

2 WORLD HUMAN RIGHTS CITIES FORUM 2018

	공식행사 Official Event	전체회의 Plenary Session	정책회의 Policy Session	주제회의 Thematic Session	특별회의 Special Session	특별행사 Special Event	부대행사 Side Event
Time	10/18 (목,Thu)	10/19 (금,Fri)			10/20 (토,Sat)		10/21 (일,Sun)
09:00							
10:00		*					
11:00	*	*		*			*
12:00							
13:00							
14:00	[O1]			*			
15:00							
16:00							
17:00	[P1]	*					
18:00							
19:00	*						
20:00	[O2]						

D4 : 인권 사진전 10. 15(월) ~ 10. 20(토) 광주광역시청 시민홀
 Human Rights Exhibition: Human Rights Photos 10.15(Mon) ~ 10.20(Sat) Gwangju City Hall

D5 : 인권 작품전 10.18(목) ~ 10.20(토) 김대중컨벤션센터 2층
 Human Rights Exhibition 10.18(Thu)~10.20(Sat) Kimdaejung Convention Center 2F

* 초청자 및 행사 관계자만 참석가능합니다.
 * This event only allows list of invited guests and staffs to participate.

장소 VENUE



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 O2 : 환영만찬 Welcoming Dinner 시청 City Hall
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Opening Remark



Mayor,
Gwangju
Metropolitan City
LEE Yongseop
[Korea]

The representatives of human rights cities, human rights activists, and my fellow Gwangju citizens!

'The 2018 World Human Rights Cities Forum' has just begun. I deeply appreciate that Gwangju, the city of democracy, human rights and peace, holds the World Human Rights Cities Forum for 8 years. I would like to express our respect and gratitude to the dedication and enthusiasm of those who are leading the realization of human rights in various fields.

Today, we have 3 mayors from cities in Indonesia. I would like to extend my deepest sympathies and heartfelt condolences to the Indonesian people who suffered a series of strong earthquakes and tsunamis. I hope you can overcome your pain and cope with your grief. We will pray for you with all our hearts.

The theme of the 2018 Forum is "Whom Do We Live With?"

We will be discussing diversity, inclusiveness and peace as the sub-topics.

Human rights begins from maintaining the dignity of every person. Human rights is closely connected with different types of communities including our homes, schools, jobs, regions and nations. Natural environment is not an exception.

Therefore, our cooperation is required to ask fundamental questions, to create social disclosure on human rights and to create institutional systems and alternative ways to securely maintain the human rights.

We have to be deeply aware that the roles and responsibilities of local governments are very important to protect the lives and property of citizens from various disasters as well as to resolve the conflicts, divisions and social polarization. We need an action plan for keeping diversity, inclusiveness and peace.

In addition, it's time to strengthen the solidarity among human rights cities. Personally, I am very pleased that the World Human Rights Cities Forum has been continued for 8 years. With the continued meetings, we have greater strength by gathering the world's human rights cities to have meaningful discussions and by building networks for human rights institutions and organizations.

In the previous Forum, we strongly condemned the persecution of Myanmar's Rohingya. In

2015, we requested global solidarity for the earthquake damage in Nepal. Also, every year, we put our utmost effort to expand the human rights network at organization, city and state level.

Our discussion and debate are not just meta-narrative but produce changes in realistic problems by approaching them fundamentally and specifically.

I look forward to progressive alternatives and productive outcomes from 2018 World Human Rights Cities Forum. I hope our meeting could be a stepping stone of our stronger and more powerful solidarity.

"Whom do we live with?"

I am very happy and grateful to be contemporaneous with you.

I hope your stay in Gwangju is comfortable and blissful.

We would like to have you here in Gwangju as special guests in our homes. Thank you very much.

Welcoming Remark



Chairperson,
National Human Rights
Commission of Korea
CHOI Yeong-ae
[Korea]

Welcome.

This year marks the seventieth anniversary of the Universal Declaration of Human Rights and the twenty-fifth anniversary of the Paris Principles. Therefore, this is an suitably op-
portune time to be here at the Human Rights Cities Forum, which we are honored to co-
host with Gwangju Metropolitan City and the Gwangju Metropolitan Office of Education.
This year we will discuss the theme of “Whom Do We Live With?”

I would like to thank all of the human rights advocates and members of civil society who
have taken time out of their busy schedules in order to participate in this forum. My special
thanks go to , Kim Dongchan, chairman of the Gwangju Metropolitan City Council, Kate G-
ilmore, United Nations Deputy High Commissioner for Human Rights, Cho Hyun, vice mini-
ster for Foreign Affairs, and Lee Mi kyung, president of KOICA.

In 2009, Gwangju Metropolitan City became the first local government in Korea to intro-
duce the Human Rights Ordinance. Since 2011, this city has hosted the World Human
Rights Cities Forum, striving to develop effective systems and take concrete actions to
ward building human rights cities.

It is my view that human rights organizations at the local level play a very important role,
along with their counterparts at the central government level, in establishing a system to
protect human rights in this country. Human rights organizations at the local and national
levels need to consult with each other to share roles as equal partners, and to guide local
and national legislative and the executive bodies that they are monitoring, with an aim to
establishing international human rights norms.

With that, I was very glad when the Mayor of Gwangju Metropolitan City, Lee Yong-seop,
invited us to co-host this forum. This means that I received a proposal regarding the imple-
mentation of human rights governance from the head of a local government after I took
office in the National Human Rights Commission of Korea as chairperson on September
15. On the first day in my office, I declared four missions that I will undertake in the next
three years.

First is to reduce hatred and discrimination in our society. Second is to take proactive ac-
tion to address bipolarizing issues resulting from inequality in terms of employment and
income and the social safety net crisis. Third is strengthening the partnerships for human

rights advocacy between national and local governments. Fourth is using innovation to improve the relationships between civil society and human rights groups that have been dedicated to achieving better human rights conditions in our society.

The proposal of co-hosting this forum and the main subjects for discussion include the idea of recognizing the identities of social minorities and exploring practical measures to build equal and peaceful communities free from discrimination. These have commonalities with my missions. In this sense, I am grateful to Gwangju Metropolitan City for proposing to co-host this forum. It is truly an honor to be with 1,800 members of human rights groups and international organizations.

In the future, the government should faithfully carry out its basic mission of protecting human rights. In a time of decentralization of government, we need to reduce the gaps in human rights protection systems in different regions. This requires support and cooperation from human rights organizations in the public sector and civil society, to help the government promote human rights activities without compromising their independence. The National Human Rights Commission of Korea will maintain close communications with local human rights organizations to build a strong network and unite local human rights governance.

Moreover, the National Human Rights Commission of Korea will define and lead the roles of national and local governments for human rights protection, implementation of international guidelines on human rights, human rights impact appraisal, national action plan, human rights education, and the participation and roles of government human rights organizations and civil society through the introduction of a framework law on human rights.

Also, we need to find a solution to improve the institution by investigating the situation of the vicious life cycle of poverty. It is time to listen to the voices of vulnerable groups such as temporary workers and women, and expand the safety net for marginalized groups and the underprivileged. This requires local governments' participation.

We cannot but ask ourselves about whom we live with. The first priority should be to build a world where everyone is assured of human dignity in society and by their government, and have a humane life.

In this regard, this forum is significant. I hope that Gwangju can be established as a hub city for human rights in Asia. Once again, I thank you all for your participation.

Thank you.

Congratulatory Remark



Chairperson,
Gwangju
Metropolitan Council

KIM Dongchan
[Korea]

I would like to begin by congratulating Gwangju, the city of democracy and human rights, on the opening of the 2018 Human Rights Cities Forum.

I would further like to extend my warmest welcome to all of the human rights activists, and to everyone involved in human rights cities, for their dedication to the continued promotion of human rights. I am grateful for the efforts of Gwangju Metropolitan City, the Gwangju Metropolitan Office of Education, and the National Human Rights Commission of Korea for hosting this meaningful event. This year marks the seventieth anniversary of the Universal Declaration of Human Rights, the twenty-fifth anniversary of the Vienna Declaration and Programme of Action, and the twentieth anniversary of the Asian Human Rights Charter.

The Universal Declaration of Human Rights of 70 years ago was the starting point for countries around the world to recognize human rights as the most universal and basic rights. Since then, numerous human rights organizations and advocates, including the UN Commission on Human Rights, have fought to protect the human rights of people who are suffering around the globe.

The Gwangju Uprising is a historical fact, where local citizens protested against unjust state power in order to defend human dignity. As the documentary heritage of the May 18th democratic Uprising was listed on the UNESCO Memory of the World in 2011, it served to remind the world of the value of human rights and of the Gwangju spirit.

Gwangju founded this forum for this noble spirit to take root. Since then, with human rights experts and activists in different countries, we have shared the spirit of the May 18th Democratic Uprising to build up human rights communities.

Under the theme "Whom Do We live With? Diversity, Inclusiveness, and Peace", this year's forum will discuss concrete roles and a vision for local governments as important players, along with the central government, in promoting human rights for the next 70 years and beyond.

From this year, the National Human Rights Commission of Korea joins us as a co-host of this forum. KOICA has also provided financial support to assist developing countries in Asia to participate in the forum. This will contribute to the promotion of human rights and peace across Asia.

The Gwangju City Council will also make efforts to take a systematic approach to tackling human rights problems in the lives of citizens, and to create communities where justice and human rights are thriving.

I sincerely hope that human rights cities across the world can join side by side with Gwangju to take a step forward toward peace and better human rights conditions. I wish you all the very best success in all of your endeavors.

Thank you.

October 18, 2018

Congratulatory Re

Congratulatory Remark



Vice Minister,
Ministry of Foreign
Affairs, Republic of Korea

LEE Taeho
[Korea]

Dear participants,

I would like to start by congratulating everyone involved on the successful opening of the forum. This year marks the eight anniversary of the World Human Rights Cities Forum since its inception. During the period of time, this forum has established itself as a major forum regarding human rights for local governments in Asia. Gwangju has led the efforts to strengthen the role of cities to promote human rights. It has elevated its standing to serve as a hub city connecting other human rights cities around the world. The Ministry of Foreign Affairs has sponsored this forum with great pride since 2012.

The theme of this year's forum is "Whom Do We Live With? Diversity, Inclusiveness, and Peace." This theme is timely and appropriate since the current administration has put forward the vision of "a country for all, an inclusive society for all people to live well with the governing philosophy 'based on people'."

Diversity and inclusiveness are the values that the international community has long pursued and yet they carry a special meaning these days. The world is enjoying wealth and abundance unprecedented in its history. Ironically however, more people are suffering from discrimination and prejudice and being excluded from a share of the benefits. Worse yet, the spirit of tolerance and inclusiveness toward the socially disadvantaged is now being eroded and threatened.

At the 73rd UN general assembly last month, President Moon emphasized the "inclusiveness" of the international community. He stated that the Korean government has increased support for those who suffer from human rights infringement and discrimination around the world, and in particular, children, youth, women, and the disabled. He also said that Korea will be committed to building an international environment where no one is excluded. The Korean government will continue to make efforts to support the work toward a world without discrimination and where all can live together harmoniously.

This city has a painful yet precious history, as witnessed through the experiences of the 1980 Gwangju Democratic Uprising. It is therefore significant that it is this city that leads the efforts of fellow cities worldwide to build a society for all, since that manifestation of the value of inclusiveness starts from individuals, families, and local communities.

In this context, the world has been paying attention over recent years to the roles of local government in improving human rights conditions. The Korean government is steering these efforts by submitting the resolution on 'local government and human rights' to the UN. We also submitted the resolution of local governments on human rights to the 39th Human Rights Council, held in Geneva, which was adopted unanimously.

The Korean government will continue to actively participate in such efforts to promote diversity and inclusiveness and to provide support for local governments.

I sincerely hope that this forum will provide vigorous discussion and successful outcome. I'd like to finish by wishing you all good health and happiness. Thank you.

Congratulatory Remark



President,
Korea International
Cooperation Agency

LEE Mikyung
[Korea]

I am delighted to have been invited to be here, at the World Human Rights Cities Forum, now in its eight year here in the city of human rights, Gwangju, the home of democracy in Korea.

The world's population has now reached 7 billion people. Some are on the pinnacle of prosperity thanks to their nation's economic growth and democratic development, while some have just started to enjoy growth and prosperity. However, a number of people are still suffering from poverty, conflict, discrimination and disaster.

The theme of the 2018 Forum is "Whom Do We Live With? Diversity, Inclusiveness and Peace". It urges us to accept differences and narrow the gaps in order to make a world of peaceful coexistence.

Korea is creating a new peace paradigm based on economic growth and democracy, obtained by dedication. By admitting our differences and accepting one another, we have just started the peaceful regime.

Informing the world of the history and peaceful future of Korea is our responsibility to ensure Gwangju citizens' past sacrifices are a success. KOICA would like to fulfill our responsibility by promoting amicable and cooperative relations with developing nations. KOICA would share our experience of inclusive growth, dedication to human rights and democracy, and our knowledge of peace with people who suffer from poverty, discrimination, and conflict.

Thank you very much.
Concep

Concept Note

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01

Background and Overview of the Forum

- 1 The 2018 World Human Rights Cities Forum (the 2018 Forum or WHRCF 2018 hereafter) is held as an annual event in Gwangju, South Korea every year in order to realize the vision of being a human rights city as articulated by the Gwangju Declaration of Human Rights Cities adopted during the WHRCF in May 2011. The WHRCF, from its inception, has constantly promoted the concept that both local and central governments need to be primary protectors of human rights in accordance with the principles set out in the 2011 Gwangju Declaration which defines human rights cities as facilitators of local community and socio-political processes in which human rights play key roles as fundamental values and guiding principles. At present, the WHRCF is recognized as a representative forum for human rights cities in Asia, whereby representatives of human rights cities, experts, NGOs, and concerned citizens gather to establish and implement effective systems to guarantee human rights at the local community level.
- 2 In the previous seven Forums there were a total of 1,124 presentations by 702 Korean and 422 international presenters from 76 countries respectively. Numerous human rights experts and activists shared their expertise and experiences in the past forums including LEE Heeho, KIM Dae-Jung Peace Foundation Chief Director; Patricia Gatling, New York City Human Rights Commissioner; KANG Kyung-wha, Foreign Minister of South Korea; Getachew Engida, UNESCO Deputy Director-General; Maimunah Mohd Sharif, UN-Habitat Executive Director; and Maria Lorena Zarate, President of the Habitat International Coalition among others.
- 3 The efforts of the WHRCF and the international human rights community have contributed to the 2015 report of the UN Human Rights Council Advisory Committee, which specifies the responsibility of both local and central governments as a protector of human rights. In particular, the Committee sets out to emphasize the role of local governments as service providers that should cater to the daily needs of citizens including their respective rights to education, health, housing, environment, law and order, and drinking water among others. The WHRCF has discussed with local and international human rights experts regarding the specific contents of the Local Government and Human Rights Guidelines since 2014, and we will continue to lead efforts in contributing to the development and enforcement of the guidelines all the way up to the UN Human Rights Council by accordingly incorporating the results of our discussions.
- 4 The year of 2018 celebrates the 70th anniversary of the Universal Declaration of Human Rights, which was created to serve as a benchmark for universal and international standards of human rights after the number of tragic human rights violations that had transpired during the two World Wars. This year also marks the 25th anniversary of the Vienna Declaration and the Program of Action adopted in 1993 to better implement the Universal Declaration of Human Rights at the national level. The 2018 Forum is particularly significant this year as 2018 marks the 20th anniversary of the Asian Human Rights Charter declared in Gwangju in 1998. The Charter embodies the May 18 Spirit of Gwangju: democracy, human rights, and peace. Based on the achievements made by the international efforts to protect and promote human rights, the 2018 Forum will be a platform to reaffirm our commitment to the vision that local governments should play a major role along with central governments to realize and enhance universal human rights over the next 70 years. As it is also the 20 years after the launching of the European Charter of Human Rights in the City, the 2018 Forum will be a venue to re-examine the charters, their achievements and how to update them with the new human rights challenges we are facing in 2018.
- 5 The 2018 Forum will be held in the Kimdajeung Convention Center from October 18 to 21. This forum is expected to host more than 2,000 participants from Korea and abroad: government officials from cities implementing their own human rights cities, UN human rights experts, United Cities and Local Governments (UCLG) officers and members, NGOs, local councils, scholars, and stakeholders of human rights issues including children, women, and migrants.

02

Themes in the International and Domestic Context

- 1 The 2018 Forum will delve into the issue of community by asking the question “Whom Do We Live With?” and approach this question with sub-topics of diversity, inclusiveness, and peace in mind. The awareness of our diverse neighbors can be the starting point of building a peaceful urban community, a community which recognizes the multiple identities of its citizens in the current global context. The Forum will also be the venue to discuss and explore ways to better implement the results of the two previous forums: Citizens’ rights in an urban space as discussed under the theme of “Where Do We Live?” in 2016; and peace as the most important condition and value supporting human rights and democracy as discussed under the theme of “Do We Live in Peace?” in 2017. The Forum aims to reaffirm that local governments are key actors to ensure inclusion and maintain social cohesion, in relation to the 2030 Agenda that was adopted at the UN Sustainable Development Summit on 25 September 2015 proposing new Sustainable Development Goals (SDG) with 17 issues of poverty, hunger, health, inequality, environment among others, and in relation to the Global Compact for Migrations (GCM) that will be discussed in the international conference by the UN in December 2018.
- 2 In May 1980, the citizens of Gwangju fought for principles of democracy and human rights and were subjected to state-sponsored violence in the process. They demonstrated their vision of great unity and concurrently embodied values of sharing and solidarity from May 21 to 27, 1980. This was despite the onslaught of terror and imminent risk of death as the city was encircled by tanks and troops. Citizens voluntarily shared rice balls with neighbors, donated blood to the injured, and protected and embraced one another. They willingly raised their voices and mobilized for causes of human dignity and democracy irrespective of each other’s income level, age, gender, ideology, and religion. The spirit of Gwangju is connected to the concept of ‘an inclusive city’, which happened to be one of the main topics of Habitat III, the United Nations Conference on Housing and Sustainable Urban Development held in Quito, Ecuador in October 2016. Gwangju will make endless efforts to spread the Gwangju Spirit of democracy, human rights, and peace by upholding the value of diversity, inclusiveness, and solidarity.
- 3 Democracy and human rights are now in crisis due to the increasing violence and lack of accountability against advocates of diversity and inclusiveness in many parts of the world. Thousands of suspects were executed on the spot without due process in the drug war declared by the Philippine government in June 2016. More than 700,000 Rohingya people have become refugees as a result of the massacre and other human rights violations by the Myanmar government forces since August 2017. Such state violence is not the only element threatening peace. Cases of violence subjected upon weak minority groups by mainstream majority groups are becoming all too common in our everyday lives, whether in the form of hate crimes or discrimination. In Korea, conservative religious groups are taking actions to oppose or repeal human rights ordinances in local governments. Some developed countries including Korea are not willing to share the burden of resettling the increasing number of refugees, who are fleeing from war, natural disasters or human rights violations, which are even worse for people with disabilities, indigenous people and sexual minorities. In some parts of the world, Human rights violations are not properly contained or rather increasing especially by irrational measures of populist governments in various parts of the worlds under the ‘crisis of representation’, which has been aggravated by decreasing interest of the ICT-oriented young generation in traditional political parties.
- 4 The 2011 Gwangju Declaration for Human Rights Cities defines a human rights city as a municipality that accepts and supports socially marginalized and vulnerable minority groups regardless of race, sex, color, nationality, ethnicity and social status. Additionally, all citizens should be able to participate practically and fully in decision-making and policy-implementation processes which affect their lives in accordance with such human rights principles as non-discrimination, rule of law, empowerment, transparency and accountability. The core values of an ‘inclusive city’ accordingly are to incorporate the values of equality and respect and include minorities in all sectors of society. It is also important to secure both the demands of minorities and ensure their participation be included in concepts towards the right to development. Such measures are critical in order to implement equality in practical terms and are

consistent with the UN SDG Goal 11 which states the need to “Make cities and human settlements inclusive, safe, resilient, and sustainable.” The 2018 Forum will provide sessions to conduct searches within various human rights cities to seek out solutions for promoting diversity, inclusiveness, and peace. Such sessions will focus on a variety of themes such as immigrants, refugees, the disabled, gender issues, state-sponsored violence, and village communities. Additional special sessions have been prepared to empower participants to raise their voices and discuss their own methods of solidarity. These include the Gwangju Global Congress for immigrants and the Right to Peace Session for various participants from cities that have suffered from state violence. It will also remind the importance to defend and guarantee the universality of Human Rights in the city, especially regarding migrants’ situation.

03

Purpose and Objectives of the 2018 Forum

The 2018 Forum will explore the following questions in order to discuss concrete measures of spreading values of diversity, inclusiveness, and peace at the local community levels where we live.

- 1 The 2018 Forum aims to find practical alternatives in building a peaceful community by recognizing the identity of socially marginalized people in a human rights city with the theme of Whom Do We Live With? while inheriting the achievements of the 2017 Forum. To achieve this goal, the 2018 Forum is adding a Human Rights City session entitled the “International human rights policy session’ with a case-study of the Spanish city of Barcelona, which has implemented civic autonomy and a democratic immigration policy to ensure diversity.
- 2 At the time of reconciliation after the summit of South and North Korean leaders, the 2018 Forum will deal with the Jeju Uprising, now at its 70th anniversary, where 30,000 innocent citizens were killed by national police and military forces over issues involving ideological confrontation between the two Koreas. We will accordingly talk about the role of human rights cities in building peace in the Northeast Asian region in the thematic session of ‘City and Peace’.
- 3 WHRCF 2018 will add a new session entitled the ‘Asian Human Rights Cities Network’ in preparation for launching a new human rights cities network of Asian cities planned to span across Korea, Indonesia, Nepal, East Timor, the Philippines, and India. Participating cities will be interested in creating a regional network for human rights cities to share information regarding human rights policies as well as institutions so as to take collective action on pressing human rights issues.
- 4 Based on the achievements of the Forum over the past two years, the 2018 Forum will explore ways to strengthen the foundation for the implementation of human rights policy at the local government level. Additionally, the 2018 forum will seek out methods to better incorporate the local governments in Korea by empowering human rights cities officers and human rights committees within the metropolitan cities of Korea.
- 5 The 2018 Forum will have an in-depth discussion on a new vision for local governments, envisioning cities as agents for implementing universal human rights alongside the central government. This new concept also includes aspirations to create measures for implementation of such goals for the next 70 years in lieu of the 70th anniversary of the Universal Declaration of Human Rights, the 25th anniversary of the Vienna Declaration and Program of Action, and the 20th anniversary of the Asian Declaration of Human Rights promulgated in Gwangju in 1998. Regarding the Global Compact on Migrations, it will defend the recognition of local governments’ role in international governance and policies about Migrations as the implementation of multilevel mechanism.

04

Agenda and Program Structure

- 1 Following the opening ceremony, the 2018 Forum will hold an opening round table with members from the Human Rights Council, international human rights experts, and representatives of human rights cities. The plenary session will discuss actions to be taken regarding the theme of the forum with both Korean and international experts, activists, and other groups concerned with protecting human rights. During the closing ceremony, the 2018 World Human Rights Cities Forum Declaration will be adopted.
- 2 The thematic sessions will be comprised of ten sub-sessions: immigrants/refugees, the disabled, the elderly, children, women, state-sponsored violence, the environment, village communities, peace, and social economy, all of which are closely related to ordinary citizens' daily lives. In particular, the 2018 Forum will have a new session on 'City and Peace' to discuss the right to peace for cities which accommodate military bases on the occasion of the 70th anniversary of the Jeju April Uprising.
- 3 There will be two Human Rights Cities Policy Sessions: one international and another Korean. The Raoul Wallenberg Institute will organize the International session, which will deal with the human rights policies on immigrants, religious diversity, and democratic autonomy based on the experience of the city of Barcelona. The Gwangju-Jeonnam Research Institute will organize the Korean session, which will invite human rights city officials from Korean local governments to discuss the human rights issues in the context of Korean local governments.
- 4 As a special Session, the 'International Human Rights Cities Network Workshop' aims at developing global agenda and strategies for common action among human rights cities and 'Asia Human Rights Cities Network' will take place with representatives from cities that have suffered from state-sponsored violence. For the domestic session, a meeting of the 'Korean Human Rights Cities Network' and the 'National Metropolitan City Human Rights Committee Consultation Meeting' will be conducted.
- 5 A special session will be held in co-partnership with the Committee on Social Inclusion, Human Rights and Participatory Democracy of UCLG about the international agenda on Migrations and how to guarantee the universality of Rights for all, independently of administrative status.
- 6 Immigrants in Gwangju and migrant rights advocacy groups will participate in the Gwangju Global Congress as well as the Human Rights Paper Presentation. In addition, the plaza 'Agora' will be made available so that visitors can freely share their thoughts and talk amongst one another. An assortment of other side events will be arranged such as the 5.18 Archives, a visit to the May Uprising National Cemetery, and the Gwangju Biennale tour. English-Korean simultaneous interpretations will be provided for the opening ceremony, the opening round table, all plenary sessions, and all thematic sessions.

05

Host, Organizers, and Sponsors

- 1** The 2018 Forum is co-hosted by the Gwangju Metropolitan City, the National Human Rights Commission of Korea and the Gwangju Metropolitan Office of Education. The forum is coorganized by the Gwangju International Center (GIC) and UCLG Committee on Social Inclusion, Participatory Democracy, & Human Rights (UCLG-CISDP).
- 2** This forum is sponsored by the following Korean government departments and international organizations: the Ministry of Education, the Ministry of Foreign Affairs, the Ministry of Justice, the Korea International Cooperation Agency, the Korean National Commission for UNESCO, and the Asia-Pacific Center of Education for International Understanding (APCEIU), Korea Human Rights Foundation.

Program

01. Day 1: 10/18 (Thurs)

02. Day 2: 10/19 (Fri)

03. 3: 10/20 (Sat)

04. 4: 10/21 (Sun)

WORLD
HUMAN
RIGHTS
CITIES
FORUM
2018

Program at glance

< 10/18 >

※ Original Copy of Presentation scripts are available on the Official website of WHRCF2018 (www.whrcf.org)

Time	Session	Venue	Detail
09:00~12:00	D1 Human Rights Tour	May 18th National Cemetery	22쪽
※			
Contents	To share the story of May 18th democratic uprising, pray for the victims of the event.		
10:30~12:30	S1 Local Governments Human Rights Network	213	
※			
Interpretation	Korean, English		
Contents	Human rights policies of Barcelona, discussion for how to strengthen human rights policies at the local governments level		
Organizer	National Human Rights Commission of Korea Gwangju Metropolitan City Human Rights&Peace Cooperation Office		
Opening	CHO Yeongseon [Korea] Secretary General, National Human Rights Commission of Korea		
Moderator	CHOI Nak-yeong [Korea] Director, National Human Rights Commission of Korea-Gwangju		
Presentation	Aida GUILLEN [Spain] Director of Human Rights, Barcelona City Council		
	PARK Gyeong-ok [Korea] Director, Center of Citizen Human Rights, Gwangmyeong City		
	KIM Hyeong-wan [Korea] Director, Korea Human Rights Policy Institute		
Discussion			
12:00~13:00	Luncheon		
13:00~13:45	O1 Opening Ceremony	Convention Hall 4F	
Interpretation	Korean, English, Sign language, Real-time text service		
Opening	Wilson MELBOSTAD [USA] CHON Jinhee [Korea]		
Performance	GIC Citizen Choir 1. What a wonderful world 2. March for the beloved		
Promotional Video	Screening of the 2018 WHRCF Promotional Video		
Opening Remarks	LEE Yongseop [Korea] Mayor, Gwangju Metropolitan City		
Welcoming Speech	CHOI Yeong-ae [Korea] Chairperson, NHRCK KIM Dongchan [Korea] Chairperson, Gwangju Metropolitan Council		
Congratulatory Speech	LEE Taeho [Korea] Vice Minister, Ministry of Foreign Affairs, Republic of Korea Kate GILMORE [Australia] Deputy High Commissioner, UN OHCHR		
Congratulatory Video	LEE Mikyung [Korea] President, Korea International Cooperation Agency		
The Implication of WHRCF	Maimunah Mohd SHARIFF [Malaysia] Executive Director, UN HABITAT LEE Anselmo [Korea] Senior Advisor, Asia Development Alliance Maimunah Mohd SHARIFF [Malaysia] Executive Director, UN HABITAT LEE Anselmo [Korea] Senior Advisor, Asia Development Alliance		

[Day 1]

13:50~15:30	O1 Opening Round Table	Convention Hall 4F	23쪽
Interpretation	Korean, English, Sign language, Real-time text service		
Opening	CHUNG Chinsung [Korea] Chairperson, WHRCF Committee		
Presentation	Kate GILMORE [Australia] Deputy High Commissioner, UN OHCHR Morten KJÆRUM [Sweden] Director, Raoul Wallenberg Institute CHOI Yeong-ae [Korea] Chairperson, NHRCK LEE Yongseop [Korea] Mayor, Gwangju Metropolitan City		
Q&A	General discussion and Q&A		
Closing	Conclusion and Remarks		
16:00~18:30	P1 Plenary Session 「Action Plan for Diversity, Inclusiveness, and Peace」	Convention Hall 4F	26쪽
Interpretation	Korean, English, Real-time text service		
Organizer	UCLG-CISDP, Gwangju Jeonnam Research Institute, Gwangju International Center		
Opening	AHN Jin [Korea] Professor, Chonnam National University Law School		
Presentation	Obiora OKAFOR [Canada] Professor, York University LEE Daehoon [Korea] Professor, Sungkonghoe University Shams ASADI [Austria] Human Rights Commissioner, City of Vienna John Paul CRUZ [USA] Senior Advisor, World ENABLED Jose CALI TZAY [Guatemala] Committee Member, UN Committee on the Elimination of Racial Discrimination Philippe RIO [France] Mayor, Grigny City		
Q&A	General discussion and Q&A		
16:00~18:30	S2 Local Governments Human Rights Commission Workshop	212+213	
※			
Official Language	Korean 서울특별시 인권담당관실, 광주광역시 인권평화협력관실		
주관	박김영희 [한국] 광역지자체 인권위원회 협의회 의장 대행		
개회	최영애 [한국] 국가인권위원회 위원장		
인사말	권보은 [한국] 국가인권위원회 인권정책과 사무관		
토론	서창호 [한국] 대구광역시 인권위원회 위원장 우주형 [한국] 충청남도 인권위원회 위원장		
전체토론	회의 마무리 발언 및 차기 일정 확정		
폐회	기념촬영 및 폐회		
16:00~18:00	E1 Human Rights Cities in the Context to Localize SDGs	211	
Organizer Theme	UCLG-ASPAC Sharing human rights policies to localize SDGs in Asia Pacific region		
19:00~20:30	O2 Welcoming Dinner	Gwangju City Hall Square	

※ This event only allows list of invited guests and staffs to participate.

Photo exhibition viewing
Welcoming Remarks
Congratulatory Remarks
A Celebratory Toast
Congratulatory Performance

Human Rights Tour: May 18th National Cemetery



The May 18 Institute CNU

The May 18 Institute was founded on December 10, 1996 in order to contribute to our society's democratic development through supporting scholarship and maintaining the spirit and meaning of the May 18 Democratic Movement

Address | 77, Yongbong-ro, Buk-gu, Gwangju, Korea
(Yongbong 300) Chonnam University Yongbongkwan 3F

Tel | +82-62-530-3916

Web Pagd | <http://cnu518.jnu.ac.kr/>



May 18th National Cemetery

The May 18th National Cemetery is symbol of freedom and democracy and is the grave of victims during the contention for democracy in May 1980.

Address | 200, Minju-ro, Buk-gu, Gwangju

Tel | +82-62-268-0518

Web Pagd | <http://5-18.mpva.go.kr/>

Schedule

08:20-08:50	Gathering at the Hotel Holiday Inn Lobby
08:50-09:45	BUS(Holiday InnThe May 18 Institute CNU)
09:30-10:15	The May 18 Institute CNU
10:15-10:45	BUS(The May 18 Institute CNU→ May 18th National Cemetery)
10:45-11:30	May 18th National Cemetery
11:30-12:00	BUS(May 18th National Cemetery → Kimdaejung Convention Center)

「Global challenges, local solutions: Re-engaging human rights」 Opening Round Table Abstract 01-02

The address starts out reflecting briefly on the accomplishments and achievements of the last 70 years, commemorating the anniversary of the Universal Declaration of human rights and in particular also honouring the 25th anniversary of the Vienna Declaration. Mr. Kjærum will then focus on linking today's mega trends to the reality on the ground for people living in local communities, towns and cities around the world.

Climate change is affecting local communities all over the world leading to rapid demographic shifts.

Technological breakthroughs are working both for and against a more humane and inclusive society, and shifts in global powers are challenging our conceptions of what we once thought we knew with certainty would be an open and more human rights friendly future for us all.

Issues such as social polarization, increasing national sentiment, rising inequality, rapid urbanisation and demographic changes are all trends that bear the risk of enhancing social unrest and instability in our societies, if not confronted. Mr. Kjærum will in this regard emphasise the need of the international human rights community to adopt new and creative measures to reach and including people, at the local level, in the future development of the human rights discourse as a way to counter decreasing institutional trust and fears of the unknown.

Starting with our neighbours, we are all able to embrace that which is foreign from us, but it requires will and the opportunity to meet through meaningful participation and interactions in our day-to-day life. In a time where the world is simultaneously becoming bigger and smaller, and where teenagers have more in common with a fellow across the world, than with their senior upstairs neighbour, there is a real need to re-emphasise the importance of community development, and promote shared norms and values around human rights as a way of life. Mr. Kjærum will in his address, emphasise how the human rights city, by emphasising both human rights education and a human rights based approach to local governance, can take on the human rights challenges of the future.

Sweden Director, Raoul Wallenberg Institute
Morten KJÆRUM



※ Original Copy of Presentation scripts are available on the Official website of WHRCF2018 (www.whrcf.org)

Opening Round Table
Abstract 01-03

「The Role of the NHRCH for the
Localization of Human Rights」

Korea Chairperson,
NHRCK
CHOI Yeong-ae



As chairman of the National Human Rights Commission of Korea, and on this, the 70th anniversary of the Universal Declaration of Human Rights, I am pleased to present this issue, to discuss the role and new vision of local governments in realizing human rights. Over the past 20 years, local governments in the Republic of Korea have made great progress and many achievements. Amid this trend, local governments have gradually begun to realize that they are responsible for protecting human rights, and now it is time to seriously consider concrete measures to build a system to guarantee human rights at the local level.

As of September 2018, 17 local governments have enacted broad-area human rights ordinances, and a further 90 local governments enacted basic human rights regulations, of which more than 60 were done following April 2012, when the NHRCK recommended its "Human Rights Basic Ordinance Standard." In order to localize human rights, I would like to share and realize the following ideas with you.

First, through the enactment of the Basic Law on Human Rights, we intend to lay down an institutional basis so that each local government can fulfill its active duty to protect the human rights of all local residents, including women, refugees, sexual minorities and migrants.

Second, the NHRCK intends to strengthen its partnership with the national government and local governments. We will establish a solid and stable network through active communication with local human rights organizations to enable human rights governance in the region.

Third, in the age of decentralization, we will strive to close the gap in human rights protection systems between regions.

I hope that this forum will draw up a blueprint to develop and implement systems to guarantee local human rights in the future, while once again acknowledging the responsibility of local governments to confirm and guarantee the basic human rights of their local residents. We will always be with the local government and civil society. Thank you.

October 18, 2018.
National Human Rights Commission Chairman
Young-Ae Choi

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「The Citizens' Solidarity for Human Rights towards Better Human Rights Communities and Gwangju」

Opening Round Table Abstract 01-04

It is important to look clearly at those around us, and consider our relationships with them, because it is the starting point to solidifying human rights in cities. Emigrants who came to us by crossing borders, people in poor environments due to economic depression, those suffering from discrimination and hatred, and those handicapped who struggle to participate in social activities...

Respect, hospitality, and embracement for these people are all important behaviors in the making of human rights communities.

Human rights are the foundations of peace. Peace is the vehicle spreading human rights. The Korean Peninsula, without war, should be an icon of world peace. Human rights cities emphasize peaceful life in daily life. Oppressive and unfair pressure from powers and capital, hatred and abhorrence towards socially disadvantaged people, and insulting words by those enjoying high positions... These are violent actions against humanity that destroy community relationships in daily life.

Human rights are necessary for human to live better lives. Better lives are realized through policies founded on human rights. Local governments exist to realize human rights in their region. The efforts of Gwangju, the city of human rights, will continue. The new goal is this; a 'Rich and Just City'. Richness based on justice will bring every member of the city together, without segregation of any kind, allowing all residents to enjoy just and equal rights, embrace each other, and seek better lives together.

The recovery and spirit called 'Like Gwangju' is the justice and communal spirit of the Gwangju citizens who suffered vicious state violence and injustice, but fought to the end and recovered. The creation of so-called 'Nice Workplaces' enables citizens to enjoy the right to work safely. Nice workplaces are the beginning of a happy life and the way to promote urban vitality. No human rights can be realized outside of democracy. With the Committee of Civil Rights and Interest, Gwangju is trying to realize horizontal public-private collaboration and expand direct democracy through civil politics, in which citizens make their own policies for themselves.

Human rights cities should keep promises, not only for the establishment of systems for improving human rights in their region, but also for the Citizens' Solidarity for Human Rights through various agents globally. Through the Citizens' Solidarity for Human Rights, established on the basis of trust and responsibility, let's imagine human rights communities that realize "respect for people" and "co-existence with others." Gwangju will walk the path of Citizens' Solidarity for Human Rights while keeping such a vision in mind at all times.

Korea Mayor, Gwangju
Metropolitan City
LEE Yongseop



Plenary Session Concept Note

「Action Plan for Diversity, Inclusiveness, and Peace」

The social environment and human rights are being threatened with globalization, transnationalism, and neoliberalism spreading across the world. The peace of the world is also destroyed by civil wars, terrorism, crimes, and violence around the world. Social solidarity is not strong enough to send a coordinated response to such global issues like multiculturalism, aging population, and youth unemployment among others. In addition, various poverty problems and discrimination have emerged as the public sphere such as parks and sports grounds in cities is being reduced.

The 2018 World Human Rights Cities Forum (WHRCF or 2018 Forum hereafter) will investigate the human rights conditions of cities by asking the question: "Whom do you live with?" Human rights start from existential issues at the individual level, but the ultimate goal is to form communal relationships between people in a community. Finding out whom we live with and how to form positive relationships with them are part of the process to resolve the layers of complicated human rights issues. We note 'Diversity', 'Inclusiveness', and 'Peace' as the core concepts to assess the current condition of human rights. They are also the key principles in enabling human rights, with the goal of building the inclusive community we envision.

Diversity is an important value in modern society, where demographic compositions have become dynamic due to increasing international migration and the spread of multiculturalism, along with the diversification of cultural tastes and desires of individuals. But discrimination and prejudice and hate against migrants, women, and sexual minorities, are breaking the model of coexistence with diverse members of society. Diversity should be the starting point for acceptance of and respect for different people and the drive for the creation of new culture.

Inclusiveness means a way of living together with those who are excluded or marginalized in urban areas and environment. By focusing on inclusiveness, we should seek out those who are living in unequal relationships, excluded from the benefits of the right to a city. They include migrants, refugees who are outside the legal frameworks, the elderly who are increasing in number with population aging, unemployed youth who are stripped of their right to work, and the disabled and women who continuously remain among the socially disadvantaged. The urban agenda in the international community emphasizes city management to ensure equal opportunities for social participation for all and equality that can be enjoyed by all.

Peace is the supreme right that people can enjoy. Peace does not mean a state without a war. It means resistance to all types of violence and suffering. The recent Korean society is experiencing two forms regarding peace. One is the path towards a Korean peninsula without war, a historic movement towards peace. The other one involves tackling the various types of 'ordinary' violence committed against relatively weaker people in everyday life, through misuse of power and the force of capital. Here, peace means a process to overcome these problems, which are related to discrimination and injustice.

It is time for us to reflect on ourselves to see if we are ready to live in peace and harmony based on mutual trust and solidarity. We should start to explore ways to realize diversity, inclusiveness, and peace in our mind and life.

Diversity, inclusiveness, and peace are aimed at growing mutual respect, solidarity, and coexistence without discrimination. This is a task to be implemented in order to realize the vision of a true human rights community. The way to establish a firm base for a free, just, and peaceful world that was envisioned 70 years ago by the "Universal Declaration of Human Rights" is to implement these virtues of diversity, inclusiveness, and peace from the perspective of human rights.

「Cities, Human Rights-based International Solidarity and the Advancement of Human Diversity」

Plenary Session Abstract P1-01

We have for a long time lived in a world in which the movement of people and the diversification of human society has been intimately linked. We have also lived for as long in a world in which the successful and ethical production of this kind of diversification through the movement of people around the world has been dependent – at least in part – on the expression of a kind of international and local solidarity that is based on the letter and spirit of human rights to those on the move.

Yet, as has become all too clear in recent times, while the positive linkage between human rights-based international solidarity, human migration and human diversity has been clearly articulated and demonstrated, attacks on each of these three pillars have heightened (rather than reduced) over time. The human rights-based international solidarity deficit is particularly salient in our own time, in our current global circumstance.

Against this background, the main argument that is developed in the paper is that many cities and other local governments around the world have produced/disseminated ideas, and engaged in activities, that have innovatively expressed their human right-based solidarity with migrants and refugees, and thus with the effort to ensure the promotion and protection of the human rights of members of these groups, and that this approach has contributed and can contribute significantly to the successful augmentation of human diversity, both in those cities and elsewhere.

Following introductory comments, including on how human rights-based solidarity and human diversity are understood, the paper examines how many cities around the world have expressed human rights-based solidarity with migrants and refugees. The paper then moves on to show how in expressing this kind of solidarity, these cities have also contributed, and can contribute, appreciably to the augmentation of human diversity, both in their locales and elsewhere. Thereafter, some concluding remarks are offered.

The method adopted in the preparation of this paper is desk research. The academic and policy literature sets were analyzed, alongside an extensive survey of the information material produced by cities around the world. Innovative examples of how cities have expressed human right-based solidarity to migrants and refugees and thus contributed to human diversity were targeted over more common and well-known ones.

[Canada] Professor, York
University
Obiora OKAFOR



Plenary Session Abstract P1-02

「Action for Peace」

[Korea] Professor,
Sungkonghoe University
LEE Daehoon



Action for peace has a long history. People, leaderships, philosophers and priests have long engaged in actions for peace. Popular acts for peace began with opposition to weapons of mass destruction such as machine guns and destroyers, followed by conscientious objectors to military subscription in the late 19th century. They were succeeded by the anti-nuclear movement, opposition to the Cold War, opposition to and criticism of the Vietnam War, and criticism of the Israeli invasion and occupation of Palestine in the mid-20th century. In that process, various concepts of peace have emerged. Major issues that have had a great influence on actions for peace include: peace and conflict studies, peace education theory, religious pacifism, civil disobedience, anti-militarism, feminist perspectives on militarism and war, eco-pacifism (life pacifism), and the agenda of human rights and peace, development and peace, etc. The 21st century started with an anti-war movement of an unprecedented scale worldwide in opposition to the invasion of Iraq and Afghanistan. The international campaign to abolish nuclear weapons received the Nobel Prize for its impact on the anti-nuclear policies of Europe, Korea, and others, and limited changes in the nuclear policies of the U.S. and Russia. Many scientists and experts are participating in these movements. As the experiences and special roles of women were highlighted, the agreements for action were made regarding the status and roles of women in the areas of peace and security. In these areas, agreement on the roles of youth was also reached. Another major achievement is that the importance of peace and the agenda on peace were reflected in the Sustainable Development Goals. The roles of peace educators and networking activities are worth noting. Areas such as nuclear weapons that could potentially turn peace into a battlefield, and the disarmament movement against new weapons and technologies, are also gaining attention as new concerns to be tackled through actions for peace. There is also an increasing awareness of the destructive effects of large military bases, such as environment pollution and disruption of local communities, and thus civil society is taking more active response against them. The U.N. and international peace activists have recently begun showing interest in setting the agenda and taking action regarding disarmament. In 2018, the new peace process created by the Korean government and civil society is drawing attention and inviting new challenges to global issues. These interests lead to the emergence of new tasks for action for peace: going further than ending war to build peace, roles of civil society, economy, international cooperation in peace building process, the importance of dialogue and negotiations, civil society for peace diplomacy, increased capabilities of civil society, increasing the number of peace education institutions, setting the agenda and policies for peace, and making regional and international networking opportunities. This paper presents a summary of the list of action items for peace that are easy and simple to use and socially, culturally, and politically applicable for citizens and leaders.

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「Vienna, City of Human Rights」

Plenary Session Abstract P1-03

In December 2014 the City Council passed the declaration “Vienna – City of Human Rights” enabling a Human Rights approach on all governmental and political levels of the city.

As an experienced city on migration, integration and diversity management, Vienna is determined to advance its cross-cutting Human Rights approach through additional inclusion measures. The main goals of achieving (social) inclusion can be mentioned as follows, strongly through promotion of human rights, the combat against (child) poverty and finding of innovative measures for socio-cultural integration.

An important step in process of becoming a human rights city was the establishment of the Human Rights Office in autumn of 2015. The Human Rights Office works together with political and governmental entities, as well as Non-Governmental Organizations and civil society both on a local and an international level to implement the City Council’s declaration and to guide the further development of the Human Rights Culture in Vienna.

This Office acts also as a connecting link between the different human rights organization located in Vienna (e.g. United Nations organizations, EU Organizations), the federal and regional institutions and the civil society at implementing human rights and social development projects. It organizes on a regularly basis meetings with its counterparts in the aforementioned institutions to develop new concept for projects to promote human rights and social development.

Useful Links:

Human Rights Office of Vienna

<https://m.wien.gv.at/english/social/integration/human-rights/>

All information about Vienna

<https://www.wien.gv.at/english/>

Social Inclusion for Safer Cities

<https://www.wien.info/en/vienna-for>

[Austria] Human Rights
Commissioner, City of Vienna
Shams ASADI



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Plenary Session Abstract P1-04

「Forging a More Inclusive Future」

[USA] Senior Advisor, World
ENABLED
John Paul CRUZ



Persons with disabilities around the world are redefining urban communities of today and the future. They are making their voices heard and disrupting global conversations on issues such as sustainable development, urban policy, human rights, and peace by underscoring basic principles of universal design, accessibility, and inclusion.

Global Policy and Human rights frameworks have increasingly identified accessibility as an essential human right. For instance, the UN Convention on the Rights of Persons with Disabilities recognizes the importance of physical, digital, and social accessibility in enabling persons with disabilities to live independently and participate in all aspects of life. In addition, more than 190 countries have already adopted the Sustainable Development Goals agenda, which are a set of goals that create a framework for sustainable growth and show the commitment of world leaders towards the present and future development of cities. Goal 11 of the Sustainable Development Goals specifically focuses on developing more sustainable and inclusive cities.

Through its cross-cutting research, policy, and advocacy initiatives, World Enabled promotes human rights and dignity for all in urban communities worldwide. World Enabled builds inclusive, barrier-free societies by ensuring that persons with disabilities are at the heart of human rights and development. It works with diverse networks to scale up universal, integrated, holistic, and sustainable programs that promote equality.

During the preparation stage for the UN Habitat III Conference on Housing and Sustainable Urban Development held in Quito, Ecuador in 2016, World Enabled collaborated with global organizations promoting the rights of persons with disabilities to form the Disability Inclusive and Accessible Urban Development (DIAUD) Network. This initiative was aimed at responding to a need for the voices of persons with disabilities to be included in the New Urban Agenda. The network's active engagement with world leaders contributed to making the New Urban Agenda disability inclusive with 15 references to disability. Further, at the World Urban Forum 9 held in Malaysia in early 2018, World Enabled, together with DIAUD, promoted "cities for all" with accessibility as a key principle of the New Urban Agenda.

As it builds upon its initiatives that advance the rights of persons with disabilities in urban communities, World Enabled will engage human rights experts around the globe by presenting measures that each of us can take to realize the inclusive implementation of the New Urban Agenda. Further, the presentation aims to provide recommendations on how we can integrate universal design and accessibility in programs and projects around the Sustainable Development Goal 11 and the New Urban Agenda.

Finally, World Enabled will present the new global narrative on disability in the spirit of human rights cities by delving into the Global Compact on Inclusive and Accessible Cities. This compact integrates commitments in the New Urban Agenda with the principle of accessibility promoted in the UN Convention on the Rights of Persons with Disabilities.

※ Original Copy of Presentation scripts are available on the Official website of WHRCF2018 (www.whrcf.org)

「The long historical way for the recognition of the rights of the Indigenous Peoples in the international concert」

Plenary Session Abstract P1-05

The first attempts to request recognition of the rights of Indigenous Peoples within the framework of the League of Nations.

The first trips of indigenous leaders to request respect for the rights of their peoples
ILO Convention 107

The International Convention for the Elimination of All Forms of Racial Discrimination
Santa Cruz Study

Martínez Cobo Study

- Definition of Indigenous Peoples
- Composition of Indigenous Peoples
- Basic principles
- General measures for the prohibition, prevention and elimination of discrimination
- Fundamental Policy
- Health
- Housing
- Education
- Language
- Culture and cultural, social and legal institutions
- Occupation, employment and vocational training
- Land
- Political Rights
- Religious Rights and Practices
- Equality in the administration of Justice and legal assistance

Working Group on Indigenous Populations

ILO Convention 169

The Discussion on the Draft Declaration of the Rights of Indigenous Peoples.

Resolution for the Creation of the Rights of Indigenous Peoples in the Human Rights Commission

The Adoption of the Declaration of the Rights of Indigenous Peoples

[Guatemala] Committee Member,
UN Committee on the
Elimination of Racial
Discrimination

Jose Francisco CALITZAY



Plenary Session Abstract P1-06

「Building peace : local government commitments to humans rights and the right to the city」

[France] Mayor, Grigny
City
Philippe RIO



Dear audience,

First of all, allow me to thank the city of Gwangju and the organization of the World Human Rights Cities Forum for inviting me to participate on this plenary session, which for sure will provide a meaningful input to the international process of recognition and implementation of the Human Right to Peace.

I am particularly honored to bring to this dialogue my experience as Mayor of Grigny – a peripheral city in the south of Paris which faces strong structural inequalities – and as a President of the French association of Mayors of Peace. Both experiences strongly condition my commitment towards the need to promote local and international agendas based on human rights, the right to peace and the right to the city.

I would like to start assessing the urgency for mayors and local communities to defend a pacifist culture in global agendas, by recalling the words of former UN Secretary General Ban Ki-moon on the occasion of the Mayors for Peace Conference held last 2010 “Your role is not only important:

it is essential. Building a peaceful world doesn't start in conference halls in New York or Geneva, but on the ground, your neighborhood and your community. It starts with far-seeing leaders at the local level, in cities and towns”.

However, when we look at what we have in front of us, the challenges seem overwhelming. At a global level, we live in a world shaken by terrible financial, political, economic and social crisis. An uncertain world living a continuous proliferation of all kinds of weapons and conflicts, having enormous effects over entire societies around the world. This shows us that peace is fragile, and needs from us to show our willingness to live together in harmony, finding multilateral solutions and strengthening cooperation.

That is why we must build on alliances and already existing agendas, such as the UN Charter or the Universal Declaration of Human Rights; the work of international organizations such the UN General Assembly or the Human Rights Council; on the human rights to education, to development, to freedom of movement; and also on recent processes such as the “Treaty on the Prohibition of Nuclear Weapons” or the “Nagasaki Mayors for Peace Call” for the prohibition of nuclear weapons, both adopted in 2017.

At a local level, we, Mayors face many specific challenges. In front of problems related to urban growth, social and economic inequalities, climate change or “securitarian” policies and narratives, we must ensure sustainable and inclusive space and communities. We also face regional challenges, such as refugee crisis, hunger, discriminations, urban violence and terrorism... That is why local action is essential for raising awareness and “save succeeding generations from the scourge of war”. Local governments are in the capacity to invent new ways for peace building based upon shared principles, and to renew solidarity relations and cooperation mechanisms between peoples for a 21stcenturypacifistmovement.

I believe in four promising means for action aimed at the recognition and implementation of the right to peace: first, acting for the Right to the City, turning cities into spaces for life, dialogue and exchange that are welcoming and open to all. There is no Right to Peace without Right to the City. Second, by fighting social inequalities and territorial divisions. Committing to sustainable development in land, water and the environment is essential to eradicate poverty and thus, build sustainable peace. Third, fighting against urban violence in all its forms, combating hate speech and fear through peace education and social inclusion policies. Four, tackling committed action in environmental rights. It is urgent that we put all our collective intelligence in providing renewed responses to environmental challenges through better urban planning, mobility and energy consumption models, as well as fighting against climate change.

Our collective action is essential to defend pacifist values on the global stage through networks such as Mayors for Peace or committing to the UN Declaration and Programme of Action on a Culture of Peace. Beyond its participation in UN and international fora on disarmament and peacemaking, Mayors for Peace France is engaged in promoting local programmes aimed at progressing peace culture through education, development, human rights action, equality, participation and solidarity, among many others topics.

Allow me to thank you once more for your invitation, and wish you a great 8theditionoftheWorldHumanRightsCitiesForumthatcancontributetoarenewedpacifistagendaforlocalgovernments.

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Program at glance

< 10/19 >

Time	Session	Venue	Detail
09:00~12:30	T1 Thematic Session: City and Social Economy	212+213	40쪽
Interpretation	Theme		Korean, English
	Organizer		Social Economy and Community Vitalization
	Opening		Global Social Economy Forum(GSEF), Gwangju Support Center for Social Economy
	Opening remark		Moderator, Laurence KWAK [France] Secretary General, Global Social Economy Forum
	Presentation		YOON Yeongseon [Korea] Director, Gwangju Support Center for Social Economy Center Nancy NEAMTAN [Canada] Strategic Advisor, International Centre for Innovation and Knowledge Transfer Lucky K. CHHETRI [Nepal] Chief Director, Empowering Women of Nepal
	Panel		KIM Jeongyeol [Korea] President, Seoul Social Economy Network KIM Gyoung-rae [Korea] Representative, Corporation Economic and Cultural Community "DeoHam" MIN Hyunjeong [Korea] Research Fellow, Gwangju Jeonnam Research Institute LEE Kyoungjoo [Korea] Professor, Chonnam National University
	Q&A		General discussion and Q&A
09:00~12:00	S3 International Human rights cities Network Workshop I	214	
	Official		English
	Language		Localizing SDGs and Peace in the Human Rights City
	Theme		Gwangju Metropolitan City, KAHRS, KOICA, ADA, ADN
	Organizer		JEONG Jongje [Korea] Deputy Mayor for Administrative Affairs, Gwangju Metropolitan City
	Welcoming		SONG Jinho [Korea] Vice-President, KOICA
	Remark		CHUNG Chinsung [Korea] Chairperson, WHRCF Committee
	Opening		Reshaping Agenda for Human Rights Cities
	Remark		CHUNG Chinsung [Korea] Chairperson, WHRCF Committee
	Moderator		LEE Anselmo [Korea] Senior Advisor, Asia Development Alliance
	Session 1		
	Moderator		1. Local Government and UN Human Rights Council and its Advisory Committee: An Overview
	Keynote		Camara houel FATOU [Mali] Secretary, UN OHCHR
	Presentation		2. UN 2030 Agenda for Sustainable Development
	Panel		Nicholas BOOTH [U.K] Team Leader, UNDP Bangkok Regional Hub
	Presentation		3.UN HABITAT III - New Urban Agenda (NUA) Tessy AURA [Kenya] Human Rights Officer, UN-HABITAT
			4. Peacebuilding and Sustaining Peace LEE Daehoon [Korea] Professor, Sungkonghoe University
			5. Migration and Refugees KIM Misun [Korea] Executive Director, Migrant Health Association in Korea WeFriends

[Day 2]

Session 2	Group Discussion A – 6 Thematic Groups Group 1. Localizing UN Human Rights Standards and Mechanisms Group 2. Human Rights and Local Government / City A Group 3. Human Rights and Local Government / City B Group 4. Localizing SDGs and UN HABITAT New Urban Agenda (NUA) Group 5. Peacebuilding and Sustaining Peace Group 6. Migrants, Refugees and Minorities		
09:00~11:00	E2 Human Rights Cities Project in Turkey	208	
Official Language	English		
Theme	Search and Promotion for Development of Human Rights Cities		
Organizer	Raoul Wallenberg Institute T2 Thematic Session: City and Environment		
09:30~12:00	T2 Thematic Session: City and Environment	209+210	44쪽
Interpretation	Korean, English		
Theme	Making Sustainable Cities Through Ecological Restoration		
Organizer	Gwangju Korea Federation For Environment Movement		
Opening	Host, CHOI Jihyun [Korea] Secretary General, Gwangju Korea Federation For Environment Movement Moderator, CHO Jinsang [Korea] Professor, Dongshin University		
Presentation	Tilmann HEUSER [Germany] General Secretary, BUND Berlin e.V. KIM Jong-il [Korea] Senior Research Fellow, Gwangju Jeonnam Research Institute CHUN Seongsoo [Korea] Professor, Chonnam National University		
Panel	YEOM Hyeongcheol [Korea] Executive Director, Social Coop Hangang YANG Heakun [Korea] Director, Korean Environmental Disaster Research Institute HONG Eumhwa [Korea] Executive Director, Suwon Environmental Movement Center		
Q&A	General discussion and Q&A		
09:30~12:00	T3 Thematic Session: City and Gender	302+303	47쪽
Interpretation	Korean, English		
Theme	Conflict Situations and Women's Rights Violations by the State		
Organizer	Gwangju Chonnam Women Association		
Opening	JANG Serena [Korea] President, Gwangju Chonnam Women Association		
Remark	SHIN Jiwon [Korea] Professor, Chonnam National University		
Opening	Demona KHOO [Myanmar] Program Director, Gender and Development Institute		
Presentation	Sujata GOTHOSKAR [India] Activist, Forum Against Oppression of Women CHA Hye-ryeong [Korea] Lawyer, MINBYUN – Lawyers for a Democratic Society		
Panel	HWANG Jeong-ah [Korea] Activist, Gwangju Asia Sisterhood CHO Young-hee [Korea] Board Member, Women Making Peace KIM Nanhee [Korea] Secretary General, Gwangju Women's Right Support Center		
Q&A	General discussion and Q&A		

09:30~12:00	T3 Thematic Session: City and Gender	302+303	47쪽
Interpretation	Korean, English		
Theme	Conflict Situations and Women's Rights Violations by the State		
Organizer	Gwangju Chonnam Women Association		
Opening	JANG Serena [Korea] President, Gwangju Chonnam Women Association		
Remark	SHIN Jiwon [Korea] Professor, Chonnam National University		
Opening	Demona KHOO [Myanmar] Program Director, Gender and Development Institute		
Presentation	Sujata GOTHOSKAR [India] Activist, Forum Against Oppression of Women		
	CHA Hye-ryeong [Korea] Lawyer, MINBYUN – Lawyers for a Democratic Society		
Panel	HWANG Jeong-ah [Korea] Activist, Gwangju Asia Sisterhood		
	CHO Young-hee [Korea] Board Member, Women Making Peace		
	KIM Nanhee [Korea] Secretary General, Gwangju Women's Right Support Center		
Q&A	General discussion and Q&A		
12:00~13:00	Luncheon		
	※ WHRCF 2018 do not provide Lunch		
13:00~16:00	T4 Thematic Session: City and the Elderly	209+210	51쪽
	Korean, English		
	Generation Integration and Human Rights of the Elderly		
	Gwangju Information & Referral Service Center for the Aged, Gwangju Namgu Senior Club		
	YANG Chulho [Korea] Professor, DongShin University		
	Leng Leng THANG [Singapore] Associate Professor, National University of Singapore		
	Donna BUTTS [USA] Executive Director, Generations United		
	JEONG Sundul [Korea] Professor, Ehwa Womans University		
	KIM Gyeongho [Korea] Associate Professor, Honam University		
	LEE Suhan [Korea] Principal, Maegoe High School		
	HAN Donghee [Korea] President, Research Institute of Science for the Better Living of the Elderly		
	Chang Shao-yuan Deputy Mayor, Tainan City Government		
Q&A	General discussion and Q&A		
13:30~15:30	L1 Korean Human Rights Policy Session	301~306	
Interpretation	Korean, English		
Theme	The Directions of Human Rights Cities by Korean Local Governments Heads		
Organizer	Gwangju Jeonnam Research Institute		
Opening	PARK Sungsoo [Korea] Director, Gwangju Jeonnam Research Institute		
Salutation	JEONG Geunsik [Korea] Professor, Seoul National University		
Opening	PARK Wonsoon [Korea] Mayor, Seoul Metropolitan Government		
Presentation	KWON Youngjin [Korea] Mayor, Daegu Metropolitan City		
	YEOM Taeyoung [Korea] Mayor, Suwon City		
	LEE Yongseop [Korea] Mayor, Gwangju Metropolitan City		
	KIM Jungseop [Korea] Professor, Gyeongsang National University		
Panel	KANG Hyeonsu [Korea] President, Korea Research Institute for Human Settlements		
	KIM Gigon [Korea] Research Fellow, Gwangju-Jeonnam Research Institute		
Q&A	General discussion and Q&A		

14:00 ~ 15:40	S3 International Human Rights Cities Network Workshop II	214	
Official Language	English		
Theme	Localizing SDGs and Peace in the Human Rights City		
Organizer	Gwangju Metropolitan City, KAHRS, KOICA, ADA, ADN		
Session 3	Group Discussion B – 8 Thematic Groups Group 1. Localizing UN Human Rights Standards and Mechanisms Group 2. Human Rights and Local Government / City A Group 3. Human Rights and Local Government / City B Group 4. Localizing SDGs and UN HABITAT New Urban Agenda (NUA) Group 5. Peacebuilding and Sustaining Peace Group 6. Migrants, Refugees and Minorities		
13:00~14:30	L2 International Human Rights Policy Session	208	
Official Language	English		
Theme	Localizing SDGs and Peace in the Human Rights City		
Organizer	Gwangju Metropolitan City, KAHRS, KOICA, ADA, ADN		
Session 3	Group Discussion B – 8 Thematic Groups Group 1. Localizing UN Human Rights Standards and Mechanisms Group 2. Human Rights and Local Government / City A Group 3. Human Rights and Local Government / City B Group 4. Localizing SDGs and UN HABITAT New Urban Agenda (NUA) Group 5. Peacebuilding and Sustaining Peace Group 6. Migrants, Refugees and Minorities		
16:00~18:30	L2 International Human Rights Policy Session	211~213	55쪽
	Korean, English Human Rights Policies of Barcelona, Spain Raoul Wallenberg Institute, Gwangju, Gwangju International Center Morten KJÆRUM [Denmark] Director, Raoul Wallenberg Institute Gonzalo ORTIZ [Spain] Ambassador, Embassy of Spain in Korea Aida GUILLIEN [Spain] Director of Human Rights, Barcelona City Council Geraldine GUILLE [France] Awareness Raising Officer, European Union Agency for Fundamental Rights KIM Hyeon [Korea] Human Rights Officer, Gwangju Metropolitan City, Human Rights&Peace Cooperation Office JIN Gyeonga [Korea] Director, Chungnam Province Human Rights center JIN Ju [Korea] Former Human Rights Team Officer, Gwangsan Municipality		
19:00~20:30	D2 Networking Party	Ramada Gwangju Paraview	

Concept Note for Thematic Meeting

“City and Social Economy, 「The Social Economy and Regeneration of City & Local Communities」

This Session is to define a relation between ‘social economy’ and ‘urban regeneration.’ Yet we are not successful in making of such pot that can contain values of urban regeneration and neighborhood rebuilding. Our social economy discourses aim at more job opportunities while urban regeneration agendas move towards revitalized urban neighbors and communities. As they are going their own ways, they realize that more needs of interdependencies – the social economy need more involvement of urban regeneration and vice-versa. Currently, several projects for urban regeneration and neighborhood rebuilding are their experimental stage but still they look alien to each other.

However, at the end of the day, their rendezvous seems inevitable. Holding this perspective, the Session will explore how we make a better pot and what we put into there through sharing exemplary cases of successful social economy and urban community regeneration from the world.

Firstly, we will meet Qu bec, Canada where civil society organizations and citizen mobilisation have taken up the challenge of building a more democratic and inclusive economy since the late of 1990s. Nancy Neamtan will share her experience and ambitions in the social and solidarity economy projects. Qu bec, once suffered from rising unemployment and economic downturn amid deepening of poverty and social exclusion, discovered a new momentum for urban regeneration and neighborhood rebuilding through testing innovative and experimental solutions. Especially, Chantier is a good example of the way in which how the social and solidarity economy can empower citizens to work together for the common good, along with creating their cultural and social values into a new tradition and economic models. Nepal, a mountainous country lying along the southern slope of the Himalayan ranges undergone worst political crisis and civil war for eleven years. Under the extremely harsh social, political, and economic conditions, Lucky Chetri, a founder of the Nepalese NGO, Empowering Women of Nepal (EWN) and a social enterprise, 3 Sisters Adventure Trekking challenges stereotypes of poverty, ignorance, and isolation for rural women by harnessing the growing demand for female mountaineers and adventure tourism professionals over the past twenty-five years. In a traditionally marginalized population, she creates opportunities for education, social influence, and economic stability, giving them a voice in their society for the first time. Lastly, Kim Jeong-Ryeol will present six years successful stories Korean social economy model development, specifically those projects conducted in Seoul, based on the social economy ecosystem comprised of ambitious urban regeneration and neighborhood rebuilding strategy, operation and evaluation, and private-public partnership. These valuable experiences will allow Gwangju to redefine its own philosophy and concept of social economy and urban regeneration. In addition, the in-depth discussions will lead shareholders to look back what they have done so far and what they are doing now as well as whether they are on the right track. Furthermore, we may be able to place the pot of social economy which contains urban regeneration and neighborhood rebuilding on the policy agenda for realizing more diverse, inclusive, and peaceful society. Through a broad brainstorming about what we have to be done for the social economy ecosystem where shareholders can create more sustainable and inclusive local economy development strategy and vision, the Session will give Gwangju valuable insights into economic prosperity and brighter future.

「The next wave of Urban Commons, Democracy and Human Rights: the case of Ghent」

City and Social Economy Abstract T1-01

The respect of human rights is a broad issue that reaches well beyond the political sphere into social, environmental and economic issues. For human rights principles such as non-discrimination, rule of law, empowerment, transparency and accountability must be integrated into all aspects of society in order to be fully respected. The need for citizen action within the economic sphere is more urgent than ever in order to protect and promote human rights. As we are all aware, the economic development model that dominates the world today poses a constant threat to the respect of human rights. Today, as in the past, so many armed conflicts or repressive states are motivated by the desire of a few to control the wealth and economic instruments for their own benefit, leaving a majority of their population in situations of poverty and social exclusion. It is thus no accident that, across the world, the battle for human rights has reached into the area of economy development. Civil society organisations and citizen mobilisation have taken up the challenge of building a more democratic and inclusive economy that puts people above profits and involves workers, consumers and communities in the management of democratic enterprises working for the common good.

This international movement, known as the social and solidarity economy, has taken root across the world and has begun to gain recognition through a wide variety of public policies and civil society initiatives. More and more investors, be they institutional or individual, are seeking out ways to invest their savings in initiatives that respect human rights, local community needs and aspirations and the protection of the environment.

In Korea, the social economy is emerging as a potentially powerful tool to develop communities and to empower citizens to work together for the common good. This is true in my own country, Canada, and in many other countries around the world. The social and solidarity economy movement has shown its capacity to create successful enterprises that function according to another logic than the maximisation of shareholder profit. Through citizen mobilisation and the participation of social movements, the social economy has become a recognised form of economic development and is attracting more and more private investors who seek coherence between their belief in human rights and democracy and the way their own savings are invested. We call this today social or solidarity finance. Public policy is also beginning to support this entrepreneurial movement that allows wealth to be shared in the very process of its creation and for economic activity to be developed as a response to community needs and aspirations.

Local governments have become key players in the development of the social and solidarity economy. Here in Korea, it was the city of Seoul that became the first government body to support this approach to economic development and to begin to build bridges with other municipal partners of the social economy in Asia and around the world. In Canada, the city of Montreal has been instrumental in supporting the social economy networks that emerged from citizen-based initiatives for revitalising poor neighbourhoods; today the social economy movement is a strong and vibrant force deeply involved in the socio-economic development of communities across Quebec. Together, in Seoul, in Montreal, in Barcelona and other city governments are working with civil society organisations to support the development and consolidation of the social economy locally and internationally. There are many examples of these initiatives, some of which will be presented during the presentation. Together with other cities, we have created a new international network, the Global Social Economy Forum (GSEF), whose head office is in Seoul, with strong support from the Seoul municipal government.

Be it locally or internationally the social economy movement pursues short-term and long-term goals. In the short term, the emergence and expansion of collective enterprises is a key priority. In order to do that, new types of public policies, new partnerships, new financial tools, increased investment in research and development and capacity building are required. In the long term, the social economy must become part of a broader movement for economic and social justice, for human rights for all and for a new development model that puts people and the planet above profit and power for the few. The social economy can be a powerful tool for human rights and hopefully, as we advance, the links between our respective networks and local initiatives will become strong and reinforce our capacity to bring the changes necessary for the full respect of human rights for all.

[Canada] Strategic Advisor,
International Centre for Innovation
and Knowledge Transfer
Nancy NEAMTAN



City and Social Economy Abstract T1-02

「Inclusive Tourism for Peace & Development」

[Nepal]
Chief Director,
Empowering Women of Nepal
Lucky K. CHHETRI



How tourism is an inclusive industry in Nepal and addressing bilateral issues from the grassroots to the global issues. There are both positive and negative impacts of tourism. However tourism is playing major role in economy and social economy development in Nepal. Tourism is one of the most common words in Nepal. It has been used by all development sectors ministries to all civilians. It has created a big hope for the development of Nepal. It has a wider range of activities from top to bottom. It covers almost all areas from our daily life activities to all luxury sectors.

The tourism industry is addressing local issues in this modern world. Tourism being one of the most popular and fastest growing industries and contributes a great deal of economy around the world.

Beside that tourism is attached with emotion, culture and taste as well. If we can properly combine tourism activities it can definitely bring happiness, peace and development. For the tourism development we need to develop different infrastructure, which help us to bridge different culture to communities, if we try to come together and appreciate each other and understand each other' culture then it will bring peace.

Peace is not an object that we can create, it's a feeling, should able to create an environment to feel safe, peace and comfort by our activities. Different places have different issues to comfort, like in Nepal most profession was underlying on male preference, however due to the 3 sisters initiated to develop women trekking guides, now women inspire in all sectors beside tourism.

※ Original Copy of Presentation scripts are available on the Official website of WHRCF2018 (www.whrcf.org)

「The Status and Challenges of Social Economy of Seoul」

City and Social Economy Abstract T1-03

The Status of Social Economy in Seoul

The history of new social economic entities in Korea is about 20 years, if the self-support sector is taken into account, or otherwise can be considered to be about 10 years old, starting from the enactment of the Social Enterprise Support Act. Social economy in Seoul has been organized systematically since the presidential election in 2012, on the foundation of public-private partnership. As of June 2018, Seoul is home to 3,263 cooperatives, 107 village enterprises, 723 social enterprises (354 certified, 369 pending) and 161 self-support enterprises, totaling 4,254. These companies employ 19,800 people and their sales amounted to 1.96 trillion won (based on 3,835 social enterprises in 2017). In the past six years, the number of social economy companies has increased fivefold, and sales and employment have more than doubled. This seems to be a meaningful achievement, despite a budget cut of 30% over the same time period. Despite the drop in funding, Seoul was able to achieve these significant results by carrying out a variety of projects including expanding the socially responsible procurement market (increased more than tenfold

compared to 11.6 billion won in 2011); promoting regional social economy strategies; establishing social economic support centers in administrative districts (total 23 districts); developing 15 social economy partnership complexes; promoting projects for social economy special zones in 12 districts focusing on local agenda; managing social investment funds raised by the city of Seoul (52.6 billion won); and raising private funds for mutual aids such as the social enterprise mutual aid fund (Korea Central Council of Social Enterprise Mutual-aid Fund, total 4 billion won), social innovation fund (Korea Social Innovation Finance, total 200 million won); self-support mutual aid (National Residents' Cooperative Union, total 4.7 billion won). A typical example of public-private shared property is Gwangjin Social Economy Cooperative Network (3.6 billion for purchase, 60% cheaper rent compared to the surrounding area). By leading the global network construction among local governments and private entities pursuing innovations to social economy in their cities, the city of Seoul established the Global Social Economy Forum (GSEF) and chairs the organization. On this basis, good examples of social economy in Seoul are introduced to the international society.

[Korea] President, Seoul
Social Economy Network
KIM Jeongyeol



Public-Private Policy Council for Social Economy

The Seoul Metropolitan Government Social Economic Policy Planning Committee was established in 2012 and renamed the Seoul Public-Private Policy Council for Social Economy in 2013. It is composed of the social enterprise council, cooperative union, village enterprise association, self-support center, social investment finance, and interim support organization, etc. The manager, director and officers of the social economic department are in charge of the council. The Seoul Social Economy Network, parent firm of the Seoul Social Economy Support Center, serves as a secretariat organization. This council is recognized as one of the representative examples of public-private partnerships among the Seoul City Council. The Public Private Policy Council makes steady progress by reviewing the Social Economy Act through monthly meetings and different composit task forces for different cases; presenting how to revitalize the local ecosystem; presenting plans for establishing an integrated support system; developing social economic pledges; operating the international cooperation division, and discussing the budget for social economy in Seoul (the total amount for social economy).

Seoul Social Economy 2.0

The role of the social economy in responding to Seoul's challenges, such as deepening polarization, environmental problems such as air quality deterioration, and changing population structures, etc., is to create an inclusive growth engine for Seoul including expanding the circular economy led by citizens and enlarging shared property based on social capital. To this end, the social economic strategic direction of Seoul is to increase the scale of strategic projects with a high sense of citizenship, to expand mutual-aid shared capitalization, to expand social financing, to foster the life zone consumers' cooperative and to improve the status of the social economy as an inclusive growth engine.

※ Original Copy of Presentation scripts are available on the Official website of WHRCF2018 (www.whrcf.org)

Concept Note of Thematic Session

“City and Environment” 「Making Sustainable Cities Through Ecological Restoration」

With a perspective toward improving sustainability through the restoration of the naturalness of cities and being an ecological human rights city, the forum serves to provide an opportunity to look at what has been done at a global level and to reflect on the status of Gwangju and examine the future tasks to address.

The ecosystem keeps on deteriorating with urbanization and development resulting in the coverage or reclamation of streams and waterways, as well as deforestation and the loss of trees. This has not only caused a decrease in biodiversity but also a deterioration in the quality of life for city residents. This session will explore the reasons why ecosystem restoration and ecosystem value promotion are required for good urban planning and design, that consider and include various walks of life in the planning process, including the most vulnerable.

City parks are faced with crises due to the sunset clause of urban parks. Along with the issues of development impact, ecology repositories and shelters for citizens are at risk. Urban development projects that despoil the environment, including river maintenance and waterside development, are still ongoing.

On the other hand, civil society, including private-public collaborations recognizing the importance of protecting wetland areas within the city, is continuously calling for and making efforts towards the restoration of damaged ecological environment and covered streams.

The forum is to investigate the urban ecosystem and seek alternatives to protect and ensure urban publicness, sustainability, and the rights to the environment.

「Biodiversity and urban development – lessons from Berlin」

City and Environment Abstract T2-01

Urban biodiversity plays a key role for the health of our cities and citizens, the quality of life and the fight against the climate change. Biodiversity is the diversity of life, diversity of ecosystems, variety of species, diversity of genes. It is also the diversity of interactions within and between these and it does not just exist outside our cities. By 2050, about 70% of the world's population will live in cities and will depend on biodiversity and ecosystem services in order to provide many basic services. The challenge of the cities is to protect and extent biodiversity and ecosystems and to involve them in the urban planning – a still unsolved challenge in all growing metropolitan areas worldwide.

Also in Berlin. The German capital city is one of the greenest cities in Europe: nearly 44 percent of the city's land area consists of green, open spaces (forest 18.3%, public green space 14.5%, lakes and rivers 6.7%, agriculture 4.4%). But on the other hand 31% of native plant and animal species in Berlin are endangered; 13% have already disappeared or are considered to have died out. Increasing temperatures and heavy rain events show the need for the adaptation to climate change. Natural landscapes and green spaces (parks and public gardens) are under pressure of a growing city: Over the next 15 years, Berlin is expected to grow by more than a quarter of a million inhabitants to 3.8 million. Despite the limited space, the space required for housing, commerce and transport infrastructure is increasing – but also the need for recreation. To face this challenge Berlin has developed several policies for enhancing its green areas within the last years, which include a landscape strategy, an urban development plan for climate (2011) and a biodiversity strategy (2012). Implementing these plans, Berlin would become a greener city, both by conserving existing green space, greening the buildings and rooftops and regenerating former brownfield sites. There are also numerous concepts how already built-up areas could be used more efficiently for housing and commerce or how to create an environmentally friendly and space-saving mobility system.

But the real challenge is the implementation of these broad accepted plans in reality. This requires not only a consistent action of politics and administration, but also the active engagement and participation of citizens and environmental organisations. It also requires that conflicts in urban development are openly debated to find good solutions and innovative approaches.

Based on the demands of environmental organizations, Berlin has just (Oct 2018) started the process of developing a so-called "Charta f r das Berliner Stadtgr n" (charter to protect the urban green). Central objectives are to secure the existing green spaces, to extend the biotope network and to improve their quality. The process and the results, which are expected at the end of 2019, will show, whether Berlin can develop a viable strategy for the protection of biodiversity with all their benefits to the citizens.

[Germany] General
Secretary, BUND Berlin e.V.
Tilmann HEUSER



City and Environment Abstract T2-02

「Inclusive City: Biodiversity and the Future of City」

[Korea] Senior Research
Fellow, Gwangju Jeonnam
Research Institute
KIM Jong-il

□ Disruption of the basis for biodiversity due to urbanization

The environment for biodiversity, forests, farmlands, rivers, and marshes in Gwangju City has been much destroyed or disrupted due to rapid urbanization and industrialization, which has degraded the habitat for fauna and flora.

- The area of rice pads, farm land and forests decreased by 65.8km² (13.1% of the total area of Gwangju City) from 1990 to 2014; 24 reservoirs were reclaimed; a total length of 37.5km of streams including Seobangcheon, Yongbongcheon, Guknakcheon, and Gyeongyangjicheon were reclaimed; other negative impacts occur such as sinking underground water level, dry streams, desertification of urban areas, and heat island effects, etc.

The land use in suburban areas will go through big changes due to the industrial complexes (Bitgrin Industrial Complex, Dosi cheomdan Industrial Complex, and Pyeongdong 3 Industrial Complex) and urban development projects (Hanam3, Yongsan, Naenam, Seongyo district, and Gwangju Military Airport, etc.) and road construction project.

The forest ecosystems in Mount Mudeong, and Mount Eodeung are disconnected and turn fragmented; River ecosystems such as the Yeongsan River, Hwangnyong River, and Gwangju Stream become disconnected vertically and horizontally.

Much area of parks in cities are the basis for biodiversity and rest areas for citizens. But they will disappear when City Park Sunset System will enter into force from July 2020. The parks will be replaced by housing units, commercial and business facilities.

- Ten large areas out of a total of 25 park areas in cities designated for the program will be developed as private park development projects and land will be purchased to create 15 parks.

As a result of urbanization, the environment for biodiversity is deteriorated. The living environment for the residents in downtown areas and the level of ecosystem service also is on the decline.

□ Efforts to promote biodiversity

Gwangju City in collaboration with civil society designated Mount Mudeung as a National Park, National Geopark, and the Global geopark for preservation of the natural ecosystem and sustainable use of the mountain.

Gwangju Sustainable Development Council, a Public-Private Governance, adopted the Gwangju Environment Declaration and the Sustainable Development Vision Declaration and implemented the creation of urban forests and water recycling city.

It is working to designate the downstream of the Hwangnyong River as the wet land reserve and create eco-friendly area to protect the habitats in small marshes (Gayaje and Docheonja, etc) and promote eco-system service, following the designation of the upstream of the Yeongsan River as the stream and wetland reserve area with Damyang-gun.

Gwangju City was selected for a pilot program of the Ministry of Environment to create the water-recycling city. It will implement the initiative in Sangmu-district. The city is now making the basic plan for the water recycling management.

Private organizations will build the network for the preservation and restoration of streams and marshes in the city and raise awareness among the public by holding discussion, education and communication programs, examination and monitoring and urge the city government to increase efforts.

Still, Gwangju City has a long way to go in the areas of making strategy for bio-diversity, map on the ecosystem in the city environment and building the ecological network.

To make Gwangju an inclusive city, we need to create a sustainable urban environment where humans and nature coexist.

Concept Note of Thematic Session

“City and Gender”

「Conflict Situations and Women’s Rights Violations by the State」

Violent conflict over resources, territory, religion and ethnic issues still occurs in many parts of the world. Women and children are the most vulnerable victims of this, and are easily susceptible to harm in such emergent situations. Underneath the diverse sources of conflict taking place around the globe, including religion and ethnicity, are traces of evidence in which ‘women’s bodies’ are used as a target against which violence is exercised. Behind disputes that ostensibly appear to be caused by religious tension, women of certain religions are being sexually assaulted, while terrible crimes, such as village arson, looting, gang rape, and the killing of innocent people, sometimes ensue in retaliation for religious disputes. These types of violations and abuses of women’s rights are often overlooked, or worse, even aggravated by the state. For example, the court of appeal in February this year, in deciding on the case of the state compensation claim for comfort women in US military camp towns, pointed out that the Korean government used the women as an instrument to promote the military alliance with the U.S. and earn foreign currency, and ruled partially in favor of the plaintiffs, admitting the state’s role in encouraging prostitution, which the court of first trial had not acknowledged.

In this session of the World Human Rights Cities Forum, we would like to discuss how in troubled parts of the world, and under the pretext of national interest, women’s bodies have been mobilized and used. It will provide us with the opportunity to search for ways to protect women’s rights from all forms of violence including sexual assault occurring in armed disputes. We hope that the session will be a platform to urge the government with responsibilities and obligations to ensure and protect its citizens’ human rights and the rights to life, as well as their safety, thus fulfilling its responsibilities instead of procrastinating or disregarding the violations against women’s rights.

City and Gender
Abstract T3-01

「The Gender-Based Impacts of
Conflict: A Case of Myanmar」

[Myanmar] Program
Director, Gender and
Development Institute
Demona KHOO



This paper, based on the the research entitled - Why Gender Matters in Conflict and Peace: Perspective from Mon and Kayin States, Myanmar, aims to draw that the socially determined roles that women play in Mon and Kayin societies determine how they are directly or indirectly affected by armed conflicts. The findings of the research show that women and men in both conflict affected states of Myanmar differently experience a range of specific risks, challenges and impacts of armed conflict.

※ Original Copy of Presentation scripts are available on the Official website of WHRCF2018 (www.whrcf.org)

「The State, Majoritarianism and Sexual Violence」

City and Gender Abstract T3-02

In the context of today's neoliberal and rapacious capitalism, the State stands in opposition to the concerns and interests of the people at large. The more vulnerable the sections of people, the more brutal the State can be. While there used to be a semblance of or at least a pretence of accountability vis-à-vis some of the citizenry, that facade has been torn asunder.

In more and more countries in the world, it is the right wing that is either on the ascendancy or in power and has managed over the last few decades to systematically inject strong right wing messages in the polity as a whole. In the Indian context too the entire vocabulary and grammar has changed.

Women's bodies are a very fertile ground on which these are played out. Out of the several strands that attempt to terrorize entire sections of people and communities through sexual violence on and control over women's bodies, we will look at two very broad strands here. One is that of the State and its arms and the other is that of majoritarianism. There is a tapestry woven where these two strands merge and separate, separate and merge.

One of the most important ideologues of the Bharatiya Janata Party (BJP), the party that is the ruling party in India today castigated one of the 17th century rulers of ancient India for not raping Muslim women and hence rendering a great disservice to Indian (read Hindu) women. By not raping Muslim women, the argument goes, you have rendered Hindu women vulnerable so that the Muslim men can rape Hindu women without fearing any retaliation.

Majoritarianism has a very complicated history and politics in the context of India, which the paper will explore. The sexual violence against Muslim women in the state of Gujarat in 2002, against Sikh women in Delhi in 1984, the rape and torture of Dalit women and men in Khairlanji in the state of Maharashtra will be looked at as some instances of majoritarian sexual violence on the bodies of women of 'the other' community in an atmosphere of majoritarian impunity. What is even more disastrous is how this majoritarian ethos draws sections of the potential victims – women, workers, dalits, adivasis and other marginalized sections into its fold and destroys or at least renders cracks in those potentially combative movements.

Then there is more direct and open impunity. The mass-rapes of about 100 women in Kashmir by the Indian army in the twin villages of Kunan-Poshpora in the state of Kashmir on 23rd February 1991, the sexual violence on indigenous (tribal) women in the mineral-rich states of Chhattisgarh, Odisha, Jharkhand by armed forces of the Central Reserve Protection Force (CRPF), among many other ongoing incidents of sexual violence

In several parts of the country there are what are called the De-Notified communities (DNTs). These are communities, mostly nomadic, who are one of the most marginalized sections of Indian society and have had a long history of systematic discrimination, neglect, abuse and violence from the State as well as society at large.

However, most of these atrocities, including sexual violence by the State and by the majoritarian forces have not gone unchallenged. Women have been, with or without the support of organizations, fighting the forces and powers that perpetuate sexual and other forms of violence. They are struggling on several fronts, including in the courts.

The challenge is to weave these struggles together, strengthening each others' struggles and the collective struggle against the State, right-wing forces and majoritarianism, while at the same time retaining the specificity and autonomy of each struggle. Also it is urgent to support large sections of people to collectivize themselves. Another very important task is to internationalize these issues and build international pressure and international solidarity so that globally we rid ourselves of these powers that are a threat to our dignity, self-respect and our very survival.

인[India] Activist, Forum
Against Oppression of
Women

Sujata GOTHOSKAR



City and Gender Abstract T3-03

「South Korea's national liability for 'comfort women' in U.S. military base town」

[Korea] Lawyer,
MINBYUN - Lawyers for a
Democratic Society
CHA Hye-ryeong



The U.S. military base town in Korea refers to a commercial area of the U.S. military near the U.S. military camp in Korea. The South Korean government has long called the sex trafficking women in U.S. military base town 'comfort women'. A classic example was specifying 'comfort women' as 'people who should have a medical check-up about sexually transmitted diseases'(Article 4, paragraph 2, no. 3) in 「the Infectious Diseases Prevention Act Enforcement Decree(Presidential Decree No. 1257)」 established and implemented on Feb. 28, 1957. In addition, in the instruction or an official document prepared by executive branches or local governments, and a number of documents such as the report or proceedings related to the U.S.-South Korea Army Friendship Council, the term 'comfort women' was used. This term 'comfort women' in military base town suggests what the nature of prostitution in military base town is. Meanwhile, South Korea bans sex trafficking by law and punishes both parties involved in prostitution since the abolishment of the 'state regulated prostitution' in 1948. However, the government designated this area as exempt from the crackdown on sex trafficking and did not punish the violation, rather even managing systematically and encouraging sex trafficking. For human rights violations of the prostitutions in this process, a state compensation lawsuit was filed for responsibility of South Korea on June 25, 2014. The verdict of the first trial recognized the act of compulsory quarantine and treatment for sexually transmitted diseases(STDs) without legal basis prior to August 19, 1977 and concluded some of the cited acts as illegal acts. The appellate court trial acknowledged that in the course of the country's base town operation and management, there were acts that justified sex trafficking and illegal management of STDs against the plaintiff, the 'comfort women' in military base town, and admitted South Korea's responsibility for illegal activities committed by all the plaintiffs. The verdict of the first trial is meaningful in that it recognized the credibility of the plaintiffs' statements and rejected the nation's claim to complete the expiration of the case. The appellate court trial is meaningful in that it ruled that economic purposes such as the acquisition of national security or foreign currency through the Korea-U.S. military alliance cannot be a legitimate objective of base town operation or management. It also recognized for the first time that the state justified or encouraged sex trafficking by doing so-called 'patriotic education' such as 'to give a good sexual service to U.S soldiers' or treating STDs under illegal procedures. The state compensation lawsuit overlaps the issues of past history, national violence, "conflict-related gender based violence" and women's human rights. The challenge, which is to get to the truth, find out who's responsible for human rights violations and support their lives suffering from aging and poverty, still remains despite the state's compensation decision; ultimately, it is a matter for the legislature or the administration to solve. It is also another challenge to ask for the U.S. or U.S. military responsibility that was revealed in the process of filing for compensation.

※ Original Copy of Presentation scripts are available on the Official website of WHRCF2018 (www.whrcf.org)

Concept Note of Thematic Session, “City and the Elderly” 「Generation Integration and Human Rights of the Elderly」

As of 2017, Korea had almost become an aged society, with the percentage of aging population reaching 13.8%. However, the unconditional respect for the aged can no longer be relied upon, as the patriarchal system has lost its strength over time due to changes in the industrial structure and the emergence of diverse values and subcultures. Our society in particular is facing issues such as the difficulties experienced by younger generations, as illustrated in high youth unemployment rates, and the increase in elderly employment because of an inadequate social safety net and a lack of post-retirement preparation. It is now time to find ways for both the young and the elderly generations to live in harmony in readiness for the super-aged society to come. We need to find out about and learn from cases of advanced aged societies that have achieved intergenerational integration while ensuring the rights of the elderly, and to seek solutions necessary to integrate generations in both cities and rural communities throughout Korea.

City and the Elderly Abstract T4-01

「An Intergenerational (IG) approach to mainstreaming older persons」

[Singapore] Associate
Professor, National
University of Singapore
Leng Leng THANG



With global longevity, more countries are facing the new scenario of a superaged society where life expectancy of 80 years and beyond are increasingly becoming a norm. While more governments have attempted to respond with new policy measures established to address the increasing longevity, sadly, the problems of old age discrimination, suicides among older persons and the neglect of older persons continue to happen on a regular basis. How can an emphasis on intergenerational integration provide an alternative perspective to the building of a society that is inclusive and mainstream older persons? What are some of the efforts in ensuring the rights of the elderly? How effective are they in contributing towards intergenerational understanding and social harmony?

This presentation will begin first with a brief overview of the current challenges of aging especially facing East Asian societies, which have long lamented about the decline in the traditional cultural norm of filial piety. Following which, we attempt to address the questions through a discussion of the case of Singapore's effort in intergenerational approach. With the emphasis on family as the cornerstone of care and support, Singapore has emphasized intergenerational integration through policies such as incentives to encourage parents and adult children to live close to each other. In the new Action Plan for Successful Aging announced in 2015, promoting a cohesive "kampong" (village) where there is intergenerational harmony has further become one of the key objectives in fostering a society that enables older persons to age gracefully. How can developments in Singapore provide new ideas and lessons towards the adopting of an intergenerational approach in addressing the rights of older persons? The presentation will focus the discussions on the following four areas: policy measures, physical integration, intergenerational programming and raising public awareness.

※ Original Copy of Presentation scripts are available on the Official website of WHRCF2018 (www.whrcf.org)

「City and the Elderly : Intergenerational Integration and Human Right of the Elderly」

City and the Elderly Abstract T4-02

At Generations United we believe the most powerful answers to the challenges we face at all levels of society value and engage the strength of each generation. In an aging society intergenerational integration is needed to increase social cohesion, understanding and cooperation.

The United Nation's Sustainable Development Goals lift integrated solutions and foster social inclusion. Intergenerational solutions are designed to change the perception of an aging society from one of burden to one of benefit. However this benefit will only be experienced if generations are more fully integrated, treated with dignity and respect and their contributions are valued.

Throughout history, our elders have been the carriers of culture. They recycle knowledge, traditions and societal norms to the next generation. In return they benefit as well. For example researchers in the US have found that older adults in intergenerational settings take better care of selves, score better on memory tests, are more socially connected, rely less on canes, have larger social networks and are more optimistic.

Sustainable Development Goal 11 includes making cities and human settlements inclusive, resilient and sustainable and to ensure access to safe, inclusive and accessible green and public spaces, in particular for women and children, older persons and persons with disabilities. Intergenerational use of spaces and places, also known as intergenerational shared sites, serve this purpose. These are settings where children, youth and elders participate in services and programs together at the same site or campus.

Global interest in these models is growing. Singapore has made a commitment to open 10 such complexes. A British think tank has set a goal to have 500 shared sites established in the United Kingdom by 2022. In Northern Spain, researchers are determining the feasibility of redesigning an old nursing home to create an intergenerational hub in an attempt to counter the out migration of young people and families to urban areas.

The European Union declared 2012 the European Year of Active Ageing and Intergenerational Solidarity with the goal of not wasting the potential of age or youth. One strategy they encouraged was the use of intergenerational dialogues.

Intergenerational practices and solutions must be thoughtfully planned and this is what people want. A recent national survey conducted for Generations United in the US found 77% of responders wished there were more opportunities in their community for people from difference age groups to meet and get to know one another.

By developing the structures to support and working to intentionally integrate generations, human rights advocates can encourage deeper understanding and a richer quality of life of all. One way this can be done through intergenerational councils or ministries. One example is the new Committee on Intergenerational Solidarity which is currently under development at the United Nations.

Thoughtfully planned engagement across generations can increase intergenerational integration ensuring the rights of the elderly and strengthening cities around the world.

[USA] Executive
Director, Generations
United
Donna BUTTS



City and the Elderly Abstract T4-03

「Intergenerational Cohesion from Perspective of Human Rights」

[Korea] Professor, Ehwa
Womans University
JEONG Sundul



The human rights of the elderly are violated because of the discrimination against the elderly.

The discrimination against the older persons occurs in the social contexts as follows:

- 1) the existence of age-related norms which do not reflect the reality of the aging society
- 2) preference for youth and negative perception on aging
- 3) undervaluing the elderly by applying the criterion of productivity
- 4) viewing the elderly as objects not as subjects
- 5) treatment of the elderly without regard to the diversity of older people
- 6) internalization of ageism among the elderly.

This paper reviews these types of discriminations against the elderly from the perspective of intergenerational cohesion with a view to finding solutions.

To overcome the discrimination against the elderly from the perspective of intergenerational cohesion, the concept of human rights holds significance. This concept of human rights can be reviewed in the aspects of dignity, participation, and mutual aid. In particular, solutions can be suggested from the perspective of intergenerational cohesion.

First, in the aspect of dignity, young people should respect and care about the elderly and the older people should not disparage aging but accept aging beautifully.

Second, in the aspect of participation, the age limitation on social participation by the elderly should be removed and social exclusion of the elderly should be prevented.

The older people's social participation does not hinder the young people from taking part in economic activities. Different generations should make efforts by caring each other to achieve harmony for social cohesion. In addition, on the institutional front, the law that bans employment of the elderly based on age should be abolished step by step.

Third, in the aspect of mutual aid between generations, a paradigm shift to intergenerational cohesion is necessary. Building a society where all generations can live well together is to achieve age cohesion. We should improve the human rights of the elderly by achieving age cohesion through intergenerational mutual aid.

※ Original Copy of Presentation scripts are available on the Official website of WHRCF2018 (www.whrcf.org)

Concept Note of Policy Session “International Human Rights Policy Session”

This Human Rights Policy session on International Perspectives will identify and elaborate upon practical alternatives to build inclusive and peaceful societies. The invited representatives from Barcelona in Spain will share their thoughts and views on how they have resolved issues and potentially also conflicts of interests with the aim to leave no one behind and ensure human rights to all in practice. The representative from EU's Fundamental Rights Agency (FRA) will elaborate on human rights challenges in Europe today and why the concept of human rights cities is of interest for the Agency. The session will be enriched by the discussants from South Korea representing the City of Gwangju, the Human Rights & Peace Cooperation Office of Gwangju Metropolitan City and Province of Chungcheongnam-do. They will also put the focus on how to apply policies of Barcelona into Korea as well as Gwangju.

The session will take the outset in the experiences of working for human rights in the city of Barcelona. The City Council of Barcelona has declared its commitment to championing and guaranteeing human rights why it uses a human rights approach addressing some of the key challenges. In the Barcelona Government Measures City's Right's Programme it is stated that the general objective of the city is to promote and diverse intercultural and multifaceted city where everyone has real, effective and equal access to all the human rights that are recognized and guaranteed by the city.

The city has two specific objectives. The first one focus on human rights in public policies, thus inclusion of a human rights based approach in public policies. The second objective relates to public policies on human rights meaning the design and implementation of human rights policies according to substantive priorities. In addition, the city has chosen three thematic priorities complemented by a set of actions which are either reactive when a violation of a human right has occurred or preventive. The thematic priorities are:

- The rhetoric of hate and discrimination.
- Civil rights and public freedoms in the use of public areas.

Full citizenship, concerning the situation were people do not have access to all of the city's guaranteed rights, such as refugees.

International Human Rights Policy Abstract L2-01

「Barcelona, a Human Rights City」

[Spain]
Director of Human Rights,
Barcelona City Council
Aida GULLIEN



In 1998 Barcelona held the I European Conference Cities for Human Rights. Two years later, the European Charter for Safeguarding Human Rights in the City was adopted in Saint-Denis and Barcelona was one of the first signatory cities.

But signing a more or less binding instrument is never enough, as we state everyday with the continuous human rights violations committed by States that have ratified all kind of human rights treaties. Real and to-the-ground public policies are needed. And here, cities can do a lot. Twenty years after that first conference, the Barcelona human rights city model has evolved, adapted and reviewed. Although, politically, and from all different local governments, protection of human rights has always been a priority, public policies implemented have been different.

Nowadays we have a model based in three concepts:

- The right to the city
- Human Rights Based Approach
- Interculturality perspective

In my presentation, I will explain these concepts as well as concrete examples and results of that policies, such as the plan against islamophobia or the office for non discrimination.

※ Original Copy of Presentation scripts are available on the Official website of WHRCF2018 (www.whrcf.org)

「Action as a driver of human rights and belonging」

International Human Rights Policy Abstract L2-02

There is a growing interest in Europe towards the initiative of human rights cities. Last May, the European Union Agency for Fundamental Rights (FRA) and the city of Vienna brought together a group of practitioners and experts to help understand the practice of human rights cities and explore how it could be strengthened in Europe.

The European Union Agency for Fundamental Rights (FRA) is the EU's independent centre of fundamental rights excellence. It assists the EU institutions and its Member States understand and tackle the challenges of safeguarding everyone's fundamental rights. To do so, FRA collects information, makes recommendations, cooperates with human rights organizations and governments, and raises awareness about rights.

The presentation will aim to illustrate examples of FRA's engagement with cities, including with human rights cities. It will also highlight key recommendations from human rights practitioners that met at the 2018 FRA Fundamental Rights Forum on 25-27 September 2018, on ways to strengthen human rights in local authorities.

[France] Awareness Raising
Officer, European Union Agency
for Fundamental Rights
Geraldine GUILLE



※ Original Copy of Presentation scripts are available on the Official website of WHRCF2018 (www.whrcf.org)

Program at glance

10/20

Time	Session Venue	Venue	Detail
09:00~14:00	S4 Asia Human Rights Cities Network	301	
Official Language	English		
Theme	Localizing SDGs and Peace in the Human Rights City		
Organizer	Gwangju Metropolitan City, KAHRS, KOICA, ADA, ADN		
Session 4	Human Rights Cities in Asia - Indonesia		
Moderator	MUGIYANTO [Indonesia] Senior Program Officer on Human Rights and Democracy, INFID H.E. Umar HADI [Indonesia] Ambassador, the Republic Indonesia to the Republic of Korea.		
Opening Remark	Multi-stakeholder Dialogue on Democracy and Human Rights Cities LEE Anselmo [Korea] Senior Advisor, Asia Development Alliance		
Session 5	Wong CHEN [Malaysia] Member of Parliament		
Moderator	Zela SMITH [East Timor] Deputy Mayor of Dili City		
Presentation	Tu-Rod LKHAGVAJAV [Mongolia] Convener, Mongolian Democracy Forum Fr d rique HANOTIER [Belgium] EuropeAid -		
Luncheon	SOH Changrok [Korea] UN HRC Advisory Committee		
Closing Session	1. Presentation of the thematic group discussion (session 2 and 3) 2. Presentation of "Draft Framework for Gwangju 20030 Agenda for Human Rights Cities"		
Moderator	3. Open discussion and comments		
Rapporteur	SUH Soo Yon [Korea] Program Manager, ADN Jyotsna MOHAN Coordinator, ADA		
09:00~12:00	T5 Thematic Session: City and Child/Youth Education	208	62쪽
Interpretation	Korean, English		
Theme	School Democracy and Civic Education		
Organizer	Gwangju Metropolitan Office of Education, Public Interest Law Center of CNU		
Opening	LEE Wonjae [Korea] School Commissioner, Gwangju Metropolitan Office of Education		
Opening	JANG Hui-guk [Korea] Superintendent of Education, Gwangju Metropolitan Office of Education		
Remark	Education		
Moderator	HONG Kwanpyo [Korea] Director, Public Interest Law Center of CNU		
Pesentation	Henry READHEAD [U.K] Deputy Professor, Summerhill School		

[Day 3]

	<p>KWAK Nohyeon [Korea] Chief Director, Civil Community, Jinggeomdari</p> <p>Panel KIM Jeonghyeon [Korea] Policy Planning Team Leader, Gwangju Metropolitan Office of Education</p> <p>KIM Byeong-il [Korea] Teacher, Sinyoung Middle School</p> <p>KIM Jaehwang [Korea] School Inspector, Gwangju Metropolitan Office of Education</p> <p>KIM Donghyeok [Korea] Policy Director, Korean Teachers&Educational Worker's Union (Gwangju)</p> <p>Q&A General discussion and Q&A</p>		
09:00~12:00	T6 Thematic Session: Migrants/Refugees and Human Rights	212+213	65쪽
Interpretation	Korean, English		
Theme	Does Gender Equality Exist As We Live with Immigrants and Refugees?		
Organizer	Gwangju Migrant Worker's Center, Multicultural Family Support Center, Danuri call 1577-1366 Gwangju Center, Center for Multicultural Peace Pedagogy, Gwangju Migrant Health and Human Rights Center		
Opening	PARK HeungSoon [Korea] Director, Center for Multicultural Peace Pedagogy		
Opening Remark	LEE Sang-ok [Korea] Chief Director, Migrant Family Welfare Society		
Presentation	<p>Ganbayasgakh GELEG [Mongolia] Founder of MGEC, Mongolian Gender Equality Center</p> <p>CHOI Yeong-il [Korea] Director, Gimpo Foreign Citizen Supporting Center</p> <p>HEO Youngsook [Korea] Representative, Women Migrants Human Rights Center of Korea</p> <p>Andrea ZAMUR [Brazil] Coordinator, Sao Paulo's Municipal Secretariat for Human Rights and Citizenship</p>		
Q&A	General discussion and Q&A		
9:00~12:00	T7 Thematic Session: City and Peace	302+303	71쪽
Interpretation	Korean, English		
Theme	A city with a military presence, imagining peace.		
Organizer	<p>Jeju Peace Human Rights Institute WHAT, Gwangju Human Rights Center HwajJjak</p> <p>SHIN Ganghyeop [Korea] Director, Jeju Peace Human Rights Institute WHAT</p> <p>Lisa NATIVIDAD [USA] President, Guahan Coalition for Peace and Justice</p>		
Openign	<p>JUN Sea-hyun [Korea] Executive Secretary, Peace Momo</p> <p>SONG Chaewon [Korea] Activist, Jeju Peacefly</p>		
Presentation	<p>PARK Jungjoo [Korea] Peace Activist, Gangjeong Village</p> <p>CHO Baekgi [Korea] Policy Consultative Commissioner, Jeju Special Self-Governing Provincial Council</p>		
Q&A	General discussion and Q&A		
9:00~12:00	E4 Human Rights Paper Presentation	211	
Interpretation	English		
Theme	Public Interest Law Center of CNU, Gwangju International Center		
Organizer	Robert David GROTHJOHN [USA] Professor, Chonnam National University		
Openign	Edward Y F TAN [Singapore]		
Presentation	Elif DURMUS [Turkey]		

resentation	Elif DURMUS [Turkey] KIM-SU Rasmussen [Denmark] Jocelyn WRIGHT [Canada] Wilson MELBOSTAD [USA]		
Q&A	General discussion and Q&A		
13:00~14:00	E6 The Role of NHRI in Mainstreaming Human Rights Cities at the National Level	303	
Theme	The Implementation on Human Rights Cities in Indonesia; Komnas HAM Experiences		
Organizer	South East Asia National Human Rights Commission Forum(SEANF)		
13:00~16:00	T8 Thematic Session: State Violence and Human Rights	212+213	72쪽
Interpretation	Korean, English		
Theme	State Violence, Justice, and Healing		
Organizer	The May 18 Institute CNU, A Healing Centre for Victims of Torture and State Terror		
Openign	SONG Han-Yong [Korea] Professor, Chonnam National University		
Presentation	Georg Andreas BROCH [Norway] Special Adviser, Norwegian Center for Studies of Holocaust and Religious Minortiiis HAN Sunghoon [Korea] Research Professor, Institute for History & Topos Studies in Yonsei University		
Panel	KIM Dongchoon [Korea] Professor, Sungkonghoe University CHU Choenglip [Korea] Research Professor, SungKongHoe University, Demos Archives CHOI Jung-Gie [Korea] Professor, Chonnam National University		
Q&A	HONG Kwanpyo [Korea] Director, Public Interest Law Center of CNU General discussion and Q&A		
13:00~16:00	T9 Thematic Session: Disability and Human Rights	201+202	79쪽
Interpretation	Korean, English, Sign language, Real-time text service(Korea)		
Theme	Stop offensive fouts against mental disabilities and sexual minorities		
Organizer	광주장애우권인문제연구소, 광주장애인차별철폐연대		
Opening	KIM Misuk [Korea] Human Rights Ombudsman, Gwangju Metropolitan City		
Presentation	Ju GOSLING [U.K] Co-Chair, The Regard Group Kirihara NAOYUKI [Japan] Board Member, Japan National Group of Mentally Disabled People 나영 [한국] 지구지역행동네트워크 의제행동센터장		
Panel	동루 [한국] 광주귀어문화축제 조직위원회 활동가 유동현 [한국] 한국정신장애인지립생활센터 소장 박민주 [한국] 요한 빌리지 장애인복지관 활동가		
Q&A	General discussion and Q&A		
13:00~16:00	E5 Gwangju Global Congress	214	
언어	한국		
내용	이주민 인권 의제 논의, 정책제안 및 인권 선언문 채택		
주관	다문화평화교육연구소, 다누리콜 1577-1366 광주센터, 북구다문화가족지원센터, 공간 엘리사벳, 광주국제교류센터		
개회	좌장 박홍순 [한국] 다문화평화교육연구소장		
주제발표	월슨 멜보스타드[미국] 광주국제교류센터 다나한 [벨라루시] V-day Gwanju		

Official Language	Korean	
내용		
주관	이주민 인권 의제 논의, 정책제안 및 인권 선언문 채택 다문화평화교육연구소, 다누리콜 1577-1366 광주센터, 북구다문화가족지원센터, 공간 엘리사벳, 광주국제교류센터	
개회	좌장 박흥순 [한국] 다문화평화교육연구소장	
주제발표	월슨 멜보스타드[미국] 광주국제교류센터 다나한 [벨라루시] V-day Gwanju 샤홀로 [우즈벡] 다누리콜센터 쿤두 [방글라데시] 광주 방글라데시 학생회 대표 일리마르도노브 딜쇼드 [우즈벡] 이주민 노동자	
주제발표	바수무쿨 [인도] 유니버설 문화원 유수애 [몽골] 다누리콜센터 김해화 [중국] 다누리콜센터	
선언문 채택	좌장 박흥순 [한국] 다문화평화교육연구소장	
선언문 낭독	한글: 다나한 영어: 월슨 중국어: 박향란 베트남어: 레티난흥 필리핀어: 리셀 크메르어(캄보디아): 뜻잔다라 우즈베크어: 하미도브 잠쉬드 몽골어: 이미선 벵골어(방글라데시): 샤희드	
16:00~17:00	Closing Ceremony	304~306
Interpretation	Korean, English, Sign language, Real-time text service(Korea)	
Opening	SHIN Gyonggu [Korea] Executive Director, Gwangju International Center	
Comprehensive Report	Plenary/Special Session Thematic Session Special Session	
	Recitation of Preamble and Articles of Agreement Delivering Gwangju Declaration of Human Rights for Migrants	
Closing Remark	JEONG Jongje [Korea] Deputy Mayor for Administrative Affairs, Gwangju Metropolitan City	

Concept Note of Thematic Session

“City and Child/Youth Education” 「School Democracy and Civic Education」

Democracy is not something that is just for society itself. Democracy has to be implemented and practiced in the various realms that together constitute society. School is no exception. Rather, school must serve as a place where young students learn about, experience and advance democracy. School democracy as a vehicle for democratic education drives democratic society.

Ironically, however, the vision of democratic education has never been realized in our schools. Administrators and teachers undertake a dogmatic approach to decision making, ignoring or overruling the voices of students and their parents. The concept of “Three-Stakeholders-in-One” (teachers, students and parents) is purely rhetorical. Every school has self-governing bodies such as school operating committees, student councils and parents’ associations, but they are rarely practical. Teachers have unquestioned authority in the classroom and principals have the same in the staff room. Schools are segregated from local communities, where students learn about and exercise democracy. Yet schools always speak of democracy, just as people do, in order to justify their actions: “Hey, we are living in a democratic society, aren’t we?”

Moreover, schools fail to provide a clear direction towards civic education. Although every stakeholder agrees that to preserve democracy, schools must prepare students to be engaged citizens, they never reach a certain social consensus on how to implement this. What makes the situation worse is the political conflict between liberals and conservatives, a bipolarity that has grown after the country’s partition. Some even argue that students must stay away from politics.

All these urge us to review our school democracy. Debates involve why we need and how we realize school democracy or democratic schools, and what principles we have to set out. Two exemplary cases will guide us to answers. Summerhill School, an independent British boarding school will provide insights into successful school democracy systems. The Beutelsbach Consensus will suggest civic education principles that we should follow. From our creative discussions and shared knowledge we will pave a new way towards student-oriented education systems.

「The Implementation of Democracy in Summerhill School」

City and Child
Youth Education
Abstract T5-01

The implementation of democracy in schools is often discussed within the possibilities of political agendas, neglecting the value of the true nature of democratic education.

In this presentation, I invite you to learn about the experience of actually living democratically in a school. As a former student, teacher and presently, assistant principal of A.S.Neill's Summerhill School, the oldest children's democracy in the world, you will learn more about the three fundamentals of the founder's educational philosophy; 'freedom not licence', equality and the democratic/self-governing meeting process. Particularly, with over thirty years of personal experience, I will share with you how we live our lives on a day to day basis.

Throughout this presentation, I invite you to learn about the importance of implementing freedom as a core foundation within today's educational systems.

※ Original Copy of Presentation scripts are available on the Official website of WHRCF2018 (www.whrcf.org)

Deputy Principal,
Summerhill School
Henry READHEAD



City and Child Youth Education Abstract T5-02

「민주학교의 한국에서의 적용 가능성」

[Korea] Associate Professor,
Asia LIFE University
HA Taewook



Summerhill is a school founded in 1921 by a Scottish educator named A.S. Neill. The most common impression we have about this school is freedom. In the same vein, the most frequently used expression to describe Summerhill is 'a school that has the freedom not to go to classes'. Founder A.S. Neill made it clear that the school did not aim students to be a certain form of grooming for an adult's authority or social needs. Rather, he wanted to make the school a place where natural desires were expressed by students' nature being respected. But that doesn't simply mean allowing freedom not to do things you don't want to do. To illustrate this, it is necessary to borrow 'liberalism' of the British social thinker Isaiah Berlin (1909-1997). Berlin argues that there should be a distinction between negative and positive freedom. In this context, negative freedom is freedom of the individual to do his or her intention or action at will without interference from others. Summerhill's 'freedom not to go to classes' also means freedom to perform on its own without oppressing the desire not to go to classes. However, the premise of negative freedom is that there is an outside authority who allows it. On the other hand, positive freedom has no external source of control. It means freedom of self-control where a source of control is in oneself. Therefore, Summerhill can be viewed as a school of freedom to choose classes (which I want) by oneself, rather than freedom (which is allowed) not to go to classes. Summerhill also focuses on how freedom can be controlled so that it does not conflict with others' freedom. That process of democracy is the famous school meeting in Summerhill. When it comes to democracy in education, the premise of the debate is always how much freedom should be 'allowed' to students who are 'immature'. And we become the absolute existence of thought and judgment to allow it as the 'mature' who discuss it. But the realization of freedom is not a natural result of being given, but a result that is learned through the process of restoring healthy subjects and trial and error. If democracy is defined as 'a system in which members have power by exercising their sovereignty as the owner of the community,' the school council in Summerhill, where each individual's voice gets respected and becomes an agenda, can be an important apparatus that can guarantee weak and young students' individual rights. Today's Korean education, where student human rights and democratic education are being emphasized, is expected to embrace lots of implications and considerations through contents that Summerhill has been demonstrating for the past 100 years, not just as ideals or unrealistic values, but as a practice.

※ 발표 원문은 공식 홈페이지(www.whrcf.org)에서 확인하실 수 있습니다.

Concept Note of Thematic Session

“Migrants/Refugees and Human Rights” 「Does Gender Equality Exist As We Live with Immigrants and Refugees?

It is important to ask a question of whether the indigenous people and immigrants are living in an equal and peaceful society. It is essential tasks for human rights cities to recognize differences and communicate and co-exist with others through horizontal relationships, not vertical ones. It is particularly important to respect and embrace other peoples as the same human regardless of differences in their skin color, race, age, sex, genders, disability, nationality, or residence status. Marking the 70th anniversary of the Universal Declaration on Human Rights, I'd like to present this question: Does gender equality exist in Gwangju as we live with immigrants and refugees?

There would be neither discrimination nor prejudice because of appearance or gender if a person and society respects people as they are. We want to find the wisdom of how immigrants and indigenous people can live gender equally by hearing voices from immigrants living in human rights city. Let's look at what attitudes and qualifications are necessary for migrants to live in a gender-balanced and secure community. As we are hearing the experience and voice of the activists working with immigrants in Korean society, as well as the activists working in Asia, Europe and South America, we will discuss and explore alternatives. We hope that Korean society, especially the human rights city of Gwangju, will create a gender equal society, enabling immigrants and refugees to live in equal terms with their predecessors.

Migrants/Refugees and Human Rights Abstract T6-01

「Environment For Gender Equality in Mongolia, Women's Rights」

[Mongolia]
Founder of MGEC, Mongolian
Gender Equality Center
Ganbayasgakh GELEG



Mongolia fully and legally supports the fundamental principles and standards of human rights; and joined and ratified a number of women's rights, gender equality conventions.

In 2011, the Mongolian Parliament adopted the Gender Equality Law, and the National Committee on Gender Equality established under the Prime Minister's chairmanship, with an inter-section coordination. However, even though there has been some progress in legislation and government policy, implementation is still lagging behind and there are less positive impacts on society. One of the key challenges is policy makers cannot appropriately develop a gender responsive budget.

Although, laws promote gender equality, women are still subjected to violence in practice. Such as, the study made by the Mongolian National Statistical Office can clearly show the real circumstance of the domestic violence in Mongolia. However, this study was conducted only on domestic violence, except rape, sexual assault, workplace sexual harassment, and other relevant issues related to gender based violence.

Even though the Law on Combating Domestic Violence was adopted in 2004, the implementation of the law was inadequate, so the parliament revised the law in 2016. Since 2016, the domestic violence is considered as a crime and imposed by a court on wrongdoers.

Because of a lack of legal capacity to regulate the sexual assault and workplace sexual harassment, victims cannot seek justice against perpetrators. Sometimes, stigmatization by the social environment silences victims, who reported the crime to the police.

Based on migration circumstances, the Mongolian gender equality issue will be clarified further.

※ Original Copy of Presentation scripts are available on the Official website of WHRCF2018 (www.whrcf.org)

「Does gender equality exist for migrants and refugees in our society?」

Migrants/Refugees and Human Rights Abstract T6-02

With the rise of “me too” Movement¹⁾ in Korea, the Ministry of Justice, the Ministry of Employment and Labor, and the Ministry of Gender Equality and Family said they would take measures for the sexual crimes against migrant women. In contrast, however, there seems to be little action taken by migrants and refugees. The talks of sexual crimes against migrants and refugees failed to be incorporated in the “me too” Movement. Rather, they are just circulated among people or become news that portray them as tragic, extreme cases. It is fortunate that the organizations of migrant workers worked to successfully reveal the cases, albeit in a limited number. Cases vary from a tragic story such as a murder case of undocumented migrant Thai woman in 2017 to more common cases of sexual harassment in daily life. There is a long way to go.

According to the survey on sexual harassment and violence at work conducted by Gyeonggi Institute of Research and Policy Development for Migrants' Human Rights in 2015, 74.1% of the respondents (278 out of 375) said that they had experience of sexual harassment (They ticked one or more questions out of 22 regarding sexual harassment. (Bak, Seon-hi et al., 2015) Regarding the responses to the committed sexual crimes, 38.1% said they did not take any action or just quitted the job. The reasons for this include: poor communication skill (23.2%), lack of information to seek help (21.8%), feeling ashamed or fearful of being blamed (18.2%), fear of being reported for their undocumented status (16.8%). 32.1% said they could not get any response even if they protested verbally or report the case to the employment center. 12.7% said they were either fired, punished, or bullied.

Gimpo Foreign Resident Support Center are visited by those who wish to have counseling on sexual assault and harassment. The cases involve a farm owner who raped two migrant women for two years, an employer of a manufacturing company who demanded sex in return for the extension of employment for three years, a boss who touches the body of migrant women, men with foreign nationality who raped undocumented women, and the Mongol women (E-9) who quitted the job due to pregnancy and childbirth. The question that we have raised today, “Does gender equality exist for migrants and refugees in our society?” represents the call from the victims whose voice want to be heard in a society where the actual change have not been made yet in society, culture, and policy in terms of gender equality despite all those talks of the grim reality of migrant female or male workers.

Refugees are vulnerable to sexual harassment and violence at work because of their dual identities of refugees and migrant workers. The multilayered approach to help them heal from the trauma that they might have suffered are needed since most of these people must have been prone to sexual violence as minorities in their home countries. Also, it should be noted that Yemeni men are hated on the ground of being Muslims as they are viewed as potential sexual criminals. This shows that the issues of gender equality and sexual violence are not limited to women but also refugees, for example, Yemeni men because of their identity of being Muslims and migrant workers. As we observe Korea turn into multicultural society with the influx of migrant workers and refugees, now is time for the Korean government, local governments, and civil society to find the answer to the question “Does gender equality exist for migrants and refugees in our society?”

[Korea]
Director, Gimpo Foreign
Citizen Supporting Center
CHOI Yeong-il



1) 박선희외(2015)
경기도 이주여성노동자
직장내 성희롱
실태 모니터링 보고서

Migrants/Refugees and Human Rights Abstract T6-03

「The limitation and Prospect of Gender Equality for the Migrant Women」

[Korea]
Representative, Women Migrants
Human Rights Center of Korea
HEO Youngsook



International marriage in Korea has surged since the 2000s. Among international marriages, marriage between “Korean men and foreign women” has been increasing since 1995. Especially after 2002, the number of exceeded 10,000, and, in 3 years, it surpassed 30,000 in 2005. After that, there have been 14,869 marriages between Korean men and foreign women in 2017.

In the background of international marriage of Korean men and foreign women, policy support played a big role. In 2006, the President announced the national political agenda called “Marriage Immigrant and Multiracial Immigrant Support Program.” At this time, the support program focused on family maintenance and child rearing. Marriage immigrants who gave birth to children, even though they didn’t acquire Korean nationality, had benefits that were allowed to the Korean people because the measure was more likely to be a population policy than a multicultural society integration policy (Kim Heejung, 2007: 67). The policy on marriage immigrant women whose support varies depending on the presence of child birth continued in various sectors.

Migrant women married to Koreans can receive various supports under the Support for Multicultural Family Act. The marriage migrant women were not perceived as spouses with equal rights of their husbands, but as women from Southeast Asian nation to give birth to children and take care of parents-in-law. The support program for migrant women based on the Multicultural Family Support Center is basically to teach Korean and Korean (husbands’) culture.

On the other hand, the government has decided to allow immigrant women who entered the country through international marriage to stay in Korea as a foreigner, then acquire permanent residence through a certain process, and finally become a Korean citizen. However, the patriarchy is strongly reflected in the process of staying and naturalization. The subdivision of the marriage immigrant visa (F6) is classified according to whether the family is maintained or not. If a married immigrant woman divorces by mutual consent with a Korean husband, a woman without a child must return to her home country because she is granted a status of residence according to her child-rearing status.

Simplified naturalization of married immigrants by Married Immigrant Visa holders work in the same way. Those who maintain family relationships are exempted from the naturalization writing test, but those who are not married due to death or divorce are not. After the application for naturalization, the duration of the examination varies depending on the presence or absence of a child in the period of naturalization screening.

This institutional flow also affects citizens’ consciousness. A Korean married to a person from the western countries is treated as a global family, and a family composed of Southeast Asian women is recognized as a multicultural family. And it is reproduced in public media. Multiculturalism is identified as the “vulnerable class” and has become a sign of discrimination.

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Concept Note of Thematic Session

“City and Peace”

「A city with a military presence, imagining peace.」

Gwangju suffered state violence on May 18th 1980. That is why Gwangju has become the symbol of democracy and human rights in South Korea. But Gwangju still is exposed to state violence from its adjacent military bases. At this stage, it will be a meaningful gesture to listen to stories of cities which had to go through a great deal of pain incurred by their states, and envisage peace realized in cities with military bases.

In May 1998, the Asia Human Rights Committee proclaimed the rights to peace in the Asian Human Rights Charter (People’s Charter) in Gwangju. Article 4 of the Charter provides the rights to peace.

According to the charter, the state and civil society have in many countries become heavily militarized in which all scores are settled by force, and military bases have threatened the social and physical security of the people who live in their vicinity.

Thus, the charter stipulates that “Every individual and group is entitled to protection against all forms of state violence, including violence perpetrated by its police and military forces (Clause 2)”, and that “the rights to live in peace requires that political, economic or social activities of the state, the corporate sector and the civil society should respect the security of all peoples, especially of vulnerable groups (Clause 3).” To sum up, the charter refuses any form of state violence and urges the protection of people who live near military forces.

The Charter eventuated the Santiago Declaration on the Human Right to Peace (2010) and to the Draft Declaration on the Right to Peace by HRC(A-HRC-20-31). Finally, on 19 December 2016, the United Nations General Assembly approved Resolution 71/189, adopting the Declaration on the Right to Peace proposed by the Human Rights Council in Resolution 32/28, of 1 July 2016.

This session of peace rights inspired by those declarations exposes the impacts of cities affected by the state and military forces as well as a culture of violence. And we will proclaim our rights to peace in cities with military bases. We have the rights to dream of peace wherever we live.

「14 Minutes from Detonation: Living on Guahan (Guam) - the Tip of the U.S.'s Spear of Military Might」

City and Peace
Abstract T7-01

Imagine waking up to the newspaper headline: "14 MINUTES." Just 14 minutes is all it would take for a nuclear missile to get from DPRK/North Korea to my little home island in the Pacific. Guahan- more popularly known as Guam to the world- lies as a gateway between the East and West, located in the Micronesian region of the Pacific. We have been a U.S. unincorporated territory or colony since 1898, following the Spanish American War through the Treaty of Paris. The U.S. has occupied about 31% of our island and made it into its military outpost in the Pacific because of our prime real estate and strategic geographical location in the middle of the ocean.

14 MINUTES was the headline in our local newspaper last summer on August 10th, where in local officials informed our community that it would take 14 minutes for an atomic bomb from North Korea /DPRK to reach our island. And why Guahan, you may ask? Because the B2 Stealth bombers that would be used by the U.S. to preemptively strike North Korea/DPRK will be sent forth from the Anderson Air Force Base located in the northern tip of our island. Just as in World War II, our island is caught in the geopolitical crossfires of world superpowers. During WWII, our people, CHamorus, were caught in the middle of conflict between the U.S. and Japan, when the Japanese Imperial Army invaded our island and occupied it from 1941 to July 21, 1944. In more contemporary times, we find ourselves once again innocently caught in geopolitical tensions between the United States and China, as indicated by the role Guahan plays the U.S.'s recent Pacific Pivot strategy to contain the rise of China.

My people have experienced the historical trauma of war during World War II. We have developed a trauma response to militarization and our poor social outcomes tell us that we continue to struggle with the lasting impacts of war. Our elders often suffered in silence, carrying the horrific stories of their experiences of violence and death inside their minds, their bodies, and their DNA that was transmitted to the next generation. Internalized anger and pain has resulted in high rates of family violence, sexual assault, suicide, mental health difficulties, and incarceration in our prison. Hence, the recent North Korea/DPRK threats of a nuclear attack have reawakened the trauma histories from the experience of war in many people.

Militarization embodies the violation of human rights at so many different levels. CHamorus have experienced land dispossession with the taking of roughly one-third of our ancestral lands for the development of military bases. Further, the international principle of self-determination has been violated in the case of our people by our ongoing colonization as recognized on the United Nations' list of non-self-governing territories- one of only 17 left in the world today. In addition, the U.S.'s plans for the increased militarization of Guahan have not sought out the free, prior, and informed consent of CHamorus.

The militarized legacy of the past has created massive suffering for the world in which we live today. CHamorus are not the only people who have experienced the ill effects of war and militarization and the violation of their human rights. Humanity must take pause to reflect and innovatively strategize the intentional and deliberate shift to the creation of a world wherein peace and the respect of peoples' human rights are centered. Convenings such as the 2018 World Human Rights Cities Forum create spaces for such visioning to occur. On this occasion of celebrating the 70th anniversary of the Universal Declaration of Human Rights, we are reminded of how far we have come; as well as of how much farther we have yet to go. May our time together here result in the more detailed sculpting of our vision for the world. May we move mountains forward to imagine an alternative world built on the honoring of human rights and the creation of cities and communities that are safe, peaceful, and resourced with all people need to thrive. .

[USA] President,
Guahan Coalition for Peace
and Justice

Lisa NATIVIDAD



City and Peace
Abstract T7-02

「Peace Education Beyond Militarization:
Making the impossible possible」

[Korea] Executive Secretary,
Peace Momo
JUN Sea-hyun



Although the Panmunjom Declaration for Peace, Prosperity and Unification of the Korean Peninsula was adopted by and between two Koreas, we have witnessed an opposite forces such as newly built US Army garrison Camp Humphreys in Pyeongtaek, International Fleet Review in Jeju Island, and THAAD battery deployment in Seongju. Many would say that these militarization processes would not happen in their backyard so they are not their business. However, no one will be free from consequences of militarized neighborhood. We need to comprehend how traditional education systems shape our way of life; how such systems make themselves invisible thereby never become subject of criticism; and how we design peace education to overcome such barricades.

This paper is not to offer any particular solutions but open creative and wise debates on peace and education. To this end, we have three common questions as follows:

Firstly, how does militarization infiltrate into and affect our education system and daily life?

It is evident that war curriculum have been developed and elaborated throughout the human history. War curriculum education became an inseparable part of human development in almost every society and generation.

- Thornton Munoz -

Schools have much in common with military, such as confined space, restricted behavior, loss of individuality, emphasis on unity, line-up, order and obedience, hierarchy and authority mechanism. The one may easily find out more trace and patterns of militarization in the space of education. That will be an entry point for exploring how the society becomes militarized.

Secondly, how does current educational practice under the name of peace education respond to the structural violence of militarization? We will look into the dynamics of education for reunification of Korea, restorative justice, non-violent dialogue, AVP and critical peace education, and then how these practices reflect and challenge to militarization.

Thirdly, how can peace education prevail over militarization? This is the most important question and also will lead us to more profound questions such as "can we actually teach students peace?" For better understandings, peace education practices, findings and challenges of PEACE MOMO will be shared.

* Key words: Military base, Militarization, Education, Peace Education, Critical Pedagogy, PEACE MOMO, P.E.A.C.E., Pedagogy

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「Dream of Peace in Jeju Memories of 4.3: War, State Violence, Militarization, and Future of Jeju」

City and Peace
Abstract T7-03

I am, Song Chae-won, 19 years old from Jeju, an island of the world peace. Borrowing from the definition on the Jeju government website, the term 'active peace' refers to "not just an absence of war, but being filled with positive content such as justice and social systems that serve the needs of the whole population" which my home island belongs to. Let me explain my own definition of 'peace.'

My lifetime mentor is my brother. I've learned a lot from conversations with him about Japan's sexual slavery (also known as 'Comfort women') and the ROK naval base in Gangjeong.

Currently, the island has one air force radar base which has been upgraded recently. However, a gradual militarization is on the way such as a naval base in Gangjeong and an air base in Seongsan. Before 2014, I thought that an existence of naval power contributes to the security of Jeju. The Life and Peace March to Gangjeong, for five-night and six-day changed my world view. I often encountered a group of auxiliary police officers (they are conscripted) during my activities. They also appeared on video clips that shows naval base constructions. Some officers said that the endless standoff makes them hostile towards protestors. "What would you do if you were a police officer?" I asked my mentor. "I will clear the way for you" he answered. These police officers are mostly his age. This makes me feel sad over the situations we face today. The one may come up with Jeju uprising (April 3, 1948~May 1949) because current confrontation between police force and civilians is very similar to those days. Islanders' resistance against the dictator Syngman Rhee was branded as a communist insurgency or communist-led rebellion by the state and its agencies including young soldiers and policemen from the mainland.

The various natures of state and government depend on ongoing political context and events. For instance, a stolen sovereignty resulted unprecedented exploitations by the colonial government during the Japanese occupation from 1910 through 1945. Thousands civilians lost their lives in struggle against General Chun Doo-hwan's military junta during Gwangju uprising in 1980. Such tragedy can happen at any time under the umbrella of the national security. Imagine that what would happen when merciful policemen on the frontline are replaced by others who are aggressive. State's violence against innocent civilians cannot be justified at any reason. We should show our solidarity in a peaceful way.

I am very proud of my home Jeju, an island of world peace and one of the UNESCO World Heritage Sites. We should not let Jeju become a center of military confrontation. I wish my fellow islanders can sustain their traditional way of life such as 'Gwendang (a local practice of nepotism)' and 'Olle (trail).'

[Korea] Activist, Jeju
Peacefly

SONG Chaewon



「City and Peace」

City and Peace
Abstract T7-05

70 years of the UDHR and Jeju uprising

It's been seven decades since the Universal Declaration of Human Rights was unanimously adopted by the General Assembly of the United Nations held in Paris, France on 10 December 1948, bearing the spirits of the founding principle of the Charter of the United Nations 1945, to save succeeding generations from the scourge of the First and Second World War and the dangers of hatred, bigotry, racism and genocide represented by the Holocaust. This would be the most honorable commitment of humanity.

By the time when international delegates had a heated argument on human rights, the US-backed authoritarian government was about to play a prelude to the bloody suppression and civilian massacre in Jeju, one of remote islands of the Far East Korea. Japanese rule over Korea ended in 1945, when U.S. and Soviet forces captured the peninsula. Two world giants had stationed themselves in the southern and northern part of the Korean Peninsula respectively by drawing the 38 Parallel. In the middle of increasing Cold War antagonism between USSR and US, left and right-winged national leaders failed to conclude political negotiations for unified Korea. Post-liberation Korea was chaotic. A wide spreading social unrest and anxiety triggered by population explosion, high unemployment, foods shortage and cholera outbreak became severely deteriorated when USAMGIK (United States Army Military Government in Korea) revived a rice collection system that had been maintained under Japanese rule. Finally, an increasing pre-election political turmoil detonated the Jeju uprising.

While the UDHR, 'International Magna Carta' with the aim of preventing another such conflict and massacre and protecting inherent human rights was drafted by the United Nation led by two powerful victorious countries, namely US and USSR, after the Second World War, East Asian populations were under the state violence resulted from the growing Cold War system. Beside the events of tragedy in Jeju, thousands were killed during the February 28 Massacre in Taiwan and Okinawa was militarized by US armed forces. The inherent dignity and equal and inalienable rights of all members of the human family in the East Asia were completely ignored by the state and government. Victims who managed save their lives from the years-long brutalities remained in silence for decades.

Is Jeju the symbol of peace and human rights?

Thanks to President Moon Jae-in's presence and official apology as well as commitment to truth-seeking at an official commemoration event this year, Jeju, once called an island of communist rebellion receives a national-wide attention ever before. Event more than half a century passed, East Asian communities' aspiration to true peace and human rights requires more time. The bitter memories of the past still overshadow the Korean Peninsula and East Asia, extruding people from permanent peace and prosperity. Tragic experiences of Jeju, Taiwan and Okinawa must be shared with the whole world, beyond the local the East Asia.

How can we make the world where everyone is entitled to her and his dignity and universal human rights as envisaged by UDHR? From today's perspectives, UDHR has many limitations since many articles reflect socio-political context of 70 years ago. Human dignity and value is vulnerable to the rapidly increasing poverty and inequality as well as violence that we witness in Syria, Myanmar and other conflict zones. Nevertheless we need to continue to exert our best efforts to make the world better, remembering that history has been the march of progress. One approach we may take is learning from the past. A history-reading is not about chronicle of events. History helps us determine how to approach the future, as it allows us to learn from our past mistakes or triumphs.

Another form of state violence against humanity and nature occurred during ROK naval base construction in Gangjeong Village of Jeju Island. The upcoming Jeju Fleet Review and the second airport project clearly demonstrate a militarization tendency in the island. Civilian-military coexistence, peace and human rights are merely rhetoric. As the preamble of UDHR states "if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law." What we learn from Jeju uprising is that it is righteous to resist against oppression and injustice. It is our duty and obligation to prevent such state

[Korea] Policy Consultative
Commissioner, Jeju Special Self-
Governing Provincial Council

Baekgi



Concept Note of Thematic Session

“Disability and Human Rights”

「Stop offensive fouls against mental disabilities and sexual minorities」

Whom Do We Live With? - Diversity, Inclusiveness, and Peace

The WHRCF 2018 ‘Disabilities and Human Rights Session’ is designed to understand the reality of people who are excluded from mainstream society from their own point of view. The session also seeks for practical measures in ensuring the key values of diversity, inclusion, and peace. In this regard, the following issues will be discussed: the UK LGBT disabled community supporting organization ‘REGARD’ will present on the topic of LGBT disabled people who get almost no attention from the human rights activist community in Korea. The Queer Culture Festival will inspire local human rights advocators to be keen to hear from all members of the LGBT disabled community, including people with physical and sensory impairments, as well as mental health difficulties. In Korea, mental disabilities are stigmatized, those with disabilities are often treated as potential criminals. Local human rights activists will also surely learn a lot from the Japanese PMD supporting program such as the concept of the ‘Illusion and Delusion Convention.’ KM-DP-CIL’s activities and PMD’s personal experiences will inspire everyone to re-examine the current PMD self-reliance programs.

Who are ‘We’?

The answer that ‘Disabilities and Human Rights Session’ is searching for is not different from the answer to the question “Whom do we live with?” the theme of WHRCF 2018.

Promoting the Human Rights and Inclusion of Disabled People from the (LGBTQI+) Communities through Cultural Change

Disability and Human Rights Abstract T9-01

The Right to Family Life, as set out in Article 16 of the 1948 UN Declaration and Article 23 of the UN Convention on the Rights of Persons with Disabilities (UNCPRD), is at its most controversial when applied to Disabled and LGBTQI+ people. Disabled people are regarded as being unfit to have sex, to set up home together and to become parents, and LGBTQI+ Disabled people are regarded as being the least fit of all. Public authorities and disability organizations have preferred to focus on rights to employment, benefits and services, and the lives of LGBTQI+ Disabled people have been largely invisible.

Regard is the UK's national organization for Lesbian, Gay, Bisexual, Trans, Queer, Intersex and other — 'LGBTQI+' — Disabled People. Founded in 1989, Regard has four aims: to raise awareness of disability issues within the LGBTQI+ communities; to raise awareness of LGBTQI+ issues within the Disabled communities; to combat social isolation among LGBTQI+ Disabled people; and to campaign and work strategically on issues that particularly impact on LGBTQI+ Disabled people. As with the vast majority of LGBTQI+ organisations in the UK and worldwide, Regard has no core funding and is run by the members themselves.

Regard is based on the Social Model of Disability, which regards impairment as being a normal part of the human condition. 'Disability' is caused by society's failure to accept this. Instead, social, environmental and attitudinal barriers are put into place that prevent people from impairments from being included in society on equal terms. Similarly, a Social Model of Sexual and Gender Orientation would describe being lesbian, bisexual, gay, trans, queer/questioning, intersex or other form of orientation as being entirely normal. The problem from this perspective lies with a society that cannot accept reality, and has therefore created a wide range of legal and attitudinal barriers that prevent LGBTQI+ people from accessing their human rights.

However, the similarities between the struggles for rights by Disabled and LGBTQI+ people are largely unrecognized by both groups. In common with the population at large, many LGBTQI+ people are embarrassed by impairment, and view Disabled people from a Medical Model perspective as 'having something wrong with them'. Homosexuality was only recently removed from the World Health Organisation list of diseases, and trans people have only just been moved into the physical condition grouping from the psychiatric classification. This means that many LGBTQI+ people want to do everything that they can to differentiate and separate themselves from Disabled people. Instead, gay men in particular pursue an aesthetic of physical and social perfection and eternal youth. People who hold intersectional identities, such as Black LGBTQI+ people, are no more likely than other LGBTQI+ people to have a Social Model of Disability perspective.

This has a serious impact on LGBTQI+ Disabled people, who feel the need to hide their conditions if at all possible, isolating them further and placing a further burden on their mental health. This is despite the fact that as many as one in three of the UK's LGBTQI+ population are Disabled, and that LGBTQI+ Disabled people are even more over-represented amongst Disabled people as users of state-funded social care services. However, for a variety of reasons LGBTQI+ Disabled people are invisible within the UK's disability and Disabled People's Organisations, and thus within policy and practice development.

Plays, exhibitions, performances, films and other activities can raise awareness of the lived experiences of LGBTQI+ and other Disabled people, and the many complexities that affect these, in a way that no amount of campaigning or education can achieve. Only LGBTQI+ Disabled people can convince others through revealing their lives that they are fully human, and fully entitled to human rights.

[U.K] Co-Chair,
The Regard Group
Ju GOSLING



Disability and Human Rights Abstract T9-02

「Human Rights of People with Psychosocial Disability in Japan」

[Japan] Board Member, Japan National Group of Mentally Disabled People
Kirihara NAOYUKI



1. The perception of mentally disabled people in Japanese society:

Murders tend to be reported as if there is a connection between the incident and disability, when a person with history of psychiatric outpatient or inpatient committed the murders in Japan. In addition, the Japanese government often started to develop a policy to use psychiatry as a way to prevent crime, soon after symbolic incidents. Such ways to report incidents and to develop policy have encouraged prejudice against persons with psychosocial disabilities.

2. The life of a mentally disabled person in Japan:

The ratio of involuntary admission is about 70 percent of all psychiatric admission and is increasing. There are 350 thousands of psychiatric beds out of all 1.25 million beds in Japan. 50 thousands of inpatients have stayed in mental hospital for more than 20 years, out of 180 thousands of inpatients who have stayed for more than one year. The number of physical restraint in 2016 was doubled over the past decade.

3. Introduction of activities done by mentally disabled persons:

- * Social movements of users and survivors of psychiatry in Japan started in the second half of 1960s, and a national organization was established in 1974.
- * We offer user-led services which help involuntary inpatient to discharge and live in his or her own community.
- * We have protested against a revised bill of the Act on Mental Health and Welfare for the Mentally Disabled which allows to use psychiatry as a way to prevent crime from April 2017, and been succeeded to prevent the revised bill from passing for over one year.

4. Actions that the mentally disabled people should have for living in a local community:

- * It is not helpful to build institutions. We need social security and personal assistance to live in our community.
- * It is needed to promote activities of users and survivors of psychiatry and remove prejudice. It is essential that users and survivors participate in processes of policy making.

※ Original Copy of Presentation scripts are available on the Official website of WHRCF2018 (www.whrcf.org)

Concept Note of Thematic Session

“State Violence and Human Rights” 「State Violence, Justice, and Healing

“State Violence, Justice, and Healing”

We must ask ourselves: “What is a nation?”

Under the present liberal democracy, a nation is a polity to guarantee the freedom and rights of its people. However, a nation has authorities endowed with coercive power. State power includes the possibility of arbitrary abuse and violence such as crimes committed by country. The principles of democracy and the rule of law should be followed faithfully to prevent state crime.

The state in transition from an authoritarian to a democratic regime is faced with a matter of choice between Retributive Justice and Restorative Justice. If the people procrastinate in liquidate the past, Transitional Justice is regarded as being a long way off. In retrospect, this philistinism is based on connivance at violations of human rights.

To solve the problems of Gwangju, civil society in Korea established five principles: investigation, punishment, compensation for damage, rehabilitation, and spiritual inheritance. In the session, we will try to find a way to practice justice by liquidating the past, achievements and tasks of Truth and Reconciliation Commission, and the way to heal victims with the theme “state crime, justice, and cure”

The past liquidation is not the challenge of our descendants but our challenge. I wish you to build a path from conflict and division towards peace in society and avoid the same mistakes.

State Violence and Human Rights Abstract T8-01

「Truth and Reconciliation Commission and May 18 Commission」

[Norway] Special Adviser,
Norwegian Center for Studies
of Holocaust and Religious
Minorities

Georg Andreas BROCH



South Korean trajectory to discovering historical truth and seeking for reconciliation is a good exemplary in the political context of East Asia as well as the world. Many victims of state violence under the authoritarian regimes regain their honor and are entitled to reasonable compensations. These outcomes must be attributable to independent bodies responsible for investigating, such as Presidential Truth Commission on Suspicious Deaths, Truth and Reconciliation Commission and May 18 Commission. Their efforts upgraded South Korea's human rights and national pride to another level beyond Asia. Also, South Korea's experiences may be helpful to countries traumatized from war, massacre, human rights abuse, torture, and genocide. Transitional justice is a solid foundation for the moral and legitimate state.

May 18 Commission, the first endeavor to deal with the past offered five principles of transitional justice: Discovering truth, Sanctions to those are responsible for crimes, Restoring victims' honor, Reparations, Commemoration and Consolation. Transitional justice measures offer two approaches – Justice Model and Truth Model. The former strategizes criminal justice through investigating the past crimes and prosecutions of those are responsible for such crimes as well as providing reparations to victims while the latter seeks for truth of events and restoration of victims' honor as well as individual and national reconciliation through various forms of commissions. May 18 Commission adopted a combination of two models whereas Truth Reconciliation Commission took the Justice Model. A lack of truth-seeking effort by the first commission leads to recent investigations on state violence committed during May 18 Democratic Movement in Gwangju.

In South Korea, Truth Reconciliation Commission's attempts to reveal human rights abuse and civilian massacre have been tenaciously interrupted, denounced, ignored, neglected and blamed by the Cold-War-minded anti-democratic forces. Since state-led transitional justice measures inherently are not free from public opinions and political dynamics, overall procedures tend to minimize social and political impacts. Reparations somehow helped victims overcome the consequences of abuse. Under such circumstances, however those are responsible for the past crimes have not been charged and only few facts and truth became disclosed to the public. As seen in those civilian massacres occurred before and during the Korean War a much attention paid to individual victims rather than legal and institutional transition.

Although in its recommendations, Truth Reconciliation Commission clarified that government and state agencies are responsible for their disgraced past as well as official apologies and reconciliation process, the head of military or police never apologize to victims and their family members, except President Roh Moo-hyun's official apologies for Jeju Uprising and Ulsan Bodo League Massacre. We are not in position to speak out national conciliation or integration. Reparations and official commemorations for May 18 victims will not excuse uncompleted truth-seeking. We cannot say that a true conciliation is made until those are legally responsible for the past state violence and human rights abuses stand before the criminal court. Although their remarkable achievements, both Commissions still have a long way to go.

※ Original Copy of Presentation scripts are available on the Official website of WHRCF2018 (www.whrcf.org)

「Transitional Justice and State Responsibility: Politics of Apology and Forgiveness」

State Violence and Human Rights Abstract T8-02

This paper is to interpret the transitional justice and state responsibility from the perspective of perpetrators' apology and victims' forgiveness. The key to the reconciliation is self-narratives of both perpetrators and victims. Their narratives cannot be independent because, both sides' stories constitute 'what actually happened (or a reality of the event).' A reality of the event includes events that actually happened and following impacts on perpetrators and victims as well as the society where they live in. In South Korea, however, the transitional justice seems to exclude self-narratives of perpetrators and victims, recalling only the event as they were. Apparently, they are irrelevant. For example, the state has been remaining at the center of heated debates whereas state violence and human right violation cases such as massacre of civilians and forged espionage scandal being remembered by the public fragmentarily. A connection between perpetrators and victims remains invisible. Only a single domain called a state or government agency exists in between perpetrators and victims. From the social context aspect, victims can forgive perpetrators only when they overcome their counterparts. On the other hand, perpetrators can apology to victims for violence only after they are brave enough to abandon their social status. An perpetrator-victim relationship must be a person-to-person. Otherwise, a state responsibility will continue to be ambiguous. perpetrators must have an ethic of apology and victims must have a memory of forgiveness. Concerns for others mean a responsible community virtue. perpetrator's ethics constitute a part of state responsibility in the transitional justice processes.

[Korea] Research Professor,
Institute for History & Topos Studies
in Yonsei University

HAN Sunghoon



※ Original Copy of Presentation scripts are available on the Official website of WHRCF2018 (www.whrcf.org)

State Violence and Human Rights Abstract T8-03

「Truth and Reconciliation Commission and May 18 Commission」

[Korea] Professor,
Sungkonghoe University
KIM Dongchoon

South Korean trajectory to discovering historical truth and seeking for reconciliation is a good exemplary in the political context of East Asia as well as the world. Many victims of state violence under the authoritarian regimes regain their honor and are entitled to reasonable compensations. These outcomes must be attributable to independent bodies responsible for investigating, such as Presidential Truth Commission on Suspicious Deaths, Truth and Reconciliation Commission and May 18 Commission. Their efforts upgraded South Korea's human rights and national pride to another level beyond Asia. Also, South Korea's experiences may be helpful to countries traumatized from war, massacre, human rights abuse, torture, and genocide. Transitional justice is a solid foundation for the moral and legitimate state.

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Human Rights Tour: Gwangju Biennale 2018



Gwangju Biennale 2018

Imagined Borders: The grave discourse of the contemporary

Imagined Borders, the theme of the 2018 Gwangju Biennale, was adopted from Benedict Anderson's book about nationalism: Imagined Communities. The spread of globalization has rearranged national and geopolitical borders. Under the circumstances of the contemporary, more complicated and firmer yet invisible borders have emerged around politics, economics, emotions and generations.

This exhibition will give multi-angular views to such new borders.

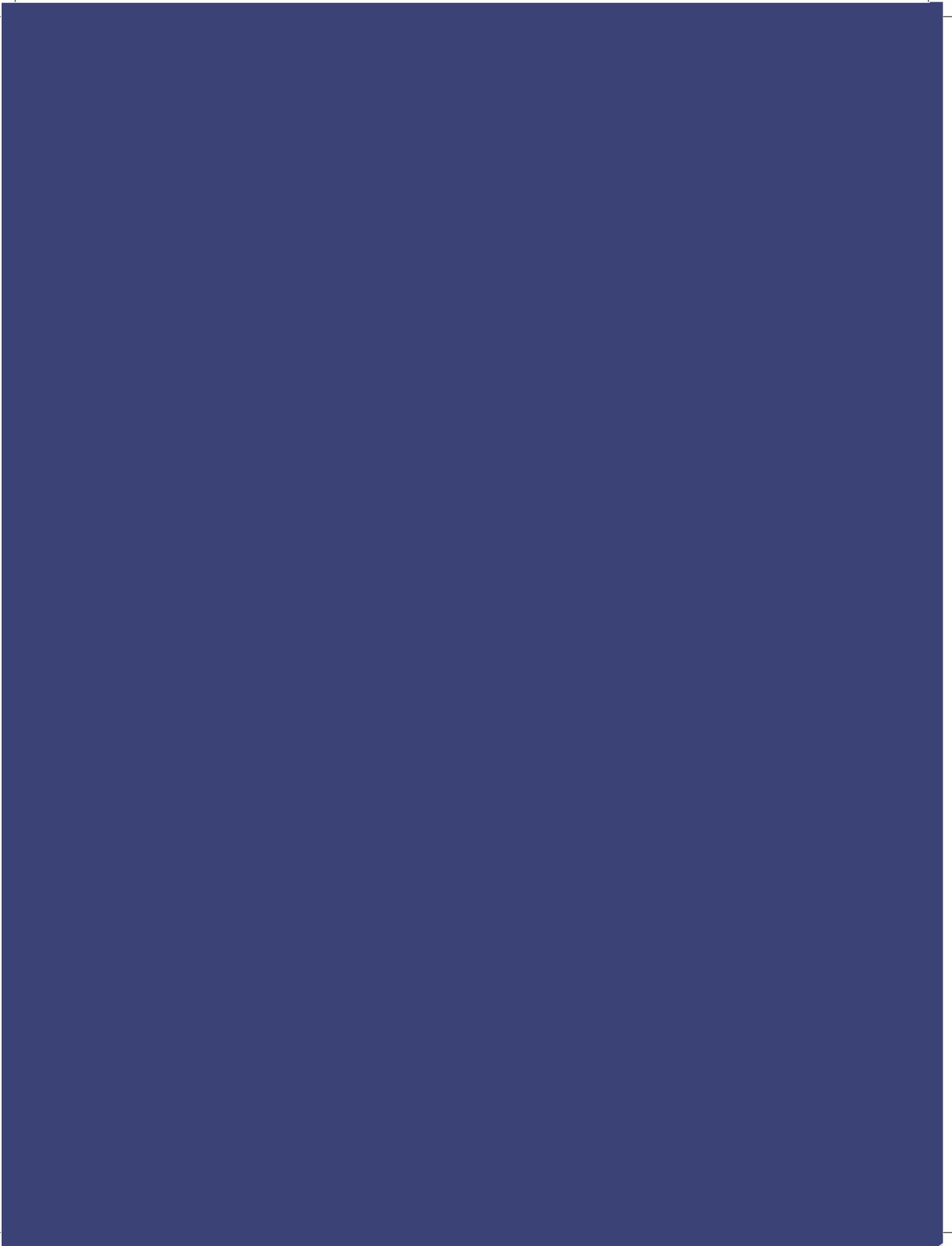
Address | 111 Biennale St. Yongbong-Dong, Buk-Gu, Gwangju

T e l | +82-62-611-514

Webpage | <https://www.gwangjubienale.org/gb/index.do>

일정

08:30-09:00	Gathering at the Holiday Inn lobby
09:00-09:30	Bus (Holiday Inn → Gwangju Biennale 2018) Gwangju Biennale 2018
09:30-11:30	Gwangju Biennale 2018 <Order of> 1. 본전시1 / 사람과 사람간의 경계 2. 본전시2 / 조각과 건축의 경계 3. 본전시3 / 국가 간 경계 4. 본전시4 / 디지털정보와 현실적정보의 경계 5. 본전시5 / 기억과 현재의 경계 *No docent guidance provided.
11:30-11:40	Bus (Gwangju Biennale 2018 → Luncheon)
11:40-12:30	Luncheon
12:30-13:00	Bus(Luncheon → Holiday Inn)



Information

01. Interpretation

02. Q&A System

03. Etc

WORLD
HUMAN
RIGHTS
CITIES
FORUM
2018

01

등록 안내 Registration

1. 모든 회의에는 등록하신 분만 참석 가능합니다.
 2. 등록하신 분께는 ID카드 혹은 배지를 드립니다.
 3. 등록하신 분은 1층에서 열리는 광주 국제 차문화 전시회를 무료로 관람하실 수 있습니다.
1. Only badge holders can attend all sessions.
 2. We provide an ID card or badge for all registrants.
 3. Registrants also have free access to the Gwangju International Tea Festival, happening concurrently on the 1st floor.

02

1. 동시통역 안내

제공언어: 한국어, 영어

수신기 제공: 등록 접수 시 제공

수신기 반납: 안내데스크 또는 등록데스크

채널안내: 1번 한국어, 2번 영어

2. 문자 통역 안내

개회식, 오프닝라운드테이블, 전체회의, 주제회의(장애와 인권), 폐회식

3. 수화 통역 안내

개회식, 오프닝라운드테이블, 주제회의(장애와 인권), 폐회식

1. Simultaneous Interpretation

Languages: Korean, English

Receiver Rental: A receiver will be provided when registering.

Receiver Return: Registration Desk or Information Desk

Receiver Channel: No. 1 Korean, No. 2 English

2. Real Time Text Service

Opening Ceremony, Opening Roundtable, Plenary Session,
Thematic Session (Disability and Human Rights), Closing Ceremony

03

질의응답시스템 Q&A System

청중들과의 효율적인 소통을 위해 청중질의응답시스템인 Sli-do(www.sli.do)를 이용합니다.

- | | |
|------------------|-----|
| ① www.sli.do 접속 | 질문 |
| ② 코드입력: #whrcf | |
| ③ 참석 회의 선택 | |
| ④ 질문하기/추천하기/댓글달기 | |
| ⑤ 'Polls' 선택하기 | 만족도 |
| ⑥ 만족도 기입하기 | |

Slido is an audience interaction tool for meetings, events and conferences.

- | | |
|--------------------------------------|--------------|
| 1. Go to www.sli.do | Question |
| 2. Put in the event code #whrcf | |
| 3. Choose a session | |
| 4. Ask, Like it, Comment and Suggest | Satisfaction |
| 5. Fill out the corresponding polls | |
| 6. Fill out satisfaction survey | |

04

와이파이 안내 Wi-fi

1. 무선네트워크 설정에서 주변 Wi-Fi 신호를 검색
2. 'Public WiFi Free' SSID를 선택하고 웹브라우저 실행 (단말기의 기본브라우저 사용권장)
3. Public WiFi 접속화면 중앙에 있는 '공공와이파이 이용하기'의 오른쪽 버튼을 선택하여 원하는 서비스를 이용

1. Search for surrounding Wi-Fi signals in the wireless network setting
2. Select 'Public WiFi Free' SSID and execute web browser
(Basic browser of the terminal is recommended)
3. Select the right button of '공공와이파이 이용하기'
in the center of the Public WiFi connection screen to use the desired service.

※ 국내 참가자들은 통신사 와이파이를 사용해주시시오

05

설문 Survey

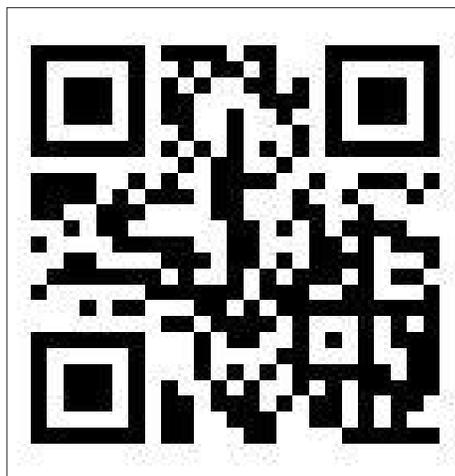
청중 여러분들의 다양하고 소중한 의견을 들려주세요.

We would appreciate you if you could listen to the opinions of your audiences.

- ① QR코드를통해접속하여설문지작성
- ② 작성해주신분께는등록데스크에서커피무료쿠폰을드립니다.

① Access the questionnaire through using the QR code below

② For those who have created an Qualitative evaluation, Free coffee coupons will be provided at the registration desk for those who complete the questionnaire. We will offer free coffee coupons at the registration desk.



Three Eco-Friendly Promises for the World Human Rights Cities Forum

1. 인쇄물(회의자료집, 프로그램북) 줄이기
2. 행사 폐기물(현수막, 엑스배너) 줄이기
3. 일회용품 사용 줄이기

1. Reduce printing of full papers
2. Reduce printing of promotional materials (i.e. banners/flyers)
3. Reduce use of disposable products

제안하는 친환경 행동 3가지

3 Tips for Remaining Eco-Friendly During the Forum

1. 회의자료 다운받아 보기

- 다운로드 경로 : 홈페이지(whrcf.org) 또는 행사장 내 QR코드

2. 개인 머그컵 및 텀블러 사용

- 종이컵은 제공하지 않으며, 텀블러 지참시 무료 커피제공

3. 재사용을 위한 ID카드 목줄 반납

- 반납장소 : 등록데스크 옆 회수대

1. Download forum materials

- How to Download : Use the relevant QR Codes or visit our website (whrcf.org)

2. Use Mugs or Tumblers

- We will not provide the paper cups.
If you bring your own tumbler, you will be provided a free cup of coffee

3. Return ID card strap in order to reuse at a later date

- Drop-off point : Next to the registration desk

향토기업은 우리의 이웃입니다.
슬플 때나 기쁠 때나
서로 서로를 껴안으며 정을 나누었습니다.

향토기업은 우리의 역사입니다.
가난한 시절 땀 흘리며 달려왔던
정다운 추억이 깃들어 있습니다.

향토기업은 우리의 문화입니다.
전라도의 흥과 신명이 숨쉬고 있고
그리움이 녹아 있습니다.

향토기업 보해
어제처럼 든든하게, 오늘처럼 살갑게
늘 우리 곁에 함께 할 것입니다.

한 잔의 술에도 바다의 깊이를



Sulwhasoo

어떤 각도에서도 흐트러짐 없는
탄력각을 세우다
설화수 자음생에센스

주름이 생긴 것도 아닌데, 왜 나이 들어 보일까요?
주름, 기미, 잡티는 쉽게 가릴 수 있지만, 힘 없이 처진 얼굴탄력은 숨길 수 없죠
뿌리부터 잎까지 인삼에너지를 담은 캡슐에센스가 약해진 탄력 지지 구조를 강화해주는 자음생에센스—
이제, 시간의 흐름과 외부자극에도 흔들림 없이 탄력각을 세우세요



Oversaes Cooperation

United Nations Human Rights Office of the High Commission, Raoul Wallenberg Institute, Asia Development Alliance, Asia Democracy Network, United Nations Human Rights Council

Cooperation Host

Embassy of Sweden Seoul, Gwangju Jeonnam Research Institute, Korean Association of Human Rights Studies, Korea Human Rights Foundation, Center for Public Interest & Human Rights Law Chonnam National University, Gwangju, Korean Federation for Environmental Movements Gwangju, The Research Institute of the Differently Abled Person's Right in Gwangju, Gwangju Solidarity Against Disability Discrimination, Korean Information & Referral Service Center on Ageing(Gwangju Namgu Senior Club), Global Social Economy Forum, Gwangju Support Center for Social Economy, Centre for Multicultural Peace Pedagogy, Gwangju Migrant Workers' Center, Gwangju Bukgu Multicultural Family Support Center, Danuri Help Line, Gwangju Migrant Health Center, Gwangju-Jeonnam Women Association Untied, The May 18th Institute CNU, A Healing Centre for Victims of Torture and State Terror, Jeju Peace Human Rights Institute WHAT, Gwangju Human rights center Hwal jjak, Space Elizabeth

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