Thematic Session 6: Human rights, ethics and conflict resolution
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Don’t have hands, organs, dimensions, senses, characters, passions is not federated with the same food, wounded with the same weapons, subject to the same diseases cured by the same means? Do not suffer from heat and cold of the winter and the summer?... If we like you on the other, we are like you in that -

Merchant of Venice, w. Shakespeare

(I) A preamble
I would like to propose some points of reflection and debate on the three themes of this session, from a local look and my experience in Peru, in these years of armed conflict, dictatorship and urban violence, but it is still the need to fix our attention over the community and the global agenda process side.

A first consideration that feel us is essential, is that cannot speak of a bipolar current world order we talk about the clash of two civilizations seems inaccurate. Starting because in our case to come from a civilization of the so-called "new world", but we had more than 3000 years old in Peru and had its peak with the inca civilization covered much of South America. In addition, because we do not feel of the West, and West nor considered us part of the. Would be good recall here that the "South also exists". Finally, in the West cannot talk of a single civilization groots.

On the other hand, it is opportune to highlight that each civilization framework, we recognize today a diversity of cultures, in West, East and South, existed and there are different expressions and cultural identities. Rather in history a culture at dominant, attempted to homogenize the rest, almost always with adverse outcomes.

The sense of superiority of a culture over one another, that still persists, has involved empty of dignity and humanity to nations, peoples and individuals. To consider the other lesser, before construction of imaginary and discrimination speeches, justified and do believe that "the other / to" is less human. Step removes the rights conferred by this category, and the Justice makes them elusive.

Another consideration to take into account is that when we talk about “cultural diversity” not only should concentrate our look at the originating or traditional cultures. In our societies also will find new arrangements that we call "emerging cultures". In the cities, we are placing identities several and new: young people, migrants, the favela, etc.
This multiculturalism is a challenge for coexistence for democracy for peace, for governance. Multicultural coexistence is not possible if it develops in environments where there is violence and exclusion.

Finally, we wish to stress that "curve of civilization" following the Norbert Elias, thought imply establishment of a "social contract" to which instincts, wishes, individualities are subordinate to the common good, to the benefit of all. However this "civilization accord" which means that humanity has exceeded the barbarism, did not work with equal benefits for all, rather displayed a tendency to regression and re-barbarization. Did not work for example, for the peoples, Afro-descendants, and women (who are half of the world's population).

II on the rights of persons.

We start by proposing that the human rights agenda is global, its borders are useless to attack as high as the sexual exploitation of children, trafficking of persons, violence against women, political persecution and violence of drug trafficking, the expropriation of indigenous territories, genocide, forced migration phenomena. Or to resolve issues as complex as Juárez City.

On the other, it is urgent to understand the so-called "human rights" to go beyond the legal framework. They must work and assume as a social but also individual ethics. Returned to Elias, presented to us and social contract, another mechanism for civilized coexistence. The so-called "self-control" which sets the standard day-to-day level and relations face to face.

This facilitates us to give coherence to our speeches with our expressions and behaviours. Human rights understood as obligatory rules come much later.

From another perspective, we say that the universality of the "human category" persons, force us to reflect on certain speeches and conservative behaviors. Seeking to persuade a person by their membership, beliefs, or ethnic identity under the sphere of their community and their customs, and outside of the scope of "human rights", and so seeks to direct leaderships to decide on the integrity and the destinies of the people.

In the debate cannot forget the issue of the right to freedom of religion. This religious feeling, is a primary feature of humanity. Then it is vital to repair a valuable thing are religious and cultural expressions of our peoples, and very different are expressions of exacerbation of violence and discrimination, perverse and extreme risk that arise and are to be put in the same package of religious ideology behaviors. The cosmogonies and religions of South we want to highlight a cosmogony looking with utmost respect for nature, that is used with an effective rationality.

Justice or lack of it, and impunity are by far the most sense as a human rights problem in countries that have gone through wars, armed conflicts
and dictatorships. It is in turn cause and a consequence. Because peoples and persons in a situation of extreme vulnerability because it does not have access to justice or see as remain unpunished atrocious crimes not only affected their basic rights, but also react to a system (national and global) that does not work, and this can become an anti-establishment response or violent.

The evidence continued to show us the integrity of the rights, and as the term of civic and political rights, is closely linked to the socio-cultural and economic rights.

Amartya Sen we already talked about poverty and inequality to violate the freedom. So to fight for freedom, we must attack first poverty, and linked to this, inequality. Also the raises that democracy and freedom of expression is needed to combat the humanitarian crises (from their examples of famines occurred in China and other parts of the world).

From our work in slums in Lima, we are warnings about “circle of the insecurity”, especially hanging over young people. Its streets are taken by crime, gangs, drug mafias, that makes that young people cannot pass or be out very late. In some quarters of the metropolis after five o’clock being on the street is a particular risk. This insecurity limited strongly to the young people in their opportunities for study, work or simply recreation. On the other hand, in many rural communities, the main concern and handicap children and particularly girls leaving the house to go to school, is the possibility that hijacking them or subjected to sexual assault in the way. This insecurity flows in a vicious causing poverty, more inequality, poverty, inequality, and vice versa returns them more violence.

In times of armed conflict that impact my country in the 1980s and 90, one of the main conditions not only was crimes and attacks, but the inability and limitations for work and the generation of income, the loss of material opportunities sum. In an exploratory study in the 1990s in a district of Lima, one of the persons interviewed told me: I just want to terrorism to end... to be able to return and continue with my business street.

One might remember, that many people of slums in cities, were forced migrant, rural communities, where lost or left everything: House, livestock, land, and had to leave fleeing terror.

Also grassroots women leaders and their organizations in the districts had to overcome many obstacles imposed by the terrorists and the police. Political violence impacted their basic rights as citizens to participate in the community, think and speak in public, to work to feed their community, campaigning for health, and also have a small food aid for their own families.

We want to emphasize that the agenda of the rights of the protection of human persons, persons needs a new commitment in economic terms, not can survive the sense of human rights with an economic system, a philosophy and ideology where the “Market”, companies are over people and Nations.
III on conflicts

Current conflicts in Peru, come bursting linked to the claim by basic rights such as: land, territory, the water, the Amazon, but also claiming rights recognition, justice and dignity. There is a sense of ethics renewed of collective identities, dominated, not only by the 15th century colonialism but also by neo-colonialism.

In the understanding of the conflict, we must bear in mind that addition of interests, there are values at stake. Behind there is a sense of ethics, of identity, exercise of rights. In the recent conflicts in the Peruvian Amazon, long before was warned the authorities that indigenous people were calling for dialogue needed to be heard respects to their real fears that their violations their territories. The government must to understand their worldview where the Amazon, is their God, his home, your provider, and the basis of their community. The consultation mechanism were also raised. Government blindness caused the tragedy of June last year and a serious political crisis. Because, some sectors around Peru, also assumed the flag of Amazonian, identity and the environment. The right solution that never came was an alternative inclusive of ethical sense and practical demands that were behind.

In our own countries there is a field undermined peace and rights of persons: dictatorships, poverty, model economic neo-liberal, war and urban violence. A highly explosive combination.

Insecurity also impact on poor and excluded people. Justice never comes to protect them. They are then responsible for. In their hands assume the punishment.

The role of the media, and the unfortunate management of news and image, in the promotion and exacerbation of violence and conflict is urgent to address. Many times the press celebrates youth violence, justify the killing of women, camouflaged violence against children, stigmatize for ethnic-racial reasons. TV and film, recreates and we usually bloody note, promote the superiority of a culture of a country of a race to the others. One always appear as the good personas, others as the bad.

A subject of utmost relevance to the topic of social conflict is migration. The paradox in this supposedly global world, is the free transit of goods are confronted with the restrictions to the free transit of persons. Paul Streeten warns us that most free transit of people had at the beginning of the 18th century now.

Migration has 2 challenges in simultaneous: as work in the recipient country to that daily living conditions for ghettos, physical in cities, so that the new integrated society that receives separations are not installed. And two, what to do with of the migrant extractors countries. Migrants often reaches install across just as poor as in their country of origin.
The escalation of conflict also increases when there is high aspirations, expectations and promises a high degree of non-compliance, which enlarges the feeling of dissatisfaction and social unrest. Post Fujimori, democratic spring made think to the common people that would be an improvement in terms of welfare, security and development. Nearly a decade of democracy in the country are poverty and unemployment rates, urban violence still unstoppable, all in the midst of economic growth publicized by the government.

Latin America is the most unequal region in the world, and in turn is catalogued as increased violence. What makes us think a link of malaise, which burst at any given time. "Societies in stress" such as Peru, permanently is assumed to be the welfare of one the deprivation of the other. The comparison between individuals is under suspicion of an unrequited worthiness, unjustified privileges. The status of each is not seen as fair.

It is the neo-liberal, model in its economic, political and social aspect which in Peru has led us to a State of barbarism. The right to freedom as critical in the life of the poor, this tied by daily deficiencies and lack of opportunities.

Also the "american way of life" that projects an image rather idealized life in the USA, acts trigger dissatisfaction and aspirations, promotes migration to the USA. But the paradox is that upstream dictate provisions as the Arizona law.

"Identity" or a “false culture” is often used as a trigger of ethnocentrism or racism or pure violence. We step, years ago with the execution of a mayor in the South of my country, where a political matter was covered with the mantle of the custom.

Without removing validity to the argument, if we were to relativize somewhat the claim that conflicts are installed on tensions arising from the ethnic-racial or religious diversities. Evidence suggests that often conflicts burst by economic interests of geopolitics of arms race, power, or by conditions of poverty, inequality, or in response to impunity. This is you stained ethnicity, religion, or clash of civilizations. Many times, actually is not a clash of two equal opponents, but rather a war of razing.

The escalation of conflict also has to do with the perverse leaders, encouraging terror and indiscriminate violence.

We reiterate that peaceful coexistence, respect for the rights of the other, not only by a social or external control, it is necessary to strengthen our self-control, this applies specifically to the everyday coexistence with women, children and young people.

III on a new ethical paradigm.
The "new proximity" is the challenge we face in the current stage of mobilization and movement of persons, of internal and international migration of urbanization without return.

"New proximity" puts us face the need to contact a different one. Sometimes it is more easy to hide behind the "politically correct" speeches, i.e. Herald tolerance, human rights, to take the courage to live one day, live without intermediation, with each other or with the other not sharing behaviors or ways of conduct imposed by the "rules of social label".

Ethics of "new proximity" refers to mutual understanding, but as a prior step, requires recognition of the existence of the other / equal dignity and humanity. And recognition should be with all the "backpack" brings to slopes: their language, their feelings, sensitivity, and worldview.

Locks for common knowledge are mutual and act as prejudice, runs the logic of the "I do not you understand, even before they say something". We maintain that, beyond the language interaction always is possible among humans.

The ethics of the "recognition-knowledge" need to discard the BAD-GOOD duality.

Another step is the recognition that as humans we share characteristics, values and dignities human basic, beyond those of identities, genders, customs and traditions.

In Peru we have insisted hard for example, that after the terror and armed conflict, the State and society, repair and administer justice for all rural and indigenous women who were sexually abused during the war. But impunity and little repair have to do with even our society does not consider these women in its dimension of human victims of suffering and traumas of war.

We also constantly denounce marriages where even teenage girlfriend is delivered by the family a boyfriend who is almost always of age. And hence the argument of "custom or tradition" attempts to overcome the common sense has anyone that girls do not have to be exposed to situations that go against their sexual, physical and moral integrity.

We insist that the limit to the validity or enforceability of the customs or traditions, is the person as carrier virtues of human characteristics of basic rights, such as their integrity, their health, well-being, but above all their security and freedom staff.

"New proximity" ethics also need a dialogue but not as Museum or as means of advertising. Programs to promote exchange among children, young people, among activists, professionals and also politicians and officials are very healthy. Just to create an area of knowledge and recognition of everyday living. Always be alert to the ideas, approaches and methodologies behind, because often filter look prejudices, charity, extreme
complacency or simply becomes a "postcard" showing different colors and races, but nobody cares about interact.

Try rather promote the urgency of an open, honest and respectful dialogue, but also in terms of equal treatment, interaction of round-trip, and there you go imperceptibly opening our senses, our sensitivity, our understanding towards the other, different but equal human to us.

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