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Opening Remark

Ladies and gentlemen, distinguished guests, on behalf of Gwangju’s 1.5 million citizens, I would like to extend the warmest of welcomes to all of you participating here in the World Human Rights Cities Forum 2017.

This year witnesses the seventh anniversary of the Human Rights Cities Forum, which was born with the shared desire to respect and protect human dignity.

On this occasion, I would like to express my sincerest gratitude to the President of the Promotion Committee, Mr. Park Kyung-seo, for all of the hard work he has done in readiness for this meaningful event. I must also extend my deepest respects to the director of the Kim Dae Jung Peace Foundation, Madame Lee, Hee-ho, whom I am very glad to see in good health again.

Since the inaugural forum, which addressed the theme of “Globalizing Human Rights from Below”, this forum has served as a venue for representatives of cities, human rights experts and activists from different parts of the world to come together and exchange their experiences and discuss policies. It has also endeavored to promote the value of human rights and solidarity among cities.

On this day, we gather together to talk about peace. It is our belief that upholding and protecting the values of democracy and human rights can only be possible in a peaceful world that appreciates life and values humanity more than anything. In this respect, we have decided to take a more fundamental approach.

Humans ultimately seek peace in many ways, for example, by protecting society from physical violence such as war and terrorism and by taking care of marginalized groups and minorities.

This forum aims to renew our commitment to a stronger alliance for peace, and to reaffirm that peace is essential for the happiness of individuals and families and the existence of cities and countries.

In fact, I cannot say that Gwangju is the world leader in terms of human rights policy. However, this city has learned the important value of democracy, human rights, and peace the hard way. So, it has been devoted to incorporating these values into its administration and working with the civil society to build a community where no one is isolated.

We are ever eager to lend our helping hand to plant a seed of hope whenever and wherever human dignity is threatened and peace is disrupted.

This is what we call the ‘Gwangju Spirit’. We wish to spread this spirit across the world as a universal value.

Thirty-seven years ago in Gwangju, the life of ordinary citizens was shattered by cruel state violence. However, even then, citizens managed to keep calm and peaceful. They protected their families and neighbors, maintaining order in their community, with zero crime.

Last winter, we lit candles in protest against the world of non-sense, injustice, and a lack of conscience.

We launched the revolutionary grassroots movement with controlled fury and built a new democratic government through the power of the people.

To us, peace means preserving human dignity. This forum, in this sense, will be an important platform to share stories and exchange information and wisdom among us. By raising the question ‘Do we live in peace?’, we will assess current conditions and explore ways forward.

Korea is the only divided country in the world. Amid the rising tensions on the Korean Peninsula due to North Korea’s nuclear test, I earnestly ask you to share your thoughts about achieving peace without war on the Korean Peninsula.

Once again, I thank you for your presence. I now declare the World Human Rights Cities Forum 2017 open.
Welcoming Remark

PARK KyungSeo  
[Korea] Chairperson, World Human Rights Cities Forum Committee

Honorable representatives of human rights cities and human rights activists, distinguished guests, and ladies and gentlemen,

As President of the Promotion Committee for the World Human Rights Cities Forum 2017, I would like to extend the warmest welcome to you all to Gwangju, the city of democracy, human rights and peace. I would also like to sincerely thank you for attending this forum, which will be held under the theme “Do we live in peace?”

Now, human rights issues are regarded as a duty for the nation and dealt with by local governments. The United Nations has continued to develop and provide a range of human rights programs for its member countries, with a view to promoting human rights across the world. Recognizing the significance of this trend, Gwangju began hosting the World Human Rights Cities Forum back in 2011. Since then, this forum has established itself as a platform for discussion on various human rights issues and policies. I would like to draw attention to the fact that it would not be possible to hold the seventh World Human Rights Cities Forum were it not for the strong support from UN OHCHR, UCLG-CISDP, Advisory Committee, NGOs, local councils, academia, and others working for human rights cities.

Plenary session I of this forum will explore ways to overcome the limitations of representative democracy by taking a closer look at cases such as the people’s candlelight revolution in Korea, online platforms in Spain, and the participatory democracy of France. Plenary session II will examine Sweden’s human rights policy. In addition, there are a variety of programs including expert workshops on local government and human rights, human rights cities networks in Asia, nine thematic sessions, an Asian human rights charter workshop, plus human rights and culture tours. So, I am looking forward to seeing your active participation.

Once again, I would like to welcome you to the World Human Rights Cities Forum 2017. I’d also like to express my appreciation to all of the many organizers and volunteers for the excellent work that they have done in preparing this event and making it possible.

Thank you.

[Image 37x452 to 109x550]

Congratulatory Remark

LEE Heeho  
[Korea] Chairperson, The Board of Kim Daejung Peace Center

Dear human rights leaders, fellow citizens of Gwangju,

I would like to congratulate you all on the opening of this, the seventh World Human Rights Cities Forum, held in Gwangju, the city of democracy, human rights, and peace.

What we have seen in the candlelight protests at the end of last year was a civil revolution, which reminded us of the significance of democracy. It is my belief that the revolution, which was achieved thanks to the voluntary participation of citizens, represents the true spirit of Gwangju.

President Moon, Jae-in reaffirmed his commitment to revealing the truth regarding the May 18 Democratic Uprising at the May 18 memorial ceremony this year. Stories about the Gwangju Democratic Uprising have often been distorted and disparaged by previous conservative administrations. I am now confident that the truth will be revealed and the discussions will be brought into the spotlight.

Distinguished guests,

Gwangju has fought for democracy and human rights. This city is a sacred place which holds the spirit of the May 18 Democratic Uprising, an epoch-making incident in the history of democracy in Korea. The Democratic Records are registered with the UNESCO Memory of the World. The report on ‘Local Government and Human Rights’, describing the fight for human rights in Gwangju, was adopted by the UN Commission on Human Rights. Now Gwangju is globally recognized for its contributions for democracy, human rights and peace.

Today, we are gathered in Gwangju, the city of democracy and human rights, to discuss peace. At the forum, representatives of local governments will share their own experiences at the local level, and discuss their roles in the promotion of human rights. I believe that the dialogue between local governments, rather than central governments, will be the more valuable and significant.

Dear colleagues,

I hope you can use this forum to share and learn valuable information and experiences regarding human rights. I am looking forward to seeing the continued hard work supported by the close cooperation between us to protect and promote human rights in many parts of the world.

Finally, I appreciate the wonderful work done by Mayor Yoon, Jang-hyun, and the organizing committee in putting together such outstanding programs.

Thank you.

[Image 615x476 to 676x546]
Ladies and gentlemen,

On behalf of the 1.5 million citizens of Gwangju, I would like to congratulate you all on the opening of the World Human Rights Cities Forum 2017.

First of all, I would like to pay tribute to the human rights leaders and activists both home and abroad for all of their dedicated work to protect peace around the world. In particular, I would like to express my sincere gratitude towards Madame Lee, Hee-Ho, Director of the Kim Dae Jung Peace Center. Also, my utmost thanks go to Gwangju Mayor Yoon Jang-Hyun, as well as the forum’s Organizing Committee, and in particular the Committee Chairman, Mr. Park, Gyeong-Seo.

This year marks the seventh anniversary of the World Human Rights Cities Forum. The forum was launched in 2011 with the aim of instilling the spirit of the May 18 Democratic Uprising and promoting the values of human rights. Today, 253 human rights leaders from 31 countries are gathered together here in this forum to exchange their experiences and wisdom about the work in their fields for the promotion of human rights and democracy.

This year, we will discuss practical mechanisms to protect democracy and participatory democracy in our daily life, with a focus on the candlelight protests that have contributed to further development of democracy in Korea. We will also have meaningful dialogues on creating a more peaceful world.

I hope that this forum can serve as an opportunity to help human rights cities around the world make their contribution to the promotion of global peace and human rights.

Thank you all for taking the time out of your busy schedules to attend the forum. I sincerely hope that all of you will have a rewarding and pleasant experience during your stay here in Gwangju.

Thank you.
01 Background and Overview

1. World Human Rights Cities Forum 2017 (WHRCF 2017, hereinafter referred to as 2017 Gwangju Forum) is an international forum held in Gwangju City, Republic of Korea to implement the vision of a human rights city as articulated in the Gwangju Declaration on Human Rights Cities, adopted in May 2011 at the First World Human Rights Cities Network. The World Human Rights Cities Forum upholds and further develops the spirit of the May 18 Democratization Movement, during which thousands of innocent citizens were victimized by state violence 37 years ago, along with the value of the 1998 Asian Human Rights Charter declared in Gwangju.

2. A human rights city, as defined in the Gwangju Declaration on Human Rights Cities in 2011, is a local community playing a significant role based on fundamental values and guidelines of human rights, and a social and political process. The Gwangju Forum, with the attendance of delegations of human rights cities from South Korea and abroad, human rights experts, human rights NGOs, journalists and citizens, has explored effective systems and their implementations practically guaranteeing human rights of citizens in their daily life, positioning it as a representative human rights cities forum.

3. A total of 928 people have participated in the Gwangju Forum as speakers, presenters and discussants over the past six years, including 392 people from 159 countries. Representative human rights experts from South Korea and abroad, including Commissioner and Chair of the New York City Commission on Human Rights Patricia Gatling, Deputy High Commissioner of the Office of High Commissioner for Human Rights (OHCHR) KANG Kyung-hwa, UNESCO’s Deputy Director-General Getachew Engida and President of International Coalition Maria L. Zarate, have shared their expertise and experiences in the previous Gwangju Forums.

4. The concerted endeavors and collaborative efforts of the international human rights communities and the Gwangju Forums led to the report of the United Nations Human Rights Council Advisory Committee on the “Role of Local Government in the Promotion and Protection of Human Rights” in September 2015 (A/HRC/30/49), which emphasized the responsibilities of local governments and states for the protection of human rights. In its report, the Advisory Committee also emphasized that local governments together with states are crucial actors responsible for the protection of human rights such as education, health, housing, environment, law and order, and the right to water because of their proximity to citizens and their functions to provide public services. The Gwangju Forum will further its efforts in finalizing the local government and human rights guidelines at the level of the UNHRC, in order to effectively implement recommendations stated in the above UN report.

5. The 2017 Gwangju Forum will be held at the Kimdaejung Convention Center in Gwangju City, Republic of Korea, from 14 to 17 September 2017. An estimated 1,000 participants from South Korea and abroad are expected to take part in the Forum, including municipal representatives seeking a human rights city, UN human rights experts, representatives from UCLG CISDP (United Cities and Local Governments Asia-Pacific), human rights NGOs, local parliamentarians, academics and representatives from human rights cities.

02 Theme and Domestic/International Contexts

1. The theme, “Do we live in peace? Human Rights Cities, Democracy and Practice” was chosen for the 2017 Gwangju Forum. Amid ongoing, mounting upheaval and conflicts around the world, the Forum will serve as a space to offer an insight into the world we are living in through the value of peace and seek a better future for human rights cities. Peace is a fundamental, crucial condition buttressing human rights and democracy, and a significant value to be implemented through human rights and democracy.

2. Gwangju is a city that has safeguarded democracy and human rights in defiance of unjust governmental authorities. In May 1980, many Gwangju citizens were sacrificed as they fought against the then-military regime’s oppressive rule and advocated for democracy and social justice requesting martial law to be lifted and the release of pro-democracy activists. In particular, from 21 to 27 May 1980, Gwangju citizens established a unified community based on sharing and solidarity, which defended and embraced one another sharing home-made rice balls and voluntarily donating blood to the wounded amid fears of death in a city besieged by tanks and soldiers. Since then, Gwangju has continuously tried to disseminate the Gwangju Spirit represented in the form of “democracy, human rights and peace” nationally and internationally. These accomplishments will continue to advance as human life progresses.

3. The last decade witnessed the rise of citizen resistance against the deterioration of democracy and human rights around the world. In 2016 South Koreans peacefully removed the corrupt government officials and political leaders, overcoming the limits of representative democracy and enhancing the prospect of participatory democracy by citizens as a sovereign entity. South Korea’s candlelight revolution was preceded by the 2011 Tunisian jasmine revolution, which led to the ousting of the dictatorial government; the 2014 Hong Kong Protest or the Umbrella Movement, and the 2014 Sunflower Student Movement in Taiwan. On a large-scale, citizens began to directly exercise their sovereignty and plaza democracy regardless of their gender, age and social class, presenting specific demands and voices to build regional communities, guarantee democracy and human rights, respect diversity, and embrace socially vulnerable and underprivileged people, beyond the political opposition towards a certain administration.

However, democracy and human rights are facing a crisis globally as diversities and tolerance are in decline in many parts of the world. The Philippine Government’s war on drugs declared in June 2016 resulted in the immediate execution of thousands of criminal suspects. An estimated 150 newspaper and TV broadcasting companies were forcibly shut down in the name of prevention of terrorism through the martial law and state of emergency declared in Turkey, while cracking down on civilian and pro-democracy activists demanding freedom of speech. The elements posing a threat to peace are not limited to such conflicts and political disputes. People’s fury and discontent due to the unequal distribution of wealth and severe social polarization has led to the deterioration of tolerance towards immigrants, the socially vulnerable and underprivileged and claim from some to protect their own people within their communities as shown in the election of Donald Trump as the U.S. president and the withdrawal of the U.K. from the European Union (Brexit).

1. The Gwangju Declaration on Human Rights Cities, adopted in May 2011 at the first WHRCF, claims that a
“Human rights city” means, in practical terms, that all inhabitants, regardless of race, sex, color, nationality, ethnic background and social status, and in particular minorities and any other vulnerable groups who are socially vulnerable and marginalized, can participate fully in decision-making and policy-implementation processes that affect their lives in accordance with such human rights principles as non-discrimination, the rule of law, participation, empowerment, transparency and accountability. The 2017 Gwangju Forum will serve as space to promote discussion between and among human rights cities on relevant issues and themes such as state violence, the elderly and village communities, while strengthening and expanding participatory democracy and direct democracy in various communities.

Objectives and Direction of the 2017 Gwangju Forum

Through the 2017 Gwangju Forum, we will reconfirm the significance of democracy in human rights cities by reviewing the world in terms of peace and discussing five ways of implementation toward its further expansion and development.

First, sharing the experiences of South Korea’s candlelight revolution Hong Kong’s umbrella movement and Taiwan’s sunflower student movement will provide impetus for participants to explore implementable measures to expand and strengthen participatory democracy and civil autonomy as a practical mechanism of guarantee human rights.

Second, following results and discussions from the 2016 WHRCF, held under the theme of “Building Human Habitat Friendly Cities: Urban Development, Housing, and Environment,” in an attempt to seek a human rights-based approach to the right to the city at the level of regional communities, implementable measures will be discussed to overcome social conflicts arising in various areas of a human rights city and to build a tolerant city. The 2017 Gwangju Forum will accordingly add village communities as one of the thematic sessions, in order to discuss issues of civil autonomy in the place of our daily life.

Third, the Asia Local Democracy and Human Rights Cities Network (Asia LDC Net) was established primarily by civil society organizations from the Philippines, Indonesia, Japan and South Korea, who participated in the 2016 WHRCF. The Asia LDC Net Session, the 2017 Gwangju Forum is eyeing to become representative for Asia forum offering opportunities for representatives of like-minded Asian cities to freely share and discuss human rights policies and systems.

Fourth, a new session was added in the 2016 WHRCF for local government officials and human rights citizen committee members of Korea. It will be expanded to share experiences of participants while mainstreaming and implementing human rights policies at the local government level.

Fifth, in preparation of celebrating the 20th anniversary of the declaration of Asia Human Rights Charter in Gwangju in 2018, the significance of the Asian Human Rights Charter will be reviewed, while attempting to discuss the necessity and direction of human rights protection mechanism in Asian areas as in American and European counties.

Agenda and Program Structure

1. The 2017 Gwangju Forum begins with an opening ceremony and a plenary round-table with heads of local governments and human rights experts. A plenary session explores the future of democracy and human rights while discussing the cases of South Korea’s candlelight rallies, Hong Kong’s umbrella movement and Taiwan’s sunflower student movement. The closing ceremony will adopt the 2017 WHRCF declaration.

2. Thematic sessions consist of nine areas including state violence, the elderly, village communities, social economy, gender, child-youth, migrants-refugees, disability, and environment with close attention to citizens living. Simultaneous interpretation in English and Korean will be provided for plenary sessions and respective thematic sessions.

3. Special sessions will include an expert workshop on Local Government and Human Rights Guidelines, a Sweden’s Human Rights Day event, and networking sessions of Asian Human Rights Cities, South Korea’s Human Rights Cities and Human Rights Committees.

4. Participants will enjoy the opportunity to visit traditional markets, the Gwangju Trauma Center, the May 18 National Cemetery, and the UNESCO Human Rights Documentary Heritage 1980 Archives for the

Hosts, Organizers and Sponsors

1. The 2017 Gwangju Forum is co-hosted by Gwangju Metropolitan City, a co-chair city of UCLG-CISDP (United Cities and Local Governments Committee on Social Inclusion, Participatory Democracy and Human Rights), and Gwangju Metropolitan Office of Education, and co-organized by the Gwangju International Center (GIC) and UCLG-CISDP.

Schedule

• S1, S2, O2, O3, C1, C2, C3, C4, C5: This event only allows list of invited guests and staffs to participate.

Official Event

O1: Opening Ceremony & Opening Roundtable 4F
O2: Welcoming Dinner 301+302+303
O3: Closing Luncheon 304+305+306
O4: Closing Ceremony

Plenary Session

P1: Plenary Session I “Citizens’ Participatory Democracy and Human Rights Cities” 4F
P2: Plenary Session II: “Sweden’s Human Rights Policy” 211+212+213

Thematic Session

T1: City and Gender 214
T2: Social Economy and Community Vitalization 212+213
T3: City and the Elderly 209+210
T4: City and Child - Youth Education 209+210
T5: Village Democracy 214
T6: City and Environment 209+210
T7: State Violence and Human Rights 214
T8: Disability and Human Rights 212+213
T9: Migrants - Refugees and Human Rights 201+202

Special Session

S1: Local Governments Human Rights Network 211
S2: Local Governments Human Rights Commission Workshop 212+213
S3: Human Rights Cities Networks 211
S4: Expert Workshop on Local Government and Human Rights 211

Special Event

E1: Asian Human Rights Charter Workshop 211
E2: Human Rights Paper Presentation
E3: Agora

Side Event

C1: Human Rights and Culture Tour I 214
C2: Human Rights On-site Visit 211
C3: Human Rights and Culture Tour II 208
C4: Networking Party
C5: Human Rights and Culture Tour II
PROGRAM

01
9/14

02
9/15

03
9/16

04
9/17
## Program at glance

### 9.14

<table>
<thead>
<tr>
<th>Time</th>
<th>Session</th>
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<tbody>
<tr>
<td>09:00~12:00</td>
<td>Asian Human Rights Charter Work shop I</td>
<td>214</td>
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<tr>
<td></td>
<td><strong>Official Language</strong></td>
<td></td>
<td>Korean, English</td>
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<tr>
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<td><strong>Theme</strong></td>
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<td>Identify human rights issues in terms of the Asian Charter in different countries and to seek for the solutions to them</td>
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<td><strong>Organizer</strong></td>
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<td>The May 18 Memorial Foundation</td>
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<td></td>
<td><strong>Moderator</strong></td>
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<td>Basil FERNANDO [Sri Lanka] Director, Asian Human Rights Commission(AHRC)</td>
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<td><strong>Pane</strong></td>
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<td>Silverio Pinto Baptista [East Timor] Ombudsman, Human Rights Commission</td>
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<td>Shiju M. V [India] Associate Professor, TERI University</td>
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<td>Bijo FRANCIS [Hong Kong] Executive Director, Asian Human Rights Commission(AHRC)</td>
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<td>Dato’ Sri M Ramachelvan [Malaysia] President, Malaysian Bar</td>
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<td>LEE Anselmo [Korea] Executive Director, Korea Human Rights Foundation</td>
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<td>YOO Nam-young [Korea] Senior Member, Lawyers Meeting for a Democratic Society</td>
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<td>09:00~12:00</td>
<td>Human Rights Culture Tour I</td>
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<td><strong>Venue</strong></td>
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<td>5·18 Archives, May 18th National Cemetery</td>
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<td>※ This event only allows list of invited guests and staffs to participate.</td>
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<td>Local Governments Human Rights Commission Workshop</td>
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<td>12:00~13:00</td>
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<td>※ WHRCF 2017 do not provide Lunch</td>
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### 13:00~13:40 Opening Ceremony

- **Interpretation**: Korean, English, Spanish, Sign language, Real-time text service(Korean)
- **Performance**: Mission OST, Marching For the Beloved Gwangju Symphony Orchestra
- **Video**: WHRCF 2017 Video
- **Conferment Ceremony**: Honorary Citizenship Conferment Ceremony
- **Opening**: PARK Hee-jung [Korea] Executive Director, Local Public Policy Platform GwangjuRo
- **Opening Remark**: YOON Janghyun [Korea] Mayor, Gwangju Metropolitan City
- **Welcomig Remark**: JANG Huiguk [Korea] Superintendent, Gwangju Metropolitan Office of Education
- **Congratulatory Remark**: LEE Hee-ho [Korea] Chairperson, The Board of Kimdaejung Peace Center
- **Congratulatory Video**: KANG Kyung-hwa [Korea] Minister of Foreign Affairs

### 13:50~16:00 Opening Round Table

- **Interpretation**: Korean, English, Spanish, Sign language, Real-time text service(Korean)
- **Performance**: Mission OST, Marching For the Beloved Gwangju Symphony Orchestra
- **Video**: WHRCF 2017 Video
- **Organizer**: The World Human Rights Cities Forum Committee
- **Moderator**: PARK Kyungsue [Korea] Chairperson, World Human Rights Cities Forum Committee
- **Opening**: Mauricio VALIENTE [Spain] Deputy Mayor, the City of Madrid
- **Panel**: Antonio SALMAN [Palestine] Mayor, Bethlehem Municipality
- **Panel**: Martin GASCON [Philippines] Chairperson, Commission on Human Rights of the Philippines
- **Panel**: Bajo FRANCIS [Sri Lanka] Director, Asian Human Rights Commission
- **Panel**: YOON Janghyun [Korea] Mayor, Gwangju Metropolitan City
- **Q&A**: General discussion and Q&A
- **Closing**: Conclusion and Closing Remarks

### 16:30~18:30 Plenary Session I

- **Interpretation**: Korean, English, Spanish, Sign language, Real-time text service(Korean)
- **Performance**: Mission OST, Marching For the Beloved Gwangju Symphony Orchestra
- **Video**: WHRCF 2017 Video
- **Organizer**: World Human Rights Cities Forum Advisory Committee
- **Opening**: BAEK Seungwook [Korea] Professor, Chung-Ang University
- **Opening**: KIM Yeonjeong [Korea] Commissioner, Gwanju Alliance For Progressive Movement
- **Panel**: REMIGIO Y. BERUTU [Indonesia] Regent, Paipak Bharat
- **Panel**: Emmanuel CARROZ [France] Deputy Mayor, Grenoble
- **Panel**: Irene ESCORIHUELA [Spain] Director, Barcelona Observatory for Social, Economic and Cultural Rights
- **Q&A**: General discussion and Q&A

### 19:00~20:30 Welcoming Dinner

- **Interpretation**: Korean, English, Spanish, Sign language, Real-time text service(Korean)
- **Performance**: Mission OST, Marching For the Beloved Gwangju Symphony Orchestra
- **Video**: WHRCF 2017 Video
- **Organizer**: World Human Rights Cities Forum Advisory Committee
- **Moderator**: H.E. Anne Höglund [Sweden] Swedish Ambassador, Embassy of Sweden in Seoul
- **Panel**: Mauricio VALIENTE [Spain] Deputy Mayor, Madrid
- **Panel**: Antonio SALMAN [Palestine] Mayor, Bethlehem Municipality
- **Panel**: Bajo FRANCIS [Sri Lanka] Director, Asian Human Rights Commission(AHRC)
### 5·18 Archives

This Archives collects and conserves various kinds of the written materials on the May 18 Uprising broken out at May 18, 1980.

**Address:** 211, Geumnam-ro, Dong-gu, Gwangju  
**Tel.:** +82-62-613-8294  

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### May 18th National Cemetery

The May 18th National Cemetery is a 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 Page:** [http://518.mpva.go.kr/](http://518.mpva.go.kr/)

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<td>Gathering at the Hotel Holiday Inn Lobby</td>
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<td>09:00-09:30</td>
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<td>09:30-10:15</td>
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<td>10:15-10:45</td>
<td>BUS (5·18 Archives → May 18th National Cemetery)</td>
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<tr>
<td>10:45-11:30</td>
<td>May 18th National Cemetery</td>
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<tr>
<td>11:30-12:00</td>
<td>BUS (May 18th National Cemetery → Kimdajung Convention Center)</td>
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In February 2017 Madrid City Council passed a Human Rights Action Plan for 2017-2019. As a result of a participatory process developed with citizens and human rights organizations, this Plan aims to introduce a human rights-based approach in local policies. The purpose of the Plan is to guarantee that Madrid City Council fulfills its obligations on human rights (not only protection, but also promotion) under National and International Law. Any policy claiming to be qualified as a democratic one has the duty to promote human rights—especially, the local policies, those who affect to everyday life of our citizens.

The Human Rights Action Plan has a cross-cutting nature and relates to all sectors of Madrid local policy, which means that the Plan is compulsory for all the employees, structures, programs and policies of Madrid City Council. Also, those private companies that work, or have any kind of relationship, with Madrid City Council are obliged to respect its mandates.

The Plan places human rights at the center of all local public policies. It means that fulfilling human rights is the standard of political legitimacy. To this end, the Plan is articulated on these grassroots: a) Participation of citizens and human rights organizations in the design and implementation of all the measures contained in it; b) The on-line Platform "Madrid Decides" was a powerful mechanism to guarantee and promote citizenry participation; c) Input to develop the possibilities of Madrid City Council to respect and promote human rights ("Madrid, a City of Rights"); d) Promotion of a human rights-based approach, with special attention to gender equality and the principle of non-discrimination; e) Empowering people when claiming their rights; f) As guarantor of human rights, Madrid City Council is obliged by the principles of responsibility and accountability to the citizenry about the degree of compliance with the Plan; g) Recognition of the city’s and urban property’s social function, using the resources available under the criterion of social, economic and environmental substantiality.

※ Original Copy of Presentation scripts are available on the Official website of WHRCF 2017 (www.whrcf.org).
It is an honor for me to address such a distinguished audience conveying to you the fears and concerns of the Palestinians at large and the residents of Bethlehem governorate in particular. Bethlehem, “the Capital of Christmas worldwide”, having a high historical, cultural and religious status in Palestine and the Holy Land, embraces about (35,000) inhabitants and (3) refugee camps all living together serenely and equitably. But, despite the flourishing of Bethlehem and Palestine spiritually, culturally, and historically, it has been under the Israeli occupation and settler colonialism for the past (50) years. Bethlehem, more specifically, the city that spreads peace, love, and justice to the whole world does not live in peace due to the arbitrary measures of the Israeli occupation. Wailed with the Israeli discrimination, continuous land confiscation and multiple checkpoints along the way, our daily life is drastically affected limiting the growth of the city.

With many violations by Israel against our Palestinian people, the former still fails to be held accountable for these violations under the International Law. Every day Palestinians are killed, wounded, arrested. The spiral of violence continues and so are its consequences, therefore, I plead to the international community and organizations to address the root causes of these profound violations that occur in our part of the world, where Palestinians’ rights are marginalized and our right to freedom and independence is denied. The Palestinian predicament is the only unsolved issue that has been raised on the UN’s agenda since its inception, many United National resolutions were taken to put an end to the suffering of the people and to achieve peace, leaving the remnants of failed peace plans, international summits, secret negotiations, UN resolutions and state-building programs, where mostly designed to partition this long-contested territory into two independent states, Israel and Palestine. The United Nations General Assembly Resolutions 181 and 194, and United Nations Security Council Resolutions 242 and 338, Israel has failed to comply with the world body’s stipulations, and the world is resoundingly indifferent to Palestinians suffering and demonstrates that policy of indifference daily.

As we continue to refuse living in the shadow of this wall, and in the absence of the international action to end the last occupation on earth, we emphasize on our determination to attain peace, and urge the international community to undertake serious measures to attain a comprehensive peace built on the values of Palestinians’ rights and human rights, instead of peace pertained to its own interests in the Middle East.

I thank you for giving me the opportunity to speak at The World Human Rights Cities Forum, and I hope this gathering would be a platform for us to be ambassadors who call for respecting, protecting and fulfilling the human rights for us all to live in a better world.

※ Original Copy of Presentation scripts are available on the Official website of WHRCF 2017 (www.whrcf.org).
After many million years of the development of human species, and many more long years of development of civilization, human beings today face the sad prospects of annihilation, why? It is because the world’s most powerful groups and countries have become a WEAPON WORSHIPPERS. This weapon worship has become a dominant belief and it forces the greatest challenge to the human hopes and also to peace.

The time has come when this threat must be met and met decisively.

Some noble minded persons have been engaged in a campaign for nuclear free world. This must now be supported by everyone and it should be turned into a popular cause of all the Global Movements, for a nuclear free world, must emerge if we are to survive. How to achieve this is the most important question that must become the focus of our discussion, all over the world.

The issue of peace must be posed to everyone and in this, we must not take sides. All parties and Nations must be treated in the same manner.

That is, they must all be asked to be disarmed. We must find a way to create this interest, as the most popular cause of the global civil society.

In 1998 at Gwangju city in South Korea, the Asian charter for Human Rights launched this charter, among other things recognized the Right for Peace. The Charter states that,

THE RIGHT TO PEACE

4.1 All persons have the right to live in peace so that they can fully develop all their capacities, physical, intellectual, moral, and spiritual, without being the target of any kind of violence. The peoples of Asia have suffered great hardships and tragedies due to wars and civil conflicts which have caused many deaths, mutilation of bodies, external or internal displacement of persons, break up of families, and in general the denial of any prospects of a civilized or peaceful existence. Both the state and civil society have in many countries become heavily militarized in which all scores are settled by force and citizens have no protection against the intimidation and terror of state or private armies.

4.2 The duty of the state to maintain law and order should be conducted under strict restraint on the use of force in accordance with standards established by the international community, including humanitarian law. Every individual and group is entitled to protection against all forms of state violence, including violence perpetrated by its police and military forces.

4.3 The right 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. People must be ensured security in relation to the natural environment they live in, the political, economic and social conditions which permit them to satisfy their needs and aspirations without recourse to oppression, exploitation, violence, and without detracting from all that is of value in their society.

4.4 In fighting fascist invasion, colonialism, and neocolonialism, Asian states played a crucial role in creating conditions for their peoples to live in peace. In this fight, they had justifiably stressed the importance of national integrity and non-intervention by hegemonic powers. However, the demands of national integrity or protection against the threat of foreign domination cannot now be used as a pretext for refusing to the people their right to personal security and peaceful existence any more than the suppression of people’s rights can be justified as an excuse to attract foreign investments. Neither can they justify any refusal to inform the international community about the individual security of its people. The right of persons to live in peace can be guaranteed only if the states are accountable to the international community.

4.5 The international community of states has been deeply implicated in wars and civil conflicts in Asia. Foreign states have used Asian groups as surrogates to wage wars and have armed groups and governments engaged in internal conflicts. They have made huge profits out of the sale of armaments. The enormous expenditures on arms have diverted public revenues from programmes for the development of the country or the well-being of the people. Military bases and other establishments often of foreign powers have threatened the social and physical security of the people who live in their vicinity.

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Citizens’ Participatory Democracy and Human Rights Cities

South Korea successfully accomplishing huge, peaceful and democratic revolutions last winter and spring. South Korean citizens from all walks of life held the candle of peace and fought against the incompetent government and reversal of democratic order, which is considered as a new political revolution where citizens could continuously and successfully implement direct democracy online and offline beyond the limit of representative democracy. The energy of a large candle-light people’s revolution is sublimated into peace, serving as a momentum to solve the problems that we are facing. The candle-light people’s revolution led to a new democratic government, paving the way for the improvement of withering democracy and human rights and opening up new opportunities for peace and stability on the Korean Peninsula. Amid such expectations, the ongoing efforts to build human rights cities in certain local communities are expected to be more active. Due to the distinct characteristics of the division of Korea, building human rights cities in Korea is closely related to the peaceful Korean Peninsula, along with reconciliation and cooperation-based inter-Korean relations, which clearly shows the interdependence between peace, human rights and democracy.

Citizens of various countries in the world continuously struggling to improve democracy and human rights and building human rights cities. Although today’s democracy and human rights are threatened by neoliberalism, authoritarianism and militarism, the resistant citizens are further increasing the scope and effects of participation by actively utilizing the strengths of informatization, democratization and globalization. Tunisia’s Jasmine Revolution, Hong Kong’s Umbrella Movement, Taiwan’s Sunflower Movement and Ukraine’s Orange Revolution are examples of participatory democracy. Today’s participatory democracy is aimed at citizens’ active political participation towards a peaceful, sustainable living beyond political oppositions, while creating a venue of new political participation not only online but also offline, reforming the national politics and creating human rights-friendly communities for citizens. By directly listening to such changes occurring in places including Spain and France, human rights cities’ significance of consolidation of democracy and our common problems and challenges will be discussed throughout the WHRCF 2017.

However, as diversity and tolerance decline in many regions across the world, it is true that democracy and human rights are now in crisis. Democracy is currently confronted with challenges amid prompt execution, declaration of a reversal of democratic order, which is considered as a new political revolution where citizens could continuously and successfully implement direct democracy online and offline beyond the limit of representative democracy. The energy of a large candle-light people’s revolution is sublimated into peace, serving as a momentum to solve the problems that we are facing. The candle-light people’s revolution led to a new democratic government, paving the way for the improvement of withering democracy and human rights and opening up new opportunities for peace and stability on the Korean Peninsula. Amid such expectations, the ongoing efforts to build human rights cities in certain local communities are expected to be more active. Due to the distinct characteristics of the division of Korea, building human rights cities in Korea is closely related to the peaceful Korean Peninsula, along with reconciliation and cooperation-based inter-Korean relations, which clearly shows the interdependence between peace, human rights and democracy.

The candlelight protests in South Korea lasted from the end of October in 2016 to early 2017. It is necessary to avoid equating them with what look like similar incidents in the past in order to have a deep understanding of these events. In fact, putting these historic events into perspective by light of their differences rather than their similarities would give a clearer view of what happened. In particular, it much more revealing to focus on differences instead of similarities when comparing the recent candlelight vigils with the 6.10 Democracy Movement.

There are several important differences between the candlelight protests and the 6.10 Democracy Movement. First, the difference regarding who revealed the information. Second, the difference regarding who took the initiative in the development of phases and who led public opinion. Third, remarkable differences in the way the protests were organized. Fourth, different socio-economic conditions of Korean society at the time. Fifth, the sharp contrast between optimism and pessimism behind the movements. Sixth, the actual forms of democratic movements. Seventh, the analysis of the situations by protest organizers.

We need to divide the series of events into four phases and analyze the differences by phase in order to understand the progression of the candlelight protests.

1. Phase 1: The characteristics of a ‘palace coup’ appeared.
2. Phase 2: Being restricted by the judiciary framework (from the impeachment filed at the National Assembly until the approval of the impeachment by the Constitutional Court).
3. Phase 3: Public confidence in Moon Jae-in as the new president (the rise of Moon Jae-in and the high hopes for him). Phase 3 needs to be compared with Phase 1 and the public’s view of the Democratic Party over the past three years.

If the candlelight protests are compared with the 6.10 Democracy Movement, some forgotten important issues emerge.

1. Has the legacy of the labor movement been maintained and developed?
2. Have the major players of the social movements, who have been activists since they were university students, now replaced the so-called ‘96 generation’ – those who were born in the 1960s and went to universities in the 1980s?
3. Has the main topic changed from social foundation to social welfare?
4. Were seminars and study groups replaced by communications on SNS?
5. Did the progressive organizations establish themselves as a successful political party?
6. Were the efforts to nullify the statement of maintaining the existing constitution without amendment and to remove dictatorship ultimately successful with the implementation of the direct election of the president?

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Legacy of May 18, Re-burning Democracy

South Korean society has undergone two major clashes between people and power over the past decade. The first mass-citizen gathering was to protest over beef imports from the United States under the Lee Myung-Bak administration, and the second was to claim justice over Park Geun-Hye’s election fraud committed by the National Intelligence Service (NIS). Unfortunately, the people lost both cases and the conservatives dreamed of so-called “eternal power.” Many people became skeptical as the opposition parties were helpless, and it seems like democracy is in recession. However, the Candlelight Revolution triggered on 29 October 2016 was a real game-changer that helped people to overcome their sense of defeat and helplessness. Protesters took to the main streets to call for the launch of impeachment proceedings against President Park and the earlier presidential election. The response from the 10-year-long opposition parties was very disappointing. They said it was too early to talk about impeachment. The ruling Saenuri Party was arrogant. The party’s leader Lee Jung-Hyun said that: “I will put my hands into a pot of boiling sauce if the impeachment motion against Park is passed.” After several months, the Constitutional Court upheld a decision by the National Assembly to impeach President Park over alleged corruption. Park Geun-Hye, the first female president of Korea, became the first to be ousted as a result of impeachment proceedings. This historic event, and the inauguration of President Moon Jae-In, finally forged a national concept that unfair or wrong regimes could (and have to) be brought to justice by the power of the people. The spirit of the Candlelight Revolution is still alive and even growing under the liberal Moon administration. “Rooting out corruption” is an irreversible task that we must complete. Demands of people from all walks of life to root out corruption have been accumulating over the decades.

Amid a storm of candlelight, we re-visit May 18

The 37th May 18 memorial ceremony was held under the slogan of “Candlelight Revolution and Gwangju: Legacy of May 18, Re-burning democracy.” This year’s commemoration was to celebrate a victory of the Candlelight Revolution and also a win in the presidential election held in early May. A new government stands in line with the legacy of the May 18 Gwangju Democratic Movement. President Moon promised that his government will fight against those who continuously try to distort and devalue May 18, and will also exert efforts to find out the truth about the day: who ordered the first shot at unarmed civilians and who should be held to account. He also vowed to investigate state violence (or massacre) such as machine gun shots fired from a helicopter and suspicious air-bombing plans. Finding the truth of May 18 will be a watershed moment in rooting out corruption.

In this regard, Gwangju needs to find its role in building a new Korean democracy. For this reason, I would like to address several on-going issues as follows: △ trajectories and features of the Candlelight Revolution in Gwangju (and its role in national politics) △ the spirit of Gwangju May 18 and its implication in the current political landscape: Binary power structure (“Democratic Party and People’s Party” versus “People’s United Party and Justice Party”) △ institutionalization of the values of the Candlelight Revolution (so-called “Candlelight Constitution”) and rooting out corruption and △ New Korea and New Gwangju, May 18 (Candlelight Revolution and Gwangju: Legacy of May 18, Re-burning Democracy). In sum, the recent candlelight revolution evidenced a grand and irreversible transition of power from representation to participation and from representative democracy to direct democracy.

Pakpak Bharat Regency was established based on Law Number 9 Year 2003 regarding the Establishment of South Nias Regency, Pakpak Bharat Regency and Humbang Hasundutan Regency in North Sumatera Province, with the current population of 57,000 (fifty seven thousand) souls, with the majority of the population’s livelihood farming.

Vision of Pakpak Bharat Regency “The realization of united and prosperous Pakpak Bharat, excels in quality of life, leading in public service based on religion and culture”, with the mission of:

1. Continuing improvements in the performance of government apparatus, including professional government management, trustworthy leadership and quality public services.
2. Improving the empowerment of a quality community economy based on Local Natural Resources.
3. Improve the quality of human resources are highly competitive under the culture of Pakpak and piety of God Almighty.
4. Improve health status through excellent service and health facilities especially for mother and child in realizing the gold generation Pakpak Bharat.
5. To develop infrastructures to encourage the acceleration of economic growth and accelerate inter-regional connectivity and increase the widespread use of technology and informatics.
6. Being the center of education and health that excel in the province of North Sumatra.

Regional Programs and Policies:
1. Improving the quality of society in the field of education.
2. Improving the quality of society in the field of health.
a. Fulfillment of the Rights of Women and Children
b. Fulfillment The right to basic needs
c. Decent and Healthy Environment
3. Improving the economy of the Community
4. Harmonization of religious existence.
5. Community participation in planning, implementation and monitoring of development.

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The role of social movements and organizations is important in a human rights cities forum as they have been, and they still are, crucial for the creation of cities with high social standards. Actually, cities have been created by civil society, rights have always been conquered by social struggles. Social movements have co-created working-class neighbourhoods fighting for traffic lights, schools, public transport. In Barcelona, the strong neighbourhood movement made real a lot of social rights in areas where streets didn’t even exist or the administration wasn’t present at all.

Nowadays, do social movements still have such an important role in the city performance? In our opinion, there are three points to highlight in this issue. First of all, civil society can easily feel what is wrong between citizens and the administration, which can be useful to governments. Also, strategic fights and needs are identified by human rights organizations. For example, some European cities that are suffering from the rental bubble and massive tourism haven’t implemented measures to address the situation until social movements have been strong and have raised the alarm about that. Another point to take into account: new social movements are rising awareness about new human rights, such as nature and ecology or water and right to land.

Regarding the relationship between civil society and cities, there is an interesting field to work together: common goods. Are the commons an opportunity to foster the cooperation between social movements or organizations and local governments, in terms of the co-creation of the city?

At the same time, the right to the city can be an umbrella under which social organizations, social movements, academia, local governments and experts can work together. There are already some interesting examples of confluence.

However, there are debates that make difficult the interaction between social movements and local governments. For example, people that have been very involved in struggles and social movements and decide to participate in the institution have an important challenge ahead: how to build a new relationship with the movements, the convenience to respect the rule of law or the need to go beyond the limits.
<table>
<thead>
<tr>
<th>Time</th>
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<tr>
<td>09:00~12:00</td>
<td>Asian Human Rights Charter Workshop II</td>
<td>Korean, English</td>
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<td>13:00~16:00</td>
<td>Thematic Session - City and Gender</td>
<td>Rosemary Cameron [Ireland] Sweden’s Foreign Secretary</td>
<td>Therese BACKMAN [Sweden] Senior lecturer, University of Gothenburg</td>
<td>Anup Raj Sharma [Nepal] Chairperson, National Human Rights Commission (NHRC) Dharmasiri Bandaranayake [Sri Lanka] CEO, Trikon Cultural Foundation Martin Gascon [Philippines] Chairperson, Commission on Human Rights of the Philippines Shariful Islam [Bangladesh] Assistant professor, University of Dhaka</td>
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19:00~20:30 Networking Party ACC Outdoor Park

17:00~19:00 Human Rights Culture Tour
※ This event only allows list of invited guests and staffs to participate.
Venue: Asia Culture Center, May 18 Memorial Hall

16:00~16:30 Expert Workshop on Local Government and Human Rights
※ This event only allows list of invited guests and staffs to participate.
Venue: Asia Culture Center, May 18 Memorial Hall

15:00~16:30 Asia Human Rights Cities Network
※ This event only allows list of invited guests and staffs to participate.
Venue: Asia Culture Center, May 18 Memorial Hall

13:00~14:30 Human Rights On-Site Visit
※ This event only allows list of invited guests and staffs to participate.
Venue: Asia Culture Center, May 18 Memorial Hall

**Pastoral Memorandum of Human Rights Policy**

Due to a decline in jobs and economic deterioration caused by conflicts between labor and management in Sweden during the 1930s, one fifth of the entire population had to choose to immigrate to other countries. However, now many countries are envious of Sweden’s well-established welfare system, high-level human rights and good-quality jobs along with high-tech industries.

Sweden, seeking ways to coexist with labor and management through the 1938 Saltsjobaden Agreement, alongside politicians including Prime Minister Tage Erlander establishing a foundation of Swedish welfare known as a “house of people,” and Prime Minister Olaf Palme reputed for completing the “house of people” with income equality and gender quality, could raise its welfare and human rights to the world’s highest level.

Swedish politicians are known to be squeaky clean and work more hours than ordinary citizens, which is believed to be possible because of widespread perceptions of the responsibilities and duties of local congressmen and parliamentary members, and all the regulations on relevant authorization, and freedom of the press capable of free and unlimited monitoring and criticism.

In order to break the chain of collusive links between politics and business, and corruption, and to build a country free from any social inequality, worried Koreans along with citizens of Gwangju, the City of Human Rights, should closely examine the case of Sweden for building a livable country after overcoming various conflicts.
In a rapidly changing world there is a constant need to fulfill, protect, promote and engage for the human rights. What critics and recommendations have the UN Treaty bodies had regarding Sweden and how have these been addressed nationally? The presentation will elaborate on human rights' related challenges in Sweden as well as on progress at national, regional and local level.

The City of Lund has recently started to collaborate with the Raoul Wallenberg Institute to develop tools for Lund to become the first human rights city in Sweden. The goal is also to put Human rights higher on the agenda and also contributing to inspire more cities and regions in Sweden to develop their work.

Sweden – and Lund – has for a long time worked strategically and successfully with one important aspect of human rights – equality between the genders. The extreme levels of economic growth that we experienced as a nation some 40–50 years ago coincided with women moving into the labor market in large numbers. At the same time the foundation was laid for effective social, academic and business networks and structures that allowed women to reach positions of power.

The City of Lund strives to create a sustainable and open society where all people can live and feel free to express themselves. Therefore Lund has for a long time also been working successfully with children’s rights. Hence, the City of Lund has put in place routines that force us as a local government body to take into consideration the perspectives and needs of children when planning for roads, buildings, parks, water supply, sewage, waste management, culture, care for the elderly and infirm, business development, investments – everything.

As regards to the aspirations of the City of Lund to become a Human Rights City, the city has partnered with the Raul Wallenberg Institute for Human Rights. Our common main objectives are to promote the work with HR and Human Rights Cities in general but also on a local level, for example trying to find solutions to implement an HR perspective in Lund’s regular governance and management processes.

The long-term goal is to offer and create an open and inclusive process built upon participation and reliance, which hopefully will have many beneficial outcomes both for the city and for the civil society. It is important to strengthen the independence and the independent role civil organizations have as opinion makers and voices for issues in the community. The ambition is to create a stable, long-term partnership together with all relevant partners in the civil society, especially in the field of social welfare.

The central government in Stockholm underlines the significance of establishing coherent structures on the local government level to promote and protect HR in Sweden. A coherent structure should consist of the following:

- Strong legal and institutional protection of HR
- A strong support for working with HR in civil society and in the business sector
- A coordinated and systematic work on HR in public activities

Co-operation and co-creation is a successful formula for the future to spread and develop the work with HR. This is why the City of Lund has partnered with the Raoul Wallenberg Institute, and this is why we believe it is so important to learn from other cities both within Sweden and outside Sweden.
In Sweden there is room for a versatile perspective on human rights. It is evident that the Government’s long-term objective is to ensure full respect for human rights in Sweden and abroad. The Swedish legal system must accound with the international human rights conventions that Sweden has acceded to and these conventions must be followed at both central and local government levels. The rights recognized in human rights systems are traditionally classified based on the type of rights protected. In the Swedish constitution (Regeringsformen) social human rights are only articulated as fundamental goals of the state and central and local governments shall strive to achieve these rights. However social human rights are articulated and written into Swedish laws, for example The Social Services Act (2001:453). This article illustrates the responsibilities of the local governments (municipalities) when it comes to social rights for the elderly according to the Swedish Social Services Act (2001:453). The Social Services Act (2001:453) expresses a national value base (värdegrund) for care and assistance of the elderly. This national value base (värdegrund) could be interpreted as an expression for social human rights and states that care and assistance for the elderly should focus on creating conditions that ensure elderly a life in dignity and well being. Furthermore the preparatory works of the Social Services Act (2001:453) describes care and assistance according to the act as a social right (prop. 1979/80, p 182). Based on certain criteria social rights for the elderly in Sweden will be discussed and analysed. What does the notion of social rights for the elderly in the Social Services Act (2001:452) mean? Furthermore the article will illustrate some of the problems that Sweden face today when it comes to social rights for the elderly.

The objective of Sweden’s industrial policy is to strengthen competitiveness and create more jobs and growing companies. Exports and trade are of vital importance for Swedish employment. In coming years Swedish exports need to shift towards new markets with high growth but challenging environment. Corporate social responsibility (CSR) will be a core part of a modern industrial policy.

The Swedish government has a clear expectation that Swedish companies act in a responsible matter, regardless if they are operating on the national or international market. In line with this, the Swedish Government has drawn up a high ambitious CSR policy. A communication to the Swedish Parliament (2015) states the main parts of this policy including human rights, decent working conditions, environmental considerations, and anti-corruption efforts, as well as gender equality, diversity, business ethics and taxation. CSR is cross-cutting in several policy areas such as financial markets, environment, labour markets, trade and development cooperation.

There are a number of international guidelines serve as a guide for companies CSR efforts; OECD guidelines for multinationals, the UN Global Compact, the UN Principles of Business and Human Rights, the International Labour Organisation conventions and the Agenda 2030. Companies are expected to use these guidelines as a starting point for their work. Sweden adopted its National Action Plan on Business and Human Rights in 2015.

A number of initiatives taken have been taken by the Swedish Government as part of this more ambitious CSR policy:

- New legislation on sustainability reporting
- Tightened legislation on corruption
- Increased emphasis on sustainability within trade promotion
- Encouraging countries to adopt National Action Plans
- Performing a base-line study
- Competence-building at Swedish embassies
- Increased funding to CSR Centre in Beijing

The CSR Centre at the Embassy of Sweden in Beijing was set up in 2010 and based on two Memorandum of Understanding on Sino-Swedish CSR cooperation signed in 2007 and renewed in 2009. The CSR Centre uses the EU definition of CSR: the responsibility of enterprises for their impact on society. The Centre also follows the focus areas of the Swedish government for sustainable business: human rights, labour conditions, environment and anti-corruption.

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Various Efforts Made by Numerous Cities

The Global Gender Gap Report, annually published by the World Economic Forum (WEF), is designed to examine the aspect of gender gap and measure the relative gap between men and women by measuring in four major areas including health, education, economy and politics, while attempting to emphasize the consistent and comprehensive necessity for gender equality.

According to the 2016 Global Gender Gap Report, the level of gender equality in 144 major and emerging economies remains 95 percent as in the previous year, while the level of equality in health increased by one percent compared to the previous year, which stands at its highest at 96 percent. However, when it comes to the widening gap between men and women regarding participation in economic activities and political needs, many improvements need to be made. The 2017 equality level in economy is 59 percent, with its largest gap since 2008, after continuously decreasing over the years. The equality level in politics, remaining at 23 percent, means it is slowly but steadily bridging this gap. The 2016 Global Gender Gap Index, based on population growth assessment, was 0.683. It also means, in order to achieve true gender equality, a gap of as much as 31.7 percent should be settled in four major areas.

The country with the lowest Global Gap Index was Iceland followed by Finland, Norway, Sweden, Rwanda, Ireland, the Philippines, Slovenia, New Zealand and Nicaragua. South Korea’s 2016 GGI (Gender Gap Index) was 0.649, ranking 116th, one place down from 115th in the previous year.

Countries with low Gender Gap Index have gender equality consciousness, naturally shown in all policies. Although these countries’ gender equality levels are in the upper ranks throughout the world, they never cease to endeavor to bridge the gender gap at the national level.

In line with the World Human Rights Cities Forum 2017’s theme, “Do We Live in Peace?” - Human Rights Cities, Democracy and Practice, we should focus on the major cities’ efforts, namely, various efforts bridging the gender gap in politics and economy arising from gender roles and stereotypes separated between men and women. Through the trial and error of countries (or cities) with a low Gender Gap Index, policies changing politics, economy and citizens’ perception to bridge the gender gap in certain cities will be addressed, along with discussion on what Korea, in the lower ranks of the Gender Gap Index, should do at the level of central and local governments.

The economic growth and infinite possibility that can result from the fourth industrial revolution can be accomplished when talents and technology are combined. However, if half of the world population’s talents fail to correspond to the ongoing change in gender equality, it will jeopardize innovation and exacerbate inequality.

Korea is now seeking new changes. The newly-launched administration’s president declared himself a feminist, while shockingly proclaiming an equal number of men and women in his new cabinet, which shows powerful gender mainstreaming.

With gender equality in Korea under constant threat in the past ten years, there has been a growing concern in relation to democratic regression. We have witnessed misogyny even in the public squares where we staged a candlelight vigil and called for democracy. We are shouting out again – gender equality is progress for all and the completion of democracy. When it is closer to 1 (one), it means perfect gender equality.

City and Gender Abstract 01

Emmanuel CARROZ [France] Deputy Mayor, Ville de Grenoble

Grenoble, a city committed to gender equality

While equality between women and men is guaranteed by law in France, we can see that inequalities remain (wage, societal, gender stereotypes).

The city of Grenoble wishes to commit itself to taking part in the evolution of mentalities and practices, relying on French and European regulations, and has therefore established an action plan in March 2017, declined in 4 axes: public space, education, sport, and actions as an employer.

The various actions carried out, in partnership with the institutional partners, are evaluated by a monitoring and evaluation committee (which can give recommendations) and presented each year in municipal council, in order to give real visibility to the actions in favor of equality between women and men.
Local example from the city of Lund

In Sweden gender equality is built with a strong welfare state as a solid foundation. Sweden have through the years built support systems that enable parenting, participation in the labour market and sharing the unpaid domestic work in an equal way between men and women.

Sweden looks upon itself as a frontrunner when it comes gender equality. With gender equality we mean giving women and men the same possibilities to influence and create both the society and their own lives. This to enable that the same possibilities, rights and obligations in all aspects of life must be shared equal. This is also the general and overall goal for the Swedish gender equality politics and means that power and influence, the economic growth and the unpaid domestic work should be equally shared by women and men.

The general goal is reached both by national stated laws and a strong welfare state, but also through a strong local agenda. This is something that Sweden has been working on for a long time and steps are taken every day. Some examples of this is that Sweden 1845 introduced equal inheritance rights between men and women, 1921 women got the right to vote in the national elections and 1974 parental leave is introduced and gives parents the right to equally share the days at the time of birth.

When it comes to equal share of influence, Sweden have had more women in leading positions than most other nations. Since 2014 we have had a government with an equal amount of women and men and a prime minister that have stated that it is a feminist government.

In Sweden the extreme levels of economic growth that the country experienced 40–50 years ago coincided with women moving into the labour market in large numbers. To be able to maximise the economic growth Sweden decided early on that women couldn’t stay at home with full responsibility for the domestic work while men are the only ones working and being the only wage earner. To enable this Sweden has strengthening the welfare state in several aspects with the overall goal of getting women into work. Child care, schools and elderly care was incorporated in the welfare state and was taking care of by national and local governments.

Based on democratization in 1987, it has been 30 years since Korea implemented policy based on gender equality as its basic ideology. Over the last three decades, people’s consciousness and aspirations for democracy have increased, and thereby developing policies for women remarkably. Most policies until the 1980s were mainly targeted at low—income and underprivileged women, including maternity support for maternity and protecting from being prostitute, and mainly measures to increase women’s representation in the public sector were taken actively. In the 1990s, there was a change in women policy as sexual violence, sexual harassment, domestic violence, and employment equality were raised as the agenda in the National Assembly. In 1998, the Kim Dae Jung government (1998–2002) established a special committee on women’s presidential elections, a national body dedicated to women’s issues. In 2002, the Presidential Commission on Women turned into the Ministry of Gender Equality. Moreover, a basic plan for the mid-term women’s policy was established for every five years. In the Roh Moo-hyun administration (2003–2007), the policy of the Ministry of Health and Welfare was shifted to the Ministry of Gender Equality and Family Affairs, leading to a great progress in women’s policy such as the abolition of the family system and enactment of the Act on the Prevention of Prostitution. However, under the conservative governments over the last decade, policies for women have been weakened.

It has been certainly much improved compared to the past, but aspects of discrimination and violence against women appear in very complicated ways. In particular, the awareness of gender equality has been achieved by the increase in the acceptance rate of women applicants in exams to become government officials and the rise of status of women politicians. In the meantime, men’s reverse discrimination sentiment against women increased. Discrimination against explicit female repugnance and social weakness are becoming a serious social problem. The 2016 murder case in the Gangnam station proved that women are living in an unsafe society with the awareness for hate sentiment against women.

Park Won-soon, mayor of Seoul in 2012, provided opportunities for policies for women, which had been undermined under the conservative governments, and gave rise to challenges and experiments to create women issues in this dangerous society. This paper examines safety policies and mainstreaming strategies for women with that the Seoul city has conducted experiments and challenges to achieve gender equality since 2012.
Social Economy and Community Vitalization

As the subjects of social economy have conducted various types of projects concerning the roles and implementation of regions, direct and indirect efforts are being made to promote sustainability and continuity of regional development, through the development of community cultures. Especially, various attempts to qualitatively improve people’s lives and human rights through the vitalization of communities, have been made everywhere. However, in spite of numerous trial and error efforts, alongside diverse failures, there are not many examples of actual successes. Now is the time for serious worrying and introspection; instead of handling them as a single individual discussion, put them in the bigger frame. Along with this, the effective value measurement of social economy–related activities and relevant measures are required. In terms of community vitalization, not only the roles and meaning of social economy but also various attempts to better the quality of local residents’ living, along with the guidance for relevant projects, are required, for which a venue of discussions is also needed.

The “Social Economy” session during the World Human Rights Cities Forum 2017 will focus on community vitalization, providing a chance for various attendees to discuss and debate throughout the Forum, as well as a starting point for administrators and activists to discuss together, through which results of this Forum can lead to practical accomplishments.

The failures of nation–states and the international system to deal adequately with the challenges of the necessary ecological and social transitions, have focused the attention on the role of cities, and stimulated an exponential rise of urban commons (tenfold increase in ten years) in European cities, as already documented in the Netherlands and the Flanders. The city of Ghent asked the author to craft a Commons Transition Plan to establish Ghent as a city of the commons. The mapping of 500 urban commons covering all provisioning systems and intensive consultations with the urban leaders involved in these projects led to the crafting of a plan for adapting the cities’ processes and institutions to public–commons institutions. The commons, defined as self–governing shared resources, represent a promise for human rights and extended democracy, based on the new contributory logic made possible through networked technologies at the urban scale, in the context of a cosmos–local organizational forms.
Garden, truck, and time machine, for example

“It’s more difficult to maintain a castle than build one” is a conclusive remark made as an outcome of a workshop that was held at Cheonam University co-led/facilitated by me and Katherine Gibson, founding theorist of Community Economy Network with several Gwangju based cooperatives and social enterprises. This suggests that the amount of municipal government support is a success, but it is generating unlimited growth of new and fragile enterprises that undermines the Social Economy’s resilience. The public sector is incubating too many small social enterprises with no real strategy, many empty, ungrounded castles. Our conclusion is that there is a need to develop a local model, based on the internal, local experiences, and the agreement among the members, or groups, not import others, including the language and it’s important to find and multiply the connection dots / hubs. How? I would speak about that through another example of my practice at Casco that is making transition to Casco Art Institute: Working for the Commons.

A local community is a form of ‘small society’ centered on a local region. By looking at the Daechon Chilseok Town in Nam-gu, Gwangju, one can learn how to realize a peaceful city and protect residents’ human rights on the basis of social economic tradition, as this town has prospered and is widely known as one of the most desirable areas to live in.

Until now, Chilseok Town was famous for its mass-participation ‘Chilseok Gossaum Nori’ game (Loop Fight) and it has been preserving various aspects of local democracy and social economic traditions. The town has a long history of culture and tradition which accepts and ensures each resident’s rights and obligation, regardless of their social hierarchy. Thus, they could maintain the democratic tradition and preserve the peaceful local community.

By looking at the case of Daechon Chilseok Town, this paper will explore directions and methods to build a peaceful town to live in through promoting and raising the awareness of Gwangju’s nature, the rights and obligations of people, and democratic organization management in a social economic way.

The secret of social economic success in Chilseok Town was in the everyday practice of basic principles of social economy and it resulted in a high level of productivity. By focusing on the basic practice of the norms of social economy, the residents in Chilseok Town fulfilled their responsibility and became autonomous self-governed citizens. As a result, they pursued their common interests, rather than individual ones, and they relied upon social capital within their town, rather than on subsidy given by the government. The members of the community strived to achieve their own social purpose and goals. Through games and festivals in the town, they formed friendly relationships first, and then they established the Town’s Meeting (Assembly). In this meeting, the leaders guaranteed and invited active participation of all residents in the town and they succeeded in adapting a virtuous distribution of profit and compensation system.
Gwangju as an Age-Friendly City?

Age-Friendly City, Age-Friendly Network

As the World Health Organization (WHO) developed a "Global Age-Friendly Cities Guide" in 2007 and has established a global age-friendly cities network, age-friendly cities' participation is increasing worldwide, along with the participation and ongoing activities of Seoul (2013), Jeongeup (2014), Suwon (2016) and Busan (2016). The age-friendly cities, away from previous elderly welfare policies' primary focus on the establishment of local social facilities and relevant services for the elderly, with the theory of improving the life quality of all the citizens (regardless of age), particularly active aging, are focusing on being outfitted with the urban environment and structure that enable the citizens' active aging, by implementing urban policies and programs to minimize the elderly's health, participation and security, rather than limiting the concept of age-friendliness merely to the elderly.

The establishment of age-friendly cities creates the environment with resources contributing to families, neighborhoods, local communities and nations, by focusing more on resources and abilities of the elderly through the change from "gray down perspective (an increase in aging population led to the depletion of limited social resources posing a threat to the life quality of younger generations)" to "prime time perspective (an increase in aging population is resources to increase the social contribution)," concerning the perspective on the elderly, establish and implement local community-related plans for "Aging in Place (providing support for the elderly to stay in the life-long, familiar environment for as long as possible)," which enables the elderly to experience no inconvenience of their stay in their own local communities, even when the decline in the elderly's physical and cognitive function occurs, comprehensively coping with the major changes regarding radical aging society-related policy trends.

East Asian regions are characterized as a Confucianism culture and society. For older persons, the ethics of Filial piety was a good resource for living in their latter life. However, the demographic transition changes its fundamental conditions in modernization. Too many older persons are still alive although younger persons are decreasing too rapidly. Then, we must reconstruct from a filial piety system to all age-friendly system.

I will refer to policy change internationally and domestically. Especially I will focus on an inclusiveness of the social environment. "Do older persons are well socially?"

I will introduce three data-set for observing status quo of older persons in Japan: Suicide, Elder abuse and Adult Guardianship. These data will illustrate situations of older persons in present Japan. Generally speaking, the more ageing, the more suicide rate will be increased. However, the difference between old and young is converged into same level after 2003 in Japan. Although the long-term care is a hard work for family caregiver and care workers, the recognized elder abuse is almost stable. In 1999, Adult Guardianship Act was established. For those who cannot decide and act independently because of dementia, it needs for them to support legally. The cases are increasing. Its pleadings are applied not only by child, sibling, relatives but also by mayor. There are still problematic conditions for shifting toward an inclusive society beyond a society of filial piety.

However, additional data of Gini coefficient and International Survey data shows that older persons are no more acute seekers of human right of themselves, but moderate bystanders of inclusiveness in Japan. For promoting further improvement of situation of older persons in Japan, we need a mind-set and paradigm shift for constructing an inclusive society beyond a society of filial piety.

In order to construct of social well-being for older persons, we need to develop active aging communities.
In Sweden there is room for a versatile perspective on human rights. It is evident that the Government’s long-term objective is to ensure full respect for human rights in Sweden and abroad. The Swedish legal system must accord with the international human rights conventions that Sweden has acceded to and these conventions must be followed at both central and local government levels. The rights recognized in human rights systems are traditionally classified based on the type of rights protected. In the Swedish constitution (Regeringsformen) social human rights are only articulated as fundamental goals of the state and central and local governments shall strive to achieve these rights. However social human rights are articulated and written into Swedish laws, for example The Social Services Act (2001:453). This article illustrates the responsibilities of the local governments (municipalities) when it comes to social rights for the elderly according to the Swedish Social Services Act (2001:453). The Social Services Act (2001:453) expresses a national value base (värdeteknik) for care and assistance of the elderly. This national value base (värdeteknik) could be interpreted as an expression for social human rights and states that care and assistance for the elderly should focus on creating conditions that ensure elderly a life in dignity and well being. Furthermore the preparatory works of the Social Services Act (2001:453) describes care and assistance according to the act as a social right (prop. 1979/80, p 182). Based on certain criteria social rights for the elderly in Sweden will be discussed and analysed. What does the notion of social rights for the elderly in the Social Services Act (2001:452) mean? Furthermore the article will illustrate some of the problems that Sweden face today when it comes to social rights for the elderly.

Mexico City faces an important demographic challenge: its percentage of elderly people, which has risen over the past decade due to increased life expectancy. In 2010, 1 million 003 thousand 648 people over 60 years old lived in the city, placing it as the state with the largest percentage of senior citizens nationwide.

Senior citizens are one of the most highly vulnerable population groups because of their susceptibility to physical and cognitive impairment, chronic degenerative diseases, lack of social security and stable income, physical or psychological abuse by family members, caregivers and others: abandonment; the social perception of inactiveness that consider them a burden to their families and society; and the lack of access to recreational and leisure activities.

It is crucial to counter this situation by ensuring that the elderly population counts with the entire necessary tools to fulfill their rights. For this reason the Government of Mexico City launched actions to provide food support, medical care, and free medication. This model is known as the Comprehensive Care System for Senior Citizens in Mexico City.

The System guarantees food access and provides a card named “New Life after 68 years old”, which gives the elderly a monthly economic pension of 63.94 USD and access to a set of complementary activities that contribute to their full development in matters regarding food security, health, financial security, and recreation. The services and activities provided to them are the following:

- Social Alert System (SAS), a mechanism that allows to locate and bind the elderly in a more effective way in case of loss or emergency, without compromising their personal data. This is achieved through the delivery of a personal identification code engraved on a metal plate or bracelet which is to be worn permanently. This information is fed into a database containing emergency contacts and relevant information.
- Home health care: the users receive personalized geriatric and gerontologist care directly at their homes. With this, a continuous follow-up of their health status is recorded. This action supports the families in caring for the physical and mental well-being of their senior citizens.
- Credit for the elderly: The System grants the elderly access to credit, providing greater economic autonomy for them.
- Recreational activities: the System allows them to have access to activities such as domestic trips at affordable costs, free movie tickets, and dance events.

Granting the proper social care to senior citizens is a priority for the local government. Therefore, 66.04% of the Mexico City Government Budget destined to Social Development is implemented directly in the “New Life after 68 years old” card scheme. Currently, the Comprehensive Care System helps 520 thousand people.

※ Original Copy of Presentation scripts are available on the Official website of WHRCF 2017 (www.whrcf.org).
The Case of Busan Metropolitan City

Population aging demands changes in cities. The World Health Organization has promoted the Age-friendly City project to build a good environment for the elderly to live in. These efforts can also be found in Korea, and Busan Metropolitan City became the fourth Korean member to join the Global Network of Age-Friendly Cities and Communities (GNAFCC), following Seoul, Suwon, and Jeongeup. Busan Metropolitan City has the biggest elderly population among the seven metropolitan cities in Korea. The main agenda in developing an urban environment for the future is the preparedness for population aging.

The key element of the age-friendly city is an urban environment where the elderly can reside in a familiar environment for as long as possible (aging in place). In this respect, the age-friendly city highlights the necessity of technical training and community-based service development to take care of the elderly and assist them for an active life. In the future, local communities will have the elderly as their main population bracket. It is necessary to build age-friendly cities to help them live independently in local communities for as long as possible. Population aging is a global phenomenon. Without a change in social perception, it will be difficult to find a solution to the problems it will bring.

With increasing life spans, the time we spend in old age is becoming longer than ever. We cannot deny the fact that cities will have an overwhelming proportion of an older population. And thus, it is crucial to have urban planning for the elderly’s comfortable living. The quality of life of the elderly is closely related to the national economy. From this perspective, building age-friendly cities is not an option, but a must. In 1948, the representative from Argentina at the UN assembly raised awareness of the need to maintain a decent life and to protect the basic rights of the elderly by mentioning ten rights of the elderly: the right to receive support; the right to reside at home; the right to food; the right to clothing; the right to take care of physical health; the right to take care of mental health; the right to enjoy leisure; the right to work; the right to safety; and the right to dignity. The provision of an age-friendly environment to ensure the basic rights of the elderly will remain an important task in the future.

In this sense, it is significant to discuss cities and population aging at the World Human Rights Cities Forum. I will first review the characteristics of the elderly population, welfare system, and elderly market of Busan Metropolitan City, and then the background and significance of joining the World Health Organization’s Global Network of Age-Friendly Cities and Communities. Then, I will recommend a way forward in building age-friendly cities by taking examples of age-friendly programs for the elderly run by my institute, the Research Institute of Science for the Better Living of the Elderly.

The main working language will be English and informal consecutive translation for Korean can be arranged if necessary.

1. The proposed Workshop is the second meeting of Asian Network for Local Democracy and Human Rights City (LDC Asia Net) which was formed in July 2016 during the 6th World Human Rights Cities Forum (WHRCF) to share the experiences and discuss challenges as well as strategies regarding the promotion of local democracy and human rights city in Asia and the Pacific.

2. The Workshop is jointly organized by the Metropolitan City of Gwangju, the Korea Human Rights Foundation (KHRF) and the Asia Democracy Network (ADN). The Workshop will be held in Gwangju from 13:00 to 14:30 on 15 September (Friday) during the 7th WHRCF.

3. LDC Asia Net is an initiative of the Asia Democracy Network (ADN) to serve as a platform for CSOs and other stakeholders to promote local democracy and human rights cities in Asia. Internationally it aims at strengthening the role of sub-national/local governments at the UN Human Rights Council in the context of the UN 2030 Agenda for Sustainable Development also known as the Sustainable Developing Goals (SDGs).

4. The workshop is also expected to discuss “draft preliminary report on regional arrangements for the promotion and protection of human rights (A/HRC/AC/18/CRP.4) presented and discussed at the UN HRC Advisory Committee Member in August 2017 as a way to understand the regional development and context in Asia where local government can also play a leading role for the promotion of human rights.

5. The workshop is expected to address the following questions:

   a) What have you been doing to implement the recommendations of the final report on the role of local government in the promotion and protection of human rights of the UN HRC Advisory Committee (A/HRC/30/49) in your country?
   b) How can international organizations in Asia (such as ASEAN, SAARC, UNESCAP, etc.) promote the role of local government regarding the implementation of the recommendations of the Report (A/HRC/30/49)?
   c) How can we integrate human rights into the Sustainable Development Goals (SDGs) at the sub-national/local level?
   d) What are your comments on the Draft preliminary report on regional arrangements for the promotion and protection of human rights of the UN HRC Advisory Committee (A/HRC/AC/18/CRP.4) from the perspective of sub-national/local government?

6. Approximately 20 human rights defenders and experts from mainly Asia and the Pacific including Korea will be invited to the Workshop. Asian members of United Cities and Local Governments (UCLG) Committee on Social Inclusion, Participatory Democracy and Human Rights will be also invited to the Workshop.

7. The main working language will be English and informal consecutive translation for Korean can be arranged if necessary.
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PROGRAM BOOK

There is also a need to adopt development principles on human rights for local government and human rights (paragraph No 78) taking into account the recommendation of the Human Rights City (Adopted on 17 May 2014 at the 4th World Human Rights Cities Forum). This is an attempt to link the principles of human rights city to the broader context of local government and human rights which was the approach adopted at the UN HRC.

The primary responsibility to protect human rights resides with national governments but local governments, especially local public officials, play a complementary role in protecting and promoting human rights at the grassroots level. In particular, this workshop seeks to explore the interlinkage between the localization of human rights, which is recommended in the Advisory Committee’s final report on local government and human rights, and the implementation of the UN 2030 Agenda for Sustainable Development known as Sustainable Development Goals (SDGs).

In addition to exploring the broad challenges and opportunities that this integration entails, it is also important to discuss how the future guiding principles can take into account the sheer diversity of local governments around the world as well as their unique responses to particular local, regional, and national concerns. How do we ensure that important lessons are not being overlooked or marginalized?

This workshop is an opportunity for experts to share successes, mistakes, and innovations that might otherwise go untold.

The Workshop is expected to address the following question: what are your suggestions for draft Guiding Principles for Local Government and Human Rights to be developed by the HRC Advisory Committee in the future from your own experiences and reflection of two reference documents; Global Charter—Agenda for Human Rights in the City (2011, UCLG) and Gwangju Guiding Principles on Human Rights City (Adopted on 17 May 2014).

Approximately 20 international human rights experts including a member of the HRCAC, and some members of United Cities and Local Governments (UCLG) Committee on Social Inclusion, Participatory Democracy and Human Rights will be invited to attend the Workshop. In addition, several human rights experts from Korea will also be participating in the workshop.

The main working language will be English and informal consecutive translation for Korean can be arranged if necessary.

1. The proposed Expert Workshop on Local Government and Human Rights (hereafter “Workshop) is the 4th international meeting of human rights experts on local government and human rights as a follow-up to the final report of the UN Human Rights Council Advisory Committee (UHRCAC) on the role of local governments in the promotion and protection of human rights (A/HRC/30/49) which was adopted at the 30th session of the UN Human Rights Council in September 2015.

2. The Workshop is jointly organized by the Metropolitan City of Gwangju, the Korea Human Rights Foundation (KHRF), Human Rights Center of Korea University and the Asia Democracy Network (ADN) in cooperation with the UHRCAC. The Workshop will be held in Gwangju from 15:00 to 16:30 on 15 September (Friday) during the 7th WHRFC.

3. The Workshop aims at in particular looking into the recommendations, especially on the need to develop guiding principles on human rights for local government and human rights (paragraph No 78) taking into account the recommendation of the Human Rights City (Adopted on 17 May 2014 at the 4th World Human Rights Cities Forum). This is an attempt to link the principles of human rights city to the broader context of local government and human rights which was the approach adopted at the UN HRC.

4. The primary responsibility to protect human rights resides with national governments but local governments, especially local public officials, play a complementary role in protecting and promoting human rights at the grassroots level. In particular, this workshop seeks to explore the interlinkage between the localization of human rights, which is recommended in the Advisory Committee’s final report on local government and human rights, and the implementation of the UN 2030 Agenda for Sustainable Development known as Sustainable Development Goals (SDGs).

5. In addition to exploring the broad challenges and opportunities that this integration entails, it is also important to discuss how the future guiding principles can take into account the sheer diversity of local governments around the world as well as their unique responses to particular local, regional, and national concerns. How do we ensure that important lessons are not being overlooked or marginalized? This workshop is an opportunity for experts to share successes, mistakes, and innovations that might otherwise go untold.

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7. Approximately 20 international human rights experts including a member of the HRCAC, and some members of United Cities and Local Governments (UCLG) Committee on Social Inclusion, Participatory Democracy and Human Rights will be invited to attend the Workshop. In addition, several human rights experts from Korea will also be participating in the workshop.

8. The main working language will be English and informal consecutive translation for Korean can be arranged if necessary.

Concept Note

Government and Human Rights

Expert Workshop on Local

1. The proposed Expert Workshop on Local Government and Human Rights (hereafter “Workshop) is the 4th international meeting of human rights experts on local government and human rights as a follow-up to the final report of the UN Human Rights Council Advisory Committee (UHRCAC) on the role of local governments in the promotion and protection of human rights (A/HRC/30/49) which was adopted at the 30th session of the UN Human Rights Council in September 2015.

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6. The Workshop is expected to address the following question: what are your suggestions for draft Guiding Principles for Local Government and Human Rights to be developed by the HRC Advisory Committee in the future from your own experiences and reflection of two reference documents; Global Charter—Agenda for Human Rights in the City (2011, UCLG) and Gwangju Guiding Principles on Human Rights City (Adopted on 17 May 2014).

7. Approximately 20 international human rights experts including a member of the HRCAC, and some members of United Cities and Local Governments (UCLG) Committee on Social Inclusion, Participatory Democracy and Human Rights will be invited to attend the Workshop. In addition, several human rights experts from Korea will also be participating in the workshop.

8. The main working language will be English and informal consecutive translation for Korean can be arranged if necessary.
09:00-12:00 E2 Human Rights Paper Presentation 211

Official Language: English

Opening: Robert GROTJOHN (USA) Professor, Chonnam National University

Presentation:
1. Understanding of multiculturalism and GIC,
   Robert GROTHOJN (USA) Professor, Chonnam National University
2. The ineffective treatment and attention for and to marriage migrants in South Korea,
   Nguyen Huong (Vietnam) Inter, Gwangju International Intern
3. Sub-National Human Rights Institutions and their Role,
   Andrew WOLMAN (USA) Professor, Hankuk University of Foreign Studies
4. Understanding of multiculturalism and GIC,
   Kim-Su Rasmussen (Denmark) Associate Professor, Chonnam National University
5. Understanding of multiculturalism and GIC,
   Joel KERALIS (USA) Intern, US House of Representatives Small Business Committee
6. A comparative analysis of Korean and American prospective teachers’ perceptions of homosexuality,
   SHIM Kyunghee (Korea) Assistant Professor, Nambu University

12:00-13:00 Farewell Luncheon 302+303

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

Interpretation: Korean, English

Host: KIM Soo-a (Korea) Directorm Huamn Rights Office of Gwangju Metropolitan City

13:00-16:00 Thematic Session: City and Environment 209+210 64쪽

Host: KIM Soo-a (Korea) Directorm Huamn Rights Office of Gwangju Metropolitan City

Interpretation: Korean, English

Theme: Sub-National Human Rights Institutions and their Role

Organizer: Korean Federation for Environmental Movements, Gwangju

Opening: CHOI Hyundo (Korea) Assistant Professor, Chosun University

Presentation:
1. Understanding of multiculturalism and GIC
   Andress WEIG (German) General Secretary, German Cooperative and Raiffeisen Confederation
2. The ineffective treatment and attention for and to marriage migrants in South Korea
   KIM Jaekak (Korea) Deputy Director, Energy & Climate Policy Institute
3. New Challenges and Solutions of Korean Democracy
   Robert GROTHOJN (USA) Professor, Chonnam National University
4. Understanding of multiculturalism and GIC
   ANDRESS WEIG (German) General Secretary, German Cooperative and Raiffeisen Confederation
5. Understanding of multiculturalism and GIC
   CHOI Hyundo (Korea) Assistant Professor, Chosun University
6. Understanding of multiculturalism and GIC
   Robert GROTHOJN (USA) Professor, Chonnam National University

Q&A: General discussion and Q&A

13:00-16:00 Thematic Session: City and Environment 209+210 64쪽

Host: KIM Soo-a (Korea) Directorm Huamn Rights Office of Gwangju Metropolitan City

Interpretation: Korean, English

Theme: New Challenges and Solutions of Korean Democracy

Organizer: The May 18th Institute

Opening: CHOI Hyundo (Korea) Director, The May 18th Institute

Presentation:
1. Understanding of multiculturalism and GIC
   SONG Huijong (Korea) Deputy Director, Gwangju Metropolitan City
2. Understanding of multiculturalism and GIC
   ANDRESS WEIG (German) General Secretary, German Cooperative and Raiffeisen Confederation
3. Understanding of multiculturalism and GIC
   Robert GROTHOJN (USA) Professor, Chonnam National University
4. Understanding of multiculturalism and GIC
   ANDRESS WEIG (German) General Secretary, German Cooperative and Raiffeisen Confederation
5. Understanding of multiculturalism and GIC
   Chonnam National University

Q&A: General discussion and Q&A
School, Space Composition and Democracy

There is a saying that goes “space is where life style is created,” which implies the arrangement of spaces leads to changes in the human trafficking flows (or routes) and scope of action. In other words, space can define people’s deed. In this aspect, let’s look at how schools in Korean society are. Schools in our society are typical and uniform, with a school gate, a playground, classrooms, hallways and an auditorium. Spatial arrangement is also uniform. Although some changes seem to be made recently, the vast majority of schools look quite similar as waffles are made from the same waffle iron. The closest form of the schools’ structures can be ironically found in the prison or military, because our current schools are still functionalistic, authoritarian structures designed for discipline, management and control adopted during the Japanese colonial rule. Therefore, the arrangement of school spaces, reflected with philosophy of education or new educational perspectives, has not been properly considered. The composition of spaces can alter the relationship between students and teachers, and determine who the subjects of learning are. Even though the arrangement of school facilities, classroom forms, arrangement of desks and chairs, environment in the hallways and lighting can play a significant role in developing students’ consciousness, we are missing it.

Schools are not places only for learning. To students, schools are places where they spend most of their time in life. Therefore, it is necessary to seriously think about the composition and arrangement of space that defines our life forms, because spatial composition is often associated with experiences and confirmation of democracy and human rights. Numerous cases found in the prison or military, because our current schools are still functionalistic, authoritarian structures designed for discipline, management and control adopted during the Japanese colonial rule. Therefore, the arrangement of school spaces, reflected with philosophy of education or new educational perspectives, has not been properly considered. The composition of spaces can alter the relationship between students and teachers, and determine who the subjects of learning are. Even though the arrangement of school facilities, classroom forms, arrangement of desks and chairs, environment in the hallways and lighting can play a significant role in developing students’ consciousness, we are missing it.

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The past and future overlap in Northern European schools. Northern Europeans have lived their life in the wild and harsh nature. Schools, families, and communities communicate with each other to educate children to adapt to nature and learn caring and humble attitudes from a very early age. It was very intriguing for me to look into the educational environment behind the democratic and peaceful minds of people in Northern Europe.

Public schools in Northern Europe are innovative spaces where all students have the joy of learning with equal opportunity. School design reflects the attitudes of schools and communities sharing responsibility for education as well as the philosophy and experiences of architects. The architectural design of Northern Europe, represented by simplicity in form and function, epitomizes the equality of humanity. It also suggests a vision for the next generation from an ecological perspective. Culture is expressed in design. The spirit of democracy manifests itself in the design which embodies the harmony of architectural functionality and aesthetic value.

Children learn by making mistakes and playing with others. Schools try to make spaces that are flexible and ecological as well as interesting and adventurous for kids.

It seems that autonomy in the teacher–student relationships is crucial in the educational environment of North European schools, which highly value creativity and sensibility. They believe that the warmth and generosity of teachers towards students’ mistakes contribute to creating a social atmosphere where mistakes are tolerated and dealt with in a flexible manner. Northern Europeans think that schools are places where children learn and experience a small society. Accordingly, students practice and exercise what they have learned from home and society at school.

This paper aims to examine how humans coexist with nature and how a democratic mind is cultivated in the educational environment of Northern European society, where spiritual values take precedence over materialistic ones.

Freedom is the ultimate aspiration of any being. It gives us space to express our potential, joy of life, our willingness to share and help others. Free speech and ability to critically review its concepts is fundamental for harmonious development of any functional society.

Current events in Europe point out to our weak spots – exchanging freedom for state-granted protection, giving up our critical free-thinking for various thinking-free ideologies. It also appears that even human rights activism can be misused to divide the society and that excessive correctness and sensibility can easily blind precise naming and therefore the very substance of the problem.

Built environment always reflects values and ambitions of societies. Architecture has often been used as a tool to manipulate human societies. Modernism as today’s prevailing ideology neglects many fundamental aspects of life. We have knowledge now of how traditional fractal-based architecture and natural materials directly affect our cognitive system and well-being. Works of Christopher Alexander, Nikos Salingaros, Leon Krier, Jan Gehl and others give us insight into how to improve quality and create coherent and harmonious environment that allows us to feel free and make the world a better place to live in.
A Case of School Space Redesign in Korea

SHIM Jaekwang [Korea] Principal, SamWoo Elementary School

T4-03

Suppliers Should Meet the Needs of Customers

In 2002, two small elementary schools – Gowansee Elementary School and Samgi Elementary School – were to be merged into the larger town-based Gowan Elementary School, under a plan by the Jojilabuk-do Office of Education. In response, the local education community staged a three-year-long campaign to boycott the project. In 2003, these two small schools were integrated into the present day Samwoo Elementary School. This was the first integration of two small schools by themselves in Korea. In 2004, three teachers came to Samwoo Elementary School, and started a project named ‘Hope for a small rural school’. But the educational conditions were very bad. The half-sized science lab and computer room were the only special activity spaces in the thirty-year-old school building. The outdoor toilet was so small that your nose would touch its wall when you stood up there. So they organized a committee for the development of Samwoo Elementary School. The mission was to renovate the school building. A lot of effort was made to secure funding for the renovation project.

In the initial stage of the project, we gave serious consideration to the question of ‘what should a new style rural school look like?’ The basic goals were to protect the students’ mental and physical health, facilitate educational activities, and make it serve as a cultural center for the community. Thus, we reached the following principles: First, the layout should be in a curved shape. Second, classrooms should be on the first floor, with each classroom having an entrance to the courtyard. Third, a multi-purpose space should be located at the center of the building. Fourth, there should be a cultural space for students to nurture their mind and cultivate character, fitted with an ‘ondol’ underfloor heating system. Fifth, it must be a gym for students to perform various activities. Sixth, it should offer a theater-style audiovisual room to serve as a cultural space for the community. Also, there should be a separate special room. With these ideas shared by the education community, we had a series of consultations with designers. Most of our ideas were reflected in the design of the school. This means that, rather than the old customary practices, a common sense approach, reflecting the opinions of community members into the school layout, worked successfully. This highlighted the obvious conclusion that suppliers should meet the customers’ needs.

In the course of the construction work, there were close communications, with many questions and requests to the builder and supervisors. We also communicated with local experts and the school operation committee if any key issues arose. We carefully chose the color and quality of bricks, paint colors and floor materials. We also asked the builder to change the design or rework any problems such as a lack of lighting or problems with human traffic flow. Through our consultations with the builder, our needs were reflected in the refurbishing process. Although we knew little about construction, we passionately made efforts to overcome the difficulties. As a result of these efforts, the reconstruction of the rural school was finished. But we faced another problem: the huge cost of moving. There was only one solution. All of the members of the Samwoo Elementary School community – students, parents and teachers – joined together in moving everything into the new school. Finally, we successfully completed our mission of making only one solution. All of the members of the Samwoo Elementary School community – students, parents and teachers – rejoined together in moving everything into the new school. Finally, we successfully completed our mission of making a school building incorporating the customer’s needs for the first time in Korea.

*Original Copy of Presentation scripts are available on the official website of WHRCF 2017 (www.whrcf.org).
In recent years a wave of change sweep the globe, with citizens demanding a deep political change in their governments to establish direct democracies. Faced with this new challenge arises in Madrid a new digital platform which rapidly spreads internationally designed for this challenge. Cities such as Buenos Aires or Paris cross borders and share with Madrid a new platform and a new way of doing politics. We will present this new democratic experience and the profound impact it is producing.

**Village Democracy Abstract**

**T5-01**

**Arana Catania Miguel** [Spain] Citizen Participation Director, Madrid City Council

Digital technology-based online civic engagement platforms are recognized as a valid form of online space for public debate to realize bottom-up democracy. This presentation analyzes what an online civic engagement platform is, how it can be categorized by its communication model or objective and what principles are needed to design and implement successful platforms.

An online civic engagement platform refers to an arena of public debate in cyberspace where citizens freely make their arguments or perspectives, communicate with fellow citizens, open the debate on socio-political issues, and organize groups for action, so that they make their society better. These platforms are categorized by their communication models as follows: G2G Model facilitates information sharing and collaboration between government bodies; G2C Model allows government bodies to disclose information to the public; C2G Model is to transfer public voices and messages to government bodies; and C2C Model facilitates communication, collaboration, and solidarity among citizens. In practice, most platforms do not follow a particular model but they combine multiple models. However, online platforms generally employed by Korean government bodies are insufficient to properly realize C2C functions. Instead, their design is more likely to support government policy public relations activities and to mobilize public opinion against a particular issue.

When online platforms are misused for policy PR activities or public opinion manipulation, efforts to achieve active civic engagement will lose power. A successful platform does not require provider-oriented approaches, but instead takes a user-oriented approach in every aspect of its planning and design. A good platform also allows users to access information freely and helps them to obtain a sense of effectiveness intuitively. Moreover, all processes should be disclosed transparently. According to the report “Digital Democracy: The tools transforming political engagement” published by the Government Innovation Bureau of NESTA, a British non-profit organization, the success of an online platform depends on several key requirements including to “demonstrate to citizens how their contributions have been considered,” “disclose who the platform users are and how the outcomes are utilized in a transparent manner,” and “combine extensive traditional outreach with new digital platforms.” In other words, online platforms should be planned and designed not to serve the supplier’s PR activities or manipulation, but to serve for the citizen users’ interests. For this reason, we need to clarify (1) the goals that the platform intends to accomplish; (2) the people who are going to use the platform; and (3) the information that the platform provides (and the way in which it is provided). The idea of an online platform is not to sell "something made for the listeners" but to sell "something made by the listeners." The key factors for successful online platform planning are transparency, collective agreement, and a UI/UX design that allows users to comprehend goals and outcomes intuitively.
Challenges of Urban Regeneration Energy and Energy Democracy

Attempts and efforts to build a city for all such as a “sustainable city” and an “ecological city” became more concrete, with topics including urban planning, construction, transportation and energy system, and discussions are actively and globally held. Urban energy systems, linked with climate change and safety of nuclear power generation, are required to change from centralized, large-scale methods (nuclear power generation, coal thermal power generation) to renewable energy-based regional dispersion methods, which are also being implemented.

In order to change into a more environment-friendly energy system within the current energy system, where many social conflicts and social expenses occur, we will try to find the challenges to be solved in the city (Gwangju and other areas), seek possible alternatives and produce specific institutionalization methods.

Through fundamental questions and specific examples as to whether or not our city’s energy system is aimed at a peaceful, sustainable city, the phased, feasible alternatives will be verified. In particular, this session will serve as a venue to seek measures to actively actualize at the level of local regions for citizens suggesting and participating in the establishment process of urban energy systems.

Transitioning to 100% renewable energy is an initiative that has been widely accepted by the international community since the Paris Agreement. In the past, only a few experts and civil organizations have argued for the use of renewable energy in response to climate change and the energy crisis. However, with a growing awareness of renewable energy and the development of renewable energy technologies, the long-term vision for 100% renewable energy has emerged in countries like Denmark and Germany. In the 21st Conference of the Parties of the UNFCCC in Paris, the consensus was built that the transition to renewable energy is the right way to go, and so the remaining questions are about how fast the goal can be achieved and with what policy.

The proposition regarding 100% renewable energy is simple and clear. There are enough renewable energy potentials to meet the energy demands of humanity and it is economically and technologically possible to meet all energy demands with renewable energy resources using current technologies. Besides mitigating the climate impact through reducing greenhouse gas emissions, renewable energy can help prevent price fluctuations and conflicts caused by regional concentrations of energy resources, and can improve air quality and alleviate energy poverty.

In Korea, vigorous discussions on the transition to 100% renewable energy, mainly by civil society, are taking place with the introduction by the new administration of an energy policy to reduce the use of nuclear and thermal energy and to increase the generation of renewable energy. Korea also has sufficient renewable energy potential to switch the existing economic structure to a renewable energy-centered system. A series of reports were released with scenarios showing how energy security can be achieved by 100% renewable energy, without using nuclear or fossil fuels, if we reduce the energy demand by improving energy efficiency.

However, the theory that transitioning to 100% renewable energy is economically and technologically feasible does not mean that it is easy to do. Transforming the structure and practices in an economy based on fossil fuels and nuclear energy inevitably entails frictions and conflicts of different interests in many areas of society. So it requires delicate political negotiations and mediations. The quest for the transition to 100% renewable energy use is a political process towards the goal decided by society. This paper will review the case scenarios on the transition to 100% renewable energy in Korea and examine the tasks at hand to achieve that vision.
The Role of Energy Cooperatives in the German Energy Transition

Andreas Weig (German) General Secretary, German Cooperative and Raiffeisen Confederation

Abstract

The German Energiewende (Energy Transition) is well-known as one of the most successful energy transition policies in the world. The German government set ambitious targets of 80% of electricity supply from renewable sources by 2050, and 60% of overall energy supply from renewable energy by 2050. Currently, approximately 35% of electricity production comes from solar, wind or biomass energy sources. In peak times, this share increases up to 85% as of 2017. All across Germany, wind turbines have been erected, solar panels have been installed on roofs and biomass generation facilities have been built in the last years. The main driver of this development is the national energy law which entails a Feed-in Tariff system and grid priority for renewables. Many craftsmen, small and medium size service companies, and regional banks benefit from this development.

Despite the successful results up to now, there are many challenges ahead to overcome. Most of the questions are about technological issues such as how to deal with the fluctuation of electricity production, the right capacity of grid or energy storage. They don’t develop at the same time. Another challenge is the financing of the energy transition cost and the increase of energy cost. In Germany, private households and small companies carry the cost of the expansion of renewable energy. In other words, energy consumers are paying the bill. In addition, the roll-out of renewable energy takes place in rural areas. Although the majority of German citizens are in favour of the Energiewende, most of them would say ‘please, not in my backyard’, if asked directly. However, local citizens’ opposition to renewable energy is likely to decrease if the residents own the plants and share in the economic benefits of the development.

Renewable energy cooperatives can contribute to solve the aforementioned problem of social acceptance. The reason is that energy cooperatives could bring citizens, local businesses or farmers together to pull resources for constructing and owning renewable energy facilities with positive effects on local income, jobs or tax payments to the community. Cooperatives have a long history of playing an important role supporting local economies in Germany and the cooperative model has been successfully utilized for renewable energy production. The formation of new renewable energy cooperatives has been growing at an impressive rate. In the last 10 years, more than 800 energy cooperatives with more than 180,000 members have been formed.

My presentation will describe how the renewable energy cooperatives have helped German citizens realize the economic benefits of renewable energy, how cooperatives have fostered public acceptance and, consequently, how renewable energy cooperatives advanced citizen and community involvement in the German energy transition.
A new marine corps base is going to be constructed at Henoko Bay, Nago City, Okinawa Prefecture, Japan. The opposition of the residents in Okinawa, led by the governor of the prefecture and the mayor of Nago City, has lasted for over 20 years. Most of the residents in Okinawa oppose the planned construction for the following reasons:

First, Okinawa already hosts a concentration of U.S. military bases, which is excessively burdensome. The residents cannot bear any more. Okinawa constitutes 0.65% of Japan’s land surface, and yet 71% of U.S. forces (Japan (USJ)) are located there. The crimes and accidents caused by U.S. troops continue to happen, threatening the daily lives of residents, Okinawa, which has become known as “Military Base Island”, is like a military colony. Most of the residents in Okinawa Prefecture regard this as discrimination by the central government against them.

Second, the new base was said to be a substitute for the return of Hutenma Base. However, the planned base replacing the old base is in fact designed to be the most advanced base with useable for 200 years. Furthermore, the new base would make Okinawa remain the hub of USJ forever. Even 72 years after the end of the World War II, foreign military forces concentrate on one island and use the land at will. This is in itself abnormal and a kind of human rights infringement.

Third, the planned base will have two runways, and port facilities with berths for 270m-long amphibious assault ships and even ammunition load facilities which Hutenma base doesn’t have. This is not a simple relocation work, but the construction of a new base. It will be a frontline base to confront China, which is expanding its military influence in East Asia. Okinawa is at the forefront of the military confrontation between Japan, the U.S. and China. If a military clash occurs, a war may break out.

Fourth, residents of Okinawa learned the lesson from the experiences of their battle that armed forces do not protect citizens. Military corps cannot build peace. It is the areas where the military bases are located which will become the first targets of military corps. The construction of military bases is not only the loss of the Okinawa’s land, but also the loss of its soul. Also, the military bases in Okinawa have already become the bases for the most advanced military equipment in the world.

Second, the construction has been delayed for a long time, but stones are still being deposited at the coast and sea. Destruction is going on. If the Japanese and U.S. governments give up on their plan of constructing a new military base.

“The Republic of Korea shall be a democratic republic.” This is Article 1 of the Constitution of the Republic of Korea. Also, this is a line of the song that has been sung frequently in the candlelight vigils in public squares in Korea over the past ten years. The composer of this song also wrote famous songs that were popular in the 1980s and 1990s. Just 20 years earlier, protests in Korea featured rampant use of Molotov cocktails and iron pipes, and aggressive songs were sung. Now, non-violent candlelight vigils and the song of Article 1 of Constitution have become predominant in protest sites as Korean society has turned more peaceful. What brought about this change? What does it imply?

Candlelight demonstrations became a major form of protest in Korean society after the Yangju highway incident occurred in 2002. But, it can be traced back to as early as the 1970s. Back then, candle lights were staged as part of mourning rites by the Catholic Church, and later in the 1980s, Protestant churches also displayed candle lights, before college students demonstrated candles in the 1990s. The candlelight protests were also performed in combination with mourning ceremonies in Europe and the U.S. In 1969, there was the mourning rite of the university student who burned himself to death in Praha, Czech Republic, and the candle vigils in Washington D.C. in opposition to the Vietnam War. In the 1990s, even Chinese and Iraqis staged candle vigils in their countries. In 2004, it was Korea where the candlelight demonstrations were picked up by protesters irrespective of mourning rites. The candlelight vigils have become the mainstream method of protests in Korea since the 2004 candle vigil protest against the impeachment of former president Roh, Moo-hyun, the protest in opposition to the U.S. beef imports in 2009 and the demonstrations for the impeachment of former president Park, Geun-hye in 2016.

What is behind the change of the Korean way of protesting into a more peaceful one? Is it because Koreans have become more mature and Korean politics developed into a more advanced form of democracy?

Regarding this question, two aspects of social change are notable. First is the emergence of the post-heroic society, and second is the emergence of the risk society. As the social relations are increasingly centering around commerce and the literacy rate of women is rising, the fertility rate is decreasing and the aggressiveness of society is gradually lessen.

With this change, the implication of death has shifted from the concept of ‘dedication’ or ‘devotion’ to ‘sacrifice’. Korean society has rapidly been turned into a post-heroic society since the 1990s as it had the lowest fertility rate in the world.

Also, as a result of the success of modernization and industrialization, Korea became a high-risk society. The financial crisis that hit Korea in 1997 is a testimony to this. Risks are increasingly pervasive in the lives of people, who now begin to recognize these risks and try to avoid the risks at any cost. There are fewer and fewer people who pursue the interests of community at the cost of their own interests as they had in the past. There are more and more people who try to avoid the risks that exist in the social system of Korea.

Science is useful in assessing the risks, but it does not provide 100% correct information and solutions. People get disappointed at the limits of science in regard to the complicated issues in their lives. It is easy to indulge in knowledge relativity and nihilism and become mesmerized by religion or conspiracy. Amid the social changes, non-violent candlelight vigils appeared with the song “The Republic of Korea shall be a democratic republic.” This highly complicated and risky modern world, democracy is a kind of system to manage risks produced in this social framework. The ‘democratic republic’ desired by the citizens who wish to avoid risks would pursue common interests in so doing. It is no longer a society in which a few heroes took the risks to determine the destiny of a community.
In Hong Kong, after the failure of the Umbrella Revolution in 2014, hardliners have emerged and support for violent protests is growing, especially among the youth. This is a significant change in the country that has long identified itself with peace and nonviolence, resisting the confusions brought by China. However, it is too hasty to say that Hong Kong’s spirit of resistance is waking up, because what is going on in Hong Kong is rather a phenomenon that resulted from a much more complicated and disturbing plight. This study aims to explore the realistic and ideological plight of Hong Kong by analyzing how the two values – human rights and nonviolence – that have long been valued by the country are currently recognized in its society.

It is generally known that Hong Kong is truly proud of its development into an “advanced” human rights society under colonial rule. Hong Kong’s human rights situation, however, has worsened since its return to China. This study points out historical limitations of Hong Kong’s human rights notions that have been formed in the framework of “universality.” It also demonstrates that i) the colonial era never guaranteed full human rights, democracy, and freedom, and ii) the collective memory of the Hong Kong people has been significantly distorted. This serves as the background of current coexistence of violence against Chinese and human rights awareness of the Hong Kong people.

This study also argues that the increasing acceptance of violence in Hong Kong may be considered positive in that the obsession with “nonviolence” that lasted for a long time is broken, and such a broken obsession implies its cold attitude to mainland China and the Chinese. The biggest challenge facing Hong Kong is that there is no consensus on what Hong Kong is trying to obtain through violence and/or the true value of Hong Kong. In the institutional framework of “one country, two systems,” creating a new space out of imagination is a desperate but difficult, realistic but ideological, homework assigned to both China and Hong Kong.

During the “Disability and Human Rights” Session of World Human Rights Cities Forum 2017, issues of equal access to information for voters with disabilities will be addressed and discussed through the process of the 19th presidential election and experiences and public officials' activities and the reality of guaranteeing the right of access to information for voters with disabilities will be shared in Sweden. Measures guaranteeing the rights of voters with disabilities will be discussed altogether.
My Choice/election is a project that uses study circles to make elections and politics accessible to people with intellectual and developmental disabilities (IDD).

We are guided in the Swedish context of popular adult education and the development of human rights including the right to vote for people with IDD.

My choice/election is a method that not only teaches how to vote, but targets the politics - what we are voting about. The method allows the participants to be in charge, and encourages them to find out what different political parties stand for on issues that they find interesting, as well as to understand the common debate in media.

An important part of the method is the easy to understand political discussion held locally close to election day. Participants write and ask questions, and the politicians have to take a class in easy to understand language before entering the discussion.

The evaluation shows the method works for people with IDD that wants and needs support to make the election and its political issues made accessible. It also gave nourishment to new innovative methods to improve democratic participation for people with IDD, for example an online education allowing local branches of political parties to produce easy to read manifestos of their local agenda.

My Choice/election also brought the question of accessibility to the election for people with IDD directly to members of government and parliament in a special campaign where top rank politicians were challenged on how hard it is to understand political language.

Sweden's recent inquiry on further development of Swedish democracy mentions My choice/election as a positive action, and proposes further changes to promote accessibility for people with disabilities, with the possibility to vote from home through a mobile election unit as a new addition to 2018 election.

The objective of the Public Official Election Act is to ensure fair elections and to avoid fraud or other illegality. To achieve this goal, several prohibitions and restrictions are imposed by the law. In order to avoid controversial situations, nominated candidates and political parties strictly stick to proven ways to conduct their campaign. Sadly, current election laws do not provide enough measures to ensure disabled persons' right of access to information. Consequently, neither candidate nor political party care about disabled voters' rights. An amendment to the Public Official Election Act is necessary to address these structural limitations and to protect disabled people's right to information.

Although the Public Official Election Act requires candidates to produce braille pamphlets for visually challenged voters, the restrictions on page limits and audio streaming electronic tags seem irrational. Vision-impaired voters' rights to information are being violated. Moreover, the majority of visually impaired persons, who cannot read braille, are alienated.

Obviously, sign language and closed-captioning in election coverage is highly recommended by the Public Official Election Act. However, it is not mandatory, and television programs do not use sign language and/or closed-caption services very often. This should become compulsory by amending the current provisions. Also, the amendment should specify detailed matters for broadcasters on how to include sign-language interpretation and closed-caption services. Additionally, the amendment must include a special format of the voters' pamphlet for pre-lingual deaf people who can access election information only through sign language.

The Public Official Election Act does not contain any provision to help persons with developmental disabilities. In order to uphold their right to information, it is necessary to make the voters' pamphlet easy to understand, and to redesign the ballot paper by adding images, vectors, or photos of candidates and political parties. This also requires existing provisions to be amended.

※ Original Copy of Presentation scripts are available on the Official website of WHRCF 2017 (www.whrcf.org).
This paper is to elaborate on PwD’s right to access information and knowledge that allows them to exercise their voting rights on polling day. The right to access information is first and of utmost importance. Also, it is not restricted to a particular case, but relevant to wide and diverse situations in PwD’s daily life. For instance, someone who is deprived of mobility may never imagine realizing any other right. To this end, the first half of this paper describes access to facilities, access to devices and access to information, to have a better understanding of how PwD’s rights are denied. Several cases reported to the “1577-1330 PwD Help Line,” an affiliate body of DDASK (Disability Discrimination Acts Solidarity in Korea), will give us a better understanding of how PwD’s rights are denied. The rest of this paper will look into how PwD are disadvantaged under the existing electoral procedures, and consider what solutions are recommended for upholding PwD’s political rights.

Peach-market, established in 2015, has been working to provide slow learners with reading materials and information. Peach-market has published 13 literature books especially designed and adopted for persons with developmental disabilities (PDD). So far, more than 1,300 PDDs have benefited from the reading club organized and operated by Peach-market. This unique reading club consists of PDDs and non-disabled students. Each PDD has his/her own non-disabled reading partner and completes at least one book every month. This program helps non-disabled students to overcome their prejudice against PDDs and also to build up friendships.

Small step towards PDD’s voting rights and self-determination

PDD organizations and supporters have been fighting for PDD’s voting rights. The right to vote is one of the most fundamental rights that every member of society should have. In this regard, we have been seeking solutions that can uphold PDD’s right to vote. Before the 19th Korean presidential election, held in May 2017, we published an “Easy-to-Read” voter pamphlet. This pamphlet was the culmination of a five-month long combined effort by all members of Peach-market, including two adaptation authors, three graphic designers, and eight researchers. Especially, they devoted themselves to make each word and sentence “easy-to-understand,” while keeping the meaning as it is.

The PDD voter pamphlet is based on the top 10 election promises officially announced by each candidate and posted on the National Election Commission (NEC) website and leading Korean portal service naver.com. Also, big-data tools were employed to analyze massive amounts of promises and statements collected from news articles. Moreover, eight researchers were used to contact each candidate’s campaign camp for further details. Along the way, we had to face some challenges – for instance, the presidential candidates often changed their promises or policies, and we subsequently found a huge inconsistency between data collected at the beginning of 2017 and data collected immediately prior to polling day. Finally, we made the PDD voter pamphlet stating each candidate’s top 10 election promises.

Meanwhile, the Public Official Election Act was the major concern for us. Since a printed version of the PDD voter pamphlet would be against the law, we couldn’t do so. Otherwise, our five-month effort would come to nothing. Alternatively, we posted a soft copy on our website.

The thing that makes this work difficult is that “easy” vocabulary does not necessary mean “easy to understand.” Each expression and each sentence requires the reader’s capacity to process information and the ability to think. For example, for PDD voters, it would be complicated to comprehend why and how reduced working hours can contribute to new job opportunities. Since PDD’s reasoning is limited, we had to make everything as simple as we possibly could.

The Easy-to-Read pamphlet is not enough to ensure PDD’s voting rights. Perhaps PDDs can really exercise their voting right when they are capable of self-determination. The Easy-to-Read pamphlet is only an intermediate stage before PDDs can have a political conversation with their family, friends, and neighbors without restrictions. One PDD voter and his parent had a long discussion on the presidential election and this story really encouraged us. We believe that this small change may contribute to institutional advancement someday. Peach-market’s commitment to PDD’s rights will expand towards “Easy-to-Read” labor laws and employment contracts so that PDD workers’ rights can be protected in every area of society.
Are We Living in Peace with Migrants and Refugees?

In order to discuss issues of migrants and refugees from the perspective of democracy and human rights, the most preferential question should be a peaceful, harmonious coexistence between migrants and refugees. Throughout the “Migrants·Refugees and Human Rights” Session, laws and systems regarding the peaceful coexistence between migrants and indigenous people, education for majority groups, and global citizen education programs in Gwangju, the city of human rights, will be examined, while preparing presentations and debates that allow voices of migrants, and the subject of human rights, to be directly heard. Following presentations and debates, the statement requesting the enactment of an ordinance on migrants’ human rights will be adopted.

The question as to whether or not migrants and refugees live peacefully in Korean society is a good opportunity to actively and positively delve into the human rights of migrants and refugees. While hearing migrants’ voices representing migrant workers, married migrants and refugees, scholars and city council members representing indigenous people will come up with alternatives for peaceful coexistence.

Based on migrants’ voices, laws and systems for peaceful coexistence between migrants and indigenous people, and alternative perspectives including majority group education will be suggested, thus emphasizing the necessity of enactment of migrants’ human rights-related law. The primary purpose of this session lies in the discovery of significance of legal ground for peaceful existence between migrants and refugees living in Korean society including Gwangju, along with indigenous people, social, cultural education and communication between them.

In order to create conditions and an environment for migrants and refugees to live in peace, we will listen to voices of migrants and refugees, and provide responses and alternatives of indigenous people.

Under the theme of the 2017 World Human Rights Cities Forum “Do we live in peace with migrants and refugees?”, I tried to find a way to improve the legal system for migrant women’s human rights. First, I reviewed basic materials such as the Universal Declaration of Human Rights, the Gwangju Human Rights Charter, the Asian Human Rights Charter, and the Migrant Human Rights Support Ordinance enacted in other cities to establish the status quo. It was a good opportunity to raise a variety of questions such as how well aware actual migrant women are of the legal system for their human rights, what they think about human rights, and what efforts they are making to coexist with the local people. In this process, I have pulled together my thoughts as a field activist about the life of migrant women in their home countries, their growth process, their family members, reasons for choosing international marriage, their difficulties that come from the relationship with the new family etc.

In this forum, I would like to share the gender-specific realities facing immigrant women, and my personal feelings about their life as they all fit the theme of the forum “Do we live in peace with migrants and refugees?”. Today I am also going to suggest some ideas as a migrant woman by referring to the ordinances of other cities and provinces for promoting human rights.

In summary:
1. Provision of opportunities for immigrants (migrant women) to raise their voices by letting them participate in municipal affairs
2. Provision of human rights education opportunities to both minorities and majorities to achieve equality and coexistence between migrants and the local people
3. Establishment of autonomous operation of an immigrant network centering on immigrant communities
4. Provision of language-specific information to fulfill the rights to be informed

These are suggestions from the perspective of a field activist. With this initiative, I hope that 3 people will be more aware of the need to build support systems to help immigrants (immigrant women); ii) our efforts will end up with visible outcomes such as the enactment of a substantial legal support system; and iii) the enacted law will always be close to the migrant’s daily life. I am sure these efforts will serve as a stepping stone to a peaceful community where migrants and local people can live well together.
Position of France and its successive governments on reception of immigrants is closely linked to its colonial, social and economic history.

For the needs of economy, large number of migrant workers came to work in post-war France until the beginnings of 70’s. Then, with the first oil shock and the neo-liberal orientation of economy, we have been witnessing of the family reunification and since this period everything is done to reduce the reception and the control of non-Europeans foreigners.

Only one law against racism is enacted: Gayssot Act in 1972.

Day-to-day unemployment and racism affect particularly women and youth of North African immigrants (Algeria, Tunisia and Morocco). Those people are considered as a dangerous category has been under house arrest in working-class neighborhood; this population is concerned by facial discrimination during police control and is subjected to discrimination over access to accommodation or jobs.

After several mobilizations including the most well-known “Marche des Beurs” in 1983, nothing changed significantly. Right to vote promised in 1981 by left-wing government hasn’t still been granted.

Only a few cities with have advisory councils based on citizenship of residence as Paris, Lille, Strasbourg, Grenoble. Yet, these citizens pay taxes and take part actively in the civic life.

French society is not lived as an immigration country. Racism and hatred are progressing with the rise of the extreme right (10 million electors for their candidate at the last presidential elections, which is more than 20%.

Refugees crisis prompted by wars, starvation, global warming, tighten conditions for receiving foreigners. Some of them obtain the status of political refugee but most of them are dismissed despite the last statements by the President of the French Republic.

Loans to districts associations in the context of urban policy are restricted again.

Nevertheless solidarity gets organized, especially through associations and civil society.

City of Grenoble set refuges reception platform up, a campaign against discrimination which takes place every year on the 21th of March. It has also published a foreign resident’s right guide. Grenoble resists and wants to be a receiving and a city of solidarity towards these populations.
Among migrants, marriage migrant women and their children receive relatively comprehensive support packages from both local and central government because they are already naturalized citizens, or are at least likely to be naturalized soon. On the other hand, migrant workers, the stateless, migrant children, and refugees are relatively neglected. A support package provided by the Ministry of Employment and Labor (MOEL) is only available for registered migrant workers who are required to subscribe to four social insurances. In this context, this paper is focusing on “socially invisible (although still with us)” migrant groups such as unregistered migrant workers, unregistered migrant children, refugees, and the stateless.

Both registered and unregistered migrant workers are victimized by overdue wages, industrial accidents, and assaults by employers. Unregistered migrant women are vulnerable to human trafficking-like business practices conducted by international marriage brokers. The condition of unregistered children or stateless children is dismal. This paper reviews these cases, and discusses what institutional measures are required for upholding all migrants’ human rights.

Based on these reviews, this paper will also provide critical analysis on the migrants-related ordinances enacted by Gwangju Metropolitan City, in consideration of the provisions in relevant codes such as the Universal Declaration of Human Rights, UN Convention on the Rights of the Child, and Gwangju Metropolitan Government Ordinance on the Human Rights Protection and Improvement. Further discussions will present the way in which these ordinances are rectified and amended.

The very first step towards ‘Living in Peace’ is to think critically about the reason why the host society separates “they” (migrants and refugees) from “us” (Koreans). In a multicultural society, peaceful living and an unsegregated way of life can be realized when people live in harmony regardless of personal characteristics such as race, residential status, language, gender, function, marital status, religion, gender identity, skin color, appearance, age, intellect, birth place, wealth, or political view. Every effort to make this kind of life is what peace education is teaching and what peace education has to achieve. The goal of peace education is to create such a space where everyone can express his or her idea without fear or threat, and to construct peace socially. For the sake of social inclusion and co-existence, it is important to provide peace education to both the minority (migrants and refugees) and to the majority (host society). If you wish to live in peace, you must learn about peace.

In order to uphold the human rights of migrants and refugees living in Gwangju, a city of human rights, and furthermore to enable them to live in peace with the host society, I would, from a multicultural perspective, set out the social goals of peace education as follows:

- Foster social activists who promote mutual understanding between the host society and migrants (including refugees);
- Raise public awareness for peace and human rights from a multicultural perspective;
- Provide multicultural human rights and peace education to avoid prejudice and discrimination;
- Establish a municipal ordinance against any discrimination based on social or residential status;
- Add multicultural society, peace, and human rights education programs into the existing primary and secondary public education system;
- Organize and support ethnic communities; and
- Develop and instruct leadership of ethnic community.

The only way to realize this goal is ‘multicultural human rights and peace education.’ The deadest shadow of neoliberalism can be removed by enlightened citizens who are conscious of the value of peace, justice, and equality. In multi-ethnic and multicultural settings, either prejudice or ignorance easily makes people of host society emotionally damaged, insecure, or even angered. In order to overcome all prejudices and stereotypes, we need to meet migrants and refugees, and talk to them, so that we can have a better understanding of their situation – who they are, what condition they live in, and what dreams and thoughts they have. Education programs will enable “us” – migrants, refugees, and host society – to push the boundary of our perception, and well-educated people can overcome biased conversation, discriminatory treatment, and hatred. In this presentation, we will focus on diversity. I will give you an example of multicultural human rights and peace education in Gwangju.
The number of immigrants into Korea has gradually increased over the past decade. As of 2015, it amounted to 1.74 million, making Korea a multi-cultural society. Gwangju, alone has 26,535 foreign migrants, representing 8.5 percent of the population of the metropolitan city. In the long-term, as their poor economical and social conditions may cause them for being isolated from the society and result in social conflicts, institutional support should be provided for them to grow to be part of our society. To that end, I enacted the ordinance of promoting health for foreign immigrants in Gwanju Metropolitan City. In promoting health of these migrants, the ordinance establishes a legal ground for the development and operation of medical facilities and the provision of medical services such as medical check-up, and the execution of health promoting initiatives. And the entrusting provision for effective programs to be implemented and the applicable provision for subsidy are now in place. Under the ordinance the city confirmed subsidy to Gwanju Migrant Workers Health Center to buy medicine and medical appliances. A facility extension project to properly operate the program is under consideration. Although the ordinance which was enacted within the framework of superior laws, does not state the eligibility of the support, it supports organizations such as Gwangju Migrant Workers Health Center to drive indirect support to unregistered foreigners.

While Gwangju, ‘human rights city’, already has ‘the ordinance to guarantee and promote Gwangju Metropolitan City’s human rights’ and the Gwangju Human Rights Charter in place, more individual ordinances to provide practical support are required: ‘the ordinance to protect the rights to social participation’, ‘the ordinance to offer documents written in native languages’, ‘the ordinance to provide comprehensive migrant support’ and ‘the ordinance to provide more educational opportunities’. Furthermore, policy governance where migrants participate in and an intermediary organization such as Migrants Support Center whose independence is guaranteed should be established.

Recommendations for Human rights ordinance

JEON Jinsook [Korea] Assembly Memebrr, Gwangju Metropolitan Council

T9-06

9.17

Time | Session | detail
--- | --- | ---
09:00~12:00 | Human Rights Cities Culture Tour II |
Venue | 2017 Gwangju Design Biennale |

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

※ Original Copy of Presentation scripts are available on the Official website of WHRCF 2017 (www.whrcf.org).
Vision of The Gwangju Design Biennale 2017

The Gwangju Design Biennale 2017 primarily seeks to reflect the power of design in the future creative society. Exploring the theme of “FUTURES” the exhibitions and installations will touch on contemporary hot-topics ranging from sustainable, eco-friendly, future-oriented design with emphasis on sympathy, distribution/sharing and consideration. It explores the future life, design value and its vision under new paradigm of the 4th Industrial Revolution.

Address: 111 Biennale St. Yongbong-Dong, Buk-Gu, Gwangju
Tel.: +82-62-611-5141
Webpage http://www.gdb.or.kr/web/inc/main.asp

Discussion Group Presentation

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Agora

AGORA is space to be aimed at free discussion and exchanging opinions among the forum participants.

※ Anyone can make a reservation for the hall called Agora. So please apply for your reservation at the front desk on the 2nd floor.
※ For more information, please visit our notification page of the official website(www.whrcf.org).

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Information

01 Interpretation Service

02 Q&A System

03 etc
1. Simultaneous Interpretation
   - Languages: Korean, English, Spanish (Opening, Opening Roundtable, Plenary Session)
   - Receiver Rental: A receiver will be provided when registering.
   - Receiver Return: Return to the Information Desk.
   - Receiver Channel: No. 1 Korean, No. 2 English, No. 3 Spanish

2. Real Time Text Service
   1) Sharetyping: Real time text service for the hearing-impaired
   2) Opening Ceremony, Opening Roundtable, Disability and Human Rights, Closing Ceremony

World Human Right Cities Forum actively use audience Q&A System called the ‘Sli-do’(www.sli.do) aiming for effective duplex communication. Audience Q&A System allows audiences to question and receive answers anytime during the lecture and even view all questions at once. Additionally, audiences could click ‘suggest’ button for whichever question they consider to be the most interesting and Q&A lecture will be proceeded by answering questions that are suggested the most. Besides that, audiences could participate surveys and even check-out presentation materials.

We are providing a cup of coffee and snacks for this year’s Human Right Cities Forum registrants.

Coffee: To solve the World poverty and trade problems, we have joined the fair price, ethical consumption act for fair trade coffee.

Snacks: Made of 100% Whole Wheat, lightly salted butter, and other healthy ingredients without any chemical additives.

Operating Time and Place
- September 14: 12:00~18:00 Convention Hall 4F
- September 15~16: 0830~16:00 Conference Hall 2F

How to Use Coupons
- Exchange coupon for drinks and refreshments on each date
- One drink and one refreshment coupon per day
- Free coupons can be used at any time during the event regardless of date

Menu
- Americano (Ice, Hot)
- Cafe Latte (Ice)
- Green Tea (Ice, Hot)
- Herb Tea (Ice, Hot)
- Ice Tea (Ice)
- Cookie (Madeleine, Almond, Green Tea, Black Sesame)

Place: Information Desk (Kim Daejung Conventional Center 2nd Floor)
Operating Hour: Sep.14th ~ Sep.16th, 2017 (09:00~18:00)
Information: Please visit our Lost-and-Found center to turn-in all lost items to the World Human Right Cities Forum Staff (Staff /Secretariat /Name Tag Holders)

For further information about 2017 World Human Right Cities Forum, please contact the number or email provided below.

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