and responsibilities, the lifestyles proposed by a responsible world and a globalised world and the impact of human responsibility vs market globalization.
- To arrive at a distinction between the positive and negative aspects of globalization.
- To make clarifications on global values and culture specific values.
- To plan follow-up actions among the students and youth for solving such problems based on the Charter.

The issues the workshop was concerned with were:

- Water
- Communal harmony
- Health (HIV/AIDS, etc)
- Housing
- Dalits (former untouchables)
- Environment-Pollution
- Gender equality

The participants discussed the possible solutions to the issues, identified the actors and their roles to tackle these problems, analyzed the role and responsibility of the youth in solving the problems and tried to find how to deal with them and with consensus solve them effectively.

The workshop came out with constructive solutions in each area like Dalit issues where by circulating a draft of the Dalit Charter to rally support/interest/ideas among various civil society groups and people's movements for the evolution of shared visions on roles and responsibility of civil society in Dalit/Adivasi (indigenous people) issues or constructive dependence on community forest management to prevent deforestation.

The participants made sincere efforts to formulate the follow-up action plan on the basis of the issues and possible solutions that emerged during the workshop. The participants were formed into groups each of which presented a time-bound plan of action in the area assigned to it. Some such action plans are voluntary work with NGOs, wall magazines, poster competition and exhibition, conducting classes for children, street plays and so on. The action plans are under way and continuing.

**Charter in Andhra Pradesh**

Over as many as 350 NGOs of Andhra Pradesh have been incorporating the Charter principles in the value-based leadership training programmes. This in effect means wider and wider dissemination of the Charter. These NGOs, working with environmental issues and community forest management, tribals, etc. in many

districts of the State have already implemented some of their action plans and are in various stages of implementation of others. Two of them are:

- Workshops for elementary teachers on environmental education – started in August.
- In August itself, an NGO, Sahajeevan, that has been working with the unique tribal community, *Chenchus*, organized a workshop for them to find out the meaning of responsibility for them.

### **National workshop on advocacy, mediation and networking**

A four-day national workshop on advocacy, mediation and networking was held at Pipal Tree Fireflies in August. This drew some of the most well-known activists (including people like the Magsasay award-winner Rajendra Singh) from different parts of India who shared their experiences and recommendations in the following areas – communal harmony, child labour and abuse, corporate responsibility and accountability, Dalit issues, women's empowerment and micro-credit, alternative tourism, ethics and HIV/AIDS, water issues like rain-water harvesting and conservation, environment, and the effects of globalisation. The undercurrent of all discussions was on the basis of human responsibilities and therefore the Charter principles were an integral part of all deliberations. The workshop was one of the many that we are going to hold regularly in the future so as to bring in as many responsible citizens from various walks of life – leaders, business men, NGOs, activists, bureaucrats, police, civilians, religious leaders and so on. The snowballing effect of these workshops is to strengthen mediation and advocacy in the areas covered by networking with all other stakeholders who would be responsible for advancing the different causes. The networking is already begun and we hope to have associates both nationally and internationally. The aim of our partners and us is to make the movement stronger and stronger to remedy the ills of the present.

### **Women and the Charter**

The series of leadership training programmes, incorporating the Charter principles, conducted for 300 odd women from the socio-economically marginalized sectors in the initial stages of disseminating the Charter, have proved to sustain their momentum. These women in their turn have been ushering in significant changes in their lives and those of others as responsible individuals and citizens. For example in Ullalu Upanagara, a settlement for displaced persons on the outskirts of Bangalore city two women are elected to the local Panchayat (local self-governing body). What is more to the point, is that one of them is from the Muslim community in which women have little or no voice and the other is a Dalit Christian where again women do not have much power or responsibility. They with the cooperation of other women in the area were able to get the Panchayat to release funds for drainage in the locality, an act that might have been unheard of in the past. The drainage work is set apace. This small settlement is becoming a role model for others to emulate.

Women not only here but in other areas as well have taken up activities thereby implementing in their lives the Charter principles. They often meet in their respective areas to find ways and means of keeping their neighbourhood clean and hygienic. One of the drawbacks of these areas is that there is no proper provision for garbage disposal. The women have taken up the garbage disposal as their collective responsibility while involving the help of the local self-government. Groups of women organize themselves to form committees for decentralized solid waste management. They collect garbage from households and segregate them as

organic waste and inorganic waste like plastic. The former goes into making vermicompost and the later for sale, both generating some income for these poor women.

Another area the women feel responsible for is keeping their houses and surrounding areas clean as a preventive action against diseases. They have initiated a process of educating themselves and others about the vital need for hygiene and cleanliness.

### **Charter in media**

1. Publication of an exhaustive article on the Charter in a high-profile Kannada monthly, *Mayura*. The writer of it, Mr Ramjan Darga, is a reputed journalist, writer and activist who has been closely associated with the dissemination of the Charter.
2. The same article he has included in his latest Kannada book on Basava (12<sup>th</sup> century), a revered saint and reformer who fought against caste and creed.
3. An article on the Charter was printed in Telugu in a newsletter, *Vanam*, from Andhra Pradesh.
4. An article on the Charter in Malayalam was published in a magazine from Kerala.

## **II. Networking**

As indicated earlier, we continued our efforts to network with wide spectrum of people. One of the major partners in the dissemination of the Charter is Grama Swaraj Samiti, an NGO that has been actively involved in poor colonies of displaced persons. Apart from this we stepped up our networking with writers, journalists and other intellectuals like academicians who can have an impact on the masses through their writings and other means of communication. A major achievement has been making inroads into the Police. Next in line on our agenda on networking is to get the cooperation of the corporate and business sectors.

We have strengthened our networking In Southern India like the NGOs in Andhra, the environmental groups in Kerala and at national level with Ekta Parishad a land rights movement.

Also as a direct outcome of our workshop on advocacy, mediation and networking in August, we have been able to get connected to NGOs from different parts of the country.

## **III. Assessment and perspectives**

### **Experience gleaned**

When we take the Charter to new groups, we find that because of the concept the principles are not grasped immediately. But once the ice is broken, the groups become more open. It is only in empowering women to take up their responsibilities we encountered adverse reaction from men. They do not want to surrender their

hegemony that they fear will be the result if there is equality between men and women. Such reservations are hard to breakdown easily but slowly they can be made to realize in an equitable society both the genders have equal rights and responsibilities under the sun. To mention but one instance of how a single woman can be a role model to her sisters. This battered woman living with her drunken husband was able to change him. Today, she is on her own self-employed and is helping others in a socially responsible manner.

Our experience in bringing the police and the civil community was also fraught with some initial hiccups. We had to try our best to bring them together and prevent any kind of confrontationist wrangle. The civil society is generally disgruntled about the working of the police personnel and their interaction with the latter might have the potential to turn into an acrimonious debate. With deft handling this was prevented. In fact, at the end of it all they could arrive at some sort of consensus in each others responsibilities. In the future, we hope to engender further rapport between the two.

On the achievement side, our re-interpretation of the festivals has contributed greatly to mutual understanding of the communities of assorted viewpoints. Since these gatherings also have been forums for spreading the import of the Charter principles, more and more people have started taking responsibility for their environment and communal harmony. In order to strengthen this, there have been vigorous discussions among the people in the villages about the significance of planting a tree at the grave of a loved one. Felling such a tree will be tantamount to a sacrilege to the memory of the departed soul. And this concept is slowly but surely taking root among more and more people.

### **Looking ahead**

We have been having dialogues with the senior faculty of Bangalore University to find out means of disseminating the Charter among a wider section of youth and educationists. In fact, one of the most respected and distinguished head of a department even felt that the principles of the Charter could even be incorporated in the syllabi. The modalities will have be worked out, but given his standing in the academic world and the powers-that-be; this may not be a pipedream. However, what gives us heart is the way these educationists have responded to the Charter and their willingness to advance its cause of responsibility. Editing work for the film on the re-interpretation of festivals is making progress.

## **IV. Plans for 2006-07**

### **1. Integrating Charter into program on governance and participatory democracy/advocacy**

This is an ambitious program to integrate the charter principles and insights into a national program to deepen democracy and governance on the one hand and reach concrete social objectives on the other.

The challenge is to bring the charter into the center of social movements and civil society initiatives. This will involve mobilizing and working closely with social movements, civil society organizations, members of parliament, bureaucrats, media, businessmen and religious leaders.

### **We are taking five areas for consideration:**

1. Communal harmony-conflict resolution.
2. The right to work / employment guarantee.



3. Child rights and child labour.
  4. HIV AIDS prevention strategies.
  5. Water harvesting, conservation and anti-privatization campaigns.
- (Please see the appendix for details on these five areas.)

**The orientation of the programme is as follows:**

**The vision**

The twenty-first century requires fresh ways to solve the serious problems of poverty and environmental degradation. The old rigid ideological approaches have to give way to ones, which involve more of the actors and stakeholders in society. The disempowerment processes of globalisation today are far too complex to look at them from over-simple Marxist or Gandhian methods, although both these approaches offer important insights.

We propose an approach to good governance with non-violent pressure groups and lobbies (and peaceful confrontation where necessary) that also keeps open the doors for negotiation and dialogue. In other words: Confrontation with Dialogue for better governance. Such an approach that considers everybody a stakeholder in the well being of society may more successfully address the problems of the poor than one that polarizes along sharply rigid lines, where the reaction may be strong and the poor are the sufferers in the long run. Peaceful non-violent pressure and resistance can go hand in hand with negotiation and dialogue.

**This programme hopes to bring civil society, political and religious leaders, bureaucrats, businessmen and the media into the advocacy/mediation programme we have described below that will aim at better governance through changes in policy, through greater transparency and accountability. The ethical values of the Charter process are a pre condition for the successful implementation of this programme.**

We will be guided by the ethical principles of the Charter and compassionate spiritual values to motivate people to be compassionate and work towards a just transformation of South Asian society. Right now there is a great deal of cynicism that corruption, selfish individualism and market fundamentalism will not permit the creation of a humane and sustainable model of development.

In India, globalisation is here to stay whether we like it or not. The question is: is it the right kind of globalisation? Will it exclude more and more people and inflict human rights violations on a massive scale or will it be a globalisation that takes into account issues of equity and ecological sustainability? Unfortunately, at the moment it appears to be the wrong type of globalisation.

It is clear that today self-interest is seen as the law of the jungle where each one grabs as much of wealth, power and influence without thinking of the social or environmental consequences. Can we move towards another kind of self-interest where compassion, ethics and spiritual insight become an alternative set of markers to the naked material self-interest we witness today? Obviously such an approach has to be anchored in social movements and other civil society initiatives.

**The Charter and Responsible Governance**

Governance has been defined in the Alliance for a Responsible Plural and United World as 'the regulatory system for that complex life form we call human society. It manages a society's internal functions as well as its relationship with the outside world and thus guarantees its stability and adaptability.'

**Good governance implies setting in motion mechanisms, processes, and institutions, through which vigilant citizens and groups articulate their interests, exercise their legal rights, meet their legal obligations, and mediate**

**their differences. *The inspiration for this may partly come from the ethical values of the Charter.***

Thus, we could say that governance is the ability of the state (through the active participation of the citizens) to orient itself to the goals of social justice and equity and then deliver or create the conditions where the basic necessities are available to the poor.

**There are two aspects to a meaningful governance processes. It involves making democracy work through active/vigilant citizens and moving towards sustainable development in the complete sense of the term. Central to any governance process is the ability to deal with power structures and develop the possibility to participate in decision making processes within concrete programmes.**

### **Programme Strategies**

In order to effectively mobilize civil society, we need to implement strategies at several levels: international, national and local. The activities that we have undertaken in communal harmony, culture, water harvesting, and so on, have had great significance throughout the world. NGOs, associations and communities that are committed to this effort reflect a very diverse range of identities and objectives pursued.

Our goals are not to implement all these on our own, but rather to network with others and increase their effectiveness by coordinating and exchanging information. While several have expert knowledge and experience in the fields we have chosen, we will also network with many other NGOs and civil society groups, whose primary areas of work might be different, to achieve greater synergy and wider diffusion on these issues.

It is indeed very important to have holistic, multi-dimensional perspectives on these areas, especially since it is our goal is Advocacy and Mediation at several levels, from the grassroots to policy-making at the national level.

### **Expected Outcomes of the Project**

- **Deepening of democratic spaces for better governance** which allows for civil society actors across a range of disciplines and issues to influence governance and policy makers in several crucial issues facing Indian society today
- **Bringing together a cross-section of people** – including NGOs, scholars, human rights activists (including those working on women's and child rights), the police, government, corporates, media - and others, to strengthen understanding, and advocacy on these issues
- **Provide information, training and skill development** in the tools and methods of advocacy, communication and mediation which will lead to better governance on these issues.
- **Promote participation and involvement** of people from various walks of life, such that governance and policy-making is guided by the widest possible range of ideas and concerns in key social and political issues
- **Integrating the values and objectives of the charter within a framework of local values, beliefs and practices.**

How do the values and principles of the charter enrich the mobilizing, advocacy, decision making processes that can result in the concrete social objectives of this

programme? How can it result in good governance and deepen the consensual-democratic process?

## **2. Continuation and Consolidation of the sacred song movement and Completion of the re-interpretation of festivals film**

The sacred song movement that we had initiated has been a very good initiative. We have seen how this medium has been successful in helping women to empower themselves.

We are in process to professionally record these songs and make them available to NGO's and social movements.

A small team has been working to put the songs to music, train a professional people's choir and then record them. This entails a selection of songs that emphasize the unity and diversity of humankind, love, social justice and caring for the environment. These songs will be sacred and secular in nature. Villagers, urban poor, community leaders and youth sing them. The movement needs to be further strengthened and consolidated.

The film on re-interpretation of festivals has been half completed. It needs further shooting to round it off.

## **3. Asian workshop**

We would like to integrate our work on deepening consensual-democracy /good governance/alternative development within an Asian context by connecting with other groups and organizations in the region. For this we are learning from our experiences of the national programme in India to incorporate a larger Asian perspective (we also hope to incorporate the experiences of China and South East Asia in a final write-up of this workshop which we will submit at a later date.).

At this critical point in time we are all living in an era of fast approaching crisis – of resource depletion, ecological degradation, the expansion of consumerism and the erosion of the cultural and religious worldviews that in the past underpinned our relationships to the natural environment, management of collective resources and our economic relationships. Globalisation, the dominant force in the world today, has not only economic effects, but also tends to erode cultures, and with them the systems of meaning on which human social, religious, psychological and environmental relationships are based.

In the face of these unprecedented challenges in the global social /economic /cultural /ecospheres it is evident that conventional development thinking is inadequate to the task of addressing these issues, suggesting viable alternatives, bringing together existing but scattered individuals and organizations of vision and imagination, and providing the necessary training, intellectual and practical resources and imagination that are now critically necessary to confront the magnitude of the forces ranged against the creation of a fulfilled humanity living in a sustainable and creative relationship with our natural environment. Amongst the widespread, but not yet fully articulated aspects of our current situation is the growing recognition that our crisis is at its roots a “ethical and spiritual” one – the loss of meaning and of the cultural resources that have traditionally linked humans with other humans and the ecosphere, and that is only through the non-sectarian explorations of the connections between cultures (including their ethical and spiritual aspects), the natural environment and alternative development that positive advances can be made.

This workshop will bring together civil society organizations and social movements to look at the possibility to deepen consensual democracy and governance.

We are proposing to take up the five areas we already working on in our national context and incorporate other areas which Pinky Cupino (Philippines), Yi Feng (China) and others might suggest from their respective areas.

The five areas we will take up in this workshop are:

1. Communal harmony-conflict resolution.
2. The right to work / employment guarantee.
3. Child rights and child labour.
4. HIV AIDS prevention strategies.
5. Water harvesting, conservation and anti-privatization campaigns.

(Please see the appendix for details on these five areas.)

The objectives of the workshop are:

- To explore Asian values and insights that may help to deepen alternate development, consensual-democracy and good governance.
- To see how the religious and cultural values within Asia can contribute to this process.
- To see how the international and inter-cultural experience of the Charter can enrich this process.

This workshop will also include an exposure to field programmes in the five areas we are working on.

**Note:** We are wondering if we can jointly organize a workshop with the inter-religious college of the Alliance as they are working on areas which overlap with our objectives.

## **V. Budget for 2006/2007**

### **Budget 1:**

#### **1. Training/documentation and networking**

- **Annual National Consultation** (A four day national consultation, five different themes which we are working on will be covered. This will be a series of workshops every year focusing on Advocacy, Mediation to strengthen the partnerships among various organisations and to network more effectively.

**Cost of a four day workshop - 8000 Euro.**

- **two day workshops in a year**

(These workshops may focus on one or more themes per workshop. A few innovative persons from different parts of India will be invited to share their experiences.)

**Cost of 2 two day workshop – 6000 Euro.**

#### **2. Communication**

- Networking and travel - 1500 Euro
- Books, journals, documentation materials - 500 Euro
- Continuation and consolidation of Song movement & the film on re-interpretation of Festivals - 3000 Euro
- Internet, telephone and fax - 2000 Euro

#### **3. Coordination and administration**

- Part-time coordinator @ 250 Euros/month (3000)
- Par time secretary @ 200 Euros /month (2400)
- Office space - 1500
- Office supplies - 500

**Total Budget 1 in Euros - 28400**

**Local contribution from Pipal Tree/G.S.S in Euros - 13400**

**Amount requested from FPH in Euros - 15000**

## **Budget 2:**

### **Asian workshop - 20000 Euros**

1. Travel – 12000 Euros
2. Food and Lodging – 4000 Euros
3. Coordination and Administration - 2000 Euros
4. Telephone, Preparatory Travel and Documentation - 2000 Euros

## **ANNEX**

### **1. Communal harmony-conflict resolution**

Pipal Tree has worked for several years in communally sensitive areas. We have trained conflict-resolution workers in several parts of Bangalore city, which are prone to violence between religious communities. We have also undertaken development work in these areas (drinking water bore wells, toilets, health camps etc).

In addition we have periodically brought together conflict-resolution workers from all over the country to learn from each others experience, As a few of our team members are writers we also got many articles published in the press on the subject. In addition we have brought together religious leaders, community leaders, the police, journalists and others to solve problems and create a climate for communal peace and harmony.

This present period is one of consolidation where the following issues need to be considered for reflection and action, like religions that make space for pluralism, social justice and environmental action; and development that goes hand in hand with communal harmony

### **2. The right to work/employment guarantee**

With its massive population, India has always had unemployment problem. This has been exacerbated by the 1991 reforms that has resulted in a reduction in public works programs and employment generating activities, rising input costs while the prices and support of the government declined. The worst affected is the rural India with a falling agricultural production, and therefore a reduced per capita availability of food grains, as well as a decrease in purchasing power. In addition, there is a growing discrimination of women in rural labour with lower wagger and a faster overall decline in women's employment. Thus, with high unemployment rates, increased poverty, starvation deaths, and peasant suicides, rural India suffers a severe crisis

To improve the situation and move towards sustainable environmental regeneration, a substantial boost in public investment is required since they go beyond the capacities of individual small farmers. Those investments would start of a chain of events.

First of all, to put to use these investments effectively, massive employment programs could be started. This would offer many unskilled people a job paid in grains or cash and thus would help improve their standard of living. Second, public investment in environmental regeneration would improve the environment and water situation while increasing the agricultural productivity of small and marginal farmers.

### **3. Child rights and child labour**

Poor children in India begin working at a very young and tender age. Many children have to work to help their families and some families expect their children to continue the family business at a young age.

India has all along followed a proactive policy in the matter of tackling the problem of child labour. India has always stood for constitutional, statutory and developmental measures that are required to eliminate child labour in India.

The policy of the government is to ban employment of children below the age of fourteen years in factories, mines and hazardous employment and to regulate the working conditions of children in other employment. The Child Labour (Prohibition and Regulation) Act, 1986 seeks to achieve this basic objective.

The government has made efforts to prohibit child labor by enacting Child labor laws in India including the 1986 Child Labor (Prohibition and Regulation) Act that stated that children under fourteen years of age could not be employed in hazardous occupations. This act also attempted to regulate working conditions in the jobs that it permitted, and put greater emphasis on health and safety standards.

However, due to cultural and economic factors, these goals remain difficult to meet. For instance, the act does nothing to protect children who perform domestic or unreported labor, which is very common in India. In almost all Indian industries girls are unrecognized laborers because they are seen as helpers and not workers. Therefore, girls are therefore not protected by the law. Children are often exploited and deprived of their rights in India, and until further measures are taken, many Indian children will continue to live in poverty.

### **4. HIV AIDS prevention strategies**

India has had a sharp increase in the estimated number of HIV infections, from a few thousand in the early 1990s to around 5.1 million children and adults living with HIV/AIDS in 2003. With a population of over one billion, the HIV epidemics in India will have a major impact on the overall spread of HIV in Asia and the Pacific and indeed worldwide.

It would be easy to underestimate the challenge of HIV/AIDS in India.

Although HIV/AIDS is still largely concentrated in at-risk populations, including **commercial sex workers, migrant workers, injecting drug users, and truck drivers**, the surveillance data suggests that the epidemic is moving beyond these groups in some regions and into the general population. It is also moving from urban to rural districts.

Despite a National AIDS Control Programme launched in 1987 that include activities like surveillance, screening blood and blood products and health education, India has a large population and population density, low literacy levels and consequently low levels of awareness. Therefore, HIV/AIDS is one of the most challenging public health problems ever faced by the country.

### **5. Water harvesting, conservation and anti-privatization campaigns.**

The maximum renewable fresh water resource in India is 1,869 billion cubic metres. Alarming, this represents only 4 % of the world's fresh water resources for 16% of the world's population. With the population of India slated to touch 1.6 billion by

2050 the annual availability of water per person will further decrease from 1700m<sup>3</sup> to 1140m<sup>3</sup>.

Already, the poor in most cities pay from 2 to 3 rupees for a plastic pot of water sold to them by private water distributors. Often a poor family in Bangalore has to spend fifteen to twenty rupees to meet its daily water needs

The over-exploitation of ground water and the destruction or neglect of lakes and tanks has contributed to the serious nature of the problem in both rural and urban contexts. In rural areas the practice of flood cultivation has led to enormous wastage of water due to evaporation, apart from increasing the salinity of the soil.

More than 25 % of the urban population does not have access to safe drinking water. About 50% of the urban population suffers from poor sanitation and water-borne diseases like cholera, typhoid, tuberculosis, dysentery and gastro-enteritis. It is estimated that the above listed conditions are responsible for 60% of deaths in urban areas. Untreated sewage and lack of sanitation leads to breeding of microbes, bacteria and fungus. This in turn leads to the eutrophication of surface water bodies.

Given the fact that the various state governments do not have the money or interest to replace/repair installations and infrastructure for urban water supply there is great temptation to privatize supply and distribution of water. Multinational corporations are assiduously trying to strike deals with governments to gain access to the lucrative water market.

There are several cases of privatization of river water, overdrawn of water for private companies (like the case of the Coca-Cola company in Plachimada, Kerala), and privatization of urban water supply, which have triggered stiff resistance from citizens' groups and social movements. There is an increasing awareness that water is a public good and cannot be privatized. It is also felt that water is a fundamental right and that the state has the responsibility to supply a minimum amount of water per citizen.

## Introduction

### Current context

Brazil is an immense, continental-size country with 180 million inhabitants, and the equivalent enormous challenges.

A long history of corruption in powerful sectors accumulates public money, mishandling and electoral crimes such as buying votes and turning political campaigns into business counters. In Brazil, voting is mandatory and, although balloting is guaranteed to be free and universal in periodically elections run for all positions, it has been observed that the final voting figures, adding up the justified absentees and the nullified and blank ballots, reach significant values, less as a sign of protest than of indifference.

Many of these problems are the cause of / responsible for deepening the socio-cultural and political exclusion, which has to be urgently reverted by combining efforts from the government and the organized civil society.

**The last Brazilian governments** always replied quickly to the demands of the elites, banks and private capital and such attitude has been repeated along this country's history, whose exploration started with the Portuguese colonization 505 years ago.

**In 2002** Brazil has elected a president linked to the popular and democratic plan, and for the first time in history a worker was chosen to govern. **In 2003** an atmosphere of hope was spread through the country when president Lula took office. However, we knew that such a **dramatic heritage** accumulated throughout the years couldn't be tackled in a few years. Nevertheless, now we have gathered **quite favorable conditions for the start of social, political and cultural transformations.**

For that, besides concrete governmental measures to recover in the medium run the social debt accumulated throughout history, it is also **necessary to emphasize the role of education to consolidate this recovery in the long run.** Democracy's improvement implies a revolution in education, which is a task of all Brazilian citizens, schools, socially responsible enterprises and, above all, of the organized civil society.

All these factors may contribute to the construction of social participatory levels that will positively give way to the improvement of local governance's understanding and practice.

**Unfortunately the current government now in 2005 is still replaying the same political economy as the last government.** Some practices according with the advantage of IMF, the banks and the private capital of the economic power. At least this year, 2005, we are having a very strong impact on the political process: a big corruption within the workers party (PT), the political party of the government, which has contaminated the government. **All the atmosphere of hope spread through the country seems to have felt down**, the frustration feeling is all over the country. Even the persons who didn't vote for the PT party had hope with the new government because the party, for 25 years since its foundation, was always identified with an ethics on politics against corruption. People in general who voted for the government of the PT are deluded and militants and sympathisers of the party are under depression.

In this scenarios we believe that **the crisis is on the values, people are felling powerless and impotent, we need new proposals with ethical principals, being the only way to take on individual and collectives responsibilities promoted**



**by the Charter. There is confusion about the conceptions between rights and responsibilities.**

We are now living also an important moment on the political process: on **October 23 – 2005**, for the first time a country is making a **national referendum about the prohibition of the firearms trade**. Brazilians are to vote in a historical referendum to decide if civilians should be permitted to buy guns. This is a referendum without precedent in the world and a **vital moment for Brazil**, where gun-related deaths reaches almost 40.000 each year, the highest in the world. The major part of the people who will vote for the liberation of the arms trade is asking only the liberty of legitimacy defence and the rights of choosing. People who will vote against the arms trade are more focused on the responsibilities of the living. **It demands a big reflection about the sense of complementarity and opposition between rights and responsibilities. Unfortunately the freedom to buy guns will win.**

The political participation in our democracy is still weak but we believe in the stronger effect that **new forms of Governance organization** can produce and **the Charter** is an important tool for that.

**The collaboration with the Ministry of Education (Brazilian government) for the diffusion of the Charter** in Brazil is a real action in this moment to amplify and to spread the concept of responsibility. Above all this project will also promote local action for change.

**It is necessary to carry a large discussion about the individual and collective responsibilities in education, in the media and in the various sectors. We need adequate material right now, forged by the representatives of the many cultures that wish for and believe in the transformation of the planet into a better place to live in.**

**In spite of the crisis Brazil has a strategic role towards the other South American countries and also in relation to the other Third World countries. We hope that the way to solve the crises can produce a new social pact against corruption at all levels of the government, inside all the institutions and enterprises, it can be a way to enter the corruption culture in order to better eliminate it.**

Actions and diffusion of the Charter to empower society in our region on the new context reinforce the necessity to act independently from parties and governments.

## **I. Activities in 2005** (including the end of the year and 2006)

**Meetings, workshops, socio-cultural and educational forums, courses, press conferences, a national government programme and dialogues in the streets.**

In the preparatory phase meetings, already in course in 2005, for the II National Children's Conference for the Environment, to be carried through in March 2006 in Brasília (DF), in **all the 27 states in Brazil**, especially: São Paulo Bahia, Espírito Santo, Maranhão, Ceará, Alagoas and Roraima with the partnership of local programmes and projects involved:

**Governance XXI Project. We diffused and studied the Charter together with 12 universities students since 2004.** They are participants of the *Governance 2004 Project* from Ágora Institute in Defence of Voters and Democracy and it is going on in 2005, linked with the Alliance Booklets Proposals for the XXI Century, in particular on Governance.

NGO Vivacidade, member of the Brazilian committee in Ribeirão Preto, a village in São Paulo state, has organised **several meetings and workshops** for the Charter.

**Sequence of dialogs about Responsibilities of the Artists** with Pólis Institute and FIC – **Fórum Intermunicipal de Cultura** (organised by Hamilton Faria – Pólis Institute).

### **Activities Accomplished up till now**

#### **January**

WSF Porto Alegre Brazil. We have organized **22 Dialogues in the Street** during the WSF about all the forum topics, discussing and using the banners with the Charter principals.

#### **February and March**

3 meetings (workshops) in Brazilia for the National Education Programme to prepare the **II National Children's Conference for the Environment about responsibilities in the schools and communities**. 9 educators of the programme were trained (by Isis and Rachel's team) to discuss the Charter and the concept of responsibilities in all Brazilian states with the national commission and also to present the video of the Charter.

#### **April**

- Local Social Forum - Workshop in Vera Cruz School – **Renovation of politics** – local Governance and Human Responsibilities with students.
- Meeting in Mogi das Cruzes internal of SP state **about Media and Culture of Peace** with teachers – presentation of the Charter with the video, participation of 1000 teachers. Organised by ANJ – National Newspaper Association.

#### **May**

Meeting 9 may – <http://allies21/charter> **Responsibility of the Media** – building the responsibility of the media, special meeting with journalists and students in communication to discuss the responsibilities of the media. How to built the Charter of the Responsibilities of Journalists. "**Responsabilidades, comunicacao e jornalistas**" at:

[http://allies.alliance21.org/charter/rubrique.php3?id\\_rubrique=102&lang=pt\\_br](http://allies.alliance21.org/charter/rubrique.php3?id_rubrique=102&lang=pt_br)  
Organised with IPAZ – International Peace Agency - partnership with the journalists FPH appeal J-Alliance; IPAZ; Image and Sound Museum and others (no cost for the Charter budget) a new web site was created for this: [www.ipaz.org/alianca](http://www.ipaz.org/alianca)

#### **June**

- Meeting in Rio de Janeiro organised by O Globo Newspaper about *Don Quixote 400 years – Don Quixote Today* with **teachers and the media** – presentation of the Charter and the video.
- Meeting in Rio de Janeiro Nova Iguaçu – Baixada Fluminense – Escola Estadual **Culture of Peace** – presentation of the Charter and the video to about 300 students (this is a very violent and dangerous zone in Rio where murders and massacres happened).
- Meeting in Ubatuba village on **Environmental Education** with teachers – presentation of the Charter and the video, participation of 80 teachers.

#### **July**

- **Brazilian Committee meeting** at Pólis Institute (organised by Isis, Mingo and Hamilton). Committee photo in [http://allies.alliance21.org/charter/article.php3?id\\_article=348&lang=es](http://allies.alliance21.org/charter/article.php3?id_article=348&lang=es)
- Workshop in Salvador Bahia to prepare **II National Conference** with 50

**educators, young people and communities**, video and discussion about the Charter.

First request about the **concept of Responsibility**: made by IPAZ – International Peace Agency – The research was: *What social segments understand about human responsibilities*. The group was composed by environmentalist, young people, journalists, publicist, entrepreneur and politic scientist.

### **August**

- Workshop in Vitoria Espirito Santo (150 people) and São Paulo (600 people) to prepare **II National Conference** with **educators, students and communities**, discussion and video about the Charter.
- Meeting in Mogi das Cruzes internal of S Paulo state about **Culture of Peace** with teachers – presentation of the Charter and the video, participation of 300 teachers. Organised by DS Escola Diário de Susano Newspaper.

### **September**

- **II Meeting of Young Collectives** – Brazilia (see Lydia’s version and photos made in the Charter e-forum). Objective also to prepare the II National Conference. 180 young people, all Brazilian states members of the *Youth Collective Movement for the Environment* as the network (organised as focal points). We made a workshop with Ágora Institute in **Defense of the Voters and the Democracy** and Sou da Paz Institute about **Politics Participation** using the Charter. They assumed the compromise with the Charter in their regions.
- Meeting in Caçapava internal of S. Paulo state to prepare **II National Conference** with 150 **teachers, students and communities**, discussion and video about the Charter. Organised by IAP– Instituto Águas do Prata NGO and the local parliament.

### **October**

- Workshop to prepare **II National Conference Rio-São Paulo** with **Indigenous and Quilombolas Communities** (groups of black people living together since the slaves time, they don’t have guarantee rights, lands recognised...) video and discussion about the Charter.
- Workshop in S. Paulo city with **journalists about responsibilities** organised by IPAZ J-Alliance project, participation of 15 professionals and students.
- Workshop in Sorocaba internal S. Paulo with **journalists about responsibilities** organised by IPAZ J-Alliance project and Cruzeiro do Sul Newspaper, participation of 12 professionals.

### **Plans for the rest of the year**

#### **November**

- **Dialogues on the Streets** in S. Paulo city, **II Brazilian Social Forum “Another Brazil is necessary – where is your responsibility?”** (policentric stage) several villages at the same time, around November 15th.
- Meeting in S. Paulo city, Cásper Líbero University, **“Journalists building human responsibilities”**, organised by IPAZ J-Alliance and Cásper Líbero Foudation, participation of students and professors from the journalism course.

#### **December**

- **Journalist responsibility meeting** – J-Alliance in Switzerland (Possibility to visit Avina Foundation).

## II. Networking

### Brazil

Artists, journalists, teachers, Youth Collective Movement for the Environment as the network focal points (will be part of the Brazilian committee).

Brazilian Peace Network and all the institutions partnership and members of the B Brazilian committee. The most important partnerships are: Ágora, IPAZ, Pólis, Ecoar, Vivacidade, Ministries of Education and the Environment, FIC – Fórum Intermunicipal de Cultura, Rede Mundial Artistas em Aliança, Instituto Políticas Relacionais, Fórum Social Brasileiro – Comitê São Paulo, Grupo São Paulo/Alliance.

### South America

Grupo Plaza Governança from Avina Foundation Iberolatinoamerica members (partnerships to the South America Community Nations and the Charter).

Ashoka Association – Rosa Ortiz from Paraguai and Argentina Region – networking for Human Rights and spreading international agreements – (European Community as a sponsor).

## III. Methodologies

**Brazilian Charter Video** made in 2004 is the main tool to us: to present the Charter, to start the discussions about responsibilities. Even with different groups of journalists, teachers, young people, the same video can be used because it is a success, everybody wants a copy to work with their own groups.

The methodologies with the video is very easy to develop. It depends on the number of participants. If there is a lot of people, we usually ask them "What is responsibility to you? Responsibility depends of whom?". People answer informally and after we present the video. If the group is small we can go deeper and present the video again, stopping in each principle and discussing it. After the presentation of the video we discuss a lot. Some times the group starts a discussion about their own responsibilities and on how to assume collective local actions.

We have made **about 100 copies** only for II Conference National Programme Education, but they made a lot of copies in the states and we have lost control on the number of copies of the video spread out in the schools of the country.

*One example: On the National Programme Education the methodology is linked with four international agreements, of which Brazil is signatory : Kyoto protocol - Climatic Changes; Roma - Alimentary Security ; Durban – Ethnic-Racial Diversity; and Rio 92 – Biodiversity; after discussing the 4 themes of the conference, the school will choose (discussing, writing and voting) one delegate, one collective responsibility to assume and a related local action they will be responsible of.*

**First request about the concept of Responsibility** (attached): made by IPAZ – International Peace Agency. The research was: **What social segments to understand about human responsibilities.** The group was composed by environmentalists, young people, journalists, publicists, entrepreneurs and political scientists. The presentation of the summary (just finished) will be part of the presentations of the Charter in Brazil.

## IV. Budget spent in 2005

### Summary

- Copies of the Brazilian video, portuguese version - E 500,00
- Synthetic version of the video - E 500,00
- Graphic service to print the Charter, art creation for folder banners - E 3500,00
- Request about the concept of Responsibility: IPAZ - E 1000,00
- Sending material to support the Brazilian committee, travels/meetings - E 1000,00
- Transport, meetings, travels, coffees, media - press conferences and diffusion, to organise the meetings, workshops - E 3500,00
- Team, co-ordination and secretary administration costs (telephone, office materials, post, transport...) - E 5000,00

**Total FPH contribution: E 15.000,00**

### **Part of the costs for the meetings and workshops was supported by partners or others projects.**

It is very difficult to inform on the amount of the local contributions in cash and in kind because in general partners offer spaces, equipment, human resources,... One of them, just to give an idea, for the 9 may Meeting - Responsibility of the Media with IPAZ, costed E 4.000,00 (without costs for the Charter budget). The meeting was organised by IPAZ, two enterprises sponsors (one of them was Fersol Michael Haradon's Company) and J-Alliance project. The project with journalists overlaps intentions and actions with the Charter too. It is very important to reinforce actions with journalists, we consider they are of the most important social segments in which diffusing the Charter (see the research in the annex).

## V. Plans for 2006/07 (depending partly on a new financing)

### **1. Continuation of ongoing activities** - Workshops involving different sectors, participation in Seminars, Forums and Conferences:

- **II National Children's Conference for the Environment**, to be carried through in March 2006, has given special emphasis to the spreading and to the deepening of four international agreements, of which Brazil is signatory and also the Charter. The final goal in the national conference is to create together with the children and the youth group the **Charter of the Young group Responsibilities taking care of Brazil**.

- **Art Campaign - Making Art for Human Responsibility**: started in July 2005 it will continue in 2006 and 2007 if others members from the committee accept the idea. To make a Campaign with artists and their drawings to illustrate the Charter principles. The proposal is: each of us in the committee asks artists (illustrators painters) in each country to make drawings to illustrate each of the Charter's principles. Choose the best of each illustration to organise an international wonderful exhibition. These drawn posters in many languages can be launched during next international Charter meeting (in October 2006) for a press conference to present the charter. We could also publish these drawings in a wonderful artistic book, and even sell them to obtain resources for the Charter diffusion (in 2007).

- **"R" Request about the concept of Responsibility** (second part) with IPAZ.

Prevision of a public consultation and a presentation.

- **Charter Web Site translations in Portuguese:** it is very important to show people in our presentations and ask them to participate to the web site, above all because we are diffusing the Charter in all Brazilian states and we need the web site as a tool in our own language. Suggestion: we can indicate Brazilian people leaving in France to work with Lydia for the translations.

**2. New activities to be developed** - with the Charter Global Governance Working Group. Really important process, see the proposals below:

### **International Agreements and the Charter of Human Responsibility**

The action of rooting environmental education executed by the Brazilian government, by means of the Ministries of Education and the Environment, included the diffusion of the Charter of Human Responsibility. One activity is about an action of national reach, involving children and adolescents from 11 to 14 years old, coming from the most diverse regions of the country, belonging to different socioeconomic backgrounds and bringing a multiplicity of cultural contexts.

Since its preparatory phase, already in course in 2005, the II National Children's Conference for the Environment, to be carried through in March of 2006, has given special emphasis to the spreading and to the deepening of four international agreements, of which Brazil is signatory, as well as most of South-american countries. The themes discussed are Alimentary Security, Biodiversity, Climatic Changes and Ethnic-Racial Diversity. All of them mention principles that are in perfect agreement with the principles that constitute the CHR.

We intend, during the years 2006 and 2007, to deepen this work, with or without the partnership of the Federal Government, having the Youth Collective Movement for the Environment as the network focal points. Such Collectives was formed in order to enable the implementation of a governmental program on politics for youth, with the participation of the Ágora Institute in Defence of the Voters and the Democracy.

Ágora is partner of the programs in seminaries and training meetings, as well as in the use of technologies of Education at distance, always responsible for the subject Participation Politics. In 2006 the Institute will have to contribute to the organisation and strengthening of the network Youth Collective for the Environment in the whole country, constituting an experience of governance both at local and national levels.

Beyond the four agreements treated in the Children's Conference, those mentioned in the Paris Convention for the Promotion of the Cultural Diversity and the Artistic Expression that is to be signed in France, at the closure of the 33th General UNESCO Conference, are also part of our projects. According to the Brazilian Minister of Culture, Gilbert Gil, the purpose "is that the countries have the autonomy to create their own regulations and that the cultural products and services should be dealt in different forms, from their symbolic and subjective specificities, not as any merchandise".

This action can be linked with the organised society participation proposal to build the South America Nations Community (proposal sent to Carlos, Diego and to Lydia to the Charter web site).

### **Journalists, politicians and entrepreneurs**

A reflection and action about "R" inside three important strategic socio-professional groups:

- **With journalists** we are working together on the J-Alliance project with IPAZ, building the **journalists network** and **journalists Charter** and also working with a **journalist course**.
- **Among politicians.** In 2006 there will be new elections in Brazil for a president, governors, deputies and senators. We plan to **send the Charter to at least 50 politicians**, considered as good politicians, inviting them to sign the Charter and diffuse it in their regions; we will then publish their names and the compromise with the Charter.
- **Among entrepreneurs.** In 2006/2007, depending on financing or partnerships, we will propose to Ethos Institute Enterprises and Social Responsibilities a **meeting and a publication named *What Enterprises can do for Human Responsibilities?***
- **Connected with the Chilian Group** (depending on resources). Proposed by Carlos and Isis on plans for 2005. Proposal postponed to 2006/2007. **Preparing the Assembly Cono Sur Por la Paz, la Solidaridad y las Responsabilidades Humanas** (beginning the work in the South Cone).
- **Launching the Campaign Por una Sociedad Civil Responsable** (about 1 year). Organised by **artists**, members of Tambores de Paz, Brazil, and Chile, Mil tambores de Valparaiso, Orquestra de Tambores de São Paulo, Artistas pela Natureza de Brasília, Rede Mundial de Artistas em Aliança.
- **Public launching of the Campaign Making Art for Human Responsibilities.**
- **Meeting “Parlamentares del Cono Sur por la Carta”** (depending on resources, from other sources) **to create the parliamentary network and launch manifesto to latin american parliament to support the Charter.** Meeting to articulate the society for the participation in the South America Community Nation building. We would like to propose the Charter as an ethical base. This proposal will be linked with the new proposal about the International agreements. Suggestion: to organise a meeting in Brasília if it will be in 2006.
- **Evaluation meeting with Brazilian, Colombian and Chilean allies to prepare the actions for next years.** We hope to work together in this project with the Chilean and Colombian group. We would like to make contacts with Paraguay, Argentina, Equador, Uruguay, Peru and Venezuela.

## VI. Budget for 2006/2007

*If FPH continues its current level of financial contributions to the Charter process at the same level, E 30.000,00 for 2006 and 2007, it is necessary to consider that here in Brazil we are loosing a lot of money with the difference of rate of exchange: about E 6.500,00 was the difference between the first 2003 budget and the 2005 one.*

The amount of complementary financing needed from **other sources** is estimated at **E 74.000,00** for 2006/2007.

Total about **E 104.000,00** for 2006/2007 (E 52.000,00/year).

## VII. Personal remarks and suggestions

### **Global Governance Working Group**

It is really important that this working group starts communicating on a strategic plan in which we would like to participate. We need translations from Portuguese to English and Spanish to become more dynamic. There is also a demand for extra funds for regional meetings.

**I think that Carlos and the Chilean committee and Ziad suggestions from Lebanon are fantastic to spread the principals and the contents of the Charter.**

**We need to discuss the proposal Ziad had evoked last year,** mentioning the importance of making a media spot presenting the Charter in 1 minute with impressive pictures and music in the background and sending it to satellite channels (like al-Jazeera, “the number one in the Arab region”) to disseminate it.

We can do it in Brazil as well with TV Cultura in S. Paulo - Culture Television and TeleSur Television, created by 3 countries in South America. If this is done in several countries at the same time, it is much easier to attract the media.

The idea of having a third universal pillar by itself is very important. It is equally important to have tools and instruments to concretise the pillar and disseminate its values massively world wide.

If it is possible to organize activities at the same time – it is much better to give visibility to the Charter and to involve much more journalists (television media...) and much more people.

### **ANNEX**

- 1- South America Nations Community Proposal (only in spanish and portuguese) Mingo’s proposal presented to the Committee in Chile and to the 5th WSF Mural
- 2- “R” Request about the concept of Responsibility (first part, only in portuguese)
- 3- Art Campaign Making Art for Human Responsibility (in english). Isis proposal presented to the Committee in the 2005 plans, to be revisited and discussed again in 2006.
- 4- Information files on concrete experiences mentioned on this document in Activities (point 2) and photos (sent to Lydia to the web site and others to send this week)

*(Annex not included in this document, to be asked to Isis directly [isis@educ-imagens.com.br](mailto:isis@educ-imagens.com.br))*



## **Introducción**

### **Actualidad de la Carta en la realidad chilena**

Las redes de Derechos Humanos, las iglesias, universidades y los movimientos sociales y culturales son los grupos e instituciones principales con los cuales seguimos sembrando y construyendo el apoyo a la Carta.

Lenta, pero decididamente, ella está siendo comprendida como un núcleo común, de referencia, amplio y útil al propósito compartido de establecer una nueva cultura de las responsabilidades requerida para la renovación de la convivencia humana en nuestro país.

En el Chile de hoy las grandes causas siguen siendo la justicia, la reparación de los dañados por la represión, la distribución justa de la riqueza, la paz e integración interna e internacional.

La exigencia de repensar nuestro rol personal y colectivo ha intensificado la búsqueda de un núcleo ético que permita construir un destino en común.

Las propuestas de la Carta en este ámbito han servido de inspiración y estímulo a las experiencias de diálogo y desarrollo de iniciativas basadas en el reconocimiento de la diversidad, consti-tuyéndose en una respuesta acertada de encuentro entre Derechos y Responsabilidades.

## **I. Actividades en 2005**

Nuestro trabajo durante el 2005 cumplió los objetivos trazados de consolidar el proceso iniciado con las redes ya establecidas y permitió formar otras. Destacan como grandes hitos el Encuentro de Militares por la Paz y la Democracia, en octubre; el Seminario Internacional de Derechos Humanos, en Agosto y por cierto, la visita del Comité Internacional de animadores de la Carta a principios de año.

Por su carácter dinamizador, La Escuela de la Multiversidad y la serie de diálogos, entrevistas y publicaciones sobre ética, han sido un aporte sustantivo.

### **Balance del año**

#### **Enero 2005**

El **segundo encuentro del Comité de Animación Internacional de la Carta** se desarrolló en Chile a fines de Enero, con participación de todos sus integrantes. Fruto de su presencia fue el fortalecimiento de nuestro trabajo, debido a que se volvieron más visibles las tareas que se desarrollan para difundir la Carta y estimuló la participación de los miembros de la Red Chilena por las Responsabilidades Humanas.

#### **Febrero 2005**

El 17 y 18 de Febrero realizamos en Pichidangui la **reunión anual de la Red de Responsabilidades Humanas**. En ella hicimos un balance de la Red, evaluamos la reunión del Comité Internacional y nos abocamos al plan de trabajo del año 2005.

Respecto del balance anual constatamos que le dan vida a la Red 183 animadores que en número importante provienen del mundo académico, y otro sector significativo integrado por artistas y trabajadores del arte, más líderes indígenas, jóvenes y defensores de los Derechos Humanos.

Comprobamos la necesidad de conocer más particularmente el pensamiento de algunos grupos y sectores sobre el significado y valor que le asignan a la Ética y las Responsabilidades Humanas y decidimos entonces, iniciar una investigación dirigida a esta meta.

Determinamos, de acuerdo al balance antedicho, el plan 2005.

### **Marzo 2005**

Inicio de la **Investigación piloto sobre Ética y Responsabilidades Humanas** con el fin de conocer que visiones existían en sectores claves para el desarrollo del compromiso con la Carta.

Elegimos los siguientes:

Académicos

Religiosos

Líderes Indígenas

Mujeres

Artistas

Este proceso piloto de investigación fue realizado por un equipo de la red integrado por el pastor Abraham Barrera, la teóloga María Elba Campos, el antropólogo Mario Aballay, el periodista Carlos Rivera, el dirigente social Juan Barra.

La investigación está terminada un 60%, faltando completar mujeres y académicos. Estaremos en condiciones de culminar las publicaciones respectivas durante la etapa 2006.

### **Abril 2005**

Efectuamos un **Taller de evaluación del Pacto Social y Red de Responsabilidades Humanas**, reflexionamos también sobre la idea de establecer la alianza en el cono sur. Como resultado de este encuentro se organizó la agenda definitiva y acordamos analizar condiciones y consultar a los sectores aliados para concretar la iniciativa.

### **Mayo 2005**

Realizamos un **Seminario sobre Ética, la Carta y los Medios de Comunicación**. El objetivo fue ampliar nuestra red hacia el mundo de los medios de comunicación e iniciar la reflexión sobre la Carta en estos sectores. Participaron 32 periodistas y comunicadores y con ellos construimos un plan de trabajo para continuar el diálogo.

### **Junio 2005**

Con el material audiovisual que poseemos, iniciamos la **Campaña de difusión de la Carta en sectores indígenas y rurales**.

Esta campaña consistió en la presentación de video y distribución de la Carta en una docena de localidades de las provincias de Ñuble, Malleco, Arauco y Región Metropolitana, encuentros en los cuales participaron más de 400 personas. Además de dar a conocer el sentido de la Carta, se conversó sobre los contenidos del video, asociándolos con la realidad local. El objetivo principal de difusión se cumplió y evaluamos positivamente esta actividad.

### **Julio 2005**

**Creación de la Escuela de la Multiversidad, Nuevos Pensamientos y Responsabilidad Humana.**

La creación de esta escuela emergió de la necesidad de canalizar los conocimientos sobre distintos temas que demandaban los sectores con los cuales trabajamos: Ética, Solidaridad, Arte, Saberes Populares, Ecología, Desarrollo Social.

Iniciamos este esfuerzo tomando como base una reflexión sobre la Ética y las Responsabilidades, y se establecieron cuatro centros para la realización de la Escuela de la Multiversidad, que son: Santiago, Valparaíso, Malleco y Ovalle. Con los grupos de trabajo locales se creó una agenda de 3 años que desarrollará esta Escuela Itinerante, con modalidad de trabajo horizontal y estructurada como red de aprendizaje.

### **Agosto 2005**

En Agosto efectuamos un rico e interesante **Seminario sobre Religión y la Carta de Responsabilidades Humanas**. En él participaron representantes de las Iglesias Bahai, Evangélica y Católica. Como base del diálogo ocupamos la propuesta de la Carta, sobre la cual cada invitado e invitada expresó su opinión desde su particular creencia, intercambio evaluado muy positivamente por los participantes.

Los días 26 y 27 de Agosto, en conjunto con la Universidad ARCIS, la Red Chilena de Responsabilidades Humanas, el Comité de Retornados y Organizaciones de Derechos Humanos, realizamos el **Seminario sobre Derechos y Responsabilidades Humanas**, que tuvo un carácter internacional con la participación de invitados de Argentina, Uruguay, Bolivia y Alemania.

Los objetivos del encuentro eran tres:

- a. Examinar que tensiones podrían existir entre la Carta de Responsabilidades Humanas y los Derechos Humanos.
- b. Estudiar la creación de una Red que articulara las dos propuestas: Declaración de Derechos Humanos y la Carta.
- c. Construir una agenda de trabajo común entre redes de Derechos Humanos y animadores de la Carta.

Hemos publicado un libro con los resultados del Seminario y en él es posible apreciar el logro de una convergencia de los grupos de trabajo por los Derechos Humanos y las redes que emergen de la animación de la Carta.

### **Septiembre 2005**

#### **Primera Escuela de Multiversidad y Responsabilidades Humanas.**

Se realizó en Lumaco, provincia de Malleco, con la participación de 44 líderes sociales. Se discutió la Carta, la realidad ambiental de la región y temas relacionados con el desarrollo local, de índole social y cultural. Excelente experiencia. Se aprobó una agenda de trabajo para los años 2006 y 2007.

### **Octubre 2005**

Realización del **Encuentro de Militares por la Democracia, la Paz y la Justicia**. La Red de Responsabilidad Humana participó acá como co-organizador y tuvo a su cargo varias actividades: Acto inaugural, diálogo en Valparaíso por la Paz, diálogo con el Movimiento de Derechos Humanos en San Miguel y se preocupó de difundir la Carta entre los invitados internacionales.

### **Noviembre 2005**

Realización del **Encuentro Juventud y Democracia**, en la cual una veintena de dirigentes juveniles del sur y centro del país, de colectivos culturales, estudiantiles e indígenas debatieron acerca de la responsabilidad social y política de los jóvenes respecto de su participación en democracia.

### **Diciembre 2005**

El 15 de diciembre desarrollaremos el **Seminario de Cierre de Actividades del 2005**. En él participarán los elementos claves de la Red y presentaremos las tres últimas presentaciones sobre la Responsabilidad Humana. Estas son:

- a. Libro “Ética, Responsabilidad Humana”, con los resultados del Seminario Internacional de Agosto
- b. Libro con opiniones de las Iglesias Evangélicas sobre Ética y la Carta
- c. Libro que expresa el punto de vista de la Iglesia Bahai
- d. Edición de la Carta

## **II. Planes para 2006**

Este plan se construye desde los objetivos creados por la actividad de la Red Chilena y en un contexto político de instalación de un nuevo gobierno sin cambios fundamentales ni en las correlaciones de fuerzas, ni en las principales contradicciones en que se desarrolla la lucha social y política en Chile. La sociedad seguirá buscando más justicia, más equidad y profundizar la democracia.

Nuestros **objetivos** son:

- a. Consolidar las redes y relaciones por la Carta de las Responsabilidades Humanas.
- b. Lanzar la campaña de Animación de la Carta en el CONO SUR, partiendo de Uruguay.
- c. Mejorar el material de apoyo para la Animación de la Carta y generar nuevas alianzas.

Los **instrumentos** que usaremos son:

1. Planificación estratégica.
2. Escuela de Responsabilidades Humanas.
3. Proposiciones para una carta de Responsabilidades Humanas del Cono Sur.
4. Mejoramiento de la difusión.

### **Primera etapa - de Enero a Marzo de 2006**

La desarrollaremos en tres Regiones del país, partiendo en:

#### **Enero 2006**

**Encuentro de Planificación y con Escuelas** en Malleco, Valparaíso y Santiago.  
**Encuentro Cultural** con Chile-Argentina-Bolivia-Uruguay

#### **Febrero 2006**

**Publicación** de las conclusiones de la investigación sobre la Carta de Responsabilidades Humanas entre los católicos, mujeres e indígenas.  
 Elaboraremos una metodología pedagógica por la Multiversidad con el fin de asegurar la participación en el proceso de aprendizaje.

#### **Marzo 2006**

**Encuentro Indígena de Ética y Animación de la Carta**, acercamientos con las autoridades indígenas buscando la adhesión y promoción de la Carta.

#### **Abril 2006**

**Encuentro de Parlamentarios y Responsabilidades Humanas** (del Cono Sur)

#### **Mayo 2006**

**Escuela de Responsabilidades Humanas** (Pudahuel, San Miguel, Lumaco, Valparaíso)

### **Junio 2006**

Lanzamiento de la **construcción en el Cono Sur** y tres actividades centrales:  
Encuentro en Montevideo, para proponer a la sociedad Uruguaya la Carta como núcleo de actividades para construir:

- a. Pacto social por la integración del Cono Sur.
- b. Difusión y diálogos por la Carta en Uruguay.
- c. Formación de un equipo local de Animación de la Carta para Uruguay.

### **Julio 2006**

Desarrollo de la **página WEB** para difundir la Carta.

### **Agosto 2006**

**Seminario: “La Universidad y la Carta”**, se buscará consolidar una red para repensar la Universidad y reforzar la Carta.

### **Septiembre 2006**

Campaña de difusión para consolidar la Carta como referente de trabajo social en Chile y Uruguay.

### **Octubre 2006**

Estructurar a partir de la Campaña de la Juventud de Valparaíso la **propuesta de Territorio de Responsabilidades Humanas**.

### **Noviembre 2006**

**Reunión de la Red Chilena por la Carta**, evaluación de investigaciones, difusión, talleres y métodos en el país.

### **Diciembre 2006**

**Seminario de Evaluación del año 2006**, reestructuración de la Red Chilena y campaña del Arte por la Carta

## **III. Presupuesto 2006**

<b>TYPE DÉPENSES</b>	<b>Budget par MOIS</b>	<b>TOTAL sur 10 mois</b>
<b>FRAIS OPERATIONNELS</b>		
Salaire coordinateur	400.000	4.000.000
Salaire secrétaire	200.000	2.000.000
Page Web, collaborateur	90.000	900.000
Traducteurs		300.000
Frais bureau	20.000	200.000
<b>ACTIVITÉS</b>		
<u>Décembre 2005</u> Rencontre Mise en place Réseau Droits Humains, 100 personnes, billets, nourriture		500.000
<u>Janvier 2006</u> Assemblée Culture et Paix		

(Chili, Pérou, Bolivie)		600.000
Edition Livre : "Évangéliques et Responsabilités Humaines" 300 exemplaires		600.000
<u>Février 2006</u> Edition Livre : "Catholiques et Responsabilités Humaines", 300 exemplaires		450.000
<u>Mars 2006</u> Rencontre peuples indigènes Cône Sud "Étique, Peuples Indigènes et Resp. Humaines"		700.000
<u>Avril 2006</u> Séminaire de Parlementaires et Maires "Étique, Resp. Humaines et Politique"		600.000
<u>Mai 2006</u> "Multiversité" Écoles de Resp. Humaines à Pudahuel San Miguel Rumaco Valparaíso Chillán		120.000 120.000 120.000 120.000 120.000
<u>Juillet 2006</u> Rencontre à Montevideo Création du Réseau Uruguayen de Resp. Humaines		700.000
<u>Août 2006</u> Séminaire Académiciens et Resp. Humaines		300.000
<u>Septembre 2006</u> Rencontre du Réseau Chilien		400.000
<u>Octobre 2006</u> Évaluation année 2006		350.000
<b>TOTAL</b>		<b>13.200.000</b>

## **Introducción**

### **Pertinencia del proyecto en el contexto actual de Colombia**

*El panorama del conflicto colombiano a trascendido los límites físicos, ideológicos, políticos y económicos a los espacios verbales, como por ejemplo, la fuerte tendencia del gobierno actual de Uribe Vélez, quién insiste de manera constante que aquí en este país no hay guerra y en cambio lo que existe es un conjunto de acciones terroristas. Postura que ahonda aún más el desconocimiento sobre las causas estructurales del malestar social existente en Colombia y consecuentemente prolonga el padecimiento que vive la sociedad civil en cuanto a la salida negociada del conflicto social y político a las determinaciones que se puedan dar a la guerra mediante el triunfo militar de una de las partes involucradas en el mismo.*

A esta lucha “idiomática” que es más ideológica se suman las consecuencias de lo que se ha denominado como proceso de desmovilización con los grupos paramilitares, proceso que ya no se denomina de paz, por que se supone que no hay guerra sino la confrontación de un gobierno democrático contra las fuerzas desestabilizadoras del terrorismo. Desde esta perspectiva y el tratamiento que conlleva manejar el “conflicto” como si no hubiese el mismo, la sociedad civil tiene imprescindiblemente que asumir un rol para el cual no se encuentra preparada: el de liderar, controlar y promover un diálogo verdadero en cuanto a los problemas más sentidos del país.

Por lo tanto, uno de los principales retos de la sociedad civil de Colombia es hacer que sus intereses se vuelvan un principio adecuado para la valoración moral de los comportamientos sicietales, porque si los referentes gubernamentales, para-gubernamentales y contra-gubernamentales, no abren un camino a la acción ética de la sociedad en su conjunto, es una tarea de la sociedad civil formular un mensaje homogéneo en aspectos vitales como las responsabilidades que llegue a estos grupos heterogéneos y sobre todo que vaya respaldado por sus prácticas.

Con la Carta de Responsabilidades, se intenta que la sociedad civil desarrolle sus propias capacidades para promover su poder organizacional e institucional, para ir cambiando los estereotipos de acción que se han perpetuado, creando en este proceso un nuevo tipo de gobernanza, como los mecanismos de vigilancia sobre los medios de comunicación, la acción de las autoridades locales, regionales, nacionales y supranacionales, las empresas privadas, los movimientos sociales en temas tan importantes como transversales, tales como: la salud, la educación, el medio ambiente, la justicia y la paz.

Narcotráfico, guerra, pobreza y violencia, siguen siendo las constantes en el país. Problemas que si bien no tienen solución en el corto plazo, para su resolución en el mediano y largo plazo, debe incluirse otras miradas y otras perspectivas, como la que se viene construyendo con las responsabilidades, porque además de ser problemas políticos, económicos y sociales, son profundas rupturas éticas como la impunidad, el desprecio y desconocimiento de los derechos humanos y civiles, la falta de oportunidades, la intolerancia, la discriminación y la desigualdad, además de la sobre explotación de las personas y los recursos del medio ambiente, que de conjunto se tienen que abordar como una reflexión implícita de las prácticas con respecto al poder, los referentes morales, éticos y a la acción misma de la

ciudadanía.

Para abordar este trabajo imprescindible, el CINEP tiene un equipo denominado *ciudadanía, derechos y responsabilidades* con el que se quiere “promover el desarrollo de ciudadanía social activa dentro de una perspectiva integral de derechos humanos y responsabilidades mediante la formación, exigibilidad e incidencia política en lo público”. Contamos con las generalidades del equipo y un pequeño equipo dedicado a las responsabilidades, que abordaremos este desafío desde tres estrategias: 1. Experiencias pilotos locales, donde trabajaremos con grupos o alianzas territoriales los procesos de formación y multiplicación sobre las responsabilidades con énfasis en la formación, multiplicación y retroalimentación metodológica; 2. Enredados, que es el trabajo con redes ciudadanas y; 3. Un enfoque ciudadano, en donde se realizarán las actividades de sistematización, producción de materiales y formación temática.

Vale la pena resaltar que Este primer ejercicio de difusión de la Carta de Responsabilidades en Colombia ha permitido reconocer la necesidad de difundir y promover la Carta desde la **perspectiva de la responsabilidad ciudadana en lo concerniente al fortalecimiento de la gobernabilidad local**, entendida esta no sólo como la capacidad de manejar los problemas por parte de las autoridades locales y regionales, sino la forma como la sociedad se gobierna, es decir como se toman las decisiones, como esta repartido el poder, como se resuelven los conflictos, etc. y, esto, no sólo depende de la actitud de los gobiernos sino de la estructura de oportunidad política de la sociedad en general, en la cual el nivel de acción de la ciudadanía, también determina la gobernabilidad democrática en el territorio.

## **I. Actividades en 2005**

### **Enero 2005**

#### **Ciudad de Cali**

Se realizaron en el marco del convenio entre el CINEP y FORO 6 reuniones de las organizaciones de la plataforma regional construida para socializar la información sobre la Carta. Algunas de estas se dedicaron a la discusión de diversos textos de la alianza por un mundo Plural, responsable y solidario que permitieran ganar en apropiación y definir desde donde se promovería la Carta. En esta se analizaron los principios desde los siguientes ejes de discusión: Responsabilidad; Ciudadanía e individuo; Ciudadanía – estado; Ciudadanía – sociedad.

#### **Comité Internacional**

Reunión del comité internacional de facilitación de la Carta de Responsabilidades Humanas, compuesto por 14 países representantes de América Latina, Europa, Oceanía, África, China e India en Santiago y Valparaíso Chile del 16 al 23 de enero de 2005, con dos objetivos específicos.

### **Febrero 05**

#### **Ciudad de Bogotá**

Finalización del proceso de difusión de la Carta de responsabilidades con la localidad de San Cristóbal al sur de la ciudad. En dónde estuvieron presentes la iglesia y líderes comunitarios de los barrios de este sector.

#### **Ciudad de Cali**



Ratificación y constitución del comité de impulso de una ciudadanía responsable, plural y solidaria en la ciudad de Cali (Sur de Colombia) con representantes de: CAMI, Unión de ciudadanas de Colombia, CENCOA, Foro por Colombia, Universidad del Valle. Reunión con Foro Por Colombia del Valle, para evaluar y proyectar el trabajo en Cali. 18 de febrero.

#### **Otras actividades**

Discusión general del proceso llevado a cabo en Bogotá con el equipo regional del CINEP.

#### **Marzo 2005**

#### **Otras actividades**

Elaboración de un documento estratégico para la continuidad del proceso en Colombia.

#### **Abril 2005**

#### **Ciudad de Cali**

Taller de presentación e invitación para con algunos sectores de la cultura de Cali, especialmente teatreros y personas que tienen que ver con la educación.

#### **Mayo 2005**

#### **Ciudad de Cali**

Discusión sobre la continuidad del proyecto en el Valle del Cauca con las organizaciones que hacen parte del comité de impulso en esta región. Construcción y discusión con las organizaciones del Valle Del Cauca sobre el plegable de presentación del proceso de la Carta de. Los 26, 27 y 28 de mayo, encuentro en Cali para promover un pacto por una ciudadanía responsable. Participaron 150 personas y se realizaron mesas de trabajo con ONG, empresarios y autoridades locales. Redacción de un documento de reflexión sobre las responsabilidades, en colaboración con un doctorado de filosofía de la Universidad de los Andes, titulado “La alternativa Humana” (Conferencia en el encuentro del 27/05/ 2005).

#### **Junio 2005**

#### **Ciudad de Cali**

Elaboración de un convenio con el equipo local de Cali y Valle del Cauca de la Fundación Foro por Colombia.

#### **Otras actividades**

Elaboración de un documento en la ciudad de Cali titulado: “La responsabilidad humana, ¿Un detonante del desplazamiento forzado?”

#### **Julio 2005**

#### **Otras actividades**

Seminario con el equipo interno del CINEP sobre la cuestión de las responsabilidades: lectura del documento de Luis Eduardo Gama y de Adela.

#### **Agosto 2005**

#### **Ciudad de Bogotá**

Realización de un taller de presentación de la Carta de responsabilidades con la junta directiva de los comedores populares de la ciudad de Bogotá. Diseño y coordinación de un conjunto de talleres con los grupos que se están construyendo en torno a los comedores populares en Bogotá. Este escenario es el programa bandera de la alcaldía de Bogotá, abarca miles de personas y despliega una actividad pedagógica ciudadana en la cual la Carta de Responsabilidades puede ofrecer un instrumento muy eficaz para garantizar la sostenibilidad del proceso.

#### **Otras actividades**

Seminario con el equipo interno del CINEP sobre la cuestión de las responsabilidades: lectura de Anthony Giddens, *Un mundo feliz: el nuevo contexto político*; de Chantal Mouffe, *¿Cuál orden mundial: la cosmópolis o la multipolaridad?*

#### **Septiembre 2005**

##### **Ciudad de Bogotá**

Taller de presentación y construcción de la propuesta de difusión de la Carta con los coordinadores del proceso de comedores populares en un sector de la ciudad de Bogotá.

#### **Otras actividades**

Taller sobre la Carta de responsabilidades en el marco de la Escuela de Derechos Humanos con jóvenes de un colegio de Bogotá

#### **Octubre 2005**

##### **Ciudad de Bogotá**

11 de octubre: realización de un taller general con la Alcaldía de Bogotá, la antena social de la Alcaldía y la dirección de 10 comedores populares de los barrios populares en el Sur de la ciudad. El objetivo es elaborar una propuesta colectiva para los próximos meses.

##### **Ciudad de Cali**

Encuentro con el equipo de difusión de la Carta de Responsabilidades en la ciudad de Cali, para el asesoramiento de elaboración de talleres en la etapa que sigue sobre difusión de la Carta en dos municipios del Valle del Cauca (Santander De Quilichao y Puerto Tejada).

#### **Otras Ciudades**

Primer taller de presentación del proceso de la Carta de Responsabilidades en la ciudad de Barranquilla, con quienes iniciamos un proceso orientado hacia 2006.

#### **Comité Internacional**

Presentación propuesta de continuidad del proceso para 2006 y 2007.

#### **Otras actividades**

Seminario de discusión sobre ciudadanía, derechos humanos y responsabilidades con un equipo multidisciplinario en las instalaciones del CINEP.

#### **Noviembre - diciembre 2005**

##### **Ciudad de Bogotá**

Realización de un taller cada 15 días con la red de comedores populares, sus directores y sus usuarios.

### **Ciudad de Cali**

Segundo taller sobre un pacto ciudadano responsable y gobernabilidad, Puerto Tejada.

Primer Taller de difusión de un pacto de responsabilidades respecto a los derechos Humanos en la ciudad de Santander de Quilichao, sur del departamento del Cauca. (Sur de Colombia).

### **Otras Ciudades**

Segundo taller en la ciudad de Barranquilla para posibilitar el proceso de difusión de la carta para 2006 y seleccionar los sectores con los que se trabajará la iniciativa. Primera presentación de la propuesta de difusión de la Carta en Medellín.

## **II. Redes de contactos**

- Con la iniciativa colombiana de difusión de la Carta de Responsabilidades, hemos propuesto dos tipos de redes de contactos: de un lado, se ha difundido la Carta sobre redes de contactos preestablecidas por el CINEP y en las que actualmente tenemos incidencia, como por ejemplo, la plataforma de impulso a los derechos económicos, sociales y culturales (DESC) con la que tenemos una interlocución permanente ya que su coordinación se realiza desde el cinep y las personas pertenecientes a la coordinación hacen parte del equipo de ciudadanía, derechos humanos y responsabilidades en conjunto con los coordinadores de la Carta en Colombia. De otro lado, se ha promovido la constitución de redes de difusión de la Carta y de lo que denominamos ciudadanía responsable, como por ejemplo, la constituida en la ciudad de Cali con nuestro patner más cercano Foro Por Colombia.

- En la ciudad de Cali y los Departamentos del Valle y Cauca al sur del país, se trabaja con la asociación de municipios del Norte del Cauca; Plataforma de organizaciones sociales de Puerto Tejada.

- **Mesa Ciudad e Inclusión**, ésta es una plataforma de organizaciones sociales y algunos programas universitarios<sup>7</sup> de la ciudad de Santiago de Cali, que se han vinculado en la perspectiva de incidir en la formulación e implementación de políticas públicas de convivencia en el municipio. Este escenario promueven debates, propuestas, genera opinión pública, participa en escenarios de debate local frente a la convivencia y la seguridad y los programas y proyectos locales que pretenden promoverla.

- En Bogotá con el Departamento administrativo de Seguridad Social (DABS), que coordina las redes de los comedores sociales en le distrito capital.

- En Barranquilla, la red de organizaciones ciudadanas que se coordinan desde Foro Por Colombia Seccional Atlántico.

## **III. Metodologías**

Con el objetivo de establecer una línea metodológica clara de trabajo para la difusión de la Carta y la promoción de una ciudadanía plural, responsable y solidaria en Colombia, el equipo de coordinación del Centro de Investigación y Educación Popular (CINEP) propone una ayuda metodológica que permita a las organizaciones sociales, talleristas, individuos o grupos sociales abordar el tema de las responsabilidades con algunas herramientas pedagógicas y metodológicas.

Este dossier llamado “kit metodológico” contiene una serie de presentaciones, ejercicios y ejemplos elaborados en el marco de la difusión de la Carta de

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<sup>7</sup> Escuela de Trabajo Social de la Universidad del Valle, Programa de Bienestar Social de la Universidad Javeriana.

responsabilidades en Colombia y ya probados por algunos sectores sociales. También brinda algunos métodos para realizar una sistematización constante de las actividades realizadas en un proceso determinado. Este kit no tiene la pretensión de ser una guía metodológica precisa, en efecto se debe adaptar a cada grupo social y contexto específico y enriquecerse con las experiencias de los multiplicadores de esta iniciativa. Así que todas sus sugerencias son bienvenidas en el objetivo de mejorar cada vez más las herramientas de difusión de la Carta de responsabilidades.

El kit se divide en tres partes:

1. Presentar la Carta de responsabilidades: origen, historia y objetivos del proceso de difusión de la Carta en Colombia
2. Abordar la noción de responsabilidad con los sectores sociales y realizar productos específicos
3. Sistematizar los procesos regionales o sectoriales de los procesos de difusión de la Carta de responsabilidades humanas.

### **1. Presentar la Carta de responsabilidades: origen, contenido y objetivos del proceso en Colombia**

Iniciar un proceso de difusión de la Carta de responsabilidades con un grupo o sector social determinado, requiere primero la realización de una invitación para lograr la participación de la gente. (Ver el ejemplo de convocatoria con la gente de un barrio de Bogotá.)

Antes de desarrollar un trabajo de reflexión con cada sector social sobre la noción de responsabilidad ciudadana, se requiere de una explicación general sobre el origen de la Carta de Responsabilidades, su contenido y el proceso de su difusión en Colombia. Esta presentación se puede dividir en tres etapas:

- la respuesta a las cinco preguntas básicas: ¿Por qué una Carta de responsabilidades?, ¿Qué es la Carta de responsabilidades?, ¿Quién creó la Carta de responsabilidades?, ¿De dónde viene la idea? ¿Cuáles son los objetivos de la Carta?
- La lectura individual y colectiva de la Carta de responsabilidades y de sus once principios.
- La descripción del proceso de difusión de la Carta en Colombia.

Esas tres etapas de presentación se desarrollan con el apoyo de un documento POWER POINT (Que debe ser adaptado y mejorado según los contextos en donde se presente). El texto de la Carta se reparte a cada participante y se da un tiempo de lectura individual para que la gente se apropie el contenido. Luego, se puede generar una discusión a partir de las reacciones de los participantes sobre el texto general de la Carta o sobre elementos puntuales de la misma, separando al grupo de intervención para generar una reflexión de mayor envergadura. La descripción del proceso de difusión de la Carta en Colombia se hace con el documento POWER POINT.

### **2. Abordar la noción de responsabilidad con los sectores sociales y realizar productos específicos**

Nos parece fundamental abordar la noción de responsabilidad tomando en cuenta la vida cotidiana de los sectores sociales y partiendo de sus necesidades básicas. Además, una serie de talleres sobre las responsabilidades humanas y ciudadanas debe llevar a que los participantes construyan un producto fruto de este mismo

proceso. Como por ejemplo, un pacto civil de responsabilidades, creación de una red de promoción de las responsabilidades, redacción de una carta de responsabilidades del grupo mismo, obras artísticas etc. La definición y alcance de dicho “producto” se debe definir con los grupos de acuerdo a sus necesidades.

El número de talleres o jornadas de trabajo varía según cada sector social. Proponemos en este ejemplo la realización de cinco talleres de tres a cuatro horas cada uno. La propuesta metodológica y pedagógica se desarrolla más adelante:

### **Cuatro talleres para reflexionar sobre las Responsabilidades con un sector social determinado: Enfoque, descripción, etapas y herramientas pedagógicas**

#### **Taller 1: Presentación general de la Carta de responsabilidades**

Etapa 1: la respuesta a las cinco preguntas básicas: ¿Porqué una Carta de responsabilidades?, ¿Qué es la Carta de responsabilidades?, ¿Quién inventó la Carta de responsabilidades?, ¿De dónde viene la idea? ¿Cuáles son los objetivos de la Carta?

→*Herramienta pedagógica:* Presentación POWER POINT

Etapa 2: La lectura individual y colectiva de la Carta de responsabilidades y de sus once principios.

→*Herramienta pedagógica:* Texto de la Carta de Responsabilidades Humanas.

Etapa 3: La descripción del proceso de difusión de la Carta en Colombia.

→*Herramienta pedagógica:* Presentación POWER POINT

#### **Taller 2: identificación de las necesidades básicas y responsabilidades asociadas del sector social**

Etapa 1: Presentación del grupo e Introducción al tema de las responsabilidades:

a. Presentación del grupo: Cada uno se presenta y habla de un caso donde ha tenido que ser responsable de algo o de alguien.

b. ¿Por qué es importante emprender un proceso con respecto a las responsabilidades? Presentación de los facilitadores según el contexto local y el tipo de sector social con el que se quiere desarrollar la iniciativa.

c. Se puede generar una discusión con los participantes alrededor de las preguntas siguientes: ¿Qué significa para ustedes ser responsable? ¿Les parece importante ser responsable de si mismo? ¿Pueden darnos una definición de las responsabilidades? ¿Qué niveles de responsabilidad identificarían en el contexto de su comunidad?

→*Herramienta pedagógica:* El animador del taller puede apuntar las ideas de los participantes en un tablero para luego proponer una definición colectiva de la noción de responsabilidad.

Etapa 2: Presentación de un video y debate

Se usa en general un video (Videoteca del CINEP), por ejemplo sobre jóvenes, para identificar las actitudes y responsabilidades que ejercen cada uno de los tres grupos que aparecen reflejados en el mismo (se puede entregar una copia de este video).

→*Herramienta pedagógica:* video “tierra dura” disponible en la videoteca del CINEP

Etapa 3: Identificación de cinco necesidades básicas del sector social y de las responsabilidades propias que conllevan esas necesidades. Llenar individualmente y luego colectivamente (se van priorizando las necesidades) los cuadros.

→*Herramienta pedagógica:* Cuadros pedagógicos

### **Taller 3: Identificación de los valores y principios éticos del sector social**

Etapa 1: Ejercicio de un dilema moral. Se trata de proponer un texto en el cual distintos personajes actúan, toman responsabilidades con respecto a una situación determinada. El grupo debe analizar cada personaje y reflexionar sobre las decisiones que se toman. Los participantes se pueden dividir en equipos, elegir un personaje y defender su posición. Se arma luego una discusión que permita identificar los principios éticos y valores implícitos o explícitos en el dilema planteado.

→*Herramienta pedagógica:* Dos ejemplos de dilema moral redactados por Diego Escobar y adaptados a cada grupo social.

Etapa 2: Definición de los valores del sector social.

El ejercicio anterior introduce una reflexión sobre los valores, los principios éticos que caracterizan un grupo social. Se trata en esta etapa de identificar, priorizar y definir cuatro valores del sector social con el cual se está trabajando

→*Herramientas pedagógicas:* Como ejemplo: el trabajo realizado con un grupo de mujeres de Cali.

Etapa 3: Definir los valores con respecto a las necesidades y responsabilidades identificados en el taller 2. En un cuadro general, los participantes explican como cada valor identificado se debe aplicar en las distintas necesidades.

### **Taller 4: realización de un producto**

Este taller representa la etapa final del proceso de reflexión sobre las responsabilidades humanas. En efecto, los talleres anteriores permitieron al grupo identificar y explicar las responsabilidades que tiene con respecto a sus necesidades. Igualmente, el grupo ya tiene un código ético propio. Este último taller se dedica a la realización de un producto: puede ser la redacción de la Carta de responsabilidades del grupo o la decisión del grupo de hacer un video para contar su proceso u otras ideas.

En conjunto con los asistentes estos valores y principios se les dan contenido y se aplican a los problemas y responsabilidades identificados anteriormente.

→*Herramienta pedagógica:* Documento *la Carta de Responsabilidades de las Mujeres del Valle del Cauca*.

### **3. Sistematizar los procesos regionales o sectoriales de los procesos de difusión de la Carta de responsabilidades humanas**

La promoción de una ciudadanía responsable se está desarrollando en varias regiones del país con distintos sectores sociales. Con el objetivo de compartir el conocimiento, de intercambiar las experiencias y valorizar los productos realizados, una sistematización permanente de las actividades desarrolladas se debe realizar. Se trata aquí de ofrecer consejos metodológicos para lograra esta sistematización.

## **IV. Presupuesto 2005**

De los 15.000 Euros designados por parte del comité de coordinación para 2005, se han distribuido de la siguiente manera, complementados con dinero local.

- a. 7000 Euros se han utilizado para la difusión de la Carta en la ciudad de Cali, lo que ha comprendido 2 convenios entre el CINEP y la Fundación Foro Por Colombia seccional Valle. Esto ha servido para promover pactos ciudadanos,

- acuerdos y construcción de Cartas en esta región de Colombia y para el apoyo de un equipo de coordinación allá.
- b. 5000 Euros representados en viajes a las regiones donde se promociona la Carta, talleres de difusión y profundización con organizaciones, además de los productos, como los boletines de difusión de la Carta presentados en la página web de la Carta y pago de asesorías técnicas.
  - c. En la ciudad de Bogotá se han gastado aproximadamente unos 2500 Euros, para la promoción de la Carta, desarrollo de talleres, alquiler de salones y pago de equipos.
  - d. Funcionamiento del equipo nacional de difusión de la Carta con movilidad en el país, oficinas, comunicaciones, papelería, tiempo de trabajo, etc. 12000 €.
  - e. En total se han invertido 26500 Euros de los cuales la FPH ha puesto 15000 y las contrapartes nacionales 11500.

## **V. Planes para 2006-2007**

Este plan lo elaboramos, tal como se ha solicitado para dos años. Pensamos que en la medida de los recursos proporcionados por la FPH y por las contribuciones propias se podría lograr lo siguiente:

**Proceso 1: Afianzar de manera estructural el grupo de impulso regional a la Carta de Responsabilidades Humanas en el Valle del Cauca (Sur Occidente de Colombia), lo que ellos han denominado la Alianza por una ciudadanía responsable.**

### **Objetivos**

Elaborar las guías pedagógicas y los métodos de intervención, pasando del manejo perceptivo de lo que es la Carta de Responsabilidades a la difusión y construcción de valores prácticos para la acción ciudadana, en el marco de una apropiación del sentido de utilidad social de las responsabilidades.

Favorecer la implementación de la agenda ciudadana para la gestión local en Puerto Tejada - Cauca, como estrategia de participación ciudadana y política en las decisiones locales del municipio.

Promover los procesos de trabajo de la mesa ciudad e inclusión de la ciudad de Cali, en la perspectiva de fortalecer la incidencia de ésta en la construcción y seguimiento de políticas locales en el ámbito de la convivencia.

Impulsar el voto responsable, en la perspectiva de favorecer la gestión del bienestar colectivo a través de la red de líderes y lideresas del Sur Occidente.

### **Acciones / Productos**

- Acciones ciudadanas responsables para la gestión local.
  - a) Concertación con autoridades locales y empresarios
  - b) Ejecución de la agenda ciudadana
  - c) Monitoreo y Evaluación
- Compromisos ciudadanos por el derecho a la ciudad
  - a. Consolidación de un pacto para la incidencia en políticas públicas de convivencia
  - b. Evaluación de política local de convivencia y construcción de propuestas
  - c. Diálogo público con comunidad en general y gobierno local para la socialización de propuesta de convivencia e incidencia en política pública
- Voto responsable, para el fortalecimiento de la democracia
  - a. Jornadas de sensibilización sobre voto programático
  - b. Difusión local y regional sobre el voto responsable
  - c. Construcción de una cartilla de elección responsable y democracia.

- Una Carta de responsabilidad regional – realización de talleres de redacción y uniendo a los diferentes sectores para la convergencia de las responsabilidades.

**Proceso 2: Lanzamiento del proceso de la Carta de Responsabilidades en el Departamento de Antioquia (Norte Occidente), con organizaciones aliadas y no tan cercanas, con el objetivo de estimular la reflexión y la acción para la construcción de una Carta regional de responsabilidades**

**Objetivos**

Estimular la reflexión y la acción para la construcción de una Carta regional de responsabilidades, además de la validación discusión de los 10 principios contenidos en la Carta de Responsabilidades. Teniendo en cuenta lo que estos sectores y grupos sociales conciben como responsabilidad y los propios códigos éticos de acción moral que viene practicando históricamente. Por lo tanto, se partirá con tres grupos específicos de importancia regional: la Organización Indígena de Antioquia (jóvenes de la OIA), Mujeres de la Unión de Ciudadanas y la Ruta Pacífica de esta región y dos organizaciones que promuevan la participación ciudadana.

**Acciones / Productos**

- Taller de lanzamiento de la Carta de responsabilidades con representantes de los distintos sectores sociales de la ciudad de Medellín.
- Invitación para que la sociedad civil regional de Antioquia participe en este proceso. Talleres diferenciados con los sectores y autoridades locales de Antioquia.
- Procesos de trabajo y talleres de capacitación con los distintos sectores sociales.
- Producción de material de difusión de la Carta: folleto
- Conformación de un equipo local de coordinación de la difusión de la Carta de responsabilidades humanas y redacción de una Carta regional.

**Proceso 3: Lanzamiento del proceso de la Carta de Responsabilidades en el Departamento de Bolívar en la ciudad de Barranquilla en el Caribe colombiano, al norte del país, primero en el marco de la Escuela de Formación ciudadana adelantada con Foro Por Colombia seccional Caribe. Segundo, para impulsar una reflexión sobre la posibilidad de los pactos de responsabilidad social y sobre una nueva idea de voto responsable.**

**Objetivos**

Trabajar con organizaciones y entidades sociales que promueven una ciudadanía responsable, para consolidar pactos ciudadanos que incluyan mesas de concertación entre organizaciones sociales, entidades departamentales y distritales en pro de la transparencia y la participación ciudadana.

**Acciones / Productos**

- Realización de talleres de presentación e introducción en el marco del calendario de la escuela de ciudadanía de Foro región Caribe.
- Lanzamiento público de la Carta con todas las organizaciones sociales contrapartes del CINEP y de Foro seccional Caribe en Barranquilla.
- Reflexión conjunta con las contrapartes sobre la relación entre responsabilidades, ciudadanía y gobernabilidad.
- Un pacto de responsabilidades ciudadanas en la ciudad de Barranquilla.

**Proceso 4: Iniciar un proceso de construcción de un pacto de responsabilidades sociales con un conjunto de comedores populares al sur de la ciudad de Bogotá.**

Se trata de divulgar la Carta de Responsabilidades Humanas con un conjunto de mujeres líderes y coordinadoras de los comedores populares del sur de la ciudad.



Este es un proyecto importante en el campo social del actual gobierno Distrital. La idea es buscar que con este pacto se garantice la autosostenibilidad de este proceso mediante un pacto responsable a mediano y largo plazo.

### **Objetivos**

Llevar a cabo un conjunto de acciones pedagógicas para reflexionar sobre la ética de acción colectiva y la identificación de las responsabilidades diferenciadas (Coordinadores de los comedores populares, entidades distritales que apoyan el proceso, alcaldía local y alcaldía mayor de la ciudad de Bogotá).

### **Acciones / Productos**

- Un pacto de responsabilidades sociales para la sostenibilidad a mediano y largo plazo de los comedores populares, que trabajan por compensar la nutrición diaria de miles de usuarios de este servicio en la ciudad de Bogotá.
- Acercamiento con las autoridades municipales de Bogotá encargadas de los comedores populares. Participación a eventos organizados por la Alcaldía de Bogotá y presentación de la Carta de responsabilidades.
- Colaboración a partir de la noción de responsabilidad y ética a la definición y elaboración de políticas públicas.

### **Proceso 5: Conformación de un núcleo central (con representantes de cada uno de los procesos locales) para la articulación y dinamización general del proceso de Responsabilidades Humanas en Colombia y la región Andina.**

### **Objetivos**

Intercambiar las distintas experiencias locales, impulsar los debates, sistematizar el conjunto del proceso y estimular la participación con los otros procesos de la Carta en América Latina. Así mismo, fortalecer la intervención del comité internacional de la Carta tanto con la producción de materiales como con la profundización de los debates y reflexiones adelantados en este proceso nacional y buscar la participación en escenarios del área Andina para ampliar la red de apoyo al proceso internacional de la Carta.

### **Acciones / Productos**

- Elaboración de una metodología de intercambio de experiencias. Utilización de la página Web con la descripción de los procesos regionales y con los principales temas de discusión.
- Organizar a inicios de 2007 una primera reunión con representantes de cada región de Colombia y si es posible convocar algunos representantes de la sociedad civil de los países Andinos (Ecuador, Venezuela, Perú, Bolivia al igual que Chile) para articular los distintos procesos y elaborar estrategias comunes.
- Crear herramientas metodológicas para facilitar la comunicación, el intercambio y para promover la idea de responsabilidades humanas en esta región del continente.

### **Proceso 6: Establecer una línea metodológica clara de trabajo para la difusión de la Carta y la promoción de una ciudadanía plural, responsable y solidaria.**

### **Objetivos**

Para darle mayor valor a la idea de ciudadanía responsable, Se abordará cada sector social desde metodologías participativas que estaremos compilando en un kit de métodos y en la sistematización constante de nuestra práctica de intervención.

### **Acciones / Productos**

- Elaboración de un kit pedagógico para replicadores de la Carta de responsabilidades: presentación del proceso, cartillas, video, elementos pedagógicos par dictar talleres etc.
- Relacionar la investigación sobre conceptos de responsabilidad y la elaboración de códigos éticos de cada sector social.
- Elaboración de estrategias para visibilizar los productos de los procesos regionales de la Carta y hacer conocer las distintas cartas sectoriales y regionales a un público más amplio.

## VI. Presupuestos para 2006 y 2007

<b>ACTIVIDADES SEGÚN LOS PROCESOS MENCIONADOS</b>	<b>Valor en €</b>
<b>1. Encuentros y talleres</b>	
3 Encuentros generales o eventos públicos (uno en cada región) para la socialización y difusión de la Carta.	5.000
2 a 3 talleres de reflexión y redacción de Cartas en cada proceso regional: 20 talleres	5.000
Transportes, pasajes aéreos, terrestres.	8.000
Alojamiento y comida	5.000
Alquiler de instalaciones y equipos.	1.000
Material pedagógico: Kit pedagógico, videos, cartillas etc	1.000
Reproducción de Carta de Resp. y Cuadernos de Propuestas	1.000
Reunión nacional de delegados regionales y sectoriales (núcleo central) para definición final de los aportes a la Carta Magna, articulación de los procesos y elaboración de estrategias comunes.	2.000
Subtotal 1	<b>28.000</b>
<b>2. Sistematización</b>	
Equipos de trabajo (computador, impresora, telefax)	2.000
Digitación y articulación de sistematización	3.000
Subtotal 2	<b>5.000</b>
<b>3. Coordinación y personal</b>	
Talleristas / facilitadores	2.000
Coordinación General (Investigador experto en el tema)de los trabajos regionales y sectoriales durante 6 meses	5.000
Subtotal 3	<b>7.000</b>
<b>4. Gastos administrativos y de oficina</b>	
Servicios (teléfono, fax, servicio de correo electrónico, correspondencia) y papelería	3.000
Subtotal 4	<b>3.000</b>
<b>TOTAL PEDIDO A LA FPH</b>	<b>43.000</b>
<b>5. Aportes propios de las alianzas locales (Valle, Antioquia, Barranquilla, Bogotá y CINEP)</b>	<b>15.000</b>

<b>COSTO TOTAL DE LA INICIATIVA</b>	<b>58.000</b>
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## **VII. Comentarios**

La importancia de avanzar en una pedagogía de la responsabilidad, que se construya con un lenguaje incluyente sin abandonar los principios de lucha de una sociedad más justa equitativa e incluyente.

▶ Trabajar bajo el slogan “Por una ciudadanía Responsable”, entendiendo por esta las acciones individuales y colectivas concientes que buscan garantizar la solidaridad colectiva tendiente al bienestar, al fortalecimiento de la gobernanza, gobernabilidad y al mejoramiento de las condiciones de vida de las personas.

▶ Se hace necesario identificar problemas transversales y definir responsabilidades individuales y grupales en la solución de estos problemas. Debe hacerse una identificación y revisión crítica de estas determinando el margen de gobernabilidad local, regional y nacional y su relacionamiento con lo global.

▶ Se plantea un gran reto que permita avanzar en el ejercicio de una ciudadanía integral desde la responsabilidad, tendiente a la construcción de una conciencia ética y a la construcción de políticas sociales incluyentes.

## **Introduction**

As a new member of the Charter Team, I am excited about the opportunity to introduce the Charter and promote discussion of the concept of 'responsibility' within my networks in the USA. This proposal outlines exploratory work for 2006 and tentative activities for 2007.

The activities outlined in this proposal are both speculative and ambitious. The extent to which these activities will be accomplished in 2006-07 depends on many factors, not the least of which is the position the word and concept 'responsibility' holds in the contested discourses of US politics. Since the Reagan era, 'responsibility' has signaled a largely personal and individual ethic within a neo-conservative ideological framework that juxtaposes individual responsibility (for one's own personal welfare) with government or social responsibility (for increasingly smaller dimensions of the social contract or for voluntary practices in the private sector). 'Reforms' in US social policy (such as setting a five-year lifetime limit on eligibility for certain government entitlements and requiring parents of young children to work while receiving state support) and condemnation of the low-income residents of New Orleans for not evacuating the city after Hurricane Katrina are two examples of how the individualistic meaning of 'responsibility' has become embedded in social policy and in public discourse, respectively.

Any activities introducing and promoting the Charter will encounter this conceptual and ideological barrier – which will itself provide an opportunity for reflection on the concept of 'responsibility.'

## **I. Activities in 2005**

Activities proposed for the remainder of 2005 are modest, given my recent entry into the committee and the allocation of funds only within the past two weeks.

- Preliminary identification of an advisory committee to provide me with guidance, support and introductions to appropriate networks
- Introduction of Charter in one professional international meeting in October 2005 (Sociotechnical Systems Roundtable)
- Preliminary analysis of what will be needed to create a 'public face' for the Charter in the USA (web presence, print materials, outreach).

## **II. Networking**

Informal networking has been underway since I attended the Global Democracy conference in Montreal in May 2005 and met with Gustavo, Betsan, Marcos, Cecile and Fabienne. I have shared print and web materials about the Charter with colleagues and associates in my professional networks, in my community activities, and with selected clients. In most cases this has been an introduction to the events and ideas behind the development of the Charter and the process underway in the countries represented on the Charter team, with occasional conversations about how to facilitate discussion of 'responsibility' in particular contexts.

More formal networking will occur in 2006/07 after the advisory committee is established and priorities are identified for outreach and activities.

### **III. Methodologies**

I anticipate using electronic communication (web presence with interactive capacity) and print materials for general communication.

Methods for working with groups and organizations will reflect their needs and the objectives of the event. Popular education methods, workshops, dialogues, dramatization, graphic expression and formal presentations may be used.

Academic research and writing will be appropriate for the exploration of the meaning of 'responsibility' in North American public discourse. I will seek collaborators (co-researchers, co-authors) for this project, which may result in a publication, conference presentation, or discussion paper.

### **IV. Budget spent in 2005**

Budget allocated in 2005 is Euro 3000 (as of this writing this has been allocated but not received). I anticipate spending the 2005 allocation on communication (individual and conference telephone calls) to begin the process of identifying the advisory committee, analysis of what will be needed to create a 'public face' for the Charter in the USA (web presence, print materials), and my time.

### **V. Plans for 2006/7**

- Formation of the advisory committee
- Create a presence on the web with interactive capacity
- Develop print materials for distribution
- Prioritize groups for outreach/programming
  - environmental groups (education and advocacy)
  - community theatre and arts organizations
  - political and social advocacy groups
  - professional associations
- Initiate conversations with prioritized groups
- Develop projects with selected groups
- Introduce Charter at meetings and conferences (for example, US Social Forum in Summer 2006)
- Explore meaning of 'responsibility' in North American public discourse
- Form North American collaboration with advisory committees (with Cecile)
- Explore North and South American collaborative project (with Cecile and Marcos)

### **VI. Budget for 2006/2007**

<u>Coordination/Outreach</u>	\$12,000/yr
Identification and organization of advisory committee	
Participation in international facilitation team	
Additional cost of attending summer 2006 meeting	??

Initiating contact and projects with groups and individuals  
Attendance at other organizations' events and meetings

Initial meeting of advisory committee \$ 6,000 (one time expense)  
Including travel, lodging, meals  
Quarterly committee meetings (by conference call) \$ 500/yr

Communication \$ 3,000  
Web page design, implementation and maintenance  
Print material development and duplication

Projects  
Develop projects with one group in 2006 and two groups in 2007 \$ 10,000  
Facility rental, supplies, equipment  
North American collaboration (Quebec/Canada/USA) \$ 1,500  
North and South American collaboration (Canada/USA/Brazil) ??  
Research discourses of 'responsibility' ??

Administration \$ 3,000  
Telephone (basic service donated)  
Supplies (duplication, postage)  
Office space (space donated)

## **VII. Personal Remarks and Suggestions**

Much of this proposal is speculative. Establishing a 'public face' and presence (web and print materials) will be essential. Project activities are dependent on existing relationships and extensions of those to new groups. While I am confident the Charter will be of interest to the groups I will approach, I cannot predict how they will choose to engage. The anticipated funding is, however, insufficient to support the entire scope of activity outlined above. The advisory committee will determine priorities within the scope of available funding.

## **Introduction**

Le comité Québec/Canada de l'Alliance citoyenne pour une Charte des responsabilités humaines est dans sa deuxième année d'existence. Après une première année d'exploration et de cueillette d'information, puis des prises de contacts en vue de la mise en place d'assises de collaborations (mai 2004-juin 2005), le comité a jugé essentiel d'investir du temps dans l'élaboration d'outils de communication. Outre, quelques activités de diffusion, c'est ce qui a occupé la plus grande partie du temps et du budget du comité au début de la deuxième année de fonctionnement, à savoir depuis le printemps jusqu'à l'automne 2005.

Les rencontres, les entretiens individuels, les *focus groups* de même que l'atelier d'échanges qui s'est tenu dans le cadre de la Conférence internationale sur la démocratie mondiale (mai-juin 2005), ont permis au comité de faire certains constats et de tirer les conclusions qui guident le travail de la dernière moitié de l'année en cours ainsi que la proposition pour l'année 2006-2007.

Voici les principaux constats dont le comité tient compte pour orienter son travail :

### **1. L'omniprésence du mot « responsabilité »**

Il est abondamment question de responsabilités dans les media, dans les discours politiques et à l'agenda de nombreuses organisations. Si cette abondance d'usage du mot « responsabilité » paraît de bon augure, celle-ci entraîne des difficultés. Il y a **banalisation** du terme et le sens qui lui est donné diffère grandement selon les interlocuteurs et selon les organisations qui l'emploient.

De manière générale, la compréhension la plus répandue du mot « responsabilité » est colorée par le contexte néo-conservateur, productiviste et individualiste actuel. Celui-ci entraîne une approche individualisante de la responsabilité. Les individus – certains plus que d'autres – sont invités à assumer la charge de prendre leurs responsabilités dans une société qui les place en compétition et ne fournit pas de manière équitable les ressources pour que chacunE puisse y parvenir.

Invités par le comité Québec/Canada à échanger sur les responsabilités humaines et la Charte, les personnes sont spontanément intéressées mais aussi un peu perplexes. Si la chose paraît tout à fait pertinente, elle suscite aussi des doutes, des résistances et des attentes. Les doutes réfèrent surtout au contexte et à la banalisation du concept. Les résistances semblent surgir du fait de se reconnaître responsables sans nécessairement être en mesure d'assumer les exigences et les tensions qu'une prise de responsabilités exige. Les attentes reflètent un besoin de soutien ou de réponses pour accompagner le processus de réflexion et l'action nécessaires pour la prise de responsabilités, la diffusion de la Charte et des principes.

Une conclusion que le comité retient de l'ensemble des échanges est qu'il importe de soigner la manière d'aborder la question, de discuter des principes et d'expliquer le processus aux différents publics. **Cela exige du temps, de l'engagement et de la créativité** sans quoi aucune appropriation de la démarche n'est possible.

### **2. La relation inévitable entre « responsabilités » et « droits »**

Le lien qui s'établit entre droits et responsabilités prend diverses formes. Pour certains, parler de responsabilités dans une société où l'on ne respecte pas encore

les droits humains paraît prématuré et non pertinent. C'est le cas d'organisations engagées activement dans la défense des droits. Pour d'autres, il est essentiel de lier les deux dans le cadre de processus participatifs ou citoyens. Des organisations publiques n'hésitent pas à lancer des initiatives/consultations en vue d'en arriver à des « Déclarations sur les droits et les responsabilités ». Concrètement au Québec, la Ville de Montréal et le ministère de la Santé et du Bien-être du Québec ont élaboré et diffusé de telles déclarations appliquées aux missions et activités relevant de leur juridiction. Cette approche relativement récente mérite d'être observée et analysée compte tenu de la conjoncture et des intentions des personnes et organisations qui mettent de l'avant ces initiatives. Elle inquiète par l'approche « de haut en bas », totalement inverse de celle que l'Alliance propose.

### **3. La responsabilité : en parler ou pas !**

#### **Les responsabilités : les assumer ou pas !**

Les rencontres avec des petits groupes (*focus groups*) ou des individus ont révélé que, quel que soit le milieu, les personnes se sentent régulièrement confrontées au besoin de prendre position et d'agir et que le plus souvent elles le font spontanément sans relier leur choix à une prise de responsabilité. Il arrive aussi qu'on perçoit clairement les actions qui correspondraient au fait d'agir de manière responsable mais que des résistances ou obstacles se dressent devant ce qui paraît être le comportement responsable. L'ampleur de la tâche suscite aussi un certain recul.

Ce recul s'exprime d'autant plus fortement que le climat politique reflète une volonté de décentraliser les responsabilités concrètes et les charges vers les citoyennes et citoyens, faisant de la « responsabilité » une obligation.

Il y a peu de lieux et d'occasions pour échanger sur la prise de responsabilité et les valeurs et principes qu'elle suppose dans des contextes particuliers, notamment pour le comité Québec/. Il faut toutefois mentionner que des organisations ont fait des démarches de réflexion collective au sujet de leurs valeurs organisationnelles et de leurs responsabilités ; celles-ci ne rendant pas toujours plus facile la mise en pratique qui devrait suivre.

### **4. Le comité de pilotage**

Le projet d'un comité de pilotage pan-canadien, tel que préconisé au début du projet, est apparu impossible à mettre en place. Les contacts ont surtout révélé que les attentes à l'endroit du comité étaient beaucoup plus importantes que la disponibilité (sinon la volonté) à collaborer étroitement à la diffusion du processus de la Charte. Les attentes s'expriment sous formes de projets concrets, de solutions à des processus en panne, etc. Le comité Québec/Canada réagit en adaptant ses priorités et méthodes de travail et en analysant de façon continue ses actions.

#### **En conclusion,**

Compte tenu de la **portée de cette initiative de diffusion de la Charte** telle que conçue par le comité Québec/Canada, celui-ci juge essentiel de faire des constats justes relatifs aux difficultés, aux défis et d'évaluer les potentiels qui se présentent.

Difficultés :

La banalisation du terme vs le travail de fond que l'initiative de la Charte propose.

L'environnement social, culturel et économique encombré de discours se réclamant de la responsabilité.

La charge que représentent l'appropriation et l'engagement face à la démarche.

L'absence de réflexion sur le concept de « responsabilité ».



Défis :

Transformer la perception répandue au sujet de la responsabilité, à savoir celle d'obligation imposée d'en haut. Cette perception entraîne des réactions négatives et défensives au terme « responsabilité ». Cela en dépit du fait que le processus que le comité propose soit totalement à l'inverse, c'est-à-dire du bas vers le haut.

Potentiels :

Intérêt que le concept suscite.

Volonté de plusieurs personnes de s'associer à la démarche.

Désir et espace pour initier une réflexion sur les responsabilités humaines.

C'est dans ce contexte que le comité envisage son travail au cours de la prochaine année.

## **I. Activités en 2005**

La deuxième année est très largement consacrée à

1. concevoir et développer des outils de communication adaptés à différents publics ;
2. préparer et initier des collaborations au processus de réflexion sur une Charte des responsabilités humaines, ses principes et sur des actions responsables ;
3. rechercher la meilleure stratégie pour articuler le processus de diffusion de la Charte au Québec et au Canada ;
4. mettre en œuvre le plan d'action.

### ***1. Concevoir et développer des outils de communication adaptés à différents publics***

Production de matériel en français et en anglais, pour diffusion sur le site, dans les media, sur des listes de distribution, lors de rencontres diverses et auprès de l'équipe internationale de facilitation :

- a. matériel écrit pour la promotion de l'initiative, production de 3 versions du dépliant ;
- b. production de synthèse et comptes-rendus de rencontres ;
- c. production de documentation, invitations pour l'atelier et la rencontre sociale dans le cadre de la Conférence sur la gouvernance mondiale ;
- d. production de cartes de visite ;
- e. production de fiches d'expériences ;
- f. production visuelle (*power point*) pour présentation en boucle lors d'événements ;
- g. présentation *power point* pour expliquer le processus de l'Alliance pour une Charte des responsabilités humaines pour présentation devant des groupes ;

h. Conception de pages pour le site Internet : élaboration de pages pour rendre le site plus attrayant et interactif en vue d'atteindre des publics variés ;

i. rédaction de textes pour le site Internet

blogue : *envie de le dire* : des témoignages sur la « prise de responsabilités » ;

j. élaboration d'un devis en vue de la production d'une vidéo,

élaboration d'un devis et recherche de financement pour la production d'une vidéo.

## **2. Préparer et initier des collaborations au processus de réflexion sur une Charte des responsabilités humaines, ses principes et sur des actions responsables**

### **Projets en émergence**

a. les principes de la charte illustrés par des enfants : collaboration d'artistes avec le milieu scolaire sur l'illustration des principes notamment en lieu avec la préservation de l'environnement. Mise sur pied d'un comité de pilotage du projet. La première phase sera développée au Québec avec le réseau des écoles Bruntland avec le projet d'étendre l'initiative ailleurs au Canada et d'initier un réseau avec les comités des Etats-Unis et du Brésil.

b. Le *Quai des arts* : expérimentation d'un processus utilisant la Charte en toile de fonds d'une initiative communautaire. Cette initiative se développe à Carleton au Québec.

c. Colloque sur le racisme. Ce projet qui vise à établir un dialogue entre des intervenants et les milieux politiques au sujet du racisme tel qu'il s'exprime à Montréal et au Québec. Le projet de colloque porte particulièrement sur une responsabilisation de tous les interlocuteurs envers une réalité de racisme qui évolue en dépit (voire alimenter par le même) d'une volonté politique de 'tolérance zéro'.

d. Développer des cercles d'apprentissage avec la collaboration de Arpi Hamalian (professeure, Université de Concordia) et Quebec Association for Adult Learning.

e. Préparation d'une vidéo sur le processus de la Charte au Québec/Canada : préparation d'un devis et recherche de financement avec Christine Ouin (productrice Productions Serendipity)

f. Participation au lancement d'un ouvrage sur les media écrits. L'auteure de l'ouvrage, mme Nathalie Dyke, est à la recherche d'une maison d'édition. Une collaboration des éditions de la FPH avec un éditeur québécois serait intéressante.

g. Séminaire avec des représentantes et représentants des comités Québec/Canada et Etats-Unis sur le concept de responsabilité et le caractère néo-conservateur du discours ambiant : comment le contrer, le contourner, le transformer ? Initiative conjointe en vue de prendre connaissance des expériences et des défis de promouvoir la Charte dans le contexte nord-américain, d'échanger sur les principes et de se donner les moyens de mieux travailler sur le concept de la responsabilité.

## **3. Développer une stratégie pour articuler le processus de diffusion de la Charte au Québec et au Canada**

Les échanges et initiatives enseignent qu'il est essentiel de proposer à nos éventuels collaborateurs et collaboratrices différentes manières de se relier à l'Alliance pour une Charte des responsabilités humaines. Il semble difficile d'envisager la mise sur pied d'un comité de pilotage pan-canadien, tant pour des raisons géographiques (coûts des réunions) que pour des raisons de disponibilités et de volonté de s'engager dans la conception et l'animation de la démarche globale. Les collaborateurs et collaboratrices souhaitent travailler sur les thèmes qui les concernent directement tout en établissant des liens avec des personnes engagées dans des démarches similaires dans leur propre domaine d'action.

Dans cette optique, il a fallu revoir le rôle de la coordination et des modalités de contact entre la coordination et les personnes/comités d'encadrement des projets. Le travail se fait au fur et à mesure que progresse le travail du comité.

#### **4. Mettre en œuvre le plan d'action**

##### **Coordination**

Mettre en œuvre un plan d'action, en consultation et/ou collaboration avec des personnes et organismes intéressés à participer au processus, étant entendu que le travail de soutien aux communications et au 'réseautage' doit être assumé par les deux coordonnatrices.

Tenir des rencontres régulières entre la coordonnatrice et la coordonnatrice adjointe en vue de faire le point sur l'avancement du projet : assurer les suivis, ordonner les informations accumulées, maintenir les contacts, partager le travail, etc.

Maintenir les contacts avec le comité de pilotage international et d'autres comités nationaux/continentaux.

##### **Domaines explorés**

Les domaines explorés au cours de la première année sont l'éducation, l'enseignement supérieur, les media et le journalisme, la responsabilité sociale des entreprises, le milieu culturel au sens large et celui de la préservation de l'environnement. Dans la majorité des cas, ce sont encore des explorations bien partielles, compte tenu du nombre de personnes et d'organismes engagés dans des initiatives de tailles diverses. Par ailleurs, un inventaire des organismes a été commencé au cours de la première année du projet.

Des pistes qui nous les organisations traitant de consommation responsable et les initiatives des Premières Nations paraissent essentielles à ajouter à la liste.

Comme mentionné plus haut, l'importance d'utiliser des approches personnalisées auprès des différents groupes et domaines, notamment pour construire la crédibilité de la démarche, le comité Québec/Canada se donner une stratégie de « petits pas » pour avancer sur un terrain préparé et solide.

##### **Communications**

L'accent a été mis sur la conception d'outils informatiques stratégie de base pour la diffusion de l'initiative d'une Alliance pour une Charte des responsabilités humaines. En même temps, le comité a jugé essentiel de concevoir et de préparer des outils particuliers pour certaines rencontres et événements – documents écrits et visuels (power point). Ceux-ci, dans la mesure où ils demeurent intéressants à utiliser en dehors du contexte pour lesquels ils ont été conçus, sont où seront disponibles sur le site.

D'autres outils de communications seront développés à mesure que le temps et les moyens deviendront disponibles, par exemple des textes à l'intention de publics particuliers : articles, listes de distribution, mouvements sociaux, journaux, bulletins d'organisations, etc.

## **II. Réseaux de contacts**

Les contacts ont été fait par courriel et lors de rencontres. Ils sont maintenus principalement par courriel. À quelques exceptions près, les contacts en face à face et donnant lieu à des projets en émergence concernent le Québec. Il a semblé plus réaliste de concentrer les énergies sur le territoire le plus accessible avant d'élargir la diffusion. Les contacts par courriel ou lors de l'Atelier au Colloque sur la gouvernance mondiale (G05) ont concerné des publics plus dispersés géographiquement.

Un réseau de contacts via les sites Internet est en préparation dans le but de fournir un panorama des initiatives responsables en cours au Québec et au Canada. Ce réseau se présentera d'abord sous forme d'hyperliens vers les sites de ces organisations puis se complètera par la sollicitation de témoignages permettant d'illustrer la «responsabilité en action » que représentent ces initiatives. Ce projet vise aussi à développer une articulation entre des initiatives responsables.

### ***Contacts et réseautage en face à face***

Rencontres individuelles exploratoires avec des personnes en provenance de milieux différents : éducation, arts, cinéma, recherche/communication, administration municipale, etc.

### ***Réseautage via le site***

Hyperliens avec d'autres sites et cueillette de témoignages de personnes engagées dans ces initiatives responsables : liste préliminaire des organismes.

- a. Centrale des syndicats démocratiques (CSQ)
- b. Fédération canadienne des enseignants (FCE/CTF)
- c. Action boréale Abitibi-Témiscamingue (ABAT)
- d. Eau Secours
- e. Fondation Rivières
- f. Fondation de la faune du Québec
- g. Union biologique paysanne
- h. Artistes pour la paix
- i. Ville de Montréal
- j. Centre de développement pour l'exercice de la citoyenneté
- k. Centre canadien de philanthropie
- l. Université du Nouveau Monde
- m. Quebec Association for Adult Learning

### ***Contacts avec le reste du Canada***

Quelques contacts par courriel et directs lors d'événements avec des personnes et organisations du Canada anglais n'ont pas encore eu de suites. Il est prévu de poursuivre le travail, en fonction des disponibilités en temps et en argent, en particulier d'établir quelques contacts en face à face avec des personnes, organisations du Canada anglais (janvier 2006)

### ***Contacts avec les Etats-Unis***

Deux rencontres avec Nina Gregg, la responsable du projet aux Etats-Unis. Cela a permis de faire émerger le projet d'un séminaire entre des personnes des deux comités en vue d'un diagnostic des défis entourant l'utilisation du concept de « responsabilité » et l'élaboration de stratégies pour travailler plus efficacement.

### **Contacts avec le reste des Amériques**

Des échanges ont eu lieu lors d'une la Conférence sur la gouvernance mondiale en mai 2005, avec Marcos Rivera, Cleonice Ameida Dias, (Comité comunitario de Ciudad de Deus Uo. Rio de Janéro), le comité Québec/Canada et la responsable du projet aux Etats-Unis. L'idée d'une collaboration au sujet d'un projet similaire à celui qui est mentionnée en « 2.2 a » été évoquée. Il n'y a pas encore eu de suivi spécifique. La mise en œuvre d'un tel projet paraît très exigeante : langues, distance, faibles moyens pour développer et maintenir les contacts.

## **III. Méthodologies**

Comme mentionné, le site Internet constitue le principal moyen de communications pour la diffusion de l'information sur l'Alliance pour une Charte des responsabilités humaines. Sa conception et sa mise à jour pour le contexte nord-américain constituent un enjeu crucial pour le comité.

Lors d'événements, des documents bien conçus et adaptés aux publics visés sont essentiels en vue d'attirer l'attention sur l'initiative de la Charte et de fournir des éléments déclencheurs de l'intérêt à en connaître davantage sur le projet.

Pour le recrutement de collaborateurs et l'explication du processus, les échanges en face à face sont essentiels.

Quelques rencontres ont permis de montrer que des échanges riches sont possibles à condition de les alimenter par des informations claires et de laisser aux participantes et participants le temps de faire émerger leurs propres expériences. Aller au-delà d'une discussion théorique sur le thème de la responsabilité et des principes de la Charte exige le développement d'une stratégie pédagogique ou d'apprentissage qui s'adresse aux résistances. Celle-ci demeure encore très embryonnaire compte tenu du temps et des moyens disponibles pour développer des stratégies.

## **IV. Budget dépensé en 2005**

La contribution des 15.000 Euro de la FPH a été affectée principalement à la rémunération d'une adjointe à la coordination, laquelle a assumé plusieurs tâches reliées à la prise de contact, l'organisation de rencontres, la rédaction, la traduction en anglais et le design de documents d'information et du site Internet. Des fonds ont aussi été affectés à la participation à des activités externes.

### **Coordination**

Travail bénévole de la coordonnatrice : environ 250 heures sur une base annuelle. Utilisation de ressources personnelles et frais divers : transport, collations, cafés, utilisation d'ordinateur, impression de documents (encre, papier), etc.

### **Coordination adjointe**

Outre le travail rémunéré qui a été établi à un minimum de 10 jours ( depuis l'été 2005) par mois pour la réalisation des tâches décrites plus haut, les réunions du comité, et avec nos contacts etc., font parti de son apport bénévole au projet.

Utilisation de ressources personnelles et frais divers : transport, collations, cafés, utilisation de mon ordinateur, imprimante.

### **Participation volontaire des réunions**

Le nombre d'heures estimées est de 4 heures par réunion, la plupart étant prises sur les heures de travail rémunéré des personnes.

## **V. Plans pour 2006-2007**

(Continuation d'activités en cours / Nouvelles activités à développer)

### ***Projets et activités à continuer***

a. Le *Quai des arts* : expérimentation d'un processus utilisant la Charte en toile de fonds d'une initiative communautaire. Cette initiative se développe à Carleton au Québec.

b. Colloque sur le racisme. Ce projet qui vise à établir un dialogue entre des intervenants et les milieux politiques au sujet du racisme tel qu'il s'exprime à Montréal et au Québec. Le projet de colloque (voire 2a)

c. Développer des cercles d'apprentissage (voire 2d)

d. Préparation d'une vidéo sur le processus de la Charte au Québec/Canada : préparation d'un devis et recherche de financement

e. Participation au lancement d'un ouvrage sur les media écrits. L'auteure de l'ouvrage, mme Nathalie Dyke, est à la recherche d'une maison d'édition. Une collaboration des éditions de la FPH avec un éditeur québécois serait intéressante.

f. Séminaire avec des représentantes et représentants des comités Québec/Canada et Etats-Unis sur le concept de responsabilité et le caractère néo-conservateur du discours ambiant : comment le contrer, le contourner, le transformer ? Initiative conjointe en vue de prendre connaissance des expériences et des défis de promouvoir la Charte dans le contexte nord-américain, d'échanger sur les principes et de se donner les moyens de mieux travailler sur le concept de la responsabilité.

g. Mise à jour mensuel du site – suivi continu hebdomadaire du blogue.

h. Production de textes et documents écrits : articles qui explorent la notion de la responsabilité pour diffusion dans la presse locale.

### ***Projets et activités à développer***

Compte tenu du nombre et de la diversité des projets en émergence, le comité ne prévoit pas présentement lancer de nouvelles initiatives avant de s'assurer des moyens de mettre en œuvre les projets connus.

Des demandes de subventions devraient être déposés pour certains projets. L'obtention de ces fonds aura un effet important sur leur mise en œuvre : à titre d'exemple le documentaire vidéo.

### ***Participation à la réunion du comité international de facilitation***

Les dates de cette réunion devraient être arrêtées le plus tôt possible.

## VI. Budget 2006 et 2007

Requis pour mettre en œuvre ces plans (d'une part en supposant que la FPH continuerait avec la même échelle de contributions financières pour le processus de la Charte qu'actuellement et d'autre part montant de financements complémentaires requis venant d'autres sources).

Mon travail bénévole et mes ressources personnelles : environ 250 heures sur une base annuelle. Sur la base de ma rémunération, cela représente une somme de frais généraux, transport, collations, cafés, utilisation de mon ordinateur, impression de documents (encre, papier), etc.

Le budget est présenté sous six (6) rubriques : coordination, activités en lien avec la coordination et la diffusion, projets, participation à des activités externes, communication, administration. Il est évalué au minimum.

Pour mener à terme l'ensemble du projet, des sommes additionnelles devront être obtenues, soit de la FPH ou d'autres sources. C'est en particulier le cas pour des projets pancanadiens et des collaborations internationales. Les frais de déplacements sont très onéreux au Canada et vers l'étranger. En outre, les échanges courriel ne suffisent pas pour initier et développer des collaborations. C'est le cas aussi pour les honoraires de collaborateurs et collaboratrices autonomes, n'ayant pas de sources de revenus permettant d'assurer leur subsistance.

La coordonnatrice et la coordonnatrice adjointe réévalueront la situation en fonction des disponibilités budgétaires.

Description	\$	Contributions externes (valeur \$)	Activités exigeant une contribution externe
<b>1. Coordination du projet</b>			
a. rémunérée (100 jours/année)	20 000\$		
b. non rémunérée* (250 heures +		7 200\$ +	
c. participation à la réunion du comité international de facilitation			X
<b>2. Activités en lien avec la coordination et la diffusion</b>			
a. Réunions de coordination (80 heures)		2 300\$	
b. Réunion avec des collaborateurs et collaboratrices temps des personnes autres que la coordination location de salles, d'équipements, frais de déplacements, autres frais	600\$	Selon le nombre de projets et de collaborateurs et collaboratrices	

c. Présentations et ateliers de diffusion (location de salles, d'équipements, frais de déplacements, autres frais) au Québec	500\$		Pour accroître le nombre
dans le reste du Canada	2 000\$		
d. Séminaire Québec/Canada-États-Unis	1 500\$		
<b>3. Projets :</b>			
a. Soutien au démarrage, pour 2 projets au Québec/Canada	1 200\$	À préciser en fonction des projets	Pour accroître le nombre de projets X
b. Mise en œuvre et suivi de projets contributions externes matériel, location, frais divers	8 000\$		
<b>4. Participations à des activités externes :</b>			
au Québec et au Canada Inscriptions, frais de déplacements	1 500\$		
<b>5. Communication :</b>			
a. Conception et suivi - site Internet	**		
b. Conception et production de matériel écrit	**		
c. Traduction (site, dépliant, textes adaptés, présentations, rapports, messages au réseau, etc.)	**		
d. Impression de documents	1 000\$		
<b>6. Administration :</b>			
Téléphone, fournitures de bureau, courrier et messagerie, documentation, divers	3 000\$		
<b>Total</b>	<b>39 300\$</b>		

\* Évaluées à un taux conservateur de 200\$ par jour.

\*\* Travail effectué par la coordonnatrice adjointe en collaboration avec la coordonnatrice.

## VII. Remarques personnelles et suggestions

Cinq fiches d'expériences ont été produites jusqu'à maintenant et de nombreux documents utiles à la diffusion et à la promotion du projet sont disponibles sur le site. Ces peuvent être téléchargés directement ou disponibles auprès de la coordonnatrice adjointe.



Un aspect de la tâche a été négligée au cours des derniers mois, celui de la contribution à la mise en œuvre d'une comité sur la gouvernance globale, comme cela avait été décidé lors de la réunion du comité international en janvier 2005. Le manque de temps et la difficulté voire le flou entourant le projet en sont la cause.

En terminant, il nous apparaît essentiel de mentionner que nous considérons cette initiative d'une Alliance pour une Charte des responsabilités humaines d'une importance cruciale pour l'avenir de la planète et exigerait, pour être menée de manière vraiment crédible, des sommes de beaucoup supérieures à celles qui sont disponibles. Par ailleurs, il est possible, à la mesure de nos moyens, de semer des « graines », d'accompagner des réflexions et projets et de donner du soutien aux personnes et organisations qui s'engagent dans le processus dont nous avons accepté de contribuer au démarrage sur le territoire québécois et canadien.

## **Introduction**

En Europe, le travail autour de la Charte des responsabilités humaines a effectivement commencé en février 2005. Dans une première étape, qui s'étend jusqu'en novembre 2005, nos objectifs ont été les suivants :

- repérer les conceptions autour du concept de responsabilité, dans des milieux professionnels et associatifs européens ;
- faire connaître la Charte des responsabilités humaines et le projet de la Charte pour l'Europe ;
- recueillir des avis et remarques sur le contenu de la Charte elle-même.

Cette étape devrait nous apporter les premiers enseignements sur la pertinence du projet de la Charte au niveau européen, qui allaient nous permettre de planifier les étapes suivantes.

Les premiers enseignements nous sont parvenus à travers les interviews que nous avons effectués, dans divers milieux professionnels et sociaux, dans trois pays, la France, la Grèce et l'Italie. Les interviews étaient orientées par les questions d'un questionnaire élaboré par l'équipe de coordination de la Charte en Europe, conçu spécialement pour le contexte européen. Entre le début mars et la fin septembre 2005, nous avons interviewé environ trente personnes. Jusqu'à la mi novembre, nous aurons transcrit les résultats d'une vingtaine d'interviews encore.

Nous avons constaté que les personnes interviewées trouvent le projet de la Charte intéressant et bien nécessaire. Son utilité primordiale serait de servir comme outil de sensibilisation, en vue d'un changement des mentalités et des comportements. La plupart des gens interviewés parlent du changement personnel, en tant qu'agent de changement social. Si la Charte sert à sensibiliser, à éveiller des consciences, il y aura un changement des comportements, un engagement citoyen au sein de groupes sociaux et professionnels, un engagement dans l'action au niveau quotidien. L'action citoyenne deviendra alors plus efficace et c'est, en ce moment, que l'on peut penser à proposer la Charte comme texte de référence au niveau international. Ces personnes considèrent qu'il serait irréaliste et inefficace de tenter – en ce moment précis – de faire de la Charte un « troisième pilier » de la vie internationale.

Il est évident que l'échantillon de notre recherche est tellement restreint que l'on ne peut pas prétendre que ces premiers résultats sont représentatifs des représentations sociales autour de la notion de la responsabilité et de la valeur éventuelle de la Charte, au niveau européen. Néanmoins, ces premiers résultats nous offrent quelques indications, quelques pistes d'orientation qui nous permettent de mieux dessiner les étapes suivantes de notre projet.

Parallèlement, nous avons tenté de repérer des expériences significatives du point de vue de la prise de responsabilités par des milieux professionnels et sociaux en Europe, des expériences telles que « l'entreprise responsable », des cas de prise de responsabilité par les collectivités territoriales, des cas de prise de responsabilité par les consommateurs, etc. Nous avons également repéré des projets d'ONG européens ayant pour objectif de responsabiliser les gens, leur faire changer d'attitudes, afin de se comporter de manière responsable dans leur vie quotidienne, lors des achats, chez eux, dans les lieux de travail et des loisirs. A travers ce premier inventaire, nous avons constaté qu'il existe plusieurs autres « Chartes »,

bien répandues au niveau européen, mettant en avant des principes du même type que ceux de la « Charte des responsabilités humaines », p.ex. : « j'ai conscience que j'ai une part de responsabilité dans la dégradation de l'environnement », etc. Il s'agit de Chartes du type « Code éthique » pour telle ou telle entreprise « responsable », « Achats verts » mis en avant par l'Union Européenne pour les approvisionnements du secteur public, le « Pacte pour la Terre » mis en avant par la Fondation Nicolas Hulot en France, la « Charte de la Terre » et autres.

Basés sur ces premiers constats et indications, en ce qui concerne le milieu européen, nous pensons donc nous concentrer en priorité, durant les années 2006-2007, sur la mise en avant de la valeur de la Charte en tant qu'**outil de sensibilisation et de prise de conscience**. En particulier, nous tenterons de :

- Sensibiliser sur le concept de responsabilité, en créant les **outils éducatifs** adéquats :
  - à travers **le texte de la Charte** lui-même
  - à travers toute la littérature et les **initiatives citoyennes** qu'on peut inventorier et lui associer (concepts et expériences comme la « consommation responsable », le « commerce équitable », les « empreintes écologiques », la « dette écologique », etc.),
  - à travers les **initiatives des groupements d'Alliées** poursuivant des objectifs similaires aux nôtres (« l'Alliance des journalistes », le « pôle socio-économie solidaire », etc.).
  
- Diffuser la Charte et l'information concernant le projet international de la Charte à des groupes professionnels pouvant jouer le rôle d'agents éducatifs et de « **multiplicateurs** » **d'information** : enseignants, animateurs, formateurs, journalistes, responsables de communication au sein d'organismes publics ou privés.
  
- Tenter d'**associer les groupes professionnels** précités à un effort de sensibilisation pour une prise de responsabilités individuelles, basés sur la Charte comme outil de prise de conscience.

## **I. Activités en 2005**

Entre février 2005 (date de commencement des activités pour la diffusion de la Charte en Europe) et début octobre 2005 :

1. nous avons formé une équipe de 7 animateurs actifs dans 4 pays européens ;
2. nous avons édité une « carte de visite » illustrée, en français, grec et italien ;
3. nous avons formulé un questionnaire (en français, en grec et en italien), qui allait nous servir comme base pour des interviews ;
4. nous avons réalisé des interviews avec des acteurs divers en France, en Grèce et en Italie et nous avons transcrit ces interviews sous forme de « fiches d'expériences » ;
5. nous avons cherché à identifier des expériences de « bonne pratique » sur la prise de responsabilités par des acteurs divers et nous avons transcrit ces expériences sous forme de « fiches d'expériences » ;
6. nous avons créé le plan du site web de la Charte / partie « Europe » et mis à jour ces pages ;

7. nous avons présenté le projet de la Charte à des associations en Grèce et en France et avons organisé des sessions d'animation sur la question de la responsabilité et sur le projet de la Charte.

Voici quelques éléments d'information sur chacune des actions précitées :

### **1. Formation d'une équipe de 7 personnes actifs dans 4 pays européens**

En tant que coordinatrice assignée pour l'Europe, je me suis vite rendu compte qu'il était impossible de réussir, toute seule, à faire connaître la Charte et sensibiliser sur la notion de responsabilité humaine, partout en Europe. J'ai donc proposé à des amis et collaborateurs de longue date de participer à ce processus.

C'est ainsi que s'est formée « l'Equipe européenne de réflexion sur la Charte des responsabilités humaines ». Aujourd'hui – octobre 2005 – elle est composée de trois animateurs pour la France – Nacera Aknak, Jean-Paul Braux et Betty Nguyen – un animateur pour l'Espagne – Hans Harms – un animateur pour l'Italie – Francesco Tabacco – et deux animateurs pour la Grèce – Vassilis Ziakas et moi-même.

### **2. Edition d'une « carte de visite » illustrée en 3 langues**

Nous avons créé une carte présentant les principes de la Charte, plus quelques points d'éclaircissement sur l'objectif de notre travail. L'artiste italien, Francesco Tabacco, a créé le dessin original imprimé sur la carte. La carte a été imprimée en français, en italien et en grec, en 1.500 exemplaires (500 pour chaque langue). Cette carte nous sert comme « carte de visite », à diffuser lors des animations, interviews, etc.

Sur la carte, le texte accompagnant les principes de la Charte est le suivant :

*« La responsabilité humaine : une valeur fondamentale, base des relations humaines et des relations entre l'humanité et notre planète.*

*Une nouvelle initiative.*

*Un prétexte pour se sensibiliser, réfléchir, agir.*

*Un pré-texte soumis au débat. »*

Nous sommes arrivés à cette formulation, après un long débat entre J.-P. Braux, F. Tabacco et moi-même sur des points comme : la légitimité de la Charte, sa représentativité, la question du « troisième pilier », la question des rapports avec la Charte de la Terre, etc.

La formulation retenue nous a semblé exprimer ce que nous nous ressentons comme étant notre première mission, en tant que participants au processus de diffusion de la Charte. Par exemple, le manque de référence à la Charte comme « troisième pilier de la vie internationale » - à ce stade – est délibéré et significatif.

### **3. Préparation d'un questionnaire**

Nous avons préparé un questionnaire, dans le but :

- de recueillir les conceptions et représentations sociales autour de la notion de responsabilité ;
- de sensibiliser sur la complexité des enjeux contemporains, leurs inter-relations avec l'action au niveau de notre vie quotidienne, sensibiliser donc sur le besoin d'une prise de responsabilité ;
- de recueillir des avis, remarques, critiques sur la Charte elle-même, sa pertinence, son usage, les objectifs de sa diffusion.

Le questionnaire comprend seulement des questions « ouvertes », où l'on demande un avis personnel (sur le concept de responsabilité, sur la prise de responsabilités au niveau quotidien, etc.). Il comprend aussi deux textes introductifs, tirés de l'actualité européenne, ainsi que le texte intégral de la Charte. On demande l'appréciation (points d'accord, remarques critiques) de la personne sur ces textes.

Les textes introductifs sont des questions d'actualité pour l'Europe : la consommation de produits issus du commerce international et la question de la corruption dans le secteur public (rédigés par Yolanda Ziaka). L'interviewé répond à des questions sur la responsabilité éventuelle de chacun d'entre nous pour ces questions, sur les actions possibles, etc. Enfin, l'interviewé lit les principes de la Charte et on lui demande une appréciation générale sur son contenu, ses objectifs et son usage concret.

Le questionnaire intégral se trouve sur le site web de la Charte, en français, en grec et en italien (à l'adresse : [http://allies.alliance21.org/charter/article.php3?id\\_article=430&lang=el](http://allies.alliance21.org/charter/article.php3?id_article=430&lang=el) ).

#### **4. Interviews avec des acteurs divers et transcription des interviews sous forme de fiches**

Les membres de notre équipe ont commencé à mener une série d'interviews, en France, en Grèce et en Italie, avec des personnes de leur entourage personnel / professionnel / associatif, en utilisant, comme base de la discussion, le questionnaire que nous avons formulé.

En outre, nous avons commencé à diffuser ce questionnaire à des amis, collègues, etc., en leur demandant de le remplir. Nous avons transcrit ces interviews sous forme de fiches qui sont insérées dans le site web de la Charte / partie Europe. Voici quelques exemples de ces fiches :

- Interview d'une Animatrice Education à l'Environnement en France, par Jean-Paul Braux ;
- Diffusion de la Charte en Italie : interview d'un architecte italien, par Francesco Tabacco ;
- Diffusion de la Charte en Grèce : la responsabilité selon Aristophane, par Yolanda Ziaka ;
- Perception des responsabilités de l'Union européenne : point de vue d'un chercheur finlandais, par Betty Nguyen ;
- Quelle responsabilité face à ceux qui ne peuvent pas exercer leur citoyenneté ?, par Nacera Aknak Khan.

#### **5. Recherche bibliographique sur les « bonnes pratiques » et transcription sous forme de fiches**

Nous avons commencé une recherche bibliographique, à travers Internet et à travers nos contacts antérieurs au sein des groupes associés à l'Alliance. Notre objectif était de repérer et de faire connaître les expériences de « bonne pratique » sur la prise de responsabilités par des acteurs divers. Nous avons commencé ce travail parce que les premières interviews nous ont montré que la question de la prise de responsabilités est souvent vide de sens, si on ne lui associe pas des exemples tirés de la vie quotidienne. En parlant aux gens de ce qu'ils peuvent faire dans leur vie quotidienne, p.ex. au niveau de la consommation (« consommation éthique » ou « responsable »), on les fait prendre conscience du potentiel de la prise de responsabilités pour le changement social et on les amène plus facilement à reconnaître la valeur d'un code éthique, tel que la Charte.

Pour notre recherche, nous nous sommes concentrés, en premier lieu, aux travaux du pôle de socio-économie solidaire et aux travaux d'autres groupes et institutions, affiliés à leur travail. Nous avons lu un grand nombre des documents qu'ils ont produit et d'autres qui sont référencés dans leurs documents et nous avons rédigé des articles courts sur les concepts et les expériences mis en avant (« fiches d'expériences »). On peut déjà consulter sur le site web de la Charte / partie Europe, nos fiches se référant à la « consommation responsable », au « commerce équitable », « l'empreinte écologique ». Prochainement, on y trouvera encore des fiches sur la « dette écologique » et sur les travaux de l'Union Européenne pour la promotion de la consommation responsable.

Nous avons également rédigé des fiches (auteur : Y. Ziaka – voir notre site) sur des expériences non nécessairement liées à l'Alliance (comme sur la campagne de la Fondation Nicolas Hulot en France), des fiches de propositions pour une action éducative sur la responsabilité (« la question du réchauffement climatique comme entrée pour sensibiliser à la prise de responsabilités »), ainsi que des fiches sur les bases philosophiques de l'éthique de la responsabilité (présentation du « principe responsabilité » du philosophe Hans Jonas).

## **6. Site web de la Charte**

Yolanda Ziaka a le statut de « l'administratrice » pour le site web de la Charte – la partie « Europe », ce qui veut dire qu'elle peut intervenir à distance pour modifier et mettre à jour le site.

Nous avons ainsi défini la structure de ce site, c'est à dire de la partie « Europe » (rubriques, sous-rubriques, type d'information, ordre d'apparition etc.). Nous nous sommes occupés, en continu, à mettre à jour le site, en insérant les premiers textes de présentation et articles, en ajoutant par la suite des nouveaux articles, des nouvelles fiches d'expérience / fiches d'illustration, en actualisant les données sur l'équipe et autres. Nous avons aussi, de temps à autre, modifié la structure du site. Pour tout ce travail et pour des questions concrètes (visualisation, mise en forme, etc.), nous avons reçu l'aide précieuse de Lydia Nicolle qui nous envoyait ses conseils et qui intervenait pour corriger nos erreurs.

## **7. Diffusion du projet de la Charte au milieu associatif en France et en Grèce**

Yolanda Ziaka a présenté le projet de la Charte et diffusé la carte illustrée à diverses associations environnementales, basées à Athènes et à Syros, en Grèce, lors de réunions et rencontres avec les responsables de ces associations et, aussi, en envoyant des dépliants informatifs et la carte par la poste. Jean-Paul Braux a présenté le projet et diffusé des cartes de présentation aux responsables de la « Fédération des Associations Laïques du Puy-de-Dôme (« FAL ») et de la « Ligue de l'Enseignement », en France. Nacéra Aknak Khan a participé au « forum sur l'éducation citoyenne », organisé par le « RECIT » (Réseau d'Education Citoyenne) à Toulouse, début septembre 2005, où elle a présenté le projet de la Charte lors des ateliers et en préparant un stand et elle a aussi diffusé nos cartes de présentation.

Concernant les actions à venir dans l'avenir immédiat :

- Jean-Paul Braux a organisé et anime un débat, le 23 octobre 2005, sur le thème « Eau et Responsabilité Humaine », lors des « Journées eau » organisées en Auvergne, par la FAL. Il a aussi été sollicité, suite aux interviews qu'il a réalisées, à intervenir :

- dans des rencontres d'Education à l'Environnement au mois de novembre,
- dans un organisme qui s'occupe de l'école élémentaire : l'OCCE qui prône et favorise l'action coopérative et solidaire dans les écoles primaires publiques.

- Nacéra Aknak Khan est invitée à présenter le projet lors du Séminaire Interrégional, sur la « Lutte contre les discriminations », qui sera organisé à Marseille, en novembre 2005, par l'association « ZINGHA ».

## **II. Réseaux de contacts**

Comme il est cité auparavant (point 2.7), en France, nous avons établi des contacts avec la « Fédération des Associations Laïques du Puy-de-Dôme (« FAL »), la « Ligue de l'Enseignement », le « Réseau d'Education Citoyenne », l'association « ZINGHA ». Concernant la FAL et la Ligue de l'Enseignement, nous avons réussi à faire en sorte que le travail de Jean-Paul Braux pour la diffusion du projet de la Charte soit inséré dans les activités propres de ces deux organismes (J.-P. Braux est enseignant détaché à la FAL).

En Grèce, nous sommes en contact avec des associations environnementales comme « Gaia », « Union de Citoyens de Syros », « Réseau des associations écologiques de l'Egée », « Amis de la Terre », « Union des Enseignants pour l'Education à l'Environnement », « Hellenic Ornithological Society » et autres. Pour l'instant, nous avons diffusé à ces associations de l'information concernant le projet de la Charte. Notre objectif est de nous associer à des campagnes qu'elles organisent pour animer des débats sur la responsabilité et sur la Charte.

Nous sommes en contact avec des animateurs du « Pôle de socio-économie solidaire » de l'Alliance, dans le but d'inventorier des expériences significatives sur la prise de responsabilités mis en avant par ce groupe et de diffuser ces travaux sous forme de « fiches d'expériences ». Nous sommes aussi en contact avec deux organismes qui coordonnent des campagnes au niveau international dans le but de nous associer à leurs travaux, afin de diffuser – lors de leurs campagnes – du matériel informatif et éducatif sur la prise de responsabilités et sur le projet de la Charte. Il s'agit de :

- l'organisation « Global Climate Campaign », au Royaume Uni, qui coordonne la campagne européenne sur le réchauffement climatique ;
- l'organisation « Legambiente » en Italie qui coordonne les actions de sensibilisation sur l'environnement « Clean up the Med » au niveau Méditerranéen.

## **III. Méthodologies**

Entre février et octobre 2005, nous avons employé les outils méthodologiques suivants :

### **1. Questionnaire sur la responsabilité conçu pour le milieu européen – interview guidé par le questionnaire.**

Nous avons constaté que notre questionnaire (présenté au point 2.3 plus haut), ainsi que les interviews basées sur celui-ci, remplissent une triple fonction : la personne interviewée se sensibilise sur la question de la prise de responsabilités, elle s'informe sur l'existence de la Charte et sur l'initiative de sa diffusion et, en même temps, elle donne son avis sur le contenu de la Charte. Pour cette raison, l'ensemble « questionnaire – interview » nous est apparu comme un outil méthodologique très efficace, en vue de nos objectifs. Nous avons remarqué que certaines questions du questionnaire sont redondantes, ce qui va nous amener à le modifier légèrement.

## 2. Fiches d'expériences

La première tâche de l'équipe européenne, dès le début de sa création, a été de rédiger des fiches d'expériences afin de transcrire les interviews réalisées et de présenter des expériences significatives. Nous sommes convaincus de la valeur de ces fiches, comme outil de communication et l'équipe européenne a déjà produit quelques fiches de très bonne qualité, claires et synthétiques.

Nous pensons continuer à rédiger des fiches constamment, mais il nous faudra maintenant procéder à une analyse transversale des fiches rédigées à partir d'interviews, afin de dégager des renseignements sur la stratégie de diffusion à suivre. Il faudra aussi valoriser les fiches produites, par d'autres moyens qu'à travers leur présentation au site web, afin qu'elles soient accessibles à un public plus large. On pourrait peut-être éditer sous forme de livre, une sélection de fiches, plus leur synthèse et leur analyse transversale, qu'on va alors diffuser à des groupes comme des éducateurs, des journalistes, des enseignants, etc.

## 3. Site web

Le site web de la Charte et, en particulier, la partie Europe représente un important outil de diffusion de nos travaux et de notre réflexion. Il est constamment mis à jour par les divers administrateurs et sa présentation est constamment améliorée par Lydia Nicollet et Natalia Massa. Il est agréable à consulter et il est assez facile de trouver l'information recherchée. En ce qui concerne la partie Europe, le fait que certains textes s'y trouvent déjà en diverses langues (anglais, français, grec, italien) est un avantage. Mais les textes traduits sont peu nombreux et nous devons poursuivre les traductions pour arriver à assurer la présentation de tous les textes dans – au moins – les 3 langues officielles du site.

Pour la suite de notre travail, nous pensons qu'il serait bien de procéder à la création de plusieurs outils de communication et nous investir à des interventions lors des sessions d'animation et de formation (voir point 6 plus loin).

## IV. Budget dépensé en 2005

Jusqu'à la fin 2005, nous aurons dépensé environ quinze mille Euros (15.000 €), c'est-à-dire la contribution financière de la FPH au projet. Nous présentons par la suite, la répartition de cette subvention par type de frais. Nous avons pris en compte les frais effectués jusqu'à présent, ainsi que une prévision de frais jusqu'à la fin de l'année. Nous avons arrondi les chiffres pour les types de frais où la prévision ne permet pas une estimation exacte.

DESCRIPTIF	MONTANT (en Euros)	ANALYSE
PERSONNEL	10.400,00	Rémunération de J.-P. Braux, F. Tabacco, B. Nguyen, N. Aknak Khan, H. Harms (pour interviews, rédaction de fiches, présentation du projet lors de colloques, sessions d'animation), V. Ziakas (secrétariat, interviews, recherche bibliographique, assistance à la mise à jour du site), Y. Ziaka (interviews, recherche



		bibliographique, rédaction de fiches, mise à jour du site, coordination)
FRAIS DE VOYAGE	2.700,00	Voyages de J.P. Braux & F. Tabacco en Grèce (février 2005), voyages de N. Aknak en France pour 2 colloques, voyages de Y. Ziaka en Grèce
MATERIEL DE BUREAU	550,00	Papeterie, petit matériel informatique
IMPRIMEUR	631,00	Impression cartes pour projet européen - 1.500 cartes imprimées (en français-italien-grec - 500 cartes chaque langue) + 1.000 cartes de visite) ré-édition en 2 langues
POSTE	400,00	Envoi de cartes de présentation & dépliant informatif à des assoc. et individus en Grèce (la plus grande partie) et ailleurs
COMMUNICATIONS	230,00	Frais de tel. & de fax - usage des lignes téléphoniques de l'association « Polis » (tel. & fax) - contribution au total
FRAIS BANQUAIRES	36,00	Frais virements vers J.P. Braux & H. Harms
<b>TOTAL</b>	<b>14.947,00</b>	

## V. Plans pour 2006 – 2007

Pour les années 2006-2007, outre les objectifs de notre travail précités au point 1, nous considérons qu'il serait important de nous impliquer dans des actions de sensibilisation autour de la question de la prise de responsabilités. Les actions envisagées sont les suivantes :

### 1. Elargissement de l'équipe européenne

Nous considérons qu'il est indispensable – à ce stade – d'associer à l'équipe européenne des personnes-relais, des « multiplicateurs » de l'information : éducateurs, enseignants, animateurs, journalistes. C'est à travers eux qu'on peut atteindre un public plus large et s'impliquer dans des actions de sensibilisation, à travers les sessions de formation / animation / communication que ces personnes organisent.

Les fiches qu'on a déjà produit et qu'on est en train de produire peuvent servir de « matière première » pour ces « communicateurs », afin qu'ils organisent une intervention en classe, lors d'une animation / formation ou pour rédiger un article.

### 2. Recueil d'expériences autour de la prise de responsabilités et rédaction de fiches d'expériences

Continuer à rédiger des fiches, en nous concentrant, en premier lieu, aux groupes affiliés à l'Alliance. L'objectif est :

- de repérer les travaux / idées / concepts mis en avant par ces groupes qui sont liés à la notion de la responsabilité, en vue de les employer comme support de nos interventions de sensibilisation ;
- de diffuser la Charte auprès de ces groupes et de tenter de promouvoir notre projet à travers ces groupes.

Continuer à interviewer des gens et à transcrire les interviews sous forme de fiches.

### **3. Communication à travers les publications d'articles**

Nous envisageons des publications d'annonces informatives, d'articles, de comptes rendus d'expériences, etc., dans des revues, journaux, dans divers pays d'Europe. Maintenant que nous disposons d'un certain nombre de fiches d'expériences (qui va encore s'agrandir), nous pouvons les employer comme « matière première », pour produire des articles : les membres de notre équipe pourraient faire des synthèses, adapter les fiches s'il le faut, afin de préparer des articles à publier dans les journaux et revues qu'ils connaissent, dans le pays de chacun. D'autres personnes favorables à notre projet pourraient traduire les fiches dans leur langue et faire de même. Pour réussir cela, il faudra que nous contactions des éditeurs, ce qui demande que nous préparions un dossier de presse avec une sélection de fiches.

### **4. Mise à jour du site web – partie « Europe »**

Assurer la mise à jour régulière de la partie « Europe » du site de la Charte : insertion de fiches d'expériences, contacts, annonces d'événements, comptes-rendus de réunions, etc.

### **5. Participation à des campagnes au niveau international**

Nous envisageons la collaboration avec des associations au niveau local et international/européen sur la mise en place de campagnes et notre implication dans les actions qu'elles mènent :

1<sup>er</sup> exemple : collaborer à la mise en place de la campagne "Clean up the Med" (sensibilisation sur notre responsabilité personnelle pour la protection de la Méditerranée), organisée dans plusieurs villes et communes, dans tous les pays Méditerranéens, une fois par an, sous la coordination de l'association italienne "Legambiente".

A travers cette action, nous pourrions diffuser notre projet dans tous ces pays lors des journées d'action (cela demande de disposer du matériel de communication adéquat – voir point 7).

2<sup>ème</sup> exemple : Une autre campagne actuelle, cruciale quant à son importance, est celle sur le réchauffement climatique et les accords du Kyoto, menée par plusieurs associations européennes, culminant en décembre 2005.

Notre équipe européenne de la Charte pourrait donner une dimension de sensibilisation du grand public sur la responsabilité personnelle du citoyen européen pour le réchauffement climatique, à travers ses actes quotidiens et ses habitudes de consommation (diffuser le matériel qu'on aura produit).

3<sup>ème</sup> exemple : présenter la Charte et le projet en général, en Grèce, dans les « stands » que l'association « Hellenic Ornithological Society » met en place, dans des lieux touristiques (ports, plages, etc.) – location d'une partie de ces stands (contribution aux frais de fonctionnement) pour exposer le matériel que l'on aura produit – assurer la permanence dans ces stands pendant quelques jours de grande affluence durant l'été, afin de discuter avec les visiteurs.

La collaboration à des campagnes au niveau local et international (européen) implique le soutien financier de l'organisation de l'action au niveau local, dans le but p.ex. de financer l'impression d'affiches, etc.

### **6. Participation de l'équipe et présentation du projet lors de colloques/rencontres/forums dans divers pays**

Il est important que des membres de l'équipe européenne soient présents lors des « événements publics », dans divers rencontres / colloques "clés" pour notre question (comme les rencontres de Grenoble sur l'éthique planétaire, en été 2005 et celle de Toulouse à laquelle N. Aknak a assisté).

Cela donnerait plus de visibilité au projet et permettrait d'établir des liens avec d'autres associations, avec les organisateurs d'autres Forums Sociaux au niveau Européen (comme le Forum Social Méditerranéen), de participer aux actions qu'ils mènent et de diffuser d'avantage la Charte à travers eux.

Pour 2006, il faudra assurer la présence de notre groupe (avec 3-4 personnes) lors du Forum Social Européen, qui se tiendra en mars 2006, à Athènes. Il faudra prévoir d'animer des ateliers, présenter des stands, diffuser du matériel.

## **7. Conception et production du matériel de communication / sensibilisation**

Dès lors qu'il est important qu'on soit plus présent lors des « événements publics », ou lors des animations / sessions de formation, ou encore à travers des journaux/revues, on aura besoin de disposer du matériel de présentation du projet / matériel de sensibilisation sur la question de responsabilité.

On peut envisager de produire une sélection des matériaux suivants :

- Edition d'un livret de présentation du projet, des premiers résultats d'une analyse transversale du travail que nous avons réalisé jusqu'à présent (fiches), plus une sélection de fiches d'expériences/interviews parmi celles qu'on a déjà produites, les plus significatives sur les points de vue et les divergences/convergences de mentalités d'un pays à l'autre.
- Editions d'une bande dessinée pour enfants et pour adultes, autour du thème de la responsabilité individuelle / collective, en se basant sur les notions comme « l'empreinte écologique » et « la dette écologique ».
- Edition d'un livre de contes pour enfants.
- Rédaction et édition d'articles, dans plusieurs pays européens, dans des revues spécialisées (revues et diverses publications d'ONG), mais aussi dans des revues locales tout public et des journaux quotidiens autant que possible
- Création d'un jeu éducatif pour enfants sur la notion de la responsabilité.

Tout ce matériel serait idéalement publié en trois langues : italien, français, grec (probablement en une ou deux langues pour 2006-2007). Le matériel produit serait envoyé à des associations de choix, exposé dans des lieux publics (bibliothèques d'enfants ou d'adultes) et diffusé lors d'animations.

## **8. Réunion des membres de l'équipe européenne lors du FS Européen – mars 2006**

Réunion de travail des membres de l'équipe qui seront présents au Forum Social Européen. Il faudra chercher une autre occasion – lors d'un colloque de ce type – pour se réunir en 2007 de nouveau.

## **9. Traduction du matériel produit vers les trois langues du site web**

Dès lors que - en Europe - nous rédigeons nos fiches en quatre langues (français, italien, anglais, grec), il faudra prévoir de tout traduire vers le français, l'anglais et l'espagnol, avec l'aide de traducteurs professionnels.

## VI. Budget prévu pour 2006 et 2007

axes de travail		type de frais	montant prévu
<b>1. PERSONNEL</b>			
1.1	Rédaction de fiches d'expériences - Intervention lors de sessions d'animation, etc.	Rémunération de 3 personnes pour 2 ans & 2 personnes a 500 euros & 1 personne a 2.000 euros	10.000
1.2	Secrétariat - mise à jour du site web	Rémunération	4.000
1.3	Coordination générale	Rémunération	4.000
<b>Sous-total</b>			<b>18.000</b>
<b>2. VOYAGES</b>			
2.1	Participation de l'équipe à des colloques/rencontres/forums	Frais de voyage(à l'intérieur d'un pays) /inscription pour 6 rencontres	3.000
2.2	Réunion de membres de l'équipe - participation au Forum Social Européen en 2006, plus une réunion en 2007	Frais de voyage et d'hébergement pour 3 personnes, pour 2 fois	6.000
<b>Sous-total</b>			<b>9.000</b>
<b>3. PRODUCTION DE MATERIEL</b>			
Production du matériel de communication / sensibilisation		Conception/graphisme/impression	7.000
<b>Sous-total</b>			<b>7.000</b>
<b>4. COMMUNICATION</b>			
Participation à des campagnes au niveau international		contribution aux frais de l'action	2.000
<b>sous-total</b>			<b>2.000</b>
<b>5. TRADUCTIONS</b>			
Traduction du matériel produit vers trois langues		frais de traduction	5.000
<b>sous-total</b>			<b>5.000</b>
<b>6. FRAIS DE FONCTIONNEMENT</b>			
Frais de fonctionnement		matériel bureau / téléphone / envois postaux, etc.	4.000
<b>sous-total</b>			<b>4.000</b>
<b>TOTAL</b>			<b>45.000</b>

## VI. Remarques personnelles et suggestions

Nous considérons que l'équipe internationale de la Charte devrait être plus attentive à l'évolution de projets similaires au sien. Par exemple, nous devons être conscients du fait que la « Charte de la Terre » est aujourd'hui bien diffusée et reconnue au niveau international. Cette Charte – à ce jour – est reconnue et signée par quelques 14.273 organisations et individus (organisations internationales, grandes villes du monde entier, etc. - voir le site: <http://www.earthcharter.org/>). L'UNESCO lui-même, lors de la séance plénière de sa Conférence Générale, du 30 octobre au 30 novembre 2003, a approuvé une résolution de support à la Charte de la Terre. Notre équipe devrait étudier cette évolution, tirer des enseignements pour sa propre démarche ou même s'inspirer d'expériences de ce type. A titre d'exemple, un volet du projet de la Charte de la Terre consiste à la création de matériel éducatif pour enfants, où la notion de responsabilité est bien présente.

Concernant la communication interne à l'équipe internationale, nous déplorons le fait que les initiateurs du projet de la Charte (premiers rédacteurs, équipe de la FPH impliquée au projet et personnes externes) participent si peu aux débats internes à l'équipe à travers la liste électronique de discussion ou lors de rencontres. Leur expérience et leur vision seraient précieuses pour nous !

### **ANNEXE : Fiches d'expérience / Fiches d'interviews**

Des fiches d'expérience significatives produites par l'équipe européenne sont présentées en annexe.

Voir également le site web :

[http://allies.alliance21.org/charter/rubrique.php3?id\\_rubrique=99&lang=fr](http://allies.alliance21.org/charter/rubrique.php3?id_rubrique=99&lang=fr)

## **Preface**

This is a narrative report, with some photos related to the historical moments that we created and witnessed in Lebanon in the spring, and that were the illustration of what can citizen's responsibility mean.

The report covers the events and the activities we did under the philosophy of the charter and presents a financial report.

## **Introduction**

Lebanon lived this year historical events that changed the political conditions established since 1991, when the war ended and the Syrian regime controlled the whole country.

The political dynamics that started in 2000 (after the withdrawal of the Israeli troops that occupied the southern parts of the country for 22 years – an event that ended the “official justification” of the Syrian military presence in Lebanon) took different speeds and culminated in September 2004 in a national campaign against the violation of the constitution to renew the mandate of the Syrian appointed Lebanese president.

The Syrian regime reacted to this campaign in February 2005, and it is widely believed that it ordered its Lebanese allies to assassinate PM Hariri.

The brutal crime in which Hariri and 19 other people were killed launched an unprecedented wave of anger in the country, and pushed all opposition groups to unify and to call for an independence uprising (*Intifada*).

Political parties and movements, from the right, the center and the left met and negotiated a political platform with 4 major priorities:

- the full withdrawal of the Syrian troops and its secret services from Lebanon
- the resignation of the pro-syrian Lebanese government.
- an international investigation in the assassination of PM Hariri
- the reconstruction of the Lebanese democratic state and the dismantling of the Lebanese security apparatus that the Syrians built in Lebanon.

The uprising called for by these parties and groups consisted of mobilizing citizens from all political, communitarian and social backgrounds to take in charge their responsibilities and their destiny for the first time in Lebanese history in order to achieve the 4 (above mentioned) priorities.

Citizens and political movements organized daily (for 4 months) in Beirut and other regions peaceful demonstrations, sit-ins, debates and cultural activities calling for the independence of the country and the beginning of a democratic process to build a modern state.

Beirut witnessed in February, March, April and May what can be considered as a political and social spring.

The biggest demonstration ever took place in March 14, when more than 1 million Lebanese marched to the center of Beirut, a center destroyed during the war in rebuilt in the last decade. The demonstration gathered around 60% of the active population of the country, a world record according to BBC, AFP and different credible sources.

Arab satellites and international media were covering the events, and many arab intellectuals and progressive movements hoped what happened in Beirut will get reproduced in their cities and countries.



*March 14<sup>th</sup> in downtown Beirut*

Students, activists, teachers, private sector employees, intellectuals and politicians worked together and produced a new experience in the country. Dialogue and peaceful ways were the only tools used and a democratic laboratory was under construction.

A camp gathering young students from all regions and political affiliation was built in the center of Beirut and thousands of people spent their days and nights in it. In this camp, discussion circles were regularly organized, and massive distribution of brochures and documents took place.

During these days, the notion of responsibility was among the most commonly used notions.

In June, after the opposition alliance won its battle, and 3 out its 4 priorities were fulfilled, the alliance between its components ended, and a new political moment with new alliances started in the country.

Communitarism that was weakened during the uprising gained spaces again due to the parliamentary elections and the tough competition between factions and groups.

At the same time, assassinations and explosions targeting intellectuals, journalists, and citizens (and widely believed to be Syrian regime's terror and revenge acts) brought the country back to some of its old memories related to the war, and created economic stagnation.

The current government made lots of efforts to control the situation, but the national stability is still fragile.

Nowadays, Lebanon is waiting for the UN investigation report on the assassination of PM Hariri. The report will open definitely a new era in the region, and will unveil killers and terrorists who committed in Lebanon hundreds of assassinations and were never punished.

## **I. Activities related to the Charter**

To profit from this context, and to disseminate the charter and link the message it sent to a huge amount of people, no activities were based directly on the text of the charter itself, even though it was widely distributed (more than 15000 copies). What we did was to organise a series of dialogue circles on the concept of citizens' responsibility in the martyr's square in Beirut, and in youth camps in the south and the north of the country (photos below).



*1- Dialogue circle on inter-religious dialogue - Moderator Mr. Samir Abdel Malak (lawyer and political leader).*



*2-Dialogue circle on national reconciliation and state reconstruction - Moderator: Ziad Majed*



*3- Dialogue circle on media and the responsibility of journalists - Moderator: Ali Hamade*

In addition, many discussion circles on the responsibility of Arab intellectuals after the assassination of journalist and historian Samir Kassir and political leader Georges Hawi, were organized as well in which notions of **solidarity, commitment,**



**honesty and determination** were in the heart of all interventions.



### **On going work related directly to the Charter**

- A movie is being produced by a young and talented movie maker, M. Talal Khoury. The movie will contain interviews and stories from the “Lebanese spring” on the notion of responsibility (Due in early January 2006).

- The text of the charter is being reprinted (for the third time) to be used next year in Lebanon and other Arab countries (with a new design and some minor modifications that we think are necessary after the past months experience – due in late December 2005).

- I am being invited to attend a European parliament session in Strasbourg on the 26<sup>th</sup> of October 2005, and to make a speech in front of the parliamentarians. The session is dedicated to the freedom of expression in the Arab world, and to salute the courage and engagement of Samir Kassir. I will use the concept of responsibility as a key concept in my speech.

- I am attending a conference in Granada (November 26 to December 2<sup>nd</sup>) on the Intercultural dialogue, with Arab secular and islamist scholars and activists, European and Americans academicians and diplomats participating. One theme to be discussed in the conference is “the responsibility of political and religious leaders in promoting understanding and mutual acceptance among different citizens of the world”.

### **Conclusion**

I believe this year was fruitful in the sense that it put the charter in practice in a very special but concrete context, where the idea of the charter and its philosophy were attractive more than the text itself.

The term “responsibility” jumped to a distinguished position in political debates and media interviews. People felt in a transitional phase and a critical situation that they should take decisions and made choices. And here the whole meaning of responsibility came to their minds collectively and individually, and helped them abandoning the “blaming of others for all what happen to us”...

I hope that in the new context in Lebanon, we will be able to do more concrete

activities next year and to produce some serious political (in the broader meaning of the word) literature on democratization and roles and responsibilities of different actors in its construction.

We can take case studies from Lebanon and other Arab countries, set a common methodology and approach and encourage researchers to work on them.

We can organize the charter committee meeting in Lebanon as decided in Chile.

I am mentioning all this and some other activities in the “budget proposed for 2006 and 2007” presented below.

## **II. Financial Report**

### **Budget 2004 / 2005**

**The FPH allocated 30.000 Euros to support the work in 2004 and 2005.  
This amount allowed the following to be done:**

#### **In 2004:**

Translation and editing of the charter and “its story”: **500 euros**

Design and Lay out: **500 euros**

Printing and Stockage of 5.000 copies: **3000 euros**

Reserving a Stand at the Arab book fare of Beirut for 3 days: **3000 euros**

Fees for 2 persons during the book fare: 200 per day per person: **800 euros**

Rent for conference meeting rooms (+ cafe and cookies): 200 euros per room: **600 euros**

Total expenses in 2004 : **8400 euros**

***6600 euros were not used in 2004 and were allocated to the 2005 activities.***

#### **In 2005:**

- Printing 2<sup>nd</sup> version with a new picture, Arabic calligraphy and minor modifications 20 000 copies: **5000 euros**

- Support to two inter-religious youth summer camps on reconciliation and secularism in Lebanon: 1250 euros per camp x 2: **2500 euros**

- Lectures on citizenship in Lebanon and the democratization process after the end of the Syrian regime’s hegemony over the country:

- Paris (in April at the Institut du Monde Arabe),
- Berlin, (in April at the Henrich Boel Stiftung),
- Bonn (in June at the Minisrty of Foreign Affairs),
- Venice (in July at the No Peace Without Justice foundation),
- Rabat (in October at the largest Mediterranean government and civil society dialogue meeting)

**All expenses were covered by organizers and no money was used from the charter budget.**

- Presentation in Strasbourg at the European Parliament on the freedom of speech in the Arab world and the responsibility of the press: in end of October, **expenses are covered.**

- Conference in Granada in end of November: inter-cultural dialogue between islamists and secular arabs, european and american politicians and academics: **expenses are covered by the International Institute for Sustained Dialogue.**

- Film on citizenship responsibility (on-going work – will be ready by January 2006): **5000 euros**

- Equipment to be used for the film and its production (reserved for 4 months): 500 euros per month: **2000 euros.**

- Secretariat for the coordination of the work in 2005: one person as part timer: **300 euros per month: 3600 euros**

**Total: 18100 euros**

*Remaining amount out of the 30000 euros allocated for 2004 and 2005: **3500 euros.** They will be used to reprint 10000 new copies of the charter in Arabic (will be ready by December 2005).*

### **III. Budget proposed for 2006 and 2007**

- Conference in Lebanon – meeting of the International committee of charter: **20.000 euros** (without the airplane tickets)

The organizing bodies: the forum for dialogue and development and the Lebanese committee for the charter: Tannous Bassil, Ziad Majed and Talal Khoury.

- Papers on Democratisation processes in Arab countries and roles of different social, economical and political actors in these processes and the responsibility of citizens.

5 papers on 5 countries x 2000 euros per paper = **10000 euros**

- Seminar on political and cultural initiatives in the region related to democratisation and state construction and the notion of responsibility: **30000 euros.**

Different experiences would be examined such as:

a. “Kefaya” (*enough in English*) in Egypt – first citizen’s national campaign in the country calling for the end of President Mubarak mandates.

b. Association to monitor elections in Morocco – they organize civil society monitoring of legislative and municipal elections in the kingdom.

c. Women in Kuwait – they will have the right to vote for the first time in the Emirate’s history next year.

d. Youth in Lebanon – they were extremely mobilized to fight peacefully for the independence of the country.

e. Human rights groups in Bahrain – they struggle to protect human rights from political abuses.

- Secretariat and coordination: **6000 euros**

- World social forum in 2006: participation of 2 persons: **4000 euros**

- Other important regional events: visibility and presentation of the charter in different levels: **5000 euros**

**Total for 2006 and 2007: 75.000 euros**

## **Introduction**

Il n'a pas été facile de poursuivre le travail entamé par Markoua car j'ai eu des difficultés pour le lire et le comprendre faute de produits sur lesquels m'appuyer pour approfondir. Ainsi la démarche a été lente, lenteur aggravée par l'arrivée tardive du budget (avril ou mai 2005 ?).

## **I. Activités en 2005**

Malgré tout, on a commencé à nous déployer suivant les axes énoncés antérieurement, à savoir :

### **1. Continuer le travail de traduction de la Charte dans les grandes langues africaines (Pulaar, Mandinka, Haoussa etc.)**

A ce niveau, le travail de traduction a continué notamment avec le Pulaar (langue parlée dans une vingtaine de pays d'Afrique). A ce niveau, on est confronté à un véritable travail d'homogénéisation des concepts, car cette langue compte plusieurs variantes. Un séminaire organisé à Dakar a permis de mettre en confrontation des traducteurs /linguistes venant de quatre pays de la sous région (Mali, Sénégal, Guinée Bissau et Guinée Conakry). Si sur la notion de responsabilité humaine, il y a un accord sur le fond, il reste à trouver un concept commun compréhensible pour les variantes linguistiques. Le processus de traduction s'avère long et difficile, ce qui influe sur l'édition du document.

### **2. Réunir certaines catégories socioprofessionnelles pour discuter et enrichir la Charte**

Nous avons travaillé avec le réseau panafricain de pêcheurs ADEPA (Association pour le Développement de la Pêche Artisanale) présent dans une dizaine de pays en Afrique. Il s'est agi de profiter de l'opportunité que cette organisation a offert car elle est engagée dans la confection d'un « Code de conduite pour une pêche responsable ». Ce séminaire a été l'occasion de faire un parallèle entre ce vœux de produire ce code et la Charte des responsabilités humaines qui fournit des éléments de propositions. D'ailleurs, la charte sera prise en compte dans cette élaboration et au plan méthodologique, le comité local de la Charte des responsabilités humaines va s'impliquer dans la collecte d'expériences en milieu de pêche. Il s'agit ici de trouver à travers le vécu des pêcheurs des expériences prenant en compte la dimension responsabilité dans la préservation de l'environnement marin et fluvial. C'est le début d'une collaboration avec un acteur qui se préoccupe dans son secteur de la problématique de la responsabilité.

### **3- Conflits armés et responsabilité des acteurs (voir proposition pour 2006)**

## **II. Activités en 2006/2007 : privilégier l'approche thématique**

Tout d'abord nous tenons à dire qu'en dehors des rencontres des traducteurs/linguistes et des pêcheurs, nous avons évité pour l'année 2005 d'organiser des rencontres internationales trop coûteuses financièrement. Nous avons fait des économies sur le budget pour pouvoir au cours de l'année 2006

trouver des compléments. Pour l'année 2006, nous privilégions les approches thématiques à dimension sous-régionale dans différents contextes.

### **1. Conflits armés et responsabilité**

#### **Lieu : Ziguinchor (Sénégal)**

La Charte a été envoyée dans une zone de conflit (le sud du Sénégal), cela dans le cadre de la vulgarisation mais aussi dans le souci de contribuer à l'effort de paix entamé dans cette région. Cette région sénégalaise qui connaît un conflit armé depuis 1980 est frontalier de 2 états (Guinée Bissau et Gambie). Il s'agit au courant de l'année 2006 de mettre dans un espace d'anciens guérilleros casamançais, d'anciens chefs militaires de l'armée sénégalaise et des mouvements pour la paix en Casamance (Sénégal) et de la Gambie et d'anciens guérilleros du PAIGC (mouvement de libération de la Guinée Bissau actif dans les années 70). Au terme de ce séminaire, nous voudrions recueillir des expériences de construction de la paix mais aussi dégager une charte locale de responsabilités engageant les différents acteurs.

### **2. Responsabilité humaine et système éducatif : Quelle approche pédagogique dans les écoles ?**

#### **Lieu : Aougadougou (Burkina Faso)**

Ce sera un atelier sur les approches pédagogiques pour introduire la notion de responsabilité en milieu scolaire. Sont concernés les pays limitrophes du Burkina Faso (Mali, Bénin, Togo, Côte d'Ivoire).  
Produit attendu : un fascicule à l'usage des élèves

### **3. La notion de responsabilité dans la culture africaine**

#### **Lieu Bamako (Mali)**

Le travail de traduction entamé au Sénégal en Wolof et en Pulaar nous pousse à élargir le champ du débat car on n'a pas une culture africaine, il y a des cultures africaines. Il s'agit de mettre en dialogues ceux qui ont traduit la Charte dans les 2 langues avec des traditionalistes maliens, guinéens et burkinabés pour mieux cerner cette notion dans les variantes culturelles et aboutir, si c'est possible, à une conception partagée. Produit attendu : un document relatant les conceptions des différentes cultures sur la notion de responsabilité.

### **Conclusion**

Nous avons privilégié une telle approche du reste prudente, à cause de la transition (remplacement de Markoua) qui n'a pas été simple car le passage de la mémoire du travail antérieurement a été faible. Cette prudence nous a permis aussi d'économiser sur le budget (qui n'est pas épuisé) et de chercher des moyens additionnels pour avoir une approche continentale dévoreuse de moyens financiers. Les frais de transport sont extrêmement élevés en Afrique. Le budget 2006 nous permettra de mener à bien cette tâche.

## **I. Activities in 2005**

1. Participation in Charter Workshop Chile January 2005.
2. Participation in Charter presentations and Charter team participation at WSF Porto Alegre 2005.
3. Completion of research work, writers workshops, artists workshops, testing workshops, collective editing and final editing of Community views on responsibility Book, given the title **Calming the storm**.
4. Presentation of the Charter Concept and pre-text at:
  - meetings and training in various sectors including: women's movement in Zimbabwe, Trade Union movement, Human rights sector AGM, rural workers union, student movement, victims of violence organization;
  - preparatory meetings for the Global partnership for the prevention of Armed Conflict (Southern Africa meetings February, May 2005, global conference July 2005);
  - regional meetings on governance and preconditions for free elections – covering Angola, Congo, Namibia, Tanzania, Swaziland, Malawi, Zambia and Zimbabwe (April, September 2005).
5. Sessions on the Charter of Human Responsibility at Peoples Summit Forum (Zimbabwe), September 2005; Southern Africa Social Forum, October 2005; African Social Forum Guinea, December 2005.
6. Presentations and reflections on the Charter during the Building Bridges and Dialogues trip across the USA in November 2005 – which included Siddhartha, Pinky and other members of the Alliance 'family' and enabled a first meeting with Nina Gregg.

## **Key concepts noted**

*On governance:* it is more useful to talk about whether a government and a state is responsible or irresponsible, rather than whether it is strong or weak. What is important is whether whatever power it holds is exercised in a responsible manner or not. In this sense [true or good] leadership is 'the responsible exercise of power'. But as has been commented many times, in Africa we have rulers but not leaders.

*On the key African concept of Ubuntu:* setting itself against the Cartesian syllogism of "I think therefore I am", the philosophical foundation and moral concept of Ubuntu – a South African word but a broadly Bantu concept – can be stated as follows –

"I am because you are; you are, therefore we are".

The central value of this concept for our work on responsibility is that it underlines the importance of mutuality, or recognition, of respect; that being is based in and determined by (and enriched and given value by) relationships and the interaction between people.

*On the theme for the community publication on responsibility...* Calming the Storm is our view of the best name as it was chosen in light of the horrendous manipulation, harassment and violence used against citizens of Zimbabwe by the ruling 'authorities' (by some, it is called the "ruining party").

Thus responsibility is the measured, nonviolent, unhurried, radically peaceful, peacefully radical approach – attitude – to dealing in a deep and caring, compassionate and determined, humble and strong way, with all that is negative, destructive, selfish, oppressive... .

## **II. Prospects for 2006**

1. Publication of the community book on responsibility, *Calming the Storm*.
2. Its introduction into Zimbabwean social movements and collective processes – including the local government training and reconceptualisation process (under ACPD), the opening space for political activities (under NOVASC) and the building of a united front for the struggle to change the system of government in Zimbabwe (ie how we are governed, not who governs us) – see document sent separately (key sectors: women, youth, HIV/AIDS organizations, rural peoples movement, informal and 'survival economy' groups; and churches....).
3. Introduction of the concepts and the Charter through Social Forum preparatory and substantive meetings in the Southern Africa region.
4. Workshopping the Charter concept and pretext in the regional network on governance and elections (PEPSA – Preconditions for Elections programme in Southern Africa.
5. Promotion of the Charter concept and pretext through the Human Rights organizations and networks in Southern Africa.
6. Activity of the Charter process in the World Social Forum Process – Bamako January 2006, the preparatory processes and meetings for the WSF 2007 in Nairobi, Kenya in January 2007.

## **III. Personal Remarks and Suggestions**

This 2005 has been a very difficult and problematic year for Zimbabwe, and for my organization and its work. In many ways the 'responsibility' concept and the energy and foundation that it provided has underpinned all my work this year; it has been generative, unifying, giving purpose and meaning in often very difficult and tense situations. The ACPD team working on the community book, *Calming the Storm*, noted that it was an incredibly appropriate theme and issue to deal with in the particular and immediate context of Zimbabwe, with its irresponsible and corrupt, violent, hypocritical, authoritarian (etc etc...) regime and governing process. Responsibility is the answer, we feel, to the arbitrary, the oppressive, the madness.

Phrase for the year from this end of the world: Unless you are crazy, you really go mad.

## **Introduction**

Responsibility is a highly respected concept amongst people associated with human rights and 'social justice, who are pro-active for the environment, sustainable economy and who work from a base of values and ethics beyond exclusive commercial interest and advantage. In this region we are prioritizing involvement with indigenous people of this region.

For those who have come as later settlers to this region, it is imperative that we orient our future in collaboration with Maori, Pacific Islands peoples and Aboriginal people. There is growing willingness to do this, while many factors, such as the globalized free market, with the myriad effects that reach into every corner of our lives and undermine values and institutional efforts to work together in ways that are more respectful of indigenous experience and knowledge. There are many contradictions, including that indigenous people as well as the rest of us, seek to engage advantageously in the global marketplace.

The group who are working on the Charter in New Zealand are made up of different cultural, and socio-professional groups, including Maori, Samoan/Pacific Island, and Pakeha (white). The fields of work include academics in Education and Management (Not-for-Profit), independent researchers and community researchers, cultural leaders and advocates, and an education professional. We have initiated a small group in Australia, who are academics and environmental researchers and educators, one of whom works with works Aboriginal person.

We find that there is a strong interest in responsibility from those associated with environmental work – in projects, research and education. Along with support for the concept of responsibility there is a tendency to find this somewhat abstract and that it needs to have practical application to be of real significance.

## **I. Activities in 2005**

For the co-ordinator, the first part of the year involved international aspects of the Charter work, with participation in the World Social Forum in Porto Alegre, and in May, the GO5 Conference on Global Democracy in Montreal. With Cecile, Fabienne Presentey who is working with Cecile, and Marcos Reigota from Brazil, we gave a presentation on the Charter, which created a dynamic exchange and stimulated enthusiasm for involvement from Canadian people, as well as the desire for further involvement from international participants.

In April Betsan attended a meeting in Delhi for the 'Intercultural Glossary' book project. Betsan wrote a contribution to a Chinese publication on Responsibility, which is being edited by Yfeng.

Much of the co-ordination work has been achieved through small group meetings with committee members. This is effective in terms of grounding the Charter in people's own area of work, and helps with keeping up momentum. We have a meeting for all members early in December.

## **Progress Reports**

### **The Charter Text**



After the Charter meeting in Chile a project specifically to provide feedback on the text of the Charter seemed appropriate, since, in the previous period, our interest was more in the concept generally. Interviews with different groups of people include researchers, environmental advocates, university teachers, human rights professionals, teachers, lawyers. Discussion of the Charter principles has provided documentation of people's responses which has yet to be reviewed and presented on the 'Experience Files' of the website.

There have been lively exchanges on language and translation, particularly around translating the principles into Pacific languages, and Maori language in particular. Examples of feedback have included unwillingness to translate the Charter because of the risk of reducing and confining Pacific thought into the structure of the text as it is written. Other comments have consistently focused on the abstract quality of the principles. Quite often there have been a perusal of the principles and then much more interest in specific projects.

It would be fair to say that enthusiasm of a Charter of Human Responsibilities comes to life where it facilitates or resources projects in material ways.

### **Film project**

Film material from the Chile meeting, the World Social Forum, and the Delhi meeting has been edited into presentation documentaries on Responsibility. These are being used for distribution and to contribute background discussion on responsibility.

### **Good Governance and Responsibility**

One of the projects linked to the FHP and the Charter for Human Responsibility is with one of our associates, an academic in the field of Management and Ethics. is on an influential Government Board involved with employment, education and training. The Board has had a special project to theorise and manifest good governance practice.

Dr Humphries' contribution over 2 years or so, has drawn on the concept of responsibility and the link we have made to Pacific models such as the two hulled waka, in theory, writing, and discussion. Consensus was reached in an exciting Board meeting recently where an innovative framework for good governance based on collaborative, intercultural processes was agreed to, driven by values rather than an exclusive prerogative of commercial interests.

Papers and publications are noted below in the 'Remarks' section.

### **Pacific Regional Inter-religious Colloquium**

The Pacific Regional Interreligious Colloquium on Indigenous Cultural and Religious Concepts of Peace and Good Governance is to be held in Samoa at the end of December.

Participants and presenters for this Colloquium are drawn primarily from the Pacific Forum nations and other Pacific nations of the region, including Aotearoa New Zealand and Australia. Two presenters will come from Rome and the United States.

The objectives of the Pacific Interreligious Colloquium are consistent with the Priority Themes of the Pacific Programmes for Strengthening Governance, of NZAid. The objectives contribute to increasing regional ownership, build community capacity and support gender equitable participation in the development of solutions to improve regional Peace building, conflict prevention processes and improve democratic governance in the following ways:

- Retrieving concepts, meanings and perspectives on Peace among Indigenous cultures and religions of the Pacific in order to strengthen democratic processes and human rights activities within the region;
- Engaging Pacific cultural and practices that respect and promote human rights and responsibilities.
- Development of decision making, governance and management models that respect the contributions based on indigenous concepts of Peace and Conflict Prevention.

Assist in implementing international agreements on human rights by:

- Producing frameworks to support and strengthen human rights awareness and activities and a framework of responsibilities within the region;
- Peace building and conflict resolution and management to protect Human Rights;
- Restore cultural practices that respect and promote human rights and responsibilities and Peace.

The Colloquium will support sustainable institutional development with protection of civil and human rights by engaging Pacific religious institutions and indigenous cultures to create institutional models that promote human rights and responsibilities.

### **Human Rights and Responsibilities Educational project**

An approach has been made to the Human Rights Commission education team to work bring the concept of responsibility into their school programmes. A proposal has been drafted by an associate of the Charter here, to work with the NZ Bill of Rights, the Draft Declaration of Human Rights, and the Charter for Human Responsibility as a method of engagement for students. The proposal has been agreed to in principle.

Since the September election in New Zealand, the opposition conservative party, which only lost the election by 1 seat, has appointed a Minister for Political Correctness!! The agenda is to undermine and even eradicate agendas of the Human Rights Commission, such as support for a revised history of Aotearoa-New Zealand in which the indigenous experience of colonization is accounted for, and support for the civil rights of same sex couples.

### **Further plans ...**

An educator working with the Charter here is considering a further project for a Bill of Rights and Responsibilities for Aotearoa.

Writing feature articles. Writing of a regular journal column by an experienced columnist and educational leader in New Zealand, for publication regularly in newspapers or journals.

## **II. Networking**

- Career Services Board – Drawing on the Charter of Human Responsibilities to support Board development of Good/Ethical Governance practice.

- Conservation Board – Preliminary approach re integration of Charter concepts into Board practice.

- Human Rights Commission – for Charter presentation at a Human Rights Commission Forum to incorporate Charter with Human Rights education programme.
- Education consultant and writer – For Charter support for the writing of a regular column.
- Public Health researcher – for education seminars to be run in partnership with Charter for Human Responsibility.
- Research Consultants – For discussion and feedback on Charter text.
- Social Service Directors – For discussion and feedback on Charter text.
- Indigenous community groups, of Aotearoa (Maori) and Pacific (Samoa) – For discussion of Charter text and elaboration of the concept of Responsibility.
- Selected academic sectors, such as Not-for Profit Management, Education, Third Sector Research, Public and Community health – for integration of the concept of Responsibility in academic writing and research.

**In Australia:** Key contacts initiated. A meeting is imperative, but unlikely to be covered by available funds.

### III. Methodologies

1. **Interviews** with small groups from different sectors to discuss and receive feedback on the Charter text.

**Evaluation:** an effective way of inviting engagement in the Charter principles. At this stage, partnering in projects is valued as a manifestation of an ethic and practice of responsibility , more than a text alone.

2. Presentation of **film** material.

**Evaluation:** Effective in bringing the international context to life and making it visual, and for initiating points of discussion.

Easy to distribute.

Editing films is very enjoyable, takes a long time, and takes time to copy to DVD's.

It is necessary to have up to date computer, memory and computer equipment

3. The provision of **hospitality** accompanying presentation of the Charter facilitates positive energy and engagement in Charter discussion. This is a characteristic aspect of Maori and Pacific cultures which is increasingly adopted by the wider population

**Evaluation:** A key method for positive engagement. Associates the Charter with hospitality, generosity, care and respect.

4. **Partnership and Collaboration in projects.** In discussion with Charter committee members we have agreed to support and participate in particular projects. A main example of such collaboration is with the Pacific Regional Inter-religious Colloquium, elaborated above. A quarter of the Charter budget

is supporting the Colloquium as the goals correspond with Charter interests. Another collaborative a project is on environmental education

**Evaluation:** Collaboration in projects is a key method of introducing the Charter, and it's success lies in shared interests and outcomes.

When partnering with another organization it is important to work with the partner group to ensure the visibility of the Charter, to work out a methodology for presentation of the Charter or for working with Responsibility as a theme. Becoming a 'funding' resource only is to be avoided.

5. **Academic Writing.** A methodology that is of interest to researchers, theorists and academics and scholars.

**Evaluation:** Appeals to writers and academics with an interest in Responsibility. Incorporation of responsibility into academic papers and conference presentations is a valuable and effective vehicle for dissemination. Theoretical development of the notion of responsibility in particular fields of work, such as education, management, governance, would enhance a development of a praxis of responsibility.

The Charter could be developed into a methodology for research and evaluation, using key areas of Responsibility as a theme.

6. **Feature articles, newspaper, journal writing**

A means of linking responsibility to issues being discussed in newspapers and magazines.

**Evaluation:** Excellent means of dissemination for wider readership Facilities wide range of issues being linked to responsibility.

#### IV. 2005 Budget

Item	FPH Budget	Local Contribution
Pacific Regional Colloquium (Dec 2005)	€ 4000	Admin, co-ordination, fundraising for €70,000
Interview project	2000	
Films on Responsibility	1500	
Travel – international to Montreal GO5	500	Contribution of c. €1600
Travel – local (meetings, Co-ordination)	2000	Accommodation, hospitality
Co-ordination	4000	
Environmental Education project	1000	Contribution €2000 local grant

#### V. Plans for 2006/7

##### a. Continuing

Partner / collaborative projects in Good/Ethical Governance

Writing and publication for dissemination of notion of Responsibility:

Academic papers

Edited collection

Newspaper / journal articles

Extending collaboration with Human Rights networks  
 Interview project  
 Development of network in Australia  
 Further initiatives with Maori and Pacific groups  
 Strategies for co-funding projects

**b. New**

Host Pacific Regional Symposium on Ethical Governance.  
 Develop framework for Good (Ethical) governance referenced to the Charter.  
 Set up a Charitable Trust for Responsibility and Ecology. An institute for research and Education.  
 A Pacific contribution to a Charter of Human Responsibility.

**VI. Budget for 2006/7, based on total of €30,000**

<b>a. Continuing</b>	<b>FPH contrib..</b>	<b>Added Funds Required</b>
Partner / collaborative projects with initiatives include. Maori and Pacific Writing and publication	€9,000	20,000
Academic papers		
Edited collection	€2,000	10,000
Newspaper / journal articles	€3,000	3,000
Extending collaboration Human Rights Interview project	€2,000	4,000
Development of network in Australia	€2,000	2,000
Resources, eg. Flyer, & admin.		500
Funding strategy and applications	500	2,000
<b>b. New</b>		
Host Pacific Region Symposium – Govern.	€2,000	60,000
Framework Respons.& Ethical governance	€2,000	4,000
Charitable Trust project	€2,000	30,000
Human Responsibility – Pacifika	€4,000	5,000

1)

**VII. Further Remarks**

**Interview/Dialogue project**

A dialogue / interview with a leadership group, who were ‘european’/Pakeha, Maori, Pacifica, and who professionally are researchers and consultants in a Social Justice’ agency. This was a formal meeting in which the Charter had been made available for preliminary reading. They are people who had some familiarity with the Alliance and the Charter, and who are recognized for their social and cultural leadership in this country, in the Pacific region and internationally.

There was a very good spirited concurrence with the principles as presented in the text, and laughter at the familiar notions there and an ability to relate to what they quickly noted as a ‘Eurocentric’ formulation of responsibility. Examples would be the universal framework and the abstract style. A Maori woman commented on the duality assumed in the text, the duality that stands in the way of relations with indigenous people.

The group watched a film documentary with avid interest and respect for the philosophical exchanges between participants at the Delhi meeting for Edith’s book

project, and quickly appreciated the discussion. In one section there is discussion of love and the bodily grounding of love as a basis for responsibility, then an interjection of the danger of such thinking because it is locked into the time-frame of a 'life-time' or generation, and fails to consider intergeneration responsibility – responsibility to the 'seventh' generation.

With a resonance of such thinking with indigenous people, a Pacifika woman proposed that we create a Charter from the Pacific region that could be brought to the international discussion, and ensure a distinctive contribution from this region is made. Hence the proposal for this as a 2006-7 project.

### ***Good Governance. Responsibility and the Waka***

Dr Humphries worked closely with the Board of a significant government agency whose task it is to work with other government agencies, community and private sector organisations to enhance the working lives of New Zealanders. Among the priorities set for this organisation is the urgent need to work with Maori and Pacific Peoples to see how the resources of this organisation can be better used to support their flourishing. The relationships between this organisation and other government bodies, and the relationship between Maori and other Pacific settlers and the Government are relationships that have had demonstrable difficulties - but also tremendous potential for collaboration in efforts to enhance not only the wellbeing for the parties concerned – but through this enhancement, the wellbeing of this country.

The metaphor of the two-hulled waka was originally provided through in our work with the leader of an indigenous environmental project, and is often used symbolically by people of the Pacific region, to express Pacific knowledge and experience. The waka represents collaboration in governance in this particular programme of work.

At a recent strategic planning retreat, Dr Humphries was delighted to note that the waka was worked with in by other board members as well as herself, to demonstrate elements of a relational ethic. The external consultant facilitating the retreat was fully aware of the publications and said that she has drawn on this work when needing to progress difficult relationship discussions. A senior manager at this retreat, newly appointed, but with significant experience throughout the Public Sector in New Zealand, and with personal and professional experiences in Rarotonga, saw immediately the scope and promise of the waka as a metaphor to assist in complex issues of diversity for Good Governance and Management. Further discussion is planned for the November meeting with a focus on Responsibility and principles of a Charter.

The collaboration between Dr Humphries and Betsan Martin has generated a number of international publications and research work that draws on the metaphor of the waka, and on notions of responsibility for organisational governance and management. They are noted below.

### ***Further Planning on Ethical/Good Governance***

We would like to extend our work on Good Governance, on the basis of collaboration between the FPH and Boards, such as the Career Services Board, of which Maria is a member, and the Conservation Board, of which Betsan is a member, and others in the New Zealand Charter team who are involved in similar governance work. Our strategy is to create and facilitate governance seminars based on the early work with the Two Hulled Waka, and a Charter for Human

Responsibility, and extend into an ethic of governance in which responsibility and relationality are prioritized.

A regional colloquium on Ethical Governance is been a project already considered by the Charter team, with approaches made to the Human Rights Commissioner and others invited to contribute. A Funding strategy has to be followed through in order to proceed.

### **Papers**

- Humphries, M.T. and Martin, B. (2005). Diversity Ethics: a compass pointing to relationality and reciprocity for navigating turbulent seas. *The International Journal of Knowledge, Culture and Change Management*. In Print
- Martin, B. (2005) 'Responsibility. Guardians of Life'. Submitted for Yfeng Zhao's edited publication on Responsibility. China.
- Martin, B; Humphries, M.; with Te Rangiita, R. (2005) 'A Two Hulled Waka. Managing Diversity in Pacific Mode.' *International Journal of Diversity in Organizations, Communities and Nations*. Volume 3B. Edited by Mary Kalantzis and Paul James.
- Martin, B. and Humphries, M.T. (2004). Co-citizenship: sailing on disturbed water *International Society for Third Sector Research*, July 11-14, Toronto, Canada.
- Humphries, M. Martin, B., Bang, B and Mohi, G (2002). Working with difference – Resisting premature conjugality. *Fifth International Conference of International Society for Third Sector Research*, Cape Town, 7-10 July.
- Martin, B. and Humphries, M. (2002). Enhancing relationships through research, enhancing research through relationships. *Australia New Zealand Third Sector Research Conference*, UNITEC, Auckland, November 27-29.

## **ANNEX**

### **Members Facilitation Committee of the Charter of Human Responsibilities**

#### **South East Asia**

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