



ACADEMY for
CULTURAL DIPLOMACY



The Annual Conference on Cultural Diplomacy 2013

*“Cultural Diplomacy & Cross Continental
Cooperation: Building Bridges for a
United Global Community”*

(Berlin; December 17th – 21st, 2013)

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Introduction



The Annual Conference on Cultural Diplomacy is the world's leading event in the field of cultural diplomacy. This year Conference brought together leading politicians and senior academics as well as an interdisciplinary group of participants to Berlin from all over the world to discuss Cultural Diplomacy in our interdependent world. The 2013 event included large-scale events dedicated to the fields of cultural diplomacy & international relations, peace building, human rights, arts and culture.

The 2013 Annual Conference on Cultural Diplomacy was held in the framework of the event series on Cross Continental Cooperation; The Annual conference was the fourth event in the series. Ranging from broad topics of discussion to specific areas within the field of Cultural Diplomacy, the annual conference provided a wide and detailed analysis of Cultural Diplomacy for 2013.

The primary goal of the Annual Conference on Cultural Diplomacy was to provide an annual review and analysis of the development, progress, impact, and future of the field of Cultural Diplomacy, characterized by an equal dedication to both its theory and practice. As an interdisciplinary and international forum, the conference facilitated the creation of novel tools to promote and strengthen international relations, contribute to academic research and literature, empower the younger generation, and create a platform for ongoing valuable discussions on the future of Cultural Diplomacy.

The 2013 Annual Conference explored best practices of Cultural Diplomacy in general and in particular the application of the arts and culture to promote Cross Continental Cooperation & Democracy Promotion, successful peace building & reconciliation, human rights, multiculturalism and harmonious international relations. The conference consisted of lectures, panel discussions, interactive discussions, workshops, debates, cultural events & performances, and social & networking activities.

Conference Timetable

Tuesday, December 17th, 2013
ICD House of Arts and Culture

14.30 "Cultural Diplomacy, a global Antidote to Extremism"
Ribal Al Assad

14.50 "Growing Intensity of International Migration: Economic and Cultural Reasons"
The Hon. Hrant Bagratyan

15.10 "The University's Road to Excellence through an International Board and Cross Continental Scientometrics"
Prof. Dr. Bulyzhenkov Igor Edmundovich

15.30 "Institutionalizing Self-Reflection: From Cross-Cultural Cooperation to Cross-Cultural Synergy"
The Hon. Gigi Tevzadze

16.00 Tea, Coffee & Refreshments
Musical Interludes with Bill Summers & Band

17.00 "Building Cultural Bridges: Turkish-German Perspectives in Cultural Diplomacy"
H. E. Amb. Hüseyin Avni Karslıoğlu
Amb. Dr. Heinrich Kreft
Amb. Dr. Ahmet Hadi Adanalı
Dr. Günter Seufert

19.00 Performance of Traditional Turkish Music (in Memorial of Mevlana Celaleddin-i Rumi)

19.30 Berlin Christmas Markets

Wednesday, December 18th, 2013
EU House in Berlin, ICD House

09.30 "The Levant Initiative"
President Emil Constantinescu

09.50 "The Evolution of Multiculturalism Policy in Europe"
President Petru Lucinschi

10.10 Keynote Address
Master Jun Hong Lu

10.30 Tea, Coffee & Refreshments
Musical Interludes with Bill Summers & Band

11.00 "Cultural Diplomacy in Practice: Developing A Culture of Peace"

Opening Words
MK Nissim Zeev
MP Emanuelis Zingeris
Governer Gershon Mesika
Mr. Yossi Dagan
Mr. Shai Atias
Dr. Sheikh Ramzy

Moderators
MP Ögmundur Jónasson
& Mark C. Donfried

Speakers
President Emil Constantinescu
The Hon. Halldor Ásgrímsson
The Hon. Erna Hennicot-Schoepges
H.E Dr. Sarah Jibril
MK Nissim Zeev
MP Emanuelis Zingeris
Governer Gershon Mesika
Mr. Yossi Dagan
Mr. Shai Atias
Dr. Sheikh Ramzy

Conference Timetable

14.10 Lecture & Discussion
Dr. Khaldoon Aba Hussain

14.30 "Bulgaria in the EU Cultural Policy and Propaganda"
Prof. Dr. Ivan Ilchev

14.50 "The Potential Role of Higher Education and Research Institutions in National Cultural Diplomacy"
Prof. Dr. Euripides Stephanou

15.10 "Internal Internalisation of Universities - Important Base of Youth Multiculturalism"
Prof. Dr. Vladimir Filippov

15.30 "Are Massive Open Online Courses (MOOCs) threats or opportunities for education in developing countries?"
Prof. Dr. Dragan Domazet

15.50 "Modern Russian Diplomacy and "Global Balkans"
Prof. Dr. Enver Halilovic

16.10 "Sport as a Means of Cultural Diplomacy"
Prof. Dr. Athanasios D. Koustelios

16.30 Tea, Coffee & Refreshments

17.00 "Without Translation, we would be Living in Provinces Bordering on Silence' (George Steiner) : Literature and Translation as a Bridge between Cultures"
Prof. Dr. Pascal Aquien

17.20 "Cultural Diplomacy and Human Rights"
Prof. Dr. Mircea Dumitru

17.40 "Cultural Diplomacy: An Added Value in

a World Full of Antagonism"
President Antonio Mascarenhas Monteiro
18.00 Tea, Coffee & Refreshments

18:10 Opening Speech
The Hon. Halldor Ásgrímsson

"Cultural Diplomacy & Cross Continental Cooperation "

Moderators
The Hon. Halldor Ásgrímsson

Speakers
President Antonio Mascarenhas Monteiro
The Hon. Mirko Cvetkovic
The Hon. Hrant Bagratyan
The Hon Simon Crean

20:00 ICD Award Ceremony

20:30 A World Without Walls: "This is Our Planet"
(Concert, Dinner, Song Recording)

Conference Timetable

Thursday, December 19th, 2013
ICD House of Arts and Culture

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| <p>09.30 "International University Mobility for Cross Continental Cooperation"
Prof. Dr. Álvaro Escribano Saéz</p> <p>09.50 "Multilevel Governance & Multi Actorship in Cultural Diplomacy"
The Hon. Luc van den Brande</p> <p>10.10 "Intercontinental Cooperation, Global Governance and the Position of Small Countries"
The Hon. Mirko Cvetkovic</p> <p>10.30 Tea, Coffee & Refreshments</p> <p>11.00 "Croatia's Path to EU Accession and the Important Role of Trans-European Cooperation has Played in the Process"
The Hon. Jadranka Kosor</p> <p>11.20 "The Significance of Education and Gender Equality in the Process of Building Peace and Sustainable Society"
The Hon. Mari Kiviniemi</p> <p>11.40 "Cultural Dialogue for Global Social Cohesion"
President Ugo Mifsud Bonnici</p> <p>12.00 "The Art of Cultural Diplomacy: Panorama of a Presidency"
Amb. Katalin Bogyay</p> <p>12.20 "The Soft Power of Culture"
The Hon. Dame Tessa Jowell (MP)</p> <p>12.40 "The Future of European Cultural Diplomacy"
MEP Lorenzo Fontana</p> <p>13.00 Lunch Break</p> <p>14.00 "Cultural Diplomacy within the Framework of the European Union"
MEP Csaba Sándor Tabajdi</p> <p>14.30 "Cross Cooperation between Continents: the Case of the Euro- Latin-American Parliamentary Assembly"
President Jorge Pizarro</p> <p>14.50 "The European Citizens' Initiatives: 'A new tool: From the European Elite to the European Citizens'"
The Hon. Anna Diamantopoulou</p> <p>15:10 "The Importance of Cultural Diplomacy</p> | <p>for Successful Global Leadership"
President Vaira Vīķe-Freiberga</p> <p>15.50 "Culture as the Foundation of Sustainable Development"
President Arnold Rüütel</p> <p>16.10 "Creating Value through International University Partnerships"
Prof. Dr. Michael Lederer</p> <p>16.30 Tea, Coffee & Refreshments</p> <p>17:00 "The Internationalization of Universities as a Way for Cultural Diplomacy. The Experience of the Public University of Navarre"
Prof. Dr. Javier Casali</p> <p>17:20 "Bridging Cultural Differences: The Role of Actors"
Beate Finckh</p> <p>17:40 "Glamour or Dilemma"? - "Stardom or Starve-Dom"?"
Albert Fortell</p> <p>18:00 "Arts, Culture & Applied Cultural Diplomacy"
(Interactive Panel Discussion)</p> <p>Moderators
President Francesco Rutelli
H.E. Amb. Katalin Bogyay</p> <p>Speakers
President Vaira Vīķe-Freiberga
The Hon. Bertie Ahern
The Hon. Erna Hennicot-Schoepges
Prof. Dr. Rolf Tarrach
Beate Finckh
Albert Fortell
Amb. Dr. Cythia Schneider</p> <p>20:00 ICD Award Ceremony</p> <p>20:30 The Strength of the Song
(Concert, Dinner, Song Recording)</p> |
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Conference Timetable

Friday, December 20th, 2013
ICD House of Arts and Culture

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| <p>09.30 "Syria and the reasons for Western Hesitation to Act"
The Hon. Cyril Svoboda</p> <p>09:50 "The Essential Role Universities can Play in Cultural Diplomacy"
Prof. Dr. Sibrandes Poppema</p> <p>10.10 "The Role of Cultural Diplomacy and the Political Culture in Diplomacy"
The Hon. László Kovács</p> <p>10.30 Tea, Coffee & Refreshments</p> <p>11.00 "XXI Century World - Towards Conflict, Balance or Unity?"
The Hon. Jan Figel</p> <p>11.20 "Beyond the Singing Revolution; How Latvia Took the Diplomatic Note to a Cultural Level"
MP Ojars Eriks Kalnins</p> <p>11.40 "Cultural Diplomacy, International business and Global Ethics"
Prof. Dr. Pedro Nonell</p> <p>12.00 "Sports as Cultural Diplomacy"
The Hon. Roselyne Bachelot-Narquin</p> <p>12.20 "Evolutionary Dynamics of Cultural Diplomacy: Facing the Challenges in Operations in a Changing World"
The Hon. Tsiaras Konstantinos</p> <p>12.40 "What Role Can University Play in Cultural Diplomacy?"
Prof. Dr. Ľudomír Šlahor</p> <p>13.00 Lunch Break</p> <p>14.00 "Aristotle University of Thessaloniki as Agent of Cross-Continental Cooperation and Cultural Diplomacy"
Prof. Dr. Ioannis A. Mylopoulos</p> <p>14:30 "The Latvian-European Relationship and the Role of Culture in the Foreign Policy of Latvia"
President Valdis Zatlers</p> <p>14.50 "Cross Continental Cooperation and Higher Education"
Prof. Dr. Murat Tuncer</p> <p>15:10 "Culture, Arts, Sports: the new Ways for Diplomacy"
The Hon. Michèle Alliot-Marie</p> | <p>15.30 "Global Challenges of Cross Continental Cooperation"
The Hon. Dr. Supachai Panitchpakdi</p> <p>15.50 "Cultural Diplomacy and the Role of Civil Society"
The Hon. Staffan Nilsson</p> <p>16.10 "Ending Conflicts: Reconciliation and Peace-building remain Indispensable for a Stable Peace"
The Hon. Erato Kozakou-Marcoullis</p> <p>16.30 The Syrian Crisis and Political & Religious Extremism"
Moderator
James C. Clad</p> <p>Speakers
The Hon. Erna Hennicot-Schoepges
Ribal Al Assad
Dr. Nazar Al Baharna
The Hon. Dr. Erato Kozakou-Marcoullis
The Hon. Mehmet Aydın</p> <p>17:00 "The Role of Small States in building a global Community"
The Hon. Jean Paul Adam</p> <p>17:20 "Multilateral diplomacy and cooperation between USA, Russia and EU the example of the fight against piracy in the Indian Ocean"
Prof. Dr. Gwenaele Proutière-Maulion</p> <p>17:40 "Peacebuilding and Human Rights in the Global Development Partnership post-2015"
Lord Jack McConnell</p> <p>18:00 "Peace, Prosperity and Progress: How Cultural Diplomacy drives Transatlantic Relationships in the 21st Century"
The Hon. Bertie Ahern</p> <p>"Cultural Diplomacy, Peace building & Reconciliation"
Moderator
The Hon. Bertie Ahern</p> <p>Speakers
Lord Jack McConnell
The Hon. Dr. Erato Kozakou-Marcoullis
The Hon. Mehmet Aydın</p> |
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Conference Timetable

Saturday, December 21st, 2013

ICD House of Arts and Culture

09:30 "Looking Back a Decade Later: Reflections on Early Official Efforts to 'Engage' with the Muslim World"

James C. Clad

09:50 Lecture & Discussion

MP Tsoukalas Dimitrios

10:10 "A Very Thin Line: Shared Culture or Invasive Ideology as Diplomatic Ends"

Prof. Dr. Patrick Quinn

10:30 Tea, Coffee & Refreshments

11:00 "Cultural Diplomacy and Education of China: Issues and Potentials for Cross-Continental Cooperation"

Prof. Dr. John Chi-Kin Lee

11:20 "Cultural Diplomacy: A South Pacific Perspective"

The Hon. Winston Peters

11:40 "The Experience of Panama in the International Relation searching for Peace"

The Hon. Rubén Arosemena Valdés

12:00 "Towards New Possibilities for Constructing an Image of the Self. Some Remarks on the Results Intertwining Cultural and Academic Diplomacy"

Prof. Dr. Paul De Knop

12:20 "The End of Super Powers and a New International Order, 'Some Remarks On Cultural Diplomacy in the Muslim World'"

Prof. Dr. Mehmet Aydın (MP)

12:40 "The Role of Education in Promoting Cultural Diplomacy"

Prof. Dr. Wahid Omar

13:00 Lunch Break

14:00 Lecture & Discussion

Rear Admiral Dr. Joyce M. Johnson

14:30 "Modern Development and its Implications for Improved Intercultural Relations"

Prof. Dr. Soodursun Jugessur

14:50 Lecture & Discussion

Bill Summers

15:10 Participants Papers
Cultural Diplomacy in the Service of Promoting Democracy

Amb. Andebrhan Welde Giorgis

Arts diplomacy and cross-continental political exchange: The case of the exhibition 'The Art of the Enlightenment'

Angeliki Alexopoulou

Museums and Cultural Diplomacy Projects in Qatar and the Middle East

Sumantra Ghose,

Cultural Diplomacy in Conflict Zones. Popular Music as Vehicle for Cultural Change: Takun J's cultural diplomacy in post-conflict Liberia

Benjamin Morgan

Short Documentary. LEAF Festival 2013

Benjamin Faulks

The Development and Prevalence of Sexual Minorities in Modern Indian Culture

Christopher Pinto

21st Century Public Diplomacy. Towards Good Governance in the 21st Century: The Role of Place-Branding in Building Global Civil Society

David Adam

BARKA Cooperation Network. Triumph of human enterprise

Ewa Sadowska

Sister Fa and Nneka - 21st Century Global Diplomats. The symbiosis between music and politics explored through female West African artists

Ms. Harpreet Kaur

Between Sovereign Prudence and Global Jurisprudence: The Evolution of Supranational Courts and Cosmopolitan Norms in the Human Rights Discourse

Joanna Rozpedowski

Obstacles to Public Diplomacy

Laura Merickova

Cultural Diplomacy at Home. The Open Home and Couchsurfing Experience in Europe

Leander Gussmann

Cultural Diplomacy and Social Capital in China

Liang Xu

Lessons Learned From Czech, Hungarian and Polish EU Council Presidencies in Selected Areas of the Presentation of the Presidency

Michal Polgár

The legal implications of the attack on members of the diplomatic corps and consular officers during the revolutions or coups

Ms. Zainab Waheed Dahham

Speaker List

Albert Fortell

Celebrated Austrian Actor

Dr. Álvaro Escribano Saéz

Vice Rector, Universidad Carlos III de Madrid

The Hon. Anna Diamantopoulou

Member of Parliament in Greece

Prof. Dr. Athanasios Koustelios

Vice-Rector, University of Thessaly, Greece

The Hon. President Antonio Mascarenhas Monteiro

Former President of Cape Verde

Dr. Arnold Rüütel

Former President of Estonia

Beate Finck

Celebrated German Actress

The Hon. Bertie Ahern

Former Prime Minister of Ireland

Prof. Dr. Bulyzhenkov Igor Edmundovich

Rectorate Counsellor at Moscow Institute of Physics and Technology

The Hon. Csaba Sándor Tabajdi

Member of the European Parliament

The Hon. Cyril Svoboda

Former Deputy Prime Minister of the Czech Republic; Former Foreign Minister

Dame Tessa Jowell

Former UK Minister for the Olympics

MP Dimitrios V. Tsoukalas

Member of Parliament State SY.RIZ.A.

Prof. Dr. Dragan Domazet

Rector, Belgrade Metropolitan University

President Emil Constantinescu

President of the Academy for Cultural Diplomacy; Former President of Romania

Prof. Dr. Enver Halilović

Rector, University of Tuzla

The Hon. Erato Kozakou-Marcoullis

Former Minister of Foreign Affairs of Cyprus

Prof. Euripides G. Stephanou

Rector, University of Crete

President Francesco Rutelli

Former Deputy Prime Minister of Italy; Former Minister of Culture of Italy; Former Mayor of Rome

The Hon. Prof. Gigi Tevzadze

Rector of Ilia State University

Prof. Dr. Gwenaële Proutière-Maulion

Vice President, European Affairs and International Relations, Université de Nantes

The Hon. Hrant Bagratyan

Former Prime Minister of Armenia, Member of the Armenian National Congress

Prof. Dr. Ioannis A. Mylopoulos

Rector, The Aristotle University of Thessaloniki

Prof. Dr. Ivan Ilchev

Rector, Sofia University

Lord Jack McConnell

Former First Minister of Scotland

The Hon. Jadranka Kosor

Former Prime Minister of Croatia; Former Minister of Family, Veterans' Affairs and Intergenerational Solidarity

The Hon. Ján Figel

Vice-President of the National Council of the Slovak Republic, Former European Commissioner for Education, Training, Culture and Youth

Prof. Dr. Javier Casalí

Vice-President of International Relations and Cooperation, Public University of Navarre

The Hon. Jean Paul Adam

Minister of Foreign Affairs of the Seychelles

John Chi-Kin Lee

Vice President, Hong Kong Institute of Education

President Jorge Pizarro

President of the Senate of Chile

Rear Admiral Joyce M. Johnson

ICD Advisory Board Member; Rear Admiral (Ret.) U.S. Public Health Service

H. E. Amb. Katalin Bogyay

President of the General Conference of UNESCO (2011-2013), Advisory Board Member at the ICD

Dr. Khaldoon Aba Hussain

Chief Executive Officer, Isa Cultural Centre, Bahrain

Speaker List

The Hon. László Kovács

Former European Commissioner for Taxation and Customs Union

The Hon. Lorenzo Fontana

Member of the EU Parliament; Vice-president of the Committee on Culture

Luc van den Brande

Former Minister-President of Flanders-Belgium; Chairman of commission for citizenship, governance, institutional and external affairs (CIVEX), Committee of the Regions

Prof. Dr. Ľudomír Šlahor

Vice Rector of International Relations, Comenius University, Bratislava

The Hon. Mari Kiviniemi

Former Prime Minister of Finland

Prof. Dr. Mehmet Aydın

Member of the Turkish Parliament, Former Minister of State

Prof. Dr. Michael Lederer

Executive Vice President of International Affairs & Executive Education at Furtwangen University

The Hon. Michèle Alliot-Marie

Former Minister of Foreign Affairs of France; Former Minister of Justice; Former Minister of the Interior; MEP

Prof. Dr. Mircea Dumitru

Rector, University of Bucharest

The Hon. Mirko Cvetkovic

Former Prime Minister of Serbia

Prof. Dr. Murat Tuncer

President of Hacettepe University, Turkey

Ojars Eriks Kalnins

Member of Parliament in Latvia, Chairman, Foreign Affairs Committee

Prof. Dr. Pascal Aquien

Vice President, The scientific Council, Université Paris 4 Sorbonne

Prof. Dr. Patrick Quinn

Provost, Azerbaijan Diplomatic Academy

Prof. Dr. Paul De Knop

Rector, Vrije University of Brussels

Prof. Dr. Pedro Nonell

General Director of EENI, The Global Business School

President Petru Lucinschi

Former President of Republic of Moldova

Prof. Dr. Rolf Tarrach

Rector of the University of Luxembourg

The Hon. Roselyne Bachelot-Narquin

Former Minister of Sports of France; Former Minister of the Environment of France; Former Minister of Social Affairs

The Hon. Rubén Arosemena Valdés

Former Vice President of Panama

Prof. Dr. Sibrandes Poppema

President University of Groningen; Honorary Consul General of the Republic of Korea to the Netherlands

Prof. Dr. Soodursun Jugessur

Pro Chancellor & Chairman, University of Mauritius & Chairman, Mauritius Research Council

The Hon. Staffan Nilsson

Former President, European Economic and Social Committee

The Hon. Dr. Supachai Panitchpakdi

ICD Advisory Board Member; Former Secretary-General of the UN Conference on Trade and Development (UNCTAD); 7th Director-General of the World Trade Organization; Former Thailand's Deputy Minister of Finance

The Hon. Tsiaras Konstantinos

Member of Parliament Karditsa; Former Deputy Foreign Minister of Greece

Dr. Ugo Mifsud Bonnici

Former President of Malta

President Vaira Vike-Freiberga

Former President of Latvia

The Hon. Mr. Valdis Zatlers

Former President of Latvia

Minister Vladimir Filippov

Former Minister of Education of the Russian Federation, Rector of the Peoples' Friendship University of Russia

Prof. Dr. Wahid Omar

President & Vice-Chancellor, Universiti Teknologi Malaysia

The Hon. Winston Peters

Leader of New Zealand First Party; Former Deputy Prime Minister of New Zealand; Former Minister of Foreign Affairs of New Zealand

"Arts, Culture & Applied Cultural Diplomacy"

President Valdis Krištopiņš
The Hon. Bartle Ahern
The Hon. Hénricot-Sch
The Hon. Tessa J
Rolf Tarrac
Finckh
Schneid



“Glamour or Dilemma? – Stardom or Starve-Dom?”

A Lecture by Albert Fortell (Celebrated Austrian Actor)

Berlin; December 19th, 2013



When I was first offered the possibility to talk at the Institute, I thought with my background before I became an actor - I studied law at the University of Vienna and have a law degree from the University - I'm somehow empowered with analytic tools and I thought I probably better check what this is; what cultural diplomacy is. It sounds good so I started thinking about it and the deeper I dug into it the more I was convinced that it was a pretty interesting subject. I said yes, and I agreed to appear here, so now I am. I have prepared two parts for this very personal speech; the first part is probably a little bit theoretical - what is diplomacy? The second, much more personal one, focuses on what respect it has to do with my life and the fact that I later on lived for 12 years in Los Angeles as an actor. I decided to go over there, which was quite an interesting experience, as you will hear. Of course in a way the two of us here are exotic birds, me and my female colleague, as we have nothing to do with universities, I'm not an honourable Rector of a university or a politician, we are just actors and probably live in a slightly different world, which might still be interesting for you to hear the ideas we have about cultural diplomacy.

In the diplomatic dictionary it says that diplomacy is the “conduct that one state has with another by peaceful means”, it sounds great. Very theoretical. Another definition could be “diplomacy is the art of practicing negotiations between representatives of nations and groups of states”, we usually refer to international diplomacy. We all know that they can talk together, that they have lots of money to spend on big cultural projects but to me, I will leave these topics to others. To me, cultural diplomacy is something different. As you will see in a moment I will change the definition gradually, to how and what I understand of cultural diplomacy. The other term next to diplomacy is ‘culture’, and this is a bit more difficult. The former, very well known, chancellor of Germany – Herman Schmidt – once said in an interview: in Germany, Austria for that matter too, culture has to do with literature, music, fine arts, that's the package...in the Anglo-America area, culture is more a term of civilization as Herman Schmidt puts it, meaning it includes more, which comes closer to my definition.

I think culture is how you behave, with others; it's more than what politicians talk of it as, it's wider than that and it has a wider sense. It is more what we as artists understand as culture, it's not just literature or film but it goes beyond that.

Now, at the end of the first part of this little speech I'll come back to diplomacy. By digging up this subject I found that the official diplomacy negotiations between governments and whoever is not what I think - I have my own little diplomacy - as you will hear in the second part of my speech. What is my own diplomacy? What is my own cultural diplomacy? And what is yours? What is everyone's own cultural diplomacy? We can all be cultural diplomats; we don't necessarily have to leave it to the big guys. The second part is very personal; I will try to explain how, after almost turning into a lawyer to then attending the most prestigious acting school in the German speaking area – the Dramatic Arts School of Vienna. I went to acting

school and after that I went to a few theatres and performed on stage but decided that was too small for me so I wanted to go out. I wanted to travel; I wanted to meet different cultures. How do you do that? Make money, get into films and meet different people? Well, you don't do that if you're on stage in Vienna. Yes, you play Shakespeare, you meet contemporary writers from different countries, but it is still confined to the stage set, it's not real life.

So I made the decision to go the United States. I'm going to talk about myself in the third person, as it's more interesting. Here's this actor who decides to go to the United States, he loves Viennese coffee houses, he loves to dance the waltz, and he says he loves the European Culture we have. It should be mentioned that he went to the American International School where he was open minded to all cultures, why not go to the United States – you've graduated from an American school, you know what is awaiting you...big mistake! Big mistake. So I went over there, I arrived late at night with Royal Jordanian Airlines but had a very good agent which I'd got through my German agent, which helped a lot of course. I went to a motel and rented a cheap Japanese car and went to the motel near to LAX airport and woke up the next morning, happy to have survived. It looked like something out of a Quentin Tarantino movie. It was unbelievable. I survived the first night and tried to get out of it as quickly as possible: filthy cheap place. I went towards the nicer parts of Los Angeles and needed a place to stay.

My first cultural encounter, in its wider sense, of blondes - was a pretty attractive lady in her 50s in an open-top Mercedes at a gas station. I filled my car up and went up to her - she looked pretty rich whatever you think rich is - I thought I could ask her what the nice residential areas in LA are. After two seconds, I realised she was the wife of a producer; she asked me where I came from, I said Austria. The first time of course she said 'Australia' and all that stuff but I said again, “Austria doesn't have kangaroos, but great skiers and the waltz.” She was a little astonished and kept thinking I was talking about Australia. We talked and she gave me great information as well as a business card. She said call me up in a few days when you get acquainted here; that her husband and her would love to have me over.

I called them after three days and of course they couldn't care less about me. Within these five minutes at the gas station, I had had the feeling as though she wanted to adopt me, but now it was an entirely different story. No way, she was very nice on the phone but she didn't want to see me again and over the next 12 years I had a couple more similar experiences. What was interesting about this was, I go over there, I'm so cosmopolitan, and I want to embrace everything... I am an artist, part of this huge international crowd. Reality looks very different sometimes and of course with the years, months even, I started to realise there were things I didn't like over there. Idiots would queue up for two hours, three times around the block for the moment a new movie came out. I didn't understand why they wouldn't go there three days later and not queue...there were lots of things I didn't like.

I started thinking about missing the culture at home or whatever it was I was missing, but I was missing something. My agent at the time couldn't hear that and he said there was a great possibility I didn't like it...Shove it and leave it. I was pretty astonished and annoyed, but he was right. I was in a very different culture, I originally thought it was much closer to me but it wasn't. So here I was in this country: I wanted to stay and I had to learn to survive there, I had to be 'diplomatic'. I can't force my culture on anybody else as it doesn't work for my own peace of mind or the surroundings. And so I decided that I would become a cultural diplomat, probably in a little bit of a difference sense to what is on your website, but it's my sense. Adopt, don't give up your own culture, try to adopt it to a certain extent and if you don't like it, don't force your culture on them when you are abroad.

I don't believe in multicultural 'blah blah', I believe in a mutual understanding of cultures next to each other; that is very important. I don't think that we should have one day, African culture in Vienna and Viennese culture totally inhaled by great artists of the Ivory Coast. It doesn't make sense, because when I am there

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I want to learn about their culture. I think it's very important that we stick to our culture and always have the interest and ability to be open to other cultures.

It might sound strange but of course we're open; we're artists, we love culture and embrace everybody and everything, but it doesn't work that way I believe. I think that, because that was a mistake I made. There I went to the United States, embracing the whole country, thinking that I was going to love it from A to Z...well no I don't, because the moment you live somewhere, you realise that of course they live different lives to that of Vienna. Some things would be better and other things would be worse, naturally. But if you continuously dislike it, you'll have a problem living there, and I think this is what's important to immigrants and emigrants. It was very important to me, just the experience I made.

Keep your culture and try to tell others when you are abroad about your culture. And they were very interested in my culture; Austria is a small place. That helped me and it goes both ways, with people coming here too. If they are smart and interested in the country in which they live, we will eventually have a pretty good solid base of mutual understanding.

I might disappoint you in saying that I don't believe in multiculturalism... When I go to Spain I don't want to eat a Weiner Schnitzel written in German, I want to eat whatever they eat, written in Spanish. I don't want German culture in Spain.

You need to know you are in the country and are on solid ground with their culture.

To come to a conclusion, I really started thinking about the idea of being your own little cultural diplomat. If everyone is his own little cultural diplomat, things would eventually be a lot better. It doesn't help if we as individuals don't strive for this. It's all well and good if the Japanese invite the Viennese philharmonic to play but that is limited to a very small group of elites. It's limited always to this group. Whenever single people become their own cultural diplomats, and therefore also representative of their own countries, I think this would be at least as important as putting millions of pounds of taxpayers' money into projects.

Biography

Albert Fortell

Celebrated Austrian Actor

Mr. Fortell is a celebrated actor and screenwriter whose career in TV, Film and Theatre has spanned more than 20 years. His contributions to the arts were recognized in 2003 when he was awarded the Medal of Culture for Upper Austria by the government.

An alumni of the University of Vienna, he began his career working in theatre before he began his work on the big screen, starring in films such as Inside the Third Reich and Who Dares Wins. In the late 1980s he moved to America, playing roles in television series such as 55 Lime Street, before starring as "Bunin" alongside River Phoenix and Sidney Poitier in the American spy drama and cult favourite Little Nikita. More recently he has starred in the popular telenovela Storm of Love as Dr. Wolfgang Degen.

In 1994 he was a member of the founding Board of Trustees of VÖFS (Association of Austrian film actors), and thus became a member of the Union of Austrian filmmakers. After two years on the board he was elected for two years more as chairman of the association.

In 2001, the Federal Government elected Fortell to be an ORF trustee. He was a member of this body until February 2006.

"Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community"

"International University Mobility For Cross Continental Cooperation"

A Lecture by Dr. Álvaro Escribano Saéz (Vice Rector, Universidad Carlos III de Madrid)

Berlin; December 19th, 2013



Thank you for inviting me. It is a pleasure to be here. I'm the vice chancellor, as you mentioned of International Relation of Universidad Carlos III de Madrid. We are a very young public university. We are 24 years old. Since the beginning it was created as an International University especially oriented towards research. I've been chancellor since two years ago. I will tell you my experience towards international mobility and what are the key aspects and goals that we have in terms of cross continental cooperation.

I'm going to talk about two models to make clear the idea of cross continental cooperation and mobility and intercultural connection. I'm going to talk about the UK and Spain. First let's look at the UK. As you can see there in the graph most of the students come to the UK to study. They come from China and India. You can see there the rest of the countries. Spain is at the end. We even send some students to the UK, as you will see in a minute. So clearly, the UK model as you will see in a minute is oriented towards capturing students, not towards international mobility. Look at the case of Spain. Here on the left you have the incoming students and the country where they come from. In total

we have 56.000 students. Most of them as you can see come from Latin America. From Germany we have 1.400 students more or less. And we send, in the other column you can see the countries where we send our students. As you can see most of them go to UK, France or United States. So clearly there is an unbalance in the mobility of students that will have important implications.

Let's talk about the most important program in the interest of the mobility of students that is the Erasmus program. In this graph you can see that Spain is the country with the largest number of students in the Erasmus project. In the bottom you see the outgoing students and on the top part there is the outgoing students. As you can see is that Spain is the largest and we are more or less balanced. The number of students that we receive and send is balanced. As followed by France, Germany and look at United Kingdom. It is the fourth. They receive a lot of students and don't send as much students as they receive. So this is going to have important implications. Spain is as you can see in the first part of the transparency, the column the percentage of students over the total number of students that we have. And clearly Spain is one, almost two percent of the students have been in the Erasmus program. So we are in the top of Europe in terms of mobility of students followed by Portugal, Austria etcetera. On the right hand side you have the percentage of when the students get a bachelor, when they graduate, how many of them have participated in mobility with the Erasmus program. You can see that Spain again is 10 percent of the students. Followed by Italy Austria again. So in terms of mobility, we are doing fine.

These are the top 10 university in percentage case. Number one is in the Czech Republic. Then the Netherlands, the University of Maastricht. And we are the third. These are some figures of 2010-2011. As you will see, the number of students that we move is increasing since I am the vice-chancellor of International

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Relations and I believe that is one of the main aspects that we can give to our students. In my view, all the students should move abroad before they graduate. This is basic culture experience that we should offer to all of our students. But now more or less, we move about 10 percent of our students every year. What is in blue is the Erasmus mobility and what is in red is the Non-European mobility. As we can see in the last 5 or 6 years, Non-European mobility is increasing a lot. This means in total the way to do that, because we are here in the blue lines, you have a the number of countries who have signed an agreement to be in the European Union. We have more or less 30 countries and Non-European countries right now we have like 20 countries in total.

This is a map of the countries where the students can move to if they study at Universidad Carlos III. As you can see they can move to most of the continents. In total as a percentage I said I would like that 100 percent of the students move abroad and experience an intercultural experience. But only 30, almost 40 percent is the number of students who have this opportunity in Spain. As you can see, as the figures we saw before, the average in Europe is 7 percent. So clearly we are more internationalized then the average University in Europe. The goal for the European Erasmus placement program for the program 20/20 is 20 percent. So the goal for Erasmus placement in 2020 is that in the European union, 20 percent of the students before they graduate move abroad. So we are now in 30 percent but of course as I said, my goal is a 100 percent and we are far from reaching that goal.

So comparing these two models of the UK and Spain what do we learn? UK centers on low-bilateral mobility but they attract a lot of students. Clearly for me that's not the optimal model for internationalization. Spain has the other stream. We are not in the optimal model we have a high of bilateral international mobility but we don't attract enough student from abroad. From my point of view, the best model for optimal mobility is the mixture model in which we attract a lot of students and gain a lot of mobility. We have a goal for the next 10 year to try to build this opportunity.

How are the key policy instruments that we can use to help build this type of model. So being bilingual is the key aspect. We are not from the Anglo-Saxon world so clearly today the language of English is the scientific language so is we want mobility, we have to work with English. In my point of view, we have to become a bilingual university. Spanish and English are two important languages and we should from the beginning work with a bilingual approach. For example, since the beginning we have an offer in English degrees and bilingual degrees. Bilingual for us means 50% in English and 50% in Spanish. We should hire faculty members from all over the world, from the best university so they can teach in English and learn Spanish. If they want to stay at the university, we give them 6 years to learn Spanish. Finally, we need to have students fluent in two language. Those are our goals. These are the aspects for our university that we would like to be. Here is an example of the number of degrees right now that we have in English. 5 of them are a 100% in English. From Business to Aerospace engineering to Biomedical engineering etcetera. Another 12 bachelor degrees that are 50 percent in Spanish and 50 percent in English. And 11 has less than 25 percent. So this gives you the idea that it is possible to have mobility in all the areas that we cover at the university. Mobility. But however to attract students, usually they don't know Spanish. Especially if you are talking about countries from Asia. So they have to study in English. So we are thinking about moving the English subjects to the first two years so they have two years to learn Spanish and then they have to continue in Spanish. At the master level we have many degrees. We have 11 in the area of economics, business and English. One in law, in the area of engineering we have 8 master in English, some for PhD in English as well. Clearly the clear aspect in intercultural mobility is to be working in at least two languages. If you are not from the Anglo-Saxon area. But clearly since the first time I was nominated for vice-chancellor I moved to china and I went to an international fair and I noticed that all the students that want to study in English, they don't even stop at the Spanish stand. They thought that if you want to come to Spain, you have to learn Spanish.

"Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community"

So we have to work to change the image that you can study in English in Spain. Something for example in the Netherlands, you can go to the Netherlands and study in English but the student don't even come to Spain and study in English. That is something we have to work on as country level. So we decided to work as an alliance. We created an alliance with four universities. Two from Madrid and two from Barcelona. To work together, changing the idea of Spain as a country where you don't have to study in Spanish.

Why these four universities? Especially in terms of the rankings. Here you have the QS ranking on the top 10 universities, young universities. Younger than 25 years old. As you can see that the two universities in Spain are the Pompeu Fabra in Barcelona and University Carlos III in Madrid. So that is why we decided to join forces. But also if you include the universities younger than 50 years old, you see that the four Spanish universities that are in the top 50 are these 4 universities. So we decided to join forces, Madrid and Barcelona. Because when you talk in terms of soccer about Madrid and Barcelona, everybody knows but when you talk about universities in Madrid and Barcelona nobody knows. So it is a good idea to work together in those main cities.

So finally what are the key policies for international cultural diplomacy. It is important for us to avoid getting ghettos among students. So that all the Chinese students get in together, all the US students getting together. So we want to work in terms of improving the intercultural exchanges. In order to do that, what do we do? This is the number of students that we receive every semester. Clearly it is not balanced. So we have to work more in the first semester. But you can see we receive a lot of students, 200 students from the U.S. and also from other parts of the world. So we don't want the 200 students from the U.S. to keep together. We want them to be involved. So how do we do that? So we work from the beginning. Starting with a welcome event where we present the university, we give them a guided tour of the university, a student card certificate as soon as they arrive. Where they can start from the beginning using all the sports facilitation and activities and events. Then we organize an welcome event for the students. These are the type of activities that we organize. For example, before they come, the university in the first semester starting in September we organize a picnic at the center park Retiro. Almost a 100 students participate in this picnic so they know each other. Then during the first month of September we organize a lot of activities. We organize picnics at the park, guided tour through Madrid, welcome parties, language exchanges. We put together students who would like to learn English with students who would like to learn Chinese and they get together and teach each other the languages. For example, we have around 60 students working in this language exchange program. We organize city travel trips to nearby cities close to Madrid. We send them to flamingo shows and so on. So we try to put them together and work together and participate together in all activities. Not only academic activities, but social life activities. As a bilingual university we want them to be fluent in Spanish and from the beginning, if they don't know any Spanish at all, we offer intensive Spanish courses before they come. You have a 40 hours course and we offer Spanish courses throughout the whole year. And in the end we give them the degree of the official institute of Cervantes which is an institute in Spain for Spanish as a foreign language diploma. In order for the students to interact from the beginning we work through what we call the body programs. We have our own 37 Carlos III mentors where they organize groups of around 20 people and each one is responsible for the semester or the year that the students take to be the mentor of them. They contact each other through facebook three months before they come, they are the persons who organize the social activities, the travels, the exchanges. We also allow them to travel to other countries, morocco for example so we also organize these sorts of activities. The idea is that they not only work as a group from the same country but as an intercultural activity. So this is a typical example of body programs. These are different body programs and they work together during the long stay at the university.

After all, the students in general, even in Spain we have a huge problem of unemployment but even in the

year 2008, in the year of the economic crises, 80% of the students found a job within a year. So that means that firms really appreciate the intercultural mobility as something as important for productivity and for creating business. According to our statistics is the ones who find a job, clearly are the first who have been participating in our international mobility program. Not only Erasmus program but also non-European programs. So clearly for the main conclusion is that for international mobility faculty stands are a key aspect is for international cooperation is mobility. We force not only the faculty to move in order to promote but we require them to go and give seminars and participate in different conferences. For the staff as well, we give money to the staff to move to an international university to create a network of staff because this is the way of different universities getting closer to each other and of course the students. Our goal is a 100 percent of students before they graduate to spend a semester or year abroad. We are far from that goal. As I say more or less 40 percent of our students but we still have a long way to go. I think these are the key aspects for cross continental cooperation. That was the main goal for this talk. Thank you

Biography

Alvaro Escribano

Vice Rector, Universidad Carlos II de Madrid

Dr. Alvaro Escribano Saéz is a Professor of Applied Economics and Vice-Chancellor of International Relationships at the Universidad Carlos III de Madrid. He holds a PhD from the University of California in San Diego. He is the Telefonica Chair of Economics of Telecommunications, making him the link between the Department of Economics of his University and the company Telefónica. Dr. Alvaro Escribano Saéz is the Associate Editor of Studies in Nonlinear Dynamics and Econometrics, Macroeconomic Dynamics and Cuadernos Económicos de ICE. He has also served as Dean of the Faculty of Social Sciences and Law, as Adjoint Vice-Chancellor of Computers and Libraries and he is currently the Director of the Masters in Industrial Organization and Markets at the Universidad Carlos III de Madrid.

Dr. Escribano Saéz has published more than 30 papers in scientific Journals and published two books. Among his recent research interests are the analysis of productivity impacts of investment climate variables in developing countries, communications technologies (ICT), risk management, liquidity of financial markets and on the econometrics of nonlinear time series and panel data. He has also published several papers in the area of time series and econometrics of nonstationary and nonlinear models. Dr. Álvaro Escribano Saéz has also notably served as a short-term consultant for the World Bank.

"The European Citizens' Initiatives: A new tool: From the European Elite to the European Citizens"

A Lecture by The Hon. Anna Diamantopoulou (Member of Parliament in Greece)

Berlin; December 19th, 2013



I am here today as president of a think-tank and activist organization. The name of it is 'Diktio' (το Δίκτυο) and I discussed it with Mark to present a European initiative which is very important, and which is in the centre of what we call cultural diplomacy. When there is the word 'cultural' before the word diplomacy, it means that it is just not the ministries; it is not just the prime ministers or the administration. Cultural diplomacy means that people come together; people work together and understand each other. I believe that it is not enough to understand each other or just to be together. We the people, have to do things together, to work together, to have common goals to benefit the young people.

Europe is in big trouble and this is illustrated by some concrete issues. It is huge unemployment in the majority of the countries of the south but in the countries of eastern Europe as well. There are big problems of competitiveness. There are even problems of democracy in countries where programs of austerity are implied. There is a huge problem in the welfare state everywhere because there is a decrease in the welfare state in all European countries, even in the

more rich ones.

Politically something very concerning is rising. On the one hand we have these stereotypes: the north, the south, the bad, the good, the working, the lazy, the successful, and the ones who failed. And on the other hand, in all countries with no exception, we have the rising of populism and nationalism and we know from our history that the mother of populism and nationalism is poverty and insecurity.

At a European level since 2011 there is a new institutional tool which is not very well known because its implementation started only in 2012. This tool is the European Citizen's Initiative. According to this treaty, it is the first time in European history that the citizens themselves - if they collect 1 million signatures - can bring a piece of legislation into the European Parliament or they can change an existing one. It is extremely interesting, taking into account that until now it was only the European Commission, the Council of Europe and the European Parliament who were responsible for European policies. Now it is the people who can do that. What we have decided, is to implement and give life to this new institution and we are not the first ones. Since 2012 there have been seventeen different efforts at the European level. The most successful one and the first one which collected 1 million signatures was the famous initiative for the right of water as a public good.

We have put education in the centre of our efforts. The crisis has had many impacts. I have already referred to the problem of the social state: the huge problem of unemployment and poverty. What is very important is that we have seen a decrease in the budget of education in ten countries from 2010. From 2008 to

2013, in ten countries the decrease in education budget is more than 5 percent. So, 5 percent each year. We can imagine how difficult things become at the educational level. So, when there is no investment or if there is an underinvestment in education then we can see the impact of this underinvestment in the development in any sector of the economic activities of a country. And the most important one is that because of underinvestment in education, the inequalities at the European level will be huge. If we have five percent in central Europe or eight percent in Northern Europe and 2 percent or 2.2 percent in South or in eastern Europe, then we can understand that it will lead to inequalities and turbulence because the real reason for the wars in Europe were poverty and inequality, and problems in society always had the cover of nationalism. So what we believe is that it is very important to concentrate on education, to work in all countries, to bring citizens together in order to work and to present something which will help the educational budget.

What the proposal says: we propose that at the European level to exclude the educational budget from the deficit of each country. But not the whole budget of education, to exclude this percentage of the educational budget which is less than the average budget of the Euro zone countries. In simpler words, if the average at the Euro zone countries is 5.5 percent and the budget in Spain for example, is 4 percent we have to exclude 1.5 percent in order to have the same level. And of course, this does not mean that its government can take this money and do whatever it wants because we have had a bad experience; the problem is not always the money. The problem is reforms. The problem is how the government uses its money at the educational level. So we link this, if a government decides to accept this exception, we link this with concrete targets and goals on the educational system. So its government is responsible for its own priorities. For example, in the crisis countries, in the south there is now a huge problem for the pre-school period. How do we invest in institutions and infrastructures for children from four to seven years old? There are huge problems of infrastructure; in other countries there is a priority of digital investment, in other countries they have to invest more in research but in each country they will decide where they are going to focus all this money in addition to what they were going to have. So, taking into account that we have to invest and that we have to exclude education, there are both calculations and studies on that and what it means for development and for growth. If we invest in education in 10 years' time, we have two or three times more growth compared to the previous period. All these calculations and all these studies and the final proposal have been with the association of Mr. Christopher Pissarides who is a Cypriot Nobel economist. He is well-known, he is at the London School of Economics and what we try to do now is to bring people from the twenty-eight countries together. This means that in each country we have to collect a concrete number of signatures and this number is in accordance with the population of the country. In Germany, which is the biggest country we have to collect 77,000 signatures. And it is interesting that already - the initiative is only 20 days in public - in Germany we already have 55 professors and teachers - quite famous ones - but even the coach of the German national football team has written to us and he has asked to be an ambassador of the effort.

There are two major issues to come back to cultural diplomacy. If we accept that we live in an era of extremism, of populism, of stereotypes then it will be so easy for populist politicians to make everybody believe he is in the centre of the world and that all others are enemies. It is so important to find concrete ideas, concrete energies, and concrete active actions to work together and to have a final result because this is what counts: to have a final result. I have said to Mark that it is very important that we present this initiative here because there are so many young students across Europe that can bring this message, because of course in this generation it is much easier to collect the signatures with just a click on Facebook, and twitter works in a fantastic way. Just to give you an idea, two days ago a presenter on French TV, a Mr. Aliagas, made just a tweet saying I support the initiative to invest in education - and he had 500,000 followers. Because of his tweet, in two hours we had 6,000 signatures just because of one tweet - because of one

famous person's influence. So what we need is to find ambassadors to believe in these efforts and to bring cooperation between European people, between all nations, particularly among young people and to have a common goal: which is education. I would like to invite you all to have a look at the 'Invest in Education', the website is www.investineducation.eu

You can find everything there; you can find documentation from the OECD, from the European Commission and you will have the elements needed for a public discussion. Please join us in this effort which is really something very important, not only for the generation of the twenty-five years old boys and girls who really have those problems today but it is an investment for the 10 year old children who start their lives with problems. Thank you so much.

Biography

The Hon. Anna Diamantopoulou Member of Parliament in Greece

The Hon. Anna Diamantopoulou's political career began in 1984 when she became the youngest Prefect ever in Local Administration. Two years later, in 1986, she was appointed as Secretary General for Adult Education and later for Youth. Ms. Diamantopoulou was appointed President of the Hellenic Organization of Small and Medium-Sized Undertakings and Handicrafts (EOMMEX) in 1993, and went on to begin her parliamentary career in 1996 when she was elected as a Member of Parliament for the district of Kozani. During this time, she was also appointed Deputy Minister for Development in charge of privatization and industrial restructuring, a position she held until 1999. Ms. Diamantopoulou then served as European Commissioner for Employment, Social Affairs, and Equal Opportunities from 1999-2004, Member of Parliament for Athens in 2007 and 2009, Greek Shadow Minister of Education from 2007-2009, Greek Minister for Education, Lifelong Learning, and Religious Affairs from 2009-2012, and Greek Minister for Development, Competitiveness, and Shipping from March-May 2012. Ms. Diamantopoulou is currently a Member of Parliament in Greece for the Panhellenic Socialist Movement (PASOK).

Ms. Diamantopoulou undertook her studies at the Aristoteleion University of Thessaloniki where she focused on civil engineering, and later went on to earn graduate honours on Regional Development at the Panteion University. She frequently lectures at universities, and to-date has presented at: Bocconi University in Milan, the University of Frankfurt, the London School of Economics, the Aristotle University of Thessaloniki, the University of Athens, the University of Modena, Boston University, Queen's College New York, MIT, and Harvard University.

Ms. Diamantopoulou is involved in several international activities, including her positions as: Member of the Board of Trustees of Friends of Europe since 2005, Member of the Board of NotreEurope since 2006, and Chairperson of the Party of European Socialists' Committee on the European Dimension of New Social Europe. She has also been awarded several honors, including the Officer of the Legion d' Honneur from the President of the French Republic and a special recognition from the Confederation of Danish Industrialists for her creation of her program on CSR.

Ms. Diamantopoulou is the author of several publications, including: Intelligent Greece; European Integration and Governance: A Comparison with the US Model in Transatlantic Relations: Cooperation or Competition; and The Future of Europe: A Discussion for All - A Question of Participation.

“Sports as a Means of Cultural Diplomacy”

A Lecture by Prof. Dr. Athanasios Koustelios (Vice-Rector, University of Thessaly, Greece)

Berlin; December , 2013



Thank you very much. I would like to thank the institute and Mark for the invitation. I'm delighted to be here with you. The title of my presentation is “Sports as means of Cultural Diplomacy”.

It is accepted almost by everyone that sports has great power. Many important people, such as Nelson Mandela stressed the power of sports. As he said; “Sports has the power to change the world. It has the power to unite the people in a way that little else does”. He finally said; “Sports speaks to people in a language that they can understand”. Similarly the UN secretary Ban Ki-Moon said: “Sport is a language that everyone always can speak”. Here you can see in the two photographs the Chinese and American table tennis players practicing together in 1971, almost 40 years ago. It was not very common those days. In the photograph below we can see the German and the US champions in the Olympics stadium in Berlin in 1936. But what is sports? Of course, we know a lot of definitions about sports. Most of them, probably all of them can agree that sports is defined as a competitive activity that involves physical skill, specialized facility or equipments and is conducted according to a

certain set of rules.

Is sport related to culture? The answer to this question is yes, of course it is related. According to Coakley and Pike 2009 the question of what is a sport cannot be answered without considering cultural values in a society. As they said: “in a society emphasizing cooperation more than competition, sports will defer from those that emphasize competition”.

Is sport related to diplomacy? Of course the power of sport as a tool of a countries public diplomacy is being increasingly recognized. Mixing sports and diplomacy can help various foreign objectives. Probably the most important is that sport can open the door for dialogue when it is closed politics. Some examples of sport and diplomacy is the ping pong diplomacy as we know it between USA and China, the cricket diplomacy between India and Pakistan and the football diplomacy between Japan and South-Korea. Also the idea to utilize sport as a instrument of cultural diplomacy is not a new one. There are a lot of studies that have been done on this topic. According to a well-known study, there are four main dimensions with regards to sports and diplomacy. The four dimensions are:

1. Sports as a tool of development
2. Sports as a tool for soft power
3. Sport as an instrument to promote close dialogue and integration in a multi-cultural society.
4. Sport as a tool to promote peaceful relations at an international level.

Let's give some examples. For the first dimension, the sport as a tool for development. We know that sport has a crucial role to play in the UN to improve the lives of people around the world. The second dimension is sport as a tool related to soft power. The leader of the republic of people of China when the Olympics were in China he said that they were being careful Olympics of solidarity, friendship and peace. He said also, we have to deepen mutual understanding and enhance friendship and rise above differences. The third dimension is related to sports as an instrument to promote dialogue and integration in a multi-cultural society. As Wilfried Lemke said: “Sport creates togetherness. Togetherness leads to dialogue. Dialogue leads to mutual understanding and mutual understanding leads to peace”. The fourth dimension is related to sport as a tool to promote peaceful relations at an international level. As the former president of FIFA, João Havelange said: “Whenever people can find an outlet for communication, especially play, you will always find peace and harmony”. Here in the photo you can see a Turkish football player consuls an Iranian football player after Turkey beat Iran with a score of 3-0.

Let me say a few words about sports in the European Union. We know that sports are a very important issue in the European Union. Each one of the activities in the human activity that most concern and bring together the citizens of the EU. Also at place because of YouTube and its capacity to reach everyone regardless of age or origin. Sports can play various roles in the European society. Roles that sports can play. It can play a recreational role, a health promotion role, an educational role, a social and cultural role as well. Probably one of the most important roles that sport can play is the EU extended relation. Sports can play a role regarding two different aspects or the EU extended relation. It can play a role of initiating relations of partnering countries and also it can play a role in the EU external assistant programs. Regarding to the first aspect cooperation with sport has the potential of better understanding, better international relations in other areas. In regarding to the second aspect, sport will be included external programs as means to promote education, health, social economic development, peace and ethnic reconciliation. Also there are a lot of cooperation between international organizations. Recently, the European Commission and FIFA has signed and memorandum of an understanding to make football as a tool of development in African, Caribbean and Pacific countries. Also, UN recognizes the power of sports. Actually, the UN sees sports as a means to promote education, health, development and peace. Many other measures of international and non-governmental organization have also developed their own assistant programs.

But can we make sport diplomacy? The usefulness of sport diplomacy is well-recognized by most countries. But are some other that argue that sport and diplomacy should not mix. Does sport diplomacy always work? The answer is not always. We have some examples like the well-known football war between Honduras and El Salvador. We expected that a sport event like football would enhance the friendship but during the 1971 football game between the two nations. The football match provoked tension and violence.

Finally, my concluding remark is that sport can be an effective tool of cultural diplomacy because of its universal attractiveness. It has the power to bring together different groups of people. But this role can be served better when sports remain neutral and does not involve politics.

Thank you very much.

Biography

Athanasios D. Koustelios

Vice-Rector, University of Thessaly, Greece

Athanasios Koustelios is a Professor of Sport and Recreation Management in the Department of Physical Education and Sport Science at the University of Thessaly, Greece. He was the Head of the Department from 2004-2006, and President of the Hellenic Association of Sport Management in 2002-2003.

Athanasios Koustelios has a Diploma in Physical Education and Sport Science from the Aristotle University of Thessaloniki and a PhD from the Victoria University of Manchester. He has published a large number of research papers in Greek and international refereed journals, in the areas of organization behavior human resource management in sport and educational organizations. Prof. Dr. Koustelios was the first Editor of the Greek e-journal "Sport & Recreation Management" (2003-2006), has been a regular reviewer for more than ten scientific journals and is currently a member of many scientific and professional bodies. He was also been involved in the setting up of the first European Master Program in Sport Tourism (International Master In Sport Tourism Engineering, IMISTE).

Currently, Professor Koustelios is the scientific coordinator of a national project, funded by the Ministry of Health, aiming to develop and promote nationwide "Sport for All" programs.

"Cultural Diplomacy: An Added Value in a World Full of Antagonism"

A Lecture by President Mascarenhas Monteiro (Former President of Cape Verde)

Berlin; December 18th, 2013



Allow me to start by thanking Mr. Mark Donfried, Director General of the Institute for Cultural Diplomacy for inviting me to participate in this important event. It is a pleasure for me to have this opportunity to share with you some thoughts on cultural diplomacy. Among several definitions, cultural diplomacy can be defined, with Milton C. Cummings Jr., as "the exchange of ideas, information, art and other aspects of culture among nations and their peoples in order to foster mutual understandings."

There is a large consensus in that cultural diplomacy is an old phenomenon and a new idea; its practice goes back a long time, when the concept was not even yet established. In fact, cultural diplomacy was practiced much before receiving its designation, a few centuries before being defined and characterized. States practiced cultural diplomacy without naming it. The first time the term was used was in 1966, by Willy Brandt, then Minister of Foreign Affairs of the German Federal Republic.

History teaches us that the first manifestation of cultural diplomacy took place when travelers, explorers, merchants and artists became a kind of "informal culture ambassadors and diplomats". So, the establishment of

regular trade routes created occasions for exchange of information and gifts between traders and government representatives. Such practices occurred long before the birth of International Law. But from its conceptualization, cultural diplomacy started to attract the attention of experts in international relations.

With the end of World War II and the beginning of the ideological confrontation East-West, culture gained greater visibility and became the center of international games of influence. This allowed cultural diplomacy to project internationally as an indispensable tool in the way of the affirmation of national prestige through the diffusion of one's own language and cultural models, in the hope to influence foreign public opinion through communication, culture, and sports, besides diplomatic agents.

When the USA assumed leadership of the world in fighting communism, cultural diplomacy became a central part of its strategy. During the cold war, it promoted a number of activities to spread American knowledge, skills, and ideals: foreign conferences, intellectual publications, exchange programs for students and artists; and, the best known of all, the Peace Corps program. The peaceful coexistence of the two main ideological blocs during that time resulted from the perception on both sides that they could completely destroy each other with their nuclear weapons. Therefore, such coexistence was based on the so called "terror balance" between the super-powers. The good thing is that it propitiated a tremendous cultural exchange.

With the fall of the Berlin Wall and the collapse of the Soviet Union, the ideological battle was considered victorious. A new world order was established. Professor Fukuyama called it the "end of history." On ac-

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count of this, many countries, including the USA, relegated cultural diplomacy to the back seat. The efforts declined and the investments diminished considerably. But the 9/11 events proved that the world had not reached the end of history. It simply entered a new phase of transition. And this new phase demands a reformulation of cultural diplomacy.

The terrorist attacks in New York and the Iraqi war alerted the world to the need of promoting a more dynamic and efficacious cultural diplomacy as the best way to confront the exacerbation of fanatic tendencies proliferating everywhere. Cultural dissension, in its ethnic and religious versions, could threaten national stability and international relations as well. For an African like me, it is enough to remember the recent happenings in Nigeria, Mali, and Central African Republic.

It seems clear that the multiplication of factors of dissension fed by groups using ideological pressure and by forces driven by obscurantism and extremism, which use confrontation and blind violence as their main weapons, has catapulted cultural dialogue to the center of the international diplomatic agenda. According to András Szanto, after 9/11, three new understandings emerged:

- Firstly, in large parts of the world it is still necessary to engage or reengage in cultural diplomacy or soft means. Otherwise, the risk of disruption and conflict will be higher.
- Secondly, cultural diplomacy must take into consideration the complexity of international relations. In fact, nowadays we are not witnessing a super power competition between two radically opposite sides, but we have a multicolor world, with different voices competing for attention and legitimacy.
- Thirdly, the relevant importance of new technologies have become an important interface for people worldwide, with the internet giving its contribution for direct cultural exchange, without the need for artists or objects crossing borders.

In the words of the same author, “the traditional tool kit of cultural exchange is, in short, been put to a test. We find ourselves in a moment of great opportunity, but also considerable confusion about practicing and defining cultural diplomacy.”

Adding to the need for a reformulation of the concept is the fact that the role of culture has changed and culture is now considered a motor of development. In fact, culture has the potential to contribute to development in many ways, including the creation of jobs and wealth. Cultural industries have acquired expression together with a new world economy.

As it is, globalization has fostered an increase in cultural production by great international conglomerates, causing ever-growing media coverage in contemporary societies, from the richest to the poorest, with large impacts on the behaviors and consumption habits in the majority of people. At the same time, emigration from poor countries became a powerful cultural out flux in the direction of rich countries.

The greatest novelty of globalization at the end of the twentieth and beginning of the twenty-first century was the substantial progress in the use of information and communication technologies. These contributed to opening enormous possibilities in terms of civic participation, freedom of expression, and access to information, which, in turn, propitiated increased creativity and innovation. In today’s world, where cultures and sub-cultures are no more limited by the constraints of time and space, intellectual, artistic and cultural changes accelerate.

Similarly, pronounced changes in international relations caused great transformation in the cultural relations between states. Culture gained relevance in fundamental matters at the international level. As cultural rights advanced in parallel with human rights, cultural awareness became a constant presence in questions like the growing importance of minorities, the multicultural form of life, the affirmation of culture as

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a fundamental right, thus contributing to enrich a new vision of culture. All of these give a new impulse to cultural diplomacy, causing some authors to consider that “we are in the presence of a new cultural diplomacy, which recognizes the various actors and places originating and disseminating culture, and which is concerned with not stopping at the occasional and simple event, but with generating continuity and affirming processes.”

At this point, it is important to emphasize that one of the characteristics of cultural diplomacy is continuity. It is not complacent with occasional and fragmented decisions. It needs coherent and persistent actions to be successful. In this, it is different from traditional diplomacy, which, by its own nature, adopts short-term goals and functions on a reactive basis, being limited in the appreciation of factors that should be taken into consideration or from which one might take ulterior advantage.

Cultural diplomacy, which aims, above all, to promote the image of a country, works with long-range goals and seeks to establish cooperative relations between countries, rather than between states. But, on the other hand, cultural diplomacy should also be parallel and complementary to traditional diplomacy, to which it is intimately connected and, at times, subordinated, keeping however its own characteristics, in what concerns its dynamics, methodology and specific objectives. It facilitates the emergence of trustful relationships and cooperative projects. It uncovers affinities and identifies domains in which there may be common interests. It corrects and eliminates prejudice.

A privileged tool to “conquer the minds and hearts of people,” a way to bring people together, cultural diplomacy is instrumental and complementary to a country’s foreign affairs. Its absence can lead to a strategy guided by hard power, that is, by economic power or by the force of weapons. Considering the advance of economic and technological globalization, international relationships have become more dependent on soft power, which is defined by Joseph Nye as “the ability to get what you want through attraction rather than coercion or payments.” This is the essence of cultural diplomacy.

But we must have in mind that nowadays cultural relations are less and less in the hands of States. Others actors, such as networks of creators and researchers, companies producing cultural goods, foundations, universities, think tanks and other civil society organizations have entered the scene, offering new possibilities, challenges and forms of cultural interchange.

According to Jessica C. E. Gienow-Hecht and Mark C. Donfried, very often, when governments alone were not able to establish sustainable relationships based on dialogue, understanding, and trust “between the civil societies of different nations, civil society organizations have proven capable of building and maintaining these relationships”. This is a result of the nature of civil society initiatives, which are more flexible, use less formal mechanisms, and lend a certain amount of affectivity to their actions. Their versatility is enormous, their pragmatism, undeniable.

As Gienow-Hecht and Donfried say, cooperative efforts between governments and civil society organizations are necessary in order to create a common strategy in partnership, which may guarantee greater neutrality and a better reception from foreign public opinion.

There is a natural tendency on the part of citizens in any country to assign greater credibility to programs and messages delivered by civil society organizations than by governments. Governmental programs and messages are instinctively believed as being associated to propaganda. But, on the other hand, states cannot and should not be absent from the cultural diplomacy programs. States should guarantee that civil society private agendas are in agreement with national priorities and challenges.

Cultural efforts do not appear to be immediately successful on account of being invisible and producing only long term results. But their force resides in that they create an atmosphere propitious to forging

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understanding and minimizing stereotypes. Ignorance and unfamiliarity of one another generate bigotry, distorted views of one country in relation to others, making difficult or halting the establishment of the confidence necessary to build a climate of tolerance and peace. In this regard, Edgard Telles Ribeiro writes with pertinence, “No other instrument of approximation between peoples will be as diversified, as endowed with symbolic resources and riches or nuances, in a permanent renovation, as cultural manifestations. Exactly for this, no others will be so instinctively perceived as a common heritage of humanity.” The same author adds, “None will have implicit the notion of prestige that generally is associated with culture, or the effects that this prestige makes possible in other fields. One nation’s military or economic power tends to intimidate; culture seduces.”

Nowadays, cultural diplomacy is making its way. New practices are emerging. Undeniable are the efforts that are developing everywhere, attempting to use the enormous potential offered by cultural diplomacy as a means to build bridges between nations. I believe this is the only way that might lead us to a world of peace and stability: in other words, a fairer and more human world.

Biography

President Mascarenhas Monteiro Former President of Cape Verde

The Hon. Antonio Mascarenhas Monteiro is the former President of Cape Verde. Since leaving his position as head of state, the Hon. Mr. Monteiro has gone on to become an active member of the Club of Madrid, the Africa Forum, and the Global Leadership Foundation.

The former president comes from a background in law, obtaining his higher qualifications in Belgium and spending some time as a teacher there at the University of Louvain. Returning to his home country of Cape Verde in the late 1970s he assumed the position of Secretary General of the People’s National Assembly.

Between 1980 and 1990 the Hon. Mr. Monteiro was the president of the Supreme Court in Cape Verde, heading delegations for several high-profile conferences such as the Addis Ababa Conference to revise the OAU Charter.

Elected President of Cape Verde in 1991, Antonio Mascarenhas Monteiro was also re-elected for a second mandate in 1996. As President he maintained an active international profile: in 1992 he was the Chairman of the Third Conference on Regional System of Human Rights Protection in Africa and Europe; between 1994 and 1997 he was elected as President of the of Permanent Inter-State Committee for Drought Control in the Sahel; and in 1998 he was elected President of the Community of Portuguese Speaking Countries.

Since leaving office, he has remained active, notably participating as Chairman of the Contact Group of OAU sent to Madagascar in March 2002 to mediate the conflict that broke out in the sequence of the presidential elections of December 2001.



“Culture as the Foundation of Sustainable Development”

A Lecture by Dr. Arnold Rüütel (Former President of Estonia)

Berlin; December 19th, 2013



Within a century, mankind should find a solution to the question whether it will be possible for us to preserve our planet from potential massive destruction. A positive answer depends on a common will and effort. Thanks to development in science and technology mankind gains knowledge with every generation, yet man is unable to pass on his knowledge and experience to his children by hereditary means. This means that it becomes increasingly difficult to climb the pyramid of knowledge even in the most specialized of the fields. This in turn leads to social stratification, which starts to work against one of the main principles of democracy: equality.

The past century's swift development of civilization, which was dependent on natural sciences and technologies, has overshadowed other aspects of humanity, such as ethics and morality. With this in mind, we must recognize that when it comes to egoism, power hunger and greed our contemporaries have very little difference to those who lived in the days of Shakespeare. Nowadays, we realize that with the development of civilization there has been an amplification of negative aspects of humanity alongside positive ones.

History will remember the twentieth century as one of unprecedented political mass murder. World War I destroyed ten million lives; World War II took fifty million. Stalin and Hitler's genocides erased the lives of tens of millions. With the development of civilization, man has developed a permanent sense of threat. Weapons of mass destruction enable the voluntary destruction of mankind and the entire biosphere.

Cultural Diplomacy covers entire continents and by means of its principles, it becomes possible to construct a world without war and human casualties, a world in which solutions to conflicts are discussed on a negotiation table. Cultural Diplomacy is not only about introducing cultures of different countries to people from different nations; cultural diplomacy also represents a subculture or a form of civilized diplomacy.

One example could be identified in the collapse of the Soviet superpower that ended without a large number of human casualties, a process, in which the Baltic States, including Estonia had a certain role to play. By the mid-eighties it had become clear that the Soviet Union economy was in a deep crisis; this was caused by technological backwardness in comparison to the West when an inefficiently planned economy based upon extensive production, the priority development of the military industry and the war in Afghanistan. The Soviet Union has lost the arms race of the Cold War; this crisis situation was perceived very clearly in the Baltics, especially in Estonia. At first, most Estonians were hesitant of the reform policies that Mikhail Gorbachev initiated in 1985 but when it became apparent in the spring of 1987 that the Soviet Union intended to build phosphate mines in the North of Estonia, an extensive wave of protests erupted, the so-called 'Phosphorus War'. In a way, this kicked off the whole process towards the restoration of the independence of Estonia in which political demands were quickly added to environmental topics. In 1987,

Estonians requested the publication of the Molotov-Ribbentrop Pact; this pact had left Estonia into the Soviet Union sphere of interest, something, which also enabled the annexation of Estonia. This was followed by half a century of the so-called 'Intensive Model of Economy' the result of which led to the rapid exhaustion of our mineral resources.

The intensive development of industry gave occasion to imported foreign workers until we stood face to face with the situation where we were becoming a minority in our own country. The proportion of non- Estonian speakers increased until it reached 42% and this number showed a continuing growth tendency. In parallel to political demands, Estonians began to request the right of making economic decisions themselves. In April 1988 'The People's Front' or 'Rahvarinne' was established and began to demand the demarcation of the Soviet Union as well as political and economic autonomy for Estonia within the USSR. The summer of 1988 unleashed a wave of concerts and music festivals that developed into a nation-wide movement and that today bears the name of 'The Singing Revolution'.

As a result of all this, a leading role had been given to the Estonian Supreme Soviet and its presidium, which I was entrusted to lead during these critical years. On the 16th November 1988, we became the first Soviet Republic of the USSR to adopt a declaration of sovereignty. The entire amount of laws adopted by the Soviet Union would only have effect in Estonia after the approval of the Estonian Supreme Soviet. In fact, the declaration of sovereignty has been viewed as the catalyst of the USSR's demise, as a legal battle in which the Soviet Union ended up on the losing side. We were alone in that war because our request for help had remained unanswered by the other Soviet Republics. We must admit that the non-violent collapse of the Soviet Union happened largely thanks to lawyers, who based on international law were able to prove that genuine meaning could be applied to the sovereignty that USSR's constitutions granted its republics the possibility to apply for sovereignty. Having set the course of the restoration of an independent Estonia, we established working groups within the Estonian Supreme Soviet, that would critically examined the whole legal framework in order to prepare Estonia's restoration of independence. Today, we can say that the regularity, logic and legality of the legislation, that was created, has remained exemplary for a legislation up until this very day.

On the 8th of August 1989 the ESSR Supreme Soviet adopted the decision to initiate an administrative reform and thereafter the law organized locals elections. On the 20th of December 1989, the first free and democratic local elections took place in Estonia. Thanks to legislative drafting they were capable of anticipating events and changes within Estonian society, which took place peacefully and in a reasonable manner, also when looked at it from an international legal perspective. Our people's common effort led to success on August 1991 when during an attempted military coup in Moscow we declared Estonia to be independent. Our example was contagious across the whole superpower that imploded without any significant human casualties. What I have just outlined can serve as a positive example of cultural diplomacy in the twentieth century, proving that by reforming social formations it is possible to find a peaceful and civilized solution.

Ladies and Gentleman, Estonia belongs to the family of the world's small state, but Estonian activities are grounded in flexibility, diversity and sustainability. We have a temperate climate with a sufficient amount of precipitation, a cool summer and four clearly distinguishable seasons. Our small state, is rich in mineral resources, we have oil shale, sandstone, phosphate, limestone, forests etc. Thus far, we have been able to satisfy most of our energy needs with oil shale but we also make use of peat, wood, household waste sun and wind energy. We have enough arable land to feed our people, we have sufficient drinking water reserves and there is also enough

water for households and industrial purposes. We can confidently look into the future and follow the path

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of sustainable development that we adopted as our aim right after the restoration of independence on the 20th August 1991.

The United Nations frontline report has phrased principles of sustainability in the following way: “sustainable development is the development that needs to meet the present without compromising the ability of future generations to meet their own needs.” Estonia has outlined its sustainable development goals up to 2030. Already in 2005, Estonia adopted a national sustainable development goal strategy, the “Sustainable Estonia 21”, which was based on the sustainable development law that the Parliament passed in 1995. The “Sustainable Estonia 21” strategy’s four main goals are: an increase in the well-being of the people, the vitality of the Estonian national culture, ecological balance and the coherence of society. During recent years we have increasingly paid attention to applying the principles of permaculture. What exactly do I have in mind? Permaculture is the unity of art and science, where society’s sustainable development is guaranteed by being based upon a natural route, by adopting a radical approach to producing food, energy management, water use, environmental pollution, including the design of forests and agrarian eco-systems, landscape architecture, eco gardening and constructions. Using technologies that yields large profits at a low energy input, thereby achieving diverse and sufficient resources.

Over millennia we have managed to design a unique national culture and to preserve our language, freeing ourselves from the domination of the Soviet Union, recognizing that the intensive development of industry, as well as the exploitation of military facilities had left our natural environment in an extraordinary precarious state. Based on available facts, we can say that at the time of regaining independence, the Russian army held 1505 facilities in around 800 different places with a total area of 87147 hectares which is around 1.9% of Estonian territory. According to Newsweek, the USSR’s strategic rocket forces had at their disposal up to 270 nuclear warheads. The situation became especially dangerous after the Russian forces left Estonia in 1994 when an unchecked amount of waste was additionally allowed to be poured into the environment.

A State commission was immediately formed in order to evaluate the damage done and to prevent to eliminate the spread of the pollution. With the help of the European Union, we have managed to neutralize and re-order all former soviet military objects that posed a threat to people’s lives and health. The path of sustainable development presupposes that the improvement of life quality be guaranteed in accordance to the eco system’s levels of endurance. Generally, such a development path strides towards striking a balance between the social sphere, the economy and the environment, and this is where we immediately arrive, at culture. It is difficult to imagine human development outside of cultural space.

Getting rid of the pollution caused by the military was an important step in the re-creation of man-made landscapes. Arranging our natural environment cannot be viewed separately from other Estonian sustainable developments and factors. In many fields we have been able to keep up with the world’s developed countries and here are some examples to prove this. We have been successful in developing information technology; Skype, which is widely used across the world, was born in Estonia. Recently, a scientist of Estonian roots has become one of the most of the world’s most influential thinkers who says that his models can predict the future. His method is based on using supercomputers to analyze public data. The patterns that the computer generates make it possible to predict key changes in world politics. There are reasons to believe that this method can also be employed in so-called cultural diplomacy. Also, the OECD recently published the results of its 2012 study. Among the 65 States surveyed, Estonia’s children are among the top ten in terms of knowledge. Let us hope that our efforts made in education become a good basis for Estonia’s future sustainable development.

Ladies and Gentlemen, philosophers have agreed that culture in all its configurations is the foundation of

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society’s sustainable development. The layer of culture that the Estonian people have stored up has been the foundation upon which we have built our homes, being free and independent. There however, remains a long road ahead towards a better life. While we were building up our state, we were not giving sufficient attention to the social sphere. As a result, we are underpaid, overworked, unhealthy and unhappy compared to many other nations but we are headed in a direction where in the near future we can develop an integrated and systemic plan for the improvement of Estonian life. I thank you for your attention.

Biography

Dr. Arnold Rüütel Former President of Estonia

Arnold Rüütel graduated from the Faculty of Agricultural Sciences of the Estonian Agricultural Academy in 1964. In 1969, he was elected rector of the Estonian Agricultural Academy. Since 1977, Rüütel has held several high state positions, first in the political sphere and later on in the executive and legislative organs of power. In 1983, he was elected Chairman of the Presidium of the Supreme Soviet of the Estonian SSR. In March 1990, the people of Estonia elected Arnold Rüütel to the Supreme Council of the Republic of Estonia. In the council’s first session, he was elected Chairman of the Supreme Council. In 1990 the Council of Baltic States was established in Tallinn, initiated by Rüütel. Rüütel did his doctorate in agriculture in 1991, continuing his academic career.

Between 1991 and 1992, Arnold Rüütel was a member of the Constitutional Assembly drafting the new Constitution of the Republic of Estonia. In 1995, receiving a record number of votes, he was elected to the Riigikogu (the Parliament of Estonia) and, following this became the Vice-Chairman of the Riigikogu. From 1994 to 2000, Arnold Rüütel was chairman of the centre-right Estonian Rural People’s Party, one of the largest Estonian political parties. In 1995 Arnold Rüütel was elected head of the delegation of Riigikogu to the Baltic Assembly and then in 1990 he became Chairman of the Presidium of the Baltic Assembly. Arnold Rüütel was the President of Estonia from 2001 till 2006.

“Bridging Cultural Differences: The Role of Actors”

A Lecture by the Hon. Beate Finckh (Celebrated German Actress)

Berlin; December 19th, 2013



Good afternoon, Ladies and Gentlemen.

When Mr. Donfried asked me to talk about cultural diplomacy at this Congress I immediately asked him about the meaning of cultural diplomacy: what is it really all about? I interpreted his answer to be that it refers to cross-border, transnational, diplomatic cooperation intending to encourage nations to approach each other more easily by developing international tolerance through networking, joint projects, and frequent exchanges of experiences in order to facilitate the understanding of our differences.

A famous Dutch author Fons Tromenaars has said, and I paraphrase here; ‘In order to stay alive a fish needs water. Only when the water isn’t there anymore does it notice its absence’. I want to suggest that culture, is like water for a fish. We live by it and breathe it. We need it to stay alive. Literally speaking culture encompasses all that which is made by humans, the way we shape our lives, everything that humans produce in contrast to nature, which was not created by men. Painting, theatre, film, music, literature, the fine

arts, science, and language are only a few categories of our complex cultural reality. And I believe each of them is also an avenue, which can lead to intercultural communication and cross-cultural competency.

Now as you know, I am an actress. I attended the Drama School at the University of Theater and Music in Hamburg and earned a diploma. After finishing I played the leading role in three big movies. The success of these films provided me with access to the film and TV world. Having been trained for stage acting, for theatre, I took my vocation very seriously and worked with several companies in various cities, playing classical parts in theatre and taking every role as a new challenge. I became an established actress and was able to choose my roles. From prostitute to nun, tough, aggressive –romantic and lascivious women, I played them all in many feature films, period dramas and detective stories.

One of my early parts was in a film in Africa, in Kenya. I had never been to Africa before. And it was the first time I was confronted with an entirely different culture from my own. Children, even small kids, were begging, asking for money, for my watch. For a long time I was shocked and saddened by this experience. That was the first time I was confronted by real poverty. It was so much more intense to experience it in real life than just read about it or see it via the media. But cultures have something in common with icebergs. We can only perceive a small part and unfortunately this small part, what we see, can in fact bar or even obstruct a deeper understanding of the whole. What we see above the water is often tradition, behaviour, and language. What we don’t see, what is hidden under the water, beneath the surface are the values and ideologies of individual cultures. To return to my experience: maybe those African kids were less sad than I was because their values were different from mine. That doesn’t mean that I condone poverty and hunger, or to say we shouldn’t fight against it. What I want to say is that the world-view, the self-awareness of

those children was different from mine. Cultures do divide us, but perhaps films can help us bridge some of those differences.

What can we say is the role of film and actors in this diplomatic effort? Let’s take a look at the medium of film and television - clearly a powerful media that has a very great potential to reach people. We know that certain movies get shown all over the world. But how does this happen? It’s really quite simple; the essential topics of humanity cross national borders and boundaries. They belong to all of us; they are part of the human race, our existence. Of course, films with very specific political content differ from each other due to the prevailing political situations from which they originate. But when we look at universal themes such as love, hate, good, evil, freedom, independence, fairness, injustice, we realize we are not all that different from one another and because this is so, a film can have a forceful and powerful influence transcending national boundaries. It is able to affect our mind and spirit, it can change our thinking, and it can prod us to reflect on an issue differently.

I want to mention several films, which have impacted me and of course these are just the tip of my film iceberg. I remember the enthusiasm Woody Allen’s early films triggered worldwide. With his intelligent humour, his unconventional way of telling a story, he led me as well as others all around the globe to a very critical view of the American way of life. But I also remember the very different melancholic and sombre dramas of Swedish director Ingmar Bergmann, which moved me and forced me to reflect on marital relationships. I don’t want to leave out ‘Schindler’s List’, a film, which so emphatically brought attention to a forgotten aspect of the Holocaust. Then there was ‘The Dead Poets’ Society’ a more philosophical work by the American director Peter Weir, which clearly shows how wrong it is to suppress the independent spirit of young people. In 1993 I saw ‘The House of Spirits’ based on Isabel Allende’s novel which focused on the tragic story of a family in Chile very much impacted by the social and political problems and upheavals in that country between 1929 and 1970. I can’t even say how often the classic western ‘Once Upon a Time in the West’ was shown on German TV. Although taking place in what was for me and the German TV audience a very different culture, we were very able to follow that timeless masterpiece because in the end it tells a universal tale about heroism, greed, materialism, and the eternal conflict between good and evil. Whether in Germany where I saw that film or in China, Sweden or Poland, one listens spellbound to the mysterious melody the hero plays on his harmonica, and there is Billy Wilder’s ‘Some Like it Hot’ which I believe to be a hilarious comedy without equal.

In contrast to that, Tim Robbin’s movie ‘Dead Man Walking’ is a clear protest against the death penalty, which is still in use in the United States; the main character is convincingly played by Sean Penn, an outstanding American actor, but also a political and social activist who some even refer to as a rebel. Penn is a commendable example of how an actor can employ his fame and influence to help bring national and international attention to injustices. In fact, he has spoken out and taken an active role in protests in regard to the Iraq War, in ecological groups focused on the unnecessary slaughter of whales and seals, and he has befriended many controversial leaders in South America. After the awful earthquake in Haiti he was influential in founding a relief organization. And due to his visibility as a famous actor was even named Ambassador at Large for Haiti by President Michel Martelly.

Another famous American actor who uses his international stature to draw attention to social and political causes is Richard Gere. He’s a converted Buddhist, founded the Tibet –House in New York and is Chairman and Founder of the International Campaign for Tibet. When he criticized the Chinese policy towards Tibet, China declared him an enemy of the people and he hasn’t been allowed to step foot in China since. Threatened people, native populations and international peace are among his other concerns. In this context I want to remind you of the very impressive film: ‘Seven Years in Tibet’. Due to their participation in this film, the director, Jean Jacques Annaud and Brad Pitt received a refusal of entry by the Chinese government

shortly after the film was launched.

Last but not least, I want to mention rebellious, sparkling Susan Sarandon who is always in the forefront of political protest in America. Her unforgettable film 'Thelma and Louise' is a road movie about two brave, courageous women who escape from the daily abuse facing women all over the world, kill in self-defence and in the end choose to die rather than returning to their old lives.

I could go on and on. Films have been an important part of my life. I'm sure they have also been an important part of your lives regardless of where you were born and grew up. They are shown around the world and are yet another tool for helping us to understand each other. Let's not forget that multinational film productions are in themselves efforts at cultural cooperation. Speaking from my own experience I can say an international film production is a global microcosm; people from different countries work together closely on a common project, working in English, the language of international cooperation. But of course a French person speaks differently than a Dane. We all use English on the set but we can't hide our mother tongue or our cultural backgrounds. Some of my colleagues tried to lose their accents, especially those who wanted to work in America; it was considered cool to try to speak American English without an accent. But I think different accents are a sign of cultural diversity, which makes life on the set and in general interesting and exciting. We should be proud of it instead of being ashamed of it. Appreciation of different accents would further facilitate international cooperation in my profession.

Let me draw from my German background now. My mum's childhood was shaped by horrible times, by the Nazis, the concentration camps, the constant threat of later Russian occupation. She told me a great deal about it when I was young although at the time I didn't want to listen to her old war stories and waved them off. I even became bored listening to her horrifying stories. But it's exactly those stories, this knowledge, which helped me later in my professional life when it came to my playing women in that dreadful period of German history, a period which has frequently served as the background for many films. It was so much easier for me to empathize and sympathize with the characters I was playing.

When the Berlin Wall came down, people in East and West Germany had trouble approaching each other. There was even hostility among actors. Those actors from the former East felt pushed aside, neglected and run over by the capitalistic West. Things have improved though and we are in fact on the way to overcoming those initial hurdles by respecting what can also be referred to as our cultural differences, having been born and educated in different political systems. Two outstanding German films mirror the social and political differences between the former East and West. The satire 'Goodbye Lenin' showed the clichés attached to the former DDR in both a humorous and cynical way. In stark contrast 'The Lives of Others' criticized the treacherous and malicious tyranny of the state security system then, the Stasi, but at the same time showed that art and culture are able to change a person's outlooks and even state of mind for the better.

Let me close by saying I'm optimistic that the artists and people engaged in culture in Germany will manage to work together creatively, productively and with an open mind, just as I believe people from different countries and cultures will be able to profit from their differences and create films which can be enjoyed all over the world. Good films can help to make people in different cultures and countries understand one another a bit better as we draw closer and closer to each other through technology and commerce.

Thank you.

Biography

Beate Finckh

Celebrated German Actress

Beate Finckh is a celebrated German actress, starting her film career in the late 1970s. Finckh attended the University of Music and Performing Arts in Hamburg, and in 1979, she made her film debut as Jim in the movie 'Robinson soll nicht sterben', by Friedrich Forster at the Deutsches Schauspielhaus. In 1981, she got her first theater part at the Theater in Kiel. In 1982, she played the maid Tonka in 'Jagdszenen aus Niederbayern' by Martin Sperr at the Thalia Theatre.

Her first major movie was 'Desperado City' directed by Vadim Glownas. Mrs. Finckh is furthermore largely known for her role in the crime series Tatort and other television series.

“Peace, Prosperity and Progress: How Cultural Diplomacy drives Transatlantic Relationships in the 21st Century”

A Lecture by The Hon. Bertie Ahern (Former Prime Minister of Ireland)

Berlin; December 20th, 2013



My remarks I have prepared for today I couldn't help because we have probably listened to it so much in the last month; which was President John F. Kennedy's famous visit to this city. I had the chance of walking around it (Berlin) during the afternoon and given the amount of coverage that there has been on the fiftieth anniversary, particularly in Ireland, of his assassination - it is not surprising that he would come into my thoughts.

I still remember that summer of 1963 when I was still a schoolboy beginning to take an interest in local issues around me. I didn't know much about the world but I remember vividly the excitement and build-up of his visit to my native city in Dublin and seeing him and our then President de Valera travel through the city. Little did I or anyone else know that a few months later there would be another cavalcade in Dallas, Texas but on that occasion the cheers were silenced by gunshots and the tragedy.

When Kennedy came to Dublin, he travelled of course from this city directly from having made a speech here: it was then a divided city, now thankfully united as the capital of

a democratic and free Germany, but he made one of his most iconic speeches of all time here. On the 26th June '63 just a few hours before he left this city to come to Dublin he gave that wonderful 'Ich bin ein Berliner' speech and of course he said, and I quote: "There are many people in the world who really don't understand, or say they don't, what is the great issue between the free world and the Communist world. Let them come to Berlin. There are some who say that communism is the wave of the future. Let them come to Berlin. And there are some who say in Europe and elsewhere we can work with the Communists. Let them come to Berlin."

Today I dwelled on what President Kennedy said, not because it's the fiftieth anniversary or because today I have made the reverse of the journey that he made half a century before. It is because his speech and the context of its time shows us how fast the pace of human history moves. Listening to the debates here (the ICD) in the last few days you can just see just how fast that has moved on. It is deeply relevant to us today when we consider the future of cultural diplomacy in this power for good, not just today or tomorrow but in the medium term future. When John F. Kennedy made the speech here in Berlin, the world was a very different place. A place in fact divided into two powerful armed camps; divided by ideology and suspicion. Berlin was at the centre of that division and in short, the transatlantic relationships, fifty years ago came down to a great chasm to find that we all grew up with East versus West. In that era, transatlantic cultural diplomacy was also very different than it is today. Cultural Diplomacy was another front in the Cold War and it was often a means for the competing power blocks to advance the cause of capitalism or communism in emerging nations. One of our colleagues today was saying some of the things that are happening in parts of Eastern Europe today and that reminded me of what I have recently read.

An intriguing study of cultural diplomacy by the Senior American diplomat Helena K. Finn noted that during the Cold War, the United States viewed cultural diplomacy as so integral to defeating communism that it was funded by the Central Intelligence Agency - and I do not consider that Mark Donfried should solve problems by doing that! Whilst acknowledging that CIA sponsorship would be inappropriate and counter-productive today, Finn gives an interesting historical analysis when she observes and I quote: "Cold War policy makers understood the link between engagements with foreign audiences and victory over ideological enemies, and considered cultural diplomacy vital to US national security....Throughout the post-war era, desperate and disenfranchised young people sought solace in communism and rather than allowing this trend to continue unchecked, American Officials mounted a determined and ultimately successful ideological campaign, in response. Few Americans, she said, appreciate the degree to which knowledge about American culture, whether acquired by participating in our exchange programs, attending our cultural preparations, or simply listening to the Voice of America, contributed to the death of communism."

Today Cultural Diplomacy should exist not as a Cold War type weapon or as an ideological tool, but as a means to promote peace, prosperity and progress across the globe. In my country, since my time as Prime Minister, we have seen the fruit of commitments to Cultural Diplomacy not just in the former conflict zone of Northern Ireland, but also in the Republic of Ireland's difficult relations with our neighbour, the United Kingdom. The conflict in Northern Ireland in its later years was fueled as much by generations of suspicion and enmity as it was by a territorial dispute.

The Good Friday Agreement - which I and Tony Blair negotiated - was largely a political and constitutional settlement, but what many people don't recognise is that there was as a significant element of Cultural Diplomacy embedded in that landmark peace accord. I think the great thing about the Good Friday Agreement is that it created a new beginning for relationships on the island of Ireland for people from two differing traditions of nationalism and unionism. It opened a space in which our different cultures could be experienced, shared and enjoyed by the people of the whole island of Ireland; free from violence and free from political overtones of the past and it allowed the alienated different groups and communities from elements of our common heritage to come together. Anyone who wants to see Cultural Diplomacy and its fruits in action should look at the provisions of the Good Friday Agreement, it's not too long of a document and it promotes non-sectarianism and upholds cultural respect and diversity.

Particularly, the Agreement contains a recognition by both governments and other political parties of standing to ensure a tolerance of linguistic diversity, including the Irish language and Ulster Scots. Thankfully, the emphasis we placed on culture has given rise to a new climate of cultural ecumenism that underpins peace. I think it is great that in recent times we've seen an increase in the northern Protestants taking an interest in the Irish language; similar to the growth of Irish dancing in loyalist areas throughout Northern Ireland which can also be viewed as another indication of an increased interest and participation in a shared cultural heritage.

As a Cultural Diplomacy initiative, the governments which I led resolved to take an inclusive approach to Irish history; which has often been contentious, tribal and a source of ongoing grievance. We took active steps to promote and demonstrate our respect for the different traditions of the island of Ireland through historical commemoration. I believe that the Irish state's new willingness to acknowledge not only the heroic contribution of those who fought for Irish Independence in a revolutionary period from 1916-1921 but also for those Irish men, from north and south, who fought under the banner of the British Empire in World War I has been an important aspect of fostering reconciliation and mutual understanding between all the people of our island in our relationship with the neighboring island of Britain. On a wider level my government is also using Cultural Diplomacy to foster our trade and tourism objectives. The present gov-

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ernment have continued that and we have been well assisted by some very good Irish artists of one kind or another. Seamus Heaney has been mentioned a number of times in the last few days, who died quite recently. U2 are known the whole world over, and of course our ability to have an Irish pub in every city in the world knows no bounds. Guinness is known everywhere from the Seychelles to China; from the biggest country to the smallest. Of course also, St. Patrick's Day is a festival of international renown where no decent Irish person does anything other than drink because the rest of the world is joining us anyway. The new global understanding of our culture and traditions has confronted and largely overcome anti-Irish prejudices which were commonplace in Britain and the United States, particularly in the 19th and 20th centuries and it took us a long time to overcome those prejudices - thankfully this generation has gained the benefits of that work where they can now work freely from Australia to America and in every part of the world and are welcomed with an open arms situation.

Our commitment as a country to Cultural Diplomacy and the benefits we have accrued from it, is something that other European nations and particularly the European Union could learn from as we seek to build a new era of peace, prosperity and progress on the continent of Europe and to export these benefits to the rest of the Global Village. I genuinely believe that the work of the Institute for Cultural Diplomacy in Berlin and particularly the push of Cultural Diplomacy as an academic discipline for young people is a profoundly positive step and it will lay solid foundations for future progress. If the leaders of tomorrow have a solid grounding in Cultural Diplomacy and can attain the understanding that embracing diversity is a wider path than imposing conformity, then humanity's future can be very bright.

I'm also encouraged by the European Union's ongoing commitment to Cultural Diplomacy as a means to promote international harmony and understanding. Anyone interested in this should study the European Parliament's resolution of the 12th May 2011 and the cultural dimensions of this huge external action. The set of commitments that are outlined in this will help not only to underpin a vibrant transatlantic relationship but it furthermore contains the potential to improve the European Union's relations with developing nations around the globe. It underlines the cross-cutting nature of the importance of culture in all aspects of life and also expresses that culture needs to be taken into consideration in all the external policies of the European Union. It stresses the need for all the European Union institutions to recognize more fully the value of culture as a force for understanding and tolerance, not only as a tool of growth. It stresses that democratic and fundamental freedoms; freedoms such as freedom of expression, press freedom, freedom for want, freedom from fear, freedom from imbalance, intolerance, hatred and finally; freedom to access printed and digital information, as well as the privilege to communicate. All these are outlined and a lot more goes on but I think it represents a very good basis of what we are trying to do.

As Europe is now increasingly recognising the value of Cultural Diplomacy as a means for peace and prosperity to permeate across the globe, there's also a great and positive synergy happening with America's foreign policy once again embracing the values of Cultural Diplomacy. At the end of the Cold War, Cultural Diplomacy went out of vogue in the United States; the disintegration of the Soviet Union saw the emergence of a school of thought in Washington that believed that the United States could cut back on foreign policy expenditure, in particular diplomatic engagements. In the 1990's, President Clinton had an undoubted commitment to global solutions but he was challenged and significantly thwarted by an isolationist Congress who argued that American taxpayer's resources should not be deployed in disseminating information and building understanding through education and cultural exchange. In that period, not just US Cultural Diplomacy but wider diplomacy was under assault and this viewpoint, I suppose, was best encapsulated by Ross Perot's comments when he said "what do we need diplomats for? Just send a fax machine."

I remember when I was the leader of the opposition in Ireland, being concerned but powerless to do any-

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thing when I heard that the United States was shutting its centre for democracy in Vienna which had been established as a neutral meeting ground and space for reconciliation among the Croats, Serbs and the Bosnians at that time. If anything, the American retreat from cultural diplomacy accelerated in the Bush era. I want to stress that George W. Bush was very helpful to me and I was very friendly with him in order to promote peace in Ireland. He's a man of many qualities but there's no doubt that the international reputation of America took a huge hit during his presidency and there are a myriad of factors to explain this, including his readiness to reject or to renege on a range of international agreements from the Rome Statutes of the International Criminal Court to the Anti-Ballistic Missile Treaty and the Kyoto Protocols to the United Nation Framework Convention on Climate Change and then they went on. His administration's decision in 2003 to go to war in Iraq, in conflict with the United Nations Security Council had its own difficulties which have been well addressed in these two days.

President Obama has placed a renewed emphasis on cultural diplomacy; I think that this is good for transatlantic relationships, good for world stability and I think in particular, the president's commitment in his second inauguration speech at the beginning of this year are significant. At a time when the eyes of the world were on America it was heartening to hear President Obama talk in strongly non-isolationist terms and to strongly commit the United States to a leadership role in promoting democracy and humanitarian aid right across the world and specifically President Obama said, and I quote: "We will support democracy from Asia to Africa, from the Americas to the Middle East, because our interests and our conscience compel us to act on behalf of those who long for freedom. And we must be a source of hope to the poor, the sick, the marginalized, the victims of prejudice - not out of mere charity, but because peace in our time requires the constant advance of those principles that our common creed describes: tolerance and opportunity, human dignity and justice."

I believe that this commitment to support freedom and to help the world's poorest of the poor reflects an essential decency that encompasses all that should be best in the transatlantic relationship. That relationship, if it is to be a force for good cannot be self-serving and it must serve wider global and geopolitical interests as well. And I know that there is some concern, particularly in Europe since President Obama has said that the US must shift some of its focus from Europe to Asia - that there are fears about the future of the transatlantic relationship. It is important that such fears do not paralyze our ability to deal with the realities; the facts are that the world is becoming more multipolar and the transatlantic relationship must adapt to this and use it as an opportunity - and cultural diplomacy has a role to play in that.

I think Asia and China's emergence is going to shift the balance of world economics and political power; this is an undeniable fact, whether we like it or whether we don't. Numerous studies of academic credibility show that Asia is on course to overtake Europe and North America; combined in terms of power calculated from GDP, from population, defense spending and investments in technology - beginning from 2030, someone would argue earlier. There is no other study saying anything else. I think it is just a lost cause arguing about it. For many European policy analysts and economists this is a cause of worry, it comes up time and time again in conferences and I just believe that we shouldn't worry about this issue. I think it's a matter that doesn't really affect us at all.

I was in China recently; I have been to many of the good cities in China, but recently I was down in the beautiful province of Hainan on the South China Sea. I met Mr Luo Baoming who is a man of great vision and leadership and he is also the secretary of the Hainan Provincial Committee of the Communist Party of China. He has been pressing the concept of green developments as a lifeline for Hainan throughout his term as governor; and as party secretary is concerned about environmental matters. I think his leadership is inspiring and his environmental policies are a credit to his achievements and the scientific development

of a 'green rising' which he sees as the basic foundation for one of the smallest states in China - and many of his policies are taken up in congress. I think he has over 60% of his state using progressive, scientific and environmental policies which has a tropical climate and great weather all year round - unlike my country - but the good environment of Hainan is endowed by nature which needs to be carefully protected. I think those policies are as good as anything you will see anywhere else in the world. So, rather than being concerned with their GDP overtaking us and how we will lose out on these things, I think it is just something we should not be worried about and I've seen whilst travelling through that region that Mr Luo has been careful to look all over the world to see how ecologic protection can be developed. He has given many good writings on it, of a 'Green Great Wall' on the ecologic protection of Hainan.

Also in his period as Secretary of the Hainan Committee of the CPC he used his policies to pioneer the practice of looking at ecological problems, looking at climate change and environmental overloading. The innovative proposal for an ecological environment has become a major selling point and a key attraction for this area (Hainan). When I go to conferences and I hear that people are worried because apparently nobody cares about these things in China, I think this is not true and I think Mr Luo has stressed on more than one occasion the success that the 'Green Island' campaign is having throughout China and I just feel that it's something we should not be so concerned about.

We also need to recognize that the emergence of Asia need not mean the transatlantic relationship will not continue to be at the core of global affairs. The underlying economic trend of the transatlantic relationship means that its influence is not going to simply evaporate. The fact is that the EU and the US enjoy the most integrated economic relationship in the world - our economies account for 40% of the entire world GDP, total investment in the EU is three times higher than in all of Asia and currently 15 millions jobs depend on EU-US trade. The bottom line is that both the European Union and United States have a lot at stake and can ill-afford to ignore this unique potential for growth. So, I think we can safely assume that the transatlantic relationship will continue to be deeply relevant irrespective of the emergence of Asia and other parts of the world and I believe the challenge and the opportunity now is for the US and EU to use its special relationship to build new alliances and better relationships with societies vulnerable to radicalism. This will not only benefit the EU and the US, and we hope to try to do some of that within our own Advisory Council and within this Institute.

In particular Cultural Diplomacy offers a means to arrest the alarming rise in the anti-western sentiment which has roots in the middle-east - we were talking about that earlier - and the transatlantic relationship should focus on reversing this tide as a genuine effort to understand the Muslim world and to extend the hand of friendship to it. In Cultural Diplomacy we need, as I said, not a type of Cold War diplomacy where one power seeks to establish ideological supremacy over another and instead we need today a genuine effort by the transatlantic powers to engage with Islam - we also need to be patient. Cultural Diplomacy is a long term project and its positive effects will not simply happen like the wave of a magic wand but if we stick with it, we will pass on a better, a fairer, more equalitable world to the next generation.

I started by talking about President Kennedy and I would like to finish with him as well; it was one of his speeches with the most inspiring words, when he said "so, let us not be blind to our differences - but let us also direct attention to our common interests and to the means by which those differences can be resolved. And if we cannot end now our differences, at least we can help make the world safe for diversity. For in the final analysis, our most basic common link is that we all in habit this small planet. We all breathe the same air. We all cherish our children's future. And we are all mortal." I think that true Cultural Diplomacy should be informed by these fine principles.

Thank you for listening to me.

Biography

The Hon. Bertie Ahern

Former Primer Minister of Ireland

Bertie Ahern retired as Taoiseach (Prime Minister) in 2008 having enjoyed the unique distinction in modern Irish politics of being the first person in over sixty years to have been elected to that office on three successive occasions. He continues to serve as a member of Dáil Éireann (Parliament).

He was first elected to the Dáil (Parliament) in 1977 for the constituency of Dublin-Finglas and has represented Dublin Central since 1981. He was Minister for Labour from 1987 to 1991 and was appointed Minister for Finance on three separate occasions from 1991 to 1994.

He has served as Tánaiste (Deputy Prime Minister) and as a Minister for various departments. He was also member of Dublin City Council from 1978 to 1988 and had the honour of serving as Lord Mayor of Dublin from 1986 to 1987.

In 1994 he was elected leader of his party Fianna Fáil and served as Leader of the Opposition from then until June 1997. He was first elected Taoiseach (Prime Minister) in June 1997, he was re-elected in June 2002 and again in May 2007. In 1997 his party was elected to government in coalition with the Progressive Democrats. He was involved in the successful negotiation by Bertie Ahern and Tony Blair of the Good Friday Agreement between the British and Irish Governments and the political parties in Northern Ireland in April 1998

He was re-elected Taoiseach in June 2002 with the Progressive Democrats. On 14 June, 2007, following a general election which saw his party, Fianna Fáil, return to power in coalition with the Green Party and the Progressive Democrats Mr Ahern was elected as Taoiseach (Prime Minister) for the third time.

He was President of the European Council from January 2004 to June 2004. Bertie Ahern presided over the historic enlargement of the European Union to 27 member states including eight countries from Eastern Europe. He led Ireland to take leadership roles on key global issues, such as increasing aid to developing countries and tackling the spread of HIV AIDS. Bertie Ahern's achievements as a leader at home and abroad have been recognised internationally. He has honorary degrees from several universities and is one of only five people to enjoy the great distinction of having been invited to address both the Houses of Parliament at Westminster and the Houses of Congress of the United States in Washington D.C.

“The University’s Road to Excellence through an International Board and Cross Continental Scientometrics”

A Lecture by Prof. Dr. Bulyzhenkov (Rectorate Counsellor at Moscow Institute of Physics and Technology)

Berlin; December 17th, 2013



Merci. I will talk today about the higher education system where I might be better. I’m a former diplomat for the Russian education system and the private foundations as well. At the moment I’m working for a governmental program to increase performance of our 15 leading universities in Russia. In particularly one university which I will talk about but as an example of this university you will see the tendency for all educational systems. We do believe that this tendency is quite appropriate all the countries. Educational system now is an international one. Just imagine what will happen with the educational system in 20 years, not just now but in 20 years. With the launch of internet, it improved the educational system as well. Very good institutions will smash all poor universities so the transition is very real. Therefore, we should radically increase education in our traditional universities to be more competitive. Therefore, I will talk about what we are doing in Moscow, Russia to increase this. I will talk about one of the best universities established about 60 years ago by few Nobel prize winners. They invented a new system of education which I will talk a bit about later.

At the moment there are 11 departments. All of them are focused on physical science, physics and more. The educational system called CAIPE educational system means that in the first 4 years all the students pass through a very, very intensive bachelor program. We have up to 10-15 sometimes 20% loses per year because many students can’t even afford this intensive program. But still, those who survive continue their master and PhD studies. Not in the main campus but in the 113 hours case research affiliation through over all the Moscow region. In fact, this university is a distributed university over the Russian academia, Russian industry and over private companies. All together there are just about 130 evaluation in the Moscow region. Sure we have some international cooperation with many advanced institutions. I’ll tell you a little bit later. In fact, I would like to underline that all the students are distributed over all the scientific cities like Dubna, Chernogolovka, Troitsk, Fryazino. In every city there is a specialization like Troitsk. So just only one very small research university potential in fact is equal to the research potential of these 10 scientific research cities next to Moscow. As well as all Moscow inhabitants are also involved in the educational system. At the same time we do believe that at the moment we are not on the best of our capacity to compete internationally despite having tough university. Sometimes we call them Russian MIT. So we decided that this university and all other 14 universities as well, that we should select more universities abroad. Universities that follow the same educational direction, say physics, technology and so on. We selected the top MIT universities and we are trying to integrate in our universities all the best that the foreign universities have in order to be in 5 or 10 years, not far ahead of them but on the same level of those advanced schools. This is a ranking of the Times Higher Education Ranking.

But in physical sense because we are a small university with only one direction, physical sciences. On the ranking we are pretty good on the 63 position this year. So we can compare our teaching, international activity, industry and resource university. Again it is not only just to compare. We should be consulted. We should be integrated into the world system. Therefore, we decided to invite the international panel, the international advisory board of the University. They are provost, rectors of our model universities, very prominent scientist. In order to decide together what ways and educational system this particular university should follow in the next 5 to 10 years. So those are few of our members of our international board in the university which involved in CERN and other organization who are involved in this board. The chairman of this international board is not our rector, is the chairman of MIT from Boston who has been consulted.

What are we doing now? First, we rely on few strategic initiatives. There are 4 main initiatives. We have 50 labs in terms of integration and education. We have about 20 labs already and we are going to set-up advanced modern labs in the campus. Despite we have very distributed system all over the scientific cities in Moscow region, we still would like to create new modern labs in the campus. We have a lot of initiatives. A few additional initiatives to rebuild the management completely in a way of challenges which we will find maybe 5 or 10 years ahead. To change our financial system and distribution to rules and criteria is a very complicated problem for us. To succeed we do need the assistance from foreign specialists. And to rebuild our campus, a very common problem which is for any university.

These are just some key initiatives I will pass through them. How will we invite talented people to the university and how do we look at integration. So all the strategic initiatives have a road map with very detailed directions of what should of what we should do. It is not a plan, it is a road map for activity, for management, for budget, for campus. Again, if we decide to rebuild the university in a new modern way, we should have a look to where we will come in the future. We should investigate the models and results of such an activity. And not only just one university. We are trying to reshape 15 university that we selected where I am an expert of this governmental program. I run an expert group for recent strategy and science metrics and therefore we advise every university what to do in order to increase performance in science, in research, the international reputation, the research strategy, citation, all the stuff. So if you look at our initiative you can find some of them can truly contribute to teaching research reputation, to increase citation. Some of them are just to support the direction. Therefore, we should invent an instrument to measure it precisely what we are doing, how we measure with a scale. At the moment there are 3 most prominent international award for university ranking: Shanghai Rankings, QS World University Ranking and Times Higher Education. All these systems are well-known among the university. Despite all together, to my knowledge there are about 17 advanced systems to measure. But as this systems are well established, it is sometimes very difficult to realize how you get your position in this ranking system based on the data you submitted to them or some data collector. Therefore, we decided to propose our university and foreign university as well, we have a huge area for collaboration, to develop a training system for university to make self assessment based on the inside database where they have institutional profile with about 87 indicators. Everything is there. International reputation, citation, number of students, proportion to professors and so on. Well, this is a very advanced database. In my understanding, one of the best internationally recognized. So based on this system we decided first to select only 20 indicators for scientometrics indicators and based on these 20 indicators we could create a full scale ranking system. I could recall that the Shanghai ranking system just only has 6 indicators. QS has also about 6 main indicators and Times Higher education has about 13 indicators. Here we have more, about 20.

The difference between the old system and the new system is that we are trying to develop at the moment is that it is absolute readable to everyone because this is for self test based on teaching research international diversity. It acknowledges for all transformations in fact. This is a traceable system because it

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is world acceptable database and everyone has access to this database. All the universities, more than 700 universities at the moment provide data to this system and therefore there is an environment to compare universities. This is traceable. You could make a self test based on the data how they are submitted to the system. What position you might get and one or another methodology to conclude.

I will finalize my presentation. But I would like again to underline the potential for cooperation of universities based on a constant database especially institution profile. Here it is just an opportunity for all the professors, for all the universities to contribute to this system. To discuss the ways of how to improve the world educational system in general. What are the main values of the educational system and particularly details. How to cooperate might be another topic I will be very pleased to discuss during our break, outside of this particular session.

Thank you very much. Thank you for your time. I appreciate it.

Biography

Hon. Prof. Dr. Bulyzhenkov Igor Edmundovich

Rectorate Counselor at Moscow Institute of Physics and Technology

In 1980 Igor Edmundovich obtained a Candidate Degree in Physical and Mathematical Sciences with a specialization in 'Theoretical and Mathematical Physics'. In 1989 he was awarded a certificate of Senior Research Member of the Russian Academy of Sciences (RAS) with a specialization in 'Radiophysics'. Throughout his career Prof. Dr. Bulyzhenkov has worked in a variety of universities including the MIPT, MATI, Ottawa University, Carlton University and Algonquin College.

Igor Edmundovich worked in the the Department of Multilateral Scientific Cooperation of the RAS with the European Countries in Moscow. He was a member of the Permanent Mission of the Russian Federation to the European Union in Brussels and in the Russian Embassy in Canada.

In 2011-2012 Prof. Dr. Bulyzhenkov worked as the Head of Academy of Sciences of Multilateral Scientific Cooperation of the RAS with European countries. Igor Edmundovich went on to be the Vice-Rector of International Affairs at the MIPT. From 2013 till the present day Prof. Dr. Bulyzhenkov is the Counsellor of the Moscow Institute of Physics and Technology.

"Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community"

"Cultural Diplomacy within the Framework of the European Union"

A Lecture by Csaba Sándor Tabajdi (Member of the European Parliament)

Berlin; December 19th, 2013



Good afternoon dear friends. This is the hardest task after the lunch to have a contribution and my topic is concerning the cultural cooperation inside the European Union. As your director, Mark Donfried in his book title 'Introduction to the Searching for Cultural Diplomacy', he wrote, that in the cold war the U.S. poured large amounts of money into cultural exchanges which served the aim to win the minds of men which cannot be won by weapons. Fortunately, the cold war is over and now nobody wants to beat each other, and now, concerning the diplomacy, it must be a win-win situation. And today I would like to speak about the European Community initiatives and projects in the field of cultural diplomacy.

Really, cultural diplomacy has a very restrictive role at present stages in the community of foreign policy and I can say very openly and frankly, that we don't use our possible resources in this field. But they are very good, as I have mentioned, there are very good initiatives in this field. The first has been mentioned by Mr Donfried, the Erasmus Program, because now is the 25th year anniversary of the Erasmus program and more than 3 million students have participated

in this program, and it really is the biggest success in the field of cultural diplomacy. Unfortunately it has been threatened because of the financial austerity and we European MPs, members of European parliament, had to fight for preserving the financial resources of the Erasmus program, despite the fact it is really successful.

The second thing that I should mention is the Eurovision Song Contest. Last year's contest was in Baku, Azerbaijan; it was a really big festivity. This year, because of the Danish winner, it will be in Denmark. It comes around only once a year, but it shows the success of European Union very well.

The third thing is the European capital of culture. Each year, there are several tour cities that are nominated as a capital of culture of Europe, this year France, Marseille; and in Slovakia, Košice were nominated. I know it is very beneficial in those countries in which these cities have received this opportunity; it has given a big development to the culture in these countries.

This was the case in Genoa, in Italy; Athens, in Greece; Glasgow, in UK; Krakow, in Poland and Porto, in Portugal. The council of the European Union is responsible for the nomination; it provides a very good occasion for showing cultural unity in Europe.

The fourth thing that I should mention is the European Youth Capital; it is not so well known as the European capital of culture, the European Youth capital is a title given to a European city for a period of a year, one year during which there is several cultural events. It started some years ago, in 1910 it was the first time, in Torino, Italy; the second time in Flanders, in Belgium; the third time in Braga, in Portugal; after in Maribor, Slovenia; Thessaloniki, in Greece; and next year we are very happy because in Transylvania, it will be the capital of the European Youth. In this case, it will show very well the multiethnic, multicultural

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character of this town, where historically there are several minorities: German, Serbian, Hungarian and of course, the biggest, the Romanian minority, and it will be, really, a very good and positive effect for the protection of multiculturalism.

The sixth element is called 'Lux Prize'. Have you heard about it? What a pity. It shows that the communication on behalf of the European parliament is not perfect because since 2007, it has been a very important and interesting initiative; every year the members of the European parliament vote for three films, chosen by the special jury, and vote for the best film of that year.

In this case there is not a big effort, what is the effort? The effort is that the films that are competing are translated into 24 languages of the European Union, which is a very good promotion for the field of cinema, and I think these are very important initiatives. But I think we have a lot of researches in this field and I have proposed to the ICD, to Mark Donfried, to go together to meet Madame Basileus; Ms. Basileus is the commissioner responsible for culture. Because, dear friends, I am president of the international group for traditional and national minorities languages in the European parliament. As a professor I taught a subject at the Budapest University of Economics, the identity of European people, and I have spent 10 years experience here, in the European parliament.

Dear friends, who knows Seamus Heaney? You're from Ireland? Tell me please who is Seamus Heaney? Yes, he was awarded the Nobel Prize in 1995 from Ireland. And he wrote in the Irish Gaelic language.

The second issue is, who is José Saramago? Oh, a lot of people know him!

And Imre Kertész, he was awarded for Nobel Prize, he's the famous writer of the holocaust. But you are very well informed, much better than the European Parliament. Because I can confess another thing, over 10 years there are colleagues that are working together and they are not able to pronounce exactly the name and surname of their colleagues. All the time they say my name is Tabajdey, it is not the case, my name is Tabajdi. The German speaking can say it, but when I am speaking about cultural diplomacy, they are small gestures that we must learn, the exact pronunciation of the name and surname of our colleagues. We have been working for 10 years together and they don't know what the pronunciation is. In the European Parliament, for me to say to my colleagues "Hallo, tschüss...etc" is very important.

And finally, Mark, we must go together to Madam Basileus, to make an initiative to elaborate from the community money and elaborate a textbook about the European people. Not a very big book, no. Our concrete initiative must be the following: to prepare a book, a textbook for the European citizens. Who are we Latvians? Who are the Latvian people? Polish people? French people? What is the language? What are the main historical events, which have had an impact on the identity of Latvian, Polish, Slovakian, Serbian and Hungarian people? We don't know each other or what the relationships between the Scandinavian languages are. Can we understand the difference between Swedish and Danish in a written or oral form? We don't know. They confuse Lithuania and Latvia, Slovakia with Slovenia; not only did the former president of USA confuse Slovenia with Slovakia; but I can say even in the European Union there are some confusions, and when we speak about cultural diplomacy, I can say, I can declare, that we don't know each other. We are together there, in the European Union, in this big family of five hundred million, a big family but we don't know each other well enough. To elaborate on 10-15 pages not more about one people, one country, one national identity, what are the major elements with the contribution of those countries, in academia or science, or other universities? It will not be a scientific book; it will be a book for citizens because there are already a lot of scientific books. What are the relationships? What have been the conflicts between Lithuania and Ukraine and between the Lithuanian people and Polish people? What are those elements, which must be known at the present stage in Europe?

Dear friends, really, cultural diplomacy is not only soft power, we are witnessing the deepest crisis of the

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European Union. It is not only an economic crisis, it is a psychological crisis, it is a crisis of confidence, it is a crisis of rising nationalism and rising isolation. What can we do? What can Germany do? Germany has a population of 80 million people, akin to a medium sized province in China. Or what about my country with a population of 10 million people, which is half the population Shanghai?

Together, we can win. The soft power of cultural diplomacy, of the countries in the age after the cold war is becoming more and more important, and your institution is becoming more important because real culture, and getting to know each other can be our common goal and can serve for a much better understanding.

Thank you very much.

Biography Csaba Sándor Tabajdi Member of the European Parliament

The Hon. Csaba Sándor Tabajdi (MEP) is a Hungarian politician and has served as a Member of the European Parliament for the Hungarian Socialist Party, part of the Party of European Socialists since 2003. He is member of the European Parliament Committee on Agriculture and Rural Development, the Committee on Petitions, as well as the Delegation for relations with the People's Republic of China and a substitute member of the Committee on Environment and Public Health and the Delegation to the EU-Russia Parliamentary Cooperation Committee

The Hon. Sándor Tabajdi received a degree in Economics in 1974 and later, in 1984 received a Candidate's degree in Philosophy. He embarked on his political career in 1989, heading the Secretariat of the National and ethnic minorities board of the Council of Ministers of Hungary. Between 1989-90, he served as a deputy minister in the Government of Hungary. The Hon. Sándor Tabajdi was a member of the Hungarian National Assembly between 1990 and 2004 in the group of the Hungarian Socialist Party. From 1991 he was also a member of the Parliamentary Assembly of the Council of Europe in the Social Democratic political group. Between 1994 and 1998 he served as political state secretary (deputy minister) at the Office of the Prime Minister. In 1998 he became a member of (and from 2002 headed) the Hungarian delegation to the Parliamentary Assembly of the Western European Union. From 1998 to 2002, he worked as adviser on European integration matters in the Bács-Kiskun Regional Authority, following this position he became a member of the Bács-Kiskun Regional Assembly until 2004.

In 2008, the Hon. Sándor Tabajdi became the founder of the Hungarian Agricultural Academy, a yearly forum of representatives of Hungarian and international agriculture, which has arguably become one of the most important high-profile agricultural events in Hungary. Since 2011, he has served as the co-chair of the Intergroup of National Minorities, National Communities and Languages. He is the Vice-President of the European Parliamentary Association.

The Hon. Sándor Tabajdi has produced the following publications: The Labyrinth of Identity (1998); Balance and Calculation (2001); From East to West in the Centre of Europe (2006); In Support of Europe's Minorities - Pro Minoritate Europae (2009). He has also received awards in recognition of his achievements; in 1992 he received the Márton Áron award and in 2008 he was honored as an Honorary Professor of Széchenyi István University, Győr.

“Syria and the reasons for Western Hesitation to Act”

A Lecture by The Hon. Cyril Svoboda (Former Deputy Prime Minister of the Czech Republic; Former Foreign Minister)

Berlin; December 20th, 2013



Because I think it is very important to support the Cultural Diplomacy. Why? Because the ad-hoc corporation is as old as war because ad-hoc corporation is the reason for to conflicts. We need to have a permanent communication between people, between the nations, between the cities. We need Cultural Diplomacy. Europe is a strange continent composed of 48 countries. We do not understand each other. The common language is translation and we are the space of test to what extend we are capable of communicating each other and sticking together. The world of this century has been changed dramatically. We are not facing the new changes, the new threats. The Arab spring, the new movement in Sahara region, everywhere is something new.

In my view the old fashion international structure of the institutions does not fit the new challenges we are facing. The world is interconnected through the Internet. The Internet shortened the distance but the Internet does not create closeness. I tell one story: my secretary started his working hours at computer writing “Hi hi, I am starting my job by drinking coffee.” And I asked her “Why do send such a stupid sentence?” and she said “I have on Facebook 800

friends.” and really when she is disseminated the message he receive maybe 100 messages saying “Hi, hi I am starting my job by drinking coffee.” And the question is “How many people will visit you if you are seriously hill? How many people will help you? So if you count those who are in your Facebook, so is the artificial game that just the interconnection creates closeness. So we need a breach and the breach could be Cultural Diplomacy. We need the real French because as I said at the international organizations and this is a making process “do not fit the profound global change.”. But we are still the same people, we are human beings, we have to help each other because we need the example of people like Ajdesda, the man who adopted hard stands on Democracy and we need people who were at least once defeated because we need people who are capable to stand up again and to continue and we need the communication between the people with this character. So this is very very important because we need people who are devoted, really devoted and who are taking life and responsibility seriously.

Because the freedom is, first of all the freedom to defy rules, the conventions, to revolt against the hostilities, this is the first concept of freedom but it is not a real freedom because in the very end we are bound by something and in the very end we are bound the gravity, global gravity. The second option of freedom is the freedom to choose, we are still trying to choose something new and it is like magnate, everybody wants to be in and we are still choosing and choosing something new. It is also a never-ending story and it is no the way to help each other. But the third option, the right option, is the option freedom as a game. Because game, for example, the football match, is limited. We have a limited football field, the space; we have limited time and limited by the rules but we can enjoy the football match just if everyone respect the same rules and even we could be defeat or with could win the football match but we need

to have the counter patterns that respected the rules, that is space of liberty and freedom and this is the responsibility of us from Cultural Diplomacy to ask the rules. We need to respect the rules because rules are important for our freedom and development. We shall not murder but it is not written that everyone has the right to protect his or her life. It is written you shall not steal but it is not written that your property is protected. So another aspect of freedom and rules is that we have to respect the rules of the others and we can live together if we respect the rules of the others. I believe that they respect my rule that I am the owner of my computer, my computer is downstairs and I believe that I will find my computer later because it is very important as a concept that the concept of the modern rules are to respect the right of the others, not only to respect but also to protect.

I give you two examples of the current EU: It was in Brussels, October the 16th, the European Council decided “The European Council expressing it’s admiration for all those who are struggling with human rights congratulates Madam Shirin Ebadi on the award for the Nobel Peace Prize in the recognition of her commitment to democracy and the defend of Human Rights in Iran.” Fine it was nice, we decided to send a letter to Madam Shirin Abadi, she is a Muslim, she is very brave, she is loyal by her profession and she helps women in Iran. Excelent, but the very same day, the polish Prime Minister, Mr. Miller, said “On the October 16th 1978 was elected pope John Paul the II, the Pope of the Roman Catholic Church and I proposed to send him the letter of congratulations” and immediately the vast majority of the liederes refused to send a stupid letter to John Paul the II. We are a Christian continent, we are Christian and we are not brave enough to send a letter to Pope and we are sending the letter to Madam Edabi for Nobel Prize award. This is something important. My prime Minister said, “It hits my soul” and I said “look take seriously John Paul the II, he was brave in the conflict with the communist. He has done a lot for Europe.” And he said “No”, so I am against. So the question is how we are taking things seriously. And while I mention those arguments because I want to encourage us to something for Syria. Because, you know, the human toll is very very serious. 1000 people have been killed, 2 million people have fled Syria, more than 2 million refugees have been expelled from their cities and villages, 3 quarters of the refugees are women and children, almost half of the refugees are girls and women while the other quarter are boys and teens. It is very serious. Another 4 million people are displaced inside Syria so the international community has preferred the ad-hoc corporation and the ad-hoc corporation is not a solution.

So if we are ready to encourage everyone to have a permanent connection to support those who are suffering in Syria we are doing something for Cultural Diplomacy. We need to help those who are suffering and my proposal is to cross the frontiers, to sit at the table, I mean the Europeans and the Russians, don’t judge who is right and who is wrong in Syria, don’t blame anyone for betraying the rules but to stop the war immediately and we have also to overcome some obstacles which are inside Europe and between Europe, Russia and China because we need the new legitimacy and the legality for the action and that is in my view our responsibility for helping the world to be better. Thank you.

Biography

The Hon. Cyril Svoboda

Former Deputy Prime Minister of the Czech Republic; Former Foreign Minister

The Hon. Cyril Svoboda is a Czech lawyer, politician, and member of the Christian Democratic Union- Czechoslovak People's Party.

Mr. Svoboda completed his Bachelors of Law at Charles University in Prague, before undertaking further study at the Pan American Institute for International Studies at Notre Dame University in Washington D.C. Prior to entering politics, Mr. Svoboda worked in the legal department of the company Transgas, and also served as a notary and special adviser to the Czech government for human rights, relations between state and church, and the law on extrajudicial rehabilitations from 1990 to 1992.

Throughout his political career, Mr. Svoboda has held several prestigious posts, serving as Deputy Minister of Justice between 1992 and 1996, and later working as Vice-Chairman of the European Commission for Democracy through Law, where he led the delegation for negotiations on the agreement on the Czech Republic's accession to the European Union. In 1998, Mr. Svoboda was appointed Minister of Interior before being elected as Chairman of Christian Democrats in 2001. Between 1998 and 2002, Mr. Svoboda also served as Chairman of the Petitions Committee of the Chamber of Deputies. His most notable role to date has been that of Minister of Foreign Affairs, a position held from 2002 to 2006. Between 2002 and 2004, Mr. Svoboda also assumed the post of Deputy Prime Minister. He subsequently served as Minister without Portfolio and Chairman of the Government's Legislative Council from 2007 to 2009, and Minister for Regional Development in 2009.

Mr. Svoboda has addressed numerous global forums and conferences, providing deep insight into issues ranging from international security and conflict to education, the environment, and development. Since 2001, he has been the Director of the Diplomatic Academy in Prague, where he also teaches European integration and public expression.

"The Soft Power of Culture"

A Lecture by The Hon. Dame Tessa Jowell (Former UK Minister for the Olympics)
Berlin; December 19th, 2013



I would like to begin with a brief reference to the history of Saxony and Prussia, a prime example of even in the rich world of culture, you can have too much of a good thing. When the Elector of Saxony, Frederick Augustus, secured the election to become king of Poland in 1697, he needed to show the world that he was not just another average German prince chosen by foreign powers [Austria and Russia] but a king worthy of the title. By 1729 his court had an unrivalled reputation for the best balls, pageants, operas and hunting within the Holy Roman Empire outside of Vienna. In his court he had the best portrait painter to depict his wife and his mistress, he also had the best jeweler, the best porcelain designer, the best sculptor, the best architect, the best singer and the best composer at that time. In 1719 his heir married the daughter of the Austrian emperor. His descendants were able to contract stellar marriages as well by making dynastic alliances with Spain, Bavaria, France, the Netherlands, and proving that magnificent court culture could bring substantial material benefits.

When Augustus died his son was not only left with a wonderful cultural center, but also a mountain of debt. At the

beginning of the century the Saxon and Prussian armies were relatively the same size. By 1740 the Prussian army grew three times larger and a treasure of 8 million Thalers in barrels hidden in the cellars of the royal palace in Berlin. By mid-century Prussia controlled Saxony and its wealth. Culture should not become political leader's primary concern. Prussia's own policy of cultural flamboyance in the 18th century: an incident where Frederick III decided he should be called the 'King of Prussia', the building of the Royal Palace in Berlin, Charlottenburg, Sans Souci, the New Palace and the Town Palace in Potsdam.

I am tempted to paraphrase another famous Prussian, and to say that soft power is the pursuit of political objectives by other means. This was valid in certain times and places, when one thinks of the Voice of America, or the way that a well-known English intellectual periodical, 'Encounter', was subsidized by the CIA in the 1950s. However it is not the whole truth, and certainly not what I mean when I refer to soft power in culture. There is an inherent tension in the conjunction of the words 'power' and 'soft', if power can be soft, can culture be hard? In what ways can a nation's power be projected through its cultural heritage and activity without compromising the very values that soft power is supposed to project? As we will see, there is a wide spectrum of possibilities and I want to explore some of them with you today.

In one way or another, every nation seeks to project its image through ways other than direct advertisement. At times it may be active and others passive. Recently I travelled to Dubai, the impression I received from there is if there was ever a place for triumph of man over nature it is there. Dubai not only advertises itself in this image or as a shopping heaven, but also a place of cultural interest. In Qatar, Mathaf is a collection composed of thousands of Arab art works from the 1840s to the present day. No country wants to be known only for its material wealth; hard on the heels of the wealth makers come to those who recognize

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the importance of culture for a country's identity, and no doubt take joy in the possibility that wealth can unlock a surge of cultural activity. The chairman of Mathaf makes the point unequivocally: "Arts can only flourish if artists can connect today's activities to yesterday's achievements".

Sometimes the projection can almost be passive. The Italian government makes enormous efforts to promote Italy's place in today's cultural world. Its extraordinary artistic and architectural heritage set in a countryside often depicted by its own artists as the Garden of Eden, attracts innumerable visitors in any event. On the other hand, it is always helpful for a country to be deeply rooted in history and with a seat in one of the world's greatest former empires. The same could be said for many other countries with impressive natural and historical treasures, such as Peru. But soft power expands beyond tourism.

Now here are two mission statements from the relevant government departments of two European countries, France and the UK. One of them describes its mission in these terms: "The mission of the department is to make accessible to as many people as possible the major works of humanity and first of all those of this country. The minister is in charge of national museums and monuments, promoting and protecting the arts at home and abroad..."; The second says: "The department is here to help make this country the world's most creative and exciting place to live, visit and do business."

The key difference lies in the indirect approach of the French ministry of culture and the direct involvement of arts in UK department, which I had the honor to lead from 2001 to 2007.

Before I reveal more differences between French and British approaches, I must first mention how baffled my American friends became when I told them the full name of my ministry: the department for culture, media and sport. In the US, their government is not involved with any areas of public life except for the national endowment for the arts, which only started in 1965 as part of President Lyndon Johnson's Great Society programs, and has been subject to frequent assaults and budget reductions at the hands of conservative legislators. Less than a tenth of one per cent in US public expenditure is directed towards the arts. There is no governmental control or ownership, direct or indirect of mainstream media, and no national broadcasting company. Exceptions are the privately funded National Public Radio and all museums and other cultural bodies owned by entities other than the federal government. The government plays no role in sport activities. As a result it is much more difficult for the U.S. to pull the kinds of levers that are available to the French and British governments. Hence the Peace Corps where the U.S. government could use the levers of its own spending power and the idealism of its young people. On the other hand, the pervasiveness and almost universal appeal of American popular culture exists in such a way that the US does not need to spend any Federal money on exporting its culture.

While in France all the important national artistic assets are in ownership of the state. The UK uses a different approach. In 1753 the British Museum was founded under Act of Parliament. It was the first for a new kind of museum – national, belonging to neither the church nor king, freely open to the public and aiming to collect artifacts worldwide. From the outset its assets were owned by a board of trustees, not by the state. This may have had to do with the fact that its founding collection was the property of a single collector, Sir John Soane, but in any event all the great national collections in the UK have followed the same model - of independent ownership by that exquisitely English thing, the board of trustees, who have legal responsibility for the assets in their care. Apart from the Government's own (and quite substantial) art collection, which is in government offices all over the country; the nation's patrimony is not owned by the government but by these boards of trustees.

Public support for the arts - that is, government-funded support - began in 1944 with the creation of the Arts Council of Great Britain, which was split into national councils in 1994. It supports artistic enterprises of all kinds from the Royal Opera House to small local operations independently of government influence.

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As Jenny Lee, who in 1964 became the first minister of the arts in Britain, said, she had quickly learned that what arts people wanted from government was money, policy and silence.

This detachment of the main cultural enterprises from the state exists - and is understood to exist - even though some of the main institutions are funded by the government and some of the chairs of the most important boards of trustee are appointed by the culture minister. And the BBC, which, I need hardly now say, has its own board of trustees, is funded by a license fee collected by it from all users of radio and television. This detachment has an obvious advantage when it comes to the projection of soft power. When the British Museum lent Iran the Cyrus cylinder, the goodwill generated, though not at the formal political level, was enormous and says all I could ever say about how Britain is able to project soft power in a genuinely soft but powerful way.

The Cyrus Cylinder, made of clay, is inscribed in Babylonian cuneiform with an account by Cyrus, king of Persia (559-530 BC), of his conquest of Babylon in 539 BC and capture of Nabonidus, the last Babylonian king. Cyrus claims to have achieved this with the aid of Marduk, the god of Babylon. He then describes measures of relief he brought to the inhabitants of the city, and tells how he returned a number of images of gods, which Nabonidus had collected in Babylon, to their proper temples throughout Mesopotamia and western Iran. At the same time he arranged for the restoration of these temples, and organized the return to their homelands of a number of people who had been held in Babylonia by the Babylonian kings. Although the Jews are not mentioned in this document, their return to Palestine following their deportation by Nebuchadnezzar II, was part of this policy. This cylinder has sometimes been described as the 'first charter of human rights'.

The loan was warmly received in Iran; we understand that over half a million Iranians visited the Museum to see the cylinder. The original loan period of three months was extended to seven to allow the widest possible audience in Iran to view this important object. At the closing ceremony for the loan - this priceless national Iranian national treasure was returned exactly as agreed (an act of soft power in itself) - Neil MacGregor, Director of the British Museum said:

'I am delighted that the British Museum has been able collaborate with the National Museum of Iran for this wonderful exhibition of the Cyrus Cylinder in Tehran. The Cyrus Cylinder is a key document of the history of the world... it is an extraordinary document of the enduring significance of tolerance and the need to respect different faiths and different peoples, which is as important now as ever. Despite political difficulties and conflicting national interests what museums, like the British Museum and the National Museum of Tehran, can show is that these objects are part of a shared inheritance, which belongs to everyone. These cultural exchanges are especially important in the complex, often hostile, world we live in today'.

That is soft power in its most velvet form. I should have added that the British Museum did all this without any encouragement (but no restraint either) from the British government of the day, which was taking a very hard line with Iran over its nuclear program. It shows that sometimes a clean gesture of respect and understanding is worth a hundred diplomatic cocktail parties.

But diplomats or what one can call quasi-diplomatic organizations do also have an important part to play. For the UK, the most important is the British Council. Its mission is to create international opportunities for the people of the UK and other countries and to build trust between them worldwide. They call that work cultural relations, and they are on the ground in six continents and over 100 countries bringing international opportunity to life, every day. Each year, they say, "we work with millions of people, connecting them with the United Kingdom, sharing our cultures and the UK's most attractive assets: English, the Arts, Education and our ways of living and organizing society."

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But while the British Museum can, if it chooses, dance to no tune but its own, the British Council is inevitably sometimes seen as the velvet glove which encloses the imperial British fist. This is so, even though only 25% of its funding comes from the British Government, and often its officers are keen to stress their separateness from the UK government. This unhappy perception was dramatically shown in the recent attack by the Russian government on the British Council there; it was seen as an undesirable semi-autonomous organization, and the Russian government had no truck with the suggestion that it was operating at arm's length of the UK government. This can bear particularly heavily on locally employed staff. But things change, and 2014 will be the 'UK-Russian Year of Culture', and the British Council will be heavily engaged.

The BBC World Service was funded by the foreign affairs ministry but this arrangement ends in April 2014, when it becomes entirely covered by the BBC license fee. When this happens, the World Service may be perceived by one as ceasing to be an 'arm's length' entity and become an unambiguous embodiment of the broader universe of 'cultural relations', as defined earlier. The fact that the Foreign Secretary will continue to have a responsibility for the priorities and direction of the World Service, hardly helps to improve its 'arm's length' credentials; but the BBC, despite its domestic critics, still has an enviable reputation around the world for objectivity and fair reporting. Personally, I do not share the concern that bringing the World Service more into the BBC Global News fold will undermine its distinct voice and therefore reduce its impact.

The BBC World Service has an advantage over the British Council due to being relatively less reliant on ground personnel to undertake its work. That means that, if the receiving State is unable to jam it, or decides not to do so, broadcasting can continue even if there is nobody on the ground. Even if the receiving State does succeed in blocking it, Diasporas may as well be able to receive it and assist foreign policy objectives. The Middle East has been a priority focus for the BBC World Service in recent years, establishing an Arabic TV Channel in 2008 (the foreign office funding was increased in 2011) and a Farsi counterpart in 2009.

It was Winston Churchill (and what ambassador for English culture can fail to quote him to a foreign audience?) who said in a Harvard University speech that the empires of the future would be empires of the mind. It was a good prediction but, of course, only partly right; and right in a way it is difficult to think he could have imagined. I am thinking of the internet, without any doubt the intellectual, social and cultural development of the greatest significance in our lifetime, in my view a greater challenge to those who wish to confine the free flow of thought than printing, radio and television put together, with commensurate opportunities. But that is really a subject for another conference. I will, however, offer a couple of observations.

Until recently, the dominant point of view may well have been that, while authoritarian states will seek to monitor and control this digital, virtual realm such a project can never be more than partially and temporarily successful: while physical contacts can be severely limited, it is much less easy to control the communications revolution and the many platforms it has generated. It is also true that, while some have had success, many states suspicious of non-state and people-to-people communication are incapable of effective control over the new technology. So a breakdown in diplomatic relations between two states needs continued communication through the realm of 'cultural relations'.

However, growing concerns are now being expressed that this view may be naive. 'Gate-keeper' corporations can be, and are, leant upon by authoritarian states. Such states may also mobilize unaffiliated proxies to deal in pro-government propaganda across digital platforms (China is particularly well-known for this). Further, in a world characterized as much by instinctive mistrust as cooperation, even genuinely unaffiliated actors may be viewed by other participants as somehow in the pocket of their governments or biased

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due to their background or identity.

Charles Leadbeater has explored some of these issues with regard to cloud computing in an interesting 2010 pamphlet for Counterpoint. He writes:

Over the next ten years, the rise of cloud computing will not only accelerate the global battle for control of the digital landscape, but will almost certainly recast the very ways in which we exercise our creativity and forge relationships across the world's cultures. Yet even in its infancy, the extraordinary potential of cloud culture is threatened on all sides – by vested interests, new monopolists and governments, all intent on reasserting their authority over the web.

So the realm of cultural relations may not be quite as uncontested, free, uncontrollable or uncontaminated by geopolitics as many hoped; nor will it automatically deliver increased cachet for brand Britain. I have only had time to touch on a few stopping points along the lengthy continuum which is soft power. I could have talked at length about how our two countries lead the world in welcoming students from all over the world to our universities. One hopes that they will always have happy memories of their student days, will continue to speak our languages and retain a life-long goodwill. Nor have I barely mentioned the great advantage we have in Britain in being the home of English.

It is said that art holds a mirror up to nature. Well, the way a nation wields its soft power reflects the nation itself and, if we are confident in our values, we should grasp the opportunity to project our own special messages peacefully to the rest of the world.

Thank you so much for the opportunity to speak to you today.

Biography

The Hon. Dame Tessa Jowell

Former UK Minister for the Olympics

The Hon. Dame Tessa Jowell was born in London. She is currently a member of the British Parliament for Dulwich and West Norwood and is a member of the Labor party.

She was educated at the University of Aberdeen, the University of Edinburgh and Goldsmiths College of University of London. She became a social worker and eventually the administrator of the mental health charity Mind. In 1978 she was Labor Party candidate in a by-election in Ilford North.

Elected as MP for Dulwich at the 1992 general election, she was successively appointed as an opposition spokesperson on health, an opposition whip and spokesperson on women, before returning to the shadow health team in 1996.

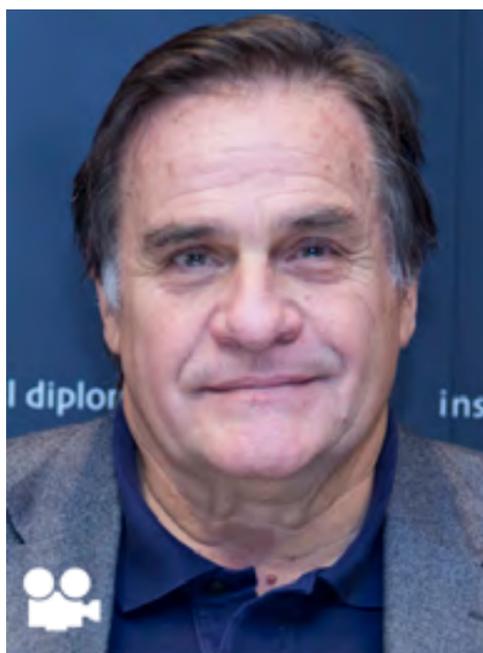
Jowell was appointed as Minister of State in the Department of Health after the 1997 Labor electoral landslide. She moved, again as Minister of State, to the Department for Education and Employment in 1999. Jowell was appointed Secretary of State at the Department for Culture, Media and Sport after the 2001 election.

In Gordon Brown's reshuffle in June 2007 following his succession as Prime Minister, she retained her Olympics portfolio and was also appointed Paymaster General and Minister for London, being allowed to attend the cabinet, but not as a full member. She became Cabinet Office minister in 2009 and, with Labor in opposition, kept her Olympics portfolio. Tessa Jowell was re-elected MP for Dulwich and West Norwood in May 2010.

”Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community”

A Lecture by MP Dimitrius V. Tsoukalas (Member of Parliament State SY.RIZ.A)

Berlin; December 21st, 2013



“Now I am member of the Parliament with a left-wing party, a party that is growing very quickly, and we hope it will be the next government. So, dear friends, my speech is not going to be very pleasant because I have to start giving you some figures of what is the situation in Greece in this moment. So, you have to know that Greece is stepping back on human rights since May 2010 when the first loan agreement between Troika and the Greek government was concluded. The country was become almost a bite world of structural adjustment and drastic labour marketing forums across Europe. Financial support from the Troika has been based on reduction of public deficits and public spending including drastic labour marketing forums, and the unprecedented deterioration of welfare state, the worst in the post-war period. I will give you some figures of the Greek reality: unemployment in Greece is 27.6%. it is the highest in Europe and it is extremely high among young people; collective bargaining system has collapsed and 60% of whole workers are paid according to the individual employment contract. Almost 150.000 young educated people have emigrated since 2010.

Quite concerning is the fact that these figures represent a high percentage of the work force of high skills and scientific capabilities. Private sector companies reduced their wages by 4% on average, through the introduction of company level collective agreements, or individualized agreements with employees. In addition, 6 out of 10 companies, delay to fully compensate their employees on time. 46% of retirees get a pension below 500 euros, when life in Athens and Greece is still quite expensive. Undeclared work among Greeks and immigrants workers from third countries has dramatically increased up to 33%, the amount of people living under the poverty line has increased enormously.

In a country where suicide was a rather unknown phenomenon, 4000 people in the last 4 years tried to accomplished it. The number of homeless people in Athens, something that did not happened for decades, estimated to exceed 20.000. Police violence and xenophobic attacks on immigrants have become endemic. But I will come back on this point.

Dear friends, a state achieve its objectives through projecting its power, and through demonstrating its strength by traditional diplomacy; significant results are also achieved through mild policies,(soft power), applying methods such as ideological penetration and promotion of cultural products. This method of cultural diplomacy achieves benefits whether through state cultural mechanism whether through private organisations. There are many schools of thoughts studying and trying to explain cultural diffusion and interaction among different population in a globalised world. Usually is attempted a typological hierarchical classification of different type of cultures, and also a study of the interaction as well as the final convergence to signal unifying skills. Historically, the global expansion of the industrial developed western countries has been based, on great extend, upon power and violence, which was followed by cultural penetration which in many cases was not mild at all. Therefore, cultural diplomacy was more a manipulation

process of conquered people, and in the 19th century cultural imperialism facilitated the integration of the colonies into the introduction process of the mother cities, and nowadays the existence of unified cultural schemes drive to the expansion of markets and deconstructed action, in this sense about 5000 to 6000 existing cultures worldwide are in danger. Cultural diversity and pluralism are being threatened. We can claim that cultural diversity is being threatened in the same way as bio diversity; that happens because it is impossible to preserve cultures that do not correspond to existing social schemes with historical continuity. History is full of disappearing civilisations, replaced by others.

The classical Greek culture has the advantage to have shaped basic concepts of the western civilisation. It has been the reference point of an international leading elite and still constitutes the core of the so-called classical education. The Greek language for example in its classic version contributed to the formation of the scientific terminology, of the diffusion of Christianity, and has still today survived as a distinct cultural constant. Modern Greek culture has to face a great challenge: about 9% of the working population in Greece consist of immigrants who have been trying, since the early '90s, to integrate themselves to the local labour force. There are already second generation immigrants coming from parents of different cultures. The Greek society had to show tolerance and then try to absorb the new elements. At the very beginning it seemed to be an easy process, the Greek society was trying to obtain multi-national characteristics through an integration process for all immigrants. This process was marked by difficulties, labour and social discrimination, but still it was an integration process. This process was reversed after 2009 due to the crisis. At the top of that discrimination, racism, anti-Semitism, xenophobia, became dominant ideologies and practices. The main supporters of xenophobia, racism and criminal behaviour towards immigrants, was the neo-Nazi party of Golden Dawn, which before the crisis had the voting rate below 1% (to be précised it was 0,29%), while in the election of 2012 the voting rate was up to 6.97% with 441.000 votes and 31 out of the 300 parliamentary seats. The launching of the percentage of the Golden Dawn came out of the abolition of social rights of great part of the population, particularly of the young people: the collapse of labour relations, the increasing of unemployment and the social exclusion. The current crisis undermines the corner stones of democracy, providing a fertile ground for the fascism and the neo Nazism. Hanns Johst saying can sum up the fascist perception about culture in the famous phrase of the hero in the play “Schlageter”: “ whenever I hear of culture, I pull out my Browning”. A phrase wrongly attributed to Goebelz or Goring, but is certain that both repeated this in many cases. Reality is totally different: Fascism has its own culture, which is the aggressive demolition of any particular culture characteristic; it is a culture of homogeneity and obedience with a perception of an imaginary folklore. In Greece, the culture of Fascism considered in the acceptance of old, cheap, populist rubbish trying to appear them as universal Greek values. I think that the acceptance of different culture characteristics allows the diffusion and penetration into different cultural groups. It helps mutual understanding and constitutes an important asset on the fight against fascism and racism.

The Greek civilization has inherited a heavy cultural capital with many characteristics: the power to absorb and the capacity to develop an efficient dialogue with all the other culture that came close. It always achieved to accept the cultural element considered as compatible with the temperament of the Greek world to incorporate them creatively into its own core, and to regenerate them in a prototype manner. It had always the manner, and the strength to pave the way of the adoption of the Greek culture by population settled throughout the history in the Greek territory. Today, the situation due to the crisis is likely to be reversed. The contemporaneous Greek culture appears a witness in co existence with other cultures. In that leads the Greek culture with imagine of the world cultural process. This happens because the contemporary Greek culture cannot be supported by the cultural diplomacy of the Greek State, as the country is under the turmoil of the institutional decline provoked by the financial crisis. It is very difficult for a

country to support its international culture presence, when it abandons its popular folk culture with faith, and when at the same time the country tolerate the commercialisation and plans to abolish public cultural institutions for fiscal and budget reasons. In order to achieve the above, is to make them at the beginning inactive and untrusted worthy by implementing policies stemming from the Memoranda. The picture is being completed by the dangerous perception of the imagines of neo Nazism that favour a commercialised culture of mass stupidity promoted as a cultural model, in this case the fiscal attack of the bailout program is similar to the ideological aggression of the extreme right. In our opinion, the Greek and the other cultures, corresponding to existing communities have to be preserved as elements of global civilisation. This is the point where the contribution of cultural diplomacy can be focused. On the other hand, these societies have to accept multi cultural challenges, and take them as an opportunity for their further development. Finally, cultures, as historical and social phenomena, have to be reinforced in order to confront the modern challenges of rapid and changing world and not to be left to the blind trends and demands of the global markets. The question is: could culture function as a counter balance, not only to the Greek crisis, not only to the South European crisis, but also to the upcoming European one. I believe it could be achieved within the frame of a new type of brother-grow policy. The adoption of the new productive and consumption models, as a new type of growth to being targeted, to be our target. The growth should be also based upon broadening and upgrading of cultural offerings and production, not in a sense of a product, but in the sense of people participation in shaping new quality of life. I am talking about a cultural Renaissance, as an antidote to the crisis and as a powerful tool of growth. The key factor of that cultural Renaissance could be the mass participation of citizens in the production and diffusion of culture, mass participation as an interactive social procedure, and not as a misconception of cultural products. Dear friends, in the neighbours of the Greek cities flourishing cultural activities have already appeared.

With initiatives of the local societies as a counter balance to the crisis and to the isolation that the government of the Memoranda, and the Fascism, want to impose. Theatres, paintings, music, dance, a new type of cultural network is coming up in the country. This new cultural wind will meet the forces that are proposing a youth growth model to exit from the crisis and together they will hammer a new productive social and cultural reality. Concluding I want to point out that, since the crisis is not exclusively a Greek phenomenon, and its expansion threatens the whole Europe, according to this reality, the cultural diplomacy could be in the long run one of the tool to overcome the crisis. Recognitions are the cultural mediations, development, and exchange of great cultural European traditions avoiding products of extreme commercialisation that are promoted by economic establishment. Cultural diplomacy should not obey to the ephemeral needs of a casino economic system, serving the interests of the financial institutions, of greedy bankers, and aggressive markets. That is why I believe that, with sincere, stable, long term and well planned cooperation, we can succeed.

Thank you very much.

"Are Massive Open Online Courses (MOOCs) threats or opportunities for education in developing countries?"

A Lecture by Prof. Dr. Dragan Domazet (Rector, Belgrade Metropolitan University)
Berlin; December 18th, 2013



I'm going to talk about MOOCs whether they are threats or opportunities for education in developing countries. First let's define, what are MOOCs? Probably some you are not aware about it. A MOOC or massive open online course is an online course usually at the university level offered for free over the Internet which aims for a large scale and open to anyone to register. So MOOCs usually may have more than 1,000 students online they have been initiated and offered by prominent American universities and the reality now is that they are offered on the Internet. So what are MOOCs challenges especially for developing countries? Are MOOCs a global educational tsunami that will make obsolete most of universities in developing countries or will they improve higher education in these countries? Are MOOCs straight threats or opportunities? For developing countries are MOOCs monopolizing education? These are some questions that I would try to answer.

Let's first talk about threats; threats to higher education institutions some universities or colleges probably will face problems to attract students and may close down of course in some countries there are many students on the list wait-

ing to enroll but in the country where I come from, from Serbia the population rate is going down and the number of students is dropping down the number of higher education institutions is growing so competition is very fierce and we compete for students. Even public universities, if they get less students they will be less paid by the government so they face problems. Private universities and colleges as well because they are 100 percent paid using tuition fees of students, if they don't have students they can go bankrupt so what is the problem there? You can say okay but students are not going to get diploma because they get certificates but in many areas such as informatics for instance, companies don't care about diplomas they care about capabilities of students and they're looking for engineers or just everybody who can program or do some thing so they can employ people without diplomas. So why should somebody pay tuition fees if they can study over the Internet? So there are threats for educators as some of their institutions can close down, they are going to lose jobs or reduce the number of professors so they're threatened. What about the quality of education? Well MOOCs are generally very good quality courses because they are prepared by prominent universities well-known professors with a lot of money invested.

Just in the plane I was sitting with the professor from the University of Toronto who prepared one of these courses. He was preparing for three to four months and spent more than 100,000 Canadian dollars for that so it's a huge amount of money invested for just one MOOC. But what's the problem? Because usually these courses are prepared for their own students, a limited number of selected students with high capability but offered massively to thousands of students. This diagram shows a normal distribution of learning capacities of potential students, as you increase the number of students their capabilities are going down, that's normal we are human. So how these courses can be useful for those who are not as capable as those

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top 10 percent of the population or so on? So this is one of the reasons why dropout these MOOCs is very, very low less than 10 percent succeed to finish in the course. What about national interest? As we know, universities are not just teaching institutions they contribute to local economies society/culture they're centers for the development of the country so if they stop operating, developing countries will have problems in the long-term.

What about the brain drain? Well there are some companies that are offering MOOCs for free and selling some services, one of the services is that they sell information on students were pretty good on these courses and they're selling this information to companies who are seeking, who are looking for students who are good in certain areas and then they offer jobs to them. So it's very difficult to resist if you're living in a poor country when the company's inviting you in giving you a very good job so it's a kind of a brain drain as well. But there are also opportunities that are a good part of the story, for instance for students but it's only a small fraction of students that are good enough to follow these courses. They can learn a lot using these very quality courses and always they can find a higher education institution that can accept them and give them credit and probably diplomas. Because this is becoming a business, but MOOCs may be very useful also for learners that already have their diploma and wish to upgrade knowledge practically majority of current students of MOOCs are those with diplomas so they just upgrade their knowledge, they're working people and they're curious to learn something and that's useful, that's a good thing. What about higher education institutions? Well they could use selected MOOCs as elective courses to increase their offer because they don't have all professors in specialist areas and so using some MOOCs can increase the variety of courses that they can offer so that's a good thing. Probably they can use MOOCs in their programs as an alternative to their own courses even if the core courses are like that or as part of their own courses, they can just use part of MOOCs for some learning materials and combine and improve their own online materials. In all these cases universities and colleges should provide additional services to students such as tutoring, validation of their knowledge, giving credits later diploma so this is an opportunity for universities and colleges in developing countries if they adopt such strategies.

What about the quality of education? well always in all areas competition forces us to be better, to compete, so competition is good even for universities to offer better courses so it's a good to have competition. Using some MOOCs as I mentioned in the previous slide with selected MOOCs; universities and colleges in developing country can increase the quality of their programs and using base as a blended or online learning approach they offer something that is better than what they used to offer. But the better alternative is probably to use OER; OER is Open Educational Resources when they have more freedom to choose what they need and to integrate in their courses part of this material and to increase the overall quality. So what are the conclusions related to threats and opportunities? I would say that MOOCs can provide benefits to some categories of students in developing countries but only categories. But can harm some higher education institutions in these countries if they don't respond adequately to MOOCs challenge because they should adopt appropriate strategies for dealing with MOOCs in order to get benefits from MOOCs instead of having problems. They don't need to compete with MOOCs, they should use MOOCs as an advantage. How? What should be the strategy for higher education institutions in developing countries? It's very difficult to suggest any general strategy due to differences among developing countries, they are very different. But they should adopt some possible ideas and measures when developing their specific strategies. I will try to just propose some of these.

How to improve the quality? First of course they should organizing classes using small study group collaborative problem oriented and active learning approaches because MOOCs cannot provide this so use what is your advantage: small group, interaction with students, problem-based learning actives approach with students and so on. Then offer online or blended educational courses but with high interactions and stu-

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dent involvement, that's what is lacking in MOOCs. Because there are thousands of students the professor cannot interact much use this because you have probably a few hundred students or 1,000 students so it's easier to do it so this is an advantage. Offer courses that correspond with learning capability of the students and of the local context and culture. What is good in Stanford probably is not good in another small country so students are different, for instance, this curve about capabilities. What about courses for different categories of students? One for many but many too many. To differentiate a group of students and give them different levels knowledge, different ways of teaching, to be more personalized in education, MOOCs cannot provide these but we can do it. MOOCs as you can see here in this diagram are there but if you implement problem-driven learning or personalized learning, that is not possible to be offered by MOOCs because of the massification of education by MOOCs. This is an advantage for smaller universities in developing countries, to go directly one-to-one or group by group and provide a personalized way of learning of course this can be achieved only using online technology, also I suggest they combine their own learning materials because then they can produce better courses with higher quality but with less/reduced cost.

Higher education institutions in developing countries could share their learning materials bilaterally or multilaterally, exchanging or developing joint repositories of materials so that they improve the quality and reduce the cost. Higher education institutions may use selected MOOCs as elective courses or even as core courses if they feed to their curricula but they need to provide tutoring, additional assignments to students if necessary, validation of students acquired knowledge such as exams, give credits and so on. So final remarks: I would say that education cannot be a massive and cannot be a global industry; students differ significantly. Designers of courses should offer appropriate courses to different categories of students. Local higher education institutions know best their target student population and they should offer appropriate courses. They should combine OER, MOOCs and their own material by doing that and very important they should use their own context and the use their culture. Globalization and massification of Education cannot destroy national educational systems but this system must offer better and more effective education to their students in order to respond adequately to challenges of massive education services offered globally by such as MOOCs so I'm positive MOOCs can be beneficial but if we are clever enough to adopt appropriate strategies, thank you.

Biography

Prof. Dr. Dragan Domazet

Rector, Belgrade Metropolitan University

Prof. Domazet is a professor, rector and the founder of the Belgrade Metropolitan University. He was the Minister for Science, Technology and Development in the Government of Serbia between 2001 and 2004 and worked on the creation of a policy in education, research and innovation. He was one of the experts who helped to prepare the new Serbian education strategy (in 2011 till 2012) and coordinated the team of experts who developed the segment of the strategy on higher education. Since 2012 he has been an member of the Scientific Council of UNESCO.

Prof. Dr. Domazet earned his Master of Science in Mechanical Engineering at the University of Niš in Yugoslavia. At the same university he did his PhD in Mechanical Engineering. Prof. Dr. Domazet has been the peer reviewer of FP7 projects and worked for 7 years in Singapore for the Gintic Institute of Manufacturing Technology (now Simtec). In addition, he taught at Nanyang Technological University in Singapore. He was a Fullbright Fellow in 1990 and 1991 at the University of Illinois at Urbana-Champaign (USA), doing research in Artificial Intelligence and knowledge-based systems. His current research interests are in the area of adaptive and personalized e-learning.

“The Levant Initiative”

A Lecture by Emil Constantinescu (President of the Academy for Cultural Diplomacy; Former President of Romania; Former Rector, University of Bucharest)

Berlin; December 18th, 2013



Distinguished audience, ladies and gentlemen. When the academy of Cultural Diplomacy has launched the project of the new type of relationship between states and nations based on understanding the other. Instead of relationships based on military and economic pressures. I have thought of which kind of laboratory is needed for such an approach to be tested in. And the answer came right away. It seemed obvious to me that this kind of relation that offer a piece of change in globalized world can find the inspiring souls in the old world of Levant. This happens not only because Levant has been over millennium the cradle of cultural diplomacy. But also because Egyptians, Jewish, Syrian, Babylonian, Venetian, Greeks, Arab civilization. The Roman, Byzantine and Ottoman empires have created each one in their own way an extended area for exchanges from words to ideas and for cultural dialogue. The Balkans and the South-Eastern Europe have been for a long while in contact with areas like Northern Africa and the Middle east and people and the people living here own one fast experience of intercultural dialogue. Dear friends, we travel today with similar airplanes, we are landing in airports alike. We launched

stops in hotels alike, we are eating the same fast food we watch plasma TV's providing us with the same TV shows.

Do you know more now about the world of old Levant? The first answer crossing my mind is of course we do. Because we benefit of a overwhelming amount of information but it is helping us to get along better with one and other. Or to know better who are we, where we come from, where we are heading to. I'm afraid not. The East Mediterranean area has fascinated the Western Europe to the renaissance, to Romanism to the modernity. And the admiration for even an outstanding names of writers, artists, and musicians made them create prestige visions and impressive literally, artistic and musical works. The cultural connection between countries of the Balkans, the middle east and northern Africa have continued in the second half of the 20th century. Even during in cold war, and dictatorship regime through the creation of intellectual elite's educating south eastern Europe universities through mutual cultural exchange. Resuming this connection would present a good opportunity for the diversity of our shared tradition to oppose the uniform-izing tendencies of globalization over held by the pressure of profit. And proposing a life still closer to the human being aspirations. All these reasons made me consider the opportunity of the project dedicated to our culture of peace which will engage the effort of researches in humanistic sciences, scholars, geologist, writers, artists, musicians, architects, a culture of peace able to create a space of knowledge and understanding. Through cooperation as a mutual respect.

Traveling in the first decade of the third millennium in the middle east, north Africa, the Balkans and the Caucasus, I was struck by the common origin of the historical and architectural vestiges but especially by the numerous behavior similarities derived from a common psychology that has rules in the old Levant.

Why should we talk now about something that seems to belong to a gone, outdated past? Firstly, because recent populair movement in Tunisia, Egypt or Syria, threw the world's attention towards the Mediterranean region and the lack of the dialogue. An effective diplomacy in favor of mitigating the coldest generated conflict. Secondly, because it seems risky the way the economic crisis made many to look to Europe only like a big trading company, assisted by internal financial indicators.

The constructions of the European union pays the ideas of democracy. More pre-eminence and morality makes ridiculous statement made by financial analyst and politicians talking about war as a possible consequence of the collapse of the common currency. This statement is not only irresponsible or foolish but show even an ignorance of history. I sense a temptation especially among those who also have caused the crisis to forget that the European Union is primarily a civilization model. The Root of this model is the Athenian democracy the Judeo-Christian religion and Roman law are located in the East where there is Islamic civilization was born too. 20th century Europe was a Europe of the nation states imagined after the world war first as a result of the 18-48 against the Austrian, ottoman, Russian empire. A process that started many energies, some generating progress other conflict.

The expansion of some states, the desire of some state, the satisfaction of some nation about the way that borders have been crossed and their territory and the fully bishop families that try to prove their superiority by occupations and violating other states independencies led to the outbreak of regional wars and to world wars. But people's desire to live in peace would not be undulated. On the contrary, the huge lodes caused by the war was defeated but to winners too. Generated an impulse or peaceful movement and wrote about the desire to overcome disagreements through dialogue and good neighborhood treaties. The cultural peace is based on the relation between states but also the relation between people sharing common values. But long before the current nation states. It is a good time before cultural diplomacy and for us to remember the legacy all the Levant left us. I believe that great a humanity conversation must now be encouraged. As larger and larger groups of regular people would develop a free flex of ideas and lodge warlike. Country prevention and managing the post-conflict situations in a contemporary world require a comprehensive balance vision. Which would take into consideration interest of values, ethnic and religious communities. The state duties as a nature of rights of their citizens, the conquer of the long term interest of the regional act. This vision cannot be developed without involvement of the representative able to utter the plurality of voices, questions and desires of billions of people. Not understanding the other motivation had led during history too many wrong decisions of foreign policy that triggered conflicts or wars. The common values policies as a dialogue basis can bring about stability in the globalized 21st century world.

The great popular movement for freedom, democracy and human right occurring nowadays in northern Africa and the middle east will change the face not only of these countries alone but also the entire world in the near future. What we are seeing here is a possibility of establishing our security and its guarantee system based more on what we call the soft power. International politics also called classic diplomacy was build on power and force relations and will continue to be so a long time from now on the concept of soft power is far from being functional. Cultural diplomacy is treating us as adults. I want to be well understood. I do not plead for replacing classic diplomacy with the cultural one. That would mean for me to encourage a dangerous utopia. But I stand up for associating them. From my experience guidance as a scientist and a man of culture and as a statesmen I can say that cultural diplomacy is in the same part as classic diplomacy. As in the non-Euclidean geometry with the Euclidean geometry, the relativistic physics and the Newtonian physics, the law including medium and the law excluding medium are Aristotelian logic.

The modernism and the postmodernism with the classism and neo-classism in literature, music and art. International organization such as united nation or UNESCO of civil society try to create a political culture of security through negotiation and cooperation in order to promote peace and understanding throughout

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the world we are looking for the lowest common denominator on which everybody can agree. My opinion is that we should plan for more if we want to make real peace and understanding between people we must focus to identify not the lowest-common-denominator. But we should relate ourselves to the highest level denominator phase. 20 years people in eastern Europe were ready to fight and to die for freedom and democracy. In the new millennium let us rediscover face. Not in order to use it like it happened during the long history of humanity against each other. But to understand our reason on airs. This is the name of God. Either we are Christian, Muslims, Jewish or believers of Asian religions. The men's arrogance made him forget the message of god no matter how we called his name in our language or face. Dear friends, it was in the Levant area, the cradle of the great monotheistic religions. A visionary political project will be achieved. A project adapted to the major challenges of the present if you will contribute not only to create a new identity of this area. But also to create other concepts of our future world under the sign of new humanism. Maybe that after we who have lived half a century under communism dictatorship have seen that the project human phase communism has definitely failed. It is a time for contemporary democracies to create the project of human phase capitalism that is the new revolution of the 21st century would not only be the freedom revolution but also revolution of human dignity. Thank you for your attention.

Biography

President Emil Constantinescu

President of the Academy for Cultural Diplomacy; Former President of Romania

President Emil Constantinescu is the president of the Academy for Cultural Diplomacy, the academic department within the ICD aimed to analyze and raise awareness of the practice of cultural diplomacy by governments and non-state actors, and to explore new strategies for the strengthening of intercultural relations in general.

President Constantinescu is doctor in Geology from the University of Bucharest; Doctor ès Sciences from the Duke University, USA. He was successively assistant, lecturer, at the Faculty of Geology (1966 - 1990). Since 1991 till now he is professor of Mineralogy within the University of Bucharest. During 1991-1992 he was visiting professor at the Duke University, USA.

In 1990 he is elected pro-rector and then rector of the University of Bucharest (1992-1996). During the same period he is elected president of the National Council of Rectors in Romania (1992-1996); member of the Permanent Committee of the Association of European Universities - CRE (1992-1993; 1994-1998); member of the International Association of University Presidents - IAUP (1994-1996).

He is awarded: the Prize of Romanian Academy (1980); Palmas Academicas, awarded by the Brazilian Faculty of Letters, Rio de Janeiro (2000); golden and honorific medals from Comenius University in Bratislava; Caroline University in Prague and from the University in Sao Paulo; Arthur Bertrand Medal, awarded by the Academy of Sciences, Institut de France; medals conferred by the National Institute of Sciences and Arts in France, Paris-Sorbonne University and the University in Amsterdam; the European Statesman of the Year prize (1998), New York; prize of the American Bars Association, Atlanta; Aristide Calvani Prize, Paris; Prize of the Democratic Center, Washington; Coudenhoven - Kalergi European Prize, Bern. He is Doctor Honoris Causa of the Universities in Liège, Athens, Montréal, New Delhi, Beijing, Bilkent - Ankara, Sofia, Maribor, Chisinau, Bangkok, Astana and of the Ecole Normale Supérieure - Paris.

Since December 1989, he becomes an active participant, along with professors, colleagues of his, and other Romanian intellectuals, in the effort to set up the democracy in Romania, to defend human rights and fundamental freedom, and in the creation of the civil society.

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He participated, along with other outstanding personalities, at the 42 days meeting, which took place during April - May 1990, in the University Square. After the brunt of the miners that invaded Bucharest in June 1990, upon professors and student, he and some of his colleagues founded University Solidarity.

He was also been a founding member of the Civic Alliance (1990), the most important non-governmental organization in Romania. The associations joined the democratic parties in opposition and they made up the Romanian democratic Convention - CDR (1991). He was proposed by the University Solidarity and supported by the Civic Alliance, as unique candidate for the Romanian presidential elections in 1992. he entered the second poll and obtained 38% of the votes in the confrontation with the president of that time.

After this first political experience the Democratic Convention elected him as its president (1992 - 1996). It followed a continuous struggle to strengthen the democratic opposition and its governance program. As a result, the Democratic convention won in 1996 the local and parliamentary elections and Emil Constantinescu was elected through direct vote President of Romania on a four-year term.

In December 2000, Emil Constantinescu recommenced his work as university professor and his steps to consolidate the nongovernmental organizations role as president of the Association of Citizenship Education - ASPEC, of the Romanian Foundation for Democracy - FRD and founding president of the Institute for Regional Cooperation and Conflict prevention - INCOR.

He is a founding member of the Balkan Political Club, member in its Managing Board and member of the East West Institute Managing Board, in New York and member in the High Council of the World Francophone Organization. He was president of the international commission for supervising the parliamentary elections in Senegal (2001).

In March 2003 he sets up the People's Action trend, which intend to be a vivid, healthy and dynamic political structure opened to all those who contribute to Romania's welfare, a European structure able to create a unite, coherent and solidar force.

Starting with 2006, he launches the XXI European generation Forum, which aims to encourage the creation of a young and new Romanian meritocracy, able to impose with dignity our national identity within the top levels of the new Europe.

President Emil Constantinescu is author of 12 specialty books and of over 60 studies published in important scientific magazines from Romania and abroad, he is honorary member and elected member in the Geological and Mineralogical Societies in Great Britain, Germany, USA, Greece, and Japan; in the Geography Society in France and in the „National Geographic“ Society in the USA. He lectured at the Universities Tübingen, Oxford, Standfort, Harvard, Berkeley, Columbia - New York, Georgetown - Washington, Indiana - Bloomington, Rio de Janeiro, Sydney, Praga, Turku, Cairo, Lublin.

“Modern Russian Diplomacy and Global Balkans”

A Lecture by Prof. Dr. Enver Halilovic (Rector, University of Tuzla)

Berlin; December 18th, 2013



I am going to talk about modern Russian diplomacy in the global Balkans and particularly Bosnia Herzegovina. Eastern Russia is the main reason for a Russian position and influences on the relations between Serbia and Bosnia Herzegovina will be explained in the second part of my lecture. Even that the market in the turn of the 21st century and the terminations of its courses were the fall of the Berlin Wall the 9th of November 1989. The solutions of the Yugoslavia genocide in and the terrorist attack in the US that we had in September 2001 and the Arab Spring in 2011.

One of the strategic points of the historical interest of Russia has traditionally been the Balkans. Russian's relations with the Western have been established in the first half of the 19th century. Today's Russia's relations to the Western are dominated by the spiritual and the political doctrines of the ? Russian period.

The foundation of the West is enlightenment. Although the spirit of the enlightenment cannot be separated from the technological culture of the West all the components of the West not only in Russia but also in the East generally often

criticize the West only as a technical civilization. Generally they all claim to accept more or less the technological advancement of the West but do not accept its spiritual values. Modern Russian, post-Socialist-Euro-Asianism has been represented by the contemporary Russian philosopher Aleksandr Dugin. Dugin explained the traditional meaning of the Euro-Asianism with the ideas of the metaphysical geopolitics, the third road in the economics and the new understanding of the ambition of the Russian history. In terms of Euro-Asians concept Russia is neither a European nor an Asian country but is both, a sufficient entity, which synthesizes values of both, Europe and Asia. In terms of geographical, geopolitical, social, cultural and any other aspects Russia is the center of the Eurasian and the and the continent on its on.

According to Dugin the contemporary historical moment is the conflict between globalism and anti-globalism. The representative of the globalism is the West lead by the USA and the representatives of the anti-globalism are the East and countries from that region. According to Dugin globalization has been allocated by the Russian, China, and the Islamic countries. These countries comprise the other half of the world. Dugin claims, “Russia must ensure not to be a Western instrument of the prevention of the development of Eastern civilization or North, South of ant of them turns against it. Russia's foreign policy has strategic orientations and the tasks should be, according to Dugin, the exercise of the friendship Russia and Europe, Russia and the Islamic world and Russia and China. Dugin's paradigms of exercise of friendship are opposites to the George Bush's paradigms of exercise of evil.

The post-soviets-russianslavinofilism is strong in the long tradition from the 18th century to the present the Russian spirit. But even that means that it has taken shape in the three general cultural and political directions, westernslavinoferism and Eurasians. Slavinofears are ideals of the Russian nation of the

self-sufficiency with a deep and strong faith in the truth of the orthodox faith and the great power of the Russia. Slavinofils understand that technical progress of the West on the one hand, but emphasize the internal productive creativity of its spirit on the other hand. In the philosophical and the theoretical sense it is important to know that the crisis of the West analyzes the situation past and the future among other things that they found that Westernationalism and individualism are neutrally organic linked. In diplomatic, scientific, political and the military terms of the Eastern, Russia was raised at the time of the collapse of the ottoman tsarism. Orthodox Slavism has a long spiritual and political foundation of the foreign policy of the modern Russian Federation. It is in this particular context that relationships between the Russian Federation and the Balkans can be considered particularly in the relation of the tenses that the Russian Federation takes towards the burning political issues in the Balkans, and also in the relations of the Western Balkans, especially Serbia in NATO and any other Euro-Atlantic association.

The idea of Slavism in the Russian Federation was significant during president Putin's first term of office, both in diplomatic and economic terms. The oil and the gas through the states of the Balkans towards Western Europe have both financial and political importance. It is also the way of the generating income of the countries through which passed and the international level significance in terms of safety issues of the region.

Russia's interest in Bosnia is both direct and indirect. It is direct in the way that it finds the East-Slav-Orthodox Christians to be a great importance as a part of the Russian interest in the Orthodox-Slavism in the Balkans. The Russian and the Serbian have strategic relation involving mutual protection but not limited to politics and the diplomacy. During the break up of Yugoslavia and the establishment of Kosovo's independence Russia had significant economic and political issues that could not stand against of the West in the protection of the interest of the Serbian interest in Kosovo. In the other hand the West was involved in the terrorism. The Russian and the Serbian have strategic relation in today's mayor political objective until the declaration of the independence of the Republic of Kosovo such interest was Kosovo. Kosovo has not been seriously referred as a sacred ground of Serbia for the past few years. After the modern Russian has a very important political role in the global war against the terrorism and that is why the West has a high level of tolerance towards Russia. Another reason of the West towards Russia lies in the vast natural energy resources, especially oil and gas. The issue is not really frozen but it is on ice giving the opportunity to Slaves to one of the other side. That is the reason why many people are interested in supporting the countries around Bosnia is to consider the situation and arrange an agreement. The government of the Republic of Serbia in January 2011 entitled a special law. Modern Russian has performed a kind of return to the traditional values of their power in the Eurasian, central and south Europe, Balkans and Middle East, the geopolitical space, which X called global Balkans.

To conclude, Russia has been re-actualizing its influence in the international relations in the contemporary world, especially in East region near and far geo environment. The special interest of Russia is the setting up of the barrier to access Atlantic military and political forces in the area of its country's long influences.

Ideologies of the former Soviet diplomacy has been replaced by the power of the special natural resources of oil and gas as well as its geopolitical position in relation to Western and the East in the broadest cultural and geopolitical term. Within the emergency of the world the West against Islamic terrorism Russia is at first a reminder, but in fact it was giving a very significant military and political role. That was forced to take a tolerant approach and make concessions to Russian Federation but not only because of its role in the war between the West and the Islamic terrorism but also because of its energy deficiency. These are my several conclusions.

Thank you very much for your attention.

Biography

Prof. Dr. Enver Halilovic
Rector, University of Tuzla

Dr. Enver Halilović currently serves as the Rector of University of Tuzla and has held numerous positions in the municipality of Tuzla. From 1977 to 1986 he worked as a professor in the Faculty of Philosophy at the University of Prishtina before moving to the Faculty of Technology at the University of Tuzla. Following this, Mr. Halilović served as the Secretary of the Secretariat for Social Affairs of Tuzla and then became Tuzla's Minister of Education, Science, Culture and Sports. From 1993 to 2000 he served as the first dean of the Faculty of Philosophy at the University of Tuzla. Following this position he remained at the University of Tuzla but worked as the Vice Chancellor for Academic and Student Affairs. In 2002 Halilović worked as a Fulbright professor at Cornell University in the United States before becoming the ambassador of Bosnia and Herzegovina in the Russian Federation and non-resident Ambassador of Bosnia and Herzegovina, Kazakhstan, Uzbekistan, Kyrgyzstan, Armenia and Belarus.

Halilović has given lectures regarding philosophy and political science at a number of international universities and has also published a range of books relating to these fields.

"Ending Conflicts: Reconciliation & Peacemaking Remain Indispensable for Stable Peace"

A Lecture by the Hon. Erato Kozakou-Marcoullis (Former Minister of Foreign Affairs and Former Minister of Communications and Works of the Republic of Cyprus)
Berlin; December 20th, 2013



Dear Friends, speakers and participants, being a committed pacifist, I try to speak on a topic that is really very, very close to my heart. Mark already read the title and you can see it is about reconciliation and peace building. We must never forget what the cardinal goal of the United Nations remains as, and it is peace and to save succeeding generations from the scorch of war. Undoubtedly, the fact that until now we have avoided a Third World War is a much lauded achievement. However we have not been able to release humanity of the scorch of war. Hundreds of interstates or intrastate conflicts have taken place since the end of the Second World War and millions of lives have been lost.

The 20th century has been characterized by historians as the edge of genocide, during which almost two hundred million people died as a result of wars, which too often were devastating for the civilian populations, or as a result of genocide, policies of dictators and tyrants, that cost untold human losses, throughout many parts of the world. Since the beginning of the 21st century, humanity has suffered the tragic consequences of at least 30 conventional conflicts, as well as horrible acts of terrorism, and unconventional conflicts,

creating a threat to humanity. With the tragic events of 1999, a new era of war has awoken and we see it is now spreading aggressively, mostly in Africa and the Middle-East. The human loss during the 21st century is not comparable yet to the 20th century's genocide dimensions. Nevertheless conflicts continue to cause deaths, primarily in civilian populations, characterized by the displacement of people and refugee flows, material damages, family diseases as well as the complete dissolution of the social fabric with the destruction of the most fundamental services. If one adds this psychological drama from the loss or disappearance of the last ones, from the rapes and tortures perpetrated by belligerents or emerging groups of terrorists, then we can get the full picture of the devastation, the human-made tragedy that has charted societies and has crippled the life and dreams of people.

Since it's founding, the UN has used diplomacy and mediation to prevent the war and to mediate peace between adversaries. Promoting political solutions to conflict has been and continues to be a charter responsibility and one of the key aims and the key tools of the UN. Nevertheless peacemaking and preventive diplomacy as an instrument in the global effort to reduce arms conflicts have been more effective, especially, since the end of the Cold War. The UN and its peace keeping activities remain highly active in this area, in cooperation, of course, with many regional organizations and many individual countries that are contributing to the 15 peace keeping activities today all around the world as well as the 37 special political missions. As a result, since the end of the Cold War numerous agreements, including 40 comprehensive peace accords, including the one in Northern Ireland but also in other parts of the world, regarding Soma-

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lia, Eritrea and Ethiopia, have been signed to end the arms conflicts. Not all of these agreements have been successfully implemented, though. Some have collapsed and some have been succeeded by a resurge in violence, falling into what is called a “conflict trap”.

Many countries that have suffered from civil war tend to relapse into conflict again; some have been followed by forms of crime or terrorism. In some cases societies fail, and we all know many cases of this. Others have resulted in the last thing: peace. And here it is the question, what makes the difference? How can we lastingly end a conflict? How can we improve the chance that a peace process will succeed? Is peace-making maintaining good goals? Are these agreements adequate? I would argue no. If people feel betrayed by their leaders or even by the community, if political leadership after a conflict do not have the political will to implement those agreements, if the people are not adequately prepared for the day after to implement the agreements that have been signed, if hate and pain from past revenges, from tragedies and genocide are still poisoning the minds and the souls of the people, and there are still loaded guns. If poverty is destroying their lives, if refugees and displaced persons still remain homeless, if the security deficit cannot ensure peaceful living after the signing of agreements. If children die because of hunger and disease, then peace agreements will collapse and the countries that are concerned will ultimately relapsed into conflict. Those are the indispensable components for building lasting peace. In terms of societies, I would argue that peace building and reconciliation remain the sine qua non for the effective implementation of peace agreements and for sustainable and stable peace.

Now while peacemaking and peace keeping has received much more attention and of course, much more budget and support from the UN, peace building activities and reconciliation efforts have been rather undermined commitments of the UN in requests for peace. A broad definition of peace building is action that is meant to identify and support structures, which will tend to strengthen and to solidify peace in order to avoid the relapse into conflict by the strengthening of national capacities at all levels of conflict management, and to lay the foundations for sustainable peace and development.

Now there are two another criteria which are important in peace building, that the strategy has to be nationally owned, nothing imported from abroad, so the country is not concerned with how to have ownership of the strategies being implemented, and the second criteria is that there is no fixed model. So, every country is different, so in every country there must be an assessment of the situation according to the country’s conditions and the strategy must be build according to the needs of the country.

Based on this broad definition and the experience we have had so far, I consider the following four categories of actions as the most important for a peace-building strategy. The first one is international support; sustaining international support remains absolutely necessary in the form of specific programs to make these countries adopt and implement strategies for post conflict peace building and for recovery, to restore and to strength the governmental functions and administrative capacities in order to support political democratic processes and to strengthen national capacities. The second is about human security: Improving human security remains central in peace building. What have we seen in Iraq? What are we seeing in Iran or in Libya or in Afghanistan? And other countries that are emerging from conflict are indicators of the great challenges facing the international community in handling situations on the ground. Such as removing land mines that are responsible for the deaths of thousands of civilians every year. In the majority we are talking about children that lost their lives. The destruction of storage, or disarmament, is another way to protect civilians, both during and of course, after conflict situations, as well as the strengthening of role of law and law enforcement; and the initiation of security sector reform remains indispensable for projects in peace building activities, and we see it is now happening in some of the conflicts situations. Because of the conflict situations everything has been destroyed. The institutions have been destroyed, so the inter-

“Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community”

national community has to come in, of course, under the leadership of the governments involved, and has to help in the security situation.

The third category is provision of basic services. As I said before, wars create a lot of destruction of infrastructure of the basic services that are needed to support the population, especially after a conflict. So, it is imperative to ensure the provision of basic services to the affected area including: water, sanitation, health and education. We were talking before about the Syrian situation and the millions of children that are without proper schooling. So, when the conflict is resolved, the children have to go back. The international community has to ensure that they will go back to the proper environment and they will have all these social services, primarily health and education.

The fourth category is development. It is very important to support short-term and longer-term development projects that will help these countries to recover and be able to sustain economic growth. Another important thing is called “coordination.” A lot of international organizations, NGOs, and local actors are being engaged in this peace-building activity. It is important to have good coordination in all these political, economic, and humanitarian development projects in order for these strategies to be successful.

Now I turn to another issue, which is, the most important for me, at least to build a stable peace, so we do not see a relapse into conflict. We have the example of Nelson Mandela, the tireless example of a fighter for social equality, freedom, and justice. It makes us think about the importance of the miracle of reconciliation; of the miracle of sealing the guns and forgiving, seeking truth in order to be able to build a future without hate. He was a leader with vision and with wisdom. He led his country from the racism of white domination, to a country of forgiveness, a common homeland for all its citizens in a multicultural and multiethnic society, a “rainbow nation,” as he called it. At this moment I want to pay a tribute to the reconciliation of South Africa, which was a very important process for South Africa and has been a very important model for other parts in the world, like in Guatemala. Now, to reach the goal of lasting peace and to reach it without conflicts; all the political and financial the international community to help conflict prevention, peacemaking, peacekeeping and reconciliation, as well as poverty eradication and development should channel support.

We continue to live in a heavily militarized world. While the overall annual budget of the United Nations and all its agencies is around \$30 billion US, the world military expenditure for 2012 has overcome \$1.7 trillion US. I say these numbers because these numbers demonstrate the huge gap between what countries are prepared to spend on military security and world affairs, and what they actually spend on alleviating poverty, and promoting health, education and development around the world. Let’s not forget that most wars are based on conventional weapons that are easily obtainable by the wrong hands, such as terrorists and fundamentalists. Unfortunately, large sums of money continue to be spent to pay for research on new weapons. If this vicious cycle is not broken and the United Nations charter and international law does not become the arm and stick for the conduct of states, then we will continue to betray the principles on which the UN has been founded. And peace will remain an illusion, as it has been along its whole history.

Thank you

Biography

Erato Kozakou-Marcoullis

Former Minister of Foreign Affairs and Former Minister of Communications and Works of the Republic of Cyprus

Dr. Erato Kozakou-Marcoullis is a graduate of Law and Public Law/Political Science at the University of Athens. She obtained a PhD in Sociology and Political Science from the University of Helsinki in 1979. Dr. Kozakou-Marcoullis served in the Permanent Mission of Cyprus to the United Nations (1980-1988), as a member of the Cyprus Question Division (1988-1993), as Director of the Permanent Secretary's Office (1993-1996) and as Director of the Cyprus Question and EU-Turkey Affairs Division.

Dr. Kozakou-Marcoullis served as a diplomat at the Ministry of Foreign Affairs from 1980-2007. Specifically in 1998-2003 she served as Ambassador of the Republic of Cyprus to the United States of America, with parallel accreditation to Canada, Brazil, Guyana, Jamaica, the World Bank, the IMF, ICAO and the Organization of American States and as Ambassador of the Republic of Cyprus to Sweden (and all Nordic/ Baltic States), as well as Ambassador to Lebanon and Jordan (2005-2007). In 2007 Dr. Kozakou-Marcoullis was appointed as Minister of Foreign Affairs of the Republic of Cyprus.

Since April 2008 until her appointment as Minister of Communication and Works in 2010, Dr. Kozakou-Marcoullis served as the Head of the Working Group on Property. Dr. Erato Kozakou-Marcoullis served as the Minister of Foreign Affairs of the Republic of Cyprus from August 2011 to February 2013.

During her career as a diplomat she represented Cyprus in numerous Assemblies, Congresses and Conferences of the European Union, the United Nations, the Non-Aligned Movement, the Commonwealth, the Council of Europe and the OSCE. Dr. Kozakou-Marcoullis has published a large number of articles on a wide range of issues, including the Cyprus Problem, the United Nations, the European Union, Foreign Policy, Cultural Diplomacy and Gender Equality.

"The Potential Role of Higher Education and Research Institutions in National Cultural Diplomacy"

A Lecture by Euripides G. Stephanou, Rector, University of Crete

Berlin; December 19th, 2013



Among the objectives of public diplomacy is the promotion of national culture, including scientific and technological achievements. Why? Because nations want to impact the public opinion of their counterparts and to also build credibility through cultural exchanges. Culture and public diplomacy merge in the concept of power, which according to Joseph Nye is the ability to achieve one's purpose or goals and the ability to get others to do what they would otherwise not do.

This power has two phases; two general phases. Firstly, hard power is a country's economic and military ability to buy and coerce. The soft power is the ability to attract through culture and ideological appeal. These two phases merge to one and this is what most big nations want to have now; which is termed 'smart power.' This is probably very familiar here [the conference], but it wasn't a few years ago. In 2010, David Miliband – the former UK Foreign Affairs Secretary – said to the 305th anniversary of the Royal Society that the "scientific world is becoming interdisciplinary, but the biggest interdisciplinary leap we need is across the boundaries of politics and science" and he expressed his hope that the "Royal Society

opens its eyes not just to how far science has come, but what we can do together in the future." In the same year, American scientists and politicians in an appeal in San Diego, 2010 declared that they believed that the president, the administration and the congress should elevate the role of science diplomacy in the US National Security and Foreign Policy and they added that they should make maximum use of the core strength of the country's science diplomacy.

Scientists, politicians and diplomats are not obvious partners. However, scientists and politicians supporting international concentration have a long history. To start with, Philip Solomon who in 1723 was the Foreign Secretary of the Royal Society; wrote "the Royal Society is using science to rise above military conflict and political and cultural differences. My post was instituted in 1723 nearly 60 years before the British government appointed its first Secretary of State for Foreign Affairs." Joseph Needham, a well-known sinologist, was a scientist who promoted the international science cooperation service and he lobbied that natural science came within the mandate of UNESCO. The Russell-Einstein Manifesto is well known and was published in 1951; the American Philanthropist, Cyrus S. Eaton sponsored the conference in Pugwash in Nova Scotia in 1957 and this movement was recognised with a Nobel Prize in 1995. There are in the past also many instrumental organisations and politicians who promoted science diplomacy – not forgetting NATO in 1957 with its great Science Program. The European Organisation for Nuclear Research (CERN) in 1954 was created by 12 European nations and is now with 20; scientists from 610 universities and research institutes are now using its installation. The effort of the US National Academy of Science and the late Soviet Academy of Science in the 1980's was very important because they were unparalleled committees on

international security and arms control; and also the effort of the EU to create the Science and Technology Framework programs and ERASMUS program was a very important initiative.

So if we can define what science diplomacy is, it would be; the use of scientific collaborations among nations to address common problems and to build constructive, international partnerships. It is how science can actually contribute to foreign policy objectives, how we can recognise the dimensions; the dimension of science, technology, innovation and cooperation. The first one is science and diplomacy; it is to implement and provide foreign policy objectives with scientific advice. The second dimension is called diplomacy for science and it seeks to facilitate international science cooperation. The third is science for diplomacy which is using science and cooperation to improve international relations between countries. We can exemplify these three dimensions; the first one is IPCC, The Intergovernmental Panel for Climate Change – it was established in 1988 by the World Meteorological Organization (WMO) in order to provide the world with a clear scientific view of the climate change problem and its consequences in view of political, environmental and socio-economic issues. Diplomacy for science is comprised entirely of international cooperation; a collaboration between individual scientists and researchers. And the third one, science for diplomacy is one of the most effective tools and a way for strong countries – such as the UK, France, Germany – to influence and assist other nations and create real bridges between each other, taking into account their national priorities.

The interests of these cooperation's have grown in many countries all over the world. There is a political debate which is increasing ever and ever about the urgency of global challenges; such as climate change, health issues and sustainable energy resources; then the globalisation of research and development, and also another issue is the worldwide mobility of researchers. We can see what that means for the EU - because of the demographic development in each country and the decrease of graduates in science and engineering. EU countries are seeking through Science, Technology and Innovation (STI) collaboration to attract talent from partner countries; now due to the crisis, the young talent of the southern countries are moving to the northern European countries. To categorise is not always good, but sometimes it is real. There are two paradigms that we can define for this cooperation. The first is called narrow STI cooperation and the other one is the broad research cooperation. The driver for the first is that we want to improve the national quality and critical mass of science and research by linking our own resources and knowledge with those of other countries. The broad cooperation is that no science policy objectives interact with intrinsic oriented ones in order to reach other policy ends.

There are some countries that have been pioneers in the past in doing scientific diplomacy: in Switzerland, with the collaboration of their diplomatic services and educational services they created the so-called Swissnex which has very good networks in important places of science and technology - emerging, classical or not - like Boston, San Francisco, Singapore, Shanghai and Bangalore. The Swiss tried to seek partnerships with the best because this is a very important issue. Germany is following the example of Switzerland now, and they have created something called the German House of Research and Innovation in the locations of New York, Sao Paulo, Moscow, New Delhi and Tokyo and what they try to do is promote Germany as a research location.

What is the role of the universities in science diplomacy? They are very important players and they are involved in different types of activities: high level research partnership is one, technology, innovation and cooperation; capacity building. International Branch campuses are government funded and private universities are doing a lot of work in the big countries of course; not only to help the countries in their diplomatic effort but also because of their own interest. One of the involvements is the International Branch Campuses; we count now up to around 200 around the world; 37 are scheduled to open now. Half of these

are in the US, this is not only because they are part of this diplomacy because they look for financial gain; if we take an article that came in the New York Times one year ago with a title 'A Generation Hobbled By the Soaring Cost of College' we'll see that there are many problems in the big countries like the United States. The students are borrowers and the current balance of federal student loans nationwide is one trillion. Some people talk about the bubble of education in the United States and how this creates problems for universities to find students and then they try to find students abroad – however, it has not always been very successful. I have some examples, Harvard closed two establishments in China and Switzerland; Carnegie Mellon shut down a campus in Greece, Michigan State started with a very ambitious project in Dubai but it didn't work out very well, so with the crisis of universities some people think that all these campuses will be the first to be cut.

I would like to finish with an example for Greece. The University of Crete is for a second consecutive year among the best young universities – it is only 35 years old. Our country doesn't really have a clear scientific policy; we have to struggle alone in this global environment. So what we did was use the narrow STI cooperation paradigm, creating partnerships with different institutions in different countries and to try to combine our capabilities with other institutions in order to promote our own research capacities.

So I would like to finish and conclude: given the multitude of factors involved in implementing science, technology and innovation collaboration; the variety of drivers; the different positions of countries and the parallel use of bottom up and more top down strategies, and a coherent evaluation of indicator frameworks. Few countries like Switzerland have developed a good impact assessment and measurement system to evaluate whether international collaboration and policies have the desired effects. In order to proceed to a better evaluation we have to start by considering a bottom line framework and to set key indicators starting from a narrow paradigm in which the universe is the key player.

So, thank you very much.

Biography

Euripides G. Stephanou

A Lecture by Euripides G. Stephanou, Rector, University of Crete

Professor Euripides G. Stephanou is the Rector of the University of Crete. During his academic career he has been Associate Professor at the Department of Chemistry at the University of Geneva, Guest Professor at the ETH Zurich, Visiting Professor at the Department of Chemical Biology at the Northeastern University in Boston, just to mention a few.

Professor Euripides G. Stephanou studied his major in Chemical Engineering at the University of Neuchâtel and later earned his PhD in Organic Chemistry at the University of Zurich, he also studied Environmental Science at the University of Geneva.

Professor Euripides G. Stephanou is the founder and Director of the Environmental Chemical Processes Laboratory and he has written over 90 well-received articles.

“Arts, Culture & Applied Cultural Diplomacy”

A Lecture by President Francesco Rutelli (Honorary President of the Institute for Cultural Diplomacy; Former Deputy Prime Minister of Italy)

Berlin; December 19th, 2013



Thank you so much. We just had a meeting of the advisory board. In this meeting I said just two things: the first thing is that cultural diplomacy is going to be an important actor in the 21st century in a globalized world. So there is great room for cultural diplomacy to be part of the transformation, not only a part of national narratives: through NGOs, through entrepreneurs, through courageous people who want to build an alliance, or anyway, a dialogue among civilization through culture. We devoted some thought to that in many parts of the world. And as Mark reminded you, we had an interesting symposium, a few months ago in Rome, with our Prime Minister, with our Foreign Affairs Minister, with many people from cultural industries, for instance the leader of the Biennale di Venezia, people in the arts, Italian winners of the Oscar prize, and so on. And we tried to conceptualize what is, or what could be, given our contribution to what is or what should be or could be cultural diplomacy in this changing world.

Two things I have said before, and I want to stress is first: cultural diplomacy can be part of the culture, of course, of economic development, creating jobs, creating new industries,

and creating a remarkable part of the GDP of many countries in the world. So, it is a growing opportunity for everybody that can bring back again, of course, to a competition among nations and nation states, and not only mutual understanding. I mean, cultural diplomacy is a bridge, cultural diplomacy is a tool for dialogue. But of course today, during the economic crisis, culture became an important asset in the economy, in terms of tourism, in terms of capital attraction in different countries. At the same time, this is the second and final thought I wanted to submit to you, there is something that is not strictly national. Thanks to UNESCO, we learned that some world monuments, sides and human kind, are also immaterial goods, which belong to all humanity. Of course, they are a part of our communities, a part of our ideals somehow, a part of conflicts. Culture is and will be part of the definition of conflicts. But, I think that there is, what has been called, the responsibility to protect what belongs to all human kind regarding cultural heritage. What do I mean by that? I mean that what, and I'll give you just one example, a dramatic example regarding the situation in Syria. Of course, the situation in Syria is very, very, very, bad. We know that the international community has asked to raise maybe 6 billion dollars in 2014, just to be able to cope with the humanitarian issues: to give food to people displaced, to people without hope, to people starving today.

So, that is a absolute priority for the international community. Of course, there is a political priority that is solving the conflict, giving it a positive and acceptable solution. You know that after this somehow promising agreement about chemical weapons, a conference, or anyway I dialogue, should start in January in Geneva Montreux. But, do you think that what you are going to see here is just the collateral damages of this war?

What I just wanted to say is that I don't think these are collateral damages. I think it's something worthwhile to take care of by the international community. Of course, I know how difficult it is on the ground. I know that we have to support securing some areas, but what you have seen in the very last image, a picture in Apamea, it is a Roman Hellenistic side, with a 1 km long colonnade; it's just pillaged, it's just ravaged, and It's starting something that is illicit trafficking, because every hole you have seen there is something that has been made by a mechanical instrument to take away treasures that are today of the black market. So, I think it's a great issue, and I wanted just to tell you that if you want to work on cultural diplomacy, we have to remember also that cultural heritage is a universal issue, and preserving, training, fighting against illicit trafficking is a goal that should be shared by everybody, and I think the ICD should work on it. That's it, thank you.

Biography

President Francesco Rutelli,
Honorary President of the ICD; Former Deputy Prime Minister of Italy; Former
Minister of Culture and Tourism; Former Mayor of Rome

Francesco Rutelli is an Italian politician, born in Rome in 1954.

He is Chairman of the political movement of Alleanza per l'Italia (founded in December 2009) and co-Chairman of the European Democratic Party, re-elected in December 2012.

In the last two decades, as Mayor of Rome and, more recently, as Minister of Culture, Francesco Rutelli has contributed to the creation and development of many crucial infrastructures, cultural institutions, museums and galleries in Italy. Among them, the Auditorium-Città della Musica, the MAXXI Museum, the new Ara Pacis shrine/museum, a vast restoration and archeological excavation program and the opening of over 20 museums and exhibition spaces in Rome, including the National Gallery of Ancient Art, the Civic Gallery of Modern Art (later renamed MACRO) and the Scuderie del Quirinale complex. He oversaw the restoration of San Carlo theatre (Naples) and Petruzzelli theatre (Bari), the construction of the new Maggio Fiorentino (Florentine Musical May) Auditorium and the conclusion of the Reggia di Venaria (Torino) restoration.

In December 1993 he was elected Mayor of Rome. He was the youngest ever (39 years old) and the first to be elected directly by citizens; he was then confirmed in 1997 with 990.000 votes (the highest number ever reached in any election in the city).

He was designated by the “Ulivo” (centre-left) coalition as candidate for Prime Minister in the 2001 general election, challenging Silvio Berlusconi. During the campaign, the coalition led by Rutelli recovered 10 percentage points in popular support and got 16,4 million votes, resulting nevertheless defeated.

In 2006 Rutelli was appointed Deputy Prime Minister and Minister of Culture in the Prodi Government. He was also the delegate for Tourism.

Between 2008 and 2011 he has been the Chairman of Copasir (the Parliamentary Committee of Overview on Intelligence). He has drafted and published reports on human trafficking as a strategic threat and the first Report to Parliament on Cyberspace and its implications for national security.

In his international engagement, he also chaired for two terms the Human Rights Committee of the Camera dei Deputati. He has a Diploma in International Organizations from SIOI (the Italian Society for International Organization). He has chaired the Urban Policies Committee in Brussels and has been an Advisor for Urban Development to the former UN Secretary-General Boutros Boutros Ghali.

“Institutionalizing Self-Reflection: From Cross-Cultural Cooperation to Cross-Cultural Synergy”

A lecture by The Hon. Prof. Gigi Tevzadze (Rector of Ilia State University)

Berlin; December 17th, 2013



It is a great honor for me to be here and make this presentation at this conference. The title of the presentation is about Analyzing Self-Reflection: from Cross Cultural Cooperation to Cross Cultural Synergy. So the main part of the title is taken from two very important trains of thought: one from the self-reflection. You know, it's a very old slogan and principle, to Johann Goethe, and instrumentalizing all the ideas and movements and so on that are from sociology, beginning with Max Weber and then goes farther to the phenomenological sociology, and creates a very important moment in quintessential thought. So, while I'm just speaking about the institutionalization of self-reflection, I think that this idea—I know that you are a little bit tired, so I'll try to skip to the big idea—that the idea of self-reflection is encompassing for all cultures, and all civilizations. I think that it's a very important idea which can transform and change relations between cultures and continents, and also between people. It can help to understand each other.

If we just go through the brief history of self-reflection we can see that self-reflection is the same thing as meditation in the Eastern cultures: when we meditate we reflect on

ourselves and in Eastern cultures, self-reflection has taken the unique possibility; a possibility which is not common to every person in which you should train yourself to reach this consciousness level. From these big moments, self-reflection and understanding yourself becomes the excess of civilization, we used to call it at least. All of you know Plato's Critias, and that's kind of the beginning of the famous thinkers of the Critias of Plato, is the beginning of European civilization. In the beginning of Critias, so it's in the beginning of Plato, which is different than the presentation, German romanticists to Heidegger. Plato's Critias is the setting of self-reflection as the ultimate goal for every human. So, you can reach success by self-reflection yourself, by self-reflection you can reach some initiatives and it means success also.

In the middle ages, let's say, in the beginning of these two fields of self-reflection: in the East there was the unique possibility of the human, and in the West a kind of unique strategy for everyone. But in the middle ages, the attitude toward self-reflection had changed. By the establishment of neo-Confucianism in the East, the self-reflection became the basis of a bureaucratic culture, the basis of the system, which was still using and benefitting from this. So, you know that the results of neo-Confucianism was the middle ages' self-examinations, the idea of the civil servant, the merit based democracies to develop a merit based democratic system.

In the West, the idea, the culture of self-reflection was enriched by European mysticism culture beginning from the Meister Eckhart to the Nicholas von Cusa. And so, this understanding of self-reflection became something common to both civilizations. In Europe, then, the Platonic definition of self-reflection found consistent in the Enlightenment, in Coffee Literary Alliances, in coffee shops, and then within the Democratic system and liberalism. That's what I'm trying to say, commonalities, self-reflection is common between all

cultures between every civilization we are in now. This is a kind of positive definition of self-reflection. But there is also a negative definition: self-reflection as an institutional practice in both civilizations and worlds dependant and formed by military leaders and dictators. So, this process of institutionalization of self-reflection in very common. There is also a common attitude for the institutionalization of self-reflection. I spent a big part of my life in the Soviet Union, so I know how this contradiction to self-reflection worked there, and I know that there are some of my colleagues here who also remember this from the times of the Soviet Union and the Soviet camp. So, you know the genetics part analyzes molecular biology, so everything that drives you towards self-reflection to a better understanding of yourself was forbidden in the Soviet Union. Also in the Soviet Union, there was an attempt to marginalize self-reflection and the attitude towards intelligence, is a good example of this. So, self-reflection means to think about yourself, what you can and cannot do, your strengths and also to know your friends and your enemies, and also know your neighbors. So, it is a brilliant instrument for those things, and also to develop yourself. Self-reflection is a think which is bettering yourself. When we speak of institutionalizing self-reflection it means we are speaking about the creation of the institution of bettering yourself, so a self-bettering institution. The difference is to not just leave it as only words. I can give you some examples, the institutionalization of self-reflection means , on the education level, to teach the students how to develop themselves; on the technology level, how to teach students to find easy and effective ways to better the environment and human society and life, and on a governmental level it means to create a system for frequent conciseness and equal possibilities for every citizen. So, through this lens of institutionalizing self-reflection we can easily communicate with each other, with people who represent different culture. We can find some encouraging examples in our history of institutionalizing self-reflection.

So, the main idea of my presentation is self-reflection. With totalitarian regimes and with totalitarian systems are looking through the lens of the institutionalization of self-reflection would be very productive. For example, you can simulate freedom easily, but you can't simulate the absence of self-criticism and the introduction of self-criticism in text books. You can't hide and simulate the absence of free elections and political free choice, and you can't simulate the absence of, for example, financing of the environmental and healthcare programs. So, it means that in this case, if you begin to think about our culture as a process, as a common process—but of course different processes of the institutionalization of self-reflection—we can just grow up to the great synergy which was based on cooperation and not co-habitation, understanding and not-tolerating. I think that this is quite an interesting way through which we can understand each other, making ourselves better, and just creating a mirror not only for ourselves, but also for our friends and colleagues . Thank you very much.

Biography

The Hon. Gigi Tevzadze,
Rector Ilia State University, Tbilisi, Georgia

Prof. Gigi Tevzadze is the Chair of the Sociology Department of Philosophy and Social Sciences at the University of Ilia Chavchavadze in Tbilisi, Georgia. The Ilia State University (ISU) is a higher education institution, which was established in 2006 as a result of the merger of six different educational and research institutions. Prof. Tevzadze's work includes, "Books Building Democracy in Georgia", "Developing a Democratic Community in Georgia", "The Birth of the Georgian Nation.", "Identity and Ideology. Politetal and Societal Identities. Nationality and Religiosity" and "Secularization and the birth of a nation".

“Multilateral diplomacy and cooperation between USA, Russia and EU the example of the fight against piracy in the Indian Ocean”

A lecture by Prof. Dr. Gwenaële Proutière-Maulion (Vice President, European Affairs and International Relations, Université de Nantes)

Berlin; December 20th, 2013



The topic of my presentation is quite different from the others that we have heard today, but at the end you will see that it's also a question of cooperation and comprehension of other cultures.

I will speak a little about maritime piracy. Maritime piracy is intrinsically linked to the history of navigation; it's an ancestral phenomenon. Once connected to ocean control and a fight for naval power, it now shows a new face that illustrates a particular aspect of globalization.

In Somalia there are struggles with the captain of the vessel transiting of the cost and source of income on power we define as not only the structure of Somali society but also the global governance of maritime traffic of the horn of Africa. The total ransom collected since 2005 is estimated at \$400 million dollars while the overall cost of piracy in this area (costs related to ransom; private security; speed enquiries on the water) has been estimated between 7 and 12 billion dollars.

A quick review of the statistic transit of goods through the Swiss canal reveals the potential impact of piracy on global trade. Over the period of January to August 2011,

nearly 2 million tones of goods pass through the Gulf of Aden. In 2010, nearly 18 thousand ships took this route – the shortest route between Europe and Asia.

The development of piracy yet exhausts pressure on crew, cargo safety and causes extra cost of insurance. It has led to a decrease of the annual volume of trade of 7.4 percent in the horn of Africa. It globally is the same affect, as would have had the imposition of 1.1 percent tax on all cargos passing through this area. The resolutions of this district demonstrate how shipping route globalization cannot allow a unilateral state response any more.

The legal framework regulating the fight against piracy is also an international framework encouraging cooperation between states, as it was set by the United Nations convention on the law of the sea – signed in 1982 in Montego Bay. This text gave every state the power to approve people, or ship in the high seas, or in the new supplies, outside the jurisdiction of any state for acts of piracy on to bring them before its courts. Therefore this agreement established an ability of universal jurisdiction for the repression of piracy.

This legal framework has led in recent years to a plurality of national, European and international action resulting in particular in the adoption of resolution of the Security Council of the United Nations or multi-lateral mobilization of force. All these initiative have thus far shown a constant concern not to scarify the respect of human rights through the prism of trade security. Over the years, European policy has taken a given interest in the issue of piracy. This interest is based on a set of economic, political and military rea-

sons. As an isolated phenomenon, piracy impacts a number of economic sectors and actors, which directly or indirectly concerned. The fight against piracy, as so presents, a high humanitarian issue. Since 2006, the UN World food Program has been feeding 1/3 of the Somali population; about 2 million people a day. Sustainability and smooth running of this program is essential to prevent further humanitarian disaster.

However, since 2007, pirates have been attacking WFP ships threatening the survival of food and the survival of millions of people. To this end, operation Alschien was launched to escort these humanitarian ships. This operation was orchestrated primarily by France, and then rallied by Denmark, the Netherlands and Canada. It consists in the boarding of military personnel on ships carrying food from Kenya, where the food is stocked, to Somalia. Considering the positive results of this operation Alschien, the UN Security Council adopted resolution 1.814 in 2008 that confirmed the posit of the protection monitor. From 2008 to 2013 this test, this fourth resolution, will be followed by more than a dozen resolutions – 14 indeed of the United Nations Security Council. The EU contributes to the implementation of this resolution in respect of article 21 of the Lisbon treaty. On piracy issues, in conclusion of September 2008, the European Council established a coordination unit in charge of supporting the surveillance and protection activities carries out by some member states of the Somali coast. It was the 1st experience of the EU NAFCO. EU NAFCO coordinates the activity of the military means sent over and informs and inquires the European Chief of available cooperation that can secure the transit of the ship. This unit stayed in activity until the beginning of the Atalontao operation. The Atalontao operation began in November 2008. It was creates also by the EU Council on the advice of the United Nations Security Council resolution. The operation Altalonta is extended since 2008 and is still in action. The EU also plays a role of coordination with other operations connected with Security Council resolution. There are between 13 and 14 ships present as part of the combined task force 151, the NATO operation Ocean Shield and National operations such as China, Russia, Japan and India. But all of these operations include about 20 ships only for the European member states. At this moment we have 3 forces providing protection against piracy in the Indian Ocean.: Task force 465, the Atalantao; Task force 508, the operation Ocean Shield from NATO; Task force 151 the coalition as lead the US from behind. Next to this force some nations: Russia, China, India and Japan, deployed their own force. Russia has never participated in any of the task forces, but she has tried to deploy its own force to protect its interests against piracy. However, a form of coordination was set up quickly, of 2009 that there were contacts between Atalonsia and Russian forces on the guise of exchange of information concerning convoys protected by the Russians and contact with pirates. However given the difference between the communications system used by the Russians and those used by other forces information where exchanges by phone which was not very useful. Cooperation between task force 151 and 465 was more natural since all these countries were included in the collation were working to fight against terrorism following the events of September 11th. On the other part, Americans play a major role in the fight against piracy because they have a network of exchange of data called CENTRIX that they have made available to other coalitions. Another network was set up thereafter but CENTRIX is still central for the coordination of all armed forces.

There are different levels of cooperation between the navies. The worst level consists of an exchange of information: like between Russian and other forces; between the US and the EU it was clearly above, because US and European forces coordinate their action and share the same presidents.

According to the Security Council resolution, a contact group of piracy of the coast of Somalia has been created. It is an ad hoc forum to discuss and coordinate action conducted by the state, and the international court organization working off the Somali coast. About 17 countries and international organizations meet 3 times a year in a preliminary assembly and upon working groups presenting work. The important work done by the working group is transcribed during this preliminary assembly. We can underline in particular the complementary action conducted by working group 3 to facilitate the coordination between military

forces and private organizations such as fishing enterprise, insurance, shipping owners and the world. From an operations point of view, the multilateral cooperation is key for the efficiency of the mission. It quickly became clear that it was a necessity to create an assembly for coordinating the activities for all actors fighting against piracy in the Indian Ocean. This assembly was the shared; a group led by combined naval forces and EU maritime forces. It is an international voluntary group created in December 2008 without specifically gross status. It is essentially a forum to develop the cooperation and coordination between naval units of NATO and the EU in order to share best practices, informal distributions and harmonize the activities of countries.

Originally only participated to the Shard the combined maritime force based in Bahrain, the naval European forces and NATO. However it has grown rapidly including most of the naval force of the countries of the region and other countries acting independently such as Russia. Shard groups meet monthly in Bahrain, often there are more than 20 countries represented around the table. As a NATO draft report underlines, these monthly meetings of the Shard, held in Bahrain, have provided a useful space for discussion and coordination of activities between maritime industry and NATO, EU and the US. Economic issues related to the security of maritime transport have led to the first time states to cooperate effectively to curb the phenomenon of maritime piracy. This is an innovative form of action in both the political will, clearly and consistently displayed and in the means deployed. The fight against piracy involves the mobilization of all public and private stakeholders in compliance with the conscience to preserve the particularities of national and international legal framework. However if this coordinated response under plea, gets some results as a number of successful attacks is declared, it fails to address the issues. One of the reasons for this relevant failure is the narrow road of prosecution carried out against pirates captured by the military force. Given the situation in which Somalia finds itself, the transitional federal government of Somalia does not have the material and institutional means to exercise jurisdiction. Faced with the difficulties of the Somalia territories regional agreements have been reached to permit regional judicial treatment of piracy in Kenya and the Seychelles. Before the connection of the Kenyan and Seychelles cause, pirates captured by Western forces are brought before the court of the states, which have captured them.

In July 2012 only 582 Somali pirates were sentenced in 12 different states. According to the Longs report in 2011 more than 19 persons of the pirate of the persons apprehended off the coast of Somalia were released without being prosecuted. Under the leadership of the UN agency and the IMO they took action to end piracy and impunity have been initiated tightening domestic laws in several countries, improving prosecution systems and stepping up detention capacity. Respect for human rights throughout the chain from apprehension to conviction, is a guiding principle of the program. Multilateral military cooperation will therefore continue in the Gulf of Aden to fight against piracy. Last November, the security council of the UN adapted another resolution 2125, which uses the Somali territory to capture pirates operating off the Somali coast and bring them to justice. From a political point of view, this commitment has resulted in a revival of the 12 months of the authorization granted to the state and regional organizations to fight against piracy. Military cooperation is indeed successful. Never the less, if we really want to eradicate maritime piracy, we now have to understand Somali culture, in order to neutralize territorial networks and financial flows that allow maritime piracy to play a major role in the Somali economy.

Biography

Prof. Dr. Gwenaële Proutière-Maulion

Vice President, European Affairs and International Relations, Université de Nantes

Gwenaële Proutière-Maulion is currently Vice President for International and European Relations in the University of Nantes, France. Previously Dr. Proutière-Maulion was Senior Lecturer at the University of Western Brittany and subsequently at the University of Nantes. From 2004 she was director of the Center for Maritime and Oceanic Law (CDMO) until assuming her current university position in 2012.

Her research and teaching specialties include French and European Union fisheries law, maritime labor law including the International Labor Organization Convention, seafarers' rights, and marine resources. Dr. Proutière-Maulion manages the FEMMAR Project of the CDMO which researches gender and women's working conditions in the maritime sector. She co-edited the text 'Piracy in Comparative Perspective: Problems, Strategies, Law'.

“Growing Intensity of International Migration: Economic and Cultural Reasons”

A lecture by The Hon. Hrant Bagratyan (Former Prime Minister of Armenia, Member of the Armenian National Congress)
Berlin; December 21st, 2013



A fact in the global world, with the organization of WTO when you are exporting something, you are exporting culture. It is not just the export of service of goods. You see on the chart that custom [touch] applied have been decreased during last 25 years for 4 types. 50 years ago you had another world. With the customs tariffs everybody was protecting himself. With the organization of WTO, it was decreased real for 4 times. I called the effect of the waterfall. Imagine two swimming pools with water but with different level of water and there is a wall between them. You remove the wall, and the water will move and you will have one level of water of the unique swimming pool. That is happening now in the world.

After the removing custom tariffs we have got a unique wall of goods and services but you know when it comes to the resources it's not the case. For this is the case that the world economy is global is unique for the goods and services. But it's not the case the same case for the resources. I mean, in order to be able to produce these goods and services you need the resources in the capital investment, people labor resources, mineral resources and so on. You

see that the population latest resources are increasing on average in the world dramatically. But the problem here is that in some years by example in eastern countries, in the Islamic countries, you have a bigger increase of population and you have a lesser increase or even decrease in some western countries. So one of the resources, labor resources is increasingly growing up.

When it comes to the distribution of economies, you see it is not relevant to the number of the people. But when you remove all the custom types, then you build a new world. World with the [world tech organization] except for two countries North-Korea and Cuba. You have to understand the new exports, services, goods, commodities, you export the culture and also you start to move resources. The time is coming and the question marks is rising. What is the best way to produce goods and services here to export them or to export the capital and investment and to produce export and goods then you have labor resources. For the last 15 to 20 years, we can say that despite the slight decline in fertility increase the population of world is growing up 1.3 to 1.7 %. Human resources are very unevenly distributed at the same time and usually there is a shortage of capital, raw materials and innovations. When you are looking to the distribution, some mineral resources, for example, or resources you cannot change anything here.

First of all there is a big shortage. Each year it feels like the main oil reserves are going to be deployed. On top of that, well the same is with gas and other natural gas, coal and other mineral resources. And of course there is a non-traditional ways to produce some energy but it is not enough and you understand one thing that the earth is squeezed like this. And on the other end you are producing more population. Maybe

not here in Germany or not in Armenia where the population is decreasing. But the average population is growing up by 1.5%. All the capital resources are getting each year less and less. In terms of current calculations it makes something like 0.07% per capital resources. An average personality in this world this year had 0.7% resources less than he had last year. They are going to have less for the next year. It is happening, the fight for resources and it is creating a migration. As for us, it was shown to you that population growth is essential. Especially it is growing in the eastern part of the world. There are two ways of solution or investment is coming to the people, or people will move to the investment. For the time being we can say that as assumption for less than yes, people are moving to the capital, to the investment. That's creating a growing stream of migration. That's creating cultural problems. And this is why the scarcity of resources will sharpening furthermore fight for resources.

The other issue is that this is really very characteristic chart. You see by example, the United States, the left one is the United States. Well, Germany is the totally other approach. But when you are having to the United States. The United States is getting more resources, capital investment then exporting. After neglecting both of you see that for the United States the capital export is positive. Which means people will move, they will have to move. We are going to see and we see already streams of migrants. Of course, one could say that oh that is not so bad. Well, what is bad is that some Armenians come to Europe to work then they come back to Armenia and they will bring some financial resources in order to be able to develop the whole country. But it is not the case we have a problem, more than 60% of migrants will leave, they will die there where they are not born. It is clear. That is why cultural integration is so important. The importance of such an event will be grown. This chart shows that despite we have a lot of people migrated already from India, China, Mexico especially, but you know, if anything, it doesn't change anything. Migrants from Mexico by example they live in the United States of course, they will transfer some means, some financial resources to Mexico but it is just 2.5 percent of the GDP of this county. The same with China, 1 percent, India is a little bit bigger, 3.9%. We have a special case with Lebanon, with Bosnia-Herzegovina, with Armenia.

But it is not going to change the total picture. In the more united equilibrium, you have different types of economic resources [lever/leber] resources, investment, capital, innovations, entrepreneurship, ect. When you have people here and you have capital here, they have to meet each other. You have two ways. In any way, it means that there will be stream of migrants, stream of people. This makes today's world a little dangerous. Because having in mind that, well, in any way there is going to be an evidence of big streams of resources, including labor resources. You have to create a way when they can corporate, integrate into societies. When it is not creating a problems for the human being development.

Of course, today's world is a nice one. Everybody had a chance to be developed, we see new countries like China or Taiwan or Hong-Kong, well they are doing well. But just being forward, when we take the most powerful, most rich country, and we take the most vulnerable country, the difference is 800 times. 100 years ago it was 200 times. That means that the problem is getting sharper. The problem is getting bigger. Of course, there are good stories, Brazil, China or Hong-Kong. But mainly we cannot say that these good stories became global [tentences]. In some cases, by example, take this chart. Here we have Ukraine, Russia, Armenia compared with Germany, Japan and UK. And you understand that well, this chart shows a number of students studying in the universities per 10.000 people. By example in the Ukraine you have 600 students. In Germany you have 230 to 240. You can say that by this figure, Ukraine for example could [concur/concave/concurve?] with Germany. But what is going to do an educated Ukrainian young personality? Well, he is educated well, his imagination, his understanding, is equal to the young German people. Of course he is going to leave Ukraine. He is going to find his life here. And this is by example education, this is the real when every nation made a big progress. You can compare some not developed countries with the developing ones. In Latvia, by example, in Lithuania by example, everybody has a high education.

Which is very unique, it is everybody, 100 percent. All independent on where he is going to use his professional capabilities. So that is why we will see big streams of migrants, each year, 30 – 32 – 40 millions, which is more than half the world's growth population.

The world's growth populations makes something like 50 – 55 – 60 million per year. And you see this chart, and you see that in the western countries that the foreign born population percentage is growing up. You see that, like this we've got a problem. And that is an experience on how to solve the issue. Some countries choose the way of integration, especially I would like to mention that the United States, Germany, successfully, understanding that the stream of migrants will come. The other ones, segregation, countries like emirates, Saudi Arabia ect. In some countries tendencies of assimilation like China, like Turkey. And marginalization in France, in Russia, restore in balance, also in Russia. In anyway, there are these 4 ways to work with migrants culturally to integrate these people. The best way is of course integration. And that is why economically the United States and Germany are much more successful than the other ones without any conflicts etcetera. To me, that is a welcoming position. This was the point I would like to bring to your attention of what is happening in the modern world, in the global world. Economy became global. Resources will move in a more freedom space but this free movement of resources is going to have its consequences and I was trying to show you these consequences.

Thank you for your attention.

Biography

The Hon. Hrant Bagratyan

Former Prime Minister of Armenia; Member of the Amernian National Congress

Hrant Bagratyan was the Prime Minister of Armenia from 1993 to 1996. He started his professional career as a senior scientific worker at the Institute of Economy of Armenian Academy of Sciences . From 1989 till 1990, he was the Head of Division at the Institute of Economy of Armenian Academy of Sciences. He was a member of the Pan-Armenian National Movement party and started his political career as the Minister of Economy of the Republic of Armenia and First Deputy of the Prime-Minister of Armenia in 1990.

Bagratyan graduated from the Faculty of Economy of the Yerevan State Institute of National Economy. He then did his Postgraduate at the Institute of Economics of NAS of the Republic of Armenia. He is the author of more than 52 scientific articles and has written 7 books. In " The Society and the State", published in 2000, he developed the theory of scientific technical cycles. Based on this theory he founded a new direction in economics, namely global macroeconomics or geoeconomics.

In 1995, he was named 'The Men of the Year' by the American Biography Institute and in 1996 was given the title of, 'The Man of the Millennium'. Since 2007, he has been a lecturer at the Russian-American University. From 2008 to 2013 he was a lecturer at the Kiev University in Ukraine, first in the Department of International Relations then he taught in banking.

"Aristotle University of Thessaloniki as Agent of Cross-Continental Cooperation and Cultural Diplomacy"

A lecture by Prof. Dr. Ioannis A. Mylopoulos (Rector, The Aristotle University of Thessaloniki)

Berlin; December 20th, 2013



According to the international rankings it is the first, or the best Greek university. We have 55,000 active and 75,000 students in total. Among them there are 3,500 foreign students. We have 11 faculties with 41 schools covering all scientific disciplines ranging from Science to Agriculture, Forestry and National Environment, Engineering, Humanities, Theology, Philosophy, Economics, Journalism and Mass Media, Law, Physical Education and Sports, up to Medicine, Pharmacy, Dentistry, and Veterinary Medicine. With regard to the research projects during the last three years, 3,500 RTD projects have been implemented in the Aristotle University of Thessaloniki. We have collaborated with 1,800 partners. We have the participation of 1,340 members of the teaching and research staff of our university, 18,000 external associates, a large number of undergraduate and postgraduate students. We have an overall budget of up to 150 million euro, and the annual turnover of all these research projects and activities is 50 million euro. What is important to know is that for each euro that the university gets from the state, even in this bad economic period of crisis, it earns 3 or 4 euro through research activities.

Now let's see, what can such a large university do to promote cultural diplomacy? I will present to you 7 certain initiatives we have taken in this direction. First of all, as you know, the name of my university is "The Aristotle University of Thessaloniki," so we have established an interdisciplinary center for Aristotle studies in the Aristotle University of Thessaloniki. This is the first initiative. And this interdisciplinary center for Aristotle studies was established two and half years before by the city of the Aristotle University of Thessaloniki and the purpose of this center was to study and promote on an international level the work of Aristotle in a range of topics covering a wide spectrum from all fields of philosophy and the sciences. It has already organized a number of international colloquium on Aristotle. The first was during the academic year of 2012-2013. It organized a cultural promenade in the footsteps of Aristotle and Alexander the Great. As you know the Aristotle University of Thessaloniki is seated very close to Alexander the Great's kingdom area; and on the other side, where the philosopher Aristotle was born and lived.

The facility of these two areas, with these two historical personalities, helped to organize the promenade in the footsteps of Aristotle and Alexander the Great. This was done in honor of the members of the World Hellenic Inter Parliamentary Association who were invited and visited the Aristotle University of Thessaloniki for this purpose. And these are the members of this international association in front of a statue of Aristotle at the Aristotle University of Thessaloniki. Another international colloquium as well was organized and now is being organized. This center is organizing the World Congress celebrating 2,400 years of Aristo-

The Annual Conference on Cultural Diplomacy 2013

tle, which will be held in spring of 2016. It is organized by the interdisciplinary center of Aristotle studies. And it is under the hospices of the president of the Hellenic republic and a lot of international personalities of the philosophy, of the sciences and of Aristotelian studies will come and deliver speeches in this World Congress celebrating Aristotle's 2,400 years. The second initiative is called the Jason program. The Jason program of the Aristotle University of Thessaloniki is an 18-year-old project commissioned by the Rector and approved and funded by the university senate as a research and education program for the revival of continuous support for Greek studies in the university for the traditional Greek speaking, Black Sea countries. This is the second initiative. This Jason program aims at either creating departments of Greek studies in a number of institutions across the black sea countries or strengthening already existing ones. 15 universities of the black sea areas have emerged as our partners. 5 universities from Russia, 5 universities from the Ukraine, 2 universities from Georgia, 1 from Armenia, 1 from Moldova, and 1 from Romania. After the first 5-year period of this program we have added the creation of an online community. An academic network, let's say, connecting all these partner university departments with each other and with the Aristotle University of Thessaloniki. This has secured a constant and intensive collaboration among them.

The experience has opened an avenue of scholarly exchange and has created a climate of trust and friendship, bringing further cooperation on projects far beyond the studies of Greek and Russian. The third initiative is the interuniversity agreement for academic cooperation. To date, the Aristotle University of Thessaloniki has concluded 128 interuniversity agreements in Europe, South-Eastern Europe, Black Sea countries, Russia, the United States of America, North and South America, Africa, Australia, the Near, Middle and far East. Here you can see all these universities connected, being connected with Aristotle University of Thessaloniki with MOUs, with Memorandums Of Understanding. And all the signed agreements with the Aristotle University of Thessaloniki are uploaded in this link; you can visit and have a look at them.

What are the main aims with all these agreements with all these 130 universities? First of all, it is an exchange of faculty members. There is a come and go of mutual visits, and delivering speeches or courses. In Greek universities there are foreign professors and in foreign universities there are Greek professors. Second, exchange of undergraduate and postgraduate students in order to follow courses or certain terms for parts of their academic curriculum. Third, is the development of research collaborations and projects.

A lot of research projects have been launching within this agreement with the Aristotle University of Thessaloniki; the organization of teaching activities and lectures as well; and the promotion of summer language and cultural courses either in the Aristotle University of Thessaloniki, or in other universities.

The fourth initiative is the participation in international organizations and associations and university networks. The international standing of the Aristotle University of Thessaloniki is strengthened by its active participation in 35 international associations and networks and in 5 student organizations including international organizations of universities, European associations of universities, the Euro-Mediterranean university, the Agence Universitaire de la Francophonie, the European University center at Peking University, Top Industrial Managers for Europe, and the well known TIME project.

The fifth initiative is the organization of a summer camp. The Aristotle University of Thessaloniki is privileged to have a summer camp in Halkidiki beach in a very nice area where students and faculty members can have their holiday. So, under the hospices of the Greek minister of culture and tourism and under the project, Thessaloniki Cultural Cross Roads, this summer camp hosted the first Middle-East friendship activity for 10 days in August 2011. It was the first time that our summer camp was used as an international camp, inviting students from the Middle East. 68 students from 12 universities from 6 Middle Eastern and Mediterranean countries and regions including Tunisia, Palestine, Turkey, Israel, Iraq and Spain had the opportunity to meet, to share ideas and engage in workshops with the aim of creating and presenting a

"Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community"

thematic project in the arts and sciences. As you can see, this is the nice area of this camping ground and the students are with their professors, enjoying the Greek summer and at the same time following courses and lessons and projects on Greek history, Greek archeology, Greek drama, and the Greek language.

This year the summer school under the title, Ancient Greek Philosophy, Archeology, Arts and Technology, took place at the summer camp of Aristotle University of Thessaloniki, at the same place in Halkidiki, Greece in August 2013 as well. So we tried to take advantage of the nice place and a nice vacation holiday, also with the possibility of our university to organize courses in ancient Greek philosophy, Archeology, Arts and Technology, which are certain issues that are very much interesting to students and professors coming from other civilizations. So, students from different universities worldwide in summer from China, Denmark, Malta, United Kingdom etc., had the opportunity to meet, share ideas, engage in lectures within the topics of Greek history and archeology, ancient Greek philosophy, ancient drama, environmental studies, ancient mythology and technology, and of course, to follow courses on the Greek language.

The sixth initiative is through inter-religious dialogue. Orthodoxy for Greek people and for other orthodox people is the pillar for the new Greek foreign policy. The economic patronage and other orthodox patronages have developed a range of activities for interreligious and intercultural dialogue about the protection of religious heritage. Greece has also the holy mountain, Mount Athos, which is a sacred place for all orthodox Christians, and has a worldwide reputation. It is located very close to Thessaloniki and the Aristotle University of Thessaloniki and the Hellenic peninsula. So, the Aristotle University of Thessaloniki has put under its scientific care the theological school of Halki in Istanbul, Constantinople. Researchers at the Polytechnic School of Engineering at the Aristotle University recently completed an engineering study for the restoration of the Theology School of Halki. It is the first time that a University has been a key element in the work on economic patronage.

And the seventh, last but not least initiative. According to last year's report of the United Nations: Brazil, Russia, India, China and South-Africa the countries briefly called BRICS recorded impressive rates of economic growth. The free market economy is rapidly moving towards the Middle East. These changes in the global economy create new perspectives and opportunities, both for Western economies and for Greece. Our university already takes an interest in these countries, attempting to forge partnerships. In the last year we have put special emphasis on China. So we have signed 7 agreements in recent years with prestigious, high institutions in China. Also, the process has been initiated for the establishment of the Confucius institute at our Aristotle university of Thessaloniki in order to teach the Chinese language and Chinese civilization to the 7,500 students in the Aristotle University of Thessaloniki. Apart from the obvious benefits for academic cooperation, we bring together two peoples: the Chinese and the Greek, with a rich tradition that connects them.

There is mutual respect in matters of history, philosophy and culture. There are many necessities and possibilities for Greece to develop diplomatic, economic and cultural relations with the countries of BRIC, especially with China. The history of our heritage and culture can connect us easily with these countries. So, culture and education is the way to prepare the ground and pave the way and to bring closer different people, cultures and civilizations. A large university like the Aristotle University of Thessaloniki can take the initiative in foreign policy, let's say, and take steps towards building bridges with other countries and civilizations through research cooperation projects for the benefit of the students and the academic staff as well.

There are two proposals for the further improvement of this external policy of these measures, and of these initiatives. If there is a real desire to improve the international image of my country I'm speaking for, Greece, it is necessary to improve Cultural Diplomacy, with long-term investment. The universities can

act as strong tools in this direction. Two proposals related to the use and promotion of Greek culture and education could be: first, the creation and strengthening of departments of Modern Greek Studies abroad. The university can contribute to this. The second is to establish Centers of Greek Culture abroad, which again Greek universities can support, and can contribute to this direction and to this effort. Thank you very much for your attendance.

Biography

Prof. Dr. Ioannis A. Mylopoulos
Rector, The Aristotle University of Thessaloniki

Prof. Ioannis Mylopoulos is a Greek scholar and is the rector of the Aristotle University of Thessaloniki. He completed his studies at the Aristotle University as a civil engineer in 1982 and got his PhD in 1987.

As Rector of the Aristotle University of Thessaloniki, he is representative of the Conference of Rectors of Greek Universities Working groups of EUA (European University Association) as well as representing the AUTH at meetings of the Euro -Mediterranean University (EMUNI).

Prof. Mylopoulos teaches courses on water resources management, hydraulic projects, groundwater hydraulics and hydrology and environmental Policy in the EU in the Department of Civil Engineering. In the national elections of 2004, he was nominated for the parliament, with the political party PASOK, in Thessaloniki.

He is the author of more than 100 papers in international journals and has attended several conferences in the areas of integrated management of water resources, sustainable water policy and sustainable development environment. Prof. Mylopoulos is an expert in the field of environment and development.

"Bulgaria in the EU cultural policy and propaganda"

A lecture by Prof. Dr. Ivan Ilchev (Rector, Sofia University)
Berlin; December 18th, 2013



Going back to what we heard this morning, when I came here yesterday, the host told me that he was surprised that I was able to come, having in mind the student protests in Sofia. But the problem is that the media, as usual, are over playing the importance of the protests at the university. So, the situation is quite calm, stable and fortunately I am here.

So, first of all, some basic facts: Bulgaria is one of the smallest countries in Europe, both in terms of area and population. At the moment unfortunately, it is known, along with Romania, for the unenviable position it holds as the youngest European country with the lowest personal income; which by the way is not so bad. If you look at the World Bank statistics, Bulgaria is called a country with a high average income.

Bulgaria and Romania are the latecomers of the European Union. During the long negotiations before the accession, Bulgarian society was engaged in a painful soul search, a cacophony of dissenting opinions based on the deeply rooted uncertainty of the cultural identity of the country, a deeply inbred sense of insecurity, a feeling that Euro-

pean characteristics of the society and culture are only a minuscule layer of "Europeaness" just on the surface; if you scratch it, the Oriental traits appear.

A hundred and twenty years ago, less than two decades after re-stabilizing the Bulgarian State after living for almost five hundreds years under the Ottoman Empire, one of the best Bulgarian writers, Aleko Kostaninof, paid a visit to the Chicago World Exhibition in 1893. For the first time ever, the young Bulgarian State opted for a separate pavilion in which to show to the world the achievements of its economy and culture. The problem was that virtually no one had ever heard of Bulgaria, visitors thought that the proudly exhibited, colorful hand-made rags were made by American Indians, because they looked like the ones made by American Indians. After a few failed attempts to explain what Bulgaria is and where it is situated, the Director of the pavilion had a huge map of Europe put on the wall, and a long stick in hand that he used as a point out for the visitors: "here is Vienna, here is Istanbul, and there we are, almost in the middle."

This feeling of belonging, and not belonging at the same time, to what we call European culture, was predominant in the years of negotiations. The Bulgarian society as a whole did not nourish any illusion that the country was being accepted because of its impressive economic performance or democratic achievements. It knew that it was lucky to be a part of the European process and its value to the European Union lay rather in the strategic importance of the country: situated at the edge of Europe, on the border with Asia and the Muslim world, it was destined to be a part of the "European limes", the shadow region dividing between different sets of values.

The Bulgarians felt, quite correctly I would say, that the average European knew little and cared even less

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about Bulgaria. What they knew was a negative stereotype. And one of the few venues to change this perception—at least this is what the political actors said—was to put a stress on the values of Bulgarian culture, on its contribution to European culture. What is more, this idea was routed in the European Agenda for culture adopted in 2007, which proclaimed the celebration of the diversity of cultures, and Bulgaria certainly was a country with a different culture. It was, and still is, the only Orthodox-Slavic country in the Union writing with the Cyrillic alphabet.

There are also other Slavic countries in the Union, Poland, Slovakia, and so on; there are Orthodox countries: Romania, Greece, and so on, but the combination in Bulgaria is a unique one. The way to do it however was difficult to agree upon. The nationalists exaggerated unashamedly the importance of the cultural heritage of the country. They claimed that the Thracian civilization, which thrived in the 8th century BC, was of no less value than the ancient Greek one, they are all different, citing how Bulgarians introduced the Cyrillic alphabet in Europe, and the modern principles to conduct religious services in a vernacular, regularly understood by the layman; that Bulgarians have saved Europe twice: in the 7th century, when the Bulgarian army defeated the powerful Arab army, besieging Constantinople; and in the 14th-15th century, with a resistance to the Ottoman onslaught which slowed down the invader. In the meantime, Bulgarians were also creating masterpieces of religious art, such as frescos predating the Renaissance in Europe.

The more reasonable were trained to find the place of Bulgarian culture, literature and art in the palette of European culture, quoting names such as the painters Joe Pasquin and Kristo, who painted the racetrack; philosophers like Julia Kristova, Svetan Trovov; singers like Borsi Kristov and Ana Tamovasintova; writers like the Nobel laureate Elios Kanekis, and one of the inventors of the computer, Jonatan Nasov.

What are the agents of cultural diplomacy in Bulgaria? In first place, there is the Ministry of Culture. Unfortunately it has one of the smallest budgets among all the Ministries, and this is the reason why in recent years we've closed some of the other cultural centers existing in different European countries. The second agent is the Cultural Institute in the Ministry of Foreign Affairs; unfortunately its budget is even smaller, and its activities are almost negligible.

Which are the main activities in cultural diplomacy in recent years financed by the Bulgarian government? You can see the list is very short, unfortunately. It strives to combine the notion of an ancient culture, the Thracians, with wealth and gold. No effort has been made to present the beauty of the Thracian funerary tombs and temples with their architectural statues. No effort has been made to show the Neolithic works of art. Contemporary art is conspicuously missing, maybe it is thought to be too much an imitation of the major trends of European art and lacking original characteristics.

Bulgarian literature is missing also, maybe because of the language barrier, though the play "the Kerno Bird" by the temporary dramatist author Kristov Bojichev has already been staged now in 43 countries, which is a record for Bulgarian authors. A conspicuous omission is the lack of representation of the cultures of sizeable minorities living for centuries in the country. In the mind of Bulgarian politicians, the idea of showing Jewish culture in the country is acceptable. Roma culture might be included, albeit hesitantly, both as a bow to the general mood and to European Union as an exotic touch. The idea of showing the rich cultural heritage of the Bulgarian Muslims still seems heretical to Bulgarian politicians. The Ministry conduct indulges in what I call a "potato policy": everything valuable in Bulgarian culture is underground. The goal is to make Bulgaria's past culture and inalienable path of a common European past and culture, but it doesn't pay much attention to modern Bulgarian culture.

There are of course objective difficulties in conducting cultural diplomacy.

First of all insufficient financing for cultural diplomacy, and no real hope of changing the situation in the

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foreseeable future. Lack of popularity of the Bulgarian language: something like 9 million native speakers, and I would guess no more than 9,000 curious foreigners who want to learn it. Then there is the lack of specialists in Bulgarian problems in Europe: in the last 20 years, most Southeastern European centers and programs in Western European Universities were closed down. We are fighting desperately now for the programs in Germany and Rome to keep them.

Dependence on the persistence of negative stereotypes is thriving in the floating economic situation in Europe. An example that comes to my mind is the stigmatization now of Bulgarians and Romanians in Great Britain, the Netherlands, and to a smaller extent in Germany and France. Let me quote a recent European paper: "seen from a Western point of view, it remains difficult to recognize some foreign cultures and to deal with them as equal partners".

Let me tell you a joke: "a patient went to a psychiatrist and told him, "doctor I have a serious problem, I have a serious inferiority complex" and the doctor said, " okay, okay, we will do what we have to do and I will tell you how to heal you". So they checked his blood and did everything that should be done, and the next day the patient called on the phone and they said, "doctor, the patient with the small inferiority complex is calling" and he replied, " please don't worry, is not the complex, it is inferiority itself".

So, sometimes I wonder how a small nation can attract the attention of the big countries with his culture. It does not seem very optimistic but this is real life. What are the possible ways out of the situation? First of all, extensive use of European programs in the field of culture; this started even before the accession to the European Union. As a rule, Bulgaria was a partner in the project, and rarely a coordinator. This was a period of experience on how to apply for them.

Extensive use of cross border projects in order to renovate, reconstruct and publicized cultural heritage sites in the regions affected by the program; use of structural funds and the program of regional development.

In recent years the building of highways turned out a boom for the archaeology in Bulgaria, because of the need to do preliminary research on the roots. Extensive use of educational programs like 'Lifelong Learning', 'Erasmus', 'Erasmus Mundus', and hopefully from next month, the 'Erasmus Plus' program, 'The Comenius', 'Leonardo da Vinci' and the 'Grundvinsag' programs promote partnership and exchanges of practices across Europe, helping both educators and learners to acquire new skills, and were also very useful in preparing the ground for cultural propaganda. And of course, there is the internationalization of education. Because I am the Rector of Sofia University let me tell you a few things about it: it is the oldest, the largest, the most important and the best Bulgarian University. And when I say the best, I do not boast, but according to the national ratings. Sofia University teaches in 25 professional fields, and holds the first place in 25 out of 25 fields, so I can say that.

We are paying a lot for the internationalization of the university in different countries, and we have a number of mutual agreements with hundreds of universities from all over the world that allow us to exchange academic staff, and allow us to organize cultural exhibitions, both of Bulgaria abroad, and exhibitions from other country's universities, and at the moment we are the best University in Bulgaria implementing the Erasmus program. In Sofia University we teach about 10 per cent of Bulgarian students, but we conduct more than 35 per cent of the Erasmus exchange in Bulgaria.

And we are the first University in Bulgaria that passed the limit of 1,000 euro per year for Erasmus programs several years ago.

Here you can see the comparison between the University of Sofia and the other Bulgarian Universities, it sounds quite convincing. But we should not forget that in the multi-annual financial framework from 2014

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to 2020, the Commission proposed to allocate 1.6 billion for the cultural sector. It is still less than one euro per year per person in the European Union. This is 0.16 per cent of the entire EU budget, and it has grown in 15 years by 0.0003 per cent in 15 years.

The important thing for Bulgaria is to establish a closer connection between the growing tourist industry and focusing on cultural tourism. In 2012 Bulgaria (let me remind you it has a population of 7 million), was visited by 9 million tourists; by the way, this is one of the highest ratios in Europe of tourists per capita. Four and a half million came for vacations. So our task is to develop interest, or to try to make them develop interest, at least, in the culture of Bulgaria.

We should put more effort into acquiring the state of UNESCO Heritage sites for more monuments of cultural heritage in Bulgaria, because they attract the tourists coming to the country.

Unfortunately, sometimes we do stupid things, for instance, last year there were rumors about a vampire found by Bulgarian archaeologists. It was a skeleton with a stick going through the bones. This was a very common practice in the middle ages, but the media turned into a huge book. But it attracted 300,000 tourists. It is very optimistic that Sofia, the capital of the country, is participating and it is a candidate for being the capital of European culture in 2019, and it is even more hopeful that the whole program will be centered around the modern and sub-cultures developing in the big cities, and so on.

Finally, it is very important for us to develop regional cooperation, Black Sea economic cooperation, and among the goals are a number of initiatives concerning cultural diplomacy. Finally, Sofia University displayed a big exhibition recently: "Europe Discovers the Black Sea", and next now we are going to show it in Istanbul, for instance, where there will be the regular meeting organizing the Black Sea economic cooperation. So, these are the positive things that we are trying to do, but I really do not expect much results or very impressive results in the years to come.

Biography

Prof. Dr. Ivan Ilchev

Rector at the Sofia University

After obtaining his Ph.D in History, Ivan Ilchev taught Early Modern and Modern History of the Balkan Peoples first as assistant professor and then as an associate professor at the Sofia University.

He acted as a visiting professor and lecturer for a number of leading universities and spoke at conferences at: Chiba University (Japan); the Woodrow Wilson Center (Washington, USA); Maryland State University (College Park, USA) and Ohio State University (Columbus, USA).

From 2003 to 2007 Prof. Ilchev was the dean of the History Department of the Sofia University and a member of the Academic Council. In 2007 Professor Ilchev became the Rector of the Sofia University. Prof. Ilchev is also the author of numerous articles, reviews, popular science film scripts and monographs.

"Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community"

"Peacebuilding and Human Rights in the Global Development Partnership post-2015"

A lecture by Lord Jack McConnell (Former First Minister of Scotland)

Berlin; December 20th, 2013



Thank you very much. I would say that maybe there are one or two elements of that biography they will need to update. I'm not the longest forming Force minister, but I am still the youngest Force minister, so take that as an alternative description. I have also been coming here to the ICD for four years, and trying to get that union flag with the Scottish shelter. At some point I'm gonna bring one with me and make sure that it hangs behind me here while I speak, just before Christmas every year. It is such a pleasure to be here and thank you for staying here to see what I have to say this evening. I really enjoyed the presentation from the former Minister of Cyprus who was talking in some detail about peace building and allowed me to take five minutes out of what I was going to say, cause I will completely endorse the four principles and particularly she has linked and everything else she had to say about a very very important topic.

I want to talk briefly tonight about the beats on the Global Development Agenda post 2015 and I want to reread what I want to say about that to three keys. It's one being, human rights; the second being conflict defeats stage; and the third being Culture and Development to just finish the

Evening's discussion before the panel on a cultural note which I think it is particularly important.

Can I just recap what happened since the year 2000? The Global Community agreed in 2000 that they would set the Development's Goals for the new millennium. Those goals were agreed and established, and in many ways they avoided some of the most difficult issues like could have been addressed at that time. But they not focus perhaps really for that time on the key social development that were required. There were goals on poverty, hunger, child mortality, on woman's empowerment, on sustainable development, on education, health and on disease eradication. There was also an equipment new global partnership, which has been partly realized, but I think it is perhaps about to change even more fundamentally. And those goals have transformed lives of millions of people, hundreds of millions of people across the developing world, the action has been taking the focus has given, has made real definition but there were key elements missing from them. There was no reference on those Millenium Goals to security, to jobs, to justice or to democracy or democratic institutions and that perhaps reflected with whom the Global Community was at that time and that there was not global agreement on the importance of those issues.

But now for the period after 2015, being 2015 the deadline of reaching the original millennium goals, and many of those goals will be reached in many of the countries that are affected. But when I knew about it, what comes the next? And that is what I want to address this evening. That debate quite off in 2012, the appointment of a high level panel of nobel persons lead by Liberia, the UK and Indonesia, which produced an absolute outstanding report and made of Asia, which settled the principles and actions that are maybe taken post 2015 for a new global partnership, putting together not just traditional development and the

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developing world but the rights that may exist on the universal bases and also the key issues of sustainable development for the longer term for the first time integrating that into the wider development targets of the Global Community. And crucially in September that she had that report providing the focus for debate at the annual assembly and the agreement of a new outcome statement, that point we'll head for the two years to come. And I go over these two years that are not going to be the base of the governmental negotiation attempt to reach an agreement for the next period and then, eventually in September 2015 the annual assembly will be asked to agree the next set of goals post 2015. That will provide the focus not just for international aims, but for international actions that in a decade and a half that will follow. And I knew Global FreeMarket, well I believe, given the events of this year, will be focused on a set of universal rights. No longer dependent relationships where the UN Member States agree set of goals that are really about how much of a contribution the North makes to the South, and proving us its position one of the universal goals that are absolutely everywhere and not for example, Liberia was very strong at the high level panel. A woman who was suffering violence in London is just as important as a woman who is suffering violence in Lialis or someone who cannot go to the school at a small island somewhere, is just as important as someone who is unable to attend the local school because of poverty, and a huge job slum. And setting the universal rights would be a basis for global action but say targets; there are countries all over the world to reach not just those who have been behind or that have been fallen behind.

The first of course is human rights itself, it is frankly for me. This word that we love from 65 years on from the original signing of the Official Declaration of the Human Rights which is still today. Hundreds of millions of people around the globe do not have a chance to exercise even the most basic rights from that Declaration, whether it is in relation to an ownership, either to justice, freedom from violence, freedom of expression... Those basic rights demanish the prospects for development, but then there's the individual human development and the collective society development. Therefore I think the way to development for woman to play a fulltime partner society, and all these human rights must form the core of the new post 2015 development framework. And now I've to recognize the shift by both, the UN's tasks working for it but perhaps most significantly for momentum the high level panel itself. They were very clear when they report at me that we have to ensure that no person regardless of ethnicity, gender, geography, disability risk, denied basic economical opportunities and human rights. They said that all as a key target for this period from 2015 to 2030, and I am absolutely right to do so.

The generalization of the importance of human rights, there is one group of countries, one group of people for whom the Millennium Development Goals have ment much less, and for whom progress has been scandalously slow there, and there are the countries that have been affected by conflicts, the most people who live in that country have been affected by conflicts. Every country, every fragecide is gonna mess every Millenium Development Goal and I am the fact that a few know who may make two or three of the Goals. Generally I cross the bord: the Millenium Development Goals are not gonna be reached by any country which has been affected by conflict, countries where the State itself is stealing... One thought of those poors who are living in these countries, and by the 2015 half of those who are living with less than \$1.25 a day, they recognize that povertively will be live into frageoustic For me that means that those countries, but more particularly, the conditions in those countries, have to be an absolute priority aim at the Global Development Framework. It is possible to see over the next fifteen years countries that are already making some progress, a faster progress due economic growth and social development, but those countries that are affected by conflict are far way, are leaving behind, and the people are far from nearly nor taking their children to school, not to advice them employment, to die young, to be subject of violence and not to have any access to justice. And the global community has to take it into interest in those countries and in particular the Polynesian people who live within them. And thankfully and progressively those countries

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themselves are now starting to take a stand. The Delhi Concensus that was agreed last February by a group known as the G7+ but also at a meeting that included many of Pacific Islands and the Portuguese Speakers countries of the world. They agree this particular statement which makes very clear that they recognize that Millenium Development Goals were insufficient for their needs, and that the new global framework has to include inclusively economic growth, state effect of this, peace and justice, climate change and environmental management. All the things that were missing from the original Millenium Goals and with that push from those States, most of it affect a group of countries including Afghanistan, Liberia, Papua New Ghinea, Haiti, Burundi, Somalia, Barbados... All are taking a stand to say they wanted something more from this new Global Framework. Many many remarkable quotes attributed to Nelson Mandela but for me tonight one of his more significant was: "Peace is the greatest weapon for development" and we have to realize this time of an stable peace is an absolute precursor for sustainable development, for meeting this global development aspirations. I know how important it is to take all the issues because of the empathy of the people who live there in terms of sustainable development. This conference... if we are talking about cultural diplomacy, I think there are two different issues for those who are here to prepare the panel discussions at the ICD, and perhaps even for the ICD itself, there is a reason behind why Millenium Development Goals do not include these issues 13 years ago. The idea of internationalization was a threat to those countries, because of the behavior of the superpowers in the past.

I feel things are changing, and I think changing occasionally rapidly and if we didn't see that the UN General Assembly agree for the first time and recent times, the importance of promoting human rights, good governments, the role of law, transparency and accountability at all levels. In this statement they say something about the specific goals that may come out of this framework in 2015. And the agreement of that set important principles. Now they give us an opportunity, I think, over the next two years to try and readdress this balance. And the key support of countries, for example, countries which has just moved from being a country that in the past that lined out with others oppose this agreements at international level, and now are key advocate for this kind of approach, and many others, I think that this gives real hope. In diplomacy, over the next two years making that case, the majority of the countries in the world, the majority of the people in the world, majority of developing countries, people from developing countries, are finding the way to get out of the extreme poverty. Those who have been living in the worst conditions are still in them because of a lack of international action and attention. I think we'll be completely unforgivable. And the second point I want to make is the culture. I think culture has a role to play in this. But it seems to me understanding other cultures, celebrating diversity between countries, within countries as well it's absolutely essential if we want to make a progress we want to succeed in sustainable development by pushing ideas and solutions from elsewhere. Home ground and celebrating different cultures are more likely to succeed in a longer term. This has to be the case, that development projects, and policies are not taking into account the cultural dimension. So I believe very strongly that culture contributes to successful development programs and that it can contribute to both economical development but also to environmental sociological development, and it contributes also to peace and security as well.

I wanted to finish at this point. We are here to talk about cultural diplomacy like culture and development attention to both that go hand with hand and can produce really sustainable long term results. They can make a huge across the globe. And that has to be recognized by UNESCO. So that's my plead, that we do not only agree a new global framework but we ensure that with the new global framework issues of conflict, security, of violence, of access to justice and of human rights play a role. But also that we persuade the role of the culture to diversity, key element in all of that. And if we achieve in 2 years time, people will have merry Christmas. Thank you.

Biography

Lord Jack McConnell

Former First Minister of Scotland

The Rt. Hon. Lord Jack McConnell (born 30 June 1960 in Irvine, Scotland) was the youngest and longest serving First Minister of Scotland. He was appointed to the House of Lords in June 2010. Lord McConnell serves as Chair or Patron of a number of charities working to tackle child poverty in both Scotland and the developing world. He is a Member of the UK/Japan 21st Century Group, a Fellow of the UK/Chinese Icebreakers Group, and a guest lecturer at several Universities.

His first move into elected politics came in 1984 when he successfully ran for election to the Stirling District Council. He served in the District Council for a period of 9 years, until 1993.

In 1992 he left teaching and Stirling District Council to become General Secretary of the Scottish Labour Party, a position which he held until 1998. It was during this period that Mr McConnell became a more high profile figure in Scotland and the Labour Party. He managed the Scottish election campaign which saw Labour sweep to power in 1997 and saw the Conservative party win not a single seat in Scotland.

As a strong proponent of Scottish devolution, McConnell helped push for reform. Between 1989 and 1998 he was a member of the Scottish Constitutional Convention, playing an important role in the creation of the Scotland Act, which created a Scottish Parliament for the first time.

Following the successful devolution campaign and the creation of a Scottish Parliament McConnell was elected as an MSP, for Motherwell and Wishaw, in the first Scottish Parliament in May 1999. He was appointed immediately by Donald Dewar, the then-First Minister, to the post of Minister of Finance. As Finance Minister one of his primary jobs was to establish the budgeting procedures for the new Scottish government, which included consulting the public on budget priorities. As Minister responsible for External Relations he establishes Concordats with the UK Government and opened Scotland House in Brussels.

With the death of Donald Dewar in October 2000, McConnell ran for First Minister, but was narrowly defeated by Henry McLeish. First Minister McLeish then appointed McConnell to the post of Minister of Education, Europe and External Affairs.

Jack McConnell was elected as First Minister by the Scottish Parliament in November 2001. In his first term as First Minister he began a campaign to end sectarianism, stating "we need to put sectarianism in the dust-bin of history. Scotland must play a full part in Europe and the global economy, so we cannot allow ourselves to be dragged down by the deadweight of religious hatred and sectarian bigotry". In 2001 he was awarded the prize for Scottish Politician of the Year.

In 2003 McConnell was re-elected for another term as MSP for Motherwell and Wishaw. The Labour Party formed a coalition with the Liberal Democrats and McConnell was chosen for a second term to become First Minister, which he undertook until 2007.

In the 2007 election, McConnell remained MSP for Motherwell and Wishaw, however no longer as First Minister as the Scottish National Party won a slight majority. In 2008, Gordon Brown appointed Jack McConnell as the Prime Minister's Special Representative on Peacebuilding.

Jack McConnell has also been heavily involved in Malawi, both officially through Scottish politics and personally. He signed a unique Co-operation Agreement in 2005. He is an adviser to the Clinton Hunter Development Initiative in Malawi and Rwanda and sits on the Activation Advisory Panel of the Global Poverty Project in New York. Lord McConnell joined the Advisory Board of ICD in 2009.

"Croatia's Path to EU Accession and the Important Role of Trans-European Cooperation has Played in the Process"

A Lecture by The Hon. Jadranka Kosor (Former Prime Minister of Croatia; Former Minister of Family, Veterans' Affairs and Intergenerational Solidarity

Berlin; December 19th, 2013



I'm very happy to be here in Berlin today, with you, with friends. From the 1st of July of this year the Republic of Croatia is the 28th member of the European Union. For Croatia this was the last strategic move, they have had this goal since the 1090s. In a historical showtime the public of Croatia has become a member of the United Nations Council, NATO and the European Union.

Many things made the Croatian accession negotiations unique: the most difficult, the most demanding, complicated, unlikely. The negotiation had many ups and downs, during that time Croatia had invested a lot of effort and energy into proving that it is a member of the European family. Many segments and sides have been changed irrevocably and so in 2004 Croatia attained candidate status. From then to 2008 we had negotiated slowly and sluggishly, then the negotiations stopped. They were halted because of unsolved bilateral issues with our neighboring state of Slovenia. The problem formed around a border dispute because Slovenia blocked 14 of the 35 chapters in the negotiations. And at that time as well some other countries had reservations towards our negotiation process because

of our cooperation with the Hague Tribunal.

When I came to the head of the government in July 2009 Croatia negotiations had, it seemed at the time, stalled. The economic situation was also extremely harsh. My task as Prime Minister then was to juggle two balls: on the one hand my job was to deal with the economic problems; on the other hand we had to unblock the negotiations and above all to solve the border dispute with Slovenia. For more than eighteen years that dispute had not been resolved and it seemed that no one had the strength to get a resolution. In summer 2009 both countries gained independence, growing tensions had been a burden on everyday contacts. On both sides of the border tensions were also brewing between the citizens and the two states, we were all frustrated and burdened by this. Then Prime Minister and now President of Slovenia Mr. Borut Pahor and I agreed that the border dispute between the two countries would be solved by a court of arbitration. We signed an arbitration agreement which was agreed according to international law. The negotiations which led to this agreement were long and complicated. The arbitration agreement was signed by the end of 2009 and so the Croatian EU negotiations were unblocked. We could thus continue with our difficult task. By the end of the negotiations we still had to open and close the remaining 30 chapters. Croatia is the only country which had benchmarks in closing EU chapters, each chapter was a reform which demanded changes. Croatia had also received homework in chapter 23: judiciary and fundamental rights. That was the mother of all chapters and within its framework and we also had to deal with the war from the 1990s. The pillars of chapter 23 were the fight against corruption, reform of the judiciary, return of refugees and

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cooperation with the Hague Tribunal. During the negotiations Croatia kept extending a helping hand to all its neighbors who are not members of the EU. The Croatian parliament made a decision that Croatia would not pose any bilateral as an obstacle to the European path of our neighbors. In all the relevant aspects Croatia supported the European path of all its neighboring states.

This gathering promotes path and prosperity in South East Europe. I will be happy if the Croatian path to entering the European Union becomes a model of how to successfully complete this difficult task. Croatia is proof and an example to show that a country can change in the interest of its citizens, because during our negotiations we strengthened the independence of our judiciary and we now have a strong political framework to fight corruption and crime. This work was not always met with applause; this work came under strong criticism and was met with strong resistance from those who had to change. However, more courage is always needed from politicians who lead a country. The interests of the state always needs to be above the interests of any political party or any individual. I tried hard to lead my government in such a manner.

Thank you ladies and gentlemen.

Biography

The Hon. Jadranka Kosor

Former Prime Minister of Croatia; Former Minister of Family, Veterans' Affairs and Intergenerational Solidarity

The Hon. Jadranka Kosor served as the first woman Prime Minister of Croatia from 2009 to 2011. She obtained a law degree from the University of Zagreb. During the Croatian War of Independence she became one of the most popular journalists having founded a radio show directed at refugees. The Hon. Jadranka Kosor entered politics in 1995 as a member of the Croatian Parliament. In 1995, after her election as Vice President of the center-right Croatian Democratic Union she started to serve in Parliament. From 1999 to 2000, she was president of the HDZ/s Women Association 'Katarina Zrinski'. In 2003, she was appointed as Vice Prime Minister and Minister of the Family, Veterans' Affairs and Intergenerational Solidarity.

The Hon. Jadranka Kosor holds a number of awards, including an Award of the European Community for Humanitarian Work, an Honorary Membership in the Association of Parents of Deceased War Veterans and 'Europski krug' of the Croatian European House.



“XXI Century World -- Towards Conflict, Balance or Unity?”

A Lecture by The Hon. Ján Figel (Vice-President of the National Council of the Slovak Republic; Former European Commissioner for Education, Training, Culture and Youth)

Berlin; December 20th, 2013



Thank you very much for the long introduction. I am very happy to be back for a second opportunity at the end of this year to meet people who believe that culture matters, culture is important, and that the world may be more cultural than it was, or than we mostly see in our media. The topic I have been invited to speak about, I think is timely. It's the 21st century, but what is the most important is the content. I think that the 21st century should be more human, less conflictual, less inhuman than the 20th century. And culture can help, culture, cultures may make a difference. I am sure that European story and European history is one of the most inspirational out of the world. To show how humanity is important for our daily lives and conditions. And that the European experience may help to change the world for better times; for more peace and more stability, not as we had during the 20th century, for example during the Cold War time. Because it was rather like a Cold War stability, but what we have now, at the end of the 20th century and currently, colleagues from Serbia are coming and Serbia is going to be invited today to start negotiations. This is something which speaks clearly about 21st century issues for Europe and for the world.

I want to say why the Institute for Cultural Diplomacy has an important mission to offer in the world of today, and why culture matters. T.S. Eliot said, “culture is on the top of values.” Economy is a necessity, but culture gives sense to human relation. And I think that it speaks about the need for daily bread for everybody, but also for the sense of living and the sense of relations, which is important for everybody.

European roots are deep and old, and they combine since ancient times Hellenic culture, Roman law of nations, also Judeo-Christian religion and culture in interaction with a contribution of Islam. If we look to the history, there were many repeated periods of peace, but rather appeasement periods or pauses between wars. Europe living in peace and prosperity was a dream and we've seen many failures. There were more wars than periods of peace. On the other side, globalization was always promoted by European nations, migrations, languages, that's why English became a lingua franca and French is used globally and Spanish, Portuguese. Whether conflict or balance or unity in the future depends on the relation between human interests and human values. Conflict comes when human interests are put over human values and respect to others, respect to rules. Balance comes with interest in respectful relation to rules. But unity come when common interests are based on common values and rules. I think that the objective is to promote the third potential which is a realistic potential, it's not something only wishful. Because when we look to our current situation, I think Europe is an example. I think that the decisive criteria or the decisive moment is when human dignity for everybody and everywhere is put as a goal, as a criteria, and it brings them balance and unity. Not only balance, but even unity.

There are different models and moments in history where peace and stability was brought. For example, a hegemon. The 19th century started with the Napoleonic Wars and conquest, and this was about a kind of stability. But of course, not acceptable, not sustainable. Replaced after 1815 after the congress of Vienna by the balance of powers. Business as usual, balance of powers, co-head and oppressed, you know if from international relations. But it didn't work, and of course it was something that Europe knew very well. The 20th century was called by many, or by some—the specific name was used by Josef Mendelstaum—“the century of wars.” The world wars started in Europe and they became world, global. Just imagine, 100 years ago precisely; December, Christmas, 1913, there was peace. Good relation between cousins as Emperors and Kings; and Kings and Queens were exchangeable; frontiers were crossable. But then in late summer 1914, La Gran Guerre started. It was called Grand, Great War. But only the Second was then really major, by all measures, even bigger and more inhuman. And then we got a third one called the Cold War. So why do I say it? Because it was also a quest to bring new unity and new stability under ideologies. One proponent was Hitler and the other one was Stalin. So, the stability based on ideology is not for human dignity but against human dignity. So, only after then we really got to the point where reconciliation and integration started in 1950 with the coal and steel community.

A very simple but very logical step towards connection towards coordination and integration of both interests and basic human values. And here I would like to commend and to memorize Colonel Adenauer here in Berlin where the unity of Berlin, the unity of Germany, and the unity of Europe comes together because he said that Europe was the “dream of a few, the desire of many, and now a necessity for all.” Dream, desire, and necessity, and I think that this is still valid and very important for countries in and out. And power of attraction, soft power, because so many countries adhere to that project, so many countries try to cooperate with, so many countries even try to get inspiration from. An enlargement got community from 6 to 28 with the potential and homework to grow further. And I think that the best narrative for Europe, for unity, is unity in diversity, because diversity here is respected and recognized as a constructional and constitutional element, not as a problem, but as a definition of a compliment.

I have heard several messages from this morning and here unity and diversity calls for a special role of universities. They can teach and learn people to live together in diversity but actually in one community. Because unity in diversity is a global, universal human principle, it's not Eurocentric. We have, for example, in the Union 24 official languages. Is it a problem is it the Babel tower? No, it's something about we have to respect because we need to build a community of citizens, not visitors, not tourists. A union of people and from a cultural and legal point of view, linguistic respect is a must. So are the costs of this arrangement to have it too high? I don't think so. If we compare conflictual pasts, if we compare loss of cultures, if we want to become a melting pot, I don't think so. So, why I mentioned because there are sometimes over critical remarks or points or positions towards the complexity of European integration.

Unity based on universal values is a must, because interests will exist. We have to pursue them but we have to combine values and interests, not in antagonism or conflict, but interests based on values. Is peace our interest? Yes, it is. But it must be based on freedom and justice. Peace without freedom and without justice is not peace. Europe is seen, and is historically, a cradle of democracy. It started here. Europe brought to the world such realities like university, the Olympic movement, many popular global sports, the law of nations, international law, the concept of state sovereignty, and international law. And therefore I think it speaks by itself that bringing the best of our cultures is the both in the interest of Europe, and also acceptance in the world of today. And one last—I want to mention—contribution of Europe, was the concept of human dignity. Human dignity, as the dignity of a person with inviolable and undeniable rights, this is embodied in many constitutions in the Universal Declaration of Human Rights. This is the first value also recording European treaties, and as I said, a goal and criterion of our policies. And here, why this is so important, because it is

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actually the defining point for the 21st century if it is to become a more human, more peaceful and filled by more solidarity. Actually, what happened after the fifties in Europe was a moral revolution which is not done forever, but it followed the road of reconciliation towards peace and cooperation and then towards integration. But not integration as an absorption of newcomers, or a smaller, or assimilation. But integration as a participation of equals on the same base, on the same project, under the same conditions; and this is about a community of rules which is always advantaged for weaker, or poorer, or smaller; and actually it is of mutual advantage, it is a win-win philosophy. That's why it works, and its why the need to care it should stay. It must be win-win also today and tomorrow. We can and we already did a lot of harmonization for currency for market, single market, for competitiveness and competition. But we need really, in a mutual sense, an advantage, a more social dimension: jobs creation, education, better education, in order to show our social face. And the third is sustainability, for example, in environmental aspects we shouldn't compromise possibilities and resources of the next generation. That crisis, which is reality of recent years, or the crisis connected with debts and finance, represents consumption more than creativity. That crisis means we should not consume one belongs to the next generation, to our kids.

Now allow me here to say a few words about culture. Culture is not for harmonization. Schulman says it in the book very precisely, and I think it's the point where we have to be not only careful, but really constructive, because Europe is a cultural superpower. In terms of diversity, in terms of attractiveness, in terms of attracting tourism worldwide, it's really a small scale or small space but with a large scale of communication and cooperation in cultural terms. Culture is crathyou (15:56) and what is part of our homework is promotion of dialogue between cultures; dialogue between people, because here we find added value, synergy, understanding and answers towards the future towards our problem. And for multi-culti (16:22), we rather should move towards intercultural competences in schools, relations intercultural dialogue, inter-religious dialogue. So here I see a strong mission in all of the Institute, which also has on its mission very clear mentioning "global peace and stability through intercultural relations and cooperation." This is the mission of such institutes like the Goethe Institute here in Germany; the Alliance Frances, the British Council, Cervantes, and so many. In the European Commission we've started or promoted cultural program cooperation on restoration, literature, architecture, music. A great program called "Europe for citizens" culture and citizenship," first time connect together European capitals of culture, because Europe is more a community of democratic cultures and democratic countries. Schuman, another man of culture. Unity is a permanent challenge, like living in peace it is rather a process, it's not status quo, it's not granted, it's not here forever.

The European Union resembles, in my mind, a construction of people who can be adapted, re-adapted, reformed, and should be, but must be loyal to its basic values and principles. We don't have anything better, although it's not perfect. It's like Churchill and democracy: "democracy is not perfect but we didn't find anything better." The role of Europe and soft power is oriented towards internal space but also towards the external. Internally, it is about consolidation. Today our prime minister's presidents agreed on a banking union for the European Economic and Monetary Union. This is about the consolidation of measurers or instruments. I think that the answer in principle is not over centralization or centralization per se, but subsidiarity, which has different levels of response, but speaks about freedom and responsibility. We need to renew our credibility, to be more result-oriented, more on the citizens' agenda. Respecting our own rules, an enlargement should continue. Croatia is in, from this year on Serbia will start negotiations soon, and other countries—I think—will follow. An external home mortgages cooperation, assistance, solidarity. People in Ukraine use European flags to protest their desire; they would love to join, to see more independence more freedom or justice. Europe is seen as the answer, as the instrument towards such goals. I think that forms of similar cooperation are growing in the world, specifically in Africa or in some parts of

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other continent, and that's good that Europe inspires. Europe is not now a picture which is negative, but are calling for cooperation, and even for deeper integration. And because I spent some years—important years, I think—as educational commissioner, I want to say that a major priority I see more and more, as a politician, as a father, is education, education, education. Because it helps in all dimensions we need to follow and grow in citizenship, culture, sense of values, but also in social inclusion, living together, not existing only together parallelly; and also in employability, bringing a sense of initiative and innovation. Actually the European Union is political innovation per se, and a great example in the sense is the Erasmus program. Famous, known, getting the name from Erasmus Desiderius Rotrodamus, which speaks that Europe needs to find more openness via education, and openness is strength, it's not weakness or just something. The generation Erasmus is a great investment for the future, and the Erasmus Mundus program, I think is of the—or in my personal opinion is the best glonal education program. And in this way I think that Europe becomes again a protagonist of humanity, togetherness, solidarity. Conclusions: the 20th century is over.

I recall then in the nineties two messages—I mention them recently in Brussels—from Francis Fukuyama and Samuel Huntington. One is on the end history and the overall victory of liberal democracies, which doesn't seem to be true; and then the second one is about the necessity of civilizational clash, I don't think it is a necessity as well. The Struggle continues, and if there are dividing lines this is not between cultures, between civilizations; this goes through human persons, and it is between fanaticism on one side, and respect to human dignity on the other side. And the more we learn and educate and do for human dignity the less space remains for fanaticism, where the political, ideological, religious, atheistic, whatever.

I think that the ICD may do a lot in this sense to eliminate space for fanaticism, intolerance, extremism; and again the answer is openness. Openness of hearts and minds, which is the role of education. Education is not oriented towards filling in the minds but opening minds; and the heart is about empathy, sympathy, solidarity, human love and togetherness. In the 21st century more peace and stability is possible, important and needed. Conflicts are not necessary, not fatalistic. The balance of power is not enough for peace. And the unity of mankind again, as the dream of the few in the past, desire of many, becomes a necessity for all. We will have a better century if there is more humanity and solidarity, and I believe that the ICD, all participants, people who understand the importance of culture, will contribute to the 21st century as becoming a better time for people.

Thank you

Biography

The Hon. Ján Figel

Vice-President of the National Council of the Slovak Republic, Former European Commissioner for Education, Training, Culture and Youth

Ján Figel is a Slovakian politician who has been heavily involved with Slovakian and European Affairs. The Former European Commissioner for Education, Training & Culture, Mr. Han Figel has also held other notable positions such as State Secretary of the Ministry of Foreign Affairs and was the Chief Negotiator for Slovakia's accession into the EU.

Mr. Figel started his career when he joined the Christian Democratic Movement party in 1990 and was elected two years later as an MP to the National Council of the Slovak Republic, serving on its Foreign Affairs Committee and becoming a member of Slovakia's delegation to the Council of Europe.

In 1998 he left his parliamentary seat and was appointed State Secretary of the Ministry of Foreign Affairs. It is at this post that he but led Slovakia's accession negotiations with the European Union. As State Secretary, Mr. Figel was also the representative of the Slovak government in the European Convention which drafted the European Constitution.

From 2004 to 2009 Mr. Figel served with the European Commission as Commissioner for Education, Training, Culture and Multilingualism, with a brief stint as Commissioner for Enterprise and Information Society.

Mr. Figel stepped down from his Commission post in 2009 following his election as the leader of Christian Democratic Movement in Slovakia. Currently he holds the post of Deputy Prime Minister and Minister for Transport, Construction and Regional Development.

"Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community"

A Lecture by Prof. Dr. Javier Casali (Vice-President of International Relations and Cooperation, Public University of Navarre)
Berlin; December 19th, 2013



Good evening everybody, thank you for coming today. Here is my speech title which is this: "The internationalization universities as a way for cultural diplomacy, the case Public university of Navarra".

As you know the internationalization of universities is a phenomenon which is not new but has been expanding quickly, as of late, according to a widely accepted definition, the internationalization of a University is a process aimed at using intercultural international and global emissions in the University with the aim of improving the quality of education and research. Some voices have warned about the risk of the commercialisation which might arise with the internationalization of universities. However, we agree with the idea that international cooperation in higher education should be based fundamentals such as solidarity, mutual respect and the promotion of humanitarian values and intercultural dialogue.

The internationalization concerns all levels the University and it should not be limited to the mobility of students made tangible reality, most especially through the well-known Erasmus program. Such moves obviously contribute

to the internationalization but many other factors also contributed to this mobility: use of Transportation as a generalization with aid to promote mobility, which created business sources. This spurred and economic switch of insuperable unity and discipline needed. Which is the need for specialization and appreciation today. This should be faced by a more complex and demanding market and the need for specialization so the interests of host universities in being attractive to these people. The interest of universities in providing students with that up-to-date training adapted to the global work desire.

US cities specialize in boosting the quality and also they address the performance themselves in national and Internationalizing their country or region for which the internationalization discount contributes to.

I'm sure that you all are familiar with the definition of cultural diplomacy but the let's read it the essential idea all these cultural diplomacy is to allow people access too different cultures and perspectives on the way for certain mutual understanding and the main purposes are to strengthen relationships enhance patrolled operation and promote national interest. So youR definition in few situations plays such significant role in cultural diplomacy. At least universities explore how internationalization permits an expansive element of cultural diplomacy for instance a scientist bringing their culture to the place of work or a day of study, so they are kind of ambassadors to the country to which they go and viceversa; They absorb the culture, play in study with companions visitors on the whole university community and doo this internationalization. Whole countries struggle to offer the best research tracks to give a scientist gaining influence, prestige and respect. Creating a country brand attracting investment, generating flows. It favour students'

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and scientists' mobility, create bonds with the land on the institution they visit and an effective these rise to create numerous interactions, sometimes of a predictable nature and dimension.

But let's talk about the case of the public university of University of Navarra. It is situated near the capital city. Now here we have a huge contrast between the North and the South. It rains 24 hours a day we see in capitol city abroad. This is a general university with around 7,000 undergrad students and 600 master's students on their own, 300 postgraduates. Currently we offer 18 degrees, 27 masters and doctorates, curses and internationalization is clearly one of its priorities with no participates in many International Programs. The most important are straight next outstanding on its internationalization attitude. Its mobility first of undergraduate students with is around 250 agreements with universities in 50 countries to all the world. It is around four percent is two Erasmus place it placing in universities and similarly receives those in substance from all over the world. Well it is about 5.5 percent of Christians therefore there are two points which in my view distinguish our international strategy: the China project and our program security training. I will explain how this has been and continues to be significantly present in Europe and in american but however our involvement with it was minimal. We decided to try to make up for it's efficiency. We were in a depressant time of the important issue for all intents and purposes, we opted to concentrate our Erasmus message and the approach with China in this purpose. In our figures dating back to the sixteenth-century; the strange but frantic the tales of seeing the role in ourselves and the aims of with China project are first to promote inter-university corporation and cultural occasional and technical change, the mobility of a student's. So far those in agreements have been signed with universities in different geographical and economic areas in the country when don't turn into other projects to set up joint projects for master's and operate with Chinese universities. This context highlights the Chinese must have international trade together with University for at least 10 years and enjoying doctorate program which have now with the southern Medical University. At this moment china is a country with one of greatest numbers of foreign students at university.

Another project is in our international strategies trying to train detainees. A problem that particularly would now be framed in the university corporation for development with which its hoped to provide them security. The values of Development Corporation, a corporation among the students and teachers furthermore, it offers practical training in the world of international corporation which house often determined and re-entered the professional future of its participants. This always a partner university offering our students universities also actively participate in the corporation and for the credit transfer to a person's to countries in both ways.

I like to to say a few words about that significance for University of these international strategies we believe that significance for over a million and long-term these mobility, both incoming and outgoing, could be pretty great. Though it has traditionally been quite and inward-looking very conservative region given their world culture closely tied in spite of abundant examples of great branchers. The inspiration of it to do study session from the sixties completely revolutionized the region and the creation in 1987 a public university represented a great leap forward the succeeding internationalization of particulars and contribution of more than 3,000 that have participated in mobility programs and would now has received more than 2,000 students. We are witnessing hybrid precedent, unprecedented phenomena in the region. The story about the consequence of which are still difficult to measure, do know how objective studies this fact disability is hoping to forge insociety that belief that it is now more open and has a more permeable conduct.

The experience to last that our students returned transformed, more aware of whole the world, really is the same probably happens with those who study and public universities and safely return home.

Without doubt this phenomena of internationalization is contributing to the number being better-known in the world, it contributes to the world in this worldliness. Now that we have another recession of the world

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the person sees a convenient obviously neither has much to learn from the world.

The internationalization of universities which IS acquiring great importance, is a powerful tool for cultural diplomacy studies and analysis need to be done to know the extent. University internationalization in general terms, in particular as an instrument for diplomacy. From the public university we are convinced that its internationalization is having a great impact in the society. Those who don't come from free universities are proud to contribute to this model knowledge and to be a specially active element. The Public University of Navarra is also very proud to humbly continue with this challenge. Thank you.

Biography

Prof. Dr. Javier Casalí

Vice-President of International Relations and Cooperation, Public University of Navarra

Prof. Dr. Javier Casalí was born in Pamplona, Spain, in 1967. He graduated in agricultural engineering from Lleida Higher Technical School of Argicultural Engineers in 1992. In 1997 he received his doctorate from the Public University of Navarra in the Department of Projects and Rural Engineering. He has been teaching as a professor in the Agro-forestry Engineering Section since 1999. He has also co-authored two academic books; one on the application of conceptual maps to university teaching, and the other on hydraulic practices.

He has done research on soil erosion by water, and water quality in agricultural areas. He has published the results of these studies in seventeen publication in international journals and congress papers. Since 2002, he has been the head of the University Hydrology, Irrigation and Structural Analysis research group. Currently he works as Vice-President of International Relations and Cooperation.

“The Role of Small States in building a global Community”

A Lecture by The Hon. Jean Paul Adam (Minister of Foreign Affairs of the Seychelles)

Berlin; December 20th, 2013



Thank you very much for the very warm introduction and I'm very pleased based on the title of my presentation, and to follow the former Minister of Cyprus. We are two small states but also island states, with a lot to offer, particularly in terms of the future of international relations which more and more, in a globalized world will look to subjects such as cultural diplomacy to define new innovative ways to be able to deal with the world's problems. Many may say that it's the large and the powerful that set the rules and the small and the weak should simply follow the rules that are set by those others. This is the accepted basis of real politics, particularly now in this era.

The United Nations Security Council, VETO, which is available to the P5 states, the permanent members remains a reminder on the institutionalization of this real politics situation; while the UN Charter may paint a picture of the construction of a global community through shared values of humanity; the realities of the application of the Charter, when dealing with issues in the Security Council, are too often defined by the narrow national interests. But the United Nations General Assembly remains nonetheless a bastion of the principle

of 'one nation, one-vote,' while many may see this as simply an opportunity to create a system of institutionalized patronage at the international level, the smallest states in the United Nations have the opportunity. I would say even in the modern day, with increased opportunity to create space for consensus that is often not available to their larger counterparts, the smallest states can be architects for cultural cooperation rather than straightforward competition. Smaller islands in developing states, such as Seychelles, are often the biggest investors in building the spirit of a global community and cultural diplomacy as championed by the Institute for Cultural Diplomacy is one of the key tools that I think small states can wield more effectively than their larger counterparts.

Before going further I think it's important to have a discussion on what constitutes a small state because it can be difficult to actually define, size of population, gross domestic product and military strength may all contribute to definitions of smallness in the international community. One key thing is that it is important to note that most states will at some point conceptualize themselves as being smaller in relation to an issue; they may seem to have less leverage in affecting the outcome, even a large state can feel that it is small, it would not be an exaggeration. In fact I've checked that it's a fact, if you look at the population of states the majority of members of the United Nations General Assembly, more than 50% have a population of 10 million or less, but the simplest definition of smallness is population. Well states with populations of 1.2 million citizens may be defined as small. The criteria set by the World Bank and the Commonwealth set the limit at 102 million persons.

There are states developing in Small Island like Seychelles that have a population of only 90,000 and therefore are even defined as a microstate.

Small Island developing states have faced a particular set of challenges in relation to their major foreign policy priorities, principle among these has been the fight against climate change but we have also been at the forefront of addressing issues such as developing financing in island states and the problems of debt in island nations. The particular circumstances of Island's nations place them among those that usually have the greatest stake in multilateral cooperation. I said yesterday that when I walk into a room for a negotiation I don't have a nuclear suitcase in one hand and a big trade deal in the other; I walk in as a small country and we are there to talk on the basis of realities and not just with based in what I would be offering or with a threat.

The particular circumstance of Small Island developing states in relation to climate change has positioned us on this issue of what needs to be done while the road to a binding agreement remains fraught with uncertainty, representatives of Island's states continue to speak with one voice on the issue; we as islands offer voices to future generations who risk losing their heritage if a binding agreement cannot be reached. Their role as a voice of conscience for the planet has yet to deliver a concrete outcome. However no states can ignore this voice without repercussions to their own credibility as we continue to negotiate a binding agreement on climate change while trying to define new sustainable development goals as part of the debate on the post-2015 development agenda.

The strength of this voice of conscience will be reinforced as a collective conscience built on the efforts of Small Island developing states, providing building blocks that can strengthen the sense towards a global community. The experiences of Seychelles as a Small Island developing state also illustrates a strong commitment to the principle of shared resources while many countries face security challenges on the basis of their sovereignty or the certain accession of their sovereignty over maritime spaces. Seychelles and its nearest neighbor, Mauritius, have jointly agreed to co-manage an extended continental shelf of 394 thousand square kilometers; Meaning that we identified an area of ocean which was between our maritime borders, it did not belong to anybody, it was international waters and we put in a joint application to the United Nations law of the sea, and we said we would like to have this territory for co-management so neither of us has sovereignty but we both share the opportunities for wealth communication within that, so if there is, for example, petroleum found in that area we each benefit from half of the percentage. Also we have not drawn a border in that zone, we have simply said that it is a circular zone, so whatever is found is shared 50/50. So this agreement allows the two countries to share the potential benefits from economic activity in this area on an equitable basis.

Both our countries, Seychelles and Mauritius, have been championing the concept of a blue economy or ocean economy due to the fact that we recognize that part of our future economic potential will be defined by our ability to harness the development potential of the ocean. So this example of sharing a resource between two Island nations is one that is harder for larger, powerful countries to imagine but it is easier and more practical for small states to finalize the practical agreements for mutual benefits. The fact that both countries will also need to tap external expertise to maximize benefit from this co-management also creates incentives for shared technology transfer and capacity building management of oceanic spaces in many areas of the world. It is often the source of geopolitical tension, Seychelles position in the center of the Indian Ocean also means that it is coveted as a strategic position in relation to logistics in this part of the world.

Seychelles government, since the times of the Cold War, has adopted the principle that all partners willing to cooperate with Seychelles on an equal basis, in terms of maritime security is welcome to do so.

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Our maritime security is by definition based on shared responsibility with neighboring countries and on partnerships with countries that are able to deploy their maritime security capability in our region. While Seychelles' geostrategic position may make it a country that many wish to influence in terms of maritime security, our openness and our principles of not favoring the interests of one partner or another means that despite our small size, Seychelles is able to leverage support for wide-ranging maritime security initiatives. This has been widely illustrated in the fight against maritime piracy; where Seychelles has worked with international partners to establish a model of prosecuting people who have been arrested for piracy in Seychelles courts and then transferring them back to Somalia to serve their sentences in UN prisons, while also pursuing the finances which are used to finance piracy both within and beyond Somalia's borders. This model has significantly dented the profitability of piracy. Through the establishment of a regional intelligence and information center relating to piracy and maritime security Seychelles has also managed to engage a multitude of partners to insure maritime security of its own economic exclusive zone and the wider region including many partners that may seem to be having competing interests.

One of the biggest challenges for Small states is being able to leverage any potential role it can plan in terms of a geostrategic positioning is obviously the challenge of human capacity. What role can a country such as Seychelles, the smallest African state with only 10 embassies and less than 100 diplomatic staff? Sometimes I am asked this; the challenge of smallness can be offset by efficiency. While many ambassadors of large and influential states can often be subject to the inertia of the internal processes of large bureaucracies, smaller states can often react the fastest. While a colleague minister was trying to reach the head of state, Seychelles had already taken a policy decision. So by carefully choosing the issues on which small states wish to intervene, smaller states can have a significant impact both within the UN system and on the basis of bilateral and other multilateral exchanges. Small Island states such as Seychelles also keep promoters of regional partnerships as a means of both fostering trade and peaceful development. We are situated within several sub-regional groups with overlapping memberships including the African Union and the Southern African Development Community, the Common Market for Eastern and Southern African Ocean Commission, the Indian Ocean Commission and the Indian Ocean RIM Association. These associations allow us as smaller states to both benefit from established regional positions and use these regional blocks to boast potentially negotiating positions; for example, particularly within NPTO.

Seychelles has much specificity that makes its position quite unique within these organizations; few other members share the same circumstances. However this actually strengthens the role of countries such as Seychelles as potential consensus builders; these regional building blocks are critical drivers of further consensus at a global level.

To conclude, allow me to give you some background to the bid that Seychelles is making to become a non-permanent member of the UN Security Council for the period 2017-2018. We are bidding for one of the African seats available for that period and we are currently engaged in discussions with our regional partners for endorsement. If Seychelles is successful we will become the smallest country to have ever served at the UN Security Council. The doctrine of 'the might is right' stacks the odds against us being successful, but within the African grouping of which we are a part of, there is a belief which is held very strongly by the parts that are part of it, that no state has more rights above the rights of others. There is a belief that we can all contribute: large, small, rich, poor; and not only that we can contribute, but that we must contribute otherwise, why have a United Nations of 194 states where each state cannot contribute.

We also live in an era where citizens of most countries are not satisfied with listening to just one dominant voice, national interests cannot simply be defined in terms of wins and losses. The increased interconnectivity of the global economy as well as the enhanced technologies of communication means that the power

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of ideas is not restrained by any state's frontiers or even by size. This is an area where every voice needs to be heard, every voice counts and should be given the space to express itself. We note the momentum continues to build around the reform of the Security Council, the status quo does not reflect the expectations of member states, nor their citizens and there is a need for example to strengthen Africa's representation. The reform will be arduous and there will be many stumbling blocks; but the fact that our calls for reform exists and that there is a debate about it, demonstrates the role that smaller states can play as defenders of the principles of equity and shared values. There is no debate about the principle of state one vote but there is a debate about equity and this is where small states really can make a difference. I will end with a quote from Mahatma Gandhi where he said, "A small body of determined spirit, fired by an unquenchable faith in their mission can alter the course of history."

Thank you.

Biography

The Hon. Jean Paul Adam

Minister of Foreign Affairs of the Seychelles

The Hon. Mr. Jean Paul Adam is the current Minister for Foreign Affairs for Seychelles. He was first appointed to the post in 2010. Prior to this, Mr. Adam held the position of Secretary of State in the Office of the President.

Mr. Adam received his academic qualifications in the United Kingdom, gaining a degree in English Literature and French from the University of Sheffield and a Masters in International Political Economy from the University of Manchester. Following his studies, The Hon. Mr. Adam began his political career at the Ministry of Foreign Affairs, obtaining the post of Second Secretary in 2001. Between 2006 and 2009 he served in the Office of the President as Director General Presidential Affairs and as Principal Secretary in the Ministry of Foreign Affairs.

In addition to his responsibilities as a public servant, Mr. Adam has achieved acclaim representing Seychelles at the international level as a competitive swimmer. He was a Bronze medalist in the Indian Ocean Games held in Seychelles in 1993 and at the African Games held in Johannesburg, South Africa in 1999. He won the silver and the bronze medals in 1998 and 2003 respectively at the Indian Ocean games.

Between 2006 and 2009, Minister Adam engaged in the teaching profession as a part time lecturer in the Manchester University and Seychelles Polytechnic Twinning Program where he taught International Politics. Mr. Adam is also a Member of the Board of Trustees of the Seychelles University Foundation since 2007.

“Cultural Diplomacy and Education of China: Issues and Potentials for Cross-Continental Cooperation”

A Lecture by Prof. Dr. John Chi-Kin Lee (Vice President, Hong Kong Institute of Education)

Berlin; December 21st, 2013



First of all thank you Mark for your invitation. I am very pleased and honored to come to Berlin. It is the first time I've come to Germany to attend the ICD conference. I am not an expert in cultural diplomacy but I have a lot of experience working in China. Today I will try to share my initial views on this topic, “Cultural Diplomacy and Education in China: Issues and Potentials for Cross-Continental Cooperation”. The structure of my speech will be divided to give an overview, and my personal observations through few examples on university collaboration and also with the Confucius Institute, the CI. I know that also with some of the friends here there has been some criticism about the CI. These and other issues we are taking into account related to other countries within their implementation. In the final session I will try to highlight a few concerns and also positive directions for development.

First of all, an overview: this is a picture portrait of a political offering of a 6th century Chinese painting portraying various emissaries. Actually, there is a lot of tradition about diplomacy exchange. I remember the example of the ICD Rights Report Meeting mentioning the Silk Road.

Actually the Silk Road is about not only the exchange of goods but also an important history of exchange of ideas between Eastern and Western civilizations. Diplomacy was first practiced in our contacting negotiations between representative groups or states. This is firstly done for the intersection of professors and diplomats on issues related to peace, trade, culture, and human rights. There is a new form of cultural diplomacy related to the soft power created by Joseph Nye in 1990 before, as part the term cultural diplomacy under the broad cultural diplomacy. As a kind of soft power, cultural diplomacy refers to the ability to get what you want for attraction, for the cohesion of payments. It rises from a country's cultural and political ideas and policies so it is clearly linked to public diplomacy. Cultural activity demonstrates the best of a nation.

Part of my speech is based on the assumption that without governmental intervention people will be more willing to accept concepts. But also there are a great variety of cultural elements for each country that just can fit more people. As pointed out by the author, Michael Waller, in the paper, “Strategic Influences and Power Diplomacy,” he suggested that it is better to aim at a win-win situation in which cooperation with various, but not losing, others. This is an important concept I believe, to build a win-win situation to enhance cultural diplomacy between nations. There are many examples around the world. Today I will show just a few examples and one of them is CI. But nowadays in different countries there are many examples ranging from the British Council, the Japan Foundation, and science agencies for promoting cultural

diplomacy. As you can see in the different pictures, in different universities such as the Peking University, and in many local offices right now is encouraging setting up the influence of CI; you see that the CI and other agencies organize a range of cultural, educational and other activities that promote other nations' concerns.

However we have witnessed rapid changes since the 1980s when the reform over policy in China was implemented. First of all, gradually the importance of formal relations has been emphasized and also this increasingly crucial environment of the countries to support this economic development. As you can see, since 1978 and also the 1980s the policies in China have opened a reform policy where China as a big country now engages in enormous economic and social development. But still such policies followed the traditional way and visions of the past. Gradually since the 1980s there has been an emphasis on soft power and more negotiations with other countries. You can see, a lot of encouragement now of China abroad and encouraging foreigners also to invest in China, and there is also a strong encouragement of cross continental collaboration in the research sector. Also, you can see, there is a great set up at the CI for resolving issue to achieve important milestones, and also an agency for promoting education and other cultural ideas. One example that you can see in the high educational sector is that, with the implementation of the reform of the open policies in China, the collaboration between the United States, China and others is increasing. Different types of collaboration you can see there are in international research projects. If you go to any university in China you will see a lot of institutes joining different research programs. There is an increasing and active engagement, giving different kinds of international conferences. You can see a lot of examples on engaging dialogue in very different and important topics. Also exchange programs among students. If you really want to go to China, in many universities they are asking for exchange programs for students and staff, so they are really keen to exchange engaging an educational exchange. And also we can see examples of approaches between USA and China.

So, these are some of the recent examples, for example those coming straight from the Chinese science fields, and funds supporting the research collaboration for mutual benefits to both countries; the Australia's Ministry of Industry and also the Chinese Ministry of Science and History only mention it. It's only one of the few examples that we can see in joint efforts. There are a lot of conferences in China, and also universities in China are more active in organizing in-coming and also out-going exchange programs. We have seen a drastic increase, observing the number of students joining such exchange programs as well. One example is the second flow of collaboration from the University in Nottingham with a famous Chinese campus, and you can see that this is a quite remarkable example of joining the universities in collaboration, and we're setting up a campus in China. So this is the campus and you can see that [shows the picture].

I believe in a future that gives more flexibility, mutual trust and also collaboration. There is much potential actually for all the diversity to accept their campus in China and also in return probably the more collaboration activities between China Universities and the USA's Universities. So we will see an over see of the campus of the University of Nottingham, situated in city of Ningbo, near Shanghai. The University was opened in 2004 with the approval of the Chinese Ministry of Education. Basically it's ran and operated by the University of Nottingham (UK) with the collaboration support from a famous Chinese organization which is a private education service provider. Also the length of some 60 Chinese Universities with exchange agreements and join research projects, and also offering a wide range of international courses, specially focused on Chinese studies. So Chinese studies become now, an emerging, important field in the Academia, and for example, related to management Chinese has given and increasing in China. The second example I'd like to share with you friends is the Confucius's Institute. Confucius is, as some of you may know, an important

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factor in education

In July 2013 1327 Confucius Institutes were run in 993 countries and regions. However it's not totally independent, in a certain way. Is operating with other pre-established schools and with numerous agencies in China providing founding, teachers and educational materials. Wherever international partners in different countries, provides facilities and stuffs. The Confucius Institute established a Language Centre within the School of Cultures, the purpose is to promote cultures and languages is claimed not to be a governmental organization however is operated under Han Ban that is the Office of Chinese Language Council international. With a strong supported by the Ministry of Education of the People of the Republic of China. So, in a certain way is still under strong influence of the central government of China. Is creating directly schools and institutes in other local and overseas universities. The director of OCI is Chinese and control most of the policies of the universities locals and overseas. Is teacher of Chinese and Mandarin Chinese but it raised different questions whether different cultures, Chinese one for example, in Hong Kong and in Taiwan we used the folk character also to speak. We see some photos, regard the signature of treaties between universities in New Zealand in order to support the development around the world. Numerous students are involved in different projects and also in perform exchanges with the collaboration of some universities in Africa. We see also picture representing four Chinese students learning philosophy in classes organized by the Confucius Institute. Personally, I think we have a remarkable influence and that we accomplished a very good work in promoting education, ideas and cultures, although, some critics were expressed against the Confucius Institute.

So the OCI is not relevant for any kind of caption elements, basically Confucius Institute is not about religion, is not about religious beliefs. Is about culture and languages. Also OCI is promoting languages and education, the internalization of the Chinese culture and increase the soft power of china. The OCI officially aims a two-way culture exchange, good intentions on the culture transmission. The OCI contacts professors and teachers at the local level, so in a way is trying to get free from the background political influence. The OCI offers different course of studies of Chinese in Europe and USA, facilitating through this way the cultural exchange. Still, despite the good intentions it steps some concerns against Chinese nationalism.

Soft power has free sources, cultural values and policies. The OCI does it in through other ways but it has been criticized in a limited way. So, normally we have two main approaches in which cultural activities organized in China includes people from other country and also the same inverted process. We can see in the case of OCI the greatest investment in multimedia, audio-visual materials, different kind of activities campaigns and competitions, which are organized to promote the national language and culture. The OCI is also teaching during weeklong seminars. In conclusion, I've just shown some examples about collaboration at the Confucius Institute issues. Modern Diplomacy showcases focused on foreign issues, which have the aim of improving socio-cultural institution and to opposed itself to discriminations against minorities and migrants. So we can really make good use of examples of the Council because actually they enter the local areas and it is an example of how to improve our mission. So, basically we can consider whether the OCI whether the local community are engaging activities, not only toward culture and language but also toward the social basement of the local community. There are also some examples of discrimination against minorities and migrants. In Germany recently have been initiated a campaign at this purpose. So, there are many and many options, opportunity and exemplary activities through which it is possible to promote Cultural Diplomacy. The basis for future Chinese diplomacy let others the possibility to get in contact with the Chinese culture and ideology. It also produces knowledge about Chinese prospective, Chinese dialogue and important issues. There are other suggestions about the methodology through which improve Cultural Diplomacy.

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First of all: a promotion of language. Secondly emphasize on countries educational obscurity. Thirdly, increasing youth development in cultural diplomacy. Fourthly, engaging people in networks spiraling around a common theme. The Chinese language is unique in a sense that it is some of the few languages in the world, which is not build on alphabetic system. So when you really get into the Chinese character, you can see the traditional Chinese word still retain Asian words, which immolate to trends and also characteristics of different objects. The Chinese language is also used to do business with Chinese people of course, and organizations so it is an important language to the people in the Chinese community. There is an increase in interested people in the language that has been observed to this uniqueness and increasing functions. You can see that Chinese language has been offered as a language of interest in some second school curriculum in some individual countries overseas. There is also an increasing emphasize in countries educational opportunities. So china has one of the best higher education systems in the world. So in Hong Kong for example, where I live, there are 8 universities and they have very high rankings in the lead table. A lot of Chinese universities are investing a lot of measures and resources in building up this university to a world-class university. This will be further emphasized through education, people from other countries can also learn and understand more about China.

There is an important opportunity and venue for collaboration through research, through different kinds of exchange, this could really have a good potation in the future, I believe. And also in achieving the main aim in Cultural diplomacy this will also bring mutual benefit to one and another. For the increasing use of the verb of Cultural diplomacy, the Chinese web is called one of the closest one in the world in the past. However, you can see that in the recent years Chinese structured has been gradually elevated. So we can see that we are gradually opening up, I can see some potential also in future of using books and also other media for mutual communication exchange. To catch up with the world's increasing transfusing web it is essential to use effectiveness and efficiency on the web to spread information. On the other hand, it is a good way to show the openness of China. Lastly, to engage people in networks that build around a common theme. The Confucius Institute may serve as a central platform for such to happen. The CA is one of the many examples agencies. There are also possibilities. And instead of just focusing on being just a language center, we shall also consider ourselves as a culture center. So you can also engage in CA in local communities, local universities around internationally to really engage and show mutual interest and benefits. Also it allows us to exchange on different eastern topics in China. So the vision together with the CIF a year has to make clear and be integrated. And in the education world, in which I am more familiar with, we can even consider more different thinking's. In recent years I've been working on different book projects. Usually engaging in titles and subtitles like western and Chinese perspectives. If you really look at the recent interest in Asia and also in China, the increasing number of publications is looking at education development and also social development in China. Recently, I am exploring the possibilities of a project in studying the didactics, which is the German traditions, very famous tradition in German education. And also, I believe in China they have built very important traditions in child psychology as well.

So we can see there is a lot of room at potential for dialogue and from learning from each other. The wisdom in different traditions, for didactics is not only German but actually also Nordic didactics studies so I believe there is much potential to reflect on and to share and learn from each other. Also, for the current implementation of Chinese way of cultural diplomacy, it emphasizes not only on a dialogue and spread of knowledge and ideology. It also encourages a mutual exchange. The German didactic however emphasize for example engaging students minds. So it allows in the future emphasize on academic research, opportunities on issues that others also will care more about. The main responses the Confucius institute may also affect each other in the perception of CI. My personal observation and suggestion is that there may be an increasing cooperation of a university may help to solve this problem. For example if we engage more

in overseas universities the credibility of the overseas may also enhance the credibility of CI. The openness and also engagement of overseas universities and different endeavors will help and is an positive sign for future consideration. And also foreign exchange may believe the others with more understanding and without bias towards Confucius institute. Finally, there may be more focused of common ways of communication through social media and mobile apps. It is an alternative tool to spread ideas through China and also to reflect on social development and also allow others to reflect and suggest what china may need to improve and enhance. Also it showcases the achievement of china in the key aims of cultural diplomacy and in which in this situation can be established. In conclusion, if we can achieve the key aims and values of cultural diplomacy established by Green in 2011, Green suggests new directions as follow: gradually shift from events, to projects. Gradually go from bilateral to multilateral. So thank you very much indeed for allowing me to share my views. Thank you.

Biography

Prof. Dr. John Chi-Kin Lee

Vice President, Hong Kong Institute of Education

Professor John Lee was the Dean of Education and a Professor of the Department of Curriculum and Instruction at The Chinese University of Hong Kong (CUHK). Professor Lee was also the Director of the Centre for University and School Partnership and served as a Fellow of both the United College and Morningside College at CUHK.

Professor Lee graduated from The University of Hong Kong and received his MSc degree from the University of Oxford as well as his MA and PhD degrees, and a Diploma in Education (with distinctions) from CUHK. His research interests focus on curriculum and instruction, geographical and environmental education, and school improvement.

Professor Lee has actively participated in education and social service in Hong Kong, Mainland China and overseas. He served as the UNESCO consultant of an environmental education project in China, an executive governing board member of the International Congress for School Effectiveness and was a committee member of the Improvement and a technology support committee for the International Association for the Advancement of Curriculum Studies. He has also served as board member of Geography Teaching Research Society, China Educational Association and the Chinese Association of Higher Education.

Professor John Lee has served as the Co-editor of Education Journal, Regional Editor (Asia Pacific) of Educational Research and Evaluation, and Associate Editor of Teachers and Teaching. He was also on the editorial board and member of and, or held advisory roles for many local, regional and international journals. He is also a prolific writer who has edited and written more than 20 books, and published over 100 journal articles and book chapters.

"Cross Cooperation between Continents: the Case of the Euro-Latin-American Parliamentary Assembly"

A Lecture by Jorge Pizarro (President of the Senate of the Republic of Chile)

Berlin; December 20th, 2013



Muchas gracias por la invitación que nos hace el Instituto para la Diplomacia Cultural y la oportunidad de estar presente en este foro anual, de intercambiar experiencias con una convocatoria tan selecta, y de presentar ante ustedes las bases de un modelo de relación entre bloques de integración regional generado desde la perspectiva parlamentaria como es el caso de la Asamblea Parlamentaria Euro-Latinoamericana (EUROLAT).

Comencemos puntualizando que los modelos de integración regional generan instituciones que trascienden las fronteras de los estados, con el objeto de resolver o canalizar los dilemas y las negociaciones a las que conducen estos procesos. Así, desde el modelo más flexible representado por el intergubernamentalismo o bilateralismo hasta el modelo multilateral más ambicioso representado por la Unión Europea se adoptan soluciones institucionales que proveen canales deliberativos representativos y de toma de decisiones.

La creación de la Asamblea Parlamentaria Europa-Latinoamérica en noviembre en el año 2006 supone una apuesta decidida por la adopción de mecanismos multilaterales de negociación y toma de decisiones en las

regiones europeas y latinoamericanas como una forma de poner en práctica la asociación estratégica biregional adoptada por el conjunto de estado miembros. En el marco de esta asociación estratégica biregional se considera que América Latina en su estado actual de bloques subregionales puede ser tratada como un bloque unitario cohesionado y de manera paralela a la Unión Europea. Este aspecto se manifiesta en la forma como se compone la asamblea EUROLAT. La integración de la asamblea se compone de dos componentes, el europeo y el latinoamericano. Ambos con el mismo número de miembros otorgando a esa composición un concepto de equilibrio y simetría. Sin embargo hay que aclarar que mientras el componente europeo tiene en claro anclaje unívoco en el Parlamento Europeo, el componente latinoamericano desagra en su interior a los subcomponentes regionales que cuentan con parlamentos como el Parlamento Andino, el Parlamento Latinoamericano, el Parlamento Centroamericano y el Parlamento del Mercosur.

El funcionamiento de la Asamblea Europa- Latinoamérica es muy especial, muy particular al punto que ha atraído una creciente atención de medios políticos, académicos y diplomáticos. Las sesiones plenarias de este parlamento tienen una periodicidad anual y conducen a la adopción de resoluciones sobre diversos temas de la agenda. Particularmente sobre aquellos en los que trabajan las comisiones permanentes de EUROLAT. El rol de las comisiones consiste en emitir informes en los que recomiendan la adopción de medidas o políticas en áreas temáticas bajo su jurisdicción. Las comisiones son tres: de asuntos políticos, de asuntos económicos y de asuntos sociales. Los temas más frecuentes tratados en estas resoluciones son cuatro mega temas y sus consecuentes derivaciones: migración, seguridad, crecimiento sustentable e inte-

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gración regional. Todo ello en el marco de un concepto eje como es la gobernabilidad democrática definida como una fórmula donde la democracia, el desarrollo y el respeto de todos los derechos humanos y de las libertades fundamentales son interdependientes, se refuerzan mutuamente y constituyen los principios básicos de la asociación estratégica biregional. Aparte de las sesiones plenarias en las que el objetivo es emitir resoluciones sobre la base de los informes o propuestas que elaboran las comisiones permanentes o los grupos de trabajo que analizaremos más adelante se celebran reuniones preparatorias del resto de los órganos de la asamblea EUROLAT, los que van preparando los documentos, informes y propuestas que se tratarán en el pleno de la asamblea.

Tenemos una mesa directiva con catorce miembros, siete europeos y siete latinoamericanos, que se reúne varias veces al año y fija los temas del debate. Lo mismo establece las tres comisiones permanentes, quienes a través de reuniones periódicas elaboran los proyectos y propuestas para ser votadas en el pleno. En las comisiones donde realmente se desarrolla el debate legislativo entre latinoamericanos y europeos. Además hay dos grupos de trabajo, uno reglamentario y otro de carácter político y permanente dedicado especialmente al tema de la migración. Esta comisión de la migración ha desarrollado un trabajo sustancioso fijándose como meta desarrollar las bases para el establecimiento del observatorio euro-latinoamericano sobre migración.

Así mismo durante las sesiones plenarias se otorga un espacio privilegiado para un diálogo de los parlamentarias con las organizaciones ciudadanas, gremiales, funcionales o locales del país o de la región sede. Esta instancia de diálogo ha cobrado creciente interés y amplía participación, pues constituye una oportunidad privilegiada para establecer un contacto y una retroalimentación directa con las comunidades organizadas que cada vez toman más protagonismo social. De esta manera los parlamentarios escuchan y comparten las demandas y aspiraciones ciudadanas en los más variados ámbitos.

Las agendas temáticas de trabajo de la Asamblea Parlamentaria EUROLAT tienen un carácter dinámico y se va adaptando a las prioridades de cada continente. Así, por ejemplo, tópicos como la lucha contra el tráfico de drogas y el crimen organizado, el empleo digno para mujeres y jóvenes, la prevención de desastres y el libre comercio justo y equitativo, entre otros, han coexistido en la preocupación temática con los temas más permanentes como son los efectos de la globalización, las crisis financieras y los desafíos que conllevan las corrientes migratorias. En la agenda del futuro la Asamblea Parlamentaria EUROLAT propicia el establecimiento de una zona euro-latinoamericana de asociación global para el año 2015 en los ámbitos políticos, económico, comercial, social y cultural con el objetivo de garantizar un desarrollo sostenible para ambas regiones. Esta aspiración viene a constituirse en la profundización del proceso de integración regional y a convertirse en una instancia de aplicación práctica de todos los acuerdos suscritos en este ámbito. Esta idea fue reiterada en el mensaje que la Asamblea Parlamentaria EUROLAT entregó a la primera cumbre de los Estados Latinoamericanos y del Caribe (CELAC) - Unión Europea celebrada en enero del presente año en Santiago de Chile. En esta misma perspectiva la Asamblea Parlamentaria EUROLAT impulsará la adopción de la Carta Euro-Latinoamericana para la Paz y Seguridad, que sobre la base de la Carta de las Naciones Unidas permita suscribir conjuntamente propuestas políticas estratégicas de seguridad y para la paz.

Para concluir con esta presentación podemos decir que la asamblea parlamentaria EUROLAT representa la institucionalización de las relaciones parlamentarias duraderas entre Europa y América Latina. Esto representa una creciente influencia de la llamada diplomacia parlamentaria en las relaciones internacionales y en las relaciones interregionales. Este fenómeno es de carácter universal y ciertamente constituye un auténtico signo de los tiempos, por lo que se debe ser seguido con interés por todos los actores políticos, económicos y sociales. En los aspectos que quedan por perfeccionar para la Asamblea Parlamentaria EU-

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ROLAT está en primer lugar la profundización de los vínculos con la sociedad civil, sociedad civil que busca de manera creciente espacios y canales de expresión de sus demandas. Por eso es que a la cumbre de jefes de estado CELAC y Unión Europea hemos resaltado el fortalecimiento de la sociedad civil euro-latinoamericana y el establecimiento de mecanismos adecuados, abiertos, participativos y democráticos que permitan canalizar la opinión ciudadana. En segundo término la asamblea también ha propuesto a los jefes de estado la intensificación de los esfuerzos destinados a fortalecer un diálogo en materia de ciencia y tecnología a fin de construir un verdadero espacio Unión Europea- América Latina de innovación y conocimiento.

Muchas gracias por su atención.

Translation

Thank you very much for the invitation of the ICD and the opportunity to be in this annual forum of exchange, experiences with such a selected audience to present to all of you the basis of a model of the interrelation between blocks of regional integration generated from the parliamentary perspective as it is the case of the Parliamentary Assembly Euro-Latin American EUROLAT.

I want to begin by saying that there are models of regional interaction that form institutions with goals beyond the borders of the states, they have the objective of resolving the problems in the negotiation that lead this process. So, from a more flexible model represented by an intergovernmental or bilateral to the multilateral more ambitious represented by the European Union, we can adopt institutional solutions that enable those channels representatives for decision-making.

The creation of the EUROLAT assembly in November 2006 has been a commitment to the adoption of multilateral mechanisms of negotiation and decision making between the regions of Europe and Latin America as a way to put into practice the strategic association of the two regions adopted by the group of member states. In the framework of the strategic association of the two regions it is considered that Latin America in its current state of sub regional blocks can be treated as a unitary block in parallel to the European Union. This aspect is expressed in the way that EUROLAT is organized. This is formed by two components, the European and the Latin American, both of them with the same number of members giving to this assembly a character of equilibrium and symmetry. However, it is necessary to clarify that while the European block has a joint voice in the European Parliament, the Latin American block has in its regional subcomponents different parliaments such as the Andean Parliament, the Latin American Parliament, the Central Latin America Parliament and the Mercosur Parliament.

The operation of the EUROLAT assembly is very particular; to the point that has attracted the attention of politicians, academics and diplomats. The sessions of this parliament take place once every year and are heading towards the solution of different issues in the agenda, particularly all those the commissions of EUROLAT are working on. The role of each commission is to present reports in which they recommend the adoption of measures or policies in different their areas of work. There are three commissions: political affairs, economic affairs and social affairs. The most common topics treated are four main subjects and their respective subtopics: Migration, Security, Sustainable Development and Regional Integration. All this in within the framework of the concept of a democratic governance defined as a formula where democracy, the development of human rights and fundamental liberties are interdependent and mutually reinforced and constitute the principles of the EUROLAT. Beside those yearly sessions where the objective is to emit resolutions based on the reports presented by the different groups of work, there are also preparatory sessions with all the different boards of EUROLAT that prepare those documents, reports and proposals that will be treated in the yearly session.

We have a directorate with fourteen members, seven European and seven Latin American that meet several times during the year, that determine the debate topics and establish the three permanent commissions which elaborate the projects and proposals that will be voted during the yearly session, the forum develops the debate between Latin Americans and Europeans. There are also another two groups, a regulative one and another of political character that works on migration affairs. This commission is dedicated to migration has developed a very rich work setting as their main goal the development of the basis for the settlement of the Euro-Latin American Observatory for Migration.

In the same way, during the yearly sessions it is given a privileged space for the dialogue between the parliamentarians and the different civil organizations from different trade unions and regions. This platform for dialogue has recently gained interest and willing participants, as it is a privileged opportunity to establish contact with different communities. In this way the parliamentarians listen to the demands of the citizens coming from a wide group of fields.

The agenda of the EUROLAT assembly has a dynamic character and it adapts to the priorities of each continent. For instance, the fight against drugs traffic and organized crime, employment for youth and women, the prevention of disasters and the fair trade have coexisted with other concerns that are treated more frequently such as the globalization, the economical crisis and migration.

For the future, EUROLAT wants to propitiate a European-Latin American ground of association for 2015 in the political, economical, trade, social and cultural fields with the aim to facilitate a sustainable development for both regions. This idea was settled in the parliamentary assembly that EUROLAT gave to the 1st Summit of the Community of Latin American and Caribbean States (CELAC) and the European Union celebrated on January 2013 in Santiago de Chile. In this same perspective the EUROLAT assembly will drive the adoption of the Euro-Latin American charter for peace and security on the basis of the Charter of the United Nations that enables joint subscription of strategic political proposals for the development of security and for peace.

To conclude this presentation we can say that the EUROLAT assembly represents the institutionalization of the parliamentary relations between Europe and Latin America on a long-term basis. This represents the increasing presence of so called the parliamentary diplomacy in the international relations and in the inter-regional relations. This phenomenon of universal character truly constitutes a sign of our time and it should be followed with great interest by all the economical and political actors.

Among the aspects that need to be improved by the EUROLAT assembly is the improvement of the communication with the civil society, a civil society that is constantly looking for spaces and channels to express their demands. Therefore in the summit of first ministers between CELAC and the European Union we have highlighted the reinforcement of the civil society Euro-Latin American and the establishment of adequate mechanisms that are open, participative and democratic that allows canalizing the public opinion. In the other hand the assembly has proposed to the Prime Ministers of the different states the intensification of the efforts in the dialogue in the fields of science and technology with the purpose of building a space between the European Union and Latin America for the innovation and knowledge.

Thank you very much for your attention.

Biography

Jorge Pizarro

President of the Senate of the Republic of Chile

Mr. Jorge Pizarro is a Chilean politician and the President of the Senate of Chile, he studied at the University of Chile in Political Science. In 1989 he was elected Representative of the Republic of Chile for the period 1990-1994, and was reelected in 1993 for the period 1994-1998. In 1997 he was elected Senator of the Republic for the period 1998-2006 and re-elected in 2005 for the period 2006-2014.

In 1989 Mr. Jorge Pozarro was elected deputy for the district No. 8 corresponding to the communes of Coquimbo, Ovalle and Rio Hurtado in the Coquimbo Region for the period 1990-1994. In 1993 he was re-elected for the period 1994-1998.

In 1997 he was elected Senator for the 4th District, for the period from 1998 to 2006 and 2005 was re-elected as senator for the period 2006-2014.

The March 11, 2010 was elected president of the Chilean Senate. The March 15, 2011 ending his term as president of the Senate.

“Typhoon Hayan-Yolanda”

A Lecture by Rear Admiral Dr. Joyce M. Johnson (ICD Advisory Board Member;
Rear Admiral (Ret.) U.S. Public Health Service)

Berlin; December 20st, 2013



Shortly after typhoon here I was asked to go to the Philippines as a part of a medical disaster team. I came back last week. So for my presentation which I put together here unfortunately photos I took I wasn't able to transfer here photos are not mine but they were certainly places that I saw.

So what I am going to talk about is how disaster responds. The typhoon hit central parts of the Philippines, basically the areas in red. Other parts of the country though they had rain and storm were basically unaffected. The good news is that Manila though it was wind and raid was not destroyed at all. So the areas that were destroyed were in the central area which then left the other parts of the country in a position to be able to respond and to help the parts that were most affected. In the Philippines it is called Super Typhoon Yolanda that is the land name and Hayan is the international name so you see it both ways and that's the reason why. It touched ground on November 8 and it hit the central Philippines to 300 kilometers an hour and storm surged up to 5 meters. I've seen things written saying that the storm surges up to 15 meters, but my personal belief on

that is that is was a matter of misunderstanding of media overtime making the 15 meters which would be 15 feet and then transferring it again to 15 meters. That's just my own guess. If you look at the storm, it is believed to be one of the strongest storms that has ever landed. On this chart you can see where Manila is and how the band up the store was around Manila. Basically what happened through the storm there were 6 thousand deaths. Again in the media you will see the death number varying probably from 2 thousand to 12 thousand. I think around 6 thousand is the current number with about thousand people still missing. I think the expectation is that most of them have probably perished in the storm. Though as recently as last week there were many people who were still looking for their relatives and had not heard back from them. So I think it is a bit uncertain where those 3 thousand people are. After the storm, and this is what a lot of international media reported on is that 60 thousand people left either Cebu or Manila. They left to the airport. The airport is not like we think, certainly not like a Berlin airport. It is basically a big landing strip of this country. After the typhoon it was covered with debris. It was cleared quickly after the storm and became the primary center for for relief efforts both in terms of military, from US, Japan and the other countries. planes were just taking up and down, up and down all the time. The other thing is that a loads of relief agencies set up their operations around the airport. So the airport really became a center for the relief efforts. Before the storm people had a lot of warning about three or four days ahead a time that the storm was coming.

Recognizing that in the Philippines storms come about 20 times a year it was difficult for people to really

understand if it is really different from the other storms, what is this really going to be. I was talking to an expat who was on a remote island about what was the storm really, what did you do. He very systemically tracked the storm best he could, looked at the geography where his house was which was literally on the water, realized that there was a kind of a mountain that protected his house. He stayed and he survived and everything was fine.

The other thing to remember about typhoons is that it is rarely that the wind or the storm is the killer. And it is true in the world, in the United States as well. What happens and what kills people is the water. It is the storm surge. So before the storm about 800 thousand people evacuated. Overall over a a million houses were damaged and destroyed. Just from the time that I had on the ground I think that's probably an underestimate. In the areas where I was everything had damaged. But 4 million people were displaced and they say that about 10 percent of the entire Philippines population was affected. These are urban pictures and apparently we are going to talk about this urban versus rural. This is a totally different experience. The entire place was just totally decimated. You could have picked any square block and it looked exactly like this. This is what it was. It was gone. This is probably the most of the pictures that were taken. You can notice plane in back. So basically you had this landing strip back there and green roughs served as the airport. People waited as as you can see outside. They waited there to go into this torn down building hoping to get one of the few fights from one of the three airplanes for which there was a long waiting list. And then they would go. The other place they could go is as a part of evacuation it would go kind of through the same place and then there was like a football stadium there at the far end of the airport and they would wait there for the next flight to come. The flight would come and they would set and be off usually Cebu or Manila. When I was there things were extremely orderly. It was kind of filthy, frankly, because it was wet and there was sewage, mud and it was raining. I went back a few days later and basically people said that rain was a good thing because it washed a lot of stuff away. The reason why this area was so dramatically hit was because it made a final with this water and this is where the primary on storm surge was.

This is a picture from the other side of the airport. You can see the control tower there. There was what one big landing strip. At times it was so congested. It caused a little anxiety just because so many planes coming in and out and so little space. They very quickly cleared the roads from the debris so that so that in couple of days you had transportation going back and forth from the airport to town. Now the transportation was the usual transportation. It was little motorcycles, little bicycle and an occasional four-wheeled vehicle. This is what people's homes looked like after afterwards. Large areas that looked exactly like this. One day I took a walk through there. Aand one thing that to me was so amazing was the spirit of the people. They were smiling, they were saying “hi”. It was truly remarkable. there were more than 60 countries here that either contributed or promised a million dollars or more. And there are many other smaller countries that made additional contributions. In the relief efforts, at least what I was able to observe, everyone seemed to truly try to work together. If this country had goods that need to be moved there somebody else tried to help them move it. It was truly a joint effort. A number of NGOs and other organizations we have heard of, the UNICEF activities there with the vaccination programs – I participated in some of vaccination programs that we can talk about.

Emergency response has three phases and I don't think that people really realize this. The first is the response phase and this is immediately after the disaster. And even in this situation as dramatic as it was people viewed the response phase just for a couple of days. This is the time immediately after the disaster when you are just trying to mitigate further death and further human distraction. It's the search and rescue, it's providing food, water and shelter. It was totally amazing to me how quickly food, water and shelter got even the remotest places. Within a week the public water supply was functional. The water company didn't have quite enough fuel so it wasn't functional full time all day. Within two days they had enough fuel

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and it was working. Diarrhea and those kind of diseases were not a problem.

The airport was just full of military planes. Not only US, but other countries as well in and out, in and out, collecting things, unloading things as well as moving people in and out. The basic food supplies were brought in relief efforts. Depending on where you were, we will talk about rural areas, there was primarily canned fish and rice. Some of the other supplies were rice, high caloric food for the children, some fish and other things as well.

The major problem was shelter. Primary things that were distributed right away were food and water. How do you distribute water in conditions like this? What they did is that they had this collapsible plastic jugs and they distributed those so that people could go there and collect their water.

Second phase starts immediately after the threats on human life are subsided and their goal is to return to normal. It was amazing to me how quickly people at day-to-day emotional response returned to normal. There were long lines of people waiting for their fish and their rice. But the women happened to laugh. I don't want to call it a party or celebration, but people were not forlorn. They were hopeful, they were trying to work together and to get things done.

And then there is a reconstruction phase. I think the reconstruction phase in the situation like this is probably going to be the most difficult because of the amount of really long term problems typhoon created.

I am going to talk briefly about the Camotes islands. They are very remote, accessible by a ferryboat. There's about a hundred thousand people that live on the islands scattered about little villages. Economically it is one of the poorest areas in the Philippines. The sustainable agriculture is coconuts, corn and rice. There is fishing. Fish is exported to the neighbouring mainland. There are a few small towns. Every house on that island for practical purposes was damaged. Many of them were just totally leveled. Most of the houses are made from over coconut leaves sometimes on the ground sometimes on a little wooden frame. People were trying to put things back together. There is a sense of energy of people trying to make things back to normal as they could possibly be.

So the Camotes Islands as remote as they are are pretty amazing. I spent a day with the major of the most remote part and what he was telling us with the sense of enthusiasm was that they have their own preparedness planning in their small village. They had just finished their preparedness exercise about 3 months earlier and they had stored food. They thought their food would last a week, but it lasted two days. But at least they had immediate food. The day after the storm he had the presence to take a little boat and go down to Cebu, to provincial capital and tell governmental officials that they need food. They got him food the next day by boat. As he says, "when people are hungry strange things happen. My people were not hungry." There was a true leadership there.

Also on these islands there is only one death. Again because it was not under the storm surge. The death was actually quite tragic. It was a young woman with a child who was in one structure during the storm. She was afraid it was going to fall over, so she tried to go to a neighboring building. Coconut creek hit her and killed her at that time.

So there is this typhoon response on these islands. Within two days he had water. Within four days he had his own water systems back together again. Rice and fish arrived the next day and those blue tarps. They will be there for a long time. That's the long-term tragedy. Interestingly, the electricity is a very difficult thing to bring back. Their electric power lines are not insulated. They are just aluminum coiled cables. Because of that if any of them were to fall in the storm, you would have fire sparks for now you have a big problem. So before the storm hit, they turned down the power. In order to turn it back again they basically have to rewire everything. Saying six months is probably very optimistic. A few of the towns have power now. I was

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talking to one of my patients about having no power and how is this like not to have power. And it was in the poorest four villages. And I've heard, "You know what? I just had one light bulb. Now I have a candle." It is that kind of attitude that really kept things going.

Another thing that was up to a real concern to the major was that when they open the schools about a week after the storm they only had a few children there. And the reason was because children were needed at home to try to put things back together. Also a lot of the schools were seriously damaged. He had real concerns about how the basic infrastructures can get back together again. The good news there is that fish was returning after about a week. Fishermen could fish and they could continue to sell the fish back to Ormoc. It was very different from the fishermen in Camotes which I showed you first. Even up to several weeks after the storm they could not sell their fish. The reason they couldn't sell their fish was that they still were finding bodies in the water. No one wanted to eat that fish.

Public health things. The water on Camotes islands was available very early on. Some of the areas needed electricity to get water. They didn't have electricity, water was trapped back there. It was pretty amazing how quickly that happened. Also Philippines has an amazing infrastructure. Everyone in these little bearing gates has a little health worker. And then there are three clinics that have sanitation workers. The sanitation workers go out and do things like making sure that the wells are chlorinated and things like that. So they knew what to do to try to get the water safe.

Vector control was a big problem. A lot of people along with their light bulb had a fan. Without electricity they had no fans. Without fans they had mosquitos. On the pediatric health programs UNICEF went from there to there vaccinating kids: polio, measles and giving the vitamin A supplement. And my job as physician was to examine examine children who seem to be a little bit

Sick and you have to decide if you want to vaccinate them or not. During my whole time there I have never seen a child with diarrhea. These kids just did not have the kinds of infectious diseases that you would expect after such a situation.

The Philippine Department of Health screened kids for stress. On one island they found one child that had stress. And this child problem was that his parents were lost during the storm and he never heard back from them. All in all the resiliency was pretty amazing.

The biggest issue is going to be a long-term problem with jobs. Coconut trees were their primary source of income and about 80 percent of the country's coconut trees are gone. It takes about five years to get more coconut trees that produce. Another issue, shorter term agricultural issue, is that rice that has just been planted and it was all destroyed. So they have to get it replanted before January. Otherwise they have a crop issue. So this year's crops is going to be a major issue. These are going to be long term economic issues. The Philippine government really worked together. People were everywhere and they seemed to be everywhere pretty organized in a very coherent way.

Thank you.

Biography

Rear Admiral Dr. Joyce M. Johnson

ICD Advisory Board Member; Rear Admiral (Ret.) U.S. Public Health Service

Upon being appointed chief medical officer and surgeon general for the U.S. Coast Guard (USCG) in 1997, Dr. Joyce M. Johnson became the first woman in history to hold such a post. She is also the first woman to attain flag rank on active duty with the USCG. Dr. Johnson formerly held positions within the Food and Drug Administration and the Substance Abuse and Mental Health Services Administration, as well as within the Veterans Administration, the National Institute of Mental Health, and the Centers for Disease Control and Prevention. Currently, Dr. Johnson is the Vice President of Health Sciences in the Health and Life Sciences Division of Battelle Memorial Institute, the world's largest non-profit research and development organization.

Dr. Johnson has periodically acted as a medical volunteer with the group DOCARE International, with whom she has worked in four countries. She is an Addiction Specialist and Food Service Executive. Along with her medical degree, Dr. Johnson has a master's degree in Hospital and Health Administration, as well as a number of honorary degrees in a multitude of disciplines.

Dr. Johnson is also she composes the 'Ask the Doctor' column for the Military Officer magazine, and has also edited the book, "The Ship's Medical Chest and Medical Aid at Sea."

"The Art of Cultural Diplomacy: Panorama of a Presidency"

A Lecture by H.E. Amb. Katalin Bogayay (President of the General Conference of UNESCO 2011-2013, Advisory Board Member at the ICD)

Berlin; December 19th, 2013



Thank you very much for your introduction, and I have to tell you it is always a great honor and joy to be here because you feel totally inspired and I just totally believe what I heard just recently that all you need is love and compassion so we can agree on that I think to start with. But if I talk about the art of cultural diplomacy I mean it because we all can live our lives as an art form so if we are allowed to speak about the Art of Living; why can we not establish a way how we do the cultural diplomacy which can be related to different art forms because what is the basis for? Listening, real dialogue, inspiration, use diversity as a source of inspiration and not as a source as burden.

I was bought up behind the iron curtain as many of us were here in this room and I remember coming from a class enemy background, not being a communist, the only hope for me was the international relations through culture so in a way I had a freedom in my mind through cultural diplomacy. Then after 1990, after the political changes I was able to establish the Hungarian cultural institute in London, and I remember to work bilateral in the concept of building a space where cultures ideas and

people could meet and build bridges and a kind of understand I also understand that for two years the British didn't believe that I was building a cultural centre because during the cold war culture centres played role as secret service and information gardering and we all knew that it took me a while to prove I was really sure open and honest about that we can really build the bridges through building cultural bridges and establishing a format of cultural dialogue.

What I'm going to speak now here is the perspective of an international institution and this is of UNESCO, I am a Hungarian, I am a European, I am a world citizen and of course working in UNESCO as President of the general conference. You have to learn that you must always find the messages which can be understood by 195 countries and when we talk about cd we really have to think globally because whatever we do in our little surroudinig let it be our family country or continent, it will affect the whole world I am a great believe of an African philosophy called ubuntu we coming from the west give advice and experience and we don't listen enough for example listen to ubuntu we would forget a little bit about our egoism and understand that the value of a person that makes society is really the way as the person or the society or the group relates to the community and how the person can serve the community. This is, I think, for me after love and compassion a very important base for cultural diplomacy.

So your Excellencies ladies and gentlemen it is of course a great honour and privilege for me to be here and talk to you in front of you about this kind of two years experience about the perspective of UNESCO in the practise of international relations it is common to look at the world as divided into developed and

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the developing world's; democratic and democratising; poor and rich, north and south. Putting countries into simple categories serves as a conceptual tool to academics and politicians alike but it also creates an obstacle of our vision of the true diversity of humanity and prevents us from understanding the shared values that make us one human family.

I believe personally that cultural diplomacy should stand above such political and ideological divisions and UNESCO should stand above it as well because UNESCO represents the alliance of different cultures, languages and religions. An idea of a peaceful world governed by the shared international norms and principles and not the power of politics let there be no doubt that we also wield power in this organization but the power derives equally among all member states under its roof from the practice of international democracy that ensures the voices of the smallest and poorest from the commitment to the principle of consensual decision making that has for decades exemplified organization.

Ours is the power to transform minds towards peaceful coexistence which is important in cultural diplomacy to inspire global consciousness among our people. UNESCO stands for opening people's eyes and minds to the diverse sites and beauty of our planet and transcending cultural or national boundaries. I believe that everyone matters and matters equally, we are united in our belief that peace that is based on human solidarity in their culture and harmony and they realise that a common destiny is more powerful than ideology of division hatred or war. The imperative to realise this vision of positive peace through international cooperation has never been stronger nor more urgent than today. I am not naïve, I know what's going on in the world but never before have we been so interdependent still these social economic and ecological systems of our own creation and never have we been able to so profoundly destruct the systems from our actions. It would be difficult to name oppressing social, economic or environmental challenges today that doesn't call for a coordinated international cooperation to address it often in the fields of UNESCO's mandate, these trends will only get stronger within time.

These global challenges form a backdrop in 2011 to set the 6th session of the General Conference of UNESCO which elected me as president, the challenges were compounded by the financial difficulties that arose after the session of the General Conference to admit Palestine as a Member State of UNESCO and I remember when I announced this the whole life around us changed. This decision had far-reaching consequences for UNESCO due to existing domestic legislation in the United States that barred the country from paying membership use to the international organisation that grants Palestine a full membership. The loss of the statutory contribution from the biggest payer to its regular budget places UNESCO in a difficult position of doing more, with less.

I envisaged my presidency to be the true representative of all member states and therefore from the very beginning of my campaign I directly asked my colleagues, ambassadors and representatives of the country's about their vision and expectations of the role and the answers received reflect the priorities of the country's and that their delegations of course were different but what I took out of that was what the ambassador of India told me just be the heart and the soul of the organization, so I took my heart because earnestly voiced by the country's and they were to facilitate constructive exchanges among the member states and the various organs of UNESCO and advocated tirelessly the mission and vision, staying true to my conviction that we are personally responsible for putting substance into our jobs and making them meaningful. I decided to invest these two years by assisting the organisation in its difficult times to raise the global awareness about the importance of its mandate and its functions. In my acceptance speech in 2011 I spoke about the act of God to diplomacy and I outlined vision and aspiration, I really sold and I think today that celebrating cultural diversity still into cultural exchanges and interfaith dialogue is that base for our work. These guides of two words preserving the diversity of cultural heritage or intangible languages and our

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surroundings promote gender equality and raising awareness of the role of women in conflict resolution is an important task for UNESCO.

Exercising soft power for advancing peace, culture, scientific and sports diplomacy are all major work for us in the house but don't forget we work outside Paris is only the headquarter but where the work is going on is on the field, and of course I know that we the representatives and ambassadors of our country's are just temporary occupants of the house but what do we do there affects the globe and their struggle for a peaceful tomorrow Long after our mandates, and I really hope that during our ten years, this part of the mistakes made along the way we have set the right course. Mahatma Gandhi said that no law or culture can live if it attempts to be exclusive. I believe in a bridge with is a bridge between the real and ideal world we need to have the ideal world in our minds and we have to be dreamers and we have to be activists and optimists for that. It was born out of reality as humanities response to the real horrors of war based on the existing paradigm of member states when UNESCO was born, but it was also born from the quest for ideas beyond national borders, ideas of building lasting peace between all people rising above the heavy burden of a violent past and using the creative energy of human diversity in the rainforest are unity.

These ideas predate UNESCO and can be found in all major religious and philosophical traditions of humanity; I take UNESCO as a crystal that breaks a single ray of light into a spectrum of colours. Culture reflects our common experience as one human race into a plurality of language traditions, belief systems, historical past ways. Just yesterday in UNESCO we celebrated the day of the Arabic language. It is sure the acknowledgement and respect would for the diversity of words cultures that we as human beings come to understand and appreciate the core values and aspirations that make humanity one and to respect culture diversity means to hold the universal human rights norms and principles as a framework for preserving the plurality of identities and ideas and as a safeguard against the use of culture diversity for policies and practices.

Contrary to human rights and dignity travelling the world I haven't found a country or culture that wasn't proud of itself, or didn't want to show itself to the world but didn't find enough experience to find another culture that wanted to be as interlinked with other cultures and countries as they would be and this is what we have to work on together and of course we all know the nation of the culture of peace and this is a constellation of ideas, principles and values that guide our quest for a more peaceful world, justice and democracy, human rights, non-discrimination, equal tolerance in solidarity, rejection of violence, mutual respect. If you represent powerful concepts that forced their positive baton of behaviour and prevent conflicts by tackling the roots and causes and channel human energy into non-violent efforts of dialogue and negotiation.

Within UNESCO we have a very important program and it is related to gender equality, it was wonderful to hear the Prime Minister's speech about the importance of that and I have to tell you this is probably and is the only international organization which had a blessed time where three women ran the organization: the President of the General Conference, the Chair of the Executive Board and the Director-General. Three women, and of course our approach toward the world's problems were a bit different and I remember talking to very high rank state members, and they didn't believe that three women were discussing these very important problems. I had the chance to work together with Betty Williams, a wonderful lady from Northern Ireland who was given the Nobel peace prize in 1977, and she said "peace is action and not words" so each country has its defining moral issue and if slavery was the towering moral issue in the 19th century, the fight against totalitarianism dominated the 20th century, the rights of women and the struggle to uphold every corner of the world will be moral imperative in the 21st century.

Beyond the imperative of keeping women and girls safe from the physical harm the international commu-

nity faces the urgent need to empower women economically and politically. I remember when I went to Senegal I found beautiful women and girls old and young and we have a program to help them to learn to read and write and build competences so they can change their life and the life of their families and it is not related to if they are rich or poor; It is related to compassion, understanding and channelling the means to the right places in the world to address the moral challenge with its international partners, UNESCO must maintain a standalone focus on gender equality and I would like to say that this establishment, the icd is a wonderful one. I always think that the people who come to listen and learn will bring their own energy and thoughts into the organizations. We all know what Louis pastor said he said science know no country because knowledge belongs to humanity and it is the torch which illuminates the world. We never actually quote the second, part of the sentence because he says of course the scientists belong to one country. And that kind of dilemma is very much the focal point of today in science diplomacy.

I've just come from Brazil where we had the world Science Forum where I chaired with a very important panel of culture of science diplomacy where I invited scientists from Israel, Palestine, Unites States, Egypt, Africa and Japan. We discussed the role and responsibility of the scientists of this century, actually the mechanism and art of science diplomacy is very similar to cultural diplomacy and that is why I called both of them to link sports diplomacy to the so-called soft power which I see in the program. Many of you always speak about that in a classic sense, of course we know what soft power means; what we see in UNESCO about that is the be in the defence of peace in the minds of both men and women, our Constitution declares that this is the very essence of the organisation that UNESCO represents, through this soft power, UNESCO helps people and societies: to transform and learn the culture of peace. We can transform ourselves and the world around us, no matter how powerful the ideas within individual minds, we must unite across the existing national ethnic and social boundaries to give our ideas a chance to cross-pollinate and spread for a truly global impact.

My life has been dedicated to building bridges between people all over the world using music, literature and journalism as the medium of cross-cultural communication, relying on my experiences and taking the opportunity of the platform UNESCO, I have used my two-year mandate as the president of the General Conference to promote the practice of cultural diplomacy as the tool of spreading culture and peace. As Martin Luther King said "Our lives begin to end the day when we become silent about things that matter." A great Hungarian writer said "you have to stand up when times call you."

Biography

H.E. Amb. Katalin Bogyay

President of the General Conference of UNESCO (2011-2013); Advisory Board Member at the ICD

Amb. Katalin Bogyay is the current President of the General Conference of UNESCO and has served as Hungary's Ambassador to UNESCO in Paris since 2009. Born in Szekesfehervar, Hungary, Ms. Bogyay completed her Bachelors in Economics at the Corvinus University of Budapest and went on complete a Postgraduate degree in Journalism and subsequently, a Maste's of Arts in Communications from the University of Westminster. In 1990, Ms. Bogyay became the first Hungarian television personality to be awarded a "Know How Fund Scholarship" to study media in democracy at the BBC.

Ms. Bogyay began her career as a theater and music critic. She has hosted several concerts and interviewed diverse personalities from around the world on her popular show 'Katalin Bogyay and Her Guests.' Throughout the 1990s, Ms. Bogyay was based in London and worked as an independent producer for European Business News, BBC Radio, MTV, Global Vision Network and Danube TV. She went on to pursue her political career in 1999, working for the Hungarian Ministry for Culture, and in the same year, opened the Hungarian Cultural Centre in London, which has become uniquely successful in building cultural links between the United Kingdom and Hungary.

Ms. Bogyay is widely known for her contribution to international culture. Following Hungary's accession to the EU in 2004, Ms. Bogyay organized "Magyar Magic," a seventeen-month-long festival celebrating Hungarian talent throughout Britain, in which over two-thousand Hungarian and British artists participated. From 2006-2009, Ms. Bogyay served as the State Secretary for International Affairs at the Hungarian Ministry of Education and Culture. In 2007, she represented Eastern, Central, and Southern Europe as one of the Deputy Chairpersons of the Cultural Committee at UNESCO's General Conference, and was awarded the Aphelandra Prize for her innovative work in Cultural Diplomacy in 2009.

Ms. Bogyay has several publications to her name, including four books, namely: Dajika (1989), In Memoriam Pilinszku (1990), My Meetings in the World (1996), and The Voice of Freedom (2006). In 2007, she was selected by the London School of Economics and the Financial Times Business as one of the Top 50 Thinkers for her publication: EU- The Next Fifty Years.

Ms. Bogyay is currently serving as International Board Member of The Global Round Table and the Budapest Philharmonic Orchestra, and is also an Advisory Board Member of the Institute of Cultural Diplomacy.

“Modern Cultural Diplomacy”

A Lecture by Dr. Khaldoon Aba Hussain (Chief Executive Officer, Isa Cultural Centre, Bahrain)

Berlin; December 19th, 2013



I will talk about modern Culture Diplomacy and Culture Center as my colleague will talk about Bahrain. In the name of God, the merciful and compassionate, our current age witnesses' tremendous rapid technological developments in various areas, mostly the area of telecommunication and information technology and the spread of cultures and interfaith dialogue. It has become imperative for those who want to walk in this civilization to keep up with the explosion of knowledge and culture conscience.

As the rapid process of intellectual and scientific practice requires every effort and use of their possibilities that lead to the certainty of comprehensive cultural, scientific and technical. It is in a sense where the sophistication culture and informational played a major role in the construction of modern human civilization. It was also the cause of the radical changes that has occurred in all areas of cultural production.

A culture center is a significant cultural monument that seeks to be a bridge between cultures of all kinds; local, regional, and international, to show the faces of battering culture and in all aspects: cultural, historical, humani-

tarian, as well as to let the world discover the stock of intellectual cultural artistic and cultural heritage of Kingdom of Bahrain. In order to identify multiculturalism and to achieve communication and intercommunication for knowledge of the other party, as well as finding areas of intellectual and cultural commons, it is a cultural center that constantly aims to find various forms of cultural cooperation between people.

These acts of cooperation would reinforce the importance of building bridges through cultural in order to get to know the heritage and civilization of other cultures regarding their creativity and achievements.

The Kingdom of Bahrain has a long history, a distinguished location and the march of a human civilization with its cultural diversity, artistic creation and intellectuality. Today, the Federation of Germany and its capital of Berlin and the kind invitation from Mark Donfried to participate in an important cultural event for the purpose of strengthening cultural cooperation through an exchange of expertise and to promote the cultural relation between the Kingdom of Bahrain & countries all over the world. It would make it easier to cross-borders and to form a common ground on the level of Bahrain and international cultural relations, as well as on the level of cultural diplomacy.

Combining various sources of different shapes under the portal of one specialized center and placing them under the integrated structure will provide a better environment.

The Cultural Center, is a cultural institution affiliated with the Bahrain Royal Court, and is one of the most

prominent cultural institutions in the Kingdom of Bahrain of multiple partitions that provide a variety of cultural and intellectual services. Its cultural center was named in the memory of our late emir, His Highness 37 Salman Al Khalifa, may God bless his salt and recognize his historical role of building the modern state of Bahrain.

Cultural generates knowledge, and elevates the community therefore, the most important objectives of this cultural center is to achieve cultural exchange by making it as Center for Information Technology, as well as a scientific platform becoming an environment for cultural and knowledge aiming to develop human resources and human society. Which is achieved through the vision and task of the center.

The functional center reflects on the following:

1. Signing cultural agreement and reinforce them between the Kingdom of Bahrain regional and other countries, to promote bases of joint cultural cooperation, protection, maintenance of cultural heritage and intellectual property.
2. Opening of international cultural corners since a second chance and accommodate the National Library of Bahrain. Opening those corners and facilitating its function for that attainment of cultural exchange with other countries, as well as allowing opportunity to considerate all types of cultural content connections that would serve the cultural and but moments.
3. Organizing cultural activities, including various poetical and artistic events on the local regional and international levels, as well as holding cultural festivals, seminars various, conferences and supervising their implementation.
4. Encourage literary, cultural and artistic at creativity through the establishment of various cultural competition, and support the Bahrain regional and international creators. Patronizing popular and artistic heritage, and maintaining it through holding national festival, international products, in which local and international Folk group take part in it. And maintaining a cultural data archive to provide information for culture and heritage institution.
5. Publishing books periodicals and cultural artistic Works, in order to contribute and highlight the role of the authentic and contemporary Bahrain culture for readers and researchers.
6. Joining international organization and institutions concerned with the human culture heritage and folklore, as is a cultural center for members of the International Organization of folk art, which has chosen the kingdom of Bahrain for being ahead a quarter of IOB to be for the Middle East and North Africa and General Assembly IOB 2007 .
7. In order to achieve its cultural objectives and missions, this cultural center was designed according to the standard for liberating architectural art, that combines the originality of Bahrain tradition?

This is the main conference whole which you have seen, it can accommodate up to 2000 people there, and also there's a lot of conference halls, galleries' lecture, seminars hall and exhibition holes, supported by all quality latest equipment, as a cultural center, to host various conference exhibitions and events at local regional and international level.

Another component is the historical document center. This constitutes a cultural legacy and a historical references facility for Bahrain at different stages of its history. It is considered as one tribute of culture research and reflects the deep-rooted civilization of the Kingdom of Bahrain.

And then, I would like to say; it is a cultural center of participation and this conference is considered as an expression of an actual cultural diplomacy about communication and dialogue between the East and the

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West, or the doings of the human civilization.

Moreover the success of this cultural governing encourages us to benefit from it through the Bahrain expression and defined by the heritage of the civilization Bahrain intellectual who is open to others, in addition to the level of the friendship that connect to the Bahrainis with the world.

I would like to say that the participation of this culture center in this conference is highly appreciated. Thank you very much to the city of Berlin, thank you very much dear Mark for your invitation, thank you all the organizers of this conference, and thank you all for being here. Thank you very much. These are some of the photos for cultural center, another meeting room; this is the signing of agreements with Italians, Americans. This is also an exchange.

Thank you very much for your attention, thank you.

Biography

Dr. Khaldoon Aba Hussain

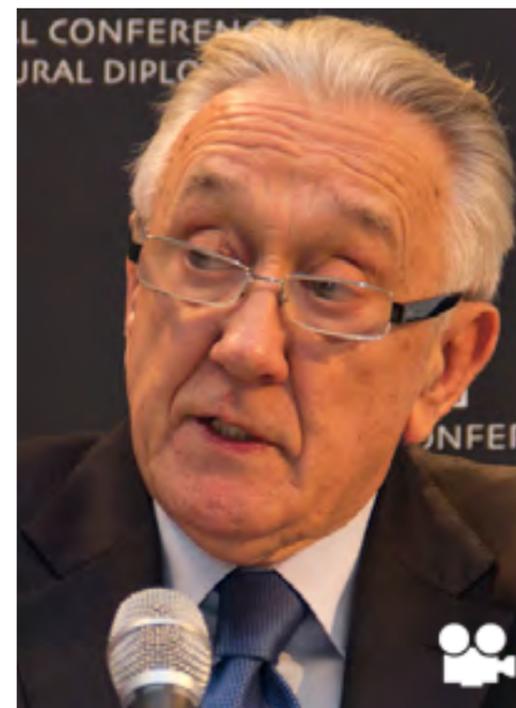
Chief Executive Officer, Isa Cultural Centre, Bahrain

Dr. Khaldoon Aba Hussain is the Chief Executive Officer at the Isa Cultural Centre, Bahrain. The Centre works with the aim of spreading knowledge and appreciation of the Bahraini culture at both local and global levels. It also aims to provide cultural services for all segments of society and to create ties with other cultures in the world bonding over understanding and empathy.

"Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community"

"The Role of Cultural Diplomacy and the Political Culture in Diplomacy" A Lecture by The Hon. László Kovács (Former European Commissioner for Taxation and Customs Union)

Berlin; December 20th, 2013



Thank you very much, ladies and gentlemen.

Speaking about the role of cultural diplomacy and culture in diplomacy, I would like to start with some points of departure. Number one: conventional diplomacy is based on hard power, military and economical potential in the country's concerns. Cultural diplomacy is based on soft power and values. Cultural diplomacy is based on cultural heritage and on the current, present-day cultural potential of the countries.

Point number two: conventional diplomacy covers mostly political and economic relations. It is aimed at improving the international environment by creating better political and economical conditions for the countries concerned. It results in treaties and agreements that set mutual beneficial rules for bilateral and multilateral cooperation. The most important goal of conventional diplomacy is to prevent or manage and settle conflicts, and guarantee peace, international security, and stability on the long run. The goal of cultural diplomacy is to bring the people of different countries closer to each other, to promote dialogue and understanding between them.

Point number three: The field of cooperation, the field of operation and of conventional diplomacy is the network that manages bilateral and multilateral relations between states. The actors are the states, then the political leaders and the political parties. The actors of cultural diplomacy are the prominent personalities of culture, including art, education and science, writers, poets, composers, musicians, professors, scientist, institutions, NGO's, the organized and non-organized civil societies, in one word: the people.

Point number four: The impact of hard power is certainly faster, but less stable as it depends on the changing military and economic potentials, which can result even in new conflicts. The impact of soft power is much slower, but much more long lasting and free of conflicts of interest. So these are the differences in the identity of hard power and soft power, the conventional and cultural diplomacies.

Looking back into history, during the dictates of a bipolar world order, the Cold War between the US and the Soviet Union, the conflict between the two blocks was based on their own and specific shared values, the rule of law and the market economy in Western democracies, facing authoritarian regimes and a commanded economy in the Soviet Block. The Atlantic community established NATO for common defense, an institution of step-by-step economical and political integration when the Soviet Block countries built a separation pact on the COMICON.

Conventional Diplomacy played an instrumental role in the prevention of armed conflicts between the two opposed blocks, between the Korean Peninsula, the Caribbean regions, Indo-China, the Middle East and elsewhere promoting peace on a world scale. Conventional Diplomacy later promoted "détente" in the seventies, as result of the Helsinki Summit in the 1975. The Helsinki final Act affirmed the rules of peace and the coexistence between the Western democracies and the Soviet Block countries. The first point of

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the Helsinki final Act had guaranteed the safety of borders in Europe. The second one, opened the way for some limited economic and political operations, the third was directed toward the free exchange of ideas between people. After the Helsinki Summit, Conventional and Cultural Diplomacy started to work more closely together, reinforcing the impact of each other. Conventional Diplomacy established the political framework, the possibilities and the limits while Cultural Diplomacy provides the human content.

Hungary was the first Soviet Block country that created an event similar to the Helsinki Summit, a forum of Cultural Diplomacy, the "Budapest Cultural Forum," in the late seventies. The lively debate reflected the major differences between Western democracies and Soviet Block countries but it clearly showed the importance of Cultural Diplomacy. The event included some prominent intellectuals who belonged to the democratic opposition in Hungary that refused the Soviet authoritarian, one-party system to organize a parallel forum in order to speak in favor of democratic changes in Hungary. The basic instrument of Conventional Diplomacy carries and serves the implementation of political strategies and interests. Consequently, during the Cold War no real influences were imposed, either on ordinary people or on the public sphere. It did not bring people from the two-sides of the Iron Curtain close to each other, but the final Helsinki Summit opened a certain basket of measures toward Cultural Diplomacy. Cultural Diplomacy has soft instruments and values, the values of Western democracies, penetrated even through the Iron Curtain, which weakened the isolation between Eastern and Western Europe. In the late seventies and eighties the democratic practical values showed an alternative to the monolithic society in the Soviet Block countries and encouraged step-by-step economic and political reforms. Cultural exchanges, newspapers, books, films and music coming from the Western countries have had also an indirect and positive impact in Central-East Europe.

Hungary in the early Eighties had already a regular, high level of interactions from and to Western democracy in Europe and even in North America. In 1984 the Prime Minister of the United Kingdom, Italy, Belgium, Sweden and Helmut Kohl, the Chancellor of the Federal Republic of Germany, visited Budapest. In the second half of the eighties these visits were followed by the Queen of the Netherlands, the King of Denmark, the King of Spain, the President of the Federal Republic of Germany and even by the US President George Bush. The Hungarian Prime Minister at the same time visited Austria, Greece, the Federal Republic of Germany, the USA, and Canada. With this top level of official visits we re-established the diplomatic relations between Hungary and Israel, and later, between Hungary and the Vatican, with the Republic of Korea and South Africa.

Hungary was unique in the Soviet Block. This wide range of opening toward democracy was grounded by the decision of the Hungarian Government to open the Hungarian borders in order let more than 60,000 refugees from East Germany to come to the Federal Republic. The opening of borders was followed by the collapse of the Berlin Wall and consequently the reunification of the two German States, unified in the political and economic transition from the Soviet Block, the disintegration of the Soviet Union and the COMCON and the Warsaw pacts, which were major steps toward the unification of Europe comprising the integration of the actual 28 members. During the Cold War period, Cultural Diplomacy was hidden behind the back door to promote interstate relations between the countries of the two blocks. Since 1999, after the political and economic transition in Central and Eastern Europe, Cultural Diplomacy has harmoniously fit within the range of instruments for interstate relations. The promotion of cultural exchange is an effective way for marketing that involve the image of the countries concerned

What is equally important is that it can involve prominent persons of culture and large groups of people in interstate relations and cooperation that brings different categories close to each other. Cultural Diplomacy as a soft instrument, and is particularly important for small countries that have limited military and economic potential. Culture has some oriented rules in the East but in more than a thousand years has become

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organic part of the European culture. Due to Cultural Diplomacy, Hungary started to establish a network of culture within the institute "Collegium Hungaricum," after the World War I. After the Second World War, institutes were established on a mutual basis in the capitals of the Soviet Block countries and in 16 Hungarian cultural institutes after the political and economic transition. Cultural Diplomacy received certainly a more important role, and consequently, attention from the Bulgarian government. In the nineties, cultural centers were opened in New York and London. After 2006, Hungary established the largest network of Cultural Diplomacy in the Embassies located in Belgrade, Madrid, Beijing, Shanghai, Tel Aviv, and Abu Dhabi. Today twenty countries are close and integrated within the European Union.

One of the most important missions of the European Union is to increase its global role, and to enhance a common security policy. It is working hard for it. Cultural Diplomacy can contribute to the enrichment of European identity based on unity. This European identity makes the EU even stronger and Cultural Diplomacy should promote understanding and dignity in Europe and other continents that is a signal of non-conditional peace, security, stability, democracy, sustainability, and development on the global level. To conclude, I want to emphasize that in the era of globalization, Conventional and Cultural Diplomacy finally have reached equal importance. They should go hand in hand, their roles are complementary and permanent, but we will continue to change the concept of yin and yang. In the end, I want to congratulate the ICD, Institute for Cultural Diplomacy for its successful work and in promoting not only Cultural Diplomacy but also the cooperation and better relations between hard and soft powers.

Biography

The Hon. László Kovács

European Commissioner for Taxation and Customs Union; Former Minister of Foreign Affairs of Hungary

László Kovács is a Hungarian politician and diplomat, and is the current European Commissioner for the Taxation and Customs Union. Born in July 1939 in Budapest, Mr. Kovács attended the Lajos Petrik Vocational School for Chemistry, before going on to study economics at the Karl Marx University of Economics in Budapest between 1963 and 1968. After graduating, Mr. Kovács went on to work in the public sector, with jobs at the Medicolor factory in Budapest and with Kóbánya Pharmaceuticals as a chemical engineer.

In 1963 he became a member of the Hungarian Socialist Workers' Party (MSZMP), and in 1965 he became involved with the Communist Youth Association.

In 1975 Mr. Kovács went on to work for the Foreign Affairs Department of MSZMP's Central Committee, becoming the Deputy Director of the Department between 1983 and 1986. In May 1986 he became the Deputy Minister of Foreign Affairs, then from May 1989 he was made State Secretary of Foreign Affairs, a post he held for one year. In April 1989 he became the member of MSZMP's Central Committee. During his year as state secretary, he worked for the Németh-government, in a crucial period that saw the 'Pan-European picnic', where the border between Hungary and Austria was torn down in an act of half political defiance and half experiment. This action allowed many East German refugees to escape the GDR through Hungary and into Austria and West Germany.

After the 1989 Revolution, Mr. Kovács remained in politics and went on to serve in the Hungarian Socialist Party from 1998 to 2004. He served twice as foreign secretary, firstly between 1994 and 1998, and secondly between 2002 and 2004. Mr. Kovács was made responsible for the Taxation and Customs Union on 24th November 2004.

“The Future of European Cultural Diplomacy”

A Lecture by Lorenzo Fontana (Member of the EU Parliament)

Berlin; December 19th, 2013



Ladies and Gentleman,

I am very glad to have the opportunity to intervene at this absolutely prestigious Annual Conference. So, let me first of all thank the Institute of Cultural Diplomacy and Organisers for inviting me.

As Vice-President of the Committee on Culture and Education of the European Parliament, I would like to briefly draw some of the most relevant points on the past and some suggestions on the future of cultural diplomacy in Europe.

In 2007, the Commission’s communication on a European agenda for culture in a globalizing world set out a set of objectives: promotion of cultural diversity and intercultural dialogue; promotion of culture as a catalyst of creativity and innovation in the framework of the Lisbon Strategy and promotion of culture as an essential element of the EU’s external relations and identifies new ways of working to take cultural co-operation within the EU to a new level.

The agenda for culture’s strategic objectives led to the adoption of a Work Plan for Culture 2011-14, which set

out the national and EU level activities to be carried out in the field of culture during the period 2011-14. These activities focus on six priority areas: cultural diversity and intercultural dialogue, cultural and creative industries, skills and mobility, cultural heritage, culture in external relations, and culture statistics.

I would like to point out that under Priority area E: Culture and external relations, “EU countries and the Commission will develop a strategic approach to culture in their external relations. They will also improve cooperation in this field, particularly through a common tool that the Commission will provide for information sharing. Furthermore, they will continue to promote the ratification of the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions by partner countries, as well as implementing it themselves by incorporating the convention’s objectives into relevant policies at national and EU level. When necessary, the Commission will also convene expert groups to support the development of cultural relations with non-EU countries.”

The Work Plan for Culture 2011-14, adopted in November 2010 by the Council and the Representatives of the Governments of the Member States, invites the Presidencies of the Council to, interact and organize, when appropriate, joint informal meetings between senior officials of Ministries of Culture and senior officials responsible for culture in Ministries of Foreign Affairs, ‘with a view to developing a strategic approach to culture in external relations and enhancing cooperation in this field’. Under the plan, the senior officials will themselves define the calendar of work, topics to explore and target outputs.”

The first of these meetings took place in place in June 2011 in Pécs, it was organized by the Hungarian presidency in the framework of the Work Plan for Culture 2011-14. Other joint meetings took place under the Polish presidency in October 2011 and under the Danish presidency in June 2012.

The most recent meeting one took place in Vilnius on 16-17 October 2013 under the Lithuanian presidency, and focused on the EU neighborhood policy.

The European Parliament voted on a resolution in 2011 on the cultural dimensions of the EU’s external actions, which recommends developing EU’s cultural diplomacy. In its resolution, EP stressed in particular: The need for all EU institutions to recognize more fully the value of culture and calls for the development of a visible common EU strategy on the cultural aspects of the EU’s external relations; The creation cultural attachés in EU Delegations overseas responsible for cultural relations between the EU and third countries and the promotion of European culture; The creation of a cultural visa for third-country artists and professionals in the cultural field, with the aim of eliminating obstacles to mobility in the cultural sector; The importance of the new media in providing access to cultural goods and content and in making Europe’s cultural heritage and history better known, inside and outside the EU, as demonstrated by key projects such as Europeana; The role played by cultural actors within civil society in the strengthening of democracy and human rights and calls on the Commission to promote this role more actively within the framework of the existing and forthcoming external cooperation funding programs and actions; A call on the European External Action Service to devote resources to culture and to engage in cultural diplomacy that the Commission should propose and adopt in 2011 a Green Paper on a strategy on culture and cultural cooperation in the EU’s external actions, to be followed by a communication.

Concerning the role of the European Union diplomacy, I would like to draw your attention to two items, in reverse chronological order. This confirms the absolutely essential role played by the ICD, which has organized two international symposia or conferences on Cultural Diplomacy in the EU. I refer to the symposia on “Sustainable Economic Growth, Further Integration and Common Identity: Moving towards a European Consensus” and to “Crisis, Conflict and Culture: The role of cultural diplomacy in the European Project”.

I am referring to these important events for a couple of reasons: firstly, the public opinion attention is growing. Cultural diplomacy is considered more and more important because policies, languages and cultural industry are a consequence of the difference between past and current conflicts. Cultural diplomacy acts, namely, on the cultural, religious and ethnic differences.

On the other side, I focus on this issue because I strongly believe that the promotion of European culture is one of the most important issues that cultural diplomacy should face. The world is changing fast; cultural flows keep intensifying in our globalized world, where economic hubs also become cultural crossroads. Emerging and re-emerging powers are designing worldwide cultural policies. Europe’s neighborhood is experiencing historic transformation. Europe should accept the challenge of adapting its cultural and external policies to the new realities of soft power.

Ladies and Gentleman, I come from a wonderful region, between land and sky. This is Veneto. We used to consider cultural diplomacy a relevant instrument to promote abroad the artistic heritage. Not only is cultural diplomacy an instrument for informing the world on design, manufacture, to advertise “Made in Italy” and experiencing young artists.

Those activities allowed to promote important events in the cultural field, achieve a relevant success in the public opinion, who are very keen on learning more on the Veneto proposal, in terms of a cultural tourism point of view. I spoke about my region because my opinion is that it will be very important to go beyond the traditional relationship between Member States and Brussels. European people ask to be involved in democratic process and one of the best instruments could be the cultural diplomacy, for allowing a new way of communication between local authorities and the European Union.

This could help local identities to emerge and to build a new model of Europe.

Biography

Lorenzo Fontana

Member of the EU Parliament

The Hon. Lorenzo Fontana is a member of the European Parliament of Italy where he holds the position as Vice President of the Committee on Culture and Education and Head of the Lega Nord Delegation. He is also a member of the Delegation for Relations with the Mashreq Countries and the Delegation for Relations with Afghanistan.

Mr. Lorenzo Fontana holds a degree in Political Science from the University of Padua. He has been working for the Verona Exhibition Centre and also as a freelance journalist.

"Multilevel Governance & Multi Actor ship in Cultural Diplomacy"

A Lecture by The Hon. Luc van den Brande (Former Minister-President of Flanders-Belgium; Chairman of commission for citizenship, governance, institutional and external affairs (CIVEX), Committee of the Regions)
Berlin; December 19th, 2013



Ladies and gentleman, may I say, dear friends, it's a real pleasure to be here again at the Institute for Cultural Diplomacy, at the yearly, annual important conference. Back in November 2009, I had already the pleasure to be here in Berlin at the International Congress on Soft Power, Cultural Diplomacy and Dependence. It was, as a matter of fact, a symbolic time, marking the 20th anniversary of the fall of the Berlin Wall. A moment evidently of reflection on how the European Union evolved over the years and also of a kind of introspection about the successful project of peace and prosperity. And peace and prosperity is of course quintessential for cultural diplomacy as well. I believe that one of my conclusions remains valid today: cultural diplomacy effects external and internal relations of the Union. As a compliment to formal diplomacy it has to play a key role for relations between member states, between continents, but first and foremost, between citizens and people.

When we are dealing with cultural diplomacy it is evidently about cultural diversity, heritage, global intercultural and, or interreligious dialogue, interdependence, human rights, stability and peace. And so I think acting

and reflecting in a globalized, and may I say in the meantime a 'glocalized' world, because for several years we were thinking in terms of "think globally, act locally." I think at this very stage we have to think and act both globally and locally. And this 'glocalized' world, in fact, embraces more integration, more relation, and more interaction. Four years on, and the European Union had experienced one of the most existential crises in history, both in financial terms and in confidence towards its institutions. We are at the era, not of enlargement, but about reunification. Of course, it is a centric vision, to think we are the center of the world, with our culture, with our people, with our values, but in fact it is about reunification. We have to remind that, before there was any Erasmus program, already in the 12th, 13th, and 14th centuries, there were still students crossing over Europe, from Krakow to Montpellier, from Montpellier to Leven, from whatever place, without any programming and not having the mobility of the actual place. So, we have to think in terms of creativity, innovation, in a 'glocalized' world.

And why am I focusing on the concept of multilevel goals, and multi-actorship? Because it's based on the main principle of the treaty of Lisbon: where subsidiarity means, in simple words, that you have to interact at the most appropriate level. Two dimensions of the subsidiarity principle, the "vertical" one, interaction with the local region state, and the wider field, in our case Europe, in other continents, other configurations, is one thing. But also in terms of cultural diplomacy, it would be in illusion to think that only insti-

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tutions may achieve their goals. And that's the reason why we have to look to what I call the "horizontal dimension" of subsidiarity: interaction with the actors in our societies. The economic actors, as a matter of fact, the cultural actors, the healthcare actors, the educational actors, and so on. And so, the real point today, thinking in terms—in innovative terms—in governance, and good governance is basic for diplomacy and for cultural diplomacy. We have to make the matrix between institutional instruments and civil society instruments, as well. So it is not about an institutional concept properly said, it's about functional cooperation and interaction in several fields. And so, I think that for Europe, as I said before, at the very moment where we have to overcome an existential, systemic crisis in Europe, that we have to focus more on the compliment of formal diplomacy.

When Antwerp was the cultural capital in Europe in 1993, and afterwards Bruges in 2002, one of the main questions was: would culture save the world? So, the question may be widened with: would cultural diplomacy save the world we are living in today? And I give you some examples where it is not just about public institutions, but where this matrix, this match between actors in our societies and public instruments were achieving some goals. I give the first example, the cultural capitals of Europe. It is not just about an award, it is about highlighting the potentiality to attract people to certain cities, certain urban societies, and seeing which way there can really be an interaction between people coming from abroad and being part of this city. Another example is, of course, I am really happy to say that, just two weeks after the agreement in Europe on the budget of 2014-2020, where more than one-third of the budget is affected to, may I say, regional solidarity, regional interaction that even there was an increase in budget for the first time 9% more financial means than was there in the previous period, and it means 1.4 billion for 2014-2020. Just focusing on creative Europe.

In this way, I think that our debate on cultural diplomacy comes under favourable hospices in the Union, as well. I've already mentioned the limited, but still an increased budget for the creative Europe program, there is also, may I say, a grander, new narrative for Europe and for the world being shaped at the union levels, and based on culture and imagination. Because cultural diplomacy has to see with imagination as well. And at the same time, the joint research center is working to establish a scientific report for culture and creative interaction in our industries.

So, in terms of interaction, in terms of dialogue, in terms of complimenting formal diplomacy, it's important to take on board all levels of governance and all actors in our society. We have always to put forward the essential question: the why question. Because I believe that it leads to more stability, more democracy, more prosperity, and so I think that there is a real added value to give to this point. And so, the question is to know: what does cultural diplomacy deliver? What can it give to us? And I would respond by pointing out instead, to what culture and cultural diplomacy take away. Cultural diplomacy may take away barriers to understanding, fear of the unknown, and the lack of trust towards the outside world. We know that in modern societies, social capital interests are essential to achieve that. In fact, the reasons in more coherence and openness to new ideas to new people, to new alter-egos. But also leading to enrichment, innovation, and progress. And it means, in simple words, building bridges to the outside world and welcoming the world to build our place. Here we have to give place to multicultural, but also, interculturality. It's about, may I say, the *nova civitas*. When we know that in 2015, Europe will just have 4% of the world's population. And just to, may I say, consolidate, to maintain our socio-economic model, the actual 28 member states need to have 15 million people coming from abroad, to do what? To just maintain, not even to make progress in our society. So, in this way I think it's important to notice that we have to think and to act in a total other mindset in problems we have to face in some capital cities, in some urban areas on multicultural and

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intercultural challenges, as well.

Another point that we have to relate to the idea of multileveled cultural diplomacy and multi-actor cultural diplomacy, is about: what is normal? Big question, what is normal? In the theory on international relations there is a, may I say, unique selling proposition, to say diplomacy and inter-alia cultural diplomacy is just an action field of national governance. But we have to notice, and, as a matter of fact, there are some restrictions towards regions and other areas where duty and international law, the possibility is not always given to regions to act properly in the international and interconnected networking scene.

There are also some restrictions in national formal diplomacy, it means also in intercultural diplomacy as well. And I give you two examples: when, at this very moment we are questioning ourselves, which may be the evolution between the European Union and Russia? I am not only referring to the Ukraine situation, but even when there is a tangible, I will not say conflict, but more than a concern about the way the Ukraine is going, there is not any problem to interact at a regional level between regions in Europe, Polish regions, Swedish regions, and Russia. And the same is, of course also in other areas. I give another example, Belarus. Belarus, the only, may I say European state not being a member of the 47 member states of the council of Europe, and for good reasons. Because, the three main pillars of modern democracies by the rule of law, human rights, and improved democracy. So it means that when it is not possible to accept it at the overall level, there is no constraint to have interaction between some local mayors of neighboring countries and local people in Belarus. And when there is, on the one hand, restriction on regional diplomacy and, may I say cultural diplomacy, there are also some restrictions because the formal diplomacy has to rule according to some formal rules, but there is more flexibility at the level of city-to-city diplomacy and acting for development. A third example, the curious situation, the problematic situation about the lost wall in Europe. Well, of course we all know that one day there has to be an agreement in terms, not just of formal diplomacy, constitutional approaches and so on. We have to see that, never the less, there is an acting possibility in terms of cultural diplomacy between local people from the one side of the capitol to the other. Saying that, it's important to notice the difference from the other point: we have to enhance and to improve the real innovation of the so-called 'citizen's initiative', originated and launched by the European Union. As you know, due to the treaty of Rome in 1957, it was still only the European Commission to have the initiative power to go for proposals in the Union. For the first time, according to the treaty of Lisbon, it's possible to learn and to introduce what is called in the meantime, the 'citizens initiative.' And according to some parameters and criteria because it has to be sustained by several member states and so on. It is important to notice that, in terms of openness, in terms of Human Rights, probably for the first time, not just top-down, but bottom-up, there is room to maneuver, complimentary to formal diplomacy.

So in this way, I think that thinking and acting on the concept of multilevel governance and multi-actorship, we have to see in the future, a compliment to the complement from cultural diplomacy towards formal diplomacy, from national cultural diplomacy to regional cultural diplomacy. Why? Because, I believe that the regions, for many good factual and other reasons, are in fact tools, are possibilities as makers of democracy and/or facilitators of democracy. For sure it is an important point to have good economic interactions because welfare sometimes, often, is the basis for well being. But, we have to focus on the democracy-making, democracy-shaping, and facilitating interactions between people.

So, even when regions and local authorities are not currently, may I say, at the front position in international discussions on peace-building, conflict-resolution, and reconstruction policy, I am absolutely sure that they may have a positive input to build confidence between people and, it is obvious that it is most tangible in the interaction between cross-border regions where whatever may be, the conflict situation at

national or continental levels, I think it would be a more appropriate and more informal way to act.

Last point, what could be the next advantage to use the multilevel governance concept and the multi-actorship? And there I see at least five points of net benefit: first, taking on board everybody, interact between all levels of responsibility and all levels of commitment to our society. I'm sure that multilevel governments have the tools to cope better with globalization. It seems to be a paradox, but in fact it is, may I say, the new, up-coming norm. Second, multilevel governments result in better legislation. Yesterday we were here together in another conference in the Bundeslade to discuss just about good governance, and good governance is not a new concept. It is already what was the big discussion in the 15th and 17th centuries, in the empire of Carlos Quinto. At that time, it was important. Good governance is not a new thought from our era, so I think this was always the search, the way to go for good governance. What does good governance mean? To deliver better for the people and to put people at the center of our thinking and action. This is the essence of cultural diplomacy as well.

Thirdly, multilevel governance reinforces European democracy because, as we all know, may I use an Italian reference, in terms of multilevel governance and in terms of citizenship we are all a kind of lasagna. What does this mean? We have several layers but what makes it good, or a better lasagna? It is the sauce, the binding element. So, for this reason I think that we have no longer to think in terms of national identity or only national citizenship, because not just formally referring to the Treaty of Lisbon, in the meantime there is also the important point of European citizenship and even world citizenship. Of course, on the other side, in terms of multilayered citizenship, we have to interact in another way to compliment formal diplomacy as well. Fourthly, multilevel governance, in my belief is essential for the sustainable development of our continent, not just in terms of climate change, but sustainable society. Sustainable society means that you have the formal and the informal, you have the first and you have the compliment. Finally, the fifth point, it is always about more cooperation, not only in Europe, but all over the world. In this way I think that we have to take on board more and more, not the antagonism between one and the other, because it is an, may I say, contradiction in terms, that on the one hand we would enhance antagonism when we have the possibility to interact together taking everybody on board, and to do it in real partnership. Thank you for your attention.

Biography

The Hon. Luc Van den Brande

Former Minister-President of Flanders-Belgium; Chairman of commission for citizenship, governance, institutional and external affairs (CIVEX), Committee of the Regions

Prior to assuming the presidency of the Committee of the Regions of the EU in 2008, Luc Van den Brande served in many governmental and parliamentary positions in his native Belgium. He has been active as a Belgian senator and member of the Flanders Parliament and served as Minister-President of Flanders between 1992 and 1999. Mr. Van den Brande is a strong advocate for European political participation and for the role that regions play in strengthening the economy and protecting the environment. He has been involved in a number of pan-European committees and assemblies, including the Assembly of European Regions (vice-president, 1994-1996; president, 1996-2000), the Parliamentary Assembly of the Council of Europe, ("PACE", 2001- ; vice-president, 2003-2004), and the Assembly of the Union of Western Europe (2001-). As current president of the Committee of the Regions, he promotes its mission, "to involve regional and local authorities in the European decision-making process and...encourage greater participation from our fellow citizens." His work on the PACE Sub-Com-

mittee on Rights of Minorities and the Political Affairs Committee also reflects his commitment to these issues.

For years, Mr. Van den Brande has worked actively in economic, scientific, and technological policymaking. He served as Minister for Economic Affairs, Small and Medium-Sized Business, Science Policy, Energy, and Foreign Relations in the Government of Flanders in the 1990s. Today, he lists energy and climate change among his top priorities for the Committee of the Regions. He says that cooperation and multilevel dialogue are key to success in these areas. The debate about energy and climate change must "include the level of local authorities, towns and regions" if it is to be productive. Mr. Van den Brande has been a leading supporter of the Covenant of Mayors, an EU initiative committing more than 100 cities to improving their energy efficiency and reducing CO2 emissions. "Cities and regions...are prepared to adapt," he says, "and only if they are truly involved as partners" in the Climate Action Strategy can the EU "reach its overall objective of reducing greenhouse gas emissions." The success or failure of such efforts hangs on multilevel cooperation. Likewise, Mr. Van den Brande believes that the "decentralised tiers of government" are best equipped to handle unemployment and stimulate economic growth. He believes that cities and regions best understand these problems and have the practical resources at hand to create innovative and efficient solutions.

Is it possible to be both a committed Europeanist and an advocate for grassroots perspectives? Mr. Van den Brande insists that he is. "We are committed representatives of local and regional authorities, but we are committed Europeans, too," he says. "We are not looking to undermine the EU decision-making process, but to improve it" by fostering dialogue and cooperation between different levels of government. In his view, a "culture of subsidiarity means better law-making." Mr. Van de Brande acknowledges that subsidiarity poses a challenge to the status quo. In fact, this is the goal: "We have to dismantle the EU pyramid where everything is being decided within two square kilometres in Brussels." By involving local and regional actors from the start, the Council of the Regions hopes to give them a voice and ensure their cooperation with the EU.

Mr. Van den Brande has long been a promoter of cultural diplomacy and intercultural understanding. It was under his leadership that the Flemish government first honored local artists and musicians with the title of "cultural ambassador." Mr. Van den Brande was also a strong supporter of Bruges' bid to be named the European cultural capital in 2002. He believes that cultural diplomacy is key to healthy relations between regions. "Cultural diversity, firmly embedded in a framework of democracy, tolerance, social justice and mutual respect between peoples and cultures, is a vital element of peace and security," he says. Mr. Van den Brande is a champion for human rights and has served as PACE rapporteur on various occasions, including during recent conflict in South Ossetia. He is fluent in four languages (Dutch, English, French, and German) and says he aspires to be a "cosmopolitan regionalist."

“What Role Can University Play in Cultural Diplomacy”

A Lecture by Prof. Dr. L'udomír Šlahor (Vice Rector of International Relations, Comenius University, Bratislava)
Berlin; December 20th, 2013



Good morning ladies and gentlemen. There are many definitions about what cultural diplomacy could be, but in my perspective, I think that the best way to promote cultural diplomacy, the one that is represented by the younger generation. Today I would like to present the Erasmus program that has been of course very successful; and also the field of research, we are really active and we have a lot of international agreements with universities or with institutions within the countries of the European Union and the countries outside the European Union.

It is not the goal of my speech today to go into the complex meaning of Cultural Diplomacy. I would like to provide an overview of the strategies for internationalization of higher education from the perspective of the Comenius University in Bratislava (Slovakia). I start with the words of Federico Mayo Zaragoza, who once said, “A university is an institution in charge of introduction, transmission and reproduction of culture meets harmony.”

Let me go very briefly to the history of the agreements at the university, regarding the oldest, biggest and the best university of Slovakia. The first faculty was the Faculty of Medicine; this faculty opened in 1919 and three years later opened the faculty of Philosophy was opened. This is the main building located in the center of the city

of Bratislava. This building is the rector of the university as is the faculty of Law.

We have all together 13 faculties with around 20,000 students between bachelor and master programs. There are students from different foreign countries, from almost 80 countries not only from the European Union countries, but also from America, Africa and so on. So 13 faculties covering the classical study points: medicine, social and humanistic sciences but we do not have engineering. There is another university with technical content so they will probably cover engineering. We have approximately 700 programs in bachelor, masters and PHD programs, compatible with Slovakian Higher Education Area and we are very happy that we can work together with international universities and institutions. We have 20,600 students and approximately the 10% come from foreign countries. We have also life-long programs and there are 5,000 students that are involved in this. We have also a special activity or special organization to teach children at the university, which are organized in the summer period that are dedicated to children between 10 and 14, and they come also from different foreign countries. We have also research courses and are active in many centers and we take part into several international projects.

Our main priorities are, environment magazines, society, medicine, material research, information, communication and sustainable development. We are completely integrated and very active in EU framework programs; we take part in approximately 70 projects. We have 4 competence sectors, and those are centers of excellence; we are also active in the contribution to the industry, at the moment we have 66 projects.

Concerning the research activities, we also have different programs with universities, for example the University of Vienna. Bratislava is approximately 60 kilometers from Vienna, that's maybe the reason that we have an excellent and active cooperation with Austrian universities. We are members of the International

University Organization that mainly focus on not only on the mobility of students, but also the mobility of teachers and staff. We have an international cooperation, collaboration at different levels. At the rector level, we have 56 international agreements with universities that are in foreign countries, like the USA, for example, the active cooperation with the University of Dallas, Pittsburgh, South Carolina, and so on.

Our faculties have approximately 80 international agreements. We have 500 bilateral Erasmus agreements and 650 students moved to others universities during this Winter Semester located in new countries; 100 teachers visited other universities and approximately 80 colleagues came to our university. We are member of different universities association and we are very proud that we decide also to join the Association of Universities from Europe and South Asia.

15 years ago, since the apparition of the Erasmus program, 18,000 people have moved to our university. But we also have the ‘Centre for Cultural Education of the University in Bratislava’, which operates as the occasional institution that provides a wide range of education programs focused on professional and personal routes. The centre is divided into 3 units: continuing education, languages learning and studies and congress centre. So for example in the case of Continuing Education, in the previous academic year 2012-2013 we had more 1000 participants that came from Slovakia, and also from Russia, Austria, Poland and Ukraine.

The mission of the University is to improve the quality of life of the citizens through long-life learning programs. Its central was established in 1990, starting its social labor 20 and currently, in this academic year we have 37 study programs.

I will close my presentation with a concrete example. We have seen that the internationalization in marking at the University of Medicine we have nearly 400 young students. It is very interesting and we are also proud of the presence of students of Norway. This city has 15,000 inhabitants and the relationship between the international students and the local people is very good, and this is a very important topic.

Thank you very much.

Biography

Prof. Dr. L'udomír Šlahor

Vice Rector of International Relations, Comenius University, Bratislava

Prof. L'udomír Šlahor has been Vice Rector of International Relations at the Comenius University in Bratislava since 2011. Since 2003, Prof. Šlahor has been instructing at the Faculty of Management at the Comenius University, where he teaches courses in financial management, banking, finance, and investment analysis. From 2007 to 2010, Šlahor was Vice Dean for Science and Research at the Comenius University.

Prof. L'udomír Šlahor did both his doctorate and his Ph.D in mathematics at the Comenius University. Before he started his academic career, he was financial consultant at the Slovak Institute of Management and Engineering and system specialist at the Credit Suisse Group in Bern, Switzerland. From 1998 to 2003, he was CEO of the Export-Import Bank of the Slovak Republic.

Prof. Šlahor stayed politically active in bodies such as the governmental committee for state guarantees and the committee for evaluation of professional qualifications for collective investment in Slovakia. Furthermore, he is president of the Swiss Club in Slovakia and president of the Slovak Chamber of Commerce.

"Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community"

"The Significance of Education and Gender Equality in the Process of Building Peace & Sustainable Society"

A Lecture by the Hon. Mari Kiviniemi (Former Prime Minister of Finland)
 Berlin; December 19th, 2013



It is always a pleasure to visit Berlin and Germany, and it's very important to exchange views on timely topics at the international level. The theme of this year's conference is forever timely building bridges between nations requires constant work even though circumstances in today's world of fast communications, the Internet and mobile phones, are no better than they were just a short while ago. The essential condition for peaceful coexistence is the implementation of human rights, the rule of law and democracy in each country. Equality in education as citizens skills have crucial significance in this regard.

In my remarks I plan to shed light on the significance of Education and opportunities to participate for national development and they do have real significance. One of the key millennium Development Goals that were approved in year 2000 was to ensure a primary schooling for children around the world. Gender equality goes hand in hand with these requirements. Education and gender equality are key elements in the Finnish development policy. We all know that education in fact promotes the achievement of all the millennium Development Goals. Insuring every child access to education helps reduce poverty and lower child mortality. It also increases the population's knowledge concerning the state of the environment. Educating girls in particular has far-reaching effects within a society; it for most families welfare and helps stimulate prosperity it is also a key element of Development Cooperation, and helps increase social peace. Not to mention its key role in reducing child marriages. Without girls education, societies can only run at half power. It is wonderful that this cause has been taken up by outstanding international role models. In a class by herself is Malala Yousafzai the Pakistani girl from Mingora. We all know her rather sad story with rather happy ending and respect her for taking part in global work on behalf of equal education and equality in general. The statement that these kids don't need iPhones, x-box, PlayStation or chocolate; they want a book and a pencil, makes it perfectly clear what the real issue is about. Understanding the advantages of gender equality in education does not have to rely on practical example alone. Incontestable proof is backed up by extensive research. The results showed that the country's prosperity is directly dependent on the amount of schooling citizens receive. In other words the more years spent in school, the higher is the country's GDP. For example in countries with a low GDP 8 to 12 years of schooling is generally the maximum; while in countries with a high GDP this amount schooling is the minimum level.

The advantages of gender equality in education can also be demonstrated. Research is needed because the importance of girls education does not seem to be recognized as clearly by everyone around the world as education's general significance for societies success. A study of 100 countries conducted for the World Bank nevertheless showed that only one per cent increase in women secondary education, increases GDP by 0.3 per cent. It has also been observed that each year of schooling increases women's income by 10 to

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20 per cent. In the developing world, girls possibilities to influence their home economies are therefore enormous. Education can be increased by reducing the costs to parents and recruiting more team teachers. Low-income families especially benefit from girls education. For example providing free schoolbooks in primary education has been found to increase girls school attendance by 30 per cent, and these change was not observed among boys. Ladies and gentlemen, research findings show quite clearly the positive significance of Education, and particularly equal education opportunities for a country's development. So it's no wonder that in recent years people in many industrialized countries have closely followed the publication of the latest Pisa results. These results asset fifteen-year-old pupils performance in breeding mathematics and science and can also be used to evaluate the efficiency and effectiveness of different countries education systems.

Pisa has received a lot of media attention in the countries that participated in the program. Large headlines and broad coverage around this theme indicate that everyone understands that the society development depends strongly on skills and knowledge. Young people with proper training and education are key resource for any nation. What has received less attention in the media is the fact that only 65 countries participated in the study. These were countries in which the basics of education are, meanwhile over seventy per cent of countries made outside the comparison. In many of these, access to education, not to mention the level of education, is way below what we find in the Pisa countries. I think that it would be good sometimes for us to spend as much energy considering the level of education in the countries that are not included in the study, along with pre-medical issues.

In many developing countries almost all boys and girls already started primary school but many of them, especially girls, dropped out of school. Furthermore children with disabilities or special needs, as well as children of ethnic and linguistic minorities and those living in conflict zones still remain without an adequate education. In partnership with civil society organisations, Finland has created exemplary practices for the social inclusion of persons with disabilities and will continue to support special needs education. There is room for improvement in the quality of education in developing countries at all levels of education; the number of learners who completed primary education has increased tremendously in many countries, but access to high-quality secondary education is available only for small proportion of those seeking entry. Developing countries need support for the development of their education systems to provide education for the growing number of young people and in addition raising the quality of technical education and vocational training as well as higher education research; is an important development targets that can be supported by networking with, for example, finish know how. When planning education it's important to ensure that it produces skilled labour for the markets or creates the preconditions for independent entrepreneurship. Finland promotes human development par supporting the attainment of global education and health goals in corporation with other like-minded countries. For advancing the rights of children and young people particularly the girls. to education from early childhood development all the way up to higher education, promoting employment especially of young people building the capacity of educational institution, promoting children's rights to childhood and education. In particular, by combating the worst forms of child labour that prevents education encouraging that inclusion of health and well being into all decision making. When we are reformulating the Millennium Development Goals (MDG) we have to bare in mind that for what comes to education, we have not yet reached the goal, but in addition we should look at the secondary education as the next target and be sure that a bigger amount of young people get also the secondary education all over the world.

Ladies and gentlemen equal access to education is easier to promote in countries where basic living conditions are satisfactory and progress has been made on the road to democracy.

"Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community"

The greatest challenges are in fragile states, which have multiple problems and are plagued by armed conflicts ineffective forms of democracy, poor administration, corruption, economic instability, and lack of respect for human rights and freedom of expression. We can count over 50 countries with a total of over 1.5 billion people which fall in this category today. One key point of departure in Finland foreign policy is to draw attention to fragile countries in which implementation of the MDG has been most challenging. Influencing their development requires a multi approach and long term commitment to peace building development aid and other cooperation. The objective in these countries should be the implementation of the principal of equal education and the realisation that both genders are needed to develop a balanced society as one of the basic building blocs for a fragile country. Concretely, these objectives can be achieved by implementing UN Security Council resolution 1325 on women Peace and Security. This resolution placed women's issues on the Security Council Agenda for the first time; it also recognise that there is a better chance of achieving lasting peace if women and men have equal opportunities to participate in planning and carrying out decisions. This also promotes social stability and development. The action plan has been an important tool in stimulating interest in women's role and participation in peace and security issues, both nationally and internationally, and make sure that the resolution is implemented however. This requires the drafting of national action plans, and so far, only forty-three of the 193 UN members have drafted their own action plan.

Many international organisations such as the EU and the NATO have also signed the resolution in their own objectives. In 2008 Finland published its first national action plan to implement the resolution, and this was followed by a new action plan for 2012 to 2016 that strengthen the monitoring of objectives with the help of indicators. Although international action to promote resolution 1325 have been increased achieving objectives in practice is still a timely challenge. With the focusing of international attention and new tools of sexual violence in conflicts, as well as protection issues and impunity, means participation in conflict prevention, peace processes, official peace negotiations and high level decision making forums has fallen short of objectives. In peace negotiations in recent years, the UN estimates that less than 8% of negotiators and less than 3% of people signing peace agreements have been women. Women's participation in peace negotiations should be encouraged, and it is important to see women as actors and not victims. This is despite the fact that, in terms of attitudes, including women in peace processes meets more opposition than when it comes to matters related to sexual violence. This is so real, concrete and widespread in conflicts that is much more difficult to oppose than including women in decision making. Building peace requires the whole population. Better results can be achieved in the negotiation process if both genders participate. Ladies and gentlemen, society cannot succeed unless all citizens are welcome to participate in its development. The continuing objective of the international community is to help create proper condition so that this is possible around the world. We should be able to offer everyone opportunities, not only for life basic's needs such as food, but also for security and human rights. This kind of world can only be achieved through education and equality.

Sadly, the significance for everyone still has to be justified to a great extend, but I believe that long-term work, will bring results. We must entirely strive to achieve MDGs, and also reformulate them to answer new challenges.

Thank you for your attention.

Biography

The Hon. Mari Kiviniemi
Former Prime Minister of Finland

The Hon. Mari Kiviniemi was elected to a leadership position within the Centre Party in 2003, serving as vice-chairman until June 2008. She became a special advisor to Prime Minister Matti Vanhanen in 2004, and was twice appointed by him to serve as a cabinet minister, first in September 2005 on a temporary basis and then on a full-time basis from April 2007. Prior to her appointment as the prime minister, Kiviniemi was Minister of Foreign Trade and Development from 2005-2006 and Minister of Public Administration and Local Government from 2007-2010.

On June 2010, as the new leader of the Centre Party, the Finnish Parliament following the resignation of Prime Minister Matti Vanhanen The Hon. Kiviniemi as Prime Minister. She served as Prime Minister of Finland from 2010-2011. With her election, she became Finland's second female prime minister, following Anneli Jäätteenmäki in 2003.

"The End of Super Powers and a New International Order, Some Remarks On Cultural Diplomacy in the Muslim World"

A Lecture by Prof. Dr. Mehmet Aydın (Former Minister of State of Turkey; Former Member of Parliament)
Berlin; December 21st, 2013



I would like to thank Mark and his colleagues in the institution for the invitation and for the hard work that they are carrying out around us. Before I come to the central theme of my speech I would like to draw your attention to one small point, which may be important in terms of the interpretation of my speech itself; the title is "Some Remarks On Cultural Diplomacy in the Muslim World". The original title was 'with the Muslim world', but I change this later on because if I were to speak about cultural diplomacy in the Muslim world and in the West then of course I need more than one hour. So in a way I am going to talk about the western cultural diplomacy in the Muslim world and not the other way around.

Again if I were to be about the Islamic cultural diplomacy in the west, of course the conditions and requirements would be fairly different. I hope one day I will also talk about the Islamic culture diplomacy in the West as well. In the old days, in the days of classical diplomacy, cultural issues were mostly studiously avoided; for reasons that are and were quite understandable.

Cultural issues, especially those who are directly related to other individual and corporate identities are very sensitive issues. Just one wrong word and behavior can destroy the whole relationship that we are trying to establish through diplomatic ways or other ways. But nowadays of course culture is almost everywhere, culture is a political category, culture is a form of ideology; we are talking about cultural racism and so on and so forth. So we cannot really, as the diplomats and academics and politicians we cannot avoid talking about culture, about cultural values and so on. So you have to deal with cultural matters and cultural issues, and then you go through well-prepared documents and reports, reports that are prepared by international organizations such as the EU as you mentioned, the alliance of civilizations is another one of them and also the oice, the Islamic conference. Now with Islamic cooperation organization and also oice and NATO are coming very close to cultural matters and cultural issues. NATO is trying to develop and enlightened concept of security, which includes, by the way cultural matters as well. Now NATO is interested in Afghanistan, in Iraq and other places, so if the people on the ground are not familiar with cultural values and so on they can make terrible mistakes as we saw during the occupation of Iraq, especially in prisons.

Nevertheless, although they are multi-polar, the reports and the studies are multi-polar, they lay a special emphasis on the relationship between the West and the Muslim societies and the reason is too obvious really: it doesn't need a lengthy elaboration. There are certain difficulties, some of which are cultural that are going on between the relationships that exist in the Muslim world and the West. So we cannot really avoid cultural diplomacy or any kind of cultural activity. For example no one can close his or her eyes to the politics of identity, which is an important issue especially in developed central Western countries. The

politics of good for example, is directly related to culture, or the politics of identity. The politics of the good, the politics of recognition and eventually the politics of a constructive and humane integration through legal, social and education ways and means. When we go through various, again reports similar documents we see that these problems are really with us, and they need solutions as quickly as possible. It seems to me that when we go through these well-prepared documents you also see that there are also certain difficulties, but there are also certain confusions as well. For example many political issues, ideological issues, or military even issues are interpreted in terms of culture, in terms of civilization because it is very easy to reach out the people in the street when there is a problem in a given country; if a terrorism act occurs in a country, of course the people get excited, they need an explanation. It is not the easy to really given an empirical explanation when such things happen, so maybe you should try to give them a cultural evaluation and an explanation which may confuse our minds; and of course in our minds are confused no actions come out of confused minds.

The western and Muslim worlds are not aligned to each other; we all know that. They have centuries-old common history, they have a common religio-cultural background, if we think of the origins of Christianity, Judaism and Islam and as Professor Bernard Lewis, the prominent professor of Islamic history says 'Islam and Christendom' (I would like to underline the word Christendom here which is the proper way to use in this context not Islam and the West), 'Islam in Christendom have lived side by side always as neighbors, often as rivals, and sometimes as enemies. In a sense each is defined and delineated by the other', so they are as close as that. Allow me to make a comparison here, it seems to me that when we replace the phrase 'the West and the Muslim world' in the sentence I quoted with 'the Catholics and Protestants in Central European Countries' you have more or less the same historical scene. They lived as neighbors, often as rivals, and sometimes as enemies. And what is the logic of this comparison or explanation? It is quite easy for example, when you talk about Turkey's full membership of the EU, it is interesting that people usually talk about differences, about things that we disagree with rather than about commonalities and so on. They begin to talk about the Ottoman words about the seizure of Vienna and so on and so forth, without really talking enough about neighborhood, about friendship, about giving and taking relationships. Again this gives the impression that the two civilizations are really opposing each other rather than supporting, from time to time, each other. Let me refer to another prominent person, Cardinal Ratzinger, the citizen of this country. Pope Benedict XVI, in 2004 gave an interview to French magazine *The Figaro* and said, 'In the course of history Turkey has always represented a different continent, in a permanent contrast to Europe'... that is not all alright by the way. I am of the opinion that this evaluation is totally mistaken. No two continents, or cultures or civilizations are in permanent contrast to each other; they are different, they have commonalities, they have similarities, but they are never in permanent contrast to each other. They borrow from each other; for example the Christians throughout the Middle ages borrowed from the Muslim civilization, not only in the fields of science and technology by the way, but also in the fields of theology and religion as well. If you have time to go through the enormous work of Thomas Aquinas for example, you can find many good references to Aristotle, to Plato, as well as to others with great admiration. So as I said the Muslim civilization and tradition has of course been borrowing from the West in the last two and a half centuries. So they are really open to each other, they learn from each other and so on.

After this general introduction I will just take five minutes to enumerate the requirements of a successful cultural diplomacy. The first one is knowledge; sometimes-cultural diplomacy is defined in terms of information and knowledge. So we need a reliable knowledge before we start speaking about different cultures and so on. You have to know enough about cultures, about Western cultures in plural, about Islamic cultures in plural. There isn't a single Islamic culture, there are Islamic cultures under the umbrella of Islamic civilization and they are very different from each other, you have some commonalities but they have some also differences. You need reliable knowledge about our culture before really the start making

certain comparisons between these cultures. Secondly as I said again we have to take the plurality of cultures in the West and in the East as well. Thirdly, you have to be careful about the language we use. I think there is a great trouble as far as our discourse on our cultures is concerned example we usually talk about his Islam and the West. Islam is the name of a religion; the West is not the name of religion, It is the name of continent is the name of history and so on, so why are we trying to compare between a religion and a continent so you have to invent new phrases and words and expressions in order to make a comparison. For example I said I would like to underline the word Christendom, for example you can easily make a comparison between Christendom and the Muslim world in the middle Ages for example. But nowadays we are using secular terms in one part and religious and theological terms in another part. For example we talk about European Islam, what does this mean? I asked many people what do you mean by European Islam and they answer 'an Islam which is in keeping with human rights'. I make the point that my Islam in Turkey is also in keeping with western values, justice and basic political and constitutional practices. So we have to be very careful about the language as well. The third requirement is culturally; which is quite dominant in many parts of the world – 'culturalism' is a form of racism if we say for example western civilization is the best civilization in the world or is the mother culture that embraces all good things, all values and so on. Of course this is a very exclusive way of speaking so Huntington was right, he said when we deny plurality, you are really facing a dangerous situation because diversity everywhere. Secondly it is immoral because if you do not respect the culture of the people, you do not respect the dignity of the people so it is immorally wrong and it is political very dangerous because we cannot help civilization unless we go through civilization which would destroy not only the East but also the West as well.

So in brief I think you have to think about the basic requirements, basic conditions before we are broadly engaged in cultural dialogue and cross-cultural diplomacy as well.

Biography

Prof. Dr. Mehmet Aydın

Former Minister of State of Turkey; Former Member of Parliament

Professor Mehmet Aydın has a scholarly background in theology and holds a Ph.D. in the History of Philosophy from the University of Edinburgh.

Professor Mehmet Aydın is one of Turkey's Ministers of State, responsible for overseeing the Directorate of Religious Affairs. He has taught a wide range of subjects, including the philosophy of ethics, politics and religion at Universities in Erzurum, Ankara and Izmir, Turkey, and served as Dean in the Faculty of Theology, at the Dokuz Eylül University in Izmir from 1993 to 1999.

He served in the Turkish Council of Ministers as Minister of State, encompassing religious institutions, the Turkish citizenry in residence abroad, and state relations with Central Asian Republics. As a representative of the Justice and Development Party from Izmir, he was elected to Parliament in the 2002 general elections. Professor Aydın maintains active involvement in European Affairs with particular regard to cultural and religious issues. He was re-elected as Member of Parliament for Izmir in the 2007 general elections and is now Minister of State in charge of Science, Technology and Information. He is also co-chair of the United Nations Alliance of Civilizations.

Professor Aydın is the author of numerous articles on philosophical and religious topics, as well as on broader cultural issues and human right policies. The innovative aspect of his work draws upon the role of Turkish and Islamic scholarship in the history of philosophy. In addition to being an active participant in national and international academic institutions, he served as a member of the Higher Advisory Committee for Human Rights.

“Creating Value Through International University Partnerships”

A Lecture by Prof. Dr. Michael Lederer (Executive Vice President - International Affairs & Executive Education, Furtwangen University)

Berlin; December 19th, 2013



Ladies and gentlemen, I would like to talk to you about the following topic out to create value through international university partnerships. I'm part of Ford London University, this is University is a quite tiny one, not located in one of the capital's this world like the London New York Paris. What you would expect in the Black Forest is something that you see here rather than a university but there is a life behind that scenery, we have the University with three campuses in three tiny little cities. I always say 42 and S the headquarters of the University there is not even a train station there and for Germany this is quite unusual, not to have a train station. Nevertheless we have a variety of issues at all universities University, is university that has ten different faculties main areas are engineering, it, media health and life sciences international business and computer science. Main restate research areas also pretty much focusing on those issues you see that the newest field of activity is medical technology, there is take medicine technology cluster in our area, we have companies like school up and call stoltz and B Braun right at our third campus. But we also do other things as you can see here. So what about our international focus that is basically our topic for today

There's a couple things that many universities do and you see a variety of things here, of course we have teaching stuff, professors from all continents worldwide. About 25 percent of all professors are not from Germany, that's quite a lot. I'm about 15 percent all follow full degree students are international students, and of course, we also have many many international students just say semester with us. Our goal is to send as many students abroad as we can, currently we send forty percent of our students are brought, our current goal is to send 50 percent to follow students abroad. Maybe you can imagine it is easier to send student of international business abroad than for example an engineer who has a totally different background but we try hard and I think forty percent is quite good.

We have some top rankings in particular with regard to international affairs, so for example the DAAD has given us has awarded a surprise for excellent international student supports that the ad's, the German Federal Foreign Office, and we are quite trial to have received this prize amongst all other German universities. What is special for our university is that we have a quite good network of companies in our region, we have some what we call hidden champions in the automotive business, in medical devices, and also in difference engineering activities like micro technologies. Our university is not only focusing on those hidden champions, we also focus on the worldwide company network, so we have relations to all those companies you see here they are not regional partners, they're doing business globally and of course it's important for us to use that network. So we are not only focusing on our academic spirits, we also try to half those companies helping us to have a very international focus, now hollow can those companies help us. We have about 150 university partners world rights, we have a 6 degree courses that are taught entirely

in English, by the way our industry partners want us to do more in English because they send all their all the gradients and all the employees abroad, but for us it's not so easy to do all our programs in English. We have about forty five different bachelor programmes, master programs, so six of them are taught entirely in English in the faculties engineering, business and it. We have degree courses with compulsory cynicism brought, so for example in international business 100 percent of our students spend one semester studying abroad and an additional Semester within internship abroad. They can shoes which country they want to focus on, it's their own choice, but we do suggests that the follow whatever their that studies are focusing on, for example Chinese, Spanish, France, and so on. So they have a variety of issues here.

We do have double degree programs, mainly with friends and in the Americas, we have a try national degree program, and we also do what we call international semesters, internals international semesters are basically offering English courses that are not based on the faculty courses but we try to combine all those courses so that every international student finds a variety of offers in English language.

Then we also offer programs abroad, this is just an example, here what I want to show you is how China has become more and more important, one of our Chinese partners is the North best University Xi'an, we are partnering with them for about 15 years and of course we started by simply exchanging students.

Fifteen years ago I was not part of the university by then, that means that we send about two students every year to China, and Chinese did not send anybody. And now this has changed completely. Today a Northwest University Xi'an since about 20 exchange students every year and we do education for about 150 Chinese students. What are we doing, well we have three different programs here. For example, we have a Master of Science program on our campus in Germany, in the southern part of Germany, and the Northwest University Xi'an is sending us about between 50 and 60 students every year to participate in this program. This massive signs is dedicated only two Chinese students, it's a separate program. Now these students are not only from Northwest University Xi'an, the University Northwest University Xi'an is basically organizing that regionally in China they collect all interested students.

Then we have two programs in Xi'an. We have a MBA program, mosser Business Administration in Xi'an, a two-year Executive Program so mostly business leaders all participating. This program is in Chinese and there is a simultaneous translation to English because most of all professors that we send from germany to China do not speak Chinese, we have some that speak Chinese. But obviously, like me, I don't speak Chinese and then we have a translation.

And the third program we have is a two-year executive international MBA with a similar focus but with the more international approach, having semesters abroad also, not only in China.

What is common to all those programs, the degree, is awarded by Fordham University, it is not a joint degree, it is just this one degree they get, we have future option for a double degree. So far, the Chinese side, our old friends from Northwest University tell us that they prefer to have German degree, but I personally think that this will change soon, the world is radically changing and eyes think that within the next couple of years we will see a double degree here, a Chinese German double degree.

Now all those things, many universities are doing, but for us, being in the Black Forest and not being so well-known, outside of Germany, at least we have to do more than that, so what we do for international relationships is, for example, we have Phipps program.

I told you already about our relations to a lot of german companies and we are using that network two introduce Phipps program. Phipps basically means that we organize paid internships for international students, so our international partners send their students and we offered those internships with Siemens, Deutsche Bank, Bosh, Volkswagen and so on.

This is very attractive for international students and it's also attractive for our partners. Well, how do we benefit from this? Well, we get free tuition-free places with our international partners and they get those internships, so that's basically what happens. We have founded a consortium of universities, you see Stuttgart is part of it, Ros Human Institute of Technology in the States, UN be in Canada and also, the University a friend Island. There is about 426 other universities in different places that will join. You may have noticed that all those universities are English speakers, are located in english-speaking countries, well that's important for us because most of our students prefer to have some English spoken courses. Now I think Phipps creates a win win situation for all parties, let's have a quick look at this, for the incoming students the gets very good internships, they get paid, they can cover the living expenses, and they get valuable insight into Germany's working environment. Those companies normally have subsidiaries also abroad, so they might even find future employment in their countries lawyer the internship.

For the German companies, of course, this is very good opportunity to find qualified international people. Our partner universities appreciate how we develop the students via the internship, and our outgoing students, of course, benefit from tuition-free programs abroad. Most of you will know that at least bachelor programs in Germany up totally free of charge, but this is not the case worldwide, soul what we do is we partner with international universities in order to get those free spaces, and of course for us, for foot-long University it's a good way of getting good students of increasing our international relationships.

So you see we may go students happy, but I should, at least, a couple minutes talk about how to create value doing those international partnerships, and I think there is, you can look at this from three perspectives: number one of course, four universities. So why do we do all those international exchange activities?

I think it is interesting from the academic perspective, you in rich and you inspire teaching, and this is incredibly important for our education. I really believe that we have no chances anymore to educate people just with the one country perspective. We are in the middle of Europe, everybody, and we should really include international perspective.

Number two. This is important and attractive for students. They get lot of qualification, they get multinational decrease, he joint decrease or double decrease, or they get an international degree from a renowned university.

This will increase their global employability, more and more people do not just work in one single country, and of course, last but not least, it increases or it broaders their personal experiences. They get more curious open and where, and you notice when you talk to people who've spent a couple of months or a year abroad they totally changed personality. You can notice the almost grow up in that period of time. And, of course, they gain intercultural competencies that they will need later, in their jobs, whatever they do, I think they would need those personal traits .

And finally for society, I also think this is important. We are living in a multicultural society, what we really want is in the cultural awareness and what we also want is to avoid conflicts that arises because people don't understand each other, we heard a lot about those topics already from the previous speakers but please allow me to say that if you increase that international spirit early in in the education with young people, then, obviously it seems to be more efficient then, if you talk to people at my age for example, who already have the experience, is yeah, so that's why I am really happy to be here at the ICD talking to many young people and, basically, helping to understand that little spirit.

Ladies and gentleman, thank you very much.

Biography

Prof. Dr. Michael Lederer

Executive Vice President - International Affairs & Executive Education, Furtwangen University

Michael Lederer is professor for Finance, Strategy and Entrepreneurial Management at Furtwangen University (HFU) in Germany. As Vice President for International Affairs, he introduced a number of innovative international partnership and cooperation models at the University. Before joining Furtwangen University, Dr. Lederer followed an international career with renowned companies such as Roland Berger Strategy Consultants and Volkswagen and General Motors, where he held various management positions in consulting, finance and strategy.

He regularly publishes reports and articles on SME management; he participates in international research projects and has built up a solid international reputation.

“Culture, Art, Sport: the New Ways for Diplomacy”

A lecture by Hon. Michèle Aillot-Marie (Former Minister of Foreign Affairs of France)

Berlin; December 18th, 2013



On ne peut donc que rechercher des solutions qui puissent venir en appui de la diplomatie classique. Comme ancienne Ministre des Affaires Etrangères, mais aussi comme titulaire de plusieurs Ministères ou des partis politiques, j’ai conduit des relations internationales denses au cours de ces années.

J’ai constaté deux réalités: la première c’est que la confiance entre interlocuteurs est une condition de toute discussion diplomatique efficace. La deuxième réalité c’est qu’il y a existé des actions diplomatiques efficaces qui sont en dehors des procédures et de personnel des Ministères des Affaires Etrangères.

Le dialogue entre des gens de l’art de la culture ou du sport est parfois plus facile et efficace pour rétablir des relations de confiance entre deux pays. Je voudrais donc vous poser deux questions: la première c’est pourquoi est ce qu’il y a ainsi en dehors des circuits diplomatiques habituels des relations diplomatiques efficaces? La deuxième question c’est est ce que les pays, et bien mon pays, utilisent bien ces possibilités aujourd’hui?

Pourquoi tout d’abord. Les relations diplomatiques exigent un minimum de confiance. C’est vrai dans le domaine économique ou commerciale, c’est vrai pour les questions stratégiques.

Le scandale créé par les écoutes des Etats Unis, tient à l’absence de confiance que cela crée entre des partenaires privilégiés. Les difficultés dans les relations commerciales entre l’Union Européenne et la Chine, viennent des soupçons d’insécurité dans les relations. J’ai personnellement constaté qu’entre Israël et la Palestine, pour exemple, que quand on discute avec chacun, les solutions semblent très proches, mais le problème est celui de la confiance dans ce qu’il dit l’un ou l’autre. C’est exactement la même chose entre l’Iran et la Communauté Internationale. Chacun ne croit pas ce que dit l’autre.

Alors, quand on regarde cette fois-ci le domaine de l’enseignement, le domaine des arts, le domaine du sport, on se rend compte que l’atmosphère est tout à fait différente. Il est plus facile, un scientifique chinois et un scientifique américain de se comprendre parce qu’ils parlent le même langage, que parfois deux diplomates. Deux sportifs, quelque soit leur nationalité ont la même référence. Deux nageurs ont la même référence du chronomètre.

Cela correspond pour les uns et pour les autres, à un langage universel. En ce sens, les arts, la culture, le sport, correspondent à une nouvelle approche des relations diplomatiques. Joao Havelange, qui était l’ancien Président de la Fédération Internationale de Football (FIFA), me disait toujours que le football était la première instance internationale du monde avant l’ONU.

J’entendais que les précédents orateurs parlaient de l’université ; l’Europe au Moyen Age était, en tous les cas pour une grande partie de la population, plus réelle encore qu’elle ne l’est aujourd’hui. Le latin était la langue commune, plus que l’anglais, et tout esprit éclairé faisait ces études dans plusieurs universités européennes : c’était Erasmus avant l’heure.

La francophonie a longtemps été perçue comme un facteur d’influence de la France. Il y a donc à côté de la diplomatie des vecteurs diplomatiques nouveaux à développer.

En France le sport et la culture ont été perçus différemment et traités différemment comme facteurs d’influence. Ce qui m’emmène à ma deuxième question : est ce que la culture, l’art et le sport ont été bien utilisés sur le plan diplomatique ?

L’originalité du système français repose sur la tradition du soutien public à la culture. A l’étranger nous avons plus de 160 services de coopération et action culturelle. Nous avons plus de 100 centres et Instituts Français à l’étranger, plus de 1070 Alliances Françaises où les gens peuvent apprendre la langue.

Quand j’étais Ministre des Affaires Etrangères j’ai essayé de regrouper dans un opérateur unique l’action culturelle française à l’étranger. Parce que j’ai constaté que la politique de rayonnement culturelle et la politique de dialogue n’étaient que pas ou insuffisamment portées par toutes nos structures.

J’ai bien entendu tout ce qui a été dit toute à l’heure. Je pense que l’efficacité, même si elle est faite par des structures non-étatiques, doit reposer sur une vision politique. Parce que les administrations, même les universités, se satisfont souvent des actions traditionnelles : l’enseignement de la langue, les échanges, la coopération technique ou scientifique et ce n’est pas suffisant.

Avec le sport en France, c’est le contraire, l’Etat n’intervient pas, ou très peu. Ce sont les Fédérations sportives, ou le Comité International Olympique qui représentent la capacité de dialogue entre les peuples. Devant votre Institut, je veux attirer votre attention sur les possibilités diplomatiques du sport.

Et je vais donner deux exemples qui me sont personnels.

La première fois que je suis allée en Afrique du Sud, c’était au moment de la fin de l’Apartheid, et j’avais déjà été Ministre, j’étais une des responsables de mon parti. Mais l’Ambassadeur, chargé d’organiser mes rencontres, les avait faites à un niveau qui était celui du responsable de parti que j’étais.

Mais je n’étais pas d’accord. Je voulais rencontrer Mr Mandela, Mr Buthelezi, Monseigneur Desmond Tutu. Mais l’Ambassadeur me disait que cela n’était pas possible. Donc j’ai demandé leurs numéros de téléphone et je les ai appelés.

Je leur ai parlé au téléphone et je leur ai dit : « Je suis la fille de l’arbitre de rugby Bernard Marie » ; mon père, en fait, est un arbitre de rugby très connu au niveau mondial et il avait été en Afrique du Sud deux ans auparavant. J’ai tout de suite obtenu une rencontre avec Mr Mandela, Mr Buthelezi, et Monseigneur Desmond Tutu. Pourquoi ? Pas parce que j’étais une politicienne, mais parce que j’étais la fille d’un homme sportif très célèbre. Le sport avait été plus important que des questions politiques.

Le deuxième exemple, est un exemple économique avec la Russie. Dans mon pays j’avais des entreprises et l’une d’entre elles voulait établir des relations commerciales avec la Russie, mais après deux ans d’essais cela résultait impossible. J’étais Ministre de la Santé et du Sport, je connaissais très peu des personnes au niveau politique, mais je connaissais un sportif russe qui connaissait un sportif de mon staff en France. Alors je lui ai dit de parler avec le sportif russe car je savais qu’il était à la tête d’une entreprise. Quelques jours après on avait signé le contrat.

Je pense que dans le sport les relations interpersonnelles se développent dans un esprit de respect et de confiance. Le sport est d’un autre côté un vivier des dirigeants d’entreprises, d’administrations, d’Etat.

The Annual Conference on Cultural Diplomacy 2013

L'esprit d'équipe, de dépassement de soi, de compétition est le langage commun à tous les sportifs dans tous les pays du monde.

Savoir utiliser ces deux réalités humaines permet de faire passer, hors des circuits diplomatiques officiels, beaucoup des messages. De ce point de vue je suis très intéressée à voir la naissance des mouvements comme celui d'il y a quelques années, appelé « Paix et Sport ». Ils avaient organisé une rencontre à Monaco avec 100 pays : Présidents d'Etats, Chefs de gouvernements, Ministres ou anciens Ministres du sport, et beaucoup de sportifs et sportives.

C'est un signal que les gens sont en train de comprendre qu'on a besoin de ce genre de relations qui ne sont pas directement issues de la diplomatie officielle, mais qui sont issues relations entre des hommes et des femmes qui savent se comprendre.

Je pense que vous, ici, vous êtes en train de faire la même chose. Pas dans le domaine du sport, mais dans celui de la culture. Et je crois que vous avez beaucoup de choses à faire, pas seulement avec les politiciens comme moi, ou les professeurs mais aussi avec tous gens parlent le même langage et qui contribuent au dialogue diplomatique et à la paix. Merci.

Translation

We need to look for other solutions, different from the traditional diplomacy. As a former Foreign Minister, but also as leader of other ministers and political parties, I had to maintain important international relationships during those years. I observed two existing realities: the first one, is that the trust in the person you are talking to, is a fundamental condition for an efficient diplomatic discussion. The second reality is that there are efficient diplomatic actions that take place outside the official environment of Ministries of Foreign Affairs.

The dialogue between people coming from art, culture or sport backgrounds could be easier and more efficient in order to re-establish trusting relationships between countries. I would like to raise two questions: the first one is why are there efficient diplomatic relationships outside the ordinary context? The second one: do countries and particularly my country use these tools properly today? I will explain why first of all; diplomatic relationships need trust. This is true when it concerns economic issues, but also strategic issues. For example the episode of the USA "espionage" on internal affairs of other states, created a lack of trust between two privileged partners.

Discrepancies in commercial relations between the European Union and China come from suspicions of insecurity in the relationship. I personally noticed that between Israel and Palestine, for instance, individual discussion bring very similar solutions, but problems come from the lack of trust in what the other part say. The same thing happens in the relationship between Iraq and the International Community: each part does not believe what the other one say.

So, when we look at the fields of art, culture and sport, we realize that the atmosphere is completely different. Sometimes, a Chinese scientist and an American one can understand each other much easier than two diplomats, because they do speak the same language. Two athletes have the same points of references, no matter where they come from: for two swimmers the point of reference will always be the chronometer, for example. This represents for both a universal language. Arts, cultures and sports correspond to a new approach of international diplomatic relations. Joao Havelange the former President of the International Federation of Football (FIFA) always told me that football was the first international instance in the world before the United Nation Organization.

I heard the previous speakers talking about universities. During the middle ages, Europe was already a reality for a large part of its citizens. Latin was the common language, more than English nowadays, and en-

"Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community"

lightened minds studied in many different universities around Europe: it was the Erasmus program, before the time. French speaking communities have been perceived as an influent tool used by France. Alongside traditional diplomacy, there are some new diplomatic vehicles still to develop.

In France sport and culture have been perceived and treated in different ways as influent factors. This brings me to my second question: have culture, arts and sport been correctly used on the diplomatic level? The innovation of the French system is based on public support to culture. We have more than 160 cooperation and cultural action institutions abroad. We have more than 100 French centers and institutes abroad, more than 1070 Alliances Françaises where people can learn the language.

When I was Minister of Foreign Affairs, I tried to create a unique network of French public cultural action services abroad because I noticed that the influence and dialogue policy was not promoted enough by our institutions. I think that to be efficient, even non-state structures; need to have a political vision. Because universities and administrations are often satisfied by traditional actions: teaching of the language, exchanges, technical and scientific cooperation; but this is not enough. They do not understand what we can do with people for a diplomatic action.

As far as sport is concerned in France, we have an opposite trend compared to the Germany for example. The State do not intervene, or at least not enough. The Federation of Sports or the International Committee for the Olympic games represents the ability of dialogue between people. I would like to focus our attention on the diplomatic possibilities of sport. I am going to give two personal examples. The first time I went to South Africa, at the end of the Apartheid, I was a former Minister of Education already, but in that travel I was representing my political party. The Ambassador, who was in charge to organize my meetings, arranged them to be on the same level that I was: a political party representative. But I did not like that, because I wanted to know the most important people in South Africa. So I told the French Ambassador that I wanted to meet Mr. Mandela, Mr. Buthelezi, Bishop Desmond Tutu, but the Ambassador told it was not possible for me to meet them. So I asked for their phone numbers and I told them: "I am the daughter of the rugby referee Bernard Marie" as my father is a well-known referee in rugby all around the world, who had been to South Africa two years before me. I immediately had a meeting with Mr. Mandela, Mr. Desmond Tutu and Buthelezi. Why? Not because I was a politician, but because I was the daughter of a well known sport figure. Sport was more important than diplomatic administration.

The second example is an economical one, concerning Russia. In my country I had some companies and one of them wanted to have business with Russia, but it was very difficult, given the political context. I was Minister of Health and Sport, so the company came to me and explained its problem. I knew very few politicians in Russia, but I knew a sport man who was a friend with another one from my staff in the Ministry so I told him to build a relation with the sportsmen in Russia who was the head of a Russian company. So 8 days later we concluded a business contract. I think that in sport, interpersonal relationships develop in a spirit of respect and trust, and sport is itself a breeding ground of company managers, administration managers, and state managers. Team spirit and competition are a common universal language to all sports man, and they are the bases of the trust between each other. Knowing how to use those human realities allow us to spread and share many messages.

Four or five years ago I remember this movement called "Peace and Sport", they had a meeting one month ago in Monaco, with 100 countries, presidents of State, chiefs of government, ministers or former ministers of Sport, and many sports men and women. I think it is a signal that more and more people understand that we need this kind of relationship, men and women who can understand themselves, and I think that you, here, are doing the same; not in the sport field but in the cultural one. I think that you have many things to do, not only with politicians, teachers and members of universities. But also with all the people who can understand the same language and can contribute to the diplomatic dialogue and to the peace. Thank you.

Biography

Michèle Aillot-Marie

Former Minister of Foreign Affairs of France

Doctor of Law and Political Science, Michèle Alliot-Marie was a part of several governments between 1986 and 2011 and directed and/or co-directed three political parties. She is a certified lawyer and in addition to having a certificate in Law and Economics of Africa, she is also a Laureate of the Faculty of Law and Economic Sciences in Paris and has a Masters in Ethnology. Dr. Alliot-Marie also taught in Paris at the Sorbonne.

Madame Alliot-Marie is part of the union for the Popular Movement and was the vice-president of the party from 2009 to 2012. Before then she was at the head of the Rally for the Republic party, originally founded by Jacques Chirac in 1976. In 2006, she created Le Chêne, a French Gaullist political movement associated to the UMP. Dr. Alliot-Marie was also a European Deputy from 1989 to 1992.

Dr. Alliot-Marie served as Secretary of State (junior minister) for Schools under the Minister of National Education in Jacques Chirac's second government from 1986 to 1988 and as Minister of Youth Affairs and Sports in Édouard Balladur's government from 1993 to 1995. In 2002, she became the first woman to become Defense Minister, a position she held in the Raffarin and de Villepin Governments until May 2007.

After the election of Sarkozy's in 2007, Michèle Alliot-Marie was appointed Minister of the Interior, Overseas and Local Authorities. She kept these functions until June 2009, when she moved to the Chancery as Minister of State, Attorney General, Minister of Justice and Freedom. November 2010, at the ministerial reshuffle requested by the Head of State, Alliot-Marie became Minister of State, Minister of Foreign and European Affairs. She was the first woman in the history of the Republic to influence the direction of French diplomacy and the Ministry of Foreign Affairs.

"Cultural Diplomacy and Human Rights"

A lecture by Prof. Dr. Mircea Dumitru (Rector, University of Bucharest)

Berlin; December 18th, 2013



Thank you very much. It is a great honor and pleasure to be here this evening. And I want to thank in particular Mr. Donfried for inviting me and for inviting us, the delegation of the University of Bucharest. We are looking forward to this cooperation with the ICD Berlin, it is very important for our curriculum for the programs at the University of Bucharest. As Mr. Donfried mentioned, my field is philosophy and I'm going to in my short intervention present to you some work in progress. As in matter of fact I already published some stuff on this issue of human rights. But today it seems that this is not a specialized audience. There are not only philosophers in this audience although I am happy to know that there are some philosophers who already shared their thoughts.

I'm going to convey to you some thoughts that I have on this issue, which is a very important issue, which is the issue of individual human rights. Let me just start with sketching the historical background of my topic; there is a very familiar theme in Western politics and political thought that there is an intricate connection between political morality and social choice. On the one hand are the rights of the human individuals on the other hand. And

that the former, the social choice and politics are to be based entirely or at least partially on the latter, on acknowledging human rights. Major thinkers in those works one can find this idea explicitly are John Locke and Thomas Paine in the classic European liberal tradition and we can also find these ideas implicitly in the moral and political philosophy of human kind and somehow problematically in the work of Jean-Jacques Rousseau and John Stuart Mill. On the other hand, in practice we find these applications of these profound thoughts a connection on how we act politically and how we preserve individual human rights.

In the constitutional innovations of the American and French revolutions, thus and I quote the 'Declaration of Rights of Men and Citizen' issued by the French National Assembly in 1789: "the aim of all political association is the preservation of the natural and imprescriptible rights of man". Then what follows is that the governments must be set up and constitution structured in such a way that it becomes impossible to ignore individual rights for the sake of the private interest of those in power or for the achievement of the so called "greater social good". As important as it is, this idea did not go unchallenged, even in the liberal tradition, people like Jeremy Bentham, one of the founding fathers of utilitarianism pointed out that rights could be taken seriously only if they were based on a theory of social and political morality such as his own theory of utilitarianism. Bentham very famously rejected the idea that the rights of man could be a starting point for political morality. So actually what he questioned was the fact that we can have rights-based ethics. But the critique was much stronger then outside the liberal camp.

Conservative and socialist thinkers alike considered with great suspicion the claim that individuals might assert their interest against those of the communities of which they were constitutive part. Now the same controversies have dominated the politics and the philosophies of politics and moral philosophy in recent

time. However the current thoughts and discussion of rights have some distinctive features of which I am going to highlight to point out important features. First in contemporary philosophy, jurisprudence and law there has been a constant attempt to be much more precise in the use of the concept of rights. There is a very important paper, written almost 100 years ago by an American lawyer and philosopher, Wesley Hohfeld which drew a very important distinctions between the kind of rights that we have and actually in my work, I'm using a kind of right which is called claim right. It is also obvious that in the analytic project in the 20th century has been filled by the atmosphere, which we have in philosophy and analytic philosophy which I think is very supportive to analysis in general and which is preoccupied with analytical rigor and precision. The second feature of the modern debate has been a strong emphasis upon the issue of the foundation of rights and right claims. Rights have not been immune to emotivism and subjectivism doubts about moral truths and objectivity. Sometimes the doctrine of natural rights of man has been targeted from ethical skepticism. The ideal of natural rights is seen as an obvious example of the naturalistic fallacy as G.E. Moore called it; this is an inference, which aims at deriving certain norms or evaluations from descriptive premises about human nature. Even worse, the idea that there might be a thing such as human rights, valued universally for all people in all times and places has been rejected due to the wide variety of oppressive and inhumane practices that are accepted in different countries and societies.

Now contrary to the views of emotivism and subjectivism, my own view belongs to a renewed version of the Aristotelian and Lockean traditions of individual rights quite natural rights. I am a natural rights theorist; thus I defend the robust realists views of some individual rights quite natural rights which is roughly that human individuals are entitled to claim some rights against others who's legitimacy and justification derive from their human nature from just being humans and which are not merely the outcome of the positive law of society at a certain time or of some contingent social arrangements. The core of the theory is that each individual is entitled to natural and fundamental rights such as the busy rights to life, freedom and the pursuit of truth for which we need a property rightly acquired. It appears that in order to give a justification for natural rights as a sort of surgeries of properties of individuals, one may hoped for one of the following explanatory roots; all of them have been put forward by important philosophers and also as it happens in philosophy, they also have been criticized by some other philosophers.

First of all, individuals have rights because there are sentient beings, sentient creatures who have the capacity to feel pain and suffer. The rights act as a protective shield, as it were, which is supposed to alleviate or to block human sufferings. Secondly, rights are indicative for certain intrinsic values which are not variable circumstances, which are more or less universal. Third, rights are supervening on human dignity. One is supposed to treat the others not only as a means towards our own goals, but as Kant very well pointed out, as goals in themselves as persons who have their own aims, goals and aspirations. Fourth, which is the last point, but not least, rights are based on rationality. As Aristotle very well put it, the nature of all human beings is rationality, and individuals have the rights to use the proper means to pursue his own interests.

What should be the role of cultural diplomacy with respect to promoting the philosophy human rights? Since I am coming from the academia and I'm a professor, I'm convinced that in the curriculum of our classes or seminars and discussions, we have to have more discussions about the philosophy of human rights to promote human rights philosophy and the ideas, which are behind the table of human rights. So it is very important to teach young people to accept the others as they are and to accept their rights because I believe this is one of the best ways to teach people to be more democratic. Also to be more altruistic, to be better persons, and also to understand that they might be wrong when they criticize for no reasons or for bad reasons the behavior of other people. So in some I believe that the philosophy of individual's rights goes hand in hand with virtue ethics in which we're actually one to make wrong ideas according to which we become better persons.

Biography

Prof. Dr. Mircea Dumitru

Rector, University of Bucharest

Prof. Dr. Mircea Dumitru was born in Bucharest on the 14th of July, 1960. He is married and has two children. He studied Philosophy at the University of Bucharest and continued his academic career as Ph.D. student at Tulane University in New Orleans. From 2000 to 2008 he was the Dean of the Faculty of Philosophy of University of Bucharest.

Currently he is the Rector of University of Bucharest but he is also active as a professor at the department of Theoretical Philosophy and Logic at the University Of Bucharest. He was awarded the "Mircea Florian" of the Romanian Academy in 2001 for "Method and incompleteness; Modal logic as higher order logic". In addition he has published several books and studies on modal logic and philosophical logic.

“Intercontinental Cooperation, Global Governance and the Position of Small Countries”

A lecture by the Hon. Mirko Cvetkovic (Former Prime Minister of Serbia)
Berlin; December 19th, 2013



come from a small country and I am sure my view is burdened by that fact. This is why I do not consider my view to be either definite or universal: it is merely a contribution to a variety of opinions that you can hear around us. In addition, I must say that my position is quite comfortable. I am no longer a governmental official and therefore, I am able to express my own attitude rather than follow the mandatory, official governmental position.

The characteristics of the current world are quite different to those only several years ago. One trend is becoming more and more evident. The emerging markets are becoming increasingly essential to the health of the global economy. At the same time, the developed countries continue to be destructed with domestic concerns. We are witnessing the accelerated repositioning of the world growth engines; the centre is moving to the Far East. The long term strategy of the most important country, the United States of America is not clear enough. For example, what is the answer to the repositioning of world economic and eventually, political power? Is there a clear acceptance of the single fact that in the near future, both economic and political positions will be chal-

lenged? Global sharing of responsibilities would become necessary. These are the questions on which answers are not offered.

The situation in Europe is even more complicated. The EU as we know it today was established by the Maastricht Treaty - the concept in fact was an old European ideal; the ideal of European federation. It was seen as a step forward in returning Europe to its prior position as a global power. If individual nations and countries are too small for such a position then the collective body could make it. This fact becomes gradually more and more obvious; none of the individual European countries including the largest ones is able to play the world power role. Unfortunately the vision of unified Europe experienced significant challenges by the economic crisis in 2008. The prolonged effects of the crisis later evolved into the public debt crises which are still present to this day. The economists argued against decentralised fiscal policy under the umbrella of centralised monetary policy; consequently some of the countries, especially the less developed ones, were unable to produce economic policy as a sound combination of fiscal and monetary policies. The relatively recent serious discussion among EU member states on what should be the way forward; to either cut the expenditures and to balance the budget, or to spend more in order to increase local demand is a very good example. This contributes to the argument of necessity to coordinate monetary and fiscal policy. However I would say that this is only a single example; the current level of integration is not sufficient to secure long-term and sustainable growth. Look for example at the foreign policy, there are a number of cases even related to the very important world events where the foreign policies of individual new member states were unable to reconcile and produce unified new policies. I am not saying that efforts and actions

to resolve the problems are not undertaken, on the contrary, however the fact that the problem arose unexpectedly and out of the blue showed that the problems are of a systemic nature.

The third anchor of the globalised world, by all means is China. China has experienced extremely high GDP growth rates over the last decade. The large industrial output however outstrips China’s consumer demand. As a result China must export, in other words, China depends on the health of the global world market. Here we have very obvious interrelations and interconnections; on one hand, China depends on the world economy and on the other, China’s growth is a significant contributor to it. Although the recession after 2008 heavily affected China’s exports and consequently its growth, this country is most definitely on the rise.

Of course, as in other cases things are never straight forward. Firstly, India, the next largest growing GDP country and Japan have developed; and in spite of current difficulties Japan is also a very important country. These are creating China’s geopolitical disadvantages in the Far East balance of power. Also some economists and politicians argued that after certain levels of GDP per capita, the internal situation in China would change; the labour cost would increase and the people would be more interested in political changes and so on. The estimation is that this would be a serious threat for the stability of both economic and political systems. This argument is probably valid; however the actual political leadership is also aware that certain reforms are necessary. Following gradual changes in manner, which is probably part of China’s culture, a couple of months ago the government released a key policy document. The document offered a blueprint for the country’s next phase of reform stressing the need to phase out the traditional growth orientated development model. The country’s leadership is also emphasising the importance of growing GDP through innovation and quality upgrades rather than only through increases in size and scale. The new reform package will likely strengthen China from the inside and this now seems to be a priority for China’s leadership. In the future, the world can expect China to take more responsibilities on the international scene. The position and importance of the economy of any country, taking into account world comparison is always a measure of the political significance and influence of a country. In my opinion, the new responsibilities and influence China will have on the international scene is something that should be welcomed rather than feared. However, this should be taken as a single fact in the process of creating our own strategies.

Finally, the position of small countries. I believe that in addition to the general attitude of increasing GDP, reducing poverty and improving standards of living, all small countries are facing their specific problems. I come from a small country and this is a good opportunity for me to say something about Serbia. Serbia is an EU country and there are huge expectations of the population related to the future of the country. The Serbian economy is very closely connected to the EU economy; more than 60% of Serbian foreign trade is traded with the EU. The economic and financial crisis hit Serbia significantly and the prolonged effects are still in place. There are many specific issues in Serbia compared to other small countries. It is well known that the issue of territorial integrity is still pending. The wounds of the disintegration of the Former Yugoslavia and Milosevic’s regime were all events of the last decade or the twentieth century and are still alive. These unfortunate events are however, more or less, well known. Therefore, I am not going to further address or elaborate. Instead I believe that there is one more issue essential for understanding current public attitude, an issue that is rarely tackled.

The transition from centrally planned to market orientated economies in all former Socialist countries started after a clear recognition that centrally planned systems had exhausted all capacities to provide for a decent life. In that respect, all the transitional problems are considered as difficulties which are painful but can be viewed as being much less painful than the continuation of the former system. In other words, the recognition of the old system bankruptcy was giving hope to the population that new and better days

were ahead. Quite the opposite happened to Serbia. Serbia embarked on the transition after disintegration of the Former Yugoslavia and after the war. Prior to that, the standard of living in Serbia was much higher than comparable standards of living in all former Socialist countries in Europe including those that can be considered to be the lesser developed countries of the EU. Actually, industrial production in Serbia is still below its level of the late eighties and in other words, the population has no personal experience of the economic failure of the old system. Many people believe that the current problems are caused by nationalism, which recently provoked civil war and disintegration of the country; they don't recognise that the system was inadequate and that the leading role of the state in economic affairs was inefficient. That is why the transition in Serbia is slow; fortunately the new generations are coming, ready to recognise and accept new ideas and new world realities. This is the future of Serbia. And now, what is the way forward?

The most powerful idea is the vision of integrated European policy. It is clear that the implementation of this vision will face huge political difficulties. The member states are supposed to give up significant parts of their sovereignty – this will be very painful. There are however, two foundations for it. One, is the apparent economic and social benefits of a united Europe. The other is that this is the only way that Europe could make its influence felt on the international stage. Individually, the European states are not global players, but collectively they have the ability to become just that. In addition, I believe that in order to ensure a long term position Europe should move closer with Russia, enhancing political dialogue and joining its technology with Russian resources. Europe will have to address structural issues by the means of economic adjustment and compromise. One of the aspects especially important to the poorer European countries to preserve political and economic union in Europe would be to increase the distributive capacity of EU; this will provide for more capital investment in southern Europe enabling them to be more competitive by building better transport and energy infrastructure. For small countries in the globalised world it seems there is no better option than becoming a part of wider integration. If even the biggest European countries are too small to play alone, then this is even more true of small countries. I am happy that this fact is well recognised in my country and that the majority of political parties, from both positions, are working hard on Serbia's European integration.

Finally the question of global governance is also requiring new solutions. I strongly believe that the world with more than one global power requires enhanced multilateralism. The best way to achieve this is through a reformed United Nations. The UN is the world's leading institution for mobilising global cooperation. For example, the fight against extreme poverty under the Millennium Development Goals initiative has been the UN's most successful development effort to date. The 2012 Rio Summit decided to launch a new set of sustainable development goals to follow the Millennium Development Goals in the period 2015 to 2030. Apart from global development agendas, several months ago the UN General Assembly adopted a resolution establishing for the first time institutional ties between themselves and the G20. Thus, the UN is creating room to again be in the centre of intercontinental and intercultural discussions and negotiations. Of course, the UN needs to reform to be able to play a key role in the 21st century. All key challenges in the 21st century will be of a global nature; therefore multilateralism and global cooperation will be necessary. The UN should take full responsibility, first and foremost for new sustainable development goals in the 21st century in terms of defining them, implementing and monitoring them. Achieving sustainable development will be the challenge of this century; throughout most of history the challenges of integrating economic development, social inclusion and environmental sustainability were local or regional. In the 21st century however they are indisputably, global. Only through true global cooperation can individual nations overcome the interconnected crises of extreme poverty, economic instability, social inequality and environmental degradation. The UN will be more essential than ever, yet the UN will have to be organised to succeed in this huge challenge to ensure a much higher level of accountability, time lines, efficiency and political commitment of member states and the UN itself.

Ladies and gentlemen, these are the messages I wanted to share with you. To summarise, I believe that Europe should be more integrated and that the small countries should join wider integration and that the UN should play a much more important role on the global scene; not only in the area of security but also in the area of development.

Thank you.

Biography

The Hon. Mirko Cvetkovic Former Prime Minister of Serbia

Mirko Cvetkovic is a Serbian politician and former Prime Minister of Serbia, serving from 2008 to 2012. Mr. Cvetkovic has been Minister of Finance on two separate occasions, from 2007 to 2008 and from 2011 to 2012.

An economist by trade, the Hon. Mr. Cvetkovic graduated with a PhD from the University of Belgrade. In the 1980s he was an external consultant for the World Bank on a number of projects in Pakistan, India and Turkey and worked on the United Nations Development Program in Somalia.

In 2008, following the national elections, he was named as the Prime Minister of Serbia by President Boris Tadić. His tenure as Prime Minister received much praise; often described positively as a technocratic democrat by news outlets and European politicians due to his economic expertise and the wide-spread support for his policies.

“Cross Continental Cooperation and Higher Education”

A lecture by Prof. Dr. Murat Tuncer (President of the Hacettepe University)

Berlin; December 20th, 2013



I am a Professor of Pediatrics and during the last eleven years I have been Director of the Cancer Control Department as well as being appointed as Rector of the Hacettepe University in Turkey. We have 41,000 students in our University divided between the Conservative to Faculty of Education, the Faculty of Sport and Medicine Chemistry, Pharmacy and ultimately the Faculty of Law. We have more than 10,000 academic missions and a budget of one million of Euros.

I would like to say something about the promotion of peace; in the last century approximately 250 people have been killed as a consequence of human decisions based on violent acts. One trillion dollars have been used in order to finance violence and hostilities, along this path 500 billions of dollars can cause the death of millions of people in the next decade. More than 200 million immigrants are living outside of their native countries and this mobility creates expectations about human rights. Every society turns very active and vibrant and direct towards forms of socio-cultural pluralism. Since the mobility of populations has dramatically increased over the years, a lot of communities through the world are facing a situation of

coexistence with different ones. Cultural diffusion is also a challenge for the cross-continental cooperation. Cross-cultural migration has determined how democratic states manage and solve important international questions. Equal rights and social dignity represents part of these issues, human dignity has to be part of the rights of individuals whom have to be able to affirm their own identity but also to recognize cultural divergences. Nowadays, the question is related to the management of the great number of ethnic and religious minorities. Moreover, we have to understand how to manage cultural differences through a planned pluralism; we need to enhance cross-continental collaborations in order to establish a lack of cultural activities abroad. In my opinion, the important thing is to understand and not to dictate.

The phenomenon of globalization can also have positives impacts in some areas. For example, it can be used in order to create opportunities for collaboration and to influence competitions on the national and international level. A consequence of these high rates of mobility is the creation of cultural exchange; nowadays, the balance between nations is disproportionate and it is possible to manage dialogue and to interact with others without enhancing excessive forms of protection of our identity. Cultural diplomacy is playing an important role in cross-continental cooperation and it represents a way to understand each other.

Universities and institutional bodies are also covering a relevant function in cross-continental cooperation. Through organs of this kind, it is possible to explore positive ways of collaboration and opportunities for promoting cultures. Similarities and differences can be used as a form of integral cooperation by which it is possible to approach and solve problems with guaranteed final solutions. In the specific case of Turkey, the country is composed of a dynamic population and an enthusiastic class of young academics; Turkey has

geographical and cultural unique characteristics. We are a demonstration of how different cultural groups can live together within the territory.

Erasmus is a very active program, which comprehends the inclusion of thousand students within a country. I would like to summarize very briefly, some examples from the university I direct; the Farabi Exchange Program is a national program of excellence, supported by the national government and incorporates 170 universities. In addition, the Mevlana Program is organized on the international level with the objective of a guaranteed period of stay in Turkey, which will be facilitated from the availability of grants.

Currently, we have 300 hundred Memorandum of Understanding, from the Cornell to the Tokyo University. The budget at our disposal to realize these kind of activities is established by the International Educational Cooperation Unit, an organ we have founded internally at our university as another in the same category of importance: the Peace Studies Institute, the Migration and Politic Research Centre and the International Student Office. Also, we organize a series of activities abroad oriented to art exhibitions and music. Countries like Belgium, Bosnia-Herzegovina, Kosovo, Romania, and Poland are collaborating with us on this. In particular, our symphony orchestra is performing at the Tchaikovsky Hall of Moscow.

Peace and Conflict is a new field of study, introduced for the first time in Turkey by our university. Our mission is to provide the highest level of education possible to those whom have the sensitivity for understanding the cause of conflicts, to empower their personal and professional abilities in order to avoid every kind of violence within the social structures and communities. The Peace and Conflict study program is organized by a team of experts like Oliver Richmond and Normal Finkelstein. A truly international perspective is guaranteed in every topic, it has to be considered that the Turkish Capital, Istanbul represents a mixture of Eastern and Western cultures that are coexisting in an atmosphere of social transformation. The Turkish capital hosts people from Armenia, Cameroon, USA, Pakistan, Kenya and Jordan.

At this point, I will say something about the Migration & Politics Research Centre, which conducts studies especially directed towards the analysis of the situation of all the Turkish citizens migrated in Germany and other countries. One thing I would like to highlight is the presence of a female Minister within the German Government. Currently, a specific research on the range of immigration policy aspects evolved until the publication of its results on national and international level. Therefore, a conference has been organized titled “Mediation, Migration, Islam and Multiculturalism in Europe” held in Ankara with the participation of President Abdullah Gül, during the month of April.

The most important and difficult thing is not the establishment of a multicultural society based on cross continental cooperation, but our ability of sustains it. We need to work together and focus, putting emphasis on the range of possible collaborations on cultural multiplicity, comprising partnerships, interest in networking and more attention to similarities than disparities in order to commit ourselves in removing barriers.

Thank you very much.

Biography

Prof. Dr. Murat Tuncer

President of the Hacettepe University

Prof. Dr. A. Murat Tuncer graduated from Istanbul University School of Medicine in 1980 and completed his residency in pediatrics in 1984 at Hacettepe University. He finished his specialization in pediatric hematology in 1991. Prof. Dr. Tuncer became an associate professor in 1987 and full time professor in 1995 at the same university. Since December 2011, he has held the position of rector at Hacettepe University.

He acted as the head of the Cancer Control Department of the Ministry of Health from 2000 to 2011 and contributed extensively to the development of cancer policies in Turkey. The first Cancer Policy Document of the country was prepared under his leadership and become a priority area in both the organization and financing of healthcare services. He has several publications at both the national and international level in his areas of specialization. Prof. Tuncer, as the rector of one of the leading universities of Turkey, has insightful knowledge and experience pertaining to higher education issues in Turkey and elsewhere.

"Beyond the Singing Revolution; How Latvia Took the Diplomatic Note to a Cultural Level"

A Lecture by Ojars Eriks Kalnins, Member of Parliament in Latvia, Chairman, Foreign Affairs Committee

Berlin; December 19th, 2013



Thank you very much, it is a great pleasure to be here and I want to thank ICD for inviting me and giving me this opportunity. As was mentioned, I served as an ambassador in the United States, and in the 1998 when I was in my fifth years as an ambassador just seven years after the establishment of Latvia's independence, my wife and I were preparing to attend the annual White House's reception for ambassadors the President Clinton was hosting. The White House invitation always gave guests two choices: you either came in formal black tie or in a national dress. European diplomats traditionally came to this event in designer dresses and tuxedos while it was the ambassadors and their wife from Asia, the Caribbean and the African countries that came in much more colourful nationals dress.

Now, for Latvia after 50 years of Soviet's occupation we had return to the free world and more than anything we wanted to prove that we were western, we were modern, we were modern Europeans. But Latvia also had very traditional colourful national outfits that symbolise their ancient cultures or ethnics traditions in our national identity. My wife had such a traditional dress that was handed

down by her mother who had received that from her mother. It was over close to a hundred years old and she suggested that perhaps she would do something different and she would wear this traditional dress to the White House. I agreed, she did it and neither one of us was prepared for the sensation that this created at the ambassadors bal. The other western European ambassador's wife I have to say they were either chocked and speechless but the most enthusiastic reaction came for the wise of the Asians, Caribbean and African ambassadors who gather all around my wife and they spent the rest of the evening talking about their outfits comparing materials, traditions and so on and with honesty my wife became the belle of the bal that night.

So here I was a European ambassador from a small country that was largely unknown in the rest of the world and not even that well known by many European countries after fifty years of soviet rule. Back in 1998 Latvia was a candidate for NATO and European Union. We were just beginning to establish the diplomatic ties priorities with Europe and with the United States and I never expected to start establishing contact with ambassadors from African, Asian and Caribbean. Well that night my diplomatic contacts expended exponentially and I have to admit that European wife finally came up and started to talking to my wife and several of them indicated that even if they wanted to wear a traditional outfits they didn't know what to wear because they just weren't use to anymore in their countries. So this for me was my first introduction to the power of cultural diplomacy. Now my wife did this one more time because the White House

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also every year they had an Easter egg role in the White House garden and each embassy was allowed to set up a stand and she decided to wear this outfit again and she looks a little bit frazzled here because again she was the centre of the attention and a lot of American kids and their parents came up and even one girl asked her for an autograph because she thought she was a princess. So after that many of the embassies from the eastern Europe countries, whose that Donald Romsfeld once had refer to as the “New Europe”, also started introducing this idea of traditional dress at diplomatic reception to empathise their cultural heritage, but for Latvian people wearing an national folk outfit at a diplomatic event has a political significance it was far beyond just one evening sensation. Latvian along with its Baltic neighbours, Estonian and Lithuanian, I see the former President of Estonia here that it a great pleasure to see M. Rutel. we became somehow famous in the late 1990 because of the peaceful mass demonstration that were taking place against the Soviet Union for Baltic independence. All three countries had, corral traditions and this turn into mass release in all three states which culminated the Baltic way, the Human Chain in 99 where over 2 millions join hands from Tallinn to Riga to Vilnius to demonstrate the desire for restoring independence. [5:20]. Well Latvian had sometimes trouble uniting on political issues. The one thing that we seem to be able to unit on is our love for culture and our love for singing. Today, the biggest cultural event for Latvia is the Latvian Nation Wide Song and Dance Celebration. The first one took place in 1873, and it has been held every five years ever since, even during the Soviet occupation we were allowed to have this song and dance celebration. This summer over 40 000 singers and dancers participated in this weeklong event. In the culminate quire concert which you can see here 15 000 singers are on stage. Now I have to say that its fifteen thousands singers are just the finalist because in the four years preceding the celebration people in every town and village through all Latvia compete: they have quires, they have dance groups and they compete to make the final cut for this mass celebration in Riga. So what happens is this arena, Otto Arena actually holds about 40 000 people and so what happens is you get 15 000 finalist on stage, the 40 000 in the audience are the rest of the singers and dancers who didn't make the final cut. So the sense you have a mass quire of 15 000 people they all know the same songs, they sing together, they sing in a remarkable harmony and because of this song celebration which also take place in Estonia and Lithuania in 2003 made the UNESCO representative list of intangible cultural heritage of humanity. For us it is one of the largest and best-known examples of our traditional culture.

But there is one problem: with this event and that is as I mentioned, we can only see about 40 000 people there and usually every one in Latvia wants to attend but they can't so most people in the country end up watching this event on television, or on large screen in their cities. Now we do invite foreign guest, we do have a VIP section, we invite diplomats and a few foreign guest singers and this would be an idea or way to promote our culture. But, the moment you talk about expending the foreign guest list that means that there will be fewer sits available for local Latvians and this is always met with resistance in Latvia because for us this event it is not a show, it is not a performance it is not a concert it is a celebration. It is when people get together with each other like I said we do much better singing things together that making politics. So there is always a problem with trying to find a balance in terms of how you promote this internationally. But our embassies have done that, our institutions, we have created films, we produced books and movies and we do try to promote this, we do send quires around the world although we can not send 15 000 but we do send smaller quires.

Next year Latvia will mark the tenth anniversary since we join the European Union and NATO. The year after that we assumed the presidency of European Union and well, both of these are very big advance. One of the most important events next year is that our capital Riga will be the cultural capital of Europe. And for us this is an idea or way to prepare for the EU presidency because there would be a host of events going on not jut in Riga but through all the country. Again, promoting our culture to the world. One of the events will

“Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community”

really stands up next year, Latvia has sometimes been called the land that sing, is that our quires through all the last twenty years participated in a lot of quire competitions. Next year the world largest quire competition in the world, Quires games will be host in Latvia because of the importance of this event and finally next year will be the 25st anniversary of the Baltic Way, this demonstration that took place 25 years ago

Now before I came here I checked with our ministry of Culture and Foreign Affairs and we slightly surprised to discover that officially we do not have a cultural diplomacy strategy. At least, there is nothing on paper. When you look at the high profile of our artists and primarily for Latvia it is musical artists, composers, pianist, singers who have really established themselves around the world. Opera in particular and something the Latvian takes seriously and well I can't prove it, I think per capital we may have the largest number of world class opera singers than many country in Europe. We are a population of two millions and yet we have stars in operas from the New York Met to Vienna and else where. So for us, culture is continuous and a very important part of our way to establish contact around the world. And while has a document about this tribes of cultural diplomacy strategy, our ministry of culture does state two goals, which could be viewed as a beginning of a strategy. The first is to make a quantic of contribution to the world cultural diversity. And the second is to promote cross cultural dialog and seeing this I felt a bit more comfortable coming here today because I realized both of these goals follow the line with the goals and the purpose of the ICD.

Now, as was mentioned for ten years I added the Latvian Institute, which is the state agency created to promote information about Latvia and back in 2008 we did some research on nation branding and worked with the nation branding grew Simon Anholt and we discovered something very interesting that is most of the people in Latvia don't think we need a nation branding strategy because to a Latvian promoting yourself is the same as a boasting and that seems to come from a sort of view of the traditional Latvian farmer who believes that doing something is more important than talking about it. And if you do it well, other would do the talking for you. Now, as a former advertising man I find a bit contrary to everything we know of the principle of competitiveness in the modern world and I think we have to admit that today countries like companies are competing: we compete for investment, we compete for tourism, for cooperation for programs, and we do need to promote ourselves. But in Latvia, the philosophy seems to be something that was captured in a Kevin Kosner's film Fields of dreams that is “build it and they will come”. So for the Latvian the attitude is do it well and people will recognize it. So for Latvians, perhaps, the reason we don't have a cultural diplomacy strategy is that for most Latvian it is ride yourself evident. Culture is the life and blood for our national identity is like breeding and you don't need a strategy for breeding just simply do it.

Another example, this is also back in 1999, the NATO summer was held in Washington DC, Latvia was just not even quite a candidate for NATO membership but we enlarged the delegation that came: we included ministers, military officers, security experts and we were noticed during the summit that there were a large reception in the White House garden under a big tent, big party to celebrate this event most of what we heard very good and my delegation was very pleased by the results. So when all delegations boarded the bus to go back to the hotel, our delegation that consisted of foreign minister, defence minister, military officers, security experts, they all started singing. Our delegation sang all the way from the White House back to the hotel and once again, they got notice in a way that no over delegation did and it just demonstrates that for Latvians, just put them together in a small room and if they are in a good mood they will start singing together and I am a recall back then that the NATO use to tell us later “You are a small country, you really want to be important to NATO you have to develop niche capabilities”. I don't know if organizing a huge quire concert is a niche capability that NATO would value very highly but I think it does show that we share common values we are good at working together and we can draw our national spirit at the moment noticed. I think since we re-established our independence in 1991 Latvia has learned that mixing business with pleasure, politics with culture really does work. Whatever our political economic goes we have learned that

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stressing our cultural heritage opens not just many doors but also hearts and minds and also unable us to learn about the culture of other countries and this is something that we have tried to do and we have been very open to cross cultural operation in Latvia and not just with our immediate neighbourhood, not just in terms of transatlantic alliance but in recent years as our foreign policy began to expend a bit more globally we have been doing the same culturally long before president Barack Obama announced the US pivot to China, Latvia had already began a cultural pivot to China. Over the last few years we have sent many children's quires, artist troop, dance groups, symphony, and orchestras to China and in recent years China has done the same things in Latvia. As a result last year we produced our first Latvian – Chinese dictionary and the need for that has grown because we have over two hundred students now learning the Chinese language in Latvia and that number seems to be going up. Also, one of the big hits of this year Latvian Song and Celebration was a Japanese quire. That was a guest quire that had come to the celebration. They had learnt all our Latvian songs, they sang along through the wall concert. They were so popular because they sang in a perfect Latvian that we actually singled it out and put it on television and again that was a great example of cross cultural cooperation with a country that perhaps traditionally we wouldn't have had such ties with.

Finally, I will just end on a note of diplomatic humility: I served as an ambassador in the United States for seven years, from 1993 until to 2000 and while I was the highest ranking Latvian government official in the United States, I definitely was not the best known Latvian: that honour went to two young Latvians who were playing hockey for the San Jose Sharks. During those years, it was the stars of the team: they were so popular that the people in San Jose started waving Latvian flags in the stands. The to the city Latvia was known as the wall and the San Jose fans learned to chant Latvian for both of these players and during that period I got more phone calls for the media in San Jose and interviews about them and about Latvia and I didn't have any other subjects during my entire 10 years in the United States. So for me this was just another reminder that in a quest that captures the hearts and mind of people around the world, cultural diplomacy beats traditional diplomacy every time.

So again I want to thank the ICD for this opportunity I think this is a great undertaking I think we have to do more of this and I had an opportunity to talk to Mark Donfried yesterday and he even propose that perhaps we could bring this conference to Riga. I think we would be happy to do so just give us a little time until we get through with the Riga Cultural celebration and the EU presidency but I think we would be more than happy to bring all of you in Riga and continue this very valuable conversation.

Biography

Ojars Eric Smith

Member of Parliament in Latvia

Ojars Eric Smith is born in 1949 in a refugee camp in Munich. He is a Latvian diplomat and a politician , currently 11th Parliamentary deputy. He was previously a Latvian Ambassador to the United States (1993-1999) and the Latvian Institute director.

"Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community"

"Without Translation, We Would be Living in Provinces Bordering on Silence' (George Steiner) : Literature and Translation as a Bridge Between Cultures"

A Lecture by Prof. Dr. Aquien Pascal, Vice President, The Scientific Council, Université Paris 4 Sorbonne.

Berlin; December 19th, 2013



Thank you very much. My most sincere thanks to Mark Donfried for inviting me to this international conference.

I have chosen to speak about literature as a bridge between peoples and cultures, and I will try to explain how literature and translations open the way to mutual understanding.

First, it is obvious that some books change the world, align everybody whatever their cultures, references, certainties and doubts, to ponder over fundamental issues concerning man, his being, his imagination, his hopes and his rants. Don Quixote, by Cervantes, for instance, is one of the most influential and popular novels to emerge from Spain. The adventures, symbolism and characterization contained in this novel have promoted this book to the popularity it still enjoys today and continues to inspire others to create movies and stories. Another example is 1984, by George Orwell. The themes in this novel have become a major part of modern culture as have terms such as Big Brother and Doublespeak, resulting from Orwell's term of Doublethink. A last example is Things Fall Apart, by Chenua Achebe. In this novel the theme of preserving cultural history in the face of western domination gave voice to the oppressed in

Africa and caught the attention of the world. The novel, written in 1958, is still widely read and studied as an example of the damage done by colonialism.

Secondly, I've been teaching English literature at the Sorbonne for many years and I can see every day how much it means to students, not only because it's part of their curriculum, but also because literature be it in French, in foreign languages or in translation opens up mental and cultural spaces which students are obviously fully aware of. As a matter of fact, most of us would not be able to read Dostoyevsky, Strindberg, Andersen or Mishima unless we read them in translation. Reading translated literature is vital for education in the humanities and also for our general knowledge of the world. As Anthony Burgess put it, translation is not a matter of words only; it is a matter of making intelligible a whole culture.

Concerning translation, it is now agreed that translators are importers adapting and recreating texts for a local audience. The notion of translation is not new, and studying its history shows how much it has mattered to men from antiquity onwards. However the Greeks were not really translators, probably because in Europe, their country was the bedrock of civilization, a country where various forms of literature were born. Ancient Greeks considered other peoples as barbarians and their feeling of superiority was based on the inner belief that their culture was more refined than their neighbour's and that their language was far above the others.

There were, however, exceptions. One of them can be found in one of Plato's Dialogues, Critias. In 390 B.C.,

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Plato went to Egypt and in this Dialogue he mentions Solon, an Athenian politician who travelled to Egypt in 600 B.C., where he was told by locals priest about the legend of Atlantis, which the Greeks had forgotten because, unlike the Egyptians, they had no historical tradition. The fact is that the narrative of Atlantis, the mythical continent that mysteriously disappeared, and that still appeals very much to our imagination, was a story that was brought back by Solon to Greece, and of course it contradicts the idea that the Greeks were no translators, because it was, in fact, a translation. Another example is the case of Herodotus, the Greek historian who travelled to Egypt in 400 B.C., and who translated a few narratives that he inserted in his own work.

Yet, translation in Greece, had it been developed and institutionalized, might have been related to Hermes, the Greek God whose name means “interpreter” or “messenger”, a God who is not only his fellow God’s messenger but also a travelling go-between, who is in charge of negotiations and trade. His function is highly symbolic, and has been since alluded to in writings about translations. In other words, Hermes was a translator.

The first European translator whose name is known to us is a man called Livius Andronicus, a former Greek slave who translated the *Odyssey* into Latin and in verse. From this time on a lot of Latin authors used Greek original texts, translated them, more or less accurately, actually, or at least used them for personal recreations.

Things moved on with the dramatic emergence of Christianity. Christ was born in a plurilingual environment, whose variety appears, at least partly, in the sign that was nailed on the cross. According to John the Apostle it was written in Hebrew, Latin and Greek. And it’s quite likely that Christ spoke Aramaic, and that it was in that language that he preached. Yet the Gospels were written in Greek, maybe in Hebrew in the case of Matthew, and some Scholars think of the Gospels as transcripts from the Aramaic, the language of Christ’s oral teaching, are translations. In other words, the Evangelists were the first Christian Translators and everybody is now aware of their international success.

The Middle-Ages was a long period of changes regarding Translation, maybe less in the West, which strived to preserve fragments of a vanishing age, than in the Middle East, with the Arab Civilization from the late 8th Century onwards. Thanks to translation, notably, a massive transfer of knowledge took place from the Middle East to the West as early as the 10th Century, but it was not before the Reconquest that Spain discovered it mainly through Arabic translations of Greek works, as well as through original Arabic writings. Italy was quite active, with Florence as a thriving centre of production. French translations of foreign works were encouraged by King Charles V, but Britain, naturally bilingual, under the reign of William the Conqueror and his successors, developed translations of texts into English. Later, Chaucer was interested in transcultural fertilization and at least 250 French words can be found in his own works. A century later, Malory borrowed massively from French texts in his own *Le Morte d’Arthur* based on the Legend and Myth of King Arthur, thus acknowledging his debt and confessing that nothing could be achieved without taking foreign influences and cultural innovations into account.

The Renaissance re-examined the hierarchy of languages, although the prestige of Greek and Latin, which were the languages of science and law, was still huge. Yet many were still aware of the necessity of putting vernacular languages into the foreground and for the first time, Leonardo Bruni or Leonardo Aretino, who was an Italian humanist, historian and statesman, introduced the verb “traducere”, a Latin word, in the modern sense of “translating”. That’s the first time the word appeared.

In the 17th Century translating ancient texts meant adapting them to the flavour of the day. It also implied that interest for European authors developed. For instance, under the reign of Catherine II, Catherine the Great, who was as you know a German princess, translators got grants from the state, and in 1768 she created what was called the Society Promoting the Translation of Foreign Culture, which produced 112 transla-

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tions. Catherine was also very much interested in language, generally speaking and she was fond of a book written by a French author who demonstrated, or tried to demonstrate, that all languages have common roots – which politically implied that language and international communication abolished borders.

All that contributed to the evolution of ideas. Moldavian translators took an important part on the spreading of French culture, for instance; Transylvanians were more attracted to German literature, although little by little other countries such as Romania became more and more open to English and Italian influences, amongst others.

The Enlightenment was a particularly fertile age, and Romanticism was later a major turn. Goethe elaborated a theory of translation in the service of “Weltkultur”, “Weltliteratur” as an opening to the world. French and English authors were massively translated into German, and the *1001 Nights* became a major bestseller in French, English and German translations. The East, although re-imagined in the *1001 Nights* had become an area of interest, and the fascination for Oriental culture, art and civilization developed while Europe was undergoing major political and cultural transformations.

The model was not longer, or at least not only, that of Old Europe, and the emergence of America in the 18th Century confirmed that feeling. The 19th Century developed a conception of translation as a window open to the outside world, no longer simply foreign or strange but closer to us. The European space became a place for exchanges and sharing experiences although nationalistic ideological reservations went on developing.

The 20th and 21st Centuries were known and still know a remarkable development of translation throughout the world. All languages are concerned and translation largely contributes to globalization as anything that is written anywhere becomes available and readable.

I will simply get a personal example: as Mark said, I recently translated a contemporary Indian poet into French. The book was published in September, so quite recently. The poet is called Arun Kolatkar, a major Indian author, a major voice in contemporary Indian poetry, who wrote in English and in Hindi – a poet I discovered, by the way, thanks to a student of mine who is writing his PhD about contemporary Indian poetry under my supervision. Personally I haven’t been to India, but reading Kolatka’s work and translating him, allowed me not only to understand some aspects of modern India, and more particularly of Bombay, where the poet spent his whole life, but also to learn what related him to other parts of the world and to other poets and writers in what is now often referred as the global village. I do not mean that Kolatkar saw himself as citizen of the world, which is a time worn phrase, and I’m not even sure that politically speaking the idea appealed to him. I mean simply that men of letters and artists were for him all interrelated. One day, when asked by an interviewer who his favourite poets and writers were, he set out a large multilingual list, and the answer of course is part rebuff, but the list is indicative of the wide, fragmented sources he had in mind, and it’s worth quoting in full, it’s a very funny list, a list of all kinds of authors, not only writers but also actors...

So, the list is: Whitman, Eliot, Pound, Auden, Hart Crane, Dylan Thomas, Kafka, Baudelaire, Heine, Catullus, Villon, Wang Wei, Tu Fu, Han Shan, C, Honaji, Mandelstam, Dostoevsky, Gogol, Babel, Apollinaire, Breton, Brecht, Neruda, Ginsberg, Barth, Duras, Joseph Heller, Gunter Grass, Norman Mailer, Henry Miller, Nabokov, Bob Dylan, Sylvia Plath, Ted Hughes, Hopkins, Kierkegaard, Lenny Bruce, Robert Johnson, Muddy Waters, Leadbelly, Howling Wolf, Jon Lee Hooker, Leiber and Stoller, Larry Williams, Lightning Hopkins, Andre Vajda, Kurosawa, Eisenstein, Truffaut, Woody Guthrie, Laurel and Hardy.

That’s the list he gave and of course, the list in itself is poetry, because of the accumulation, but I think Kolatka here is not simply paying homage to international artists, whatever their field, poetry, drama, fiction, music and so on... He’s also showing that there is no hierarchy in human cultural productions, and second, that the musical impact of names matters at least as much as what they actually are referring to.

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Naturally, it is essential that we should learn languages. Language is not only vocabulary, grammar and syntax; it also involves beings, thought and national culture. I tried to show that translated literature has a great potential to bridge cultures and bring larger segments of humanity closer to each other.

I would like to give you, very briefly, a quotation. It's a very nice African story, an African tale which I read recently. The title of this tale is "The reason why a crab has a shell". It's a rather long tale, but at the end of the story, and old woman is trying to kill a crab which bravely resists and manages to keep its own life. So this is that short paragraph at the end of the tale:

The crab jumped sideways and shouted to the old lady: "Hey, what are you playing at? Hitting me? You don't know me... Just you wait..." The crab dived under the water and started scooping up white sand, splashing it all over the old lady's head, so that all her hair turned white. She got even more angry, so angry that she just threw a calabash at the crab which landed on its back and got stuck there. She tried to pull it off, but try as she might it just stuck harder. The crab growled and the old lady cursed but they could not remove it, and that's why, when you see a crab now, it's got a hard shell on its back and when you see an old lady, her hair is white all over.

The story is beautiful and it has a happy ending for the crab but the conclusion goes further than immediate satisfaction and relief. Quite poetically, chose that whatever the origin of the story, here Africa, the same universal doubt and questions are raised by man. The hard shell of the crab can be read as a metaphor for the world's resistance to interpretation, although interpretation is what man needs and longs for. The explanation about the woman's white hair can be analysed as a reassuring way of showing children all around the world that age, which is part of the experience and nature, should not be considered a personal tragedy, but a natural thing, as natural as the white sand that splashed over the woman's head. International literature and myth contribute to clear up, through imagination, the mystery of the real.

My conclusion is that learning languages, translating languages is essential because all the stories we can read are part of our universal culture and I would like to quote a French poet, a very famous man, Saint-John Perse, who got the Nobel Prize for literature in 1960. He insisted that poetical imagination opens up a new kind of imagination, free and universal. He also said that his answer to the question, which has been made many times, "Why do you write?" – his answer was simply: "To live a better life".

The same answer could be given to the question: "Why do you read, and why do you read translations?"

I quote Saint-John Perse: "To live a better life with my fellow human beings". Thank you.

Biography

Dr. Pascal Aquien

Vice President, The Scientific Council, Université Paris 4 Sorbonne.

Dr. Pascal Aquien studied at the Ecole Normale Supérieure of Saint-Cloud and is currently teaching as a Professor of 19th- and 20th-century English literature at the Université Paris Sorbonne, after a being an academic in several prestigious French Universities.

Dr. Aquien specialised in poetry and wrote a doctoral thesis on WH Auden (W.H. Auden de l'Éden perdu au jardin des mots, 1994) and articles on English Romantic poetry of in the twentieth century.

He also worked extensively on Oscar Wilde (editions and translations with Flammarion) and prefaced Wilde's works for the Bibliothèque de la Pléiade collection (Gallimard, 1996). He also wrote his biography (Oscar Wilde. Words and Dreams. Aden, 2006).

Pascal Aquien is also the editor of the Journal English Studies (Klincksieck - Les Belles Lettres)

He is currently Vice-President of Paris-Sorbonne University.

"Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community"

"A Very Thin Line: Shared Culture or Invasive Ideology as Diplomatic Ends"

A Lecture by Prof. Dr. Patrick Quinn (Provost, Azerbaijan Diplomatic Academy)
Berlin; December 21st, 2013



Let me put my cards on the table early. I suffer from idealism. I sincerely believe, despite many setbacks, that diplomacy is the most sensible way to solve international disputes and that the use of cultural diplomacy offers an incredibly vital tool to cement cooperation and create a profound understanding between nations. However, what I contend is that a clear difference between true cultural diplomacy and not so true propaganda exists. I admit there are many nuances that could be discussed in order to prove or disprove this contention; however, in twenty minutes one must make an attempt to put forth a cogent argument and then let the cards fall, as they will.

For me, simply stated, the distinction between propaganda and cultural diplomacy is that cultural diplomacy has as its end purpose a genuine educative value whereas propaganda's purpose is to make an argument beneficial to the ends of the propagandist and not to emphasize the factors of critical thinking, independent thought, and cultural diversity. Propaganda tends to push agendas that promote a bias that does not welcome independent thought or honest reflection. I am not naïve enough to believe that cultural diplomacy is completely 100%

one and 100% of the other; however, many programs have as their outcomes unwritten designs or hidden agendas that predominate the cultural or educational activity.

I am in complete sympathy with Gienow Hecht's description of Cultural Diplomacy as a prism through which to view various attempts, of varying hues, to use culture as a means of participating and intervening in international affairs. In theory, we might define best practice cultural diplomacy as that which would assist all nations that desire peaceful co-existence toward self-determinacy. Through the educative and cultural models available, true cultural diplomacy would educate to help eradicate worldwide poverty, to eliminate inequality between sexes, to observe religious tolerance, and to respect individual civil liberties.

For example, historically, the United States emerged from World War II with an opportunity to build a new Europe out of the war torn remnants of the shattered continent. American Cultural Diplomacy focused on developing sound, long term relationships between allies and enemies; mutual understanding was valued, and there was a sincere effort to ensure peaceful solutions to disagreements could be explored through their auspices. American foreign policy anticipated that their vision of democracy stood as a model for what could be accomplished when a particular nation unites under certain key ideals. It became part of the American cultural mission to ensure that English language education would be available wherever needed, so that books about American politics, culture, and education could be digested by non-Americans. Those who wished to share in the concerts, exhibits, publications, Fulbright exchanges, and public forums depicting the American way of life would have ample means to do so. Unfortunately, this model democracy

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did not have the most inclusive domestic history to demonstrate these ideals, and World War II had also given impetus to another political system that did not comfortably fit into a market based, capitalist led democracy that America stood strongly behind: I refer, of course, to the world-wide Communist movement propagated initially by the Soviet Union. The Cold-War conflict, which resulted from the clash of these two monolithic icons of political and economic systems lasted nearly half a century with the United States supposedly emerging victorious only to find the Chinese Communists waiting in the wings.

Many historians are convinced that the American use of cultural diplomacy was a key factor in winning the ideological battle between the USSR and the USA, and they applaud the tactics of the Eisenhower presidency for winning the hearts and minds of many America's critics. Nevertheless, I find little reason to disagree with Charles Frankel's observation that even before the end of World War II, the American government viewed cultural diplomacy as little more than a propaganda weapon created to sell their vision of democracy and to attack the concept of Communism throughout the world. The American government's fixation made the aims of true cultural diplomacy appear idealistic and ineffective. There was little awareness that cultural diplomacy should have a trans-national flavor and that its value structure cannot just be adopted wholesale into another culture. For example, democracy seldom flourishes when a history of feudalism or tribal rule has dominated a country for millennia. Moving rapidly from an agrarian culture to an industrial culture is about more than creating new labor opportunities; rapid economic growth can challenge ethical values not to mention religious considerations. Educational reform does not happen overnight, and technological improvements most often require a stable social platform on which to implement change. My point is simply that there is a significant difference between an arrogant form of cultural imperialism that shouts, "do what I do" and one that offers a "cultural diplomacy" that demonstrates sensitivity toward both sides of the diplomatic agenda.

Frank Ninkovich avers that perhaps the finest display of public diplomacy by a private organization was the Carnegie Endowment for International Peace (1910). Its charter astutely observes that any government agency might represent the will of the people in a mechanical sense; however, it could not express the soul of the nation. Achieving this required the voluntary and spontaneous activity of the people themselves as expressed in their art, literature, science, education, and religion (Bayles 46). This optimistic statement, written before the onslaught of WWI and the ensuing loss of faith in international treaties and governmental honesty, still remains a means of assessing international cooperation without a self-serving vision.

Ironically, when President Wilson announced American entry into World War I, he ensured with victory the world would be made safe for democracy. Rather condescendingly, he envisioned that all contemporary democracies and newly created ones would be comfortable with the ideological values and foreign policy of the US. He felt, for example, that teaching Latin America to elect "good men" would naturally guarantee an American partnership (Arudt 24-25). Nevertheless, after the Armistice, the American government made the ill-advised decision not to join the League of Nations and, instead, adopted an isolationist stance. At worst, had the United States joined the League, it would have benefited greatly from some lessons in effective cultural diplomacy. Instead, Europe appeared bemused by the Coolidge and Hoover administrations, and diplomatic strain between even Britain and the USA became obvious.

American clumsiness in using cultural diplomacy effectively is easily observed in its Latin American policy. Here is the narrative from the American standpoint after World War I. The 1823 Monroe Doctrine had safeguarded the fledgling democracies of Central and South America for over one-hundred years. Suddenly, many European nations appear to be ignoring this mandate and are wooing Latin American nations. Fortunately, initiatives by Nelson Rockefeller while he was coordinator of his Inter-American Affairs program awakened Americans to the realization that isolationism had its disadvantages. Rockefeller's personal

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investments in Latin America led him to conclude that the region, while lacking fiscal initiative and modern technology, had tremendous growth potential. Using his industrial and business prowess through his ownership of the Creole Petroleum Corporation, he put into place a number of lucrative public and private ventures with local entrepreneurs. As a result of his efforts, reduced tariffs for Latin American goods were brought about, investment was encouraged to assist with reducing the poverty, scientific and technological exchanges were made, US publications were made more accessible, and even American ballet companies toured Latin America.

To digress momentarily: Last month US Secretary of State John Kerry announced that "the era of the Monroe Doctrine is over.... The relationship that we seek and that we have worked hard to foster is not about a United States declaration about how and when it will intervene in the affairs of other American states. It's about all of our countries viewing one another as equals, sharing responsibilities, cooperating on security issues, and adhering... to the decisions that we make as partners to advance the values and the interests that we share."

There is, of course, another narrative to this cultural diplomatic success story, which would come later to be called The Good Neighbor Policy. In 1928, President Coolidge ordered US Marines into Nicaragua to defend American interests that included the lives of American business investors and their businesses such as Standard Fruit and Cuyama Fruit. Hubert Herring mentions that Nicaragua became a virtual ward of New York banking firm, and the peace treaty eventually and reluctantly signed between the US and Nicaragua was purely made in the US's favor.

The Salvadorian nationalist Augusto Sandrino led a guerrilla war against the American supported dictatorship of Jose Moncada. In fact, the US Marines' pursuit of Sandrino over the mountains of El Salvador in the early 30s became the stuff of legend and a symbol of Salvadorian freedom. By 1931, primarily because the American government feared being unfavorably compared to the Japanese and their seizing of Manchuria, the defense of Nicaragua was given over to the National Guard under the command of the US supported General Samoza Garcia to keep order.

David Zietsma's verdict on American Foreign Policy and the development of the Good Neighbor Policy in Latin America would mirror my own: it was handled very clumsily despite a few good intentions. Firstly, the policy looked at South and Central American as impoverished and waiting for the opportunity to digest a few crumbs from American graciousness. The economic results of American exploitation on the local economy were seldom discussed. From a stance of economic and cultural superiority, the US pressured these countries to accept American plans and agreements with little, if any, concern whether these outcomes were beneficial to various Latin American nations. Nearly all the exchanges were one way—US culture and education came to the Latinos and little, if any, of their culture reached the USA (Zietsma 201).

By 1936, American anti-Fascist propaganda became more earnest and strident in its attempts to convince Latin Americans that the American way of life was far superior to the dictatorial regimes in Europe and Asia. By 1940, the Office of Inter-American Affairs was established. The methods the agency used to achieve sympathy for the Monroe Doctrine was many and varied, but little attempt was made to be unbiased or measured, and dialogue was largely one-sided. While not as sophisticated as its offspring, the United States Information Agency, the mission was relatively the same: "...to inform and influence foreign publics in promotion of the national interest." By 1953, the enemy was the Communists instead of Fascists.

American cultural diplomacy became a sophisticated propaganda machine in response to the Soviet Union's overt use of propaganda to win favor from countries at the expense of the United States. Positioning themselves and their desire for world peace in juxtaposition with the American capitalistic warmongering designs, the Kremlin sided with the disgruntled and the underdogs in the propaganda battle with the USA.

Their technological and scientific achievements (putting the Sputnik into space, work in nuclear physics, and mathematical explorations) gave credibility to their appeals of communal sharing of technological advancement. These promises of a significantly better life for all people in poorly developed countries in Asia, Africa, and Latin America carried more appeal than corporate business dividends drifting downward to a peasant working in the rice paddies of Vietnam. Once Communism was affirmed in the USA and Western Europe as an active enemy of the Capitalist business infrastructure, the political machine began churning out propaganda to counter what was feared as a threat to democracy and a progressive way of life.

My point here is that an ideological centered cultural diplomacy policy is not honest; it is a paternalistic form of false advertising, and ultimately will cause the supposed beneficiary to become wary of the aims of the self-serving nation. For the Humanist, the exchange or interchange of cultural gifts still holds validity. In the words of Egyptian scholar Morsi Saad El Din, the “humanist idea of cultural knows no boundaries and cultural interchange would help to transform civilization” (Reeves 48).

I would like to move to my conclusion with a positive note. Despite the ultimate failure of the League of Nations, the Geneva based International Committee for Intellectual Cooperation (1924) made tremendous strides with lessening international animosities that had torn the global community apart during the blood-bath of the Great War. The specific aim of the Committee was simply to encourage cultural interchange.

Julie Reeves, in her excellent monograph, reminds us that it was Gilbert Murray, the Australian born, Oxford educated classicist and self-styled humanist and author of *The League of Nations and the Democratic Idea* (1918) who characterized the Committee as “making use of artistic, scientific, and literary interests which are actually common to all cultivated nations as an instrument for achieving that goodwill and cooperation which was the aim of the League of Nations (Reeves 49). Murray felt subjects as varied as the Goethe centenary, conversation on the future of literature, the effect of recent discoveries in the physical sciences on philosophy, committee inquires into historical textbooks and its recommendations for their revision less along nationalistic lines, formulating task forces to look into conditions of industrial workers in central Europe, and studies of contemporary art and reality were positive contributions of the betterment of international relations. They also inaugurated an Annual Conference of Institutes for the Scientific Studies of International Relations as early as 1928. This was an important step because it welcomed back Weimar German scientists and intellectuals who had been ostracized from the Allied controlled International Research Council.

The Weimar Republic understood from its establishment the need to mend fences with both their allies and enemies after the War; they placed a cultural attaché in all German diplomatic missions, to convince the world that Weimar Germany was a responsible nation. The creation of a Cultural Association (1919), modeled on the success of the Alliance Française, oversaw the wide range of cultural activity, including the support of German schools abroad, scientific institutes, student, faculty and intellectual exchanges in order to promote German language, literature, art and music was another early step in cultural sensitivity (Windsor 48). The regional foci of early German overseas cultural effort during the first half of the Weimar Republic were Southeast Asia, Italy, Spain, Portugal, Scandinavian and Baltic States, China, Japan, and South America. After the Locarno agreements and German entry into the League of Nations, there were more opportunities to work with former enemies.

There can be little doubt that the Weimar Republic realized the need to change the perceptions of the rest of Europe and felt that cultural diplomacy was a very important strategy to reunite with Europe and the rest of the world. For them, cultural exchange was a way “to promote mutual enrichment by celebrating national distinctiveness” (Windsor 49). In a very real sense, Weimar Germany’s program of cultural diplomacy was based on information sharing and not simply propaganda export. Unfortunately, the internal

struggles within the Weimar Republic did not permit some of their innovative strategies with cultural diplomacy to reach fruition, and Germany plunged into the darkness of the Third Reich soon after.

Ultimately, then perhaps one needs to accept that successful cultural diplomatic missions, such as the 1954 Agreement between Japan and Italy, which spawned seventy years of successful intellectual interchange between the two nations, are unlikely to happen regularly anymore. We now inhabit a world where diplomatic missions seldom have cultural attaches—and if they are in place, their jobs are largely cosmetic and reactive. The cut backs of cultural attaches in embassies and the prioritizing of trade missions over cultural ones are commonplace, and as a result, glossy commercials and marketing strategies substitute for the hard work of establishing lasting friendships based on mutual shared values and connectivity between peoples. As long as foreign policy makers prioritize cost-saving answers to all contingencies that may not produce tangible profit in yen, pounds, Euros, or dinars, use pop culture celebrity appearances to replace meaningful dialogue between stakeholders, and envision co-operative trade agreements as far more vital than the enrichment of cultural diplomacy, the legacy of mistrust and hatred will continue throughout this

Biography

Prof. Dr. Patrick Quinn

Provost, Azerbaijan Diplomatic Academy

Dr. Quinn is Professor of Civilization Studies at the Alliance of Civilizations Institute, which is part of Fatih Sultan Mehmet Waqf University in Istanbul. Dr. Quinn was formerly the Dean of Humanities and Social Sciences at Chapman University in Orange County, California, from 2009 to 2012.

He was the Chair of the Department of English at the University of Mississippi from 2006 to 2009 and the Dean of Humanities and Arts at Worcester Polytechnic Institute in Worcester, Massachusetts from 2002 to 2006. His academic career began in Canada and has given him the opportunity to teach and administrate in England, Greece, Germany, Iraq, and the United States. He currently has the title of Provost/vice rector of academic affairs at ADA.

ADA (Azerbaijan Diplomatic Academy) is comprised of four schools: School of Public and International Affairs, School of Business, School of Humanities and Sciences, and School of Information Technologies and Communication, ADA’s vision is embedded in the four pillars of its mission: Global Leadership, Innovative Learning, Social Responsibility, and A Thriving Location. Located in Baku, at the center of an increasingly significant part of the world, ADA has gone through exciting and remarkable growth since its inception.

Founded by the Azerbaijan Ministry of Foreign Affairs and chartered by a Presidential decree, ADA began in 2006 as a training institute for the country’s expanding diplomatic service; hence, the name Azerbaijan Diplomatic Academy. It is rapidly growing into a world-class university dedicated to preparing innovative global leaders in the fields of diplomacy, public and international affairs, business administration, information technologies and communication, humanities and sciences, as well as promoting collaborative research in these fields.

“Towards New Possibilities for Constructing an Image of the Self. Some Remarks on the Results Intertwining Cultural and Academic Diplomacy”

A Lecture by Prof. Dr. Paul De Knop (Rector, Vrije Universiteit Brussel)

Berlin; December 21st, 2013



Ladies and gentleman, First of all I would like to express my gratitude to the organizers of this prestigious forum on cultural diplomacy for having invited me to address this high standing audience. I presume that our gathering here today in Berlin is inspired by a common awareness that cultural diplomacy is one of the crucial fields in international diplomatic relations worldwide that has to be further developed in the future, because our future partly depends on it.

Although I was not trained as a diplomat and international affairs are not directly related to my personal field of expertise, my activities on a daily basis as the president of a middle-sized but refined university, situated in the heart of Europe and surrounded by Europe’s decisions making institutions in Brussels, sharpened my awareness considerably for two facts, first: that the huge and highly complex factory we call the European Union would never function properly without the oil of several different levels of diplomacy, and second: that those important diplomatic contributions most often function silently out of the view of public attention. This insight however, comes accompanied by a set of more critical observations on our

European future that will become in the main focus of my contribution today.

Diplomacy presupposes a situation whereby two or more groups, two or more nations, two or more worlds are becoming deeply interconnected, a situation that leads to the necessity of establishing channels that permit rapid and intelligent interchanges of information and strategy. This is not the place to get into general statements on diplomacy as such, however in my view the general public too often overlooks the fact that almost all the players in the game called “diplomacy” as it is played in Brussels institutions, are in the first place expected to firmly stand for a specific identity; the identity of themselves of the country they represent, an identity that most often determines the specificities and the character of their activities.

It might be considered a substantial problem for the European project that those national identities still remain so robust, and that all efforts to construct a strong common European identity are steadily undermined and weakened by all kinds of national interests. It is not my role to blame anyone here, however in times where national revivals and separatist tendencies are gaining momentum throughout the old continent, it might be useful to understand the mechanisms that render those national (or regional) identities so unassailable.

Part of the answer might well be that those “national identities” are composed around a strong cultural component that is worth to be considered for a moment. It is undeniable and a valuable result in itself, that the recognition of a common cultural heritage (and throughout that of a common future) has a strong

unifying effect among the people that constitute a national or regional identity. However the same mechanism most often leads towards a conservative reflex whereby this specific complicity, this common cause is considered as fragile and the surrounding world as potentially dangerous. It is this conservative tendency that make people turn their back to all those that do not fit into the projection of the self as a group, and this isolation – as the American psychoanalyst Arno Grun pointed out – splits up the self and leads to an attitude of exclusion towards the rest of the world; a form of exclusion that is highly culturally determined. In an open and globalized world where competition is tough and resources are limited, this evolution is worrisome.

Now, even if the effects of this mechanism can be easily witnessed and analyzed in several places throughout the union – as a citizen of Belgium and rector of a Dutch speaking university situated in the middle of a dominantly French speaking Belgian capital, I am well placed to make this type of observations – it is my intimate conviction that the mechanism in itself is based on a paradox.

Taking again my own country as a particular case, there can be no doubt about it, that few of its components have a more efficient ability to reflect on the Belgian identity than the work of Van Eyck, Brueghel, Rubens, Ensor of Broodthaers, just to bring in mind a few of our famous masters in the visual arts. The paintings of Brueghel in particular seem to contain all the ingredients that constitute our specificity as an open minded, joyful and somehow rebellious little nation, appreciated for its humor, surrealism and culinary traditions. And yet, even if there might be some common sense in this type of general presumptions, it is nevertheless much more important to stress that all the artists we mentioned, considered their work in the first place NOT as an echo of their Belgian identity but as a contribution to a universal debate, called painting.

So, those are the terms of the paradox I mentioned before: if on the local level, historical artworks (such as Brueghel) seem to perform well as generators of an idea of local identity that most often shows tendencies of cultural exclusion, we cannot deny that the same artworks also generate a totally different idea. Why wouldn’t we try to go for a feeling of proud – that is ALSO related to our identity as Belgians – however NOT because Marcel Broodthaers belonged coincidentally to the same tribe as we do, but because he and many other Belgian artists succeeded in being taken seriously on the highest level in those global debates, and were deeply influential in determining their course.

Ladies and gentleman, this is the message I wanted to bring from Brussels today. I presume we all agree that the globalization and the process of European unification changed our world and made us aware of threads and opportunities. It is therefore the task of our generation to redefine the notions of the “global” and the “local” and to understand the changing tensions between them. It is in that sense that the role of cultural diplomacy will become increasingly important for the future development of the old continent. At the political, the academic and the cultural level, we must face, consider and even try to understand tendencies that lead to isolation and exclusion. However, at the same time we may not stop stressing that innovation, originality, curiosity, knowledge and a certain brand of stubbornness are the major assets within our European identity that will be crucial for the future.

This brings us to another important idea. The days that all European courts communicated in French are long gone. The same can be said of our worldwide cultural domination. Although the models of the Western Avant-garde remain highly influential in other parts of the world, some peripheries in artistic creation became prominent during the last decades and are most likely about to develop into new centers for the creation of contemporary culture. China could serve as an example, however throughout the whole region an intense activity can be witnessed on the cultural front: in Seoul, Shanghai, Beijing, Hong Kong, Singapore or Jakarta and the days that those cities send their gifted children to art school in Brussels or Paris are over.

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So the time has come to understand and accept that if we like to be part of a new global game in the making, that the primary conditions to do so, are no longer the same and that means that also WE will have to move and to travel. It is therefore of great importance that new types of bridges will be constructed between Europe and those emerging countries and their cultural battlefields. It appears to me that by taking into account those new realities and by translating them into practice, we reach the heart of what cultural diplomacy is supposed to be.

In the second part of my speech I will offer you an insight into an excellent example of good practice in that sense. The model that understands itself an attempt to intertwine cultural and academic diplomacy was developed at the Vrije Universiteit of Brussels. It is a wide spread common thought in circles of decision making in Europe that education and culture in particular are parts of the general budget that represent a major cost, but have very little to offer in return. Our former king Leopold II was quoted for supporting this idea in a famous one-liner: “la musique c’est un bruit qui coûte chère” or “music is an expensive type of noise”. The project I am going to present to you, will offer in opposition to that idea, a sharp illustration of the fact that no other fields of human activity are more appropriate to negotiate the image of who we are in the Far East than a well entangled form of cultural and academic diplomacy, and that both fields more than deserve to be taken seriously.

Since 2010, a Belgian team of academics, researchers and artists headed by Hans de Wolf developed a new format for the implementation of cultural and academic diplomacy in a number of leading metropolitan areas in the Far East. After being charged by the government to reflect on how the image of Belgium in this economically fast developing region could be established and improved the team decided to make use - on an experimental basis (learning by doing) - of a potential that has received far too little attention within Belgium itself and that remained as good as unknown abroad as ‘Belgium potential’: the international excellence of our contemporary artists in various disciplines, ranging from the visual arts to fashion, contemporary dance and design.

Deployed for the first time during the World Expo in Shanghai in the summer of 2010 the curator decided to present to the Chinese public a number of debates that were completely unknown in the country. Contemporary dance and transhumanism in science became the anchor points of an exhibition that shocked the Chinese art world and brought more than 20.000 visitors to an exhibition that lasted for less than three weeks. However the originality of the developed formula consisted in the fact that the exhibition went accompanied by more than 20 activities, ranging from public lectures and workshops to training sessions. The project even hosted a true symposium organized by European and Chinese physicists under the name of: “Einstein meets Magritte in Shanghai”. In order to create the best possible working conditions, the team not only frequented intensively the local art world, they also established collaborations with Fudan University, Jiao Tong University and the China Art Academy in Hang Zhou, and all those networks are still operational today.

The new format has developed as an efficient tool that enables us to reach very specific audiences in the whole region (China, Korea, Japan, Vietnam...); audiences that not only belong to the academic or cultural elite, the projects are also observed with curiosity by economic players; Belgian businessman working in the region of course, but also local economical elites. Belgian contemporary art gains popularity and the secret of this success can most definitely be explained partially by the originality of the formula developed by the team of Hans de Wolf, but would have never been conceivable without the necessary content: the international excellence of our Belgian art scene.

Through the experience gained over the past years, the team came to the conclusion that, if only these artists are presented in a correct and attractive (surprising) context, they possess the exceptional ability to

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anchor the IMAGE OF BELGIUM in these countries, and to provide our country with the presence of a highly innovative, inventive and dynamic place in the heart of Europe: a place that doesn’t suffer in any way from the signs of aging with which the ‘old Europe’ is often associated. As a matter of fact, the initial project in Shanghai did not go unnoticed by Belgian diplomats in China, and soon after their return to Belgium the team was asked to conceive a similar project for the commemorations of forty years of diplomatic ties between Belgium and China. Several other invitations would follow and brought our concept that consists in intertwining cultural and academic diplomacy to Seoul, Kwangju, Chengdu, Hanoi and Hong Kong, and in each city again the team deployed its peculiar grassroots methodology and succeeded in establishing excellent ties with renowned universities and the local art worlds.

It was certainly one of the least expected results of the formula to understand that in this region in the Far East - that in the past has often been overwhelmed and offended by the boldness of the ideas and propositions of the Western avant-garde – it simply does not make any sense just to show the art works. We have to make them land in the hearts and minds of the local public and therefore the discursive dimension the formula proposes, including intensive academic collaborations constitute an important contribution to its success. In this way it can happen that our public is taken by surprise and undergoes the sensational experience of having gained access to a higher plane of human intelligence and creativity that is being expressed through the artworks. However, we should always remain vigilant as to ensure that the establishment of those profound aesthetic experiences is not obscured or offended by a certain pedantic aspect that is often associated with the Western attitude in the Far East.

The most harmful antidote for the exercise in cultural diplomacy the team proposes consists of an, often unconsciously transmitted, sense of Western cultural superiority. That is why the team believes it is a fundamental attitude and the source of its success, to start in every city again with simple meetings and spontaneous encounters with local academics, artists, museum officials and other actors that can help us to understand the local situation. Long before the first artwork gets crated in Brussels for transport, the soil in our host country has been carefully and broadly prepared for its arrival.

It is one of the most important results of this type of approach, that each project simultaneously means the start of a content-based relationship with our partners; a relationship that remains active after the departure of the team and will further develop itself into the future. We have very little interest in wasting our energy on single-occasion projects, because the momentum caused by a firework may be impressive, but in the end it won’t last. Our networks established in Shanghai, Beijing, Seoul, Kwangju, Chengdu, Hanoi however, will remain fully active, also after the team has left. Universities and museums reveal to be ideal institutes to guarantee this type of continuity.

The experiences that were gained over the past years have inspired the team to formulate a hypothesis, which must be taken however on the level of intuition; there is still no scientific evidence in support of it. Everything points to the fact that the work of our contemporary Belgian artists is therefore so attractive to Asian elites of all kinds, because it promotes an image of themselves - and in addition of all Belgians – of permanent renewal, creativity and invention, shrouded in a context that is characterized by individuality and a specific brand of stubbornness. In a part of the world such as the Far East, where the benchmarks are determined by values such as discipline, continuity, protocol and social code mechanisms, this image opens a window towards another kind of reality that is completely unknown to our potential public and that greatly surprises them.

As a perfect illustration of this idea, I would like to conclude with some images taken during the most recent project that took place in Shanghai last October. Invited to conceive a small project as part of the Belgian week organized at Jiao Tong University the curators decided to present Belgium to the Chinese

students as a country in the middle of a troubled history that only holds together by means of a rich “collective memory” all Belgian citizens can relate to: the North sea, Tintin, mussels, Brussels, Brueghel, Congo etc. This idea was of course highly unusual for the Chinese audience, but we even did better. The curators dared to present the Belgian nature as an “unstable identity” as well. Our Chinese colleagues were literally speechless. Now, as it cannot be denied that nowadays Belgium is navigating through an intense discordant period, it revealed to be a truly disarming idea – in particular from a Chinese point of view – to admit the reality as it is, and to explain on the other hand, this basic “unstability” as an excellent and stimulating breeding ground for artists. If the goal would have been to surprise the audience, we couldn’t have done better. As there was little or no budget for the project, all the artworks were taken in luggage, and the curators opted to bring in particular young artists, and to focus on video and Photography. No single eurocent was invested in promotion or press and yet, we succeeded to appear on the third page of one of that week’s editions of the most official English newspaper “China Daily”.

Ladies and Gentleman, I hope that I have shown that cultural academic diplomacy can indeed make a significant difference or stated otherwise: “How a rather small country can be great”. I feel fortunate for having obtained the possibility to explain to you all that cultural diplomacy is not only a project for the future, a desire to realize or a mere theoretical concept. I hope of having convinced you that in a world that is changing fast today, cultural diplomacy must be understood as an extremely important tool that will help to determine which place which social groups will obtain around the table of the future. I am convinced that Europe has some excellent cards to play and has more than one joker in reserve. But we have to start to convince ourselves that it is our destiny to be around that table. And I am all the more satisfied today that I could come to you not with a plan, not with a smart idea, but with the results of four years of concrete action on the field. Ladies and gentleman, cultural diplomacy is a key to the future. Please accept it.

Thank you.

Biography

Prof. Dr. Paul De Knop

Rector, Vrije Universiteit Brussel

Paul de Knop is currently rector of the Vrije Universiteit Brussel. De Knop obtained a bachelor’s degree in Physical Education and Leisure studies at the Vrije University of Brussels. Additionally, he earned a Master’s degree in the Sociology of Sports and Sport Management at the University of Leicester in the United Kingdom. He later received his doctorate degree in Physical Education at the Vrije Universiteit of Brussels.

From 1997 to 2008, De Knop was professor at the University of Tilburg, and was chairman of the Board of Community Education from 2002 to 2008. De Knop teaches sport sociology and sport management. In addition to his position as rector, he was the president of the Flemish Fund for Scientific Research from 2009 to 2010.

Prof. Paul de Knop has received several awards for his academic work. In 1992, he received the Piet Theysprijs for academic research on youth sports. In 2004, he was the winner of the Sport Management Excellence Award from the European Association for Sport Management. De Knop was also the winner of the Best Practice Award in Sport and Recreation Management in 2005, awarded by The Institute of Sport and Recreation Management.

“Cultural Diplomacy, International Business and Global Ethics”

A Lecture by Prof. Dr. Pedro Nonell (Director, EENI Global Business School, Spain)

Berlin; December 20th, 2013



First of all, thank you to the Institute for Cultural Diplomacy for the opportunity to stay here with all of you. It’s a great moment for me because normally I always talk about international business or something like this. When I talk about international business I talk for my brain, but today I would like to mix business and religion. It’s difficult because maybe, in many countries, it’s a taboo, as we can see. But I think it’s a good opportunity. This is our plan for these 20 mins.

If we have time, our plan is to talk about: global ethics, where to search for a global ethics model. I propose in India. And the two key principles of global ethics that for me are the truthful of religions, and the Ahimsa principle of non-violence. And, if we have time, why do we need a global ethics model?

I wish to apologize, it’s very important, if I will offend some followers of religion analyzed here, where “frog” ignorance and lack of suspicion. Well, what is global ethics? One definition is “the common values shared by humanity.” It sounds great, nice. Or, “a common fundamental vision of what is legitimate, just, and fair.” Where can we find sources of global ethics? I think that we have sources

running like the Universal Declaration of Human Rights of the United Nations.

But, here with Islamic civilizations, we should think that it’s not broadly accepted. In fact, the organization of the Islamic Conference, the Cairo Declaration of Human Rights in Islam. Well, it’s based on the Sharia and the concept of “Islam as viceregent of Allah on Earth.”

But also, the Declaration shares a lot of common values, it’s very important. But many people talk about a responsible civilization to the UN Declaration of Human Rights. We have the Declaration on Fundamental Principles and Rights at Work organized by the ILO, and the real Declaration, it’s a strong base.

This is another definition, “a global, economic ethic relies on the moral principles and values that from immemorial time have been shared by all cultures and have been supported by common practical experience.” This is taken from the Manifesto for a Global Economic Ethics, that we can see now.

Well, I propose to search for the source of global ethics in religions. Again, when we talk about religions, especially in Western countries, maybe you get in trouble. I think that no, we need to break this taboo and begin to talk freely and with respect for religion. Well, let me quote a phrase of Arnold Toynber, a British historian who said, “Confucius and Lao Tau, Buddha, the prophets of Israel and Judah, Zoroaster, Jesus, Muhammad and Socrates,” these are the great benefactors of humanity. Well, instead of looking for differences, we need to find points of convergence. If we find this, and I absolutely agree that we can find, this can serve to facilitate dialogue, cultural diplomacy, international relations, and global business. Science can save lives or can kill; religion has positive sides and negative sides, but we will focus only on the positive

side. I am not religious, I am only an engineer.

Some notes about Global Ethics: it's not a proselytism, absolutely it's not a proselytism; it's not based on the superiority of any religion. It's not a global religion. Many people think that when we talk about global ethics it's like Baha'i., that it's more of a global religion. It is not, global ethics. It's important, I think that if we are able to find a model, it should be open to agnostic and atheistic people. It is still in the development phase, mainly for international business. And the main weakness of global ethics, I think, is with fundamentalist people of all religions.

Well, again, it's very important, I think, that we need to break the taboo: Religion and Business. But, we can break this taboo if we have more respect and knowledge. Let me share one personal experience with one of the richest men of the world. I will introduce His Royal Highness Prince Alwaleed Bin Talal from Saudi Arabia. He is a member of the royal family, and is the founder and Chief Executive Officer of the Kingdom Holding Company. He's one of the world's top investors in Apple, News Corps, and Walt Disney; and one of the leading philanthropists, mainly in Asia and in Africa. Two years ago, or three years ago, we awarded His Royal Highness with a Master Honoris Causa in International Business, for two reasons: for his success in international business, and for his civic accomplishments.

When I prepared my speech, all the people, all my colleagues said, "Pedro, don't talk about religion." All the people said, "you need to talk about business." I prepared all of my speech about religion. With His Royal Highness, we talked about peace and development, violence and poverty; the need for understanding between different religions of the world, between Muslims and Christians. We talked about business, ethics and contribution to society are compatible. We talked about the vision, I think it's a good vision of HRH which is irrespective of nationality, race or creed. And in the worlds of the prince, "to whom much is given, from whom much is expected."

The other day I was with one of the directors of a big company in Spain, and he said to me, "Pedro, let me help you to define the profile of an international business manager." And we talked about that he did an experience and education background in international business, international marketing, pricing, cutters, documentaries. Languages: English, French, German, maybe Chinese, Russian, Arabic. But I suggest, you need a person with a strong knowledge of world religions and strong ethical principles.

If he travels to Asia, as we suggest, he knows about Buddhism, Confucianism and Taoism. If he goes to India he should know about Hinduism, Jainism, Sikhism and Zoroastrian people. And if he or she should travel to Africa maybe knowledge of Islam would be necessary. I say "open your mind" because the world is changing every day. Three examples, These are Western multinationals that are hiring Jain or Sikh people. First one, Ashuman Jain is Jainist, he is the EO of the Deutsche Bank. Another case, Ajaypal Singh Banga is Sikh, he's the CEO of MasterCard. And Jogishwar Singh, who's Managing Director of the Rothschild Group.

Well, where can we find a global ethics model? Well, I propose India. Why? India is the cradle of four superior religions: Hinduists, Buddhists, Jainists, and Sikhs. India, particularly Hindusim, is one of the most tolerant countries or religions. Let me quote these beautiful words from the Bhagavad Gita, it's one of the great books of Hinduism: "Thus, I have exposed the most secret of all knowledge meditate on it fully, and then do as you want." India is the world's third largest economy, and is the largest democracy.

This is a picture of the religious diversity in India. We can see Hinduism, Muslims, Christians, Sikhs, Buddhists, Jainists, Catholics, Christians, Hebrews, all of the people are represented. One example of this tolerance of India and religions you can see here: the prime minister of India, Manmohan Singh is Sikh. Sikhs are less than 2% of the Indian population. If we see the ministers of Manmohan Singh, we can find Sikh people, Muslims, Christians, Buddhists, Atheists.

The two key principles of global ethics. I think I spoke about this in the first half, but they are the principles of Truthfulness of religions and Ahimsa, non-violence. Again, "... the principle of non-violence of Mahatma Gandhi and Sri Ramakrishna's testimony to the harmony of religions: here we have the approach and spirit that can make it possible for the human race to grow together into one family." Let me introduce you to Sri Ramakrishna. The principle is easy, "all religions are truthful, they are paths to God, but they are not God." Maybe I prefer the other words that Sri Ramakrishna has said, "God has made different religions to suit the different aspirations, times and countries...all are only so many oaths; but a path is by no means God Himself...So the One is invoked by some as God, by some as Allah, by some as Jehovah, and by others as Brahman. Everyone should follow their own religion. A Christian should follow Christianity, a Muslim should follow Islam, and so on."

Many Hinduists today believe in the holiness of Jesus, Rama, Krishna, Buddha, Guru Nanak, Zarathustra. This is another spiritual leader that I think is very important, it is Swami Vivekananda. He participated in the first parliament of the world religions in Chicago a few years ago, and he said: "I am a Hinduist. And I feel fine. The Christian should be a good Christian. The Muslim, a good Muslim...Hinduism cannot live without Buddhism, and Hinduism not exist without Buddhism." All religions, I am convinced, share this principle. I selected some words from one—I know that there are some people here from Muslim countries, and if I am wrong, please correct me—in the Islamic Holy Koran we can read, "to each of you we prescribed a law and a method. Had Allah willed. He would have made you one nation unified in religion." And most important, this does not imply the conversion to any religion.

Well, this is my theory, that I try to prove with this, which is that spiritual leaders (Ramakrishna, Gandhi, Dalai Lama, Aug San Suu Kyi, Nelson Mandela...) are showing the path. And we can find now the world's business leaders are exploring and developing (and financing) their teachings. Let me present three examples. Dr. Yusuf Hamied is the president of Cipla Laboratories, he's Muslim, he's a pioneer in the global fight against AIDS. Thanks to his vision, the cause of treatment for AIDS fell to \$300. This is the vision of Dr. Hamied: "I don't want to make money with these diseases causing so much damage to society." One of the directors of Johnson and Johnson explained with this phrase that, "in Africa Cipla is a temple and Dr. Hamied is God." He is saving a lot of lives. This example is good because in 1939 Mahatma Gandhi visited Cipla Laboratory, which was founded by the father of Yusuf Hamied, and inspired the founder to make essential medicines for the country and street for sale. We can see in the picture, it's a good example of how a Hinduist spiritual leader is inspiring a Muslim businessman. If we analyze a little bit more about Yusuf Hamied, his father was an Indian Muslim, his mother Russian Jewish, he has an excellent friendship with Zvi Meta, the musical conductor who is Jainist. And the general director of the Cipla Laboratory is Radi Sinal, who is Hindu.

Another example, Chang Yung-fa. He is the general director of Evergreen, one of the largest companies of the world. He belongs to the I Kuan Tao religion. I Kuan Tao is this incredible religion incorporating Taoists, Confucianists from China, and Buddhists. The I Kuan Tao religion recognizes other religions such as Hinduism, Islam, Christianity as valid religions. If we analyze the group values, we can see that they are heavily influenced by Confucian ethics. Let me read the words of Chan Yung-fa, he said, "...the joy of winning a lot of money is fleeting by the pain you feel when you lose. But if that money is used to perform good works, it's wonderful to see the benefits of what you have given. That happiness obtained by doing a good deed will always be at the heart." We can see, I think, a clear Buddhist inspiration. Last year, I think, he has donated all his wealth to charity, it's near \$1.6 billion.

And the third example, Mrs. Indu Jain from India. She is a Jainist and the president of the Bennett, Coleman & Co., of the Times group of India, it's one of the most read newspapers in English in the world. She partici-

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pate in the United Nations World Summit on Millenium Peace, Religions and Spiritual Leaders.

Well, with your permission, I will go directly to talk about the Ahimsa principle. Well, what is it? Ahimsa we need to understand as a broad concept. It's not only physical violence as we understand here in the West. Ahimsa is...do not lie, veracity, integrity, respect for all Life, justice, not corruption, social responsibility, philanthropy, equality between men and women...

Well, the Dalai Lama, with your permission I will go right to the conclusion because I have no time. I prepared a long article about this, about 30 to 40 pages for you.

Well, Ahimsa is an active attitude, and is rights and obligations. And I'd like to make a little experiment and take the Amimsan concept of non-violence and apply the Zoroastrian vision to the Ahimas principle. The Zoroastrian principle is "good thoughts, good words, good deeds." What happens if we take this principle to our Ahimsa concept. Ahimsa should arise in our thoughts. It is implied "self control, veracity, honesty, integrity, non-greed, respect. I think it's very important for a company in the global economy. Any "thinking part" of the company should practice Ahimsa. All the marketing and business plans should be designed under the Ahimsa vision. All the design should be Ahimsa. Not malicious Chinese products like Cicot (18:00), that we can see in many products. And maybe also to develop a product service for all mankind, that we can see in another example, is also the Fair Price policy. Well, for me he is one of the greatest businessmen of today, but we have no time to analyze. But his doctoral vision is, "health for all [the humanity] with affordable vaccines." The half of the world's children population is vaccinated with this product. He reduced the price of this vaccine by 60%. Well, after our worlds should be Ahimsa, there should be truthful communication and marketing policy, fair contracts, agreements, all this. Our deeds should be Ahimsa, not physical violence, not to kill, not physical abuse, respect for the environment, charity, philanthropy. Well, in my speech, in the written paper you can find all this information. Please, if you have time read it. Ahimsa is also respect for all life. it is the principle of humanity, protection of human rights. Another example that I'd like to develop is the Ahimsa principle applying the Jainism vision. The Jainism vision is "not to kill any living being." Let me go directly because I have no time, I'm sorry.

Why do we need global ethics? We need it for international business, for globalization, for science, for education, for politics, for dialogue of religions and cultures. We will go directly to a new model of globalization. Based on this principle, I think is a free market based on global ethics principles; respecting the environment and mankind; and towards a spiritual capitalism, which is the concept of the Ahimsa Company.

Remember, leaders are showing the path and the other business leaders are developing these ideas. And we need to be open here, mainly I think in Western countries, to another vision. I put some examples, we need to be open to Hinduism. It's a good example of company. To Buddhism, if you have time please read this case. It's a founder of Kyocera and today is a Buddhist monk. It's interesting to be open to the principles of other economies. I suggest reading the book "Putting Buddhism to Work." It is another alternative to our mode of globalization. To Islam, I think Islam has a positive thing like Zakat, or I think it's very interesting the role of the banks in the global economy. For example, the Vatican says that the principle of Islamic finance might be an alternative to the global crisis. To Jainism, to Christianity: I present here Carlos Slim from Mexico, the world's richest men. The last years he donated \$100 million to the eradication of poverty. And also to Agnostics. I don't know if you know about the "Giving Pledge" initiative, it's very interesting, it's lead by Bill Gates and Warren Buffet, It's an initiative to take the commitment to the world's greatest billionaires to donate part of his wealth to charity. You can see that both are Agnostic people, you can see they have given pledges to people who are Christian, Jewish, Hindus, Muslim, all people.

Well, let me read the conclusion. The economy, finance, politics, has been globalized. Why can we not find a global ethics principle? The history of mankind has been given to us through our ancestors, this tradi-

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tion of wisdom. This opens windows to understanding that today this era of industrialization we, or the next generations, can lose. The English poet T.S. Eliot (note: he is actually from the US) said, "Where is the knowledge we have lost in information? And where is the wisdom we have lost in knowledge? Only to finish, let me remember the words from the Bhagavad Gita from Hinduism, saying, "When kindness declines, when the wickedness increases, when the purpose of life is forgotten, I will manifest, I will return, to pronounce the sacred; to destroy the sin of the sinner, to re-establish the way of the principles."

Thank you very much for your time.

Biography

Prof. Dr. Pedro Nonell

Director, EENI Global Business School, Spain

Mr. Pedro Nonell studied to be an Electrical Engineer at the Polytechnic University of Catalonia, and has a Master in International Business and Finance from the University of Barcelona. He was a member of the editorial board of the magazine "Moneda Única" in Spain, is the author of different books and courses on foreign trade, International marketing, and the development of e-business trade. His books and courses have been translated to French, Portuguese, Arabic, Chinese, and Italian.

He assisted in different projects from various Chambers of Commerce and Trade Unions in Nicaragua, Brazil, Uruguay, El Salvador, Guatemala, Argentina, Ireland, Morocco, and more.

Mr. Pedro Nonell is a leader in projects concerning religion, ethics and business. Mr. Nonell was one of the co-directors of the Diploma in International e-Business of the IDEC (Pompeu Fabra University of Barcelona), and he has also cooperated and assisted on the formation of students in the Master in International Business at the Pompeu Fabra University.

Mr. Nonell became the formal coordinator of the Master and Postgraduate program of International Business at the University of Barcelona. He has cooperated as a guest teacher on Foreign Trade programs at the Oxford book University; he consistently participates in projects in the European Union.

Mr. Nonell is one of the coordinators of TACIS NIS Managers, a project that is sponsored by the EU that leads the formation of 1,700 delegates from different countries, such as: Russia, Azerbaijan, Kazajastan, Ukraine, Uzbekistan, Mongolia, etc.

Mr. Nonell has published a number of articles in Spain for various entities such as: Moneda Única, El País, Emprendedores, and others.

“The Evolution of Multiculturalism Policy in Europe“

A Lecture by Petru Lucinschi (Former President of Republic of Moldova)

Berlin; December 18th, 2013



Distinguished guests: The phenomenon of globalization and multiculturalism is known in Europe for many many years. However the accelerated process of globalization and the new issues of migration have asked for new chances and new perspectives to deal with the new issues.

The Republic of Moldova has acquired experience in this direction because of the three waves of occupation: the Roman, the Ottoman and the Russian occupation. However the territory of Moldova being at the frontier of the Asian continent and the European continent has functioned as territory of transit for all these multicultural relations. Interestingly the Ottoman occupation did not lead to the instauration of a new religion but it allowed the continuation of the traditional religion and the keeping of the traditions. However after the bolchevique invasion of our country Moldova has had to go through organized migrations. However even if there are similarities between the two cultures there are also many differences in the ongoing crossover and the ongoing abuse of the differences that we had has lead to many difficulties in terms of spirituality.

Now a days the Moldovan society and the social movements in the territory demonstrate how multiculturalism works, for example the Parliament sessions are conducted in two languages. Now a days, the Bureau for Interethnic relations is the main institution in Moldova that deals with the rights of ethnical minorities and is in charge of organizing and making sure that the rights of the minorities are respected in Moldova. Now a days, there are many universities and schools that function on the principal of partnership with the countries that represent the countries of origin for the different minorities in Moldova, such as Russia, Turkey, Ukraine. The autonomy of our Moldovan province demonstrates the functioning of the principals for respecting the rights for the minorities. In the last thirteen years there has been a big festival organized in the name of these different minorities which represents their traditions and which is attended by all people and officials from the government. The situation in Moldova is much more specific and particular than the one in Europe. However what happens in the western part has always an impact on the Moldovan side.

The Europeans have an education in tolerance and in being tolerant with different minorities, however the reverse situation does not happen. For example, there is a difficult situation in the UK where there are restrictions regarding the labor market for people coming from the east. However there are many people from the east who are living in the territory. We must take care of racism whether it is white or black or a different color because racism is a big issue and we also have to take into account that we might end up in a situation of a white minority in the European continent. Europe confronts itself, now a days, with two phenomenons which are a direct result of multiculturalism. The first one is to replace multiculturalism with an undifferentiated acceptance of all traditions of spiritual, ethnical, religious, social direction in

Europe. On the other hand the other phenomenon that tends to replace multiculturalism is an increase of nationalism which, despite its limits, faces an incredibly popularity. Surveys among migrants from different European countries show that there is an increase of phenomenal hostilities. Also local elections in different countries, not only surveys, demonstrated this hostility.

We attend very passionately the European Parliament next spring. The consequences are very sad because migrants who traveled abroad to other countries have nor real interest in participating in the political and social cultural of that country. This creates a serious of complex problems for the migrants and the immigrants because they do not have access to the same educational and social security system as the other citizens even though this would be highly important for the entire communities, both for the migrants and for the local community. Uncontrolled migration leads to the negative phenomenon that new migrants do not participate responsibly to the social and political life of their countries of choice for migrations. If we want to analyze the relationship between migration and the societies of Europe, we realize that we need now a days reversal of the values escapes. The freedom of the human being can not function without limits because it only works when it respects the freedom of the other human beings. The right of the human beings, the human rights are placed in top position. For example, in the case of the US, however the rights of the different ethnic minorities are left second. The same ambiguity can be seen also in the case of the European countries when it comes to decision-making policies for multiculturalism. We need to redefine the system evaluating migrations because otherwise we will face very difficult problems.

The general conclusion is the same for many countries. For example, in the case of the UK, which faces an increase of Muslim fundamentalism, or, for example, in the case of Germany where the Chancellor emphasizes the value of national culture. Nicolas Sarkozy, David Cameron and Angela Merkel have all emphasized to the failure of multiculturalism. This is why we ask ourselves if there are visible examples of successful multicultural societies in Europe. The successful case of the Switzerland country shows that there is a possibility to achieve harmony both for the migrants and for the local communities as long as there is a symbiosis between the ethnical and the administrative. The successful place of Switzerland took place only because of an acceptance of common values between the Italian, the German and the French communities that formed the nation. Cultural autonomy is something that can lead to the development and to the harmonization of a multicultural society. Cultural minorities ask for the respect of cultural autonomy because this is the unique way through which the traditions of that minority can be valued and they can be respected and harmony can be achieved.

The principles of cultural autonomy can lead to the modernization of the country as long as traditions are married with the traditions of the other minorities in the country. We can draw, in the end, several conclusions. The first principle is that multiculturalism is both, a reality and a fundamental unquestioned value, both for European communities but also for others were different minorities coexist. Civil society has to take care that legislation is implemented for the respect of minorities rights. The third principle relates to strict limitations regarding the phenomenon of migration when it comes to tourism and education and work. One solution could be regarding the acceptance of migrates who come from countries with similar cultures like the culture of the country they want to migrate in. The forth principle relates to the complete integration of the new migrants in the country. Finally the developed countries have the duty to invest in the developing countries, not only economically but also through university exchanges. These principles are able to lead to a society where the phenomenon of migration is reduced as well as the equality of lifestyle in European countries is increased.

Thank you very much.

Biography

Petru Lucinschi

Former President of Republic of Moldova

President Lucinschi graduated from the State University of Moldova in 1962 and obtained a Ph.D. in Philosophy in 1977.

From 1976 to 1978, Mr. Lucinschi held the position of First Secretary of Chisinau City Committee of CPM. He worked as deputy chief of the department at the CC of the Communist Party of the Soviet Union (CPSU) from 1978 to 1986. He was in charge of Second Secretary of the Central Committee of the Communist Party of Tajikistan from 1986 to 1989. In 1989 Mr. Lucinschi was elected to be First Secretary of the CC of the CPM, a position he held until 1990. From 1990 to 1991 he held the office of Secretary of the CC, and from 1991 to 1992 he held the position of Senior Scientific Collaborator at the Institute for Social-Political Research of the Russian Academy of Sciences in Moscow, and was Executive Director of the Social Sciences Development Fund of the Russian Academy of Sciences in Moscow.

From 1992 to 1993, Mr. Lucinschi acted as the Extraordinary and Plenipotentiary Ambassador of the Republic of Moldova to the Russian Federation. Mr. Lucinschi was elected Chairman of the Parliament of the Republic of Moldova in 1993 and Chairman of the Parliament of the Republic of Moldova in 1994. Petru Lucinschi held the position of President of the Republic of Moldova from December 1, 1996 to April 4, 2001.

Currently he is chairman of the Foundation for Strategic Studies and International Relations Development.

Mr. Lucinschi is the holder of several prestigious awards among which the Grand Cross of the Legion of Honor (France, 1998), Order of Redeemer (Greece, 1999) and Grand Order of the Knights of the Holy Sepulchre (Greek Orthodox Church, Jerusalem, 2000).

"Sports as Cultural Diplomacy"

A Lecture by The Hon. Roselyne Bachelot-Narquin, (Former Minister of the Environment of France; Former Minister of Social Affairs)

Berlin; December 20th, 2013



C'est pour moi un honneur et un privilège que de pouvoir faire une communication sur la diplomatie sportive devant un auditoire si prestigieux et aussi au fait des relations internationales.

J'ai assuré pendant quatre ans les fonctions de Ministre de la Santé et de Sport, de 2007 à 2010, et je peux vous assurer que quoi qu'en pensent les veaux esprits, la diplomatie sportive ne se résume pas à aller embrasser dans les vestiaires de sémillants et transpirants sportifs.

Il y a bien longtemps que des nombreux pays ont saisis les opportunités que le sport pouvait apporter pour assurer une influence politique et économique. La diplomatie du Ping-Pong entre les Etats Unis et la Chine, en 1971 ; et celle du cricket entre le Pakistan et l'Inde dans les années '80 ces politiques sont bien connues.

Mais il ne s'agit pas de qualifier de diplomatie sportive les rencontres informelles qui peuvent exister entre tel ou tel Chef d'Etat en marge de manifestation sportive ; je me souviens dans la tribune officielle de l'entrevue de Bush et de Sarkoszy lors des Jeux Olympiques de Beijing, où ils ont profité de cette occasion pour évoquer entre eux le

conflit en Ossétie.

La diplomatie sportive est bien l'usage du sport comme un élément identifié dans la conduite de la politique étrangère d'un Etat. Pour analyser cette démarche il convient donc de déterminer le degré de la stratégie étatique mise en œuvre, si les dividendes encaissés étaient prévus au départ, et quelle part de responsabilité politique on peut leur appliquer.

Pour alimenter la discussion j'ai analysé trois exemples particulièrement éclairant et différents : les Etats Unis, le Qatar et la Chine et je conclurai évidemment sur un exemple européen, la Grande Bretagne, dans la gestion de sa candidature des Jeux Olympiques de 2012.

Les Etats Unis sont le seul pays a avoir théorisé le concept de diplomatie sportive. Les discours des dirigeants et les textes officiels y font explicitement référence. Cette stratégie a démarrée pendant la Guerre Froide, et les USA ont utilisé les grands événements sportifs, les Jeux Olympiques en particuliers, pour importer la Guerre Froide sur les terrasses sportives. Le tableau des médailles a pris alors une importance considérable et Gerald Ford pouvait dire en 1914 : « un succès sportif peut servir une nation autant qu'une victoire militaire.

C'est au moment de la rupture de relations entre la Chine et l'Union Soviétique, en 1961, que les ennemies de hier, la Chine et les USA, se sont servis du sport pour tisser des liens à l'encontre de l'URSS à l'initiative de Mao Tse Dong qui a invité à Pékin l'équipe américaine de tennis de table.

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Par la suite, le boycott des Jeux de Moscou en 1980 est la réponse de Carter à l'invasion de l'Armée Rouge en Afghanistan, et le URSS lui répondra quatre ans plus tard en boycottant les Jeux de Los Angeles.

La fin de la Guerre Froide va amener les USA à revisiter le concept de diplomatie sportive à la lumière de la théorie du soft power, développée par Joseph Nye, qui désigne la capacité d'un pays à fabriquer du consentement par des méthodes de séduction et d'accompagnement. L'ICAE, le Bureau d'Etat aux Affaires Educatives et Culturels, qui gérait les programmes sportifs à destination des pays étrangers, avait alors été intégré au département d'Etat en 1999.

Les attentats du 11 septembre montrent aux Américains qu'ils souffrent d'un grave déficit d'image, et ils vont relancer une structure politique dédiée, Sports United, dont le but affiche, vous pourrez aller le constater sur le site internet, est bien d'établir un lien commun pour combler le fossé entre les nations, et les cultures.

L'arrivée d'Hillary Clinton en 2009, va véritablement instaurer ce qu'elle appelle le smart power, combinaison du hard et du soft power, l'utilisation du sport, est clairement installé comme un outil majeur de réhabilitation de l'image des Etats-Unis.

Le fondement de la démarche américaine n'est alors plus de s'adresser, uniquement aux sportifs de haut niveau ou de vendre l'image d'America First.

Mais de dialoguer avec les jeunes et d'ainsi atteindre leur cœur et leur esprit. La diplomatie américaine sous l'influence d'Hillary Clinton, s'est donc développée dans quatre directions : l'autonomisation des femmes, à travers le sport, les envoyés sportifs, athlètes ou entraîneurs comme les quatre formateurs de basket qui se sont rendus à Kaboul en février 2012, l'accueil des jeunes sportifs aux us, et l'attributions de subventions aux ONG américains qui développent ensuite des programmes dans le monde entier.

La diplomatie sportive a désigné des pays cibles, choisis, comme la France, pour l'importance de sa communauté musulmane, communauté que Washington estime est discriminée par les politiques français, comme l'a révélé le site Wikileaks, et l'on voit nommé comme consul des Etats Unis à Lyon un basketteur, Marc Shapireau, ce qui apparait confondant pour des diplomates français, et l'on voit des programmes d'échanges, entre le bureau des sports de la ville de Marseille, gérée par l'ONG ITD et financée par Sports United.

Je voulais m'intéresser au Qatar parce que c'est un élément très important de voir comment un petit pays qui a certes le premier PIB par habitant du monde mais qui a le tiers de la superficie de la Belgique a utilisé la diplomatie sportive. On peut pas comprendre si on ne réalise pas la très grande vulnérabilité de cet Etat et face aux ogres qui l'entourent le Qatar a décidé de se bâtir une stature de mini Etat, de mini puissance à audience planétaire et a utiliser le sport pour cela à travers plusieurs démarches :

- l'organisation de grands évènements sportifs. Je pense évidemment à la future Coupe du Monde de Football en 2022.

- Présentant une image pol correcte sur le rôle des femmes ce qui tranche avec les pays qui l'entourent. Cet pol d'accueil de grands tournois est accompagnée par le rachat massif d'organisations et de clubs sportifs dans l'Europe entière. Je pense évidemment pour moi française au rachat à 70% du Paris Saint Germain, et évidemment une stratégie qui veut que les chaînes sportives par le biais du groupe Algezirias, les chaînes sportives de télévision essaient partout en Europe mais aussi en Amérique du Nord et également en Afrique et en Asie.

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Bien sûr tout ceci a une vision économique puisque les Qataris très intelligemment ont préparé l'après hydrocarbure et ont décidé qu'en 2030 50% de leur revenu ne serait pas acquis par ces produits des hydrocarbures et du gaz. C'est aussi un moyen d'être solide face à une opinion publique toujours tentée par la démocratie. Ça permet en politique interne d'asseoir le pouvoir de la famille princière. Mais évidemment, c'est surtout cette politique sportive a pour but de s'acquérir des alliés, d'apparaître comme un interlocuteur crédible donc de s'acquérir des alliés et d'être sur la scène internationale en position de médiateur que ce soit sur le conflit entre le Hamas et le Fatah, les accords de Doha en 2008, la question de la rébellion yéménite ou encore la libération des prisonniers marocains détenus par le Polisario. Donc là où la diplomatie des Etats-Unis est une diplomatie d'accompagnement, la diplomatie des Qatar est elle une véritable diplomatie centrale dans la diplomatie du Qatar. Donc des diplomatie très différentes entre les EU et le Qatar.

La Chine est elle aussi très différente. J'en parlais au début de mon propos, la Chine a décidé de tout miser sur le sport de haut niveau avec une dureté, une brutalité qui fait de l'élitisme l'alpha et l'oméga de la construction d'une image de grande puissance par la Chine.

Merci

Translation

Ladies and Gentlemen, dear friends, it is an honour and a privilege to be able to talk about sport diplomacy in front of such a special auditorium with so much knowledge about cultural diplomacy.

I had been Minister of Health and sport for 4 years, and I can assure you that sports politics cannot be summed up in athletes kissing in the locker rooms.

Many years ago countries understood that sport could pave the way to many diplomatic opportunities. The "Ping-Pong diplomacy", between the USA and China in 1971 and the "cricket diplomacy" between Pakistan and India in the '80s are two of the main examples of sport diplomacy in history.

But we should not qualify as sport diplomacy the unofficial meetings existing between different Chiefs of State during a sport event. I remember very well sitting on the official tribune during the Olympics Games in Beijing, Mr Bush and Mr Sarkozy discussing the conflict in Ossetia: this is not sport diplomacy.

Sport diplomacy is the use of sport as a tool in the progression of the foreign policy of a State. In order to analyse this process, we need to establish the level of state strategy involved, the risks, and the political responsibility. For this purpose I will discuss three particularly interesting and relevant examples, the US, Qatar and China and I will also discuss a European example, how the UK managed the organization of the 2012 Olympics.

The US was the first country that turned into a theory the concept of sports diplomacy. Officials' statements and government guidelines refer to it quite explicitly. They have been using this strategy since the Cold War and the US have been using sports events, the Olympics for example, to confront their Cold War opponents on the pitch. Being the most successful nation became a matter of importance. Gerald Ford said in 1974 that winning a medal can serve the nation as much as winning on the battlefield.

When relations between China and Soviet Union ended, in 1961, China and the United States, yesterday's enemies, used sport as a tool to build links against the URSS. Embracing Mao Tse Tung initiative, the American tennis table team played in Peking.

Later on, Moscow's games boycott in 1980, is Carter's answer to the Red Army invasion of Afghanistan. The

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Soviet Union will answer four years later, boycotting the Los Angeles games.

The end of the Cold war will change the concept of sport diplomacy, adding a new value to it: the theory of soft power, developed by Joseph Nye. The theory illustrates the ability of a country to raise consents through different ways such as seduction and support.

The State Bureau for cultural and educative affaires was incorporated to the State department in 1999. This institution managed sport programs abroad.

9/11 showed Americans that they are suffering an image deficit, and for that reason they launched a political structure: Sport United. Its aim is to establish a common link to fill the gap between nations and cultures.

The arriving of Hillary Clinton in 2009 will establish what she called “the smart power”, a combination of hard and soft power. Sport is clearly used as a major tool for the image restoration of the United States.

The foundation of the American strategy changed. They do not only talk to high level sport men or to sell the image of “America First”. They now talk to young people in order to touch their hearts and minds.

American diplomacy, under Clinton’s influence, developed around our points: women empowerment through sport; welcoming young athletes in the USA, and financing American NGOs which will develop programs worldwide.

Thank you.

Biography

The Hon. Roselyne Bachelot-Narquin

Former Prime Minister of the Environnement of France; former Minister of Social Affairs)

Roselyne Bachelot-Narquin holds a PhD in pharmacy. She was elected member of the French National Assembly in 1988, and was constantly re-elected until 2012. She was also member of European Parliament from 2004 to 2007. During all her mandates, she focused her work on social issues: labor, employment, healthcare, disabilities, family, social security, elderly care.

She was Minister of Ecology & Sustainable development from 2002 to 2004 and launched the First National Strategy of Sustainable Development. She established the global regulatory framework for the protection against natural and technological risks - “Bachelot bill” of July 2003. She held the position of Minister for Health, Sports, Youth and Associations from 2007 to 2010, and then Minister of Social affairs from 2010 to 2012 in the government of Mr. François Fillon. She organized several large scale public audience events on healthcare related topics and led a major reform of the French healthcare system.

As a proactive feminist militant, Roselyne Bachelot-Narquin is the founder of the National Observatory of Gender Equality and led the parliamentary works to include gender equality in the French Constitution. She was also the Chairman of several institutions including the National Council of disabled people. The French public opinion knows Mrs. Bachelot in particular for her militant struggle against discrimination relating to sexual orientation.

Roselyne Bachelot-Narquin strongly supported the 1999 the Same Sex Civil Union Bill, the 2013 same-sex marriage bill, and the exclusion of transsexualism from the list of psychiatric diseases. She is a specialist

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on issues relating to the Middle East and chaired the Euro-Arab parliamentary association as well as conducting several missions in Iraq and The Palestinian Territories. She was Vice-President of the Institute of international and strategic relations where she specialized in geostrategic issues.

Roselyne Bachelot-Narquin decided to put an end to her political carrier in 2012.

She is still very active in various associations and joined the Canal + Television group as a journalist. Roselyne Bachelot-Narquin is also the author of several publications: “Deux femmes au royaume des hommes” (“two women in a men’s kingdom”) on which she worked in collaboration with the Communist philosopher Geneviève Fraysse (Hachette Littérature 1997). She also regularly writes chronicles and articles in several reviews and publishes articles of musical analysis and critics on ForumOpéra.

“The Experience of Panama in the International Relation Searching for Peace”

A Lecture by the Hon. Rubén Arosemena Valdés (Second Vice-President of Panama)

Berlin; December 21st, 2013



To all the audience, I am very happy to be here learning about all these aspects and views of Cultural Diplomacy. I wish to convey a cordial and friendly message from the small country where I come from: small in territorial dimensions, although great in its permanent effort for contributing for peace and harmony among the nations.

The Republic of Panama has a long standing tradition of collaboration at international forums by means of initiative and additions to conventions, multilateral treaties and bilateral documents, with its significant number of development and developing nations always with respect for the dignity of those countries that comprise the five continents. Given that, I will not go into philosophical arguments that are not my special theme. I will limit my participation to describing the aspects of Panama that are related to this urgent matter; if we understand culture as the particular identity that arises from the convergence of the material and the entire spiritual created by the human being that differentiate the different people around the world. We must conclude that the geographical area, and physical and spiritual elements of those human groups, determining factors.

History also proves that areas tend to solve conflict by damaging the enemies' cultural identity regardless whether it is small group of people calmed with a high price. In this venue we can join the cultural diplomatic world and actions that differentiate from the state, although they are not necessary set up against it. We can hope that the gathering of the civilization may substitute that, and in any case we may pay a lower price than that for arriving where we are now. A privileged world is now available, which would support a complementary state of diplomacy in this cultural field, especially in times of crisis. We should be able to develop an autonomous and alternative of empowered cultural diplomacy, so that all without convulsion, without prejudice, without fear, may undertake that marvelous exercise of tolerance diversity.

Our history has been written with wisdom, intuition and love for others and for ourselves, by cleaning the path in the land of those who come to life. The Universal Declaration of Human Rights signed on December, 10th 1984 aroused as a result as need of a solution for international conflicts. The Panamanian researchers and analysts Robert Montañez in an interesting document titled: “The Balance of the Past Sixty-five Years” of the enforcement of the declaration of the Human Rights published in the newspaper “La Prensa” on December 9th, 2013 says at follows:

In this process of preparation of humanitarian doctrine, Panama made its contribution as report in the records of the Ministry of Foreign Relations, as well as historical events on April 1995. It is highlighted during the UN Assembly in San Francisco received Panama's draft that was prepared by the doctor Ricardo Jake Alfaro. It was a document consisting on eighteen brief articles drafted with juridical clarity and accuracy

providing for the essential rights for humanity and struggle for seven centuries. This initiative by Doctor Alfaro emphasizes respect for freedom of religion, opinion, speech, gathering association, impartial justice, prohibition of arbitrary detentions, retroactivity of the law, right of property, education, labor, working conditions, etc... And the distinguished research was going to say: the economical and social consul created the Human Rights Commission in 1946 and it trusted the Former First Lady Eleanor Roosevelt the preparation of a draft declaration providing freedom, justice and peace, whose principles implanted the recognition at an universal level of the intrinsic dignity and equal rights of all the members of the human family. The document was complemented in 1996 with the adoption of two agreements: one, based on economic, social and cultural rights; and the other based on political and civil rights.

All of our nation's history has been and will continue to be focused on the geographical characteristics of the isthmus, the geopolitical and commercial importance, which all nations have and continue to attribute to its function as a side of transcript.

We are a crossing point and above all we Panamanians we have met the meeting point. In Panama, hundreds of thousands of people belonging to the most variable origins do not interact. Our culture, personality, the characteristics of our economy, as well as the level of freedom, that we have developed as nation and political identity, are related in a complicated and dialectical manner to the geographical and cultural identity we have built about it. Its influence is powerful and of a double nature; on one hand, prosperity and security are dependent on our relation with the rest of the world, and in particular on the condition on we get along in trade terms with the most powerful nations in the world is peacefully carried out.

That is how we contribute, so that the United States, China, Asia, Europe, South, Central and South America, Russia and Brazil, may come together and put it out of his hands. To this end we declare an agreement on terms on neutrality of the interoceanic way and the Panamanian treaty that benefits all. On the other hand the interest of the other countries in the interoceanic path imply restrictions and potential stress to our territorial integrity, to its preservation, to our national and international behavior, our decision making capacity which respects our resources as well as our capacity to benefit from the geographical area.

In this context, the model of Cultural Diplomacy based on the voluntary disempowerment of the strongest and giving back to Panama full freedom and the administration of the Canal, agree on the total Interoceanic Canal has opened a new stage for world trade. This new reality couples with the process of globalization and commercial open that creates the conditions for the quality of the foreign policy and the creation of new responsibilities. The administration of the Canal has given special weight to Panama. Active participation in the international community is an imperative in order to guarantee and preserve our independence, control and management of the broader way.

Therefore in accepting your invitation we would like to say that we are interested in testing the fact that empowering cultural diplomacy might make a difference between the solution that resolves violence and the one based on understanding and recognition of the rights of individuals as well as specific cultural identity. This treaty is not only doing justice to a collective called Panama, it is done over all who live within its territory to benefit the rest of the world through what we do.

I conclude, distinguished participants, in my capacity of Former Second Vice President of Panama that I will keep on with my efforts so that Panama may maintain a State policy in its foreign relations, the non-changeable route for the idea of harmony, progress and peace among all nations.

Thank you for your kind assistance and attention to this forum.

Biography

The Hon. Rubén Arosemena Valdés
Second Vice-President of Panama

The Hon. Rubén Arosemena Valdés was the Second Vice President of Panama between 2004 -2009 in the Martín Torrijos administration. The Hon. Rubén Arosemena Valdés is a partner of RR Arosemena & Asociados and lawyer at Illueca & Asociados. He's also a member of the Panama Association of Entrepreneurs, National Association of Lawyers, Bolivar Association and International Federation of Lawyers.

"The Essential Role Universities can Play in Cultural Diplomacy"

A Lecture by Prof. Dr. Sibrandes Poppema (President University of Groningen;
Honorary Consul General of the Republic of Korea to the Netherlands)

Berlin; December 20th, 2013



Different speakers are speaking about totally different aspects of cultural diplomacy so what I'll be talking about today is and I have that in common with a number my colleagues from other universities that we believe that our role is to prepare the future leaders. That is what universities do. So when we look at this picture here, of the University of Groningen, established in 1614. This year we are celebrating 400 years of University of Groningen. When it was established in 1614 it probably was the first university not established by a king, a pope, or another rich person, it was established by the people of the province and the city. And they could do that because the Netherlands had become independent. First republic in the world, seven provinces and the government of the province could establish their own universities. Why? It was because they wanted to be able to train their own children to be leaders in the future. They wanted to be able to train the leaders in politics, already in those days, in business, in academia, that is what universities are for. And so what I maintain today, is what we do is providing the world with leaders that will be willing to look at a sustainable world and cultural diplomacy is a big part of that.

So here you see some pictures of the University of Groningen and you also see our symbol for our 400 year which is "for infinity".

We believe that Universities will be around for infinity. Not just for 400 years or the next 400 years. Now, usually it is necessary to explain where Groningen is, sometimes even where the Netherlands is. You know, it's that small country surrounded by a number of other countries that tend to be bigger. The Netherlands is, somedays, the biggest of the small countries and other days we are the smallest of the big countries in Europe. So we can choose. And Groningen is the most northern city and here you see a picture that shows the thirteen universities, the thirteen research universities in the Netherlands.

The system in the Netherlands consist on thirteen research universities for the universities for applied sciences, one open university. And I think for a country it is extremely important to have a good system. It is not so much about individual universities it is about having a good university system. This is our system. And as a result of that and a very strict system of accreditation, this country with 17 million people, with the 17th economy of the world has universities where 12 of the 13 are in the top 200 of the world which is quite remarkable because it is number 3 after the United States and the United Kingdom. So any ranking you go to, you will find that. And it fits with the fact of the number of articles worldwide about the Netherlands, which is number 14 and in the number of citations it is number 9; and in citations per paper it is number 2. Number 1 is not the United States, number 1 is Switzerland. Another small European country, is number 3, Denmark; and only number 4 is the United States. So this is slightly different from what most people would think.

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Now, the University of Groningen, I won't go through all of this, but we have almost 30.000 students, 13% is international, they are from 120 different countries, we have 385.000 articles in ISI which is in number of articles number 100 of the world. Exactly number 100 of the world so yes, it is a very big university in terms of research and we have three university wide focused areas.

Universities are always asked, can you please focus? And we did. And we did focus on three areas that we believe are very important for society and those are healthy ageing, and I will come back to it, energy and sustainability and sustainable society. Those are university wide focus areas. And we have some institutions who serve in the area of cultural diplomacy which is the Konfusikus institute, Ruskymere institute and also an east asia centre. I just showed you some of the older buildings of the university which is where most of the humanity and faculty of law and so on in the centre of the city. These are some very modern buildings on our campus the Zernike campus where mostly of our science is, this is a picture of our university medical centre that actually often is mistaken for an airport or casino or hotel. We indeed get German visitors who ask how much is one night plus breakfast. And it is very expensive.

In rankings, the university of Groningen as mentioned already is now in top 100 in all rankings - it has only taken us 400 years - and in fact I am most proud of the one in the New York Times employability index because that is predicting the success of our alumni. We are number 83 which means that in this index that CEO's of big companies all around the world which universities do you want to hire students from, that we are number 83. And that in fact is the most important, although I also like that we are in the top 25 of the world of best places to work in academia, this is asking young staff. Also our international students being very happy about the University of Groningen and giving it the gold medal as they do it in the Netherlands.

The Number of international students is rapidly increasing so the new intake is already 21%. The students come for our programs. We have both students coming through our exchange programs and we have students coming for degrees and we have bachelor degrees because 20 of our 60 programs, bachelor programs are in English. All of our science programs, bachelor programs are in English 80 of our 120 master programs are fully in English. So it is very well geared to international students and therefore students from 120 different countries come. Obviously Germany number 1, our neighbor country. China number 2, Indonesia is 3, United Kingdom rapidly increasing number 4 and countries like Romania, Bulgaria, Greece are around place 5. Now last year, 2012 we had a meeting in Groningen of ASEM, Asia Europe meeting. As you know the heads of state meet, ministers of education meet but also every 2 years the presidents of university meet and we had 40 presidents of university from Asia, 35 from Europe coming together on the subject "Universities and Businesses and you for a sustainable future". And the questions were "how to educate the leaders of the future? and "how can businesses and universities work together?". And I say "how?", I don't say "should they?", they should, but how.

Trends in education say that universities should train the leaders of the future for a sustainable future by providing them academic skills. And what I mean with that is what we should not do at universities is give our students a lot of knowledge. That is part of the process but what I find the most important thing in an academic institutions is to get students to remain asking questions. The most important thing about academia is asking questions and what we do is provide them with the skills to answer those questions. That is academic education to me. So these students we are preparing not for one job. You know, in the past that is what we did. But that is not true because those students will have 5 different jobs in the first 10 years. And it not necessarily in one country. As the students in Spain and in Greece know full well now, is that you have to be prepared to work in other countries. And in this globalized world it is important anyway to be able to work in different countries. And finally it is not going to be as an employee of a big company. We are training our students frequently as if they are all going to work for a big company or government. What

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is really the case is that we need broader programs, including liberal arts colleges that we need not just international students but what we need is international classrooms. Making use of the fact that there are also international students there in the continent but also in how they work together. They need experience abroad and finally they need entrepreneurship skills. And entrepreneurship is most of all attitude. The most difficult thing but attitude, you know, wanting to be entrepreneurial and second is skills. You know you only need to make 50 percent of the mistakes when you start a business. We can teach them how to avoid the other 50 percent. And finally it is about experience for instance in incubators. What do we do, we are going from regional and national leaders to international leaders. It is very important that the leaders for instance in Africa have studied in western countries. And that the leaders from the Arab countries have studied in western countries. It is going from teaching to learning it is about hard and soft skills. It is about an optimal mix about the electronic learning and the on-campus experience, I won't go in to that today. All this debate about MOOCs, it is not a danger for us. But we have to look how we can use electronic learning optimally. The international classroom, I talked about already, the exchange students. We have about 1400 exchange students per year. So 700 in the first semester and 700 in the second semester. And our incoming and outcoming is very well balanced.

And finally it is going from internationalization to globalization. And globalization actually means something like dual degrees, so students actually not just having an exchange but receiving part of the training in another country and part of the training in another country and it is also about campuses abroad. That's globalization of universities. So what we do in Groningen, we have an honor's college which is for the top 10 percent of our students from all faculties, they get additional courses to their primary course. In the Masters, there is the leadership focus. We have university college that will start this year or next year I should say in September. Liberal arts and sciences but for us all the examples all the focus will be on healthy aging, sustainable energy and sustainable society. Because we also believe that these are important for this group of students and these are areas where we can collaborate well with other universities, countries and businesses and governments. And finally, entrepreneurship for all students. Particularly for students in humanities, entrepreneurship skills are very important because they are the ones who will find that when they finish their study, frequently there is no job waiting. And you have to prepare to be entrepreneurial and start your own activity. Trends and research are contribution to major societal issues. Interdisciplinary approaches, involvement of knowledge institutes, industries, government foundation, those four parties, the golden triangle. We find very important that also the general public is involved. Stronger interaction between universities and industry, fundamental questions. Not only you can test this for us, but what else can you do with raw materials?. How can you create more value out of oil, out of potatoes and other examples. And finally, of course, universities themselves will need to protect the humanity and social sciences. Industry and university collaboration, indeed is getting a lot more attention, you know, the times it is not a good ranking, in fact there is no good ranking. So this one is also terribly flawed but what it shows, that according to south-korea, Singapore, but at number 3 the Netherlands have most interaction between universities and industries. There is a reason for that.

In the Netherlands, it's been encouraged by our government initially through public private partnerships through top institutes, and now by our top sector policy. In nine areas where the government is encouraging universities and industries to work together. This is just a phase, in the end, I think it is helping us, it helps us to have good mechanisms to work with industries, for instance, in patents and so on. But also it helps us in how we can work with industries. The end result should be that universities and industries work very easy together and that universities help industries be innovative and find new applications for materials. Our three areas healthy aging, life lines, a huge biobank and the European research institute on the biology of aging you can read here the other areas, I won't go through all of this. Sustainable society,

just a few examples of what we consider programs of sustainable society. The African bio safety network that we do together with the Michigan State University funded by the Bill Gates foundation. It is about preparing Africa for using genetically modified food. First you need the regulation and then you should start. That is what the program is about. Live lines the questions is there 165000 healthy people, the question is, what is the contribution of genetics, what is the contribution of lifestyle to health and disease. A very, very basic question but it is very easy and good to collaborate with groups and other countries. We do that with Europe, with the United States, with Asia, so I consider that cultural diplomacy. The other question is much simpler, why are we aging at all. You know, why is it downhill from 25 on. Because that is what it is. It is because our stem cells are aging and we would like to know why the stem cells are aging. The biological mechanism, we established the basic research institute, all of this is being done with support of the European Union and national government and so on, these are huge investments. When I talked about life lines, this biobank study is more than 100 million euro in funding. This thing is more than 40 million euro in funding. But it is meant to solve some of the very basic questions in collaboration with other institutions in the world. Energy academy Europe. Do you know why? Groningen is one of the largest natural gas fields in the world, only 50 years ago it was the biggest. So we have an obligation to also work on sustainable energy.

We have activities elsewhere in the world. For instance in China Fudan University or Ching Wai University, in the Arab world, but also right across the border in Germany in what's called a European Medical School. We are active in Skolkovo, one of the three winners of the first sentence at Skolkovo. For us a very big contract, 35 million dollar. And for them a chance to quickly establish the stem cell center and so on. And finally I thank you for your attention. You know, this picture is from the island Deshima in Japan. This of course was being Dutch is about being trade. We had a promise, we would not breach. In contrast to the Portuguese, we would not breach, we would trade. But at the same time it was also about diplomacy it was about exchange of knowledge. Not many of you will know but in those days, all sides that came to Japan was in Dutch, there is a word for that "Rangagu" but everything they could read about western knowledge was in Dutch. If an Englishman wanted to speak to a Japanese, they needed a Dutch translator and going two steps. So I think this was a very good early example of cultural diplomacy. Thank you very much.

Biography

Sibrandes Poppema

President of University of Groningen

Professor Poppema serves as the president of the University of Groningen, a position he has held since 2008 and will hold until 2016. Poppema began his studies in Medicine at the University of Groningen in 1968 before specializing in Pathology; his PHD thesis focused upon the Immunopathology of Hodgkin's disease. His career began in 1985 in the Faculty of Immunopathology at the University of Groningen he then served as a professor of Pathology at the University of Alberta and director of Laboratory Medicine at the Cross Cancer Institute in Edmonton, Alberta, Canada. In 1999 he was appointed dean of the Faculty of Medical Sciences at the University of Groningen, during this time he introduced the problem based, competency oriented curriculum G2010 and forged the merger of Faculty and Academic Hospital into the University Medical Center Groningen in 2005 and created the Healthy Ageing focus in 2006 with the flagship projects LifeLines and ERIBA. In 2011, he received an appointment as Honorary Consul General of the Republic of Korea in the Northern Netherlands.

Poppema serves on a wide range of committees and boards. He is the Chair of the Board of the Energy Academy Europe, and a member of the supervisory boards of the Energy Delta Institute, Energy Delta Gas Research, and sensor institute INCAS3. He is also a member of the board of the Arab European University Association

"Modern Development and its Implications for Improved Intercultural Relations"

A Lecture by Prof. Dr. Soodursun Jugessur (Chancellor & Chairman, University of Mauritius)

Berlin; December th, 2013

I come from a country, a very small country called Mauritius. It is known for its beauty as a tourist island and the last century one writer called Marc Twain visited the island. You will be so much impressed by the natural beauty but he wrote "God created paradise he was not satisfied so he created Mauritius". That is a type of country we are in. We are having population from different parts of the world the majority coming from India then we have people coming from Africa, Europe, China and a very varied group of people with their different cultures, different languages, different ways of living. But over the years we have developed a certain intercultural understanding that is unique. The government in its policy is promoting what you called cultural unions based on the languages and there are ten such cultural unions that government is promoting allowing each particular group to come and express itself so each culture coming from each part of the world and at the same time to share it with the other people around. That is instrumentally creating this understanding that we have in our population.

Now I have come here not to speak about Mauritius but to speak a little bit about the issue of modern development and how cultural diplomacy can be improved by adopting certain basic factors. One of the primary ingredients of cultural diplomacy is the creation of trust amongst the people with whom we want to interact. In spite of the way that we are moving this trust we see, we hear that it is really not coming up as well. Otherways we would not have all these different problems in the world, different conflicts in different parts around. So the building of trust is one of the most important things I am going to stress on this political issue. How do we do that? How do we establish trust in our society when we do not have such trust within our family itself?

The family as you know is the primary cell in our society. We start from the individual within the family, family then comes into the community, then nation, then the United Nations and all that. But then if that trust is missing within the family where there are disputes, there is conflict and how do you expect this trust to be translated into our diplomatic activities at the high level? We have to go back to the roots, try to establish it amongst the members of our family, and as I have stressed over the last few days right from the childhood in the educational process.

Research has broke out that the development of an individual starts even before he or she is born. When the foetus still in the womb of the mother, three months after conception the foetus starts reacting, the brain of the foetus starts reacting to the environment. If there is a dispute between the mother and the father do that the baby not yet born it reacts to that environment to that dispute and the seeds of conflicts, the seeds of behaviour starts developing as from there. After the baby is born between the age of zero and three the mother is considered the most important factor in the development of that individual. Father has a role, but the father role has pronounced between the age of three and eight. These are different periods in the development of a child. Between three and eight father has more interaction with the baby and the brain of the child develops in that line. After eight the child goes to the school or it is already within the school and there is a teacher that impacts more on the child's brain. Child comes back home and says "papa, what you said is wrong, my teacher told me that". He believes in teacher much more than in the father. Beyond ten or eleven when the child becomes an adolescent then the problem starts within the family. As adolescent they are more affected by the colleagues, the classmates around, the peer group. They see things happening outside they adopt them and parents don't like it and the problem starts. Yesterday

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we had somebody mentioning about a particular case where children rebelling within the family go to the extent to leaving the family. They become social problems, they become people who adopt other ways of living. Very often they go into the vicious circles or they adopt other religions and all that. Just to spite the parents, just to spite the unit cell in which they were born and this is happening all around.

So when we are speaking about development of the child into a human being these different age groups have to be considered and these factors have to be brought in our educational system. Once we understand it our orientation changes. After the child has gone through this process of the proper education within the family, then later on as an adult his ability to cope with the situation around is much better. At that level he supposed to get into diplomatic circles, is about to intervene in front of other learned people. But if his own personal formation right from childhood has not been appropriate that is impossible. How can it become appropriate? First of all the parents assuming the responsibility, and the second most important aspect which I am trying to bring out to you today is the need for daily dialog within the family. If there is not dialog, no sharing, then problems arise.

So what we have set up an NGO called the Happy Family within which we are influencing the people telling them that look what is happening around. The violence that we see in the society, the walls that we see around, the global climate change that is taking place. We are all responsible for that. Don't blame X, Y and Z. Let us see what we are doing to contribute to that. The way you can avoid that is first of all by sharing your days experience what have you done from morning until evening within the family group. Before having a dining table, sit down together and share your experience with the other number of members of the family. Father does it, mother does it, each child does it. You are able to know what are the problems of the child so you can reorient it. The child also knows what are your problems so he will behave in a particular way in order not to hurt you, he will try to transform himself. The parents also will transform themselves because they all want the child to adopt certain norms that will bring them happiness in the long run. That what the basic idea about the happy families is. We go and meet people and tell people "look, today we are having all these problems on global warming, climate change, how is it happening?" Some people claim that is the deal of others; others say that is the deal of God. Not, we are all contributing to it by our lifestyle by what we have been doing. We have accepted the norm of modern development where consumerism has become a new creed; it is a new religion now, the religion of consumerism. We have been told that if you don't consume the economy won't grow. That if you don't consume there won't be a high GDP growth, and if there is not GDP growth we won't be able to create jobs for people around us. And if you are not able to create jobs for the people around us what will happen? Rebellion starts. So, is a vicious cycle in which we are called and we accepted that norm. Without realizing that the more we consume, the more we are adding to that phenomenon of global warming, climate change and all that. How is it possible?

On the one side we have the United Nations. Series of conferences on environment and development that have come up with a formula that tells you the formula of three Rs. Reduce your consumption, reuse what you have and recycle what you can. Reduce, reuse and recycle, this is one side of the game. The other side tells you not, if you don't consume the economy won't be able to create jobs and you will have problems. This is the paradox we are in, so we have to think in terms of eternal values, in terms of the way our ancestors brought these values in our mist, and to do this, what has to be done? One of the main ingredients is the ability to be happy through contentment. Don't be greedy.

The problems that we are facing on the economy are due to the greed of the people. Mahatma Gandhi, well known activist, philosopher, saint and all that. He said that "There is enough in the world for everybody's need, but there is not enough for everybody's greed". There is enough for everybody's need in the world. See beautiful world, blue green planet we have inherited it from our ancestors. We have to be able

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to understand it and utilize their resources as part of our needs. Basic needs, and not exploit them as we are doing right now. One saying has gone, one of the sayings that we have in our old philosophy is know all this. "Whatever moves in the moving world is enveloped by the Supreme Spirit". Therefore find your enjoyment in renunciation do not covet wipe doesn't belong to you. This is the philosophy which our ancestors brought to us. But how do you follow it? We are led by greed, we are led by getting more and more material things and this is not leading to any happiness. Happiness is the state of the mind. Happiness is a situation in which when you are alone and you are meditating, and you are thinking of the people around, trying to understand the people around, and you feel that you are contributing to their way of life properly, positively, you feel happy. Studies have been done by a Cambridge group where they have they have tried to analyze the lifestyles of people inside African countries, South and Asian countries and taken United States and Japan as models of developed countries. They have found that people in Japan, one of the most developed countries in the world, they are not necessarily happier than those people in the remote villages of Africa. That is called the Easterlin Paradox. Easterlin, one of the initiators of the project, he published in Cambridge on that issue. These are the facts that we have to analyse and see what is happening, why we are here, what is the objective of cultural diplomacy to bring happiness to a wider range of people, to bring happiness and contentment to the nations around us. But the first thing is to try to bring that happiness in your home. If within the home, within the family there are disputes, there is greed coming up the problem starts. There is another saying that comes up in the Vedas to us on one of the most ancient books that humanity has got. It says that the whole world is the family. We know that they suddenly they could become. But this concept of family is built on what? On trust, mutual solidarity, empathy, understanding one another, helping one another and trying to bear the difficulties of life, the joys of life together in the spirit of sharing. Are we doing it in our modern world? Not, we have been lead by an institution concept of economics that started with saying two hundred years ago about economies of scale.

Economies of scale tell you that if you don't produce more you won't be able to satisfy the needs of people. True. But how much more and how do you produce it? The more you produce in a large scale, the more you consume modernity. Again I go back to the philosophy that Mahatma Gandhi had brought out. He told us that instead of building one big industry in a particular area build a thousand small scale industry spread over all the country. Those smaller units will be more environmentally sound. They will consume less energy in terms of the natural resources. They will be near the people where you are trying to do that development and hands socially there will be more acceptable. Whereas if you have a big industry in a particular area people move from the land, move from the villages they go there and seek for a job, and when organization starts social problems start. Big cities are the cities that are the most polluting in the environment whereas the small areas, small towns, small village areas living in harmony with the nature, utilizing the resources appropriately having their own will meet having their own solar energy; mini dumps, generating energy, mini hydro and all these things. They are more appropriately and in tune with the requirements of developments more in tune with nature. But not, we have the economies of scale that we have to satisfy; we have to go in that line. Otherwise we won't be producing enough. Naturally we want producing more, more people inherit from it, but then in the process you are utilizing millions and millions and tons of energy. Algo who got the Nobel Prize two years ago, he said "Today we are releasing seventeen million tons of toxic gases into the atmosphere, tomorrow we will increase more and these toxic gases are creating what we have, the global warming" It is like the earth has caught fire. The temperature is rising, and when the temperature arises you have all these problems that I have associated with the climate change.

Climate change, we are all responsible because we have all contributed to it and now we have to find the way of not contributing to that type of global warming by the three Rs formula. And these elements have to be introduced within the family by this interaction, by this dialogue. When we are sitting for a half an

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hour sharing all these experiences, we bring these concepts. Children learn about it in the school, they tell it to their parents, parents learn a lot some other issues, the political issues about what is happening. They share it with their children, so the home becomes the proper university for development. By the time the children have gone through this process and they are at the university they have a different way of looking at things.

Speaking about these economic theories, Gandhi said that there are a few people who are influencing. You may have heard about Galbraith, one ambassador and American professor from Harvard who studied these things. In the 1950s he made this remark "Human nature is such that greed is inherent when maximization of profits becomes subjective". Aren't our economy policies now speaking about maximization of profits? But when you think about maximization of profit what happens? Greed through greed you have corruption that comes in. Why the economies of Europe, so many of them became bankrupt? Because greed was at the base of it. People trying to exploit that situation for their personal land that are around and without understanding that spirit of sharing the gains with all the people around. Then came another great economist Ernst Friedrich Schumacher he is German, in the 1970s he came up with a beautiful book called "Small is Beautiful". He was influenced by Gandhi's philosophy, and you know what Schumacher has said? He is all revealing all the things. "Ever bigger machines are telling, ever bigger concentration of the economy parts, an exciting, ever greater violence against the environment do not represent progress they are a deny of wisdom. Wisdom demands a new orientation of science and technology, acknowledge the organic, the gentle, the non-violent, elegant and beautiful". Schumacher perfected the idea in the 1970s, almost forty fifty years are gone now we are still following all pattern of development on the economies of scale. Later on, recently in the 1998 we had an Indian who came up on our TSN. He profit the economy of what he called the "Humanly Economies". These are theories that have come up, but the adoption of these theories after understanding the implications can start only in the home. The home is the university. I tell the mothers when we are addressing them. You are the vice-chancellor of your home university. Feel like that because that responsibility is yours. Then you can create a system; you can educate your children. Who understands what is happening around you and you try to amend your own ways in order to live more heartily in terms of what you need around us.

After studying all these things. Recently there has been a Nobel Prize called Steve Gleason. Steve Gleason came to visit Mauritius, he saw what we have and then we introduced him to what is happening in Bhutan, a small country in our team there. He went there, he stayed there and studied their system, went back home and now he is prophesying a new philosophy of life. Instead of speaking of GDP he has developed what he called the Gross Domestic Happiness per Capita (GDH). And this GDH is characterized by nine factors: psychological wellbeing is an element in determining your development; time use; community vitality; cultural diversity; ecological resilience; living standard; health, education and good governance. These nine elements taken together will give you an index of GDH. That is a way for the future, otherways we will destroy ourselves, we will end with all the war coming up. Why are certain people revealing in certain areas? Because the concept of greed has come up, because of the greed of a particular group took so much of property, so much of wealth, didn't share it with others, so jealousy came in and fights started. I have also lived in Africa for many years where there is a richness of natural resources in terms of gold, petroleum, silver, and other minerals. There is conflict there now taking place. People are trying to exploit it to greed and not sharing the wealth. So that is what is happening around us and I will conclude by this statement that we have to reorientate our vision. In order that cultural diplomacy can be effective we have to change our attitudes.

Cultural diplomacy needs to go back to the roots of development. Modern development is too much concerned to the economic growth, with the view to satisfy the even increasing needs of the people and the

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creation of employment that you need for them. Indiscriminate use of energy, intensive technology and labour-saving devices have resulted in changing global climate and with unforeseen impacts on the people and promoted the spirit of profit maximization led by greed pronounced individualism. It is breaking family bones and the spirit of solidarity. While in the new way it is slowly creeping in changing mindsets and it is not an easy game. The improvement of intercultural relations that depends on an understanding of our place in the globe, a living planet that has to be preserved with all this diversity and beauty. Both the young and the elderly have a role to be play in this, in this endeavour, and the energy of the youth to be properly channelled by the wisdom and the spirit of the elderly. Peace and harmony built around a better appreciation of culture. Science and technology and the market sustainable development, solidarity and sharing, and Gross National Health are therefore essential. Our prime objective is to meet our basic needs and develop a society where people learn to help one another to live in peace and harmony. We need to review our economic and technology strategy to achieve these. Economic wealth alone will never bring sound living. Japan and Europe are examples of this. I spoke about the Easterlin paradox where the richest countries are not exactly the happiest countries.

Thank you very much.

“Evolutionary Dynamics of Cultural Diplomacy: Facing the Challenges in Operations in a Changing World”

A Lecture by the Hon. Staffan Nilsson (Former President, European Economic and Social Committee)

Berlin; December 20th, 2013



Somebody who represents what we call civil society. As the former President of the European Economic and Social Committee we are not politicians, we deal with politics but we are representing organizations like the social partners, like Angeouse and of course we are based on a French model so we exist since the Rome Treaty as an advisory body, the treaty for EU.

When I was elected as President in 2010, I occasionally found very interesting newspapers in English, in Spanish paper El Per. Let me say something about diversity and culture: Europe is the continent of diversity. Even if we say that we are united in this diversity. The variety of cultural forms and traditions demonstrates this, for me personally music is very important. It inspires, it encourages reflections and it gives contemplations and produces inner experiences and I would like to quote the paper I read, written by historian Josef Dominique Reque. He believes that music is Europe’s common language – it stays connected without translation and has spread through the continent and the world above localism, languages, religions and class. Nobody asks when listening to Bach if it is written for such and such a religion – religion is of

no importance in music.

As president I tried to use culture as a tool, as you understand, a formal institute has some limits and obligations, that’s the rule – to give advice to improve legislation. Nevertheless you can use other methods to communicate and we have tried to use culture in relation to past events. We had videos produced, books, we have cooperated with de La Roy, the Prince Briggie who had an old system of publication to train and teach, to make books.

Cultural Diplomacy is a possibility for civil society to use and I will give a few examples. Dialogue is to speak with, not to speak to and also to listen. Sometimes listening to others can gain far better results than when we just speak ourselves. We also have to be aware that inside the EU, probably similar in other places, we have sensitive voices against refuges and races, which create xenophobia. We must stand up for human faith and the development of our policies and the public opinion. What we have done when it comes to external relations, as our obligation is to make reference papers to the council before they make a decision. In the case of external activities we have regular talks with Latin Americans; Brazilians and China, Turkey – all the applicant countries.

I don’t know if we have a common understanding of what civil society is but for Europe and me, it is when people are engaged in trade unions, employer’s associations, environmental organizations – it is a mirror of how NGOs look like in the EU. In our external relations we try to find partners.

There was for the time this year a meeting in January between Latin America, the Caribbean and European Union and for the first time over 60 head of states is met. One month before this we had our own summit in Santiago bringing people together representatives from trade unions, employers and others working in human rights came to our own summit to give comments and input to the real political summit. We had the direct picture from their side that showed a lack of implementation and political willingness to implement what was already agreed on and the possibility for civil society. They gave me the possibility to present our findings in the real summit – of course the day after the head of state summit, it’s always interesting to see Dilma Rousseff, Angela Merkel, Castro but when you see the summary of the outcome of the summit in article 25 it is interesting to see the inclusion of the results of our own summit.

In every case when we have external relations we try to use culture as a tool. For example when we go to China, twice a year we have a round table conference for economic and social affairs, they offer of course a cultural evening. When they come to Brussels, to Europe – we try to show European culture. It is a tool for civil society to use in creating such relations. Since 1995, when Turkey got the possibility to negotiate its place in the European Union we have done it in the field; we had cooperation of the Moroccan ECC, talked with representatives about the chair and the possibilities of cooperation. When we meet, we try to use culture as a tool to learn, and learn about Europe and tradition within the EU.

The possibilities for cultural dialogue and what the institute is trying to do is excellent, I’m pleased that you have opened the ICD to civil society and we should see how we can work together in the future, how we can use our experience and our contacts to improve your work.

Biography

The Hon. Steffan Nilsson

Former President, European Economic and Social Committee

The Hon. Mr. Staffan Nilsson served as the President of the European Economic and Social Committee (EESC) from October 2010 until 2013. Prior to this appointment, he served in Group III (Various Interests) for a period of twelve years – six years as Vice President, and another six as President.

Since becoming a member of the EESC in 1995, Mr. Nilsson has devoted much of his expertise to the fields of agriculture, sustainable development, civic engagement, and international cooperation. He is strongly committed to a “new” Europe, and over the course of his career, has consistently highlighted the need for dialogue, openness, and inclusive cooperation for sustained growth and stability in the continent. Mr. Nilsson has also been an active member of the EESC Joint Consultative Committees for many years. He is currently playing a vital role in the EU-Turkey JCC and the Euromed Committee.

In addition, Mr. Nilsson has been a Rapporteur for opinions on a number of forums including the Soil Protection Framework Directive, the Action plan for Environmental Technology, and the Communication on the Sustainable Use of Pesticides, Agriculture and Food Safety in the Context of the Euromed Partnership.

He has over 30 years of experience in farming in Northern Sweden, and is an active member of the Federation of Swedish Farmers (LRF).

Mr. Staffan Nilsson studied Nordic Languages and History of Literature at the University of Gothenburg.

“Global Challenges of Cross Continental Cooperation”

A Lecture by the Hon. Dr. Supachai Panitchpakdi, ICD Advisory Board Member; Former Secretary-General of the UN Conference on Trade and Development [UNCTAD]; 7th Director-General of the World Trade Organization; Former Thailand's Deputy Minister of Finance

Berlin; December 20th, 2013



Thank you very much Mark for your understanding and the way you have been organizing some of the events that I have participated here in Berlin and the event that we had jointly organized in Geneva I think it was last year. I deemed it to be quite successful. If I look at the situation around the world today in particularly in my own country Thailand. There seems to be an emerging of a new political culture. A new political culture is a culture in which of course people are convinced or have believed in democracy and democratic purposes. But at the same time as you look around the world, in the Arab countries, in the Northern-African Countries, in countries like Brazil, Turkey and some countries in Europe and my own country at the moment, there is a so-called kind of new political movement that is being called the mass disobedience. The political disobedience, the way that the mass, the population is rising up to claim their rightful places in the way that they want to determine the future of their countries. So right now, if you have watched some television news and clips in the last weeks, you would have seen that in Bangkok there is a protest movement of close to a million people involved in there. Trying to make sure that

they are in fact involved and determining the constitution changes and whatever might happen under the eyes of the politicians

So when I discuss culture, I don't discuss culture by limiting it only to entertainment, sports, events, concerts and things like that. For me, culture is the way we live. It is a way we exercise our likes and dislikes, the way we cope with different situations which are not the same around the world. So every time I came here, this is my third time here, I don't know some of you heard me before, my interpretation of the world culture, I would say is more extensive, more comprehensive, it's life itself.

Why am I doing this. Because what I am going to say, I think, has a lot to do with what I would call alternative diplomacy. Like alternative sources of energy, renewable energy because we know we are running out of the fossil fuels. We are running out of ideas in terms of traditional classical diplomacy. We are running out of ideas so we need to have alternative ideas of diplomacy that reflect more and less the way we live, the way we live together in this world. And we have been told times and again that in order to sort out and find a solution for the world. We need to be together more, right. We need to have collective solutions, that is what we have been taught. That is what I was working on in the UN system. Because we believe that the United Nations System is where we put people together, 193 countries and we try to solve our problems together. But as we watch the situation around the world I was just citing to you the kind of political

disobedience, that people can protest. There is some changes in the way of transportation in Brazil, people can go and do huge demonstrations. In Turkey there was a plan to build a big building in a public park that people protested against. The Arab springs of course demonstrated the unhappiness, the dissatisfaction with the political system, whatever that might be. In my own country because of the rules of one political party that seems to be having the sole ownership of the country that they can change anything that they want. So, I would say that at the moment while we need the kind of joint collective actions that will be guided by the kind of classical diplomacies, will not be there. It is not going to be that easy. You are looking at all kinds of international negotiations in the past couple of year. Be it trade, climate, finance. All these things tend to break down. I have in my notes my own concerns with the states of the global economic conditions. We used to have a very open economy where everyone participates in a way that is non-discriminating treatment. There is an open trading system. These things are being turned around. What we are seeing at the moment is that the openness of the system is now limited, even shrinking. We are seeing a lot of interventionism movements by governments. To be more assertive and sometimes rightly so because when you talk about environmental problems countries tend to say look if you leave the situation like this, allow the UN and the CCC and the global negotiations that have been going on for decades to resolve itself. We may never have the kind of life we used to enjoy 10 – 20 years ago because the warming up of the world is just moving far ahead of us. Why are we talking about, you know, the 2 degree of changing climates. We have already eaten up. We already have made use of the air and the climate. It is only impossible for us to determine how much more warming is going to be created in the future world.

Trade used to be actually gaining ground in terms of chair of the global GDP. Now trade as chair of the global GDP is stalled. It is not moving to a bigger chair, it is being stalled. If you look at international flows of funds and FDI for under investment. Before 2007, global capital movement in term of foreign investment used to be an amount of 3 trillion dollars. Now it is about 1.3 trillion dollars and shrinking every year. How come? If you look at the liquidity situation you are going to be told that all the major cooperation are washed in cash. They have a huge amount of cash at the moment but they are not making investments. Not in their own countries, not elsewhere. So what are they doing? They are just not doing anything but sitting on their cash or buying back old liquidities, just to reduce the kind of capital increase that they need to work on. If you look at the way we deal with multilateral trading system, there is fragmentation there as well because while we are seeking for our trade blocs at the moment there are 2 trading blocs being created. One which is called transpacific partnership which includes 12 major countries. More than half of the global trade world. Another one is between the US and EU which is called Trans-Atlantic trade investment partnership. The two major regional blocks. One is the established on their own it will indicate that the world trade organization also known as WTO will have a tough task ahead of them in order to put the multilateral trading system and multilateral rules on trade on a multilateral bases because there are regional for countries outside of Trans-Atlantic partnership agreement they will have to go and tow the line of the agreement according to the TTIP. The TPP will be having their own kind of arrangement so we are going to see fragmentations around the world. All this indicates something that magazines and economies call gated globalization. Globalization is going on but it is going to be more gated. More divided, more close, more interventionism, more determined by the states that would like to regulate their own destiny.

I was mentioning yesterday some of these points to advisory board meeting and I mentioned something that is very realistic at the moment and quite threatening in Asia. When you look at the rise new emerging economies like China, India, Brazil. Sometimes they don't call them the emerging economies, sometimes they call them the frail economies because you look at some economies like India, Brazil, South-Africa, Indonesia, they are really frail. They stuff a lot when they change in cash will move along when the US for example and now Saudi Arabia are tapping of the quantity of easing of the ejection of liquidity into the market. They all suffer, they decline, the depreciation in their own currency. They are suffering the outlaw

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of fund. We are living in a world where in despite the fact that emerging economies are claiming their own role to have more impact at the global economy at the moment. They are not really that strong, not strong enough to be given that kind of role yet. They are far too short on resources, technology and whatever kind of financial cloud they may have. But at the moment what is happening in Asia is that the rise of China, at the moment is being seen as a threat to the rest of the world. Which is something that is really sad. I know China well, I know people who are dealing with China in case of Asia territorial disputes and I know this has been all around in the history of Asia for many decades. Sometimes for centuries. But at the moment with the involvement of people around Asia, with the involvement of power from outside of Asia, with more funds being put into defense expenditures instead of being put into inclusive growth, into education, infrastructure, into health care. You can see that the trends in Asia that more funds, more budgeting are located in defense. In mainly to ringfence around China. The TPP, the trans pacific partner agreement has about a dozen countries not including China. So what happens is that at the moment if you have confrontation like that in Asia, Asia after the crisis has accounted for nearly half of the global growth. Prime minister Manmohan Singh from India used to tell me that India, China, they are the global public goods. Because they are growing at the rate of 6 to 7 to 8 in China in the past to 9 to 10 percent. So they are helping the global demand to expand. They are keeping the global locomotive on the go. Now they should be shrinking because of the hostilities, because of the kind of enmity that will be created around some disputes, which could be the kind of pressure on growth. So, this could have a severely impact on the economic opportunities.

I am saying this to establish the fact that while we are trying to create collective understandings, collective solutions, we are not saying this will be promoted by traditional diplomacies. We have to try something else. This something else is the way we have to understand how we live, how we lived before, how we can answer to the challenges I would like to pose you now, so we can have some alternative sources of diplomacy to be able to answer to some of these issues.

The first one is in my own experience in negotiating trades. I think what we need to understand is that we need to understand ourselves first, to know what we actually want. When I was working at the World Trade Organization, I was the one who was helping the African Countries to organize the Soko African Group, because Africa used to negotiate mainly through individual countries' wishlists. A thing that not always reconciles and puts forward in a unified and strength way.

We should help now people to understand themselves more, and this is also cultural diplomacy for us, the chance to help people understanding themselves more. I just read an article about the problems in India, for example. India seems to be doing very well up to the last few years, but despite of the six, seven percent of growth in India, there is a huge inequality there. Therefore, in order to understand Indian issues, we have to understand the devastating kind of inequality in India, where we have a few rich people that can build for their families entire blocks of buildings, and millions of other Indian families, which do not even have a roof. If you have this knowledge, you can understand why India is behaving culturally in a different way.

The second point is that we need also to understand the others. When I was dealing with the UN system, they experienced great trust deficits between the most and the less advanced economies, because the first ones always think that the seconds ask for economic assistance. This sort of trust deficit can only be dealt with, in terms of not only financial assistance, but cultural understanding.

Understanding also means that sometimes when there is a little request coming from one side, which can settle some of the problems of one country, there should be an understanding. The last Bali meeting, at the beginning of December, just a few weeks ago, they settled a small issue in the trade negotiations agenda, which is on trade facilitation. This facilitation is on helping in reducing costs of doing business, transportations and so on. I just want to mention the fact that this was done in Bali only when advanced economies

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understood the issues that have been raised by the poorest countries that need to have a large level of subsidies for the stockpiling of some foods. In this way, they can help poor people to survive with the increase of prices that sometimes will be created or to prevent starvation. Because of the understanding of the other parts' issues, in this case that the poorest countries have to deal with poverty, it was possible to agree on trade facilitations, which is a more global issue derived from the requests of more advanced economies. So, Bali's agreement was concluded completely thanks to the understanding of each other.

The third one is that we have to avoid conflicts by not being kept under the kind of misunderstanding, the kind of image we have of other countries. I do think that because of the proliferation of the media, the press or the social media, the internet, we try to formulate our own image of a thing and so it is very difficult to remove a negative image from our mind.

The kind of image that we adopt could sometimes create some misunderstandings and political conflicts. Now I am talking about the things that happened between China and Japan; Japan and Korea; China and Korea; and all the things that are now going on in Asia; all these images of China rising in Asia and the need to contain China.

At the moment, China is not an advanced economy. China has 1.3 billion of people. Almost 2 hundred millions are middle-class workers, the rest are much poorer. In the north of the country, people are living under the poverty line. China have no time to deal with the reaching of advanced economy target or to deal with the political disputes that are taking place around the country. The perception of the west that China is ruling the Asian countries, I think it is a misperception.

This kind of misperception does not help to create the understanding with a nation. I think what we need to do with our cultural diplomacy is to leave countries to deal with their own issues and to have the understanding that countries that are trying to come out from the poverty stage, cannot effort to be more assertive and as aggressive as they seem to be.

The number four is what a professor was speaking about before, mentioning the kind of arrogant attitude that sometimes we adopt. If you look at the present situation around the world, in terms of economic development, recessions, great crisis occur in Asia, in Latin America, in Europe and elsewhere in the world. If you look at Europe at the moment, the largest barrings of the International Monetary Fund are from Europe, that was supposed to be financing actually, but is now barring the 60% of the funds.

I would say that the kind of attitude we have to adopt in dealing with these issues is to try to find more global solutions. We have seen a plethora of international agreements around the world, even if agreements of some years ago have not been fulfilled. Poorer countries cannot afford to implement them, while at the same time they have to deal with their own issues. This is what I will call the lack of domestic policies space.

So many external interventions and commitments are putting a lot of pressure on poorer countries, on their own institutions and legislations that they can hardly afford to go on their own way. There always is a discrepancy between international commitment and national demand.

In order to understand how cultural diplomacy can solve issues, we need to understand why we need international agreements, because we are living in a civilized world, we need to do things together, to deal with green issues, the climate issue, the financial issue, but at the same time we need our policies space. This is a kind of culture, economic culture maybe, living culture we need to adopt so the poorest countries can also deal with their own issues.

Thank you so much.

Biography

The Hon. Dr. Supachai Panitchpakdi

ICD Advisory Board Member; Former Secretary-General of the UN Conference on Trade and Development [UNCTAD]; 7th Director-General of the World Trade Organization; Former Thailand's Deputy Minister of Finance

Born in Bangkok in 1946, Dr. Supachai received his MA in Econometrics & Development Planning and his PhD in Economic Planning & Development at the Netherlands School of Economics.

At the beginning of his career, Dr. Supachai was involved in banking, taking up a position in the Research Department in the International Finance Division of the Bank of Thailand in 1974. His political career began in 1986 upon his election to the Thai Parliament and subsequent appointment as Deputy Minister of Finance. He left politics two years later and became president of the Thai Military Bank. Dr. Supachai returned to the political environment in 1992, holding the role of Deputy Prime Minister until 1995. During this time he was responsible for the country's economic and trade policies and represented Thailand at the signing of the Uruguay Round Agreement in 1994.

After a hiatus, Dr. Supachai returned to his role as Deputy Prime Minister in 1997 and was also appointed Minister of Commerce. In September 1999 he was elected Director-General of the World Trade Organization, taking up office in September 2002. After his three-year term at the WTO, Dr. Supachai was appointed Secretary-General of the UN Conference on Trade and Development, taking up the post in late 2005 until 2013.

*Outside of politics, Dr. Supachai has been involved in university teaching, having held roles as visiting fellow at the University of Cambridge and visiting professor at the International Institute for Management Development in Lausanne. He has published a number of books, including *China and the WTO: Changing China*, *Changing World Trade* (2002) and *Globalization and Trade in the New Millennium* (2001).*

"Evolutionary Dynamics of Cultural Diplomacy: Facing the Challenges in Operations in a Changing World"

A Lecture by the Hon. Tsiaras Konstantinos (Member of Parliament Karditsa Former Deputy Foreign Minister of Greece)

Berlin; December 20th, 2013



It is with great pleasure that I have accepted the invitation extended to me by the Chairman of the Conference Committee of the Institute for Cultural Diplomacy, Mr. Mark Donfried, to address such a distinguished audience. I consider it as a great honor and privilege and I would like to thank him for providing me this opportunity. I would like on this occasion to congratulate the Institute of Cultural Diplomacy and the IMAN Foundation for the organization of this Conference and their initiative to bring forward the importance of Cultural Diplomacy as a tool to promote and strengthen international relations. Culture and Diplomacy have a long and lasting line of coexistence and collaboration. They are based on dialogue and represent the need of people and nations to understand each other. The major political, social and technological changes, which occurred during the second half of the 20th century, have inevitably influenced the field of diplomacy as well. During the last decades, the so-called "classical diplomacy" has evolved. It has been enriched with new functions and practices.

Culture has thus become an essential tool of contemporary diplomacy and an important aspect of international relations. If I were requested to define Cultural Diplomacy, I would say that it is a set of policies and practices, used by states, for establishing and promoting international relations through the channels of culture. Cultural Diplomacy attempts to produce understanding that goes beyond stereotyped images and to mold perceptions in a favorable way. Quite often the promotion of foreign relations through cultural activities aims at improving or strengthening bilateral or multilateral relations, when other channels of communication, more traditional, do not suffice or are not open. In some cases, a strong cultural presence can help a state outbalance its political or economic weaknesses and enhance its image on a worldwide scale. As a general principle, it can be sustained that cultural exchanges can contribute to the establishment of a mutual trust between states, which can lead in the long run to a better mutual understanding and avoidance of political crises and conflicts.

Hence, from the times of Alexander the Great and the Pax Romana to our century, cultural diplomacy has been a component and inseparable part of the diplomacy of a state. Nowadays the huge majorities of states acknowledge and appreciate the role of Cultural Diplomacy and use it as a major tool of their foreign policy. Nonetheless, only very few of them have managed to master effective, coherent, diversified and lasting policies in this field, since that requires considerable resources, well designed policies, adequate and well trained personnel and long expertise. It is therefore the privilege of a few states, mainly of the greater economic powers, to develop and sustain an ambitious cultural diplomacy.

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Usually the activities of cultural diplomacy are carried out by special Cultural Institutes, which along with the teaching of the language, try to acquaint the foreign societies with the way of life and other forms of culture of the country they represent, such as music, drama, literature, art etc. It is therefore easily understandable that Cultural Diplomacy is intricately linked with Public Diplomacy. Their ultimate goal being the best possible presentation of the image of a state and, through it, the achievement of the state's national endeavors, strategic interests and long-term policies.

Ladies and gentlemen: In this new world, emerged from the ashes of the Second World War and the fall, to a large extent, of barriers and walls, where new technology provides for fast and direct electronic communication, ideas and information circulate and are exchanged in an impressive quantity and speed. This new era of Globalization encompasses all lands and people. It is hard for any state and any ethnic group to keep aside and remain uninvolved. Cultural Diplomacy should therefore not be considered and used as a means for entrenching one's national culture through a process of overindulging and inconsiderate self-assertion, nor as a process for imposing the supremacy of one culture over the others. It should be used as a means for building bridges of communication and mutual understanding between different societies. Common cultural characteristics, the use of a common language or languages belonging to the same linguistic group, common faith, common history, traditions, customs can create close ties between nations and lead to close economic and strategic cooperation. Thus, intercultural dialogue has proven to be a major element of cohesion in modern societies. Under certain circumstances, it can be used as an instrument of soft policy and be very helpful to the consolidation of world peace and stability.

Being a country with a particularly rich cultural heritage, Greece acknowledged quite early the huge potential of Cultural Diplomacy and has tried to use it along with the other more traditional forms of diplomacy, such as political and military cooperation, trade and economic cooperation, humanitarian and development aid. The instruments used for Cultural Diplomacy are primarily the country's diplomatic missions and the Foundation of Greek Civilization whose agencies function in some European cities. For the elaboration and the implementation of the cultural programs there is a close cooperation between the Ministries of Foreign Affairs, Culture and Education.

A great asset for the country has been undoubtedly the fact that it is the birthplace of the Greco-Roman civilization and of the ideals of democracy, democratic governance and dialogue, becoming the milestones of the modern democratic societies and the foundations of the European Union. The Greek language and cultural heritage combined with the Modern Greek artistic and cultural production are strongly interconnected as two inseparable facets of the Hellenic cultural presence over the centuries making them the pillars of our cultural diplomacy.

The main factors that have extended Cultural Diplomacy in Greece and its main components are the following:

1. The geopolitical position of the country: Lying at the crossroads of three continents, Europe, Asia and Africa, Greece has been since Ancient Times a point of contact, a hub of economic and cultural exchanges between people and states within a broader geographical region, comprising the lands around the Mediterranean Sea, Europe, Asia Minor, North Africa, the region of the Black Sea and the Arab World. The close contacts between Greeks and other ethnic groups, initially through trade and later on through the establishment of Greek colonies, go back to the second millennium before Christ. These contacts have led to a better mutual understanding and the establishment of many economic and cultural ties, who have survived the conflicts and the tremendous political changes that occurred in this sensitive geographical area over the centuries. These ties are still vivid in the conscience of the local

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populations and help bringing out the common historical and cultural experiences and building bridges of communication.

2. The Greek language: Although nowadays modern Greek is spoken by less than twenty million people, one should not forget that Greek was the language of communication, the Lingua Franca, for over fifteen centuries in Antiquity and the Middle-Ages in the world. It is a language used without interruption from the third millennium B.C. up to the 21st century; it is characterized by its continuity and its rich written tradition. It is the language used by the first and most renowned epic poet, Homer, to compose his Iliad and Odyssey, it is the language of the greatest philosophers, Plato and Aristotle, who have shaped and defined European thought and philosophy, it is the language of the greatest tragic writers Aeschylus, Sophocles and Euripides, it is the language of the fathers of the science of History, Herodotus and Thucydides, of Medicine, Hippocrates, of Science, Thales, Pythagoras, Archimedes, to name only a few of them. It is also the language in which the New Testament was written, the foundation of Christian Faith. We consider our language as one of the most determinant factors of our national identity, an element that leads us to self-knowledge and conscience of our cultural origin and heritage. The knowledge, ideas and literary masterpieces which have been expressed and written in this language have shaped the European thought and civilization and have become a part of our common heritage. The Greek governments have therefore considered their duty to support all efforts, internationally made, for the survival and if possible the foundation in Universities and Colleges of Chairs/ Departments/Centers, of ancient and Modern Greek studies. This effort remains at the epicenter of our cultural diplomacy, although due to the serious economic and financial crisis, that our country has faced during the last five years and the adoption of severe austerity measures, the budget for the financial support of these institutions has been considerably reduced, with the risk that some of them might have to interrupt their activities. Furthermore, we support worldwide all initiatives aiming the use of new technologies for teaching the Greek language to non natives, such as the program ODYSSEUS of the Department of Greek studies of the University Simon Fraser at Vancouver, Canada. This serves as a method for teaching the Greek language in many Universities in North America and China; or the program for the safeguard of Greek language through the creation of an electronic dictionary of ancient Greek, the Thesaurus of Greek Language of the University California-Irvine, to mention only a few of them.
3. The Greek Art and Civilization: The rich cultural and spiritual heritage of Greece has shaped the western civilization. Let us not forget that Greek-roman civilization is acknowledged as one of the pillars of the European unification and a point of reference for the definition of the European identity. The Greek artistic production over the centuries has been diverse and prolific. Greek artifacts, such as columns and parts of architectural monuments, statues, frescoes, pottery, armaments, jewels, religious relics and icons, byzantine manuscripts, or paintings and sculptures of the 19th and 20th centuries, are exposed in the greatest museums of the world. They are the permanent ambassadors of the land, the people and the culture and guide foreign nationals and visitors to a better understanding and appreciation of Greece as well as its history, its people and its culture. Besides plastic arts, Greek culture is well represented by its music, both classical and modern, drama, dances and athletic competitions. Through performances, world festivals, films and athletic competitions it has gained international recognition. Let me make a special reference to some major Greek contributions to the world cultural heritage that Greece has tried to revive: the DELPHIC IDEA and the OLYMPIC TRUCE. They both aim at the interruption of conflicts, at world peace and at a better mutual understanding. Scholars, intellectuals and even politicians all over the world have embraced them. The athletic competitions known by their Greek names, OLYMPIC GAMES and the MARATHON, were born in Greece 2500 years ago and have be-

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come the most prestigious international competitions of modern times, due to having a unique moral dimension related to the idea of peace. These games have become international cultural monuments that are cherished by people all over the world.

4. The Greek Diaspora: The Greek nationals and the people of Greek descent, living outside the borders of the Hellenic Republic are estimated to be approximately seven million people. There is a Greek presence in nearly all countries of the world, but the strongest ones are found in Europe, North America, Australia, countries that emerged from the former Soviet Union and South Africa. These are the regions where the Greeks had an historical presence since the ancient times and the regions they emigrated to, for economical or political reasons, in the 19th and 20th centuries. The Greek Diaspora plays a crucial role in promoting Greek language and Greek culture abroad. The Greeks living abroad usually hold a prominent position in the local societies. They are skilled professionals, entrepreneurs and businessmen, scientists, academics, journalists and sometimes even politicians. Greek culture, as well as its language, customs, traditions and most importantly the feeling of belonging to the Greek nation and identity has been preserved to a large extent by the cultural associations and ties with Greek family members. They have therefore become ambassadors of the Greek culture abroad while at the same time through their active presence in the local societies, the best representatives of their new homeland in Greece. In this way a dense network of political contacts, economic and cultural exchanges between the Greek and foreign societies has been established. The Greek government has been supporting these contacts of the Greek Diaspora with Greece through various actions. Our aim is to establish an efficient and fruitful cooperation between the national center and the Diaspora, taking into account the social, linguistic and cultural particularities and needs of its members. Our most important concern has been to provide a high standard education to the children of the Greek Diaspora, to help them preserve the language of their ancestors and acquire knowledge of the Greek culture. Bilingual or trilingual schools have been established depending of the size of the Greek communities abroad and the number of its children. In some cases, even afternoon or Saturday morning classes have been organized, with the aim to teach the Greek language to children who follow an academic curriculum in a non-Greek speaking school. In various countries special Greek classes have been organized for adults who wish to learn Greek or to improve their knowledge of the language. These schools are financed by the Greek State or by the assistance of the Greek communities or the Christian-orthodox church. The implementation of this huge project requires an important number of teachers, teaching material and books that in the majority of the cases are provided by the Greek state. Cultural trips to Greece are organized for the children of the Greek Diaspora, in order to broaden their knowledge of the country of origin of their parents. With the help of Greek communities abroad, musical performances, art exhibitions and festivals are organized that also contribute to the promotion of Greek culture abroad.
5. The role of the Greek-Orthodox churches: The common faith has been over the centuries a link, a channel of communication between the European nations of South-eastern and North-eastern Europe and the Christian orthodox communities of the Middle East and Northern Africa. These links are based on the common religious traditions and the spiritualism of the Byzantine heritage. This common heritage has facilitated communication and helped to build cultural, and often political and strategic ties between the nations living in this geographical area. In our multi-cultural, globalized society, intra-cultural and intra-religious dialogue may serve as a precious instrument for preventive diplomacy helping to the prevention, avoidance and de-escalation of local, regional and international crises. In this sense, it could act conjointly with cultural diplomacy.

Ladies and Gentlemen, in our times, culture, a factor that usually differentiates people, paradoxically, has proven to be the strongest channel of communication. In this modern, globalized, interdependent and

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technologically advanced world, characterized by versatile social, political and financial structures, that very often generate crises and conflicts, culture reveals itself as one of the most reliable means of contact and dialogue. Cultural diplomacy is undoubtedly a major component of Foreign policy and international relations. Through the synergies of economic, public and cultural diplomacy, a more efficient and productive foreign policy can be achieved.

Thank you for your attention.

Biography

The Hon. Tsiaras Konstantinos

Member of Parliament Karditsa Former Deputy Foreign Minister of Greece

Mr. Tsiaras Konstantinos graduated from the School of Medicine at the Dimokriteion University of Thrace, with a specialization in Microbiology-Biopathology. He received his doctorate from the Medical School of the Athens University and carried out his postgraduate training at university centers in Sweden.

Mr. Konstantinos was elected as a Minister of Parliament in Karditsa with the New Democratic party in the election in 2004, in 2007, and in 2009. He participated in the Standing Committee on Social Affairs, in the Committee on Equality & Human Rights, and in the Orthodox Committee.

“Cultural Dialogue for Global Social Cohesion”

A Lecture by the Hon. Ugo Mifsud Bonnici

Former President of Malta

Berlin; December 19th, 2013



We are gathered here in very civilized circumstances, people coming from all different political circumstances it's a civilised atmosphere. But are we really living in a civilised world?

First of all we must admit that at no part in history were so many people living in a democracy. Many people have access to an occupation, wealth has increased in many aspects but also we are living in period of peace, I am in a generation that has known the war, so we are living also in peace but that is not the luck of everyone in the world today some people are living in civil strife- look at Syria and Somalia and so many other countries the living standards which we declared so many years ago to be a the human rights for every human, are still very low so when we are speaking here in Europe about the way that Europe has to integrate much more but when we say we are looking at the social cohesion in Europe, within every European country and Europe there is now a great importance being given to social cohesion and the welfare state.

We are now we have taken the model of the welfare state with the free initiatives with the state caring for so many things as the mother of Europe but let's look at the rest

of the world and see how many other people are deprived of clean water, basic education, prevention of preventable diseases, we must look at the whole world. I think personally that compassion is natural, we as human beings have compassion; indifference is a perversion but we have a lot of indifference still. We have the millennium development goals but we are moving very sluggishly. When we look back to the proclamation and what we have achieved, I believe we should be too complacent about what has been achieved in the world. My plea is: what are we going to do, these inequalities are iniquities that is we can no longer call ourselves civilised if we are resigned to this idea that whilst we in Malta are building a democracy, building free education and providing for all walks of life- what is happening in the world? Can we be resigned? I'm speaking of Malta which had a burden, the burden of other countries should be born with more elacirity. What is holding us back? What is dividing the world? There are divisions in Europe, I am from the state in Europe which is the southern most, Cyprus is perhaps a little bit more to the east. There was a division between north and south and Europe, we always hear of the south fringe, but really in Europe the model has been established- the welfare state as we know it. From finland to malta we share so many deas on how the state should be run, we share so many ideas. First, there is some idea that we have no responsibilitiy for world goveranans; we achieved civilization in our own country because we created a state, but we are no socialists. I am a Christian democrat. The fact is, without the state you can not have a welfare state, how can you cater for the difficulties in the world without havinga governance of the world which can provide for so many people who are finding themselves in difficulties? Ie natural calamities- philippines. It took 8 days for the u.U.S to come to there with aid, people were doing nothing or not people able to do anything.

In Syria we have avoided a conflagration between people on the fringe, but still so many people have been displaced, we are seeing so many ictures of people living in tents in the snow, additionally in Lebanon and other neighbouring countries and yet the world doesn't seem to be able to solve a problem of that kind because we have on one side a doctor of non-interference in the affairs of other states, on the other side the urgency of maintaining human rights in all countries in the world.

So we must apply ourselves to decide here the idea of living in a civilised country or a worl that is not establishing the basic necessities for millions of people, now I said that there is this pattern of misunderstanding and perhaps of less of a feeling for others and Deller has published his memoirs and he has commented on the European union and he saus we need more “emotional cemet” speaking of love in this context might seem too bombastic, the simple human sentiment of feeling that you are with other human beings, this is deller speaking about europe and that we should increase the emotional cement between Europeans, it is possible to strengthen the emotional cement between all the countries in the world.

That these, do we understand the Chinese really? Can we have emotional sentiment with them? Do we understand the Indians? The Mauritiains? Do we Europeans really understand? Do they understand? Its important to understand because you can not really establish a feeling of solidarity without understanding, is it possible to understand? Are the civilisations so different? Comparisons have been made between the thought of plato and that of confusious, that of Mencius and Thomas Aquinas, there has bee a book published especially on this. It is possible to see that we human beings are a family. It is prejudice that seperates us and makes us disinterest ourselves of the plight of people in other continents. The important thing is to think of others as brothers, lets go back a little bit. At one time we used to say that liberty is invisible, west and east was communism and free world we used to say that freedom was invisible, lack of freedom in one place attracts the freedom of others. A young politician from Great Britain sais we cannot go to war because of that faraway country, meaning Czechoslovakia at the moment, in 1938 it was realised that the farawat country was suffering something that would come all over the world and we had the European war. Freedom is invisible but freedom from want is also invisible, freedom from hunger is always invisible, there is a threat from these places where there is still hunger and civil strife and collapse of state authority and the world will see it, because of desperate immigration from places like Somalia, chad, CAR; people fleeing conditions and throwing themselves in the sea to come to our shores. This not only threatens the southern fringe of Europe, but all of the countries. It's all over. What this means in the displacement of people from war torn places is a major threat to peace so we have to make amends we have now to think of global governance, not only in the sense of maintaining the environment which is important, but also this social environment, the social cohesion of people in the world.

My point is that really living standards are also invisible, we cannot just take the quandary in which so many people in the world are at or try find themselves in as something that does not in the way interest us, because it does, and when we leave the matters as they are and try to mend our own field without thinking about the field of others, we are endangering our own country. To make a long story short, I have heard before coming to speak “maybe I should speak at all because most of the points have already been made” I was minister of education for 7 years and one of the first things I did as a when I entered politics as a young deputy, I tried to get secondary education for all in Malta. We have it now. This goes out to show the things you can achieve within your own country. But when I think I was hearing the ex-Prime Minister of Finland with what's going on with primary schools and education in the world of what can be achieved but what is not being achieved. And secondary education for all is far from being achieved. Are we moving towards it? We should think of what structures we should build- are the United Nations structures as of today adequate? Linking the G20 to the United Nations structures, there's still a lot to be built because without structures you cannot achieve these goals, we must achieve this first of all, we must think of that

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as the state, we had to build a state before we built the welfare state, we have to build, we have to build governance to achieve, really show social cohesion, but we have to build something better, in that we have by cultural diplomacy and cultural dissemination. We have to build in the peoples of the world a feeling that we are in one world, we are living in one world in one way, we receive television, we see what is happening in all the countries of the world but there is still no feeling of one society. Thinking of ourselves as citizens of the world, but citizens have I build some kind of global governance to move forward, to achieve concrete and practical results and the present arrangements for G20s, before it was G8, before that there were Bretton Woods for the financial situation of the world, that was abandoned, alas in 1991 we still have, we haven't achieved internationally this structure with which we can go forward to implement what are the millennium goals so well defined, the goals were defined, the way of achieving them is still way off. So, I finish by saying let us try to alert people in our countries to the fact that if a young boy is in hunger in Somalia, he is also my son, I cannot think of the people in Syria as complete strangers, as non-existent for me, they are, they are human beings, member of my family, this is I think the purpose of cultural diplomacy.

Biography

The Hon. Ugo Mifsud Bonnici Former President of Malta

In 1955 Dr. Ugo Bonnici has a Ph.D. in Law at the Royal University of Malta. He went on to practice in his home town of Cospicua until he was appointed Minister in May 1987.

In 1972 he was appointed Opposition Spokesman on Education and was a member of the Shadow Cabinet until the May 1987 elections. In 1977 he was elected President of the Nationalist Party's General Council and of the Administrative Council, two party posts he held until 1987.

In May 1987, Dr. Ugo Mifsud Bonnici was given the portfolio of the Minister of Education with responsibility for the Environment, Broadcasting, Libraries, Museums, Culture, Youth and Sport, and in 1990 he became Minister of Education and the Interior. Following the 1992 elections Mifsud Bonnici was appointed Minister of Education and Human Resources.

Dr. Mifsud Bonnici is a prolific writer. His articles have appeared in various newspapers and books. He also spent some years as editor of the literary magazine, Malta Letterarja. During the late 1960s to late 1970s he frequently contributed editorials to the Nationalist Party papers. His articles were mostly an analytical study of the prevailing political situation and contributed not only to the upward surge of the paper's readership, but also to the education of the general public about the beliefs of the Nationalist party.

"Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community"

"The Importance of Cultural Diplomacy for Successful Global Leadership"

A Lecture by the Hon. Vaira Vike-Freiberga
Former President of Latvia
Berlin; December 19th, 2013



It is an extremely valuable look which gives you an overview on literature as a whole, as it has developed in Europe from here on. And here again you can dig into it, learn about it and I recommend it very highly. And I hope that it gets translated into every European language and is available in electronic form so that people can read bits and pieces. Of course, you cannot observe the whole week at once.

There is also since the last few years also a prize in European literature. I happened to sit on the peace election board, the final selection is made by the editors of the major newspapers in Europe and the prize goes to a literary work that somehow has a European character. And it is so difficult to choose among the various works presented now. The prizes presented in two categories: fiction on the one hand and essays on the other. Unfortunately, there's a caveat. The evaluation of these submissions requires that the work have been translated from its original language into one of the major European languages. That is of course this whole problem of translation during the French presidency of the European Union. They had several conferences about the problem translating literature

in Europe. We have difficulty to get students from each of our countries to have at least essential members about the highlights of the literature of their own country. But real challenges to get to know really the great names in European history. And I do mean other great names apart of Cervantes and Shakespeare, Moliere and so on, so that Europeans should not be complete uncultured in cultural background of their country, so the idea of democracy is at product you might say that many considered to be an European export. Export that Europeans somehow are trying to impose in other parts of the world. And there's a resistance in some quarters particular on religious grounds. That form, liberal form of democracy that we see, for instance in the European Union is not acceptable to say for example in the Muslim countries where Shariat law prevail, in states where church and state are not separated. As one Egyptian presidential candidate put it in the conference in Lebanon that the United Nations worked together, when I made a presentation saying that one of the pillars of democracy is separation of church and state, one of the nine candidates at that time said well the problem doesn't exist in Muslim countries because the church doesn't exist. So there's no problem in separating church from the state, because they only have prayers in the mosque.

Well, we saw what happened in the Egypt with the elections – the excessive influence of Muslim Brotherhood on the presidency. President Morsi did his best to somehow lead the country. He was elected in a democratic way. But I do hope he does not get too severely punished for what is the whole country's inability to makeover the switch to democracy in rapid and easy way as they hoped.

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As my work with the club de Madrid this is entirely voluntary work, none of the members get paid for it.

We try to promote the idea of democracy as broadly as possible and we do not do it as political figures, not as elected officials anymore, but as hasbeens. As hasbeens who are completely free to express their opinions and who are free to present what seems to us the absolutely essential fundamental elements of democracy that we would like to see spread across the world. Not because we have any colonial or economic desire on our part to impose anything, but because it is our firmest and deepest conviction that these principles have been arrived at in a very long and painful process of evolution where some countries have been privileged to have access to these changes in society and in forms of governments others have not. My own country only was able to return to democracy after the collapse of the Soviet Union. It has been a brief time to decades in which to develop democratic forms governance, to join the European Union in 2004 and to continue, and we see it as a challenge, to continue developing forms of governance and values. As democracy represents for whole European continent the challenge as we heard from the previous speaker is very acute at the moment, because the belief in equality, the belief in inclusive society becomes more and more difficult if economic situations create either high unemployment inability of people to look after themselves or visible inequalities in society which only grow larger over the years rather than narrowing the gap.

The ideas that democracy represents are sometimes not easy to even present to our own people who have long experience. And again the previous speakers have eluded to the danger of cheap populism of appeal if you like to the basic instincts of population and sort of retrenchment over its own interests and the cultivation of the idea that everybody else is a threat to. But in many parts of the world it goes deeper and beyond and this is what we as members of the Club de Madrid demanded in the missions that we have undertaken over the last 10 years. The existence of the Club we have tried to convey as part of our cultural diplomacy since we do not go anywhere without the approval of the local population, an invitation from either civil society groups always with approval from the government in place such as it may be. I'll give you just a few examples of deep misunderstandings about democracy. It can be about how much we need to engage not just in cultural diplomacy showing our best orchestras and ballet dancers, opera singers and popular singers.

Riga will be the Capital Culture. We are very proud of that and I'm very happy. But their deep ideas in many parts of the world truly not understood. I think this in something that we as past prime ministers and presidents have engaged in and continue to do so. One example when Kyrgyzstan overthrew a president that they considered absolutely unacceptable. There developed basically massacres in some parts the country as well as an express desire to switch from the presidential to a parliamentary former departments.

Steps were taken and as you know Kyrgyzstan is now always successfully functioning as parliamentary democracy within legitimately elected president and an interim president which during that period the Club de Madrid together with the support of the European Commission has five missions: to talk to political parties, to civil society groups, activists, ethnic group representatives, international bodies, politicians, parliamentarians so on and so on. We did quite a bit of work and organized also certain conferences. At one of these conferences that I was leading we were talking about democracy. Gentleman got top and declared the following:

"I am a member, an elected member of Kyrgyz parliament. But your proposal that we should switch over to a democratic system I am not sure whether it's going to work in our country, because you see we are nomad people, tribal people and we just do not have the inherited gene for democracy." And he said that in full seriousness. There are many countries where you know that democracy in qualified as guidable democracy or control democracy as in Russia. Various qualifiers that actually diminish of what true democracy

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is about. This conviction but you must inherit in your blood. Of course it is pure superstition and here we must be told that most Europeans need to be reminded of how difficult it was in Europe and how recently the acceptance of democratic is. In spite of the early starts in ancient times many centuries of the Middle Ages and beyond actually saw totalitarian systems, absolute monarchies, endless wars between neighboring countries right up to the second World War. And this is where Schumann, poor man who gone through three different citizenships in his lifetime. So this is the idea of finding ways so that we could manage to stop these wars forever.

This is not an easy concept to understand, because it takes leadership, it takes leadership to have change. We can have cultural diplomacy presenting each other. We can have diplomacy in a sense of not just presenting ourselves in arguing for something but also listening to others. Diplomacy isn't just like Tellarence said the art of telling lies in an artful way, diplomacy is the art of actually telling the truth and mostly trying to find a common ground with your interlocutor listening to them understanding them, but I think what it does not mean is accepting anything whatever as equally valuable. I think we do have the right in democracies in Western democracies or others to insist that the values which we have paid fully developed until now which are not definitely, maybe, hopefully we'll develop them continue to improve them as time goes on but they're the best that we have at the moment. For instance a respect for human life and respect for the integrity of the human body and if somebody comes and tells us that in our society it is a cultural value that young girls, little girls sometimes must undergo deep genital mutilation, because in our society, in our culture it is been accepted that it makes them more pure, it makes them more acceptable brides when they get ready to get married and it is simply an accepted cultural custom for society and therefore you must respected it. I think when it comes to confronting values of this sort which are culturally entrenched and those values which are more broadly humanitarian and do not belong to any one particular country already one particular society or even continent, then they must take precedence over the local customs. And when we are told that it is mothers and grandmothers who actually are the biggest proponents of say genital mutilation for girls in Africa. Which is and I'm not talking about the cosmetic operation but truly about the brutal intervention that causes not just mutilation, but death, premature death in many cases. In such cases we need leaders of opinion, who must take the initiative of changing that social cultural value around. That it can be done there are books that have been published about it and you can find them on the internet about how cultural change comes about.

One fine example is how China stopped to practice of foot binding among the aristocracy. It was very much like genital mutilation now is in Africa it was supposed to make a woman more sexually desirable, a certain official foot fetishism have developed in Chinese society, particularly in the operation arms and among the aristocracy. With the collapse of the imperial system and the aristocracy around it in a very brief period of time when the aristocracy and the opinion leaders among it declared this is a barbaric custom, this is an antiquated custom, it is an unacceptable custom which we now reject we are not allowing our daughters there have to have their feet bound we are not in allowing our sons to marry women who have bound feet. And within less than a generation that practice actually literally disappeared from the enormous country that is China. So this is where I the idea of leadership comes in.

We must except cultural dialogue, we must accept dialogue between civilizations, but we must also keep in mind universal values of humanity that belong to us all, but are not still accepted by all. We cannot claim that they come from God, they come from people who have suffered from it, they come from people who have been tortured in the past, forbidden burned at stake, who have been persecuted in their own countries and have gone into exile. It is acumulative system of concepts, of values, the value human life, the right to freedom of thought and freedom of expression, the right of assembly, the right to have rule of law rather than arbitrary intervention and cutting off heads or hands or feet or whatever the ruler at the time

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decides. And these are all we could make a list of them and they belong to all of humanity and I think that it belongs to the leaders of those countries that they are accepted to actually present them to others to try and persuade opinion leaders in other countries to follow them. It is very difficult to impose something in a society where everything in it goes against it.

When little girls that try to go to school in Afghanistan get vitriol thrown in their faces or in Pakistan they get shot in the head. It means that they're very deep and profound resistances to what we elsewhere in the world would consider as a elementary aspect of humanity that all human beings from birth are born equal, they should have equal access to health care, to education and everything else society can provide. When we meet up with society's where these absolutely fundamental principles of humanity are denied, then I think it is not just a matter of listening in a cultural dialogue and saying well it's that's how their social customs are such a and we must respect them and that's too bad. I don't think we can force people to change principles but we certainly can encourage them, but we must do it with support of course from within the society the women in any society have to somehow come to the point where the suffragettes for instance at the beginning of the 20th century it various parts of Europe succeeded in getting right to vote and some other parts of Europe they only got it very recently and so on and so forth for the rights of the young people to find unemployment for the socially excluded to be included in educational systems, for everybody to have access to health care, for women to be able to go out to the street and not get gangraped just for the simple fact that they are women etcetera etcetera...

So leadership here is not just leadership of elected political representatives that is important in each country and a the role of citizenship in either approving or disapproving of their actions in the next elections of course is crucial in a democracy but I think we're talking about culture we must always realize that culture is not a totally relative term that just because we label something as cultur does not mean that is acceptable. I think we must remain vigilant about accepting what our fundamental values and debating what they are, even as we understand the different religions, for different system what is a sin and what is not, what is proper behavior and what is not and accepting these cultural differences within a certain scope finding them in reaching interested and so on. But when it comes down to the integrity of the human being, the human body and the human rights to health, to education ability to move freely on the streets and to access all the possible jobs and positions that their society offers that is at the challenge that not just cultural diplomacy, but I think general broad movement of humanism must undertake as the task for the next century.

Thank you very much.



Biography

The Hon. Vaira Vīķe-Freiberga
Former President of Latvia

Dr. Vaira Vīķe-Freiberga, Former President of the Republic of Latvia, was elected on 17 June 1999 by the Parliament for a four-year term and has been re-elected for a second term in 2003. She was named Special envoy on the reform of the United Nations in 2005 and was an official candidate of the Baltic States (Latvia, Estonia and Lithuania) for the position of Secretary General in 2006.

From 1965 to 1998 Vaira Vīķe-Freiberga pursued a professorial career at the Department of Psychology of the French-speaking University of Montreal, where she taught psychopharmacology, psycholinguistics, scientific theories, experimental methods, language and cognitive processes. Her experimental research focused on memory processes and language, and the influence of drugs on cognitive processes. At the same time she did scholarly research on semiotics, poetics and the structural analysis of computer-accessible texts from an oral tradition -- the Latvian folksongs (Dainas). During this period she authored ten books and about 160 articles, essays or book chapters and has given over 250 speeches, allocutions and scientific communications in English, French or Latvian, and gave numerous radio, TV and press interviews in various languages. Vaira Vīķe-Freiberga is a member of the Writers' Union of Latvia (2004).

Since 1957, she has been actively engaged in community service, focusing on questions of Latvian identity and culture, and the political future of the Baltic States.

Dr. Vīķe-Freiberga has held prominent positions in national and international scientific and scholarly organisations, as well as in a number of Canadian governmental, institutional, academic and interdisciplinary committees, where she acquired extensive administrative experience. Recipient of many medals, prizes and honours for distinguished work in the humanities and social sciences.

In June 1998 she was elected Professor emerita at the University of Montreal and returned to her native land, Latvia, where on 19 October the Prime Minister named her Director of the newly founded Latvian Institute.

On 17 June 1999, Vaira Vīķe-Freiberga was elected President of the Republic of Latvia by the Parliament (Saeima). In 2003 she was re-elected for a second term of four years with 88 votes out of 96.

She has actively exercised the powers conferred to the President by the Constitution of the Republic of Latvia and has played a leading role in achieving Latvia's membership in NATO and the European Union. Invited speaker at numerous international events. Outspoken pundit on social issues, moral values, European historical dialogue, and democracy, she was awarded the 2005 Hannah Arendt Prize for political thought.

Member of the Council of Women World Leaders since 1999. Regularly invited participant to the World Economic Forum (Davos), and to the annual meetings of the American Academy of Achievement since 2000.

Since 1999, she has received many medals and awards, twenty-seven Orders of Merit and ten honorary doctorates. Three biographies about President Vaira Vīķe-Freiberga have been published in Latvian, English, French, Spanish, Italian, Finnish and Russian.

"The Latvian-European Relationship and the Role of Culture in the Foreign Policy of Latvia"

A Lecture by President Valdis Zatlers, Former President of Latvia
Berlin; December 20th, 2013



Yes I have been the president of a small country of 2 million people for 4 years and now I'm a Member of Parliament and I am a chairman of the National Security Commission. That means I supervise the secret services. And now I'm telling that because most of my life I have been an Orthopaedic surgeon, and the question of communication, the question of life and death, are very important to me myself and that is my experience. So a lot of experiences as one person.

So I am here today to speak about the challenges of cultural diplomacy. If people expect that are no challenges and it is a high-way to happiness and success, well we all know that that is not true. And I'll come back just for some definitions of what's culture.

One of the definitions is: It is a total of inherited ideas, beliefs, values and knowledge, which constitute the sheer basis of social action. And there are a few key words in this definition: that's inherited – we inherit something from our families, from our teachers, from our religions and from our nations. And we really constitute a sheer basis for common action. That is how we act as a society, whether it is a society of our city or a global society, it

doesn't matter. It is a sheer fundamental basis for our actions.

And the second definition is slightly different: Culture is total range of activities and ideas of group of people with shared traditions, which are transmitted and reinforced by members of the group. And this statement has totally different keyword. Ok, we had one common keyword: sharing, which is a very important keyword, but we have activities and ideas that are transmitted and reinforced by the members who belong to that group.

And I think in the diversity of our group being in this room is clearly visible, because these statements reveal an evidence that there is a number of cultural groups which is huge and more precisely to say – uncountable, in our global world. And I will say that the smallest group is each individual. And if you think in the category that each individual has his own culture, that's right. How the person behaves, what are the moral categorizes? He really is following how he dresses, how he communicates, how he expresses himself. This is a microcosm of culture. And the opposite is a global culture. And what is a global culture? It is really a trend for centuries. Why? Because more and more society are more free, more travelling around the world, nothing to say about the internet, social networking – we are communicating each other and right now we are creating the global culture – global culture. And this process will never end, until we will all with the same faces, the same dresses, the same in our thoughts and nothing to discuss – that's the end of the global, you all know that.

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But we have to also understand that this reality, these cultural groups, regardless whether they are high culture groups, subculture groups, internet-culture groups, ethnic culture groups, I can count and count and count – It's many, many. There are many cases where they overlap each other, sticking together.

Let's take a very simple example of today's discussion. Three speakers, what was common between the first and the second speakers? What did you realize? They were both directors of universities – something common. I would say that's university culture and you have to agree with me. What is common with the second and third speaker? -The third being myself. Physicians- I am really happy to say that I really liked the speech of my previous speaker because that is a hundred percent how I think, because we are both physicians. Our ideas, values, knowledge are the same. So that's right. We have to really understand that these entire multiple cultures, these multiple cultures mold. If people say there is no multiple culture molds, that is absolutely wrong. It is a multi-cultural world and all of us, each individual and we share what was mentioned before the ideas, the values, the knowledge, all the best we have. And that looks the best scenario, but the next question is: What's in the reality? Is this best scenario working, everywhere, including this room? And we have to be very frank with ourselves, not yet, not yet in this case. Because we still, declare to communicate, but not too much listen and try to understand. And that's reality.

But in the last 100 years, the nation state is the most substantial player in the global relationship. And only in the last decade, international organizations start to play a bigger role in global affairs. And maybe the European Union, which I represent, is one of the cases that the nation states try to put together new cultural identity, new political identity, and more identity which would be helpful for the others. But we are still in Europe on the way. But one of the most characteristic features of the nation state is its cultural identity. There is no nation state that doesn't claim that the national and cultural is important to them. Even more important than economics and that is also true.

So it is inevitable that each nation state uses cultural diplomacy, and I play the politician here, in its foreign policy and it is true. And even more in the case of multi-ethnic states. The nation state uses cultural policies; let's say cultural diplomacy, or diplomacy elements in their internal affairs. There is no other way to do that. And now we come to the conclusion that the cultural diplomacy is maybe one of the strongest tools in making the world better. Making communication better, make the understanding better. But what is the role of the nation state politicians when they try to use the cultural diplomacy? Of course, at first it is to inform and present their own culture and the identity of the state. Look here I stand; I am Latvian, proud of that - Nothing to say, than that it is a nation of 2 million but I am proud of that and I want to present who I am, what I am and what my values are. That's good. The second is to create an interest in the counter-part. Are you interested in me? Not yet, or already yes? People, some say yes, some say no. Good, that is only the starting point. Then the thing you need to do is to create a positive attitude. What I am doing here is creating a positive attitude from you to me, myself and to my culture. And that is why I'm here on this stage.

And of course the next is to increase the contacts between the individuals, peoples, nations, politicians, to really talk to each other, to use this cultural diplomacy as a tool. Because if you have business, you have profit, if you have profit, the welfare is going up. You are better off and this is let's say the pragmatic part of policies. So I talk a little bit about a positive scenario, the most positive scenario. But I have to say a few words about negative scenarios and what we can do to make more positive outcomes than negative ones. Because we are all here in good will. We want to make the cultural relations and understanding between people better. But this is also the a good will of leaders, political leaders of countries, the culture lovers, really who love other cultures, people as a whole and each individual - Good will and readiness to share, as well as the fundamental principle to have a success in cultural diplomacy. Of course you need activities, projects, events; like that we are at today and somebody who creates these projects. And we have to

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accept the readiness to listen and accept and enjoy at the end the different cultures that you are not of yourself, is the most important. I am happy you are listening and of course it should be a two way process. The previous speaker said the same it should be a two way process. If one counterpart, only declares, represents and advertises himself and is not going to listen to the other part or the other part is just silent, and there is no activity then there is no success. Then it becomes from cultural diplomacy, which is a positive effect to a soft-power demonstration. This was also said by the previous speaker. Really at the end we all have the responsibility of this process. But we must not only understand that we must be involved, we must contribute.

There are also some things we should avoid. And these are things that are always present in meeting I attend. And I am upset, as it is very easy to get rid of these - These really negative things. The first is of course arrogance. And one of my speeches to my nation I say, is that we all think that arrogance in financial affairs or let's say business affairs is something bad, but we should also accept that it is intellectual arrogance, ethical arrogance you know, arrogance towards the opposite sex and I can continue and continue and most dangerously is that we don't feel arrogance ourselves. But we can change arrogance to a quality. Big nations, small nations, strong nations, weak nations, the strongest must help the weak – sure, we have to do that. And if you are arrogant you really create xenophobia, and you create xenophobia towards small states and towards big states, it doesn't matter. They are afraid that something will change your culture and identity. They are afraid the cultures of small states say: we are afraid to open up our own internet because it may change our cultural traditions on our thumb. So somebody has to say that the self-confidence should change these scares. It is very important if the individual or let's say the cultural group, feel that their culture is good and its good not only for them but also for the others. They should not be afraid, because it will not disappear. And of course they release the hatred, because of course if you try to say something and the other doesn't listen, or doesn't cheer up in the right way, you begin to hate. If you begin to hate it creates hatred on the opposite side. It's a never ending story. Instead of that you have to put love, and I am really frank you have to put love. Love each other and if you love, even if you are so different, like cats and dogs, you're so different but you are put into one room, they become friends. So it's possible. And of course if you have arrogance, xenophobia, hatred, fear it leads to self-isolation of countries, it doesn't matter if smaller or larger. We have some examples of big countries like China that was in isolation. You can't live in isolation. You have small countries, sometimes strange in their democracies, living in isolation, it doesn't help – it doesn't help. So can we do that, yes.

So now some examples of Latvia, because you need some examples of myself. Two million people, we have 7 different language minority schools. One or two it doesn't matter. Each minority has a school and it is financed by the state. And it works because a school becomes like the cultural centre for a community, so it is very important. There are over 30 ethnical, cultural societies. There is a yearly cultural festival. It is very important to show that there is interest and then you get people to understand. And of course in the Independence Day in a Orthodox Church 4 different archbishops from different religions, catholic, orthodox, protestant, baptised pray in one ceremony. And at the same time 7 other religions are sitting and taking part - Every year on the day of independence. Very important, very important. And of course the focus of cultural diplomacy is always on the neighbours. It is very important to have good relations with neighbours. It is in the European Union, we have Sweden, Germany, Denmark, France is in a bit distance but of course you pay attention because you need contacts, as most of your business is with your neighbours as is in the European Union. And that is easy in the European Union – really easy. Coming from a small nation only 9 years in the EU. But we have another neighbour with a different culture. That is Russia, it is already 140 million people and we have 28% minority. Should we deal with this situation? Yes we must, not should. And then you have, every year, yearly, based on Russian national culture, every year you have a month of Rus-

sian culture. What's the outcome? Every year the number of Latvian-Latvians visiting the Russian-Latvian culture event is increasing and every year the number of Russian-Latvians visiting the Latvian-Latvian culture events is increasing. The culture really brings the cultures together. And now we come to the question big and small. 140 million people culture and 2 million people culture, are you scared? Yes, a little bit. Because then we have to follow where is the borderline between cultural diplomacy and real-soft power and intervening in the other nations internal affairs. And that's the situation that will be forever, because we don't choose our neighbours.

An now I have just a few more words, because we have just one minute left. I also really interested in Christian and Islamic culture and I think that the people should come together, not only to express themselves, because usually people get angry because the other side is not listening. And I found a very good sentence in one of the books of a Swedish author. The question is : 'Saint Marie is mentioned in the Koran more times than in the New Testimony' Can you believe that? And that is true. But you don't know that. My example goes as that we don't know that. Neither the Christians nor the Muslims, they don't know. That's sad, that it is the same book, the same moral and only slightly different titles. And that was one of the speeches; we have to go and look for this common and to share that. Because we can share what is different and what is common. And then one day we will understand that sharing is not only key word, it is the only key to make the world better, if we share ideas, beliefs, values and knowledge.

Thank you very much.

Biography

President Valdis Zatlers
Former President of Latvia

The Hon. Mr. Valdis Zatlers is the former President of Latvia (2007-2011). Mr. Valdis Zatlers had a long career as a physician prior to his presidency. Mr. Valdis Zatlers studied to be an orthopedic surgeon at the Riga Institute of Medicine, Yale University and Syracuse University. He has held the position as director of the Latvian Traumatology and Orthopaedics Hospital and later chief of its board. Mr. Valdis Zatlers served as a Medical Service Officer in the work on the elimination of the consequences of the Chernobyl nuclear power plant catastrophe.

Mr. Valdis Zatlers has in his career been an elected member of the International Society of Arthroscopy, Knee Surgery and Orthopaedic Sports Medicine and honorary member of the Georgian Association of Orthopedics and Traumatology. He was board member of the Latvian Popular Front between the years 1988-1989.

Mr. Valdis Zatlers has received honors and prizes for his engagements, such as the Order of the Three Stars of the 4th rank for his contributions to his medical field in Latvia.

"Internal Internalization of Universities - Important Base of Youth Multiculturalism"

A Lecture by the Hon. Dr. Vladimir Filippov (Rector, Peoples' Friendship University of Russia; Former Minister of Education of Russia)

Berlin; December 18th, 2013



Current tasks of higher education institutions to further internationalization can be better understood in the light of evolution of trends over the past 60 years:

Stage 1 (1950s – 1970s): Soon after the Second World War that resulted in the development of the national liberation movement and the emergence of new independent states (mostly in Africa, Asia and Latin America), many developed countries started to solve the task of manpower training for these new "developing countries". In fact, the donor countries in this period solved their own geopolitical objectives – the training of the future elite for the developing countries. The world was divided into two ideological "camps"; therefore, young people from some developing countries went to study in socialist countries, while young people from other countries preferred to study in capitalistic states.

Stage 2 (1970s – 1990s): Starting in the early 70s, within the framework of the ideological confrontation of the two "camps" and the need to resolve controversies between two political systems pertinent to scientific and technical progress findings, the achievements of the first stage (regarding foreign students' large scale intake and training) were enhanced by a variety of new forms of ex-

port of educational services: the formation of foreign affiliates of universities, educational programs, franchising, joint universities, etc.

The internationalization of universities at this period acquired a new significant element that was the development of international cooperation research and competition in scientific sphere: complex academic exchange programs for researchers, including youth, came on the scene; industrialized countries strived to attract and retain most talented young graduates. As a result, at the turn of the 90s in the last century, the international scientific cooperation became one of the most important factors of the scientific development as a whole, and of the universities development, in particular, as evidenced by various international research projects (for instance in space, nuclear energy and other expensive fundamental research). The international recognition of universities scientific achievements became largely the basis for universities international rankings.

Stage 3 (1990s – 2010s): The processes of higher education internationalization that began in this period were largely subject to globalization process: the previously prevailing bilateral relations and cooperation programs were replaced with various international, regional and global education –related networks and alliances. As a result, large regional Conventions on the Recognition of Studies, Diplomas and Degrees (for example the Lisbon Convention, the UNESCO / Council of Europe 1997), Accords to create common Higher Education Area (Bologna Process in Europe, etc.) started functioning against bilateral agreements on the

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equivalence of education instead.

These processes culminated in the decision of the UNESCO World Higher Education Conference (Paris, July 2009) on the harmonization of overall regional higher education systems of the world (Asia, Africa, Latin America and the Arab world, North America) on the principles of the Bologna process that laid the basis for the Common European Higher Education Area.

It is important to emphasize that each successive stage of internationalization neither repealed nor replaced the previous stage of the higher education internationalization, but rather developed it, supplementing previous achievements by new trends in the universities' international activities in education and research.

Nowadays, almost all the previously involved trends of internationalization are being used; they have been largely investigated and are well known in the university environment, up to specific technologies of "the export of educational services." We have sufficient grounds to claim that we are now entering a new stage – the fourth stage of higher education internationalization. It is universities internationalization at home. Its tasks stem from globalization processes that states and world communities are facing.

Indeed, under the conditions of modern economies and knowledge-based societies development and democratization, one of the most important tasks of a modern university is to train graduates who can work within global competition, in international teams, who can live in tolerance with multinational and multi-confessional communities, under the conditions of occupational mobility and labor migration. And these issues are not only aimed at training foreign students and attracting foreign professors to home universities as one of the most important tasks of the previous stages of internationalization (which is still one of the most important indicators in various rankings of universities).

New challenges of universities internationalization at home don't view the university internationalization as the multiple processes that involve either just a small amount of foreign students and professors coming to the home university, or a small amount of the home university's students and professors, going abroad. The major goal set by states, communities and economies for universities is to train graduates to live and work in an ever-globalizing world. To reach the above goal the universities have to cope with the crucial task of the internationalization of their domestic students and professors' overwhelming majority. The above task suggests new significant requirements for the internationalization of almost all the spheres of university activities.

This trend is actually not entirely new. In fact, this new understanding of the higher education internationalization was evolved in some countries by 2010; the pioneers in this area were Australian universities and the Australian government that developed the domestic implementation of the higher education internationalization as a state policy, as a complex system of measures. One of the most advanced European countries in this area is the Netherlands with its universities and the educational system as a whole. Russian universities, except the top ten, are rated in the World University Rankings as relatively less developed in terms of the internationalization indicators, even at the level of the above 1-3 three stages.

This is natural in comparison with the international economy development: when most of the world developed countries have shifted to the new way of development, to the information society and knowledge-based economy.

Consequently, the Russian universities have to continue the 'traditional' work of above 1-3 stages of internationalization to enhance the share of foreign students in the universities, to attract leading foreign professors, to increase the proportion and to raise the role of researchers' international cooperation, to develop international education and tolerance among students, etc. Nevertheless all the above should not be regarded as separate goals, but as supporting instruments for the universities internationalization at home, and should also be aimed at the internationalization of the university students, faculty & staff overwhelming majority.

"Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community"

To make the university community turn towards the new ideology and tasks for the universities internationalization, systematic and sufficient solutions should be found within the state's framework. Without the state's support, if only to take into account this problem and call for the required internationalization (even if it is right), the amateur performance in this case might if not misleads to "self-cooked" inefficient activities, then at least it will certainly slow down the process of internationalization of higher education in the universities.

In our view, this list of problems in terms of universities' internationalization is far from being complete, and it shows, in particular, the diversity and depth of challenges that universities face in terms of internationalization at home. But the experience of People's Friendship University of Russia, which enrolled 16500 students, including 6500 (37%) full time foreign students from 150 countries, shows the possibility to find successful solutions to the above tasks on the universities internationalization to develop youth multiculturalism.

Let us outline just some of the activities to promote youth multiculturalism.

The University has drafted a set of measures to bring up students in the atmosphere of recognized values of world culture, respect for the traditions and customs of other peoples and confessions.

The University draws particular attention to the creation and support of various student organizations and public associations of foreign students.

Currently the University has:

4 regional associations of foreign students:

- The Association of Students from Africa
- The Association of Arab students
- The Association of Asian Students
- The Federation of Students from Latin America and the Caribbean.
- 102 foreign students' national associations (35 African countries, 14 countries of the Near and the Middle East, 17 Latin American countries, 14 South and Southeast Asian countries, 10 European countries and 12 Commonwealth of Independent States' countries). Every foreign student's national association has got a definite structure and elected governing bodies. They form various commissions in order to organize and execute practical work. At least once in 3 years foreign students' national associations report to the Commission on extracurricular activities of the PFUR Board for Academic Affairs.

The basic goals of the foreign students' national communities include: to strengthen the unity of the students from foreign countries; to collaborate with the University's administration and the dean's offices in training skilled personnel for their home countries, to bring up specialists in the spirit of friendship between nations, patriotism and internationalism; to get the University's international community acquainted with the national traditions, history and culture of different countries and peoples by organizing and holding national exhibitions, festivals, Weeks and Days of culture, parties timed to the dates significant to different foreign countries.

The University students, faculty and staff engage in a variety of extracurricular activities (cultural, sports, etc.) The regional and national associations of foreign students annually organize and hold more than 500 various events (meetings, conferences, round tables, exhibitions, parties dedicated to the dates significant for their countries, Days and Weeks of the culture of different world nations, contests, various sports events) at the University. The University has established a recognized international standard Code of Honor in response to challenges that international community's face and to the need for comprehensive international activities of the university. The University brings up the students, staff and faculty members in the atmosphere of tolerance, to be able to live and work in multinational, multi-confessional environment.

Every year, on November 16th, on the International Tolerance Day, a ceremony of signing the Tolerance Declaration of the PFUR Student Community by the heads of the University's student organizations is held

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at the University. The Tolerance Declaration of the student community is signed by the heads of more than 150 student organizations acting at PFUR (presidents of the PFUR Student Council, PFUR Campus Council, PFUR Women's Committee, presidents of the regional and national community associations of foreign students, Associations of students from RF Subjects, presidents of student committees of the faculties and institutes, presidents of the dormitories' councils).

The University ensures conditions for a tolerant living on university campuses, largely on the principles of students' international settlement and creates conditions in view of the national peculiarities in the infrastructure. Obviously, if we set the goal for the universities internationalization at home that envisages the internationalization of the students, faculty and staff absolute majority, then it is People's Friendship University of Russia comprehensive approach to the internationalization of overall university activities that is a must.

It is People's Friendship University of Russia comprehensive system of internationalization that allows to realize the University motto "Get united through knowledge" Scientia Unescamus and inter alia such a system allows the University to set and successfully solve the task of bringing the world's elite (and primarily professional rather than political) for more than 150 countries.

Biography

The Hon. Dr. Vladimir Filippov

Rector, Peoples' Friendship University of Russia; Former Minister of Education of Russia

After the military service in the USSR armed forces in 1975-1976, Filippov defended the doctor's thesis in "Mathematic analysis" in 1986, obtaining the scientific title "Professor of the department of Mathematic Analysis" a year later. In June 1993, Filippov was elected to be the Rector of Peoples' Friendship University of Russia until 1998, when he was appointed to be the Minister of Education of the Russian Federation.

In 2001 Vladimir Filippov led the program 'Modernization of Russian Education till the year 2010'. In 2006-2009 he served as President of UNESCO International Organization Committee of the World Conference on Higher Education. At the World Conference he was elected as the President of the Commission for elaboration of the final Communiqué. In 2004 - 2005 worked as an Assistant to the Prime Minister of the Russian Federation. In 2012 Filippov became the Chairman of the Executive Committee of the UNESCO Program 'Education for All'.

Filippov is the author of more than 180 scientific and methodological works. He has been awarded the Order of Friendship, prize of the RF President in the field of Education, order of the Crown-Grand Officer (Belgium), as well as a number of other medals, prizes and awards of foreign countries, branch ministries and institutions of the Russian Federation.

"Cultural Diplomacy & Cross Continental Cooperation: Building Bridges for a United Global Community"

"The Role of Education in Promoting Cultural Diplomacy"

A lecture by Prof. Dr. Wahid Omar (President/Vice-chancellor, Universiti Teknologi Malaysia)

Berlin; December 21st, 2013



Thank you Mark for the generous introduction. Good afternoon, distinguished speakers, guests and participants. First, I would like to thank the organizer for inviting me to share our thoughts, to share our experience and share our aspirations in these very important and relevant subjects.

For today I choose to talk about the role of education as naturally, I come from a university see our role. Education is very significant to promote cultural diplomacy. We also see as a university we always and continuously create value for others. We search knowledge and skills. We think that there are great opportunities for us to also contribute to create a better world to create a shared future and we think that knowledge and intellectual engagement has no boundaries. I hope that we will share will provide you another experience where actually many people in this world sharing the same thoughts and aspirations of ICD. In my presentation I start with our own role in the university but after thoughts I will share some experience as a nation. So as we know Malaysia, with our 25 million people, 60% of the population is Malay or local people, about 20% are Chinese and 15% are Indian. The rest are

from different ethnic groups. We have proven that Malaysia can move and progress despite our diversity in many aspects. We are from different ethnic groups, we use different languages, we are from different cultures, we practice different religion but from 65 years of independence you can see Malaysia, we have progressed and it was a very successful journey. Of course, it's not easy. We faced a lot of difficulties and challenges but we survived. We have demonstrated that with great policies and approaches and a strong political wheel, we can survive in a very diversity cultural background.

So in the international arena, Malaysia can be proud of our role as a non-alignment country and we have participated very actively in promoting cultural diplomacy. We participated in an activity for example in Mindeneau, we send our peace keeping forces very fast over the world. We have our humanitarian mission including the recent one to the Philippines. We prefer diplomatic solution rather than aggression because we believe that conflict will destroy everything.

So that is the beacon of Malaysia but I think we focus close to my role now as president of my university so hopefully I can share some of the practical things we can do in the university and education. So of course, I would like to introduce a little bit of our location. Our main campus is very near to Singapore in southern part of the state. We have another branch now. Originally this is our main campus but moved to Johor Bahru, there is a bigger area for us. So this our campus in Kuala Lumpur, this is the landmark of the twin towers. We have developed our new branch campus in care and this is Johor Bahru. UTM started as a small college in 1904 and we established a university in 1975. At the moment we have 26000 students. We have over 5.000 PhD students studying at UTM. This is our vision, to be recognized as a world class centre

academy for technology and excellence. And our mission is to be a leader in development of human capital innovative technologies and contribute to western creations. The theme I would like to highlight today is our philosophy. This philosophy has been developed from our early days. Which is along sentence but I'll just continue with the most significant part. "URM strives with total and unified effort to attain excellence in science and technology for universal peace and prosperity in accordance with His will. His refers to God. We promote what we aspire to be. So of course, we think we can achieve this philosophy and aims with Gods abilities and diversities. I will show you later how we already diversify inter religion, even our Morocco students; we handle all students from different ethnic groups. But now as we move towards being a global university we handle many international students in our campus. So put in our philosophy we aspire to create good to our students.

And in order to understand the topic of this conference I refer to this definition of cultural diplomacy as far as ICD is concerned. To us, I chose some of the elements of this definition: "Cultural diplomacy may best be described as a course of actions which are based on and utilize the exchange of ideas, values, traditions and other aspects of cultural or identity, whether to strengthen relationships, enhance socio-cultural cooperation or promote national interests; Cultural Diplomacy can be practiced by either the public sector, private sector or civil society." To us as an institution of education we believe and we can see our role in this definition. Another definition from Wikipedia: "Cultural diplomacy is a type of public diplomacy and soft power that includes the exchange of ideas, information, art and other aspects of culture among nations and their peoples in order to foster mutual understanding". Again we believe we fit very well into this definition as an institution of higher learning. So this the new values that we are trying to promote. We try to promote our own culture of UTM, we promote a new term we call it new academia. We also promote this knowledge culture but the most important actually stems of meaning and purpose and now we promote UTM where we will promote this university with a soul. We believe that it is soft strength that we can promote cultural diplomacy. This is another in which believe as an institute of higher learning we have a role in promoting cultural diplomacy. Where we want to develop holistic student development and compasses not only learning academic knowledge and skills such as problem solving and analyses but also the aspect as students as people. So we see students as people, as citizens of the global world who are growing and maturing effectively emotionally and morally. Again, we are very much into this endeavor, to promote cultural diplomacy. We are going beyond knowledge and skills to include other aspects of measuring a wholesome individual in society with emotions, spirituality, moral judgment and social values. And the third point here, an integrated view of learning and development that emphasizes the connections and relationships between thinking, feeling and actions. This is a relative new trend in educations, not really new but it needs to be emphasized, it needs to be realized by institutions for high learning. We are not only imparting knowledge to the students but also teach them how to live as a good citizen of the world. And of course, in this education, we have all these dimensions. Creating a vibrant knowledge culture, enhancing a dynamic intellectual ecosystem, instilling an entrepreneurial culture, in calculating sustainable thinking and living, promoting experiential learning and so on. So in promoting cultural diplomacy through education. One is through teaching and learning, the best activity in the university and by promoting relations and engagement among local and international students through learning activities and project work.

Second through research, which involves diverse student groups and subjects, promoting collaboration in research world and also encouraging research sustainability. I will talk about this later. The third aspect of education is we are appreciating this cultural diversity so we are engaging in diverse cultural and social activities. These are some figures we want to show from our university, we are a postgraduate focused university. 56% percent of our students are post-graduates. We have 5140 international and local PhD students. We have 13780 postgraduate 4866 international students and we send about 7000 students for

a global outreach program. So in these figures we can see how we can really practice cultural diplomacy. And our students come from 72 nations currently. What we celebrate is cultural diversity, meaning, we celebrate the differences. So there is no way we fight each other but we try to understand each other by each difference. So from all of those students I have just mentioned now we have a high multi ethnical and multicultural society among our local students. And now we have 4866 international students from 72 different countries and we have many forms of activities that will make sure that the students will integrate between them. This is another example where we promote the cultural engagement. For example we have German day for students from Germany, we have Independence Day for Sudan for students from Sudan, and we have Japan day for Japanese students and staff. We have an international staff as well. We send students to different institutions over the world.

We send students to Denmark, we send students to New Zealand, we send students to USA, so this is part of engagement that will promote cultural diplomacy. Students can learn from a very early age how to appreciate other cultures and how to live with different people in different environments. Another example of student engagement with international students is that they traveled to different countries. This is our special designed program for students to travel. We call it GOP or Global Outreach Program. Of course as university, we hold these kind of programs where the different universities will meet in our campus and we discuss on many things for example networking, common issues of constant, promote international mobility, promote international research collaboration and to work on specific projects for example CO2. This is related to sustainability. So as I mentioned to you, we are very much on sustainability now, we promote a sustainable campus, we show students how to life in a sustainable environment. Of course we need to work hard on that. We have big projects with different countries in the tri-state area. We work together and have professors from Japan. We have professors from universities in UK on sustainability.

And before I end, just last week we traveled to Oslo University together with office center for Islamic studies. We have a dialogue, a kind of interface dialogue where we share and we try to understand each other better. I know this is a very small effort. It is very isolated from the world, we do it quietly but we do it quite differently, you know. But I think the most important to us is that we can create values to others and one day we can see the impact although in a small way. In conclusion, we believe that through education campus lives provide a constructive environment and nurturing a sense of understanding and respect in cultural diversity. And the second, was opportunities as in within the whole ecosystem of academy, intellectual and social engagement on campus to promote cultural diplomacy. Thank you very much.

Biography

Prof. Dr. Wahid Omar

President/Vice-chancellor, Universiti Teknologi Malaysia

Prof. Dr. Wahid Omar completed his university studies in the United Kingdom, receiving a Bachelor Degree in Civil Engineering at the University of Strathclyde in 1986, a Masters Degree in Bridge Engineering at the University of Surrey in 1989 and a PhD in Structural Engineering at the University of Birmingham in 1998.

Prof. Dr. Wahid Omar, an associate professor and the deputy dean at the University Teknologi Malaysia is a well-renewed researcher with many publications and other accomplishments in his academic field. His most recent research was the Quantitative Safety and Health Assessment Model for IBS Construction. His most recent publications are on the implementation of The Eurocode 2 in Malaysia, in 2006. He received the UTM Excellent Award in 2003 and 2007.

“Cultural Diplomacy: A South Pacific Perspective”

A Lecture by the Hon. Winston Peters (Former Deputy Prime Minister of New Zealand; Former Minister of Foreign Affairs)

Berlin; December 21st, 2013



Ladies and gentlemen, thank you for the introduction, I can barely wait to hear myself speak. Having heard you being so generous in the introduction, it's great to be here on a subject of significant importance and its perspective from a country way down in the South Pacific called, as you know, New Zealand. A world-famous opera singer was once asked what he thought of folk singing; he replied that “all singing is folk singing, after all when did you last hear a horse sing?” Diplomacy is like that. It's about people and culture, or rather about understanding the culture of others.

New Zealand is a country that people have immigrated to for over one thousand years. It was first populated by the Maori and about eight centuries later by settlers from other countries, incidentally from the country of the speaker who preceded me. The Maori people that we speak about in the South Pacific came from China five thousand years ago, that DNA is irrefutable. Now, recent history shows that 70% of the population identified themselves as being Europeans, that's English, Scottish, Irish, Welsh, Dutch, Australian, Croatian, American and quite a few others; it also shows the indigenous Maori being

nearly 15%, Asians nearly 12% and Pacific people being nearly 7.5%. Now, the Maori are from Polynesia and Polynesians are found all across the Pacific from New Zealand all the way to Samoa, Tonga all the way to Easter Island and on to Hawaii. Within the broad Asian category we have Chinese, Indian, Filipino, Korean, Japanese and many other South East Asian people. Our statistics agency estimates that we currently have more cultures and ethnicities in New Zealand than number of countries in the world today and it's a recent phenomenon. Over the last quarter of a century there has been an astonishing transition in the makeup of our society and we are actually a modern experiment in diversity; we cannot say at this point that it has been entirely successful.

What is recently significant is how many migrants have been absorbed into New Zealand, replacing record numbers of New Zealanders seeking better economic and other opportunities abroad. This probably explains why recent population transformation has been achieved with tolerance by New Zealanders. This experience of accepting large-scale immigration also owes something to the history of my country. Remember when significant European settlement began in the eighteen hundreds, it was by way of colonization from Britain, at a time when nations were being colonized all around the world. The history of this settlement and the relationship between Maori and British settlers was either, far from perfect or, always harmonious. Incidentally, I am half Maori and half Scottish; nobody is perfect. As they say, “one half of you wants to get drunk, the other half doesn't want to pay for it,” or “you're born with a natural sun tan and a desire to save money.”

Now, back to my point, impact on the native Maori society was profound. The outcome was by no means ideal progress. Improvement was possible because the parties talked to each other, significantly intermarried, played sports and went to church together. This way, you'll soon forge successfully an effective and stable democracy that was in many ways the model of a progressive modern society. For decades we were first, second and third in the world for earnings per capita; the Minister for Labor knew everyone who was unemployed because there wasn't 28,000, 280,000 or 2800, but just 28 unemployed people in total and he knew all their names so we were very successful in our experiment. Our society worked because there had been a broad agreement on the principle of parliamentary democracy, a broad agreement on the rule of law and an updated degree of mutual respect between the Maori and the community of settlers that came.

Today one could suggest that what New Zealand has done or what is happening is relevant to the wider world; which brings us to the issue of cultural diplomacy, which often evokes a sense of nostalgia or a longing for an earlier age. For much of New Zealand's early history, we were beset with the tyranny of distance; it's a long way out in the South West Pacific. It colored our thinking and affected our developing culture, our literature and the way we saw people and events; it's encapsulated in the New Zealand expression “a fair go,” we seriously began to believe that everybody should get a fair go whatever their background was. So, distance, isolation and security fears, all played a role in New Zealand's development. It was only a few decades ago that our diplomats went overseas to report on and to interpret their host countries to New Zealand's government where there were few resources or sources of information about how overseas development made an impact on our national interest. It was a time when a government-funded cultural event off-shore was probably the only avenue for showcasing New Zealand and its emerging culture to the world, it was simply too far, too expensive and too seldom.

The impact of the indigenous people of New Zealand's art exhibition in United States cities of New York, Saint Louis, Chicago and San Francisco in 1984 out of the exhibit line “Tamari” meaning ‘the Maori’ was highly successful. People began to understand that there was more to New Zealand than three and a half million people and seventy million sheep. This was a time when a visit to New Zealand by the Soviet hero Moscow Ballet would cause a real stir; it was rare even though most of us knew at the time that this was propaganda masquerading as cultural diplomacy. But then to be fair, all cultural diplomacy where culture is used as a tool of foreign policy is propaganda in some sense of the word. In that no bygone era, governments thought carefully and through careful use of culture promotion overseas could influence images they wanted to project. Internationally this was important to small countries like New Zealand, because soft power is all we have at our disposal, we are not and could never be in the game of coercive diplomacy-but things have changed dramatically. To be honest, the ability of governments to influence how the world sees us is now much more complicated. It is much more expensive in the sense that you saw the people and the countries making a contribution in the Philippines and for a country like ours to be engaged in 21 theatres of peacekeeping is very significant. As I say, things have changed dramatically and to be honest the ability of governments to influence how the world sees us is now much more complicated.

When YouTube videos go viral and are seen by hundreds of millions within days, when bad news ricochets around the world within minutes, governments can only react and usually belatedly so. In the modern digital age, the image of New Zealand that holds the most international audiences is dominated by things that the government cannot and should not control; for example the image of the All Blacks performing a Hakka before the Rugby National which you may or may not have seen, a very much a rising game and will be in the Olympics in Brazil. It's when they dance around before the game and stick their tongue out and nobody gets offended. Then there's the New Zealand participating in the America's Cup Yachting Regatta and whether you know about yachting are not, it's a very tough business to try and win. There are also the epic ‘Lord of the Rings’ movies, and our musicians, singers and other sports people. This does not mean

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that, for small far distant countries like New Zealand, cultural diplomacy is a thing of the past. Nor should we accept that the age of YouTube and Google has made cultural diplomacy redundant just because it has fundamentally changed many aspects of traditional diplomacy.

The current age and ease of international travel is a factor as well, they wouldn't think so Mr. Chairman; coming 38 hours to get to this conference from New Zealand. If you want to see Russian ballet: go to Moscow. If you like Chinese theatre, you go to Beijing. If you want puppet theatre go to Indonesia; and jazz, well, you can go to New Orleans. The same applies to whatever aspect of cultural endeavor you can name. There are so many of us mobile in a way inconceivable to earlier generations; this in itself is changing the way we view the world and the way that the world sees us. So the tentative position is that there is still a role for cultural diplomacy, but there is no doubt that we are in a period of blurred transition; and for a small country like New Zealand, lets add some caveats and conditions, the most obvious of these cost. Speaking as a former treasurer as well as foreign minister, cost is an important factor for small countries in what is a highly crowded and highly competitive field. At the best of times the impact of any diplomatic activity is hard to measure.

Everyone here is familiar with the demands of national Treasuries for impact assessments, value for money analysis and then the more transparent accounting of cost to taxpayers. The second point is that we have to be smart or smarter, in a digital environment where non-government factors dominate the cultural space. Governments need to be clever and sophisticated if they are to have any impact at all. Activities will need clear goals, careful targeting and monitoring. On the positive side I have to say, there is progress in the tyranny of distance referred to earlier. It has been defeated by technology, we are connected as never before, and our geographical remoteness is no longer such an imposing challenge. So the question, I suppose, is, how do we make the most of the opportunities that this presents? One can offer a few ideas, not because so many of us come from the wrong side of the generational digital divide, but I'm looking at some of you and some of you, like me, are older than others.

We all face the problem of having to marry cultural diplomacy with new technology, and perhaps the most obvious starting point is to be smarter about leveraging off what other countries are already successfully doing in the world, including the digital world. We can seek out our countrymen, already successful in their fields including the arts and embrace them as cultural ambassadors; using social media, traditional media and other assets including embassies to support broader national objectives, such as trade connections, tourism and educational links.

You may have heard of the famous opera singer Dame Kiri Te Kanawa, some of you may have seen the Lord of the Rings or Hobbit movies with Sir Peter Jackson, or the most successful sporting team by record in the world in the last 100 years, which is the All Blacks. These three would have far greater impact than any government minister or ambassador in promoting New Zealand on the international stage. Second, we should leverage off other events we do to some extent where we put the whole tourism industry around the Lord of the Rings and The Hobbit movies. It's been very successful in key participating countries when we had the rugby World Cup in 2011, in all the rugby nations that were coming and 160 nations tried to get there, we used that to spread the message in our image. Third, we also need to look for chances to exploit what other players are doing, such as think tanks, universities and the private sector whilst being aware of the independence of these institutions; after all not everybody wants to be seen to be closely aligned with the government and we must respect that in certain ways.

There is a role for a more traditional approach; this is especially when you are seeking to build new relationships in situations where there is little or no previous history or knowledge and understanding between countries and people. Now for example, advocating spending public money on cultural activities

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between New Zealand and Australia, our nearest neighbor, would be a waste of money. We know each other very well but there are certain countries where mutual knowledge is lacking and if as the saying goes "culture provides a window on the soul of the country" then a program of cultural diplomacy should be deployed alongside all the other tools of soft power.

Throughout this talk today you will have noticed a traditional approach to defining cultural diplomacy, but in a long career one will have observed many aspects of it. For example the invitations that come out of Asia come to Pacific leaders in the South Pacific then taken to Asia and then faded like they are the latest Caesar in the main streets of Rome. It has been a most seductive experience and frequently those leaders come back home with no connection to the reality that they have just experienced and often there are policy decisions made as a consequence which have for these countries been disasters. Now that's the reason why I've taken a traditional approach, it is deliberate, it means using cultural programs and activities to help secure wider national objectives as part of foreign policy. Some will agree with this and would prefer the broader interpretation, some at this conference have spoken that, for now they are those who will see the exchange in knowledge and understanding that can be gained through cultural exchanges as a means to themselves. Of course they're not wrong, but the point is that the taxpayer can't be expected to foot the bill every time an artist or musician steps offshore; in fact if that were the case it would be more reminiscent of something from the Soviet-era than our current age.

Now some say that the Internet is the answer to those who argue for a taxpayer funded cultural exchange program. Now, if haphazard, directionless and unfocused outcomes are being sought then they would be right. However cultural diplomacy is far too important to be left to accidents; one aspect that none of us should ignore, but a key for those of us who come from the west is the pursuit of the secular state with all its worldly and materialistic objectives. With the abandonment of religious teachings, we risk the danger of pigments of other religions and other cultures on how they think, failing to teach their own people about certain aspects of religion. We've taken it that no religion matters at all and that's not the way the rest of the world is; ignorance can soon shade into an enormous misunderstanding and serious unnecessary problems; thus the role of education in the culture of others is more important than ever, without it how can cultural diplomacy be effective? Other contributions can also make a difference, but none more so than knowing history, for those that don't know, history soon repeats its mistakes and there's a wide range of activities that come from the work of diplomats and peacekeepers; public diplomacy generally oversees development; aid assistance programs, sports teams and individual genes who make their mark on the world stage.

This is the perspective from a country in the South West Pacific cantered below the biggest economic theory in the world with all the social and security concerns that presents. The South Pacific is a huge part of the globe- even though most of it as ocean. Perhaps one of your future events in addition to focusing on the rise of Asia and the connectivity with China and other Asian economies, you might also consider cultural diplomacy in small island states that have such diverse cultures, probably the biggest contribution to cultural diplomacy will be made outside of official channels. Social media has made the world a much smaller place: people are making friends with each other across cultures and physical barriers of distance. The pain from the recent hurricane in the Philippines described here this morning was felt in New Zealand; we also had the terrible tidal wave in Japan. Many cultures contacted us, we had two tragic earthquakes in three years; in Christ Church, New Zealand during the Middle East uprisings, ordinary citizens sent images across the world; much of the news did not come from official sources. This is the new cultural diplomacy we all need to understand. It has been done without any order or directions that can either be very positive or very alarming depending on the point of view you take. We must remember that our perception of ourselves can be at odds with the images that shoot across cyberspace, most of you have seen the Nigella

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cooking program, what is your view on the court case? A mobile phone picture of a mother and children during a gun battle is far more powerful than a thousand words of diplomacy.

On a lighter note, the recent impact of 'Gangnam Style' something like riding a horse without a horse raced across the world from South Korea. Hundreds of millions sharing a harmless craze on YouTube and laughing together may be as helpful for world peace as some meetings at the United Nations. After all, we leave the selection of government to the people, so why not sometimes place our trust in their common sense over cultural diplomacy. Let's face it; it's hard to fight when you are dancing around pretending to be a horse.

In conclusion, never lose an opportunity in cultural diplomacy to sell a product having got to know a customer. I hope one day you will come to New Zealand. Thank you very much.

Biography

The Hon. Winston Peters

Former Deputy Prime Minister of New Zealand; Former Minister of Foreign Affairs

Mr. Winston Peters studied history, politics and law at the University of Auckland and graduated with a BA and LLB before working as a teacher and a lawyer. He is a New Zealand politician and leader of New Zealand First, a political party he founded in 1993. Peters has had a successful and turbulent political career since entering Parliament in 1978, first serving as a Cabinet Minister in the Bolger Government. As leader of New Zealand First, he held the balance of power after the 1996 election and formed a coalition with National, securing the positions of Deputy Prime Minister and Treasurer.

New Zealand First entered the government again with the Labor Party in 2005, where he served as the Minister of Foreign Affairs.

In the 2011 general election, New Zealand First experienced resurgence in support, winning 6.8 percent of the party vote to secure eight seats in Parliament.



Interviews



The Hon. Bertie Ahern
Former Prime Minister of Ireland



The Hon. Jean Paul Adam
Minister of Foreign Affairs of the Seychelles



Ojars Eriks Kalnins, Member of Parliament in Latvia, Chairman, Foreign Affairs Committee



The Hon. Anna Diamantopoulou
Member of Parliament in Greece



Prof. Dr. Ioannis A. Mylopoulos
Rector, The Aristotle University of Thessaloniki



The Hon. President Antonio Mascarenhas Monteiro, Former President of Cape Verde

Interviews



The Hon. Erato Kozakou-Marcoullis
Former Minister of Foreign Affairs of Cyprus



President Jorge Pizarro
President of the Senate of Chile



Prof. Gigi Tevzadze
Rector of Ilia State University



The Hon. Mari Kiviniemi
Former Prime Minister of Finland



Prof. Dr. Patrick Quinn
Provost, Azerbaijan Diplomatic Academy



John Chi-Kin Lee
Vice President, Hong Kong Institute of Education

Interviews



MP Dimitrios V. Tsoukalas
Member of Parliament State SY.RIZ.A.



The Hon. Tsiaras Konstantinos
Member of Parliament Karditsa;



the Hon. Winston Peters
Former Deputy Prime Minister of New Zealand



Dr. Aquien Pascal, Vice President, The Scientific
Council, Université Paris 4 Sorbonne



Prof. Dr. Sibrandes Poppema
President University of Groningen



Prof. Dr. Bulyzhenkov Igor Edmundovich.
Rectorate Counsellor at Moscow Institute of
Physics & Technology

Interviews



The Hon. Staffan Nilsson, Former President, Euro-
pean Economic and Social Committee



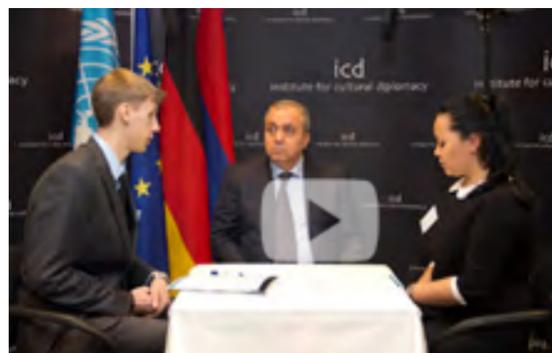
Lord Jack McConnell
Former First Minister of Scotland



Prof. Dr. Mircea Dumitru
Rector, University of Bucharest



Prof. Dr. Paul De Knop
Rector, Vrije Universiteit Brussel)



The Hon. Hrant Bagratyan
Former Prime Minister of Armenia



Prof. Dr. Athanasios Koustelios
Vice-Rector, University of Thessaly, Greece



ACADEMY for CULTURAL DIPLOMACY



Institute for Cultural Diplomacy

Ku'damm Karree (Third Floor - Hochhaus)

Kurfürstendamm 207-208, Berlin D-10719

Tel.: 0049 (0) 30 2360 7680

Fax: 0049 (0) 30 2360 76811

info@culturaldiplomacy.org

www.culturaldiplomacy.org