



Nordic Summer University



European Humanities  
University

Study Circle 5:  
International Relations and Human Rights.  
A Joint Venture Between NSU and EHU.

### **CALL FOR PAPERS SUMMER SESSION 2017**

#### **HUMAN RIGHTS AND EDUCATION**

The summer session will take place from **26th of July to 2<sup>nd</sup> of August in Minhauzena Unda, Saulkrasti, Latvia**

Contact Information for Coordinators:

Oleg Bresky  
oleg.bresky@ehu.lt

Mogens Chrom Jacobsen  
chrom.jacobsen@gmail.com

**The deadline to submit proposals is 1<sup>st</sup> of May 2017. Please send title and abstract to both coordinators**

Preliminary program to be announced: 1<sup>st</sup> of June, 2017 on [www.nordic.university](http://www.nordic.university) where you can also find more information about NSU. (See <http://www.nordic.university>)

#### Table of contents

- 1) Opening Focus: Human Rights and Education
- 3) Other Themes
- 4) Practical Information
- 5) Presentation of European Humanities University, the Nordic Summer University.

**For the summer session 2017 we would propose a special opening focus on:**

## HUMAN RIGHTS AND EDUCATION

An opening focus will head the program of the session sincerely welcoming other subjects related to our six themes in the program to follow.

As an introduction to the Universal Declaration of Human Rights (UDHR) you will find this short quote from the summary records of the Assembly: "Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories." This was a major concern for the drafters of UDHR. René Cassin speaking for the drafters notes that: "In the eyes of the drafters of the Universal declaration, the effective respect for human rights depends primarily on peoples' mentality: that of individuals and social groups, and they have put education and teaching as the most highly ranking means susceptible of purveying such a protection."<sup>i</sup> Frederick O. Nolde, one of the most active representatives from the human rights NGOs during drafting process second Cassin in these terms: "The most effective defence of human rights and thus of religious freedom is to be found in the mind and will of the people as reflected in constitutions, law, courts, and practice."<sup>ii</sup> Accordingly, four areas seem to be of special importance:

1) Human rights education in primary and secondary school: The UN Declaration on Human Rights Education and Training (§ 4) speaks about a "universal culture of human rights". Should we understand such a culture as part of a "progressive" pedagogical agenda focusing on openness, an experimenting approach and growth as the ideals of science, education and democracy in the line of John Dewey? This approach emphasizes democracy rather than rights and "human rights" is here understood largely as including citizenship education.<sup>iii</sup> It also seems to crush out political questions and a stricter focus on rights. Here a republican approach in the tradition of Immanuel Kant, Charles Renouvier and Émile Durkheim (in spite of their differences) would furnish an alternative. Even though Kant's conception of rights is liberalist, his ideal of education is focused on developing all the natural qualities in man.<sup>iv</sup> Renouvier radicalizes the idea claiming that conditions should be established for the development of moral life. Durkheim writes extensively on moral education and links it to the collective ideal of the group, ideally to humanity as a whole, and human rights to the increasing differentiation in modern societies and the subsequent rise of autonomy. These different approaches (this outline is not thought to be exhaustive) raise fundamental questions about moral education. Can we pretend to be apolitical, or would we inevitably be trying to reproduce political ideals? Where does human rights education stand here? Is there any difference between human rights education and the "instruction civique" of the French schools heavily imbued with republican ideals?

2) Human rights education for professionals, notably lawyers and judges: Teaching professionals is part of the second phase of the current World Program for Human Rights Education (2005 and ongoing). The program has been running for some time and the evaluation has shown that some of the main problems the program runs into is the unwillingness of some national States to empower members of their population with knowledge and awareness on human rights, high contestability of the human rights concept as a universally recognized normative set of individual rights which might be enforceable by means of individual complaints, lack of human and financial resources for "alternative" human rights education implemented by non-States education institutions, and a trend for introducing other models of education (Education 2030 <http://unesdoc.unesco.org/images/0023/002338/233813m.pdf>), which create new obstacles for enhanced synergy between human rights and education. This raises a number of questions: What is human rights education? How does the concept interrelate with the individual right for education? How can the international standard-setting on human rights education empower individuals as main

beneficiaries when national States “monopolize” the human rights education and suppress civil society in their legal system? Is it realistic to mainstream human rights education for all groups of the population, including the primary, the secondary schools, education for lawyers, etc.?

3) Promotion of human rights awareness in societies unfamiliar with these rights: Many NGOs and even states are engaged in human rights education or promotion outside their own country. What are the conditions for this activity? Sometimes the host states have asked for assistance or has been more or less obliged to do so, while in other cases this is not the case. Is it at all possible or correct to teach human right in this last case? What are the challenges from cultural traditions not prioritizing human rights? Is it possible to adapt the message to other cultural traditions without losing the very essence of this message? Can this message be recovered later? When the Danes were first Christianized they depicted Jesus as a warrior, something which is very unchristian, but still they eventually became Christians. Should we abstain from this or go ahead like old times missionaries? Is there a middle term or can the Internet and modern technology do the trick?

4) Human rights in opinion polls: What do we know about human rights awareness and attitudes towards them in different parts of the world? In order to assess the need and impact of human rights education, we should know more about the level of awareness and how people consider and estimate these rights. Websites like <http://worldpublicopinion.net/category/justicehuman-rights/> and <http://www.worldvaluessurvey.org/wvs.jsp> collect data on human rights. The Eurobarometer (<https://ec.europa.eu/COMMFrontOffice/publicopinion/index.cfm/General/index>) on values is also important. Still, such polls are not without problems. Do we get sufficiently precise knowledge of what HR means for people? Are they reliable? It is difficult to conduct such polls in certain countries. In short, are they helpful when it comes to promote HR?

### **Bibliography**

Cassin, René (1972). *La pensée et l'action*. Boulogne sur Seine : Éditions F. Lalou.

Dewey, John (1916). *Democracy and Education*. New York, MacMillan.

Durkheim, Émile (1902-1903). *L'éducation morale*. Paris, Felix Alcan, 1934.

Kant, Immanuel (1776-1787). *Kant's Educational theory*. Philadelphia: J.B. Lippincott Company, 1904.

Nolde, O. Frederick (1968). *Free and Equal. Human Rights in Ecumenical Perspective*. Geneva: World Council of Churches.

OSCE (2009). *Human Rights Education in the School Systems of Europe, Central Asia and North America: A Compendium of Good Practice*

Renouvier, Charles (1848). *Manuel republicain*.

i Cassin, 1972b: 155. (Our translation)

ii Nolde, 1968: 70.

iii For this large understanding see for example OSCE 2009: 9

iv Kant 1904, 109-110.

Other themes are:

**A)**

The UDHR and the core UN human rights instruments: Philosophical foundations of the regime. The question has come to forefront by Johannes Morsink's book: *Inherent Human Rights, Philosophical Roots of the Universal Declaration* (2009). It seems important to identify the philosophical import of the international human rights regime, if this is possible, and investigate its relation to legal reasons and foundations. Does philosophical and legal conceptions of human rights cohere? Do they need each other? This leads to another question concerning the understanding of this regime by the actor's of international relations: How important is ideology, religion, philosophy and the moral judgment of history for foreign policy when it comes to human rights? Does different outlooks shape foreign policies? Is this influence marginal or negligible? How does human rights enter international relations theory: Realism would not accommodate these matters in the same way as internationalism, critical theory or the Copenhagen school.

**B)**

The role of public opinion. According to Kathleen Pritchard there has been little research into the role of public opinion for human rights (Pritchard, 1991), and this still seems to be the case (Hertel et al., 2009: 443444). These questions have, however, some urgency. To what extent does public opinion shape foreign policy? How strong is public opinion in different countries and does it take any interest in human rights at all? Is there a world public opinion? The role of media and NGO's? Does anyone listen to the UN? How does public opinion makes an impact? Consumer boycotts? Why is a good reputation important for certain countries? What is the role of social movements in relation to human rights and more specifically in Eastern Europe? Does social movements make a difference? The notion of public opinion seems related to the concept of civil society. To what extent does public opinion depend on civil society and what does this means for human rights? What is the role of citizenship and labour rights? How does social groups use human rights globally and more particularly in the Nordic countries and Eastern Europe. Does these groups impact international relations and how (for example through EU, OSCE or other entities)?

**C)**

Two dimensions of Human rights: In the last centuries there has been an increasing tendency to give policy matters a legal form. This leave us with two contradictory approaches: 1) A normative approach considering law like a list of rules and a 2) procedural approach taking law as a system conciliating human claims (needs). The choice of model will have important consequences. In this context we can ask how we should understand human rights: Do they constitute a (legal or a moral) code with universal and more or less general rules, or should we rather as Jack Donnelly consider human rights as a system devoted to the most complete possible realization of the human potential 'creating' the envisioned person by their protection and implementation? (Donnelly, 1985: 31-32) Are we confusing politics with law or is this the only realistic way to approach the matter? What impact does this disagreement have on international relations and especially on the regional dimension in the Nordic Countries and Eastern Europe? How should human rights accordingly relate to the welfare state, labour issues, citizenship, participation etc.? Another interesting topic is the development of supranational Justice, for example, the ECHR. Judgements of this court influence the states, their domestic and international policy, but the main importance of the Court is to make the individual person a subject of international relations. What would then be the status of a person in international relations and international law? What could we say about "international citizenship"? How are Human Rights implemented through the national citizenship? How will the 'policy of belonging' provided by the National State connect with Human Rights? How does "migrants" and human rights work together? Speaking about the ECHR, we should also consider the role of the Council of Europe. During the Cold War it was rather slumbering, but afterwards it has had a more active role as protector of HR in national legislations.

**D)**

The war on terrorism and human rights. The recent revelations of US surveillance (Prism) and a long row of special legislation make one worry about the fate of human rights. Postal secrecy, one time a sacrosanct right, has no avail in the Internet era. Surveillance of any kind is now part of our daily lives. Will human rights concerns stand against worries about security? The subject has been the object of numerous reports on the part of OAS and the Council of Europe among others. The Security Council has devoted a special

committee to the subject and the Human Rights Council has nominated a special rapporteur on the promotion and protection of human rights and fundamental freedoms while countering terrorism. Despite these efforts public awareness seems to erode. The fact that nearly one third of the respondents from a well established democratic country believes that torture can be necessary in special cases (Berlingske Tidende – 14/03/2012, Fokus p. 10) is telling. Is the population in well-established democracies slowly getting used to methods that human rights groups are fighting in Belarus and other places?

**E)**

The UN System in the turmoil of international relations: The UN politics of human rights is complicated. What are the strategic goals of the different parties? A historical survey would certainly be illuminating. The Cold War impacted significantly impacted the whole process. The fight against Apartheid and the Palestinian conflict has been important factors. The Human Rights Commission was highly politicised and its successor, the Human Rights Council, suffer from some of the same problems. A Global Force for Human Rights? (2008), a report from The European Council on Foreign Relations, lists some of the problems with promoting human rights through the UN. The expert committees of the Treaty Bodies seem to function better. Is it possible to reform this system? Will the UN System be able to incite the state parties to respect their obligations, or will the system collapse from overload in general indifference? New norms and instruments are added along the way. Will these make the system more opaque and less visible to the public? Rights of development and peace are relatively new rights. Do they serve a real purpose? Will nature, environment and animals be the future subject of treaties?

**F)**

Promotion of human rights. Humanitarian intervention (Responsibility to protect); a new UN policy? Is it legitimate? What is the role of foreign policy? Does human rights promotion by foreign policy work? Education in human rights; where and how? Should the educational system approach this subject more systematically? How to disseminate knowledge of human rights in a population largely uninterested or more focussed on other matters such as unemployment, security or stability? How can social groups and civil society contribute? In which cases can external entities help, and when does they make things worse? How should one counter argument of cultural relativism, which has become a main ideological issue for Russia and other former Soviet countries looking for loopholes allowing them to hide from criticism of their human rights record? Is promotion of human rights about extending the human rights movement to all countries? What is the human rights movement? Has it any unity, vested interests or a political agenda? What are the responsibilities of entrepreneurs and business corporations concerning promotion of human rights? The role of professional groups in key positions such as administrators and lawyers working with human rights. How to promote awareness, knowledge and dedication within these groups?

## Practical Informations

Newsletter with the latest updates. Having problems reading it? [View in browser.](#)



The white dunes at Saukrasti, Latvia

### ***News from the Nordic Summer University (NSU): upcoming events in 2017***

**Apologies for any cross posting**

**Summer Session 2017 – July 26th to Aug. 2 Saulkrasti,  
Latvia**

- Location
- Keynote speakers
- Application procedure and deadlines
- Cost
- Scholarships Program
- ECTS
- Information for parents with children
- Call for youth leaders and mentor of the children's circle
- Open call for proposals of new study circles (2018-2020)
- Call for editor of NSU Press

#### **Location**

The summer session 2017 will be held in Saulkrasti, Latvia from the 26 July until the 2 August. Saulkrasti is a historical sea resort situated on the Baltic sea, 50 kilometers from Riga. The summer session 2017 will be held in Minhauzena Unda, a holiday accommodation in the middle of a pine forest, less than a five-minute walk

from the sandy beach seaside. The hotel got its name from the world's biggest liar, Baron von Munchausen! Intrigued? To find out more, come to the summer session! The location is within easy reach, approximately 1 hour from Riga city centre by bus or train.

More information about the hotel can be found here: <http://minhauzens.lv/en/recreation-complex-minhauzena-unda/>

## Application process

The application process has two steps: (1) Application to coordinators for acceptance. Application starts 1st of April and closes on 1st of May. You first choose a study circle, and then contact the coordinator of the study circle by email for acceptance to participate: <http://nordic.university/study-circles/> After you have been accepted, the next step is (2) Registration and payments, which closes on 1st of June. All registration and payment will be done electronically. More information will be sent out in the next newsletter 1st of April.

## Keynote speakers

Professor Sigríður Thorgeirsdóttir is Professor of Philosophy at the University of Iceland. She specializes in the philosophy of Nietzsche, feminist philosophy and philosophy of nature and embodiment. Sigríður Thorgeirsdóttir is one of the founders of the United Nations University GEST—Gender Equality Studies and Training Programme, a joint project of the United Nations University, University of Iceland and the Ministry for Foreign Affairs. Among her publications are *Dagbók 2016 - Árið með heimspekingum (A Calendar of Women Philosophers)*, University of Iceland Press, 2015 (co-authored with Erla Karlsdóttir, Eyja M. Brynjarsdóttir and Nanna Hlín Halldórsdóttir) and *Birth, Death, and Femininity: Philosophies of Embodiment* (with R.M. Schott (ed.), V. Songe-Möller, S. Heinämaa), Bloomington: Indiana University Press, 2010. More information of her research and publications is found from her website: <http://uni.hi.is/sigrthor/>

The second keynote will be Cecilia Malmström Olsson, who received her doctorate in Lund, 1993 in Literature, with special focus on Dance Studies. She is a freelance dance researcher, writer, lecturer, and has been active in dance, culture, and education over the last thirty years in Sweden, Scandinavia, Europe and the US. Her focus has been and is dance and aesthetics, dance and politics from different perspectives, such as identity, gender, race, and power relations.

## Cost and accommodation

There are a limited amount of rooms in Munchhausen Hotel therefore we will also offer accommodation for participants in 2 or 4 bed caravans that will be located right next to the main buildings in a forested camp-like environment surrounded by nature. Participants who stay in caravans will be able use bathroom facilities/showers in the main buildings. Total cost per adult person ranges from 80 - 550 euros depending on the sort of accommodation you choose.

- Staying in a caravan: from 80 euros to 150 euros.

- Staying in the hotel building: from 200 euros to 550 euros.

Grant and scholarship holders will be given a place in caravans. Cost for grant holders is 60 euros and for scholarship holders 40 euros.

The total cost per child from ages 4-14 years old is 150 euros. Children under the age of 4 pay 50 euros even if they share a room with the parent.

More detailed information about the summer session will be sent out in the April newsletter.

## Scholarship program

NSU will this year provide 18 scholarships for students and 18 grants for others in

need of a subsidy in order to attend the summer session. The application period is from 1st April to 15th April. For current information, see <http://nsuweb.org/w2014/> Please note that people who receive grants and scholarships are expected to help ARKOM with small tasks like writing blog posts, sharing their experience, distributing information if needed, and helping out with setting up and cleaning up the picnic.

## ECTS

PhD and MA students are eligible for up to five ECTS points for participation and presentation of a paper. See also: <http://nordic.university/study-circles/>

## Parents with children

We welcome families at the Summer Session. As previous years, there will be a separate circle for children between 3 and 15 years. In the children's circle, we offer a variety of activities for children and youth, running parallel to the other study circles. See also: <http://nordic.university/study-circles/childrencircle/>

## Call for youth leaders and mentor for the children's circle

The application period is from 1st to 15th of April. For more information about the tasks and where to submit the application, see: <http://support.nsuweb.org/children-leader/>

## Excursions

30 July will be an excursion day, possible excursion destinations:

1. A trip to the capital Riga, to visit the Latvian National Museum of Art and to explore historic, beautiful old town <http://www.lnmm.lv/en>
2. A trip to Sigulda for those seeking adventure! <http://tourism.sigulda.lv/tourism-information-centre/>
3. A visit to the Munchusen museum where you can learn all about Baron von Munchhausen and hear unbelievable stories about his life. <http://www.latvia.travel/en/sight/munchhausen-museum>
4. Horseback riding through the stunning natural landscapes, through the forest and along the beach <http://juraszirgi.lv/>

## Open call for proposals of new study circles (2018-2020)

The call for proposals for new study circles proposals is open. Subject to the proviso that our funding situation for 2018 will be secured, study circles receive financial support for symposia for three consecutive years. Deadline for submission of proposals is April 1st.

The guidelines for how to submit a proposal can be found here: <http://support.nsuweb.org/proposals-for-new-study-circles/>

## Call for editor of NSU Press

NSU is looking for an additional editor of NSU Press. NSU Press publishes monographs and anthologies related to the work of the study circles in NSU. Requirements: A PhD from the social sciences or the humanities. Experience in publishing is desirable but anyone interested is encouraged to apply. Please contact board member [johanna.sjostedt@nsuweb.org](mailto:johanna.sjostedt@nsuweb.org) for more information.



Arrkom for summer session in Saulkrasti, Latvia February 2017

Since 1950, the Nordic Summer University (NSU) actively supports the cultivation of new ideas and growing research networks in the Nordic countries. As an independent, non-profit academic institution, NSU fosters the development of new research areas and emerging researchers in the Nordic and Baltic countries. Committed to egalitarian and interdisciplinary modes of learning, the NSU is open for senior scholars, doctoral and master students, as well as artists and professionals with relevant backgrounds. NSU is a non-profit organization, funded by Nordic Council of Ministers / Nordic Council ([www.norden.org](http://www.norden.org)).

Please forward to anyone who may be interested.



[Nordic Summer University on Facebook](#)



[Nordic Summer University Homepage](#)



If you would like to cancel this newsletter, [click here](#). Update your email [here](#).

**European Humanities University (<http://www.ehu.lt/en>) is private non-profit liberal arts Lithuanian University with unique origin and history. Founded in 1992, the university has been headquartered in Vilnius, Lithuania since authorities expelled it from Belarus in 2004. EHU is the only Belarusian University that has succeeded in maintaining its independence and commitment to academic freedom. EHU offers both high residence and low residence (distance learning) degree programs in the humanities and social sciences that fully accord with European standards and norms.**

Approximately 1800 students are enrolled in European Humanities University (1/3 high residence students and 2/3 low residence), 249 (99 full-time and 150 part-time) faculty members conduct teaching and research activities in EHU within Historical, Socio-political, Law and Media academic departments and 10 research centers (see: <http://www.ehu.lt/en/research/centers-laboratories-and-institutes>).

The EHU provides students from Belarus and the region with an education in the European liberal arts tradition in a free and democratic environment - an opportunity, unfortunately, not available in Belarus today. At EHU, students can learn media and communications skills in a state-of-the-art [media lab](#), become election observers through a hands on program conducted together with [Belarusian Human Rights House](#) and [Belarus Watch](#) called [Election Observation: Theory and Practice](#) (EOTP), study European politics and policy as part of the political science and European studies program, and many other opportunities. Law students learn about human rights law from Western experts and practice their courtroom skills and meet students from around the world at the Philip C. Jessup International Moot Court Competition. New center for Constitutionalism and Human rights was established in 2012 <http://www.ehu.lt/en/research/research-centers/center-for-constitutionalism-and-human-rights/activities> along with announcement of new academic journal with the same title <http://chr-centre.org/>

These and other opportunities make EHU a unique place for young people from Belarus and the region. The commitment of EHU's faculty, students, staff, and donors is an important signal to Belarusian authorities and society that there is an alternative to state ideological control. For Belarusians who seek the freedom to think creatively and critically—to study, learn, teach, and conduct research without ideological restrictions—EHU provides a home away from home.

**The [Nordic Summer University](#) (NSU) is an independent and open academic institution, which organises seminars crossing academic and national borders. NSU is a democratic institution organized and run by its participants through different study circles.**

Through two yearly seminars the cross-disciplinary study circles fertilise collaboration between academics, build up networks and contribute to create research agendas throughout the Nordic/Baltic countries as well as establishing contacts "abroad". The research in the study circles is documented in publications link: [NSU-Press](#)

The two yearly seminars take place in the Nordic/Baltic countries. In the winter each study circle organize their own seminar; in the summer all circles are brought together for also enhancing further cross-disciplinary collaboration. Furthermore, the summer meeting is also the political organ of NSU inviting all participants to exercise their influence on the activities of NSU.

It is the policy of NSU to maintain an environment that encourages and fosters appropriate conduct among all persons and respect for individual values. NSU opposes any policy or practice, which discriminates against any individual or group on grounds of race, gender identity and expression, sexual orientation, class, age, disability, creed, and ethnic/national origins. NSU aims at being an open and inclusive organization.

NSU receives financial support from the [Nordic Council of Ministers](#) and operates in cooperation with [Foreningerne Nordens Forbund](#) (FNF).