



Nordic Summer University



European Humanities
University

International Relations and Human Rights

March 27-29 2015, Vilnius

Program for the Winter Session – Special Focus: Human Rights and Dirty War

Friday the 27th of March (Tauro, 12, room 407)	
13.00-13.30	Welcome
13.30-14.30	Professor Marianna Muravyeva, Oxford Brookes University: <i>Human Rights in the context of Traditional Values; revisiting relativism and universalism in practical application of Law</i> Chair and discussion moderator: Oleg Bresky
14.30-14.50	Coffee-break
14.50-15.35	Professor Sten Schaumburg-Müller, University of Southern Denmark: <i>The Controversy of Juridification of Human Rights.</i> Chair: Oleg Bresky
15.35-16.20	Associate professor Olga Breskaya, European Humanities University: <i>Problematizing Mogens Ch. Jacobsen's "Three Conceptions of Human Rights" from a sociological perspective</i> Chair: Oleg Bresky
16.20-16.40	Pause Coffee + Cake
16.40-17.25	Mogens Chrom Jacobsen: <i>The UDHR and the Internationalisation of Human Rights.</i> Chair: Oleg Bresky
19.00	Dinner
Saturday the 28th of March (Tauro, 12, room 407)	
09.00-9.45	Senior Research Fellow Lars Erslev Andersen, Danish Institute of International Studies: <i>The Threat to Europe from Foreign Fighters? The Case of al-Shabaab.</i> Chair: Olga Breskaya
9.45-10.30	Adjunct Research Professor, Milana Nikolko, Carleton University, Canada: <i>Ukraine's Silent War.</i> Chair: Olga Breskaya
10.30-10.45	Pause Coffee
10.45-11.30	Director Algimantas Čepas, Vilnius Institute for Advanced Studies: <i>Criminal Justice Issues related to CIA's Secret Detention and Extraordinary Rendition Program</i> Chair: Olga Breskaya
11.30-12.15	Associate professor Gorm Harste, University of Aarhus: <i>The disabled rights – the developments of communication codes for war veterans.</i> Chair: Olga Breskaya
12.15-13.30	Lunch

13.30-14.15	Associate professor Esther Oluffa Pedersen, University of Roskilde: <i>Looking at the French Declaration of Human and Civic Rights from two perspectives in time – The Prehistory by Hobbes and Rousseau and the Criticism of de Gouge and Bentham.</i> Chair: Milana Nikolko
14.15-15.00	Senior lecturer Afeosemime Adogame, New College Edinburgh: <i>What is human in human rights? War, Conflicts and emerging discourses of human rights in Africa.</i> Chair: Milana Nikolko
15.00-15.15	Pause, Coffee + Cake
15.15-16.00	Associate professor Carl J. A. Sterkens, Radboud University Nijmegen: <i>Empirical models of the relationship between religion and state in Indonesia. Effects of substantial religious beliefs on the insecurity of the state.</i> Chair: Milana Nikolko
16.00-16.45	Associated professor, Milda Ališauskienė, Vytautas Magnus University: <i>Human Rights' education in Contemporary Lithuania: how does International Treaty with the Holy See influence it?</i> Chair: Milana Nikolko
18.15	Festive dinner
Sunday the 29th of March (Tauro, 12, room 407)	
09.00-09.45	Professor Oleg Bresky, European Humanities University: <i>Social Justice and State practices of exclusions.</i> Chair: Lars Erslev Andersen
09.45-10.30	Associate professor Denis Skopin, Saint Petersburg State University: <i>“Policy of Disappearance” and Photography.</i> Chair: Lars Erslev Andersen
10.30-10.45	Pause Coffee
10.45-11.30	Director Natallia Vasilevich, Centre Ecumena, Minsk: <i>Churches in the Ukrainian crisis: peace-builders or warmongers</i> Chair: Lars Erslev Andersen
11.30-12.15	Manager Liudmila Ulyashyna, Human Rights House: <i>Defending human rights: mission vs professional limits.</i> Chair: Mogens Chrom Jacobsen
12.15-14.00	Lunch
14.00-14.45	Associate Professor Asger Sørensen, University of Aarhus: <i>Perpetual peace requires a republican world state. Kant on freedom, politics, and the development of culture and civilization.</i> Chair: Mogens Chrom Jacobsen
14.45-15.30	Associate professor Max Timofeyev, European Humanities University: <i>The memory of past atrocities and international human rights adjudication</i> Chair: Mogens Chrom Jacobsen
15.30	Goodbye

Abstracts

Associate Professor Asger Sørensen, University of Aarhus: *Perpetual peace requires a republican world state. Kant on freedom, politics, and the development of culture and civilization.*

In politics it is a standard discussion whether peace and security can only be achieved by giving up individual freedom and sovereignty to the state. Thomas Hobbes discusses the case of a society in the state of civil war, and many people have considered the relations between states in the world society along the same lines. The question has thus been whether perpetual peace would require a sovereign world state, and how this could be legitimate. It has been customary to say that Immanuel Kant gave up the ideal of a world state, and instead he recommended a federation of free republics. This has also been the general normative recommendation of most contemporary intellectuals discussing these issues. Recent scholarship, however, suggests that Kant might actually have supported another view, and it might also be worth reconsidering the general normative recommendations. The conclusion is thus that perpetual peace requires a republican world state.

Associate professor Denis Skopin, Saint Petersburg State University: *“Policy of Disappearance” and Photography.*

The dirty war is a war where the death is not enough for the enemy. The enemy has to disappear without traces. A special strategy of erasing traces (including the victims' remains and representations, such as photographs) was for the first time applied in the Nazi Germany (Nacht und Nebel strategy) and in the Soviet Union. This paper analyzes from the political and aesthetic perspective the phenomenon of the elimination of the “public enemies” from group photos in Russia during the Stalin era. The inquiry has as its empirical starting point photographs discovered in the course of research in the archives of several Russian cities. All these photos bear traces of editing, whether that be various marks such as blacking out, excisions or inscriptions left by the Stalin's police. The investigation of this material opens several fields of reflection, allowing some analogies with situation in Latin America in the years 1970-1980, and, generally, an interpretation of some human rights problems in terms of visibility.

Associated professor, Milda Ališauskienė, Vytautas Magnus University: *Human Rights' education in Contemporary Lithuania: how does International Treaty with the Holy See influence it?*

In this presentation I intend to discuss the problem of human rights' understanding and perception arising within the (religious) education at public schools in Lithuania. I plan to present the legal framework for education of human rights in the public schools in Lithuania and discuss the data from the survey of the pupils (16-18 years) (N=481) in Lithuanian public schools. My main argument is that Lithuanian educational system from the legal point of view within the sphere of value education is dominated by the notions of the International Treaty with the Holy See and this domination influences the understanding and perception of human rights by the pupil. This understanding of human rights is influenced by the ideology of conservative Catholicism, denying the right of everyone to choose, to be entitled to all the rights and freedoms despite the gender, sexual orientation, beliefs, etc.

Associate professor Esther Oluffa Pedersen, University of Roskilde: *Looking at the French Declaration of Human and Civic Rights from two perspectives in time – The Prehistory by Hobbes and Rousseau and the Criticism of de Gouge and Bentham.*

Together with the American declaration of independence from 1776 the French Declaration of Human and Civic Rights from 1789 make up the urtexts of the international thinking about human rights. Preceding the formulation of these declarations an on-going discussion of how to legitimise

state rule had unfolded itself. In this presentation I shall look into two important and contrary sources, namely Thomas Hobbes' *Leviathan* (1651) and Jean-Jacques Rousseau's *Social Contract* (1762) in order to see which conceptions of rights and of law are formulated there. Immediately following the French declaration fierce and divergent criticism was passed on the formulation. Here I shall look into two distinct critiques, namely Olympe de Gouge, who as a sympathiser of the girondists was put to death in the guillotine in 1793, and Jeremy Bentham. What is especially interesting and often overlooked is that the conception of law changed its meaning in this period because of the emerging mechanistic natural sciences. Previously 'law' was understood as a commandment, now its modern meaning of a causal regularity developed. The change in the conception of law has importance for the possibility to claim such thing as natural human rights. I shall highlight how the developing conception of natural law as causal regularity poses a challenge to the concept of natural human rights. Whereas de Gouge wants to keep on to a conception of human rights as naturally bestowed upon humans, she points out how the French is really not a declaration of human but rather of male rights. For Bentham the modern conception of causal law is more convenient as he emphasises how the idea of natural rights is nonsense. In the presentation the focus will be on showing how the empiricist starting points of Hobbes and Bentham make them sceptical towards the idea of any such thing as human rights whereas Rousseau and de Gouge both from their rationalistic starting points embrace the idea.

Associate professor Carl J. A. Sterkens, Radboud University Nijmegen : *Empirical models of the relationship between religion and state in Indonesia. Effects of substantial religious beliefs on the insecurity of the state.*

Although the separation between religion and state is not explicitly part of the codified list of first-generation human rights, it offers important conditions for it. Freedom 'of' religion and freedom 'to' religion, but also freedom of speech and freedom of assembly, are at least partly defined by how the ideal relationship between religion and state is conceived. In practice, there are varying degrees of separation or cooperation between religion and state in different countries. And individual people also have differing views of the ideal relationship between religion and politics. This contribution describes the different ways in which Indonesian students perceive the ideal relationship between religion and state governance. It will also explain how Indonesian Muslims and Christians agree with different models of religion-state relationships, against the backdrop of their personal backgrounds and their religious beliefs. Firstly, we will look at the current context of Indonesia in this respect. In recent years there has been an Islamisation of politics that can be understood against the background of recent democratisation and decentralisation of politics (1). This Islamisation illustrates the shrinking divide between religion and politics in recent years with some much-talked-about examples. The government seems to be able to intervene based on substantial preferences, which makes them an 'insecure state' that fails to guarantee equal treatment of all citizens. Consequently human rights violations can be seen as a dimension of dirty warfare (2). Thirdly, we present a theoretical structure of state-religion relationships. We shall ground this theoretical structure on a political-philosophical distinction between liberalism and communitarianism (3). We then operationalise this typology in cross-religious comparative measurements (4). In a fifth section, we will describe the empirical results of our research on attitudes towards state-religion relationships. We first describe the levels of agreement with the different empirical models among Muslims and Christians, as well as the significant differences between these religious groups. Then we describe where these differing views on religion-state relationships can be found, and end with describing the religious beliefs that can predict agreement with either model (5). In the conclusion, we return briefly to our main findings (6).

Senior Research Fellow Lars Erslev Andersen, Danish Institute of International Studies: *The Threat to Europe from Foreign Fighters? The Case of al-Shabaab.*

Foreign Fighters are seen as a great threat to Western countries. The 'Syria warriors' have recently been in focus, but the debate started much earlier, with particular reference to the threat which is said to be posed by the Somali rebel group al-Shabaab; yet, what is the empirical basis for the alleged link between regional conflicts, Jihad groups, and a growing threat to the West? Are there clear examples of al-Shabaab organizing attacks or recruiting Fighters to return to the West in order to carry out terrorism? Empirical data from open sources and analysis of al-Shabaab indicate that this alleged link lacks empirical basis, but nevertheless is used as legitimizing justification for extending support to anti-terrorism initiatives and increasing the resources and powers of intelligence services.