

мир  
développement durable  
civil society

intercultural dialogue

# Europe, youth and globalisation



## How big is your world? AN ANTHOLOGY

governancia  
participación  
гражданское общество  
démocratie

**“How big is your world?”  
– the Europe, Youth and  
Globalisation event**

**An anthology**

**Edited by Yael Ohana**

**Council of Europe Publishing**

The opinions expressed in this work are the responsibility of the authors and do not necessarily reflect the official policy of the Council of Europe.

All correspondence concerning this publication or the reproduction or translation of all or a part of the document should be addressed to:

Directorate of Youth and Sport  
European Youth Centre  
30, rue Pierre de Coubertin  
F – 67000 Strasbourg  
Tel.: +33 3 88 41 23 00  
Fax: +33 3 88 41 27 77  
e-mail: [youth@coe.int](mailto:youth@coe.int)  
<http://www.coe.int/youth>

All rights reserved. No part of this publication may be translated, reproduced or transmitted, in any form or by any means, electronic (CD-Rom, Internet, etc.) or mechanical, including photocopying, recording or any information storage or retrieval system, without the prior permission in writing from the Publishing Division, Communication and Research Directorate.

Cover design: Graphic Design Workshop, Council of Europe  
Layout: Editions européennes

Edited by Council of Europe Publishing  
F-67075 Strasbourg Cedex  
<http://book.coe.int>

ISBN 92-871-5727-8  
© Council of Europe, September 2005  
Printed in Belgium



## Contents

<b>Acknowledgements</b> .....	7
<b>Foreword</b> .....	9
<b>Preface</b> .....	11
<b>Glossary of abbreviations and terms</b> .....	13
<b>Chapter 1.</b>	
<b>“How big is your world?” – More than just a global event: a global space for discussion</b> .....	<b>23</b>
The Europe, Youth and Globalisation event .....	23
The Council of Europe – a European partner in the global debate .....	24
Aims and objectives of the event .....	26
A European event with a global perspective – participants, target audiences and partners .....	28
Structure, methodology and programme of the event .....	29
<b>Chapter 2.</b>	
<b>How big is the world of young people?</b> .....	<b>33</b>
Europe, youth and globalisation – an introduction .....	33
Opening presentations .....	36
Challenges of globalisation – thematic panels on selected Millennium Development Goals .....	50
Education .....	51
Environment .....	53
Gender equality .....	56
Global partnership for development .....	58
HIV/Aids .....	63
Poverty .....	64

<b>Cluster groups and working units .....</b>	<b>66</b>
Introduction .....	66
Themes .....	66
<b>Reports of the cluster panels and the working units</b>	
<b>Cluster 1: Democratic governance and youth participation .....</b>	<b>74</b>
Working Unit on Global Civil Society .....	77
Working Unit on Building Global Democracy .....	79
Working Unit on Youth Participation in Decision Making.....	82
<b>Cluster 2: Human rights and global responsibilities .....</b>	<b>84</b>
Working Unit on Disability .....	87
Working Unit on Global Responsibilities .....	90
Working Unit on Human Dignity and Social Exclusion - “Leaving for paradise ... arriving in hell” .....	93
Working Unit on Human Rights in Focus .....	95
Working Unit on Violence: a phenomenon permeating all life spheres of a young person .....	97
<b>Cluster 3: Culture and diversity .....</b>	<b>101</b>
Working Unit on Youth and the Unesco Universal Declaration on Cultural Diversity .....	102
Working Unit on Inter-religious Dialogue .....	108
Working Unit on Multi culturalism and Diversity: All different, still equal? or racism and anti-racism .....	110
<b>Cluster 4: Sustainability .....</b>	<b>112</b>
Working Unit on Health and Sustainability .....	115
Working Unit on Sustainable Consumption and the Global Market .....	116
Working Unit on Combining Economic Growth with Poverty Reduction, Social Justice and Environmental Balance .....	121
<b>Cluster 5: Peace .....</b>	<b>125</b>
Working Unit on Conflict Transformation .....	127
Working Unit on the Culture of Peace .....	129



Working Unit on Human Security versus Global Insecurities .....	132
Working Unit on Peace Education .....	134

**Cluster 6: Education and Employment ..... 136**

Working Unit on From Education to Employment .....	139
Working Unit on Information and Communication Technologies (ICTs) .....	141
Working Unit on Avoiding Marginalisation of Refugees: Access to Education and Employment .....	145
Working Unit on the Importance of Non-formal Education .....	148

**Chapter 3.**

**Closing plenary session and ceremony ..... 153**

Final statements from the clusters .....	154
General oral report of the Europe, Youth and Globalisation event .....	156
Closing interventions .....	162

**Chapter 4.**

**Outcomes and future perspectives ..... 175**

Outcomes .....	175
Future perspectives .....	182
Introduction .....	182
Background to the follow-up strategy .....	183
Key elements of the follow-up strategy .....	186
Priorities of the Directorate of Youth and Sport for 2006 to 2008 .....	187
Programmes 2006-2008 .....	188

**Appendices ..... 193**

<b>Appendix 1:</b> Programme of the Europe, Youth and Globalisation event ...	193
<b>Appendix 2:</b> Composition of the MDG panels and experts' biographical information .....	199
<b>Appendix 3:</b> Composition of the cluster groups with experts' biographical information .....	207
<b>Appendix 4:</b> Evaluation of the Europe, Youth and Globalisation event .....	219
<b>Appendix 5:</b> Members of the events' steering group .....	227
<b>Appendix 6:</b> List of participating organisations and partners .....	231





(3) Identification of what could be considered as the necessary factors (positive) for conflict transformation. Who are the main players and what has to be done to let these (main players) work together for global peace?

Apart from this, participants worked on proposals for what has to be done, and by whom, in order to achieve peace in both the short term (to stop the war/active violence, to get to the negotiating table) and in the long term (to solve the problems at the root of the conflict, so that every party is satisfied). They also discussed what the role of young people is.

### Main outcomes, recommendations and perspectives

- the process of globalisation can be used in a positive way for conflict transformation, as there are possibilities to affect positively the well-being of communities and people all around the world;
- the domination of world development by one group of strong states (powers) has to be abolished for the sake of equality and justice;
- poverty, the huge gap in economic development between countries, a lack of education, unequal opportunities and the absence of a strong neutral international regulatory body for conflicts at world level, among others, are some of the basic factors that cause violence and conflicts;
- there is a huge lack of peace education;
- in every conflict situation, there is a definite need for the third party, the neutral, just and strong power, that can take responsibility to be a mediator between the conflicting sides;
- two parallel processes have to be activated in order to achieve the long-term (final) resolution of conflict: *a.* active negotiation, leading to the solution of the conflict issue; and *b.* active intercultural dialogue between societies/individuals coming from the different sides of a conflict.
- violence and conflicts are not only a problem for those involved, but one for the entire world;
- young people are, to a certain extent, more flexible and less affected by the different influences. Therefore, they can be much more open to dialogue. More opportunities for young people to meet each other and to discuss have to be provided.



### Working Unit on the Culture of Peace

Facilitator: Teresa Cunha, University of Coimbra, Portugal





Peace is the only way that leads to a culture in which unnecessary harm is not legitimate.

### Aims and objectives

- to explore and discuss the impact of globalisation on peace-building processes in European and non-European societies;
- to discuss the role of young people and youth organisations in promoting peace;
- to create a peaceful atmosphere inside the working unit;
- to exchange ideas and experiences about the meaning of peace among the participants;
- to recognise the elements of a culture of peace in our own experiences of non-violent conflict transformation;
- to discuss concepts and practices concerning peace and a culture of peace;
- to build up together, in a creative way, a “Manifesto of peace”.

### Activities of the working unit

- exercises of the “Theatre of the Oppressed” (group building, knowing each other, creating confidence in each other, creating an atmosphere of peace and an inner culture of respect and tolerance);
- presentation of the theme of the working unit, its objectives and methodology;
- exchange of experiences and concepts of peace, creating a common and collective memory of the issue;
- listen to music and its words as tools for peace and a positive atmosphere among people;
- know how in each participant peace is shown in everyday gestures and interpersonal relations;
- rationalising the outcomes of the discussions and experiences during the working unit by creating three paintings and a common written text;
- preparing the final discussions in the cluster group;
- evaluation.

### Challenges and questions

When starting to talk about peace and the potential culture that can promote it, we initially faced some fundamental questions regarding its meaning. What are our notions of peace? Starting from different backgrounds and looking back at our personal history, we came up with different definitions. Do these definitions converge? Could peace be a global value with parameters that are shared among the people of the world? Who and how can bring it about?

Pointing out what peace “is not” helped us to construct a clearer perspective of what it could mean. It was largely agreed that violence is a counter-peace practice and needs to be faced up to. Looking at the actions that are taken at both a personal and political level, the way we narrate our national histories and the way in which the mass media creates a violent “common sense”, we can conclude that we live in a culture of violence.

How, then, can we deal with realities? Should we employ a kind of punishment of violence and intolerance, or should we try to understand and embrace attitudes of cosmopolitanism and promote a culture of tolerance pointing to the value of our fundamental hybridity (every culture results from inter-relations between them and

every culture is incomplete, so the diversity of cultures is not only natural but fundamental).

These questions led us to discuss the following issues:

- What can be a common understanding of the meaning of peace?
- Who can bring it about and how?
- What are the obstacles that this process can meet?
- What are the conditions that can help peace processes move forward?

### *Understanding of peace*

Understanding the concept of peace is a condition for working towards peace. Peace is a situation where there will be no fear – a safe situation for everybody. The person should be able to be himself or herself and live without fear of any kind of violence, racism or discrimination. An important aspect of peace is also the absence of sexism. Current concepts of domination mean that people (mostly women) are dominated and exploited by other people. Education, as an important location of socialisation, can be a tool for change. Domestic violence is not only perpetrated against women but also against children, old people, the disabled and servants (all vulnerable persons) and is often forgotten in discussions about world peace. Therefore, peace should start at home. Peace is also a situation of harmony, not only with other people, but also with all other creatures and nature.

This holistic perception should be taken on board in our efforts to really globalise a culture of peace. Competition and domination do not contribute to a culture of peace: instead we propose co-operation and sharing as the main tools of peace and a culture of peace.

### *Where is the starting point for a culture of peace?*

As we said before, peace starts in our family, but also requires a peaceful subjectivity and one's personal will and voluntarism. Peace starts when we are near to other people and builds up our respect, within some common interest.

To build and to promote a culture of peace we need affirmation, determination and self-esteem. We need others to be involved, because peace is like a virtuous circle: peaceful subjectivities create harmony in the family; peaceful families help to create harmonious societies; cosmopolitan and peaceful societies bring harmony with nature; and global harmony makes people happy and ready for peace.

### *Constraints of peace*

It is not only social facts that cause violence or lead to war. It can seem surprising but there are other things to challenge and fight against. The following is an analysis of some of them.

Firstly, there is the feeling of social injustice. To be more precise, it is not only a feeling but also a reality: the majority of people in the world lack resources, education, medical care and facilities. We all feel that should not be so. Nevertheless, this is not enough for violence to happen. On top of this, there is a discourse of exploitation and perceptions of zero-sum games continue, strengthening injustice. This culture of violence leads to war.

Secondly, we have different identities, cultures and religions. We have always lived with that fact. We also have different historical backgrounds and experiences. The danger is when this diversity is transformed into the idea of several “uniquenesses”



and “purity” that must be opposed to others as rivals. This creates nationalistic moods, which shape people’s lives and the politics of states. Once again, we are in the heart of a culture of violence, legitimating military approaches and methods to solve conflicts. This is the way the world is, but these problems appear because of the methods used. The military have their own special interests they wish to protect, but these are not the interests of the majority of people in the world. On the contrary, the majority’s interests are peace and non-violent methods for problem solving.

Firstly, in our fight for peace, we should address perceptions, approaches, ideas and culture, not only the social reality and social facts. Changing these things, changing our minds, will also change reality.

### Conditions and solutions

The necessary conditions and solutions in order to achieve peace start within individuals: being in peace with oneself and with the cultural and natural environment. However, in searching for peaceful means to solve or transform any situation, the human being, people and other creatures have to be at the heart of the solution and must not just be seen as a “thing” or as a commodity.

It is fair to note that peaceful solutions can be reached through responsible dialogue, negotiation and communication. This is an ambitious task, because in doing this we need to be tolerant and understanding. Peace begets peace – let us take any chance and opportunity to build peace.

We know that living in peace is not only when two or more people agree or have a common vision/mission. Peace is much more than that: peace is when all people around the world, with or without a common vision/mission, find non-violent ways to solve their problems. Peace is, therefore, another globalisation (different to the current and hegemonic neo-liberal one, which is just one of the globalisations going in the world at the moment) where every single individual, culture and experience has a place and an opportunity to flourish in harmony with the others and with nature.

### Conclusion

It was not only possible for us to create a good atmosphere during the working unit, but we were able to exchange ideas and reflections on peace and a culture of peace. In that short period of time, we experienced a relevant moment where we all found new strength and discovered tools to continue our engagement for peace in our own realities. It was clear for all that peace is achievable if we want it, because human



beings desire it much more than war or violence. This was the most important thing we learned together during this opportunity to meet.

## Working Unit on Human Security versus Global Insecurities

Facilitator: Joan Cortinas Muñoz, external expert, Unesco

### Introduction

Since 11 September 2001, a wave of security mindedness has become entrenched in what is known as the “Western world”. In this mindset, security is understood as any defensive action intended to protect against a potential risk. This conception implies a reinforcement of national, even nationalist, visions of security, as well as offensive political practices on the part of certain states against other states or individuals.

What are the bases for this ideology of security? Can we imagine another understanding of security? What are the limits of security, as a defensive political practice? What is security for young people living in a global world?

### Main points addressed/discussed

The working unit had three different stages:

- presentation and analysis of a text representative of new policies of security that have emerged since the 11 September 2001;
- discussion of the causes and reasons for the way in which a certain part of society worldwide has accepted such policies;
- ideas from the perspective of young people for thinking about alternatives to such security policies, today commonly seen as the only solution to insecurities of a global nature that present themselves.

In relation to the two first stages of the discussion, the conclusions are:

Policies of a “securitarian” nature are based on a concept of security that is too wide and which takes into account many social problems that have nothing to do with questions of security. Furthermore, such policies have an essentially repressive character and do not propose any constructive approaches or solutions to the problems to which they refer.

“Securitarian” policies personify the problems of delinquency without dealing with its causes. Large-scale criminal activity, such as large-scale financial fraud, are not considered in the context of security policies, despite their connection to crime.

Such policies as exist have a direct negative effect on some of the most underprivileged communities in our societies, by targeting repression on them and by stigmatising them.

Such policies have a very limited vision of the concept of security, because they take as their basis the idea that a country and its citizens should not be attacked physically. They do not take into account other risks for the citizens and the country such as environmental degradation, unemployment, and the quality of life of all human beings as a factor for the generation of security.

