

*London International Model United Nations 2012*

**Social, Humanitarian & Cultural (3<sup>rd</sup>) Committee of the General Assembly**



*Committee Study Guide*

Introduction to the chairs ..... Page 3

Topic A: Coordinating Humanitarian Aid..... Page 4

    Historical & Recent Developments..... Page 4

    Problems to be Addressed ..... Page 5

    Bloc Positions..... Page 7

    Bibliography & Recommended Resources ..... Page 7

Topic A: Coordinating Humanitarian Aid..... Page 9

    Historical & Recent Developments..... Page 10

    Problems to be Addressed ..... Page 11

    Bloc Positions..... Page 12

    Bibliography & Recommended Resources ..... Page 13

It is our great pleasure to welcome you to the 3<sup>rd</sup> Committee of the General Assembly at LIMUN 2012. The Social, Humanitarian and Cultural Affairs committee is tasked with a wide-ranging agenda affecting every member state of the UN. The committee considers human rights questions and the reports of the UNHRC in the wider arena of the GA's membership. It also focuses on cultural issues from the rights of women to the elimination of racism, and from development to questions of social equality.

Having been established just after the Universal Declaration of Human Rights was signed in December 1948, the committee's main focus has been to work towards promoting human rights through a variety of means – including both placing direct pressure upon member states to comply with resolutions and creating the ideas, projects and structures necessary to promote harmonious societies and cultures. More than half of the 56 resolutions submitted to the committee at the most recent session of the General Assembly were on a human rights theme, whether general or situation specific. To demonstrate the breadth of topics considered; recent resolutions and texts approved have stressed the importance of women's political participation, condemned torture, and worked towards combating criminal financing and money laundering.

As the committee works within the GA, it adopts the same scope and limits to its debate and documents produced (see the LIMUN website, and the Charter of the United Nations). Therefore the items under consideration will require a simple majority of Member States (including those in arrears of payments to the UN). On the subject of finance, the UN is presumed to have sufficient resources for any project put forwards and it is therefore not appropriate to question the cost in bringing a resolution into effect, however the source of funds is itself an independent subject worthy of discussion.

The topics we have picked demonstrate the broader scope and impact of the questions considered by the committee – rather than focusing on specific cases they intend to draw attention to the underlying issues and to ask delegates to find consensus on the best approach to adopt for the future. Topic A looks at the systems used to resource and distribute humanitarian aid, and Topic B examines the contrast between group rights and individual rights based systems. We hope you enjoy discussing them, as we ourselves eagerly await the chance to hear your positions and contributions over the weekend.

## *An Introduction to the chairs*

### **Ross Evans**, Director

Welcome delegates, I very much look forward to meeting you all and to a great weekend of debate at SOCHUM this year. I am in my 4<sup>th</sup> year at Jesus College, Oxford, studying for a Masters in Mathematics and Philosophy. I have been involved with Model UN for many years, and was recently President of Oxford University United Nations Association. I have attended many conferences as both a delegate and as a chair, and was USG Personnel (Chairing) for Odium 2010. Outside of the UN, my main interests are music, law, Somerset cider, and Bristol City football club, and in 2010 I was JCR President at Jesus College. See you all in February!



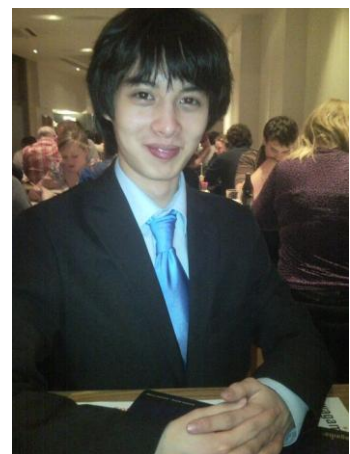
### **Aakriti Mathur**, Assistant Director



Hello! A very warm welcome to all of you to SOCHUM at LIMUN '12! I would like to take this opportunity to introduce myself. As far as academics are concerned have done my Bachelors in Economics from University of Delhi, and am currently pursuing my Masters in Economics from University College London. I love reading, writing, and dancing, when I can take some time off from shopping! I am super excited to be aboard this year's LIMUN, and thrilled to be a part of the Executive Board of SOCHUM. I look forward to active and engaging participation from all of you!

### **Stephen Wan**, Assistant Director

Firstly, allow me to give a very warm welcome to all the delegates at SOCHUM. I am a second year Philosophy, Politics & Economics student at the University of Oxford, and have done Model UN conferences for just over a year as a delegate, a chair and as a member of the Secretariat at OxIMUN 2011. My particular interests include International Relations, Ethics and Political Theory. I hope to hear some excellent debate over the LIMUN conference weekend, and wish you all the best in your preparation!



**TOPIC A: Coordinating International Humanitarian Aid**

Humanitarian aid is emergency aid, relief and assistance provided to the victims of a disaster to prevent loss of life, alleviate suffering, carry out short-term reconstruction work, and maintain human dignity. The effective coordination of humanitarian assistance efforts, and the strengthening of the coordination of humanitarian and disaster relief assistance of the United Nations, is currently issue 70 on the United Nations General Assembly agenda.<sup>1</sup> For the past 60 years, the UN has taken an increasingly larger role in leading and coordinating the actions of different actors who seek to supply humanitarian aid; national governments, non-governmental organisations and inter-governmental organisations.

The chief aims of coordinating international humanitarian aid are as follows: to ensure the most efficient distribution of resources to those of most need; to prevent the same work being done more than once; to share information, intelligence and expertise; and to take advantage of economies of scale. These aims have been met with varying degrees of success over the past few decades, depending on factors such as timings of the disaster, the willingness of countries and NGOs to provide humanitarian aid, and the media coverage of the disaster events.

The role of this debate topic is to evaluate the current effectiveness of the coordination of humanitarian aid. When considering the effectiveness of humanitarian aid, three time frames must be considered; the preparation of a country beforehand to a disaster, the immediate response to the disaster, and the medium-term aid relief after the disaster event.

**Historical and Recent Developments**

The UN Office for the Coordination of Humanitarian Aid (OCHA) is the principal body tasked with responsibilities for bringing together humanitarian actors to “ensure a coherent response to emergencies”,<sup>2</sup> created in 1998 from the former Department for Humanitarian Affairs. The work of OCHA strongly overlaps with other UN offices whose actions and effectiveness also need to be considered, such as the UN High Commissioner for Refugees (UNHRC) and the International Strategy for Disaster Reduction (ISDR).

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<sup>1</sup>United Nations General Assembly Agenda of 2006, retrieved from URL [http://www.un.org/ga/search/view\\_doc.asp?symbol=A/66/250](http://www.un.org/ga/search/view_doc.asp?symbol=A/66/250)

<sup>2</sup>United Nations Office for Coordination of Humanitarian Aid website, retrieved from URL <http://www.unocha.org/about-us/who-we-are>

A growing issue to be considered is the increasingly dangerous environments in which humanitarian aid workers now work. In 2008, the Overseas Development Institute named 2008 the 'most lethal year in the history of humanitarianism' with 122 aid workers murdered and 260 assaulted. This trend is a result of the blurred lines between humanitarian workers and soldiers in areas of conflict, such as Somalia and Afghanistan.

Recent developments in the coordination of international humanitarian aid are in response to several humanitarian disasters in the past decade. In January 2010, an earthquake measuring 7 on the Richter scale hit Haiti, killing over 30,000 people and making over 1.8million people homeless. Criticisms have been made of the Haiti humanitarian relief effort for being uncoordinated, with a severe lack of cluster coordination capacity.<sup>3</sup> In 2011, the East Africa drought, particularly in the Horn of Africa, threatened over 13 million people with starvation. Only 58% of the funding has been received for OCHA to operate in the region<sup>4</sup>, and increasing restrictions in countries such as Somalia<sup>5</sup> have made humanitarian work difficult.

## **Problems to be Addressed**

### 1. Inadequate Donations

In 1970, donor governments pledged to give 0.7% of Gross National Income to Official Development Assistance at the UNGA.<sup>6</sup> However, almost all rich nations have consistently failed to meet their obligations, even as humanitarian funding to leading recipients such as Sudan and Afghanistan has increased six and eight times respectively between 1999 and 2008. In 2011, the OECD noted a 6.5% increase in donations to development aid to \$129 billion, but it still averaged only 0.32% of the combined GNI of donor countries — less than half of what had been promised long ago.<sup>7</sup> In fact, OECD estimates that pace of increase in development aid over the coming three years will reduce sharply from 8% to 2%.

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3 Sir John Holmes highlights coordination failures in Haiti , retrieved from URL <http://blog.advanceaid.org/news/sir-john-holmes-highlights-coordination-failures-in-haiti/>

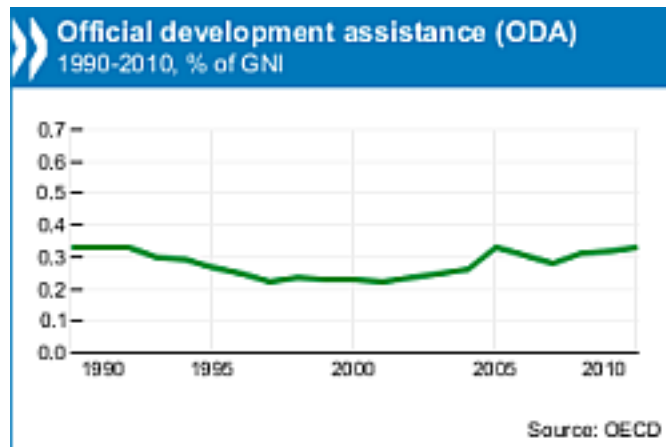
4 Office for the Coordination of Humanitarian Aid, Horn of Africa, retrieved from URL <http://www.unocha.org/crisis/horn-africa-crisis>

5 United Nations High Commissioner for Refugees, 'UNHCR concerned about new restrictions on humanitarian work in Somalia', retrieved from URL <http://www.unhcr.org/4ed4fdab6.html>

6 International Development Strategy for the second United Nations decade, UNGA Resolution 2626 (XXV), paragraph 43, retrieved from URL

<http://daccess-dds-ny.un.org/doc/RESOLUTION/GEN/NR0/348/91/IMG/NR034891.pdf?OpenElement>

7 [http://www.oecd.org/document/29/0,3746,en\\_21571361\\_44315115\\_47519517\\_1\\_1\\_1\\_1,00.html](http://www.oecd.org/document/29/0,3746,en_21571361_44315115_47519517_1_1_1_1,00.html)



## 2. Politicization of Aid

The first source of politicization of aid comes because donors and aid organizations wish to be in charge of how to disperse and use their money; an issue of supply, rather than demand. For example, in Haiti, there has been a severe exclusion of Haitians from the decision making process of allocation of aid, simply because donors are unwilling to let go of control of their monetary resources. The second source is when the lines between humanitarian aid and military intervention become blurred, ‘which fosters unequal development, often being used for political leverage and strategic deployment to undercut enemy support’.<sup>8</sup>

## 3. Corruption & Lack of Accountability

Channelling resources in highly insecure environments requires increasing reliance on sub-contracting to private sector, where due to several constraints, accountability checks cannot be done. This leaves immense opportunities for corruption. Indeed, this need for sub-contracting also stems from the informational constraints of foreign workers regarding the situation in the region. For example, in 2010 the UN Monitoring Group in Somalia published a report on how nearly 50% of food<sup>9</sup> that was sanctioned for public use was diverted. In fact, there has been an increase in potential for aid corruption just as there has been a twenty fold increase in spending on conflict, peace and security-related activities between 1998 and 2008.<sup>10</sup>

## 4. Traditional notions of vulnerability and risk

There has been a call in recent times by OCHA to reconsider what exactly contributes to, and is traditionally defined as, vulnerability and risk, so as to make humanitarian aid more effective in

<sup>8</sup> <http://www.ceasefire.ca/?p=1981>

<sup>9</sup> UN Monitoring Group on Somalia, retrieved from URL: [http://www.un.org/ga/search/view\\_doc.asp?symbol=S/2010/91](http://www.un.org/ga/search/view_doc.asp?symbol=S/2010/91)

SOCHUM Committee Guide

reaching its intended targets. By the virtue of increases in population, changing demographics, and a confluence of different global challenges implies a need for the way that the international community faces humanitarian crises.<sup>11</sup>

#### 5. Traditional Notion of ‘Humanitarian’ Vs. ‘Developmental’ Aid

The OCHA Policy Brief (see footnote 6), states that, ‘There will increasingly be a need to transcend traditional definitions of what is ‘humanitarian’ and what is ‘developmental’ to advance toward more integrated country plans and partnerships that look to simultaneously promote actions that increase resilience in the short term and reduce overall vulnerability in the long-term’. It has been observed that there is not just a need for basic supplies of food and medical tools, but also a need for emphasizing ‘capacity generation’ in order to ensure that the region where aid is being provided is left self-sufficient after aid is withdrawn.

*Delegates need to address the above concerns, with particular emphasis on:*

1. What steps can be taken, both by OCHA as well as the countries themselves, to ensure an increase in the donations?
2. What safeguards can be put in place to ensure that resources sanctioned for particular uses are not misdirected?
3. What are the ways that the humanitarian and developmental uses of aid, intertwined as they are, can be reconciled in a transparent manner, and then applied in a neutral way?
4. How can the international community potentially reduce the problems created by increasing politicization of aid that prevents funds from actually catering to the people of the effected regions?

#### **Bloc Positions**

While almost all countries agree that humanitarian aid should be better coordinated, debate remains about how it is to be done. Similarly to debates over development aid, the main dividing lines are between donor and recipient countries, with donor countries raising issues of corruption and lack of accountability with aid. Recipient countries tend to be under-developed countries with poor capacities to deal with natural or man-made disasters, and wish to see the maximized unconditional receipt of humanitarian aid. Donor nations or groups include the USA and the EU, whilst recipient countries include much of Africa, Asia, Latin America and parts of the Middle East.

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10 <http://www.globalhumanitarianassistance.org/humanitarian-aid-in-conflict-more-money-more-problems-561.html>

11 Global Challenges and their impact on International Humanitarian Action, OCHA, retrieved from URL: [http://ochanet.unocha.org/p/Documents/Global\\_Challenges\\_Policy\\_Brief\\_Jan10.pdf](http://ochanet.unocha.org/p/Documents/Global_Challenges_Policy_Brief_Jan10.pdf)

Countries with particular interests should include those affected recently by large disasters, such as Haiti and Pakistan, or those receiving a large amount of humanitarian aid, such as Afghanistan and until recently Sri Lanka during the civil war. Representatives of these countries should make clear the effectiveness of humanitarian aid in their country, and what steps should be taken to improve its effectiveness

## **Bibliography & Recommended Resources**

### ***General Resources:***

United Nations Office for the Coordination of Humanitarian Affairs website

<http://www.unocha.org>

Humanitarian Affairs overview at the UN

<http://www.un.org/en/humanitarian/>

World Humanitarian Day

<http://www.un.org/en/events/humanitarianday/>

International Committee of the Red Cross

<http://www.icrc.org/>

The Organisation for Economic Co-operation and Development

<http://www.oecd.org>

Haiti Humanitarian Response

<http://haiti.humanitarianresponse.info>

Politicization of humanitarian aid in Afghanistan

<http://www.odi.org.uk/events/docs/3772.pdf>

### ***Specific Texts:***

An overview of the nature of humanitarian aid and its future challenges - United Nations, General Assembly 50th session (1995), Plenary Meeting, Agenda item 20. Statement by the International Committee of the Red Cross (ICRC), Tuesday, 28 November 1995

<http://www.icrc.org/eng/resources/documents/misc/57jmrr.htm>

An example of a previous UN resolution on this topic - United Nations General Assembly Resolution 182 session 46 Strengthening of the coordination of humanitarian emergency assistance of the United Nations on 19 December 1991

<http://www.undemocracy.com/A-RES-46-182.pdf>

Describes the increasing problem of the politicization of humanitarian aid - The Overseas Development Institute, a London-based research establishment, in the paper 'Providing aid in insecure environments', April 2009

<http://www.odi.org.uk/resources/docs/4243.pdf>

This lists what OCHA plans to do in the near future, and can act as a good starting point for setting other aims for OCHA - United Nations Office for the Coordination of Humanitarian Affairs 'OCHA in 2012 and 2013 Plan and Budget'

<http://www.unocha.org/ocha2012-13/>

For further links and UN bodies that are involved in providing humanitarian aid, look at the United Nations Humanitarian and Disaster Relief Assistance page

<http://www.un.org/en/globalissues/humanitarian/links.shtml>

Critique of the politicization of humanitarian aid in Afghanistan by former UN

Under-Secretary General for Humanitarian Affairs and Emergency Relief – Sir John Holmes

[http://turtlebay.foreignpolicy.com/posts/2010/02/17/top\\_un\\_aid\\_official\\_critiques\\_haiti\\_aid\\_efforts\\_in\\_confidential\\_email](http://turtlebay.foreignpolicy.com/posts/2010/02/17/top_un_aid_official_critiques_haiti_aid_efforts_in_confidential_email)

**TOPIC B: Conflicts between Cultural and Individual Rights.**

Establishing and defending the rights of minorities was once strongly associated with the school of liberalism responsible for early international efforts to promote human rights in a wider context. However, it is arguable that in the latter half of the 20<sup>th</sup> Century, starting with the Universal Declaration of Human Rights, the dominant position was promotion of universal human rights that make no appeal to the rights of minorities as a group, a position which many take to be in conflict with any group rights. Others<sup>12</sup> argue that the conflict is an illusion (at least, for the rights we ought to maintain) and that minority rights are a necessary supplement to Human Rights. However, to those wishing to maintain cultural rights, a further challenge is presented in achieving the balance between protection of cultures and implicitly justifying cultural practices and beliefs contrary to human rights.

On one hand, (universal) Human Rights provide flexibility to incorporate minimum standards for economic, social, cultural, civil and political rights. Within this framework, States have maximum room for cultural variation without diluting or compromising the minimum standards of human rights established by law. For example, The Vienna Declaration provides explicit consideration for culture in human rights promotion and protection (for a list of examples of cultural rights embodied in human rights instruments, please see the bibliography).

Simultaneously, protection of cultural rights must be a key concern to bear in mind, not only because people tend to have different cultural attachments that influence their needs; but also because in order for society to function as democratically as possible, there needs to be recognition of the various issues and concerns arising from differences in cultures, in particular when these will not be raised or dealt with by the political system in place. To give an analogy, in a racquet sports club consisting of 60% tennis players and 40% badminton players, who are each year able to purchase new equipment for exactly one sport, a pure democracy where all members acted selfishly would only ever replenish supplies for the tennis players, despite a sizeable minority for the other sport. It seems necessary that in some cases minorities are justified in being awarded rights that trump a benefit to the majority.

Cultural rights exist both across Member States and within subcultures, which raises questions as to how minority groups should be treated (for instance, should a liberal, gender-equal state impose its own norms on a subculture that disadvantages women at the cost of that culture's integrity?<sup>13</sup>). Indeed, Cultural rights are not unlimited. The rights of a culture become limited when

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12 Kymlicka, 1995

13 See Okin, 1999

it infringes on another human being's basic rights. This implies that cultural rights cannot over rule human rights, as per much of international law. Cultural Relativism – roughly speaking, the belief that differences in beliefs about the 'good', law, and moral behaviour (including rights) are legitimate, and therefore not all rights are universal – should not be used as an excuse to violate or deny human rights. Falsely preserving a culture also denies it the chance to adapt and develop when exposed to conditions that lead to its members establishing greater human rights. However, this is often at the risk of cultures dying out completely, at a loss to the common heritage of the global society and individuals who may have wished to be members. It also draws to attention the problem of accurately defining any cultures with no obvious restrictions on who is or is not a member at any given time.

Delegates are encouraged to examine whether we can afford minority cultures rights in themselves, and if not, subsequently to discuss if (and how) it would be possible look after valid concerns of minorities through the rights of their members.

### **Historical and Recent Developments**

Although the history of legal rights dates back to the middle ages, and beyond that to Roman law, the development of human rights in the modern understanding stems from the Enlightenment period. The Geneva Conventions provide a good example of early efforts to establish international agreement on treatment of certain groups, although proved they in practise to be inadequate. Simply protecting limited groups at a time was found to be insufficient to prevent atrocities occurring as states simply chose not to recognise members of particular group, and following the Second World War the demand for universal rights of all individuals was recognised. Signed on 10<sup>th</sup> December 1948, the UDHR was the first of many documents that gave rights to all people, in all Member States. The UN, ICJ and many other organisations, alongside national courts, provided enforceable law inspired by the UDHR, which has shaped modern politics and diplomacy.

Whereas there was once a definite trend towards human rights independent of culture, the past decades have seen a return to specific legislation on minority rights. The 1992 UN Declaration on the rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities, and the 2007 Declaration on the Rights of Indigenous Peoples being prime examples (in particular the latter is notable for affording groups rights over the members of that group). The most notable change has not been in particular instruments set up (although there have been several, such as the Independent Expert on Minority Issues, IEMI) but in a change of language in situation specific resolutions, in which greater recognition has been made of cultural groups in order to give them a greater level of enforceable protection.

The focus also applies to situation-specific positions adopted by states, for instance discussion of group rights has been primary to debate over admission to regional groups for countries such as Turkey<sup>14</sup> (alongside Human Rights concerns), where other nations have used the prospect of membership as a bartering tool to improve the conditions of oppressed minorities by directly granting them special rights and benefits.

In the past year the Independent Experts on Minorities Issues and on Cultural Rights have urged Austria<sup>15</sup> and Morocco<sup>16</sup> (as well as others<sup>17</sup>) to adopt active approaches to protecting minorities, including preservation of language and culture. Their research provides a useful starting point for delegates' research of present issues of cultural rights, and the country reports (access through a link from footnote 11) give indication of future agenda for the UN Office of the High Commissioner of Human Rights (UNOHCHR) and the UN Human Rights Council (UNHRC). It is therefore encouraged for the committee to seek a solution, which will carry through to provide acceptable solutions in its application to these issues.

### **Problems to be addressed**

This is a difficult topic to address because of the long history of the topic, and variety of opposing, yet intuitively appealing positions. Delegates should look to the history of the UN for inspiration, but bear in mind present issues and future problems likely to arise, and the impact of taking any position towards any particular on-going negotiations they are involved in.

We are increasingly living in an age when previously isolated peoples are being brought together by increasing merging of financial markets, the constant build-up and break-down of political partnerships, and huge advancements in telecommunications, science and technology. The Universal Declaration of Human Rights represents a uniform standard that provides the minimum protection for upholding and ensuring individual human dignity, while cultural rights are focused towards the rights of groups of people *as a group*. The question is therefore posed, are we able to reconcile the existence of universal human rights with cultural rights, and if so, how? What is the impact of the inevitable integration of the world on desires to protect of the diversity of cultural rights?

Cultural rights can never justify slavery, torture, murder, genocide, discrimination, honour

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14 European Commission Turkey 2006 Progress Report  
[http://ec.europa.eu/enlargement/pdf/key\\_documents/2006/Nov/tr\\_sec\\_1390\\_en.pdf](http://ec.europa.eu/enlargement/pdf/key_documents/2006/Nov/tr_sec_1390_en.pdf)

15 UN News Centre  
<http://www.un.org/apps/news/story.asp?NewsID=38120&Cr=austria&Cr1>

16 UNOHCHR Report 16<sup>th</sup> September 2011  
<http://www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=11399&LangID=E>

17 IEMI Annual Reports to the UNOHCHR  
<http://www.ohchr.org/EN/Issues/Minorities/IEExpert/Pages/Annual.aspx>

killings, and so forth. So in this situation, how does the international community reconcile the two? When does one type of rights overpower the other, if at all, and when do they work in tandem? What can be done, both by nations themselves, as well as the UNHRC, or even the other UN bodies, to ensure that both these sets of rights are upheld? In fact, how can nations provide a safe yet enabling environment for cultural groups, while maintaining the dignity of the individual? And exactly what can be set down in International Law that would allow for a fair settlement in the case of a conflict that arises from violation of either type of right?

*Delegates should seek to address the above concerns, with particular emphasis on:*

1. Are human rights universal or should they be considered relative to culture?
2. Is it acceptable for groups to impose rules upon themselves which conflict with individual members human rights?
3. Do cultures and minority groups need special protection that cannot be afforded to them through individual human rights? How should we go about defining what a cultural group consists of?
4. Is the conflict between individual and group rights resolvable? If so, what limits should be imposed upon each? If not, how ought the UN proceed in situations where it seems necessary to establish group rights for a particular purpose?

### **Bloc Positions**

Member States vary significantly in their own approach to rights issues, and it is highly recommended to look at both national legislation and diplomatic policy that has been promoted by a government. In particular, interaction with regional organisations often gives a good indication of a States preferred take on rights. You may well discover that many States' positions are paradoxical in their attitudes towards libertarianism and cultural relativism, even before the conflict between group and individual rights is introduced.

It is a widely held view that human rights, as stated under the Universal Declaration of Human Rights, are the basic rights that allow individuals to lead a life of dignity. In recent times, however, the importance of cultural rights as being much more important for the development of certain groups of people has taken root. The main idea in the arena of cultural rights has stemmed from the view of 'cultural relativism' as espoused by Amartya Sen<sup>18</sup>, which states that culture makes great contributions to human development, which enable individuals to widen and exercise their freedoms.

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18 Sen, 1998

To this extent, Agenda 21 is an UN action plan that promotes sustainable development, and was adopted as an outcome of the UN Conference on Environment and Development in Rio De Janeiro held in 1992. Contained in it is the ‘Agenda 21 for Culture’, which was the first ever document that talked of a worldwide mission advocating cultural development at a grass-root level in cities and local governments.<sup>19</sup>

Taking forward this debate of inter-linkages and conflicts for primacy between the cultural and human rights, the Human Rights Council in 2009 established the ‘independent Expert in the field of cultural rights’, for duration of 3 years.<sup>20</sup> In the first report submitted in 2010, there have been attempts to understand the scope and extent of cultural rights, and investigate which human rights are also cultural rights, given that there exists no formal definition.

Indeed, many references on cultural rights are also found in provisions and instruments relating to minorities, such as the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities<sup>21</sup>. Article 27 of the Universal Declaration of Human Rights and Article 15, paragraph 1(a), of the International Covenant on Economic, Social and Cultural Rights<sup>22</sup>, also explicitly state the importance of cultural rights.

## **Bibliography & Recommended Resources**

### ***General Resources:***

UN Declaration on the rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities (1992)

Universal Declaration of Human Rights (1948)

Kymlicka, W, Multicultural Citizenship (1995, *OUP*)

The Challenge of Human Rights and Cultural Diversity. Diana Aynton- Shenker. Retrieved from

<http://www.un.org/rights/dpi1627e.htm>

International Humanist and Ethical Union, <http://www.iheu.org/node/1691>

Agenda 21 on Culture,

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19 Agenda 21 for Culture, retrieved from URL,

[http://agenda21culture.net/index.php?option=com\\_content&view=section&layout=blog&id=16&Itemid=89](http://agenda21culture.net/index.php?option=com_content&view=section&layout=blog&id=16&Itemid=89)

20 Independent Expert in the field of cultural rights, resolution 10/23 of the UNHRC, retrieved from URL

<http://www.ohchr.org/EN/Issues/CulturalRights/Pages/IECulturalRightsIndex.aspx>

21 UN Declaration on the Rights of Persons Belonging to National or Ethnic, Religious, and linguistic Minorities, retrieved from URL

<http://www2.ohchr.org/english/law/minorities.htm>

22 International Covenant on Economics, Social and Cultural Rights, retrieved from URL,

<http://www2.ohchr.org/english/law/cescr.htm>

<http://www.agenda21culture.net/>

Vienna Declaration and Programme of Action, 1993

[http://www.unhchr.ch/huridocda/huridoca.nsf/\(symbol\)/a.conf.157.23.en](http://www.unhchr.ch/huridocda/huridoca.nsf/(symbol)/a.conf.157.23.en)

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<http://www2.ohchr.org/english/law/cescr.htm>

What are Cultural Rights?

<http://www.culturalrights.net/en/>

Minority Rights Group International – A short history of minority issues at the UN

<http://www.minorityrights.org/1333/campaign-to-keep-minority-voices-at-the-un/a-short-history-of-minority-issues-at-the-un.html>

### ***Specific Texts:***

Recommended theoretical texts (in addition to Kymlicka, 1995 mentioned above)

Waldron, J, *Minority Cultures and the Cosmopolitan Alternative* (1992, *Michigan Journal of Law Vol.25*, in Kymlicka (Ed.), *The Rights of Minority Cultures*, 1995 OUP)

Kukathas, C, *Are There Any Cultural Rights?* (1992, *Political Theory*, Vol.20, in Kymlicka (Ed.), *The Rights of Minority Cultures*, 1995 OUP)

Okin, SM, *Is Multiculturalism Bad For Women?* (1999, *Princeton*)

For an one interesting position on Cultural Relativism, please see:

Human Rights & Relativism – Andreas Follesdal (2003, *Andreas Follesdal*). Retrieved from

[http://www.etikk.no/globaljustice/papers/GJ2003\\_Follesdal\\_Human\\_Rights\\_and\\_Relativism.doc](http://www.etikk.no/globaljustice/papers/GJ2003_Follesdal_Human_Rights_and_Relativism.doc)

Universalism vs. Cultural Rights –Thinkquest. Retrieved from

<http://library.thinkquest.org/C0126065/issuniversalism.html>

Example of conflict between human and cultural rights. Retrieved from

<http://www.forwarduk.org.uk/key-issues/fgm/human-rights>

Optional Protocol to the International Covenant on Economic, Social and Cultural Rights

<http://www2.ohchr.org/english/bodies/cescr/docs/A-RES-63-117.pdf>