

Forum on Human Solidarity

8 JUNE 1996

ÇIRAĞAN PALACE ISTANBUL

Draft Memorandum on Forum Coordination.

The Forum on Human Solidarity will be convened by Dr. Wally N'Dow Secretary General Habitat II, as a high profile event parallel with the Second United Nations Conference on Human Settlements in Istanbul 3-14 June 1996. It will be sponsored jointly by the United Nations Centre for Human Settlements and the Host Country, Turkey.

It will take place on Saturday 8 June 1996 in the historic Çırağan Palace at the Hotel Kempinski Istanbul.

The Forum will have two sessions; morning 9:30am - 12:30pm and afternoon 2:30pm - 5:30pm before an invited audience of 600. Moderated by Mr. Robert MacNeil, the Forum will bring together a group of 20 internationally recognized intellectual leaders.

Between the morning and afternoon sessions there will be an invitational luncheon provided by the host country in the Bellini Private Dining Room in the Çırağan Palace for the 20 Forum participants and Dr. N'Dow's 30 guests.

Coordination Responsibilities

UNCHS

- Participant travel to Istanbul
- Accommodation at Çırağan Palace Hotel Kempinski Istanbul for 25 participants, including the moderator, sponsors, and coordinator.
- Participant DSA/per diem under UN guidelines.
- 600 Forum tickets and distribution.
- Forum brochure (1000 copies) printing and distribution.
- Interpretation services for the 6 official UN languages.

HOST COUNTRY

- Press briefing.
- Security measures.
- Send in advance participant luggage labels.
- Participant airport transfers arrival 6 June 1996 and departure 9 June 1996, VIP designated minibus.
- Participant tour of Istanbul, Friday afternoon 7 June 1996.
- Facilities coordination:
 - Location: Çırağan Palace Hotel Kempinski Istanbul - Ballroom 8 June 1996, 9am - 6pm.
 - Platform with large defining carpet, raised approximately 0.5m .
 - 20 comfortable swivel armchairs for participants plus 20 small side tables for water, notes etc.
 - Free standing stool or swivel arm chair on wheels for moderator.
 - 21 clip on radio microphones (plus three in case of failure.)
 - 3 hand held roving radio microphones for audience participation.
 - Sound system appropriate for discussion, plus audio links to Ballroom Pre-Function Rooms A and B.
 - Video camera coverage (2 stationary cameras and one roaming mobile camera) and 2 giant screens (4m X 5m suggested)
 - Full scale studio lighting appropriate for discussion and video recording.
 - Video recording.
 - Still photography for Public Relations purposes.
 - 600 chairs for audience in semi-circular arrangement.
 - 7 language interpretation system and interpreters booth
 - Turkish interpreter.
 - Press accommodation on platform and appropriate electrical requirements.
 - Room for participants to congregate + refreshments before and during (Ottoman Room.)
 - Refreshments (coffee, water) for audience in Pre-Function Rooms A and B.
 - Lunch for 50 guests in Bellini private dining room

In Agreement:

H.Peter Oberlander
Senior Advisor to the
UN Secretary General
Habitat II

Gürel Tüzün
Director
Coordination Unit
Habitat II

Şefik Onat
Coordinator
Conference Organization
Habitat II

Forum on Human Solidarity

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Draft Participant Itinerary

6 June 1996, Thursday

- Arrival Istanbul Airport, transfer by Host Country to Çırağan Palace Hotel Kempinski Istanbul.

Evening

- On your own.

7 June 1996, Friday

Morning

10:00 - 12:00 - Breakfast on your own.
- Rehearsal with moderator, review procedures and meet other Forum Participants.
- Lunch provided.

Afternoon

2:30 - 4:30 - Tour of Istanbul with Forum Participants.

Evening

- On your own.

8 June 1996, Saturday

Morning

9:00 - Assembly of Forum Participants, Ottoman Room Çırağan Palace.
9:30 - 12:30 - Session One Forum On Human Solidarity: Preliminary remarks, begin discussion.

Afternoon

12:30 - 2:30 - Lunch with Dr. Wally N'Dow and Host Country leaders. in Bellini Private Dining Room.
2:30 - 5:30 - Session Two Forum on Human Solidarity, full dialogue concluding with invited audience interaction and questions.

Evening

- On your own.

8 June 1996, Sunday

Morning

10:30 - Brunch with Forum Participants.

Afternoon

- Check out and transfers to airport for departure, unless otherwise scheduled to remain in Istanbul beyond the Forum.

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Ticket Distribution

Secretary General Habitat II Dr. Wally N'Dow	50
Guests of Participants	20
Host Country Organizers	50
National Delegations (assuming 150 confirmed Delegations) 2 each	300
UN Agencies	30
Local Authority Representatives	30
Partners Forum	30
Non-Government Organizations	80
Guest Local Journalists	10
Total Attendance	600

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Lunch Guest List - Bellini Private Dining Room

20 participants (not including spouse/partner pending notification)	20
Secretary General Habitat II Dr. Wally N'Dow + one	2
Deputy Secretary General Mr. Jorge Wilhelm + one	2
Special Advisor to the Secretary General H.Peter Oberlander + one	2
Director Coordination Unit Habitat II Mr. Gürel Tüzün + one	2
Coordinator Conference Organization Mr. Şefik Onat + one	2
Moderator Mr. Robert MacNeil + one	2
Jane and George Russell	2
Secretary General of the UN General Assembly Mr. Boutros Boutros-Ghali + one (if able to attend)	2
Host Country	8
Dr. N'Dow's and Participant's Guests	6
	<hr/>
	50

Forum on Human Solidarity

8 JUNE 1996

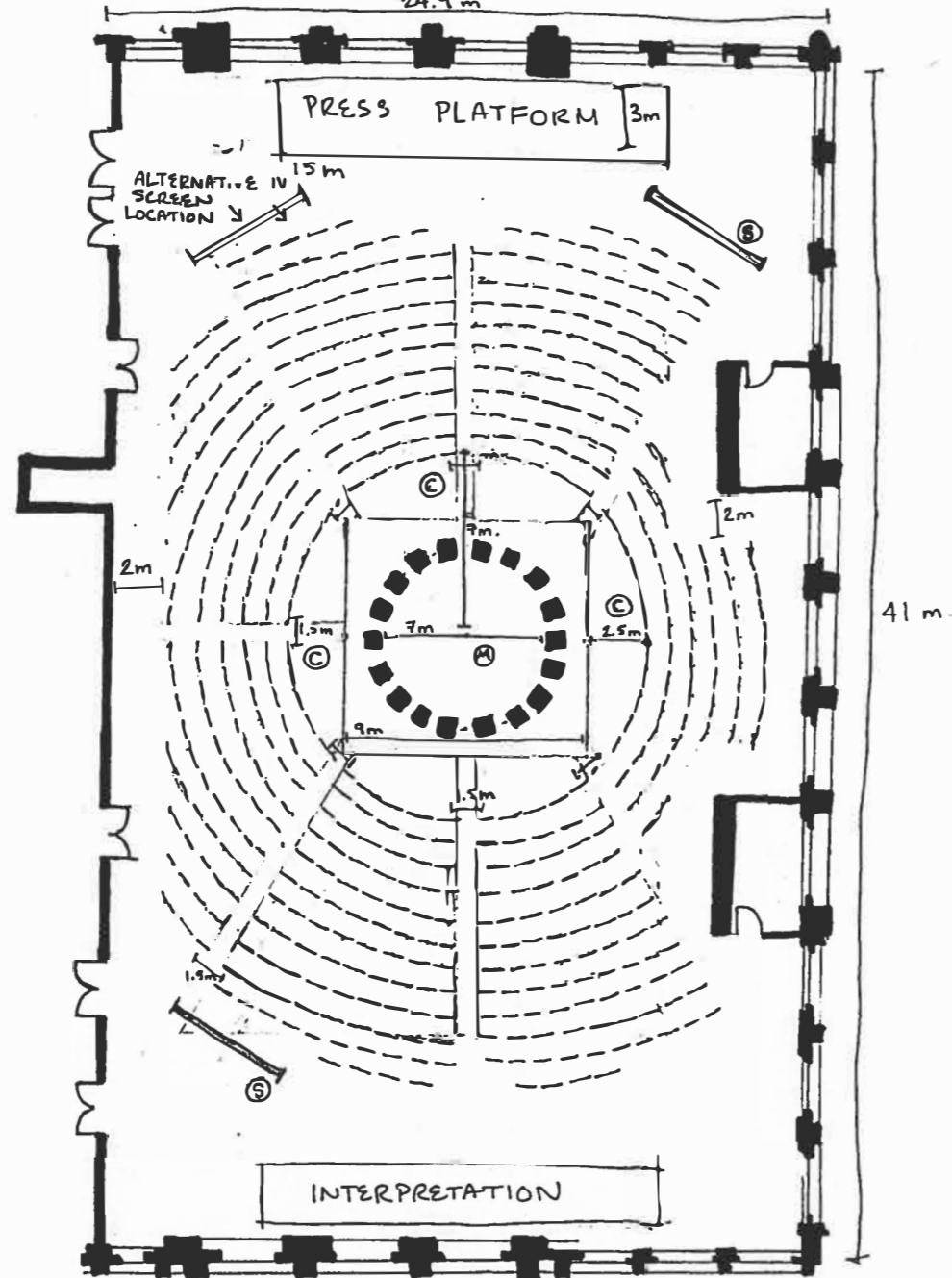
ÇIRAĞAN PALACE ISTANBUL

Information and Advice for Participants

1. As soon as possible please fax your travel arrangements to 604 736 7465 (in Vancouver, Canada) so that Forum organizers may schedule arrivals and transfers to the Çırağan Palace Hotel Kempinski Istanbul.
2. Also note if your spouse or partner will attend as your guest so that organizers may include them while calculating attendance for all Forum events.
3. To avoid unnecessary delays, the enclosed luggage labels (red) have been given to all Habitat VIP delegates. Luggage identified with labels will receive priority at the Istanbul Airport and automatic transfer to the VIP lounge for your receipt.
4. Please be aware of Turkey's visa and passport requirements to ease processing at passport control in Istanbul.

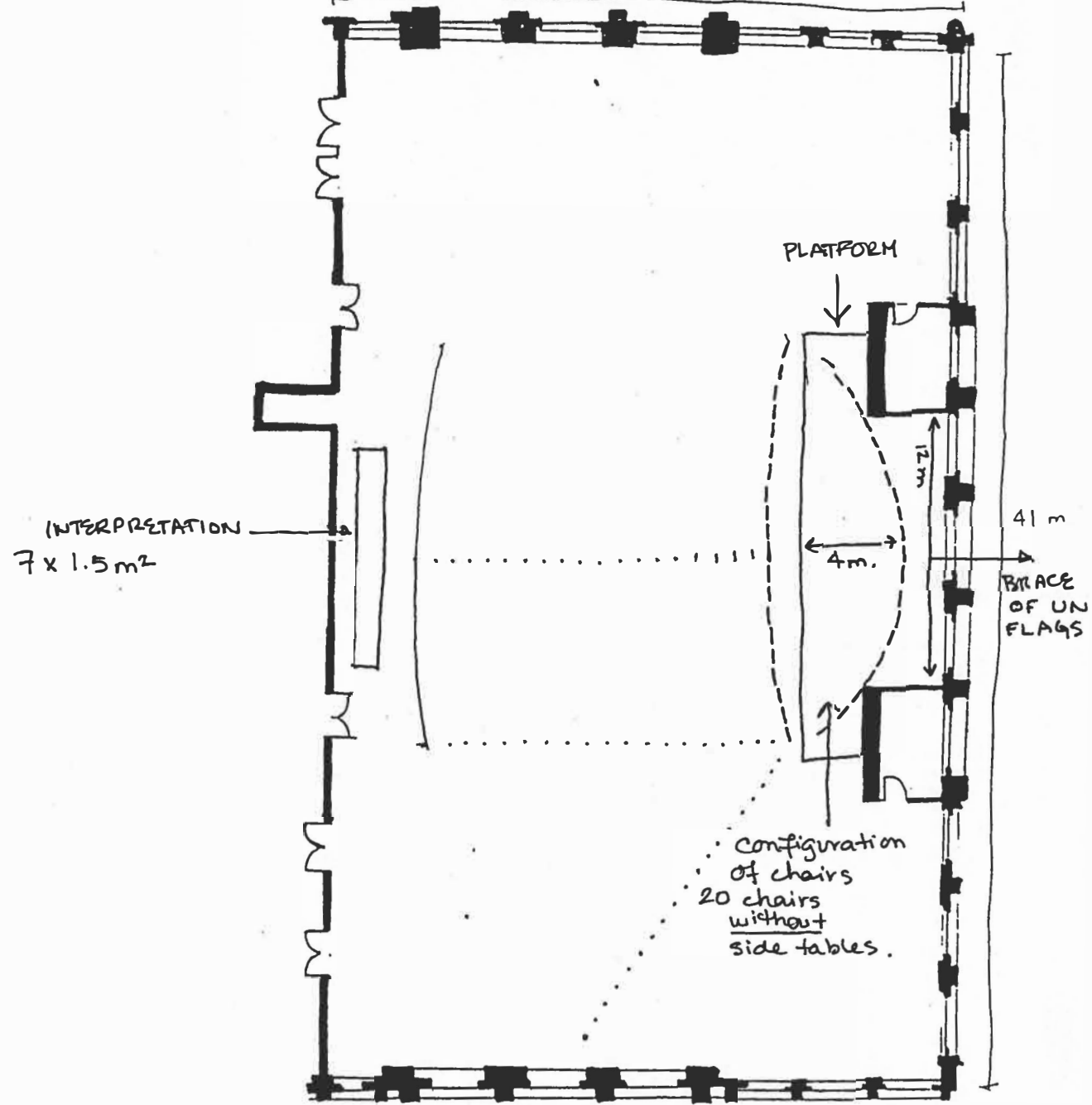
You will be notified of any additional instructions as the date of your departure for Istanbul approaches. Thank You.

FORUM ON HUMAN SOLIDARITY - ĞIROĞAN PALACE BALLROOM
24.9 m



- (M) MODERATOR
- (S) 4x5m SCREEN (SUSPENDED)
- (C) CAMERA
- 20 SWIVEL ARMCHAIRS
- 600 AUDIENCE CHAIRS.

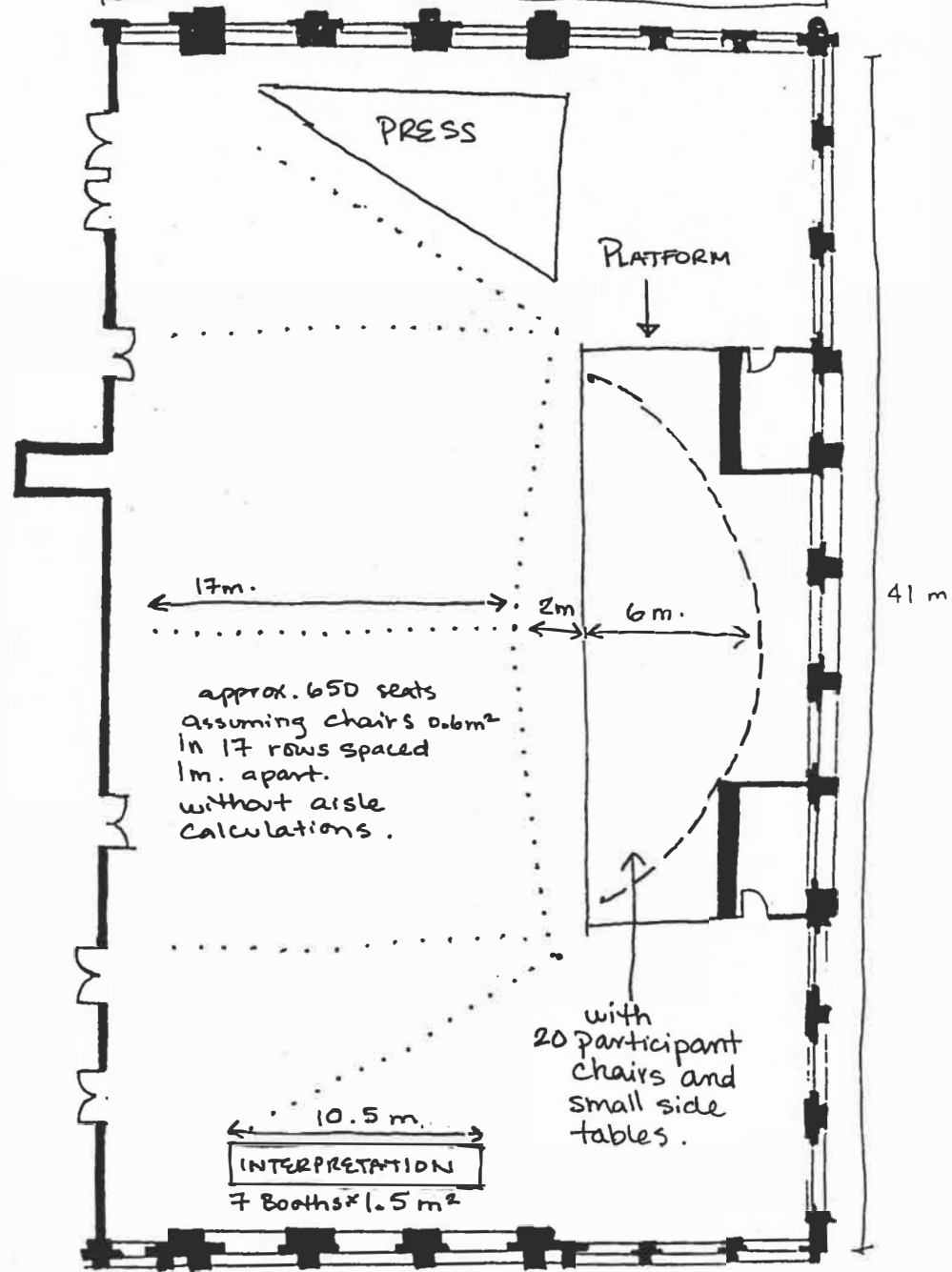
FORUM ON HUMAN SOLIDARITY - GIROGAN PALACE BALLROOM
24.9 m



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Scale: = 5m.

FORUM ON HUMAN SOLIDARITY - ÇIROĞAN PALACE BALLROOM
24.9 m



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Scale: = 5m.

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BOSPHORUS

Second UN Conference on Human Settlements, Habitat II

FORUM on HUMAN SOLIDARITY

Istanbul, 8 June 1996

'The City Summit' is more than a conference. It is a recognition by the international community ... an awakening, if you will ... that time is running out on us, that if we want to save the future, we have no choice other than to find answers today. The problems now facing our cities and towns are a serious threat to local as well as national stability, a threat to global peace.

Wally N'Dow

Secretary General

Second UN Conference on Human Settlements

Habitat II

1996

Convening the Forum on Human Solidarity is made possible
through a generous grant from
George Russell, Jr.
Chairman of the Board,
Frank Russell Company, Tacoma, Washington
with the administrative assistance of
The Earth Pledge Foundation
New York, N.Y.

Human Solidarity, a Force that Builds Community

Background

The city is humanity's most vibrant creation, a living organism that pulses with our hopes, inspirations, and failures; it reflects our diverse personalities and our most powerful emotions. Indeed, if there is a common denominator in the world of today -- an experience that people all over share and that, in a sense, unites them -- it is to be found in the unique interrelationship that exists between a city and its people caught up in an historic and dramatic transition that is the mark of our rapidly urbanizing planet, a planet on which human solidarity may be our only salvation.

The future of our human settlements -- from hamlet, village to city to megalopolis -- will not be determined by 'bricks and mortar' alone.

More housing is needed and rebuilding decaying infrastructure is essential -- the litany is a long and familiar one. But for all we do about it, the malaise that now eats at the heart of our cities, will not disappear unless we also pay attention to the urban soul, unless we advance the human solidarity that transforms the built environment into human -- and humane -- settlements.

History, geography, and social change create the context for human solidarity; rational processes build cities, but faith, loyalty, honor, and trust among its members create communities. Beyond 'bricks and mortar,' cities and towns need social capital as a basis for a civil society essential to individual and collective prosperity and satisfaction. Human solidarity is based on shared values that generate community bonds and social trust, the bedrock of healthy human settlements.

Can these elements be identified, measured, quantified, and incorporated into the continuing process of successfully planning, building, and re-building urban communities for the next century? Can human solidarity bridge the gap between human needs and sustainable natural environments? Can it create the conditions we need for people to live together as good neighbors? Can we realistically hope to achieve it?

The Forum on Human Solidarity will seek to define both the tangible and intangible aspects of human solidarity, even as it probes the shared values that promote it. Above all, it will try to frame an acceptable code of behavior celebrating our global diversity and the continuing nature of our common humanity.

Points of Departure

- * *By nature, people are nearly alike; by practice they get to be wide apart.*
- Confucius 551-479 B.C.

Solidarity among people is the sense of cooperation or fellowship that arises from common responsibilities or interests, from a community of attitudes and values. Despite differences of class, race, religion, it is that need which impels people to work together. Nowhere is that human cooperative spirit better illustrated than in the cities of the world. Urban life demands human solidarity to survive and to balance social, economic, environmental and political demands. Individual freedom and creativity foster a synergy of intense human interaction.

If urban life demonstrates the highest achievement of human solidarity, urban life may also destroy it. Humanity at close quarters is most creative but also most vulnerable. The strains of propinquity, vast disparities in wealth, housing, sanitation, nourishment, and health care can be destructive; moral relativities make the urban soil ripe for crime and disease; with continuing environmental degradation cities may breed as much human misery as they do human glory. Cities represent a unique human achievement; they are our longest surviving artifacts.

Urban life, and the solidarity it engenders, has always been able to prosper and contend with change. Historically, cities have been both the cause and effect of change and have often successfully absorbed the consequences. But the rate of change has increased so dramatically as to push cities into crisis. New skills of adaptation to change will be needed to convert crisis to opportunity. The global challenge to improve shelter, infrastructure, transportation and environment are all primarily urban, so efforts to solve these problems must be urban.

Solidarity allows people to move in the same direction. *Human* solidarity is the *spirit* of people moving in the same direction based on a sense of shared humanity. Communities are often fragmented and narrowly motivated; *human* solidarity is inclusive and healing. Focusing on human needs allows a consensual community to emerge. It is in the world's human settlements where solidarity can be achieved, nurtured or destroyed.

Humanity has needs that only the city can provide. The Forum will explore how the city -- and the ever-growing part of humanity that depends on it -- can survive and how human solidarity necessary for that survival can be stimulated and nurtured.

* *Close by the Rights of the Person, ... are the Rights of the Spirit.*
- Victor Hugo 1802–1885

The United Nations' *Universal Declaration of Human Rights*, five decades ago proclaimed certain civil rights; paralleling these are the *rightful claims* of community, reflecting commitment of individual to individual and to the community. A balance between individual and community rights is characteristic of urban life and engages loyalty and solidarity between fellow citizens. The 'tragedy of the commons' occurs where rights are not linked to obligations. Rights and obligations are defined by consensus, and a social contract that commits people to be responsible for their individual and collective actions.

Community solidarity harnesses the human spirit to the human will, and this spurs community action. The physical needs and spiritual aspirations of people and their communities are timeless; they demand solidarity of effort which has a special place in the urban environment. The world's fast-growing and transforming cities pose a challenge of identifying, nurturing and preserving the *genius loci*, the spirit of the place that leads to commitment and a sense of belonging. Shared interests and responsibilities define solidarity as a positive force that enables urban life to prosper and contend with rapid change.

Change is inevitable, continuous and the only permanent element in life.

Recently cities have become centers of changing international relations. Throughout history they have provided the crossroads of economic and social exchange as well as political emancipation. The 'key to the city' still implies great honor, social acceptance, based on freedom and security.

Shared goals and objectives of an urban community leading to cooperation, agreement, and consensus for action, require human solidarity as the basis for specific solutions. Hope for human progress lies in the recognition that whatever our diversity, humanity has comparable needs everywhere. Cities are interdependent because they are interactive. They form a global network separate from the traditional powers of nation states. Cities have developed unique sites for unique economic, social and cultural purposes, by enlisting human solidarity to guide their future.

Human solidarity involves stewardship for each other and the resources underlying individual and community life. Stewardship of land in particular implies unique obligations to a fixed and irreplaceable resource. Private and public use must involve community stewardship while guaranteeing individual use and enjoyment.

How can private needs and community requirements be balanced? How can stewardship of resources be implemented with justice and equity?

* *Nor was civil society founded merely to preserve the lives of its members; but that they might live well: for otherwise a state might be composed of slaves, or the animal creation ... nor is it an alliance mutually to defend each other from injuries, or for a commercial intercourse.*
- Aristotle 384–322 B.C.

The human being is the measure of all things. Public policy is best evaluated relative to the impact on individuals. Local and national governments weighing policy choices need to match civil society - how citizens spontaneously and voluntarily interact - with governing legislation. Civil society is the natural, organic expression of the 'sociable human' to which civic government conforms.

While civil society reflects humanity fully, how are we to structure governance to reflect the organic society and measure public choices by the impact on the individual and community in a highly dynamic context?

* *In great cities people are brought together by the desire of gain. They are not in a state of co-operation, but of isolation, as to the making of fortunes; and for all the rest they are careless of neighbors. Religions teach us to love our neighbor as ourself; modern society acknowledges no neighbor.* - Benjamin Disraeli 1804–1881

Conviviality - sociable human interaction in good company - is the cheerful side of human solidarity. Neighborliness reflects solidarity in its most joyous sense. A convivial community celebrates individual diversity, maintains the option of privacy, and empowers solidarity. Tolerance of differences is easier if the individual occasionally can choose to retreat to the private sphere although conviviality requires 'collision' among people. Individuals choose freely to participate in the collective only if it is convivial and productive.

What are the things we can do to engender conviviality within a community?

* *I claim that in losing the spinning wheel we lost our left lung. We are, therefore, suffering from galloping consumption. The restoration of the wheel arrests the progress of the fell disease.*
- Mohandas K. Gandhi 1869-1948

The prescription for improving human settlements often includes a return to a simple, pastoral, agrarian life. Glorification of uncomplicated economic production, close relations with the land, and small-scale self-sufficiency is a romantic response to the "fell disease" of progress. The sentiment towards human values is valid; but denying that the city offers human rewards denies the history of civilization. 'Civilization' and 'citizenship' both attest to the role played by the 'city' in achieving social, economic and political progress. Cities were created for human ends of freedom, culture, and creativity. Human progress has stemmed in some way from the synergy of human energies created and nurtured in cities. A balanced relationship and an adequate sharing of responsibilities between cities and their hinterland is urgent. Rural and urban areas are interdependent economically, socially and environmentally. Sustainable cities depend on sustainable development of rural settlements aiming at comparable improvements in living and working conditions.

How can we build human scale and social values into cities while preserving the benefits of community synergy and economic progress?

* *Wasted, polluted, corrupted earth, filled with junked cars and old iron, is more than just sloppy and ugly. It spells indifference to human need, a wanton neglect of fundamental decencies.* - Barbara Ward 1914-1981

Neglect of our community brings self-neglect in a spiral of cause and effect. A city's natural environment, speaks to our souls as biological beings and touches us in the daily cycle that shapes our humanity. The enormous cultural contribution of the city stems from 'connectedness' among people who are themselves joined to an organic rhythm of birth and death. Cities resemble living organisms. Enhancing cities' natural environments is a biological necessity and affirms humanity.

How can we nurture and enhance the natural environment while allowing the city's economic, cultural and social mission to flourish and unfold?

* *Since human beings are as much the product of their total environment as of their genetic endowment, it is theoretically possible to improve the lot of people by manipulating the environmental factors that shape people's nature and condition people's destiny. In the modern world, urbanization and technology are certainly among the most important of these factors...*
- René Dubos 1901-1982

Over half of the world's population is urban, and that proportion is growing. Technology demands both geographic density, and allows for it. The technological scope to manipulate city infrastructure is enormous; the solidarity of purpose to shape that environment to human ends remains paramount. The harmonious interaction between people and their physical community requires social capital and commitment to resolve differing economic, social, environmental and political objectives.

How can technology and human organization be managed to enhance human settlements and thereby balance economic, social and environmental needs?

* *Two things [...] are astonishing: the changeableness of most human behavior and the strange stability of certain principles. People are constantly on the move, but the spirit of humanity seems almost unmoved.*
- Alexis de Tocqueville 1805-1859

The *genius loci* - the distinctive pervading spirit of a place - is built on unchanging common human needs for sustenance, reproduction, security, and spiritual meaning. While people's needs to survive appear to be universal, the spirit of solidarity in communities is defined by differences in how survival is achieved. Modernization threatens to erode distinctive local forms, thus, the *genius loci* provides a weakening touchstone for community solidarity. Just as individuals define themselves in a balance between their desire both to belong and to be different, so do communities. 'Modern' urban life will continue to dilute the material expression of distinctive cultures.

How might the *genius loci* be articulated and augmented in response to modernization to strengthen community solidarity?

* *Spirit borrows from matter the perceptions on which it feeds and restores them to matter in the form of movements which it has stamped with its own freedom.* - Henri Bergson 1859–1941

Prevailing materialism supports the idea that human worth is measured by human production. While survival demands that people act materially, the impulse to survive lies in the human spirit. A city's function is to convert energy into form, structures into the symbols of culture, and biological reproduction into creative humanity. Cities historically have embodied 'freedom' as indentured peasants/serfs sought the protection of city walls and urban institutions. To strive for freedom from hunger, disease, ignorance, and fear of others, may diminish the choice of spirit over material survival.

How can an urban future emerge where human solidarity cumulatively achieves material progress without succumbing to materialism?

* *Just as on a heap of rubbish / Thrown upon the highway / Grows the lotus sweetly fragrant / And delighting the heart.* - Buddha c.563–c.483 B.C.

Human nature's tendency is to rise beyond the human condition, and to forge meaning, progress, and ultimately happiness out of the physical environment available. Cities are the result of transformation from what exists to what is imagined in the human heart. The dynamic of improving city life is to acknowledge what physical resources exist, and nurture those dreams able to transform them.

Ideas are no substitute for action, but no effective action is possible without the vision provided by ideas. Successful urbanization -- the transformation and modernization of life -- demands human solidarity to create communities, in thought, vision, and deeds. Barbara Ward anticipated the 'global village' and its need for human solidarity: "Loyalty may be the key... All loyalty is based on two elements - the hope of protection and the hope of enhancement." Human solidarity addresses both elements.

Questions the Forum will address

The Forum will bring together a group of internationally-known and accomplished individuals representing social, cultural, economic and geographic global diversity and experience. Under the guidance of the Moderator, the group will present individual points of view in the morning and engage in a broad-ranging cross-cultural discussion in the afternoon. While each participant will have had a chance to present particular ideas, the discussion is intended to be spontaneous, informal and provocative. The audience of 500-600 invited guests will be drawn into the discussion as time and opportunity will allow. It is expected that the Forum will meet in an historic building apart from the official UN Conference, providing a friendly and relaxed atmosphere characteristic of Istanbul's unique architectural heritage.

Upon the Forum's conclusion a succinct statement reflecting diversity of viewpoints as well as emerging consensus will be prepared for consideration by *Committee II* of the official UN Conference. This will allow for the inclusion of the Forum's statement in the *Habitat Agenda* so as to highlight the urgent need for human solidarity in developing workable solutions for improving human settlements.

The Forum will seek to define both the tangible and intangible aspects of human solidarity by probing the shared values that promote it and by asking:

1. What are the shared values of humanity that generate community bonds and social trust, the bedrock of healthy human settlements?
2. Can these elements be identified, measured, quantified?
3. Can these elements be incorporated into the continuing process of successfully planning, building and re-building urban communities for the next century?
4. Can human solidarity bridge the gap between human needs and sustainable natural environments?
5. Can human solidarity create the conditions necessary for people to live together as good neighbors?
6. Can we -- by marshalling local, national and international efforts -- realistically hope to achieve it?
7. Can we create an acceptable Code of Behavior celebrating our global diversity and our common humanity? What would be the essential elements of such a code?

Instructions and advice for participants

from
Robert MacNeil
Moderator

As moderator for the Forum on Human Solidarity in Istanbul, I am grateful that you have given us your valuable time, and to make the best use of your presence I propose a few ground rules. I'm sure we all want to produce a coherent and vigorous discussion, a real exchange of views. We have all had experience of conferences where participants simply make long speeches at each other. To avoid that and encourage real interaction among you, I ask each of you to cooperate in the following steps:

1. **Summary in advance.** As soon as possible, but **no later than May 20**, please fax to 604-736-7465 (in Vancouver, Canada) a brief summary of points you would like to make. Only with such information in advance will I be able to guide the discussion intelligently and give due weight to points you each consider important.
2. **Sharing the time.** The Forum will be divided into two three-hour sessions, morning and afternoon. My plan is to use the morning session to hear individual preliminary remarks and begin a discussion, then open the afternoon to full interaction and dialogue. Some time at the morning session will be devoted to opening remarks by Mr. Boutros Boutros-Ghali, UN Secretary General, and Dr. Wally N'Dow, Secretary General Habitat II.
3. **Five minutes, please.** With twenty participants, the remaining morning time will evaporate unless we put strict time limits on each of your first interventions. Therefore I ask you to confine your prepared opening statement to **five minutes**. Five minutes usually means 700-800 words, or three double-spaced pages of typed manuscript, the length of a typical newspaper column or commentary. If you exceed this limit, you will eat into your colleagues' time and I will be obliged to interrupt. A trifle draconian, perhaps, but it will insure a much livelier and stimulating session than would be the case with long set speeches.

The attached statement, **Human Solidarity, a Force that Builds Communities**, and the **Questions the Forum will Address** are intended to help everyone to focus our thoughts.

HUMAN SOLIDARITY FORUM
Participants Accepted as of 12 April 1996

1. Mr. Charles Correa (India)
2. Dr. Ihsan Dogramaci (Turkey)
3. Mr. Millard Fuller (USA)
4. Mr. Karim Gaye (Senegal)
5. Dr. Farkhonda Hassan (Egypt)
6. Rt. Hon. Robert Bob Hawke (Australia)
7. Dr. Ben Ladner (USA)
8. Ms. Phyllis Lambert (Canada)
9. Chief Bisi Ogunlege (Nigeria)
10. Mr. Arthur Schlesinger (USA)
11. Ms. Vanda Shiva (India)
12. Mr. Maurice Strong (Canada)
13. Mr. Rajeesh Tandon (India)
14. Ms. Gorel Thurdin (Sweden)
15. Ms. Simone Veil (France)
16. Prof. Muhammad Yunus (Bangladesh)
17. Hon. Billie Miller (Barbados)
18. Dean James Morton (USA)
19. Mr. Robert MacNeil (Moderator)

**FORUM ON HUMAN SOLIDARITY
LIST OF PARTICIPANTS**

Name	Country	
Dr. Ruth Cardoso	Brazil	Brazil's First Lady
Mr. Charles Correa	India	Eminent architect/planner
Dr. Ihsan Dogramaci	Turkey	President, Bilkent University
Mr. Millard Fuller	US	President. Habitat for Humanity
Hon. Karim Gaye	Senegal	Cabinet Minister
Dr. Farkhonda Hassan	Egypt	Member of Parliament
Mr. Teddy Kollek	Israel	Former Mayor of Jerusalem
Dr. Ben Ladner	US	President, American University
Dr. Phyllis Lambert	Canada	Eminent architect/heritage planner
Hon. Billie Miller	Barbados	Minister of Foreign Affairs
Dean James Morton	US	Dean, St. John the Divine
Chief (Mrs) Bisi Ogunleye	Nigeria	National Coordinator, Country Women's Association of Nigeria
M. Jacques Rigaud	France	CEO of Radio-Television Luxembourg
Dr. Arthur Schlesinger Jr	US	Eminent social historian
Dr. Ismail Serageldin	US	Vice-President, World Bank
Mrs. Vandana Shiva	India	Director, Foundation Technology & Natural Resource Policy
Mr. Maurice Strong	Canada	Former Secretary General Earth Summit, Rio 1992
Dr. Rajeesh Tandon	India	Participatory Research Society in Asia
Mrs. Gorel Thurdin	Sweden	Deputy Speaker, Parliament of Sweden
Mrs. Simone Veil	France	Ancien Ministre d'Etat
Dr. Federico Mayor Zaragoza	France	Director General, UNESCO
ROBERT MacNEIL	Moderator	Former Co-Anchor-MacNeil/Lehrer Newshour PBS

MAY 5, 1996

H. PETER OBERLANDER

July 15, 1996

Mr. George Russell
Frank Russell Company
Tacoma, Washington

FAX: 206-596-3282

Apr 1995

Dear George:

Following our conversation this morning, I transmit herewith a brief two-page summary of the Forum on Human Solidarity, together with a **one-page statement to guide the establishment of the Foundation Forum on Human Solidarity**. I am very happy that you are considering the Foundation idea and that your office will help us with some of the technical and legal points.

As soon as I have received the advice of your office, I propose to draft a letter from you to Wally indicating the establishment of the Foundation and inviting him to become a Trustee (if you agree). At the same time I will draft a letter from you to Ted Kheel with instructions to close the Forum on Human Solidarity account in his office and transfer all remaining funds (if you agree) to my own special Forum on Human Solidarity account in Vancouver, held in trust in US dollars. This will simplify the transfer of all residual funds to the Foundation once it is established. With your agreement, I will prepare the final accounting, simply and without incurring professional accounting costs.

All the above is based on full accounting of expenditures to date which is proceeding. With a few exceptions we have brought together most costs and expenditures on the Forum on Human Solidarity and will submit an appropriate accounting reflecting the initial and revised budget .

A summary report on the Forum and its success is being prepared. Appended to it will be the official submission to Habitat II on behalf of the Forum's participants and copies of all relevant media coverage.

with best regards Peter

1372 Acadia Road, Vancouver, B.C. V6T 1P6 Tel: 604-224-3967 Fax: 604-224-7347

SUMMARY REPORT - FORUM ON HUMAN SOLIDARITY
CIRAGAN PALACE, ISTANBUL, TURKEY
JUNE 8, 1996

1. The Forum on Human Solidarity was convened in the ballroom of the historic Ciragan Palace, June 8, 1996 - 9:30am - 5:30pm. Eighteen distinguished internationally recognized academics, professionals and public officials, met to consider the place of social and spiritual values in the public policies of improving human settlements within the mandate of the Second UN Conference on Human Settlements, Habitat II. Short, introductory statements by the participants were followed by a lively cross-cultural spontaneous conversation under the gentle and creative guidance of the Moderator. An audience of more than 650 people listened carefully during the morning and afternoon sessions and participated in a question and answer period later in the afternoon. Some sixty members of the press and electronic media were present and provided good local and international coverage. Based on UN procedure, full translation in the six UN languages was available throughout the Forum. The setting and facilities of the Ciragan Palace contributed effectively to the Forum's presentation and encouraged the wide ranging discussion between the participants. By all accounts, during the UN Conference and since its conclusion, the Forum on Human Solidarity was regarded as highly successful and repeatedly was identified as a high point in the two weeks of the Habitat II Conference in Istanbul.

2. The issues raised during the Forum on Human Solidarity and the conclusions reached by its participants were presented in a three-page summary to Committee 2 of the UN Conference on Human Settlements during its 'Hearings' for invited non-governmental and cultural organizations (copy attached). This statement submitted on behalf of the participants was well received and was incorporated in the official Proceedings of Habitat II and will be published among the 'Istanbul papers', the complete record of the UN conference.

3. A summary account of the Forum is being prepared. Selected newspaper accounts, together with the participant list and copies of the introductory brochure in English and French, as well as copies of flyers

circulated prior to the Forum will be appended to the account. A full page advertisement was carried by *The Earth Times* on the two days preceding the Forum. A complete audio-visual record (broadcast quality) is being converted into an appropriate North American format.

4. In his concluding remarks, Dr. Wally N'Dow, Secretary General of Habitat II, promised to consider convening a comparable Forum again, or establishing the Forum as a periodic event separately or in conjunction with future UN meetings. During Habitat II and since its conclusion, many participants strongly urged follow-up and continuity to the Forum.

5. The evident success of the Forum on Human Solidarity and its continuing public appeal encourages serious consideration of its "continuity" and a framework for "selected follow-up actions". Among several options it seems best to establish the Forum on Human Solidarity as a self-governing, self-sustaining, independent entity. Its relationship to the UN, and Habitat II or its governing agency the UN Commission on Human Settlements, is of considerable importance and will prove of continuing value. Nevertheless, there may be other international as well as national and regional occasions to convene a Forum on Human Solidarity, linked to the unfolding UN Habitat agenda and its implementation. Consequently, it is recommended to explore the possibility of establishing a non-profit international Foundation for the Forum on Human Solidarity under the aegis of a small Board of Trustees with an explicit mandate to develop continuity, and arrange for appropriate programs to implement and expand the conclusions reached at the initial Forum on Human Solidarity in Istanbul. It is further recommended that after final accounting of all Forum expenditures, all residual amounts shall be transferred to the responsibility of the Trustees to serve as seed funds for the Foundation and its program of continuity. A self-governing Foundation - based on the precedents of comparable non-profit Foundations, and conforming to prevailing laws of the United States - will be able to pursue selected goals, establish priorities, and solicit funds from a variety of sources. Thereby the Forum on Human Solidarity and its concepts will achieve an international presence within and beyond its initial UN Habitat II mandate.

FORUM ON HUMAN SOLIDARY FOUNDATION

The recognized success of the Forum on Human Solidary convened during the Second UN Conference on Human Settlements in Istanbul, Turkey, June 8, 1996, together with the subsequent broadly based public commitment to continue to consider the issues of the Forum on future occasions:

- ** demands continuity
- ** encourages the establishment of a framework for comparable regional fora and selected follow-up actions.

1. Task

To incorporate a non-profit international Foundation for the Forum on Human Solidarity.

2. Purpose

To consider, promote and elaborate the concept of social, cultural and spiritual values as essential components in building and improving human settlements, through public discussion globally and regionally, and facilitate the publication and dissemination of Proceedings of relevant meetings.

3. Framework

To establish a Foundation Board of Trustees (5 or 7 members), reflecting global diversity of points of view, and the experience gained at the initial Forum on Human Solidarity in Istanbul. Founding Trustee: Dr. H. Peter Oberlander, Coordinator for the Forum on Human Solidarity in Istanbul. The Foundation will be self-governing, and linked to the UN and its relevant Habitat-related agencies for the success of its program and projects.

4. Funding

The Foundation will receive all residual funds from the initial Forum on Human Solidarity as seed money for further meetings and its mandate of continuity and program of action. Future funding will come primarily from the US and secondarily from Canada and Europe.

5. Location

Initially the preferred location for the Foundation will be Tacoma, Washington.

July 15, 1996

**** ACTIVITY REPORT ****

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USAGE TIME	05'34
PAGES	9
RESULT	OK

MAY 20, 1996

TO: Mr. Robert MacNeil FAX: 212-362-7956
FROM: Shirley Marcus for Peter Oberlander FAX: 604-736-7465
RE: Forum on Human Solidarity

1. Herewith the outlines I have received so far:
Dogramaci, Fuller, Ladner, Lambert, Tandon.
I will send the others as I receive them.
2. Do you want to receive the CV's? Some of them are quite lengthy.
3. If there is anything else that I can send to you, please let me know.

9 pages

**Summary of Points
to be made by
Dr. Ihsan Dođramacı
President of the Board of Trustees,
Bilkent University
at the Habitat II Forum on Human Solidarity
İstanbul, 8 June 1996**

- **Rapid urbanization, a process that is likely to continue in the future, constitutes a major threat to the quality of human life.**
- **Rural to urban migration and the resulting population density lead to the destruction of both the physical and cultural environment. The overriding goal to obtain shelter leads to the deterioration of the old urban fabric and to the growth of informal housing that surrounds and strangles cities.**
- **Urban centers are crucial connecting nodes for cultural communication, trade and commerce, and human exchange that contribute to the advancement of civilization. For that reason, cities do not merely constitute a collection of buildings and structures, but must provide institutions, public spaces, and an array of services to enhance human development.**
- **In order to prevent alienation and promote exchange, the urban process must recognize the crucial importance of cultural conservation, environmental protection, and a space for freedom to foster tolerance and respect.**
- **Human solidarity is an outstanding concept to help communities improve their own environment and life-chances, provided that the principles that govern this concept and means to achieve its objectives are properly communicated and people themselves are fully engaged in the process.**
- **It is through self-help and collective responsibility, rather than external assistance, that both individuals and communities will be able to pursue their aspirations with dignity and self-confidence, and achieve self-sustaining environments.**



Millard Fuller:

OUTLINE OF PRESENTATION
Forum on Human Solidarity
Habitat II

- I. The story of the explosive growth of Habitat for Humanity around the world and the motivation and principles behind it.
 - A. Background
 - 1. United States
 - 2. Zaire
 - 3. Connection between the first UN Habitat Conference and Habitat for Humanity
- II. Habitat for Humanity International Today
 - A. Methodology--How we do what we do.
 - B. Where we are--Countries, affiliates, house numbers
- III. The Future
 - A. Projections
 - B. New Countries and house numbers
 - C. Challenges

Conceptual Habitation

Benjamin Ladner
President, American University

United Nations Forum on Human Solidarity
Istanbul, Turkey – June 8, 1996

However obvious it seems to remark upon it, any approach to the issues of habitation and human settlements must, in the end, make sense. Therefore, we must become self-conscious about what I will call “conceptual habitation,” that is, the contours of our imaginative dwellings where our hearts and souls bed down with the expectation that, upon waking each day, our lives can be so arrayed that our deepest sense of ourselves can find a harmonious fit with the contours of our surroundings.

Given the practical urgency of meeting the physical and social needs that the issue of global habitation poses, we are tempted to discuss (or even dismiss) the recasting of these needs against a larger conceptual screen as merely a theoretical matter. I would argue, however, that our primary task – especially in such deliberations as these – is to create a compelling, humane image of the human community that can be believed and embraced by all human beings.

The fact is, we humans can do only what we can first imagine. The sociologist Charles Horton Cooley once wrote: “The imaginations we have of one another are the solid facts of society.” In addition to our physical habitations, all of us live inside images we have of ourselves, our neighbors, our enemies, our world. To change or harmonize these images is a much larger issue than that of formulating new policy approaches for immediate, so-called “practical” solutions.

The fact is, our actions are intermingled with and reflections of our beliefs. Simply stated, this means that if we are to make permanent inroads into the growing problems of habitation, we are facing an inescapable educational challenge of the first order. It follows that, first, we must make a huge, uncompromising investment in children; and second, we must make understanding (which is another word for education) the overriding public responsibility of every society.

The pivotal link between ourselves and others is understanding. There are unavoidable events that constitute the shared experience of all people -- birth, hunger, weariness, passion, fear, love, death. Now, as in every age, there are new challenges for understanding in the areas of science, technology, finance, politics, business, literature, and so on. However, the central challenge for understanding in our time is the challenge of understanding ourselves and each other. The actions we engage in flow from the imaginal frameworks that empower us to address, act, forgive, and do the things we do on an ordinary day.

The dominating image, now fragmented and confused, that we must begin to understand and clarify is the meaning of persons. We have systematically destroyed more of our fellow human beings in this century than in all previous centuries combined. We have been able to do this only because we've lost a compelling image of the irreducible value of persons. Yet, what we have most in common is each other.

So long as we define the "other" -- whether other ideas, other people, or other cultures -- as strange or threatening merely because they do not fit our own beliefs,

3

images, or ideology, we will have missed the opportunity to change and to bind ourselves to the human community, which is what genuine understanding requires.

Understanding is also the leverage point of empowerment. Knowing what matters most and what holds the human community together is the precondition for improving the condition of human settlements. Human settlements that do not become communities of mutual understanding and respect will always be, in the deepest sense, unsettled. The bonds of community are shared values, and the root of these values is the mystery of the unavoidable events of human existence.

The architecture of habitation and human settlements must be aligned with the architecture of the human spirit. The mismatch of these two "architectures" has left us in a real mess; for, despite our technological, economic, political, and social expertise, we really have not learned how to negotiate contrasting world views -- those deeply held assumptions about the nature of reality. Insofar as education is not a matter of gaining information or expertise but cultivating the human spirit, we must begin the difficult work of imaging our common humanity, especially to our children; building porous architectural structures that invite the free-flow of human interaction that leads to understanding; and enacting civic rituals that resonate with the music of our ancestors and our own souls -- whose harmony is the perfect pitch of peace.

TOTAL P.04

ABSTRACT**PATRIMONY: ENABLING SOLUTIONS EMPOWERING PEOPLE****Phyllis Lambert****HABITAT II FORUM ON HUMAN SOLIDARITY****Istanbul, 8 June 1996**

Partnerships between citizens, government and the business community are essential to maintaining and creating healthy cities, neighbourhoods and housing and a sense of community. High crime rates and hundreds of abandoned buildings, even in the relatively new cities of North America, show that trickle-down city building can no longer work.

The last twenty-five years have seen the growth of an increasingly complex system of intervention in patrimonial issues, education, and housing and urban form responsive to citizens. Intervention has been based on radical theory of social and physical preservation, new social and economic structures for low income housing, and new planning practices and processes affecting urban form.

The preservation movement has raised public consciousness about architecture and urban issues, preserving areas and buildings, engaging citizen participation, and democratizing the process of city building. The preservation of single monuments also stand as symbols of peace and spiritual integrity among different religious and cultural communities. The establishment of new institutional structures – ICCROM, university programs in conservation and in the history and theory of architecture and architectural museums – have intensified understanding of the central place of cities in the quality of life human solidarity.

While many experiences discussed in this paper are specific to one city (Montréal), the concepts and skills developed have a wide applicability, transferable to Eastern and Central Europe, South Africa, Asia. They are also pertinent in the United States and European countries that already have advanced programs in conservation and housing.

The renewal of housing stock by housing cooperatives and neighbourhood non profit organizations has allowed low income families property ownership and involvement in their community. These activities also furthered education, health, and economic development and engender neighbourhood renewal, the integration of immigrants, and significantly lower crime rate. Stopping degradation at a micro level operates at a macro level, incrementally stabilizing areas of the city, preserving their patrimony. Such intervention inevitably affects urban form. It also develops confidence in citizens and their ability to intervene in the planning process, from protest to public hearings, affecting continuity and change.

Enabling mechanisms have grown in scale, at a local level from the formation of technical resource groups working with the occupants' few units to entire neighbourhoods or city-wide structures and concomitant innovative practices. These have involved the innovative use of legal mechanisms (the application of rules governing condominium laws and land trusts) to guard against speculation and gentrification, and the partnership of citizens with financial institutions in an investment fund to renovate a large number of units throughout the city. Internationally, universities and museums have been establishing the fundamentals of theory and practice in the field. However advancement and recedivity continue to alternate; the means of transmitting and exchanging literature and information on enabling mechanisms for empowering people must be improved. An amnesty international aimed at providing information, transferring skills and enhancing human solidarity in cities throughout the world is needed.

12.11.96



Society For
Participatory Research In Asia

Dr. Rajesh Tandon
Executive Director

May 16, 1996

Mr. Robert MacNeil
Moderator
Habitat II
Vancouver, Canada

Fax No. : 001-604-736 7465

Dear Mr. MacNeil

Noted below are brief points that I want to elaborate upon.

1. Urban settlements comprise of new arrivals. Unlike traditional rural communities, urban settlements become communities only when there develops a weave of social relationships.
2. Local neighbourhood associations can become the arena for expression of communitarian values and an integration with the larger settlement.
3. Mutuality in relationships builds the social capital needed to cohabitate in interdependence.
4. Human solidarity implies values of inclusion, diversity, tolerance and respect.
5. Human solidarity is a necessary condition of citizenship.
6. These elements should be deliberately included in social planning of urban settlements.

I look forward to being with you in the panel.

Thanking you

Sincerely

Rajesh Tandon

**** ACTIVITY REPORT ****

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START TIME	05/21 23:13
USAGE TIME	02'05
PAGES	3
RESULT	OK

Telefax



TO Robert MacNeilFAX 604-736-7465
 Forum on Human Solidarity

FROM Görel ThurdinFAX +46 46-8-201226
Deputy Speaker TELEPHONE +46 46-8-7864033

DATE 1996-05-21 PAGES (INCL THIS) 1.....

did-362-7956

Dear Mr MacNeil,

It will be a pleasure for me to take part in the Forum on Human Solidarity. I look forward to that. I promise I will keep my 5 minutes, if that makes you happy. As promised I send you my summary. I hope it will do for this moment.

If there is anything please contact me.

Could you tell Mr Oberlander that I will stay at the Marmara Hotel the whole time as I will be part of the Swedish delegation. Thank you.

Here in Sweden it has been badly cold and very dry. I hope for a warm rain to come.

Best regards

DONE.
SM.

GÖREL THURDIN
DEPUTY SPEAKER
SWEDISH PARLIAMENT
14/5 1996

SUMMARY: HUMAN SOLIDARITY

The aim of this forum must be: How to give our children homes, health and a future in peace? All other goals are of less importance!

The short answer is: By using human solidarity and love.

Human solidarity is a question of leadership based on ethics, spiritual values and political will. Love is a question of parental responsibility for every child you meet on it's way through life.

Political will must be a force for making the world better. Political will must be focusing on humankind instead of "powerkind". The decisionmakers must use more of child- and women perspective instead of using the power perspective. We will have no democracy in the world as long as women and children are denied their human rights. You get real power when people trust you.

What is more important than safe and sound homes for everyone, homes that express social solidarity, acceptance of diversity, tolerance and peace? Without clean water, clean air, food, healthy human settlements and a decent living, there will be no peace, which was really the aim of the Rio conference - sustainable development.

We shouldn't talk about commitments, without using the political will making reality of them. Political will based on ethics and spiritual values. What we need today is courage, spiritual courage to choose the sustainability - courage based on knowledge and

experiences and spiritual values. We need visions strategies and action plans based on human solidarity and love.

We all gain from human solidarity. War in other parts of the world, pollutions and environment disasters in other parts of the world, poverty in other parts of the world, influences you and your children, it influences our common future. So does every abused child, every wraped woman, every child soldier, every human individual being denied his or her human rights. So when you use human solidarity, you show that you care for your own children.

We live today in a globalized world. It takes a village to raise a child. It takes every village, the whole society, the whole world to get peace. We all have the responsibility. The UN-system cannot do this, the European Union cannot, GATT cannot, everyone of us must take part locally as well as globally.

Therefore we need democratic processes, where we put in knowledge, experiences and scientific prooves and where women, men and young and old can take part in the discussions so the right priorities will be made in the physical planning for example.

We need a lot of good examples that inspire and give hope.

We need ethics and human solidarity also in the financial sector because otherwise we will not get the capital and resources that we need for sustainable development. The market economy is part of the world. It has also to consider the effects of neglecting social affairs as well as environmental.

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Charles Correa

HABITAT - II
FORUM ON HUMAN SOLIDARITY

Great City . . . Terrible Place.

Perhaps we pay too much attention to the physical aspects of cities - and not enough to their mythical and metaphysical attributes. For a city can be beautiful as physical habitat - trees, uncrowded roads, open spaces - and yet fail to provide that particular, ineffable quality of urbanity which we recognize as CITY.

We all know examples of this. Bombay, of course, illustrates the very opposite. Everyday it gets worse and worse as physical environment . . . and yet better and better as city. That is to say, everyday it offers more in the way of skills, activities, opportunity - on every level, from squatter to college student to entrepreneur to artist. The vitality of the theatre, the range and talent of journals and magazines, there are a hundred indications emphasizing that impaction (implosion!) of energy and people which really is a two-edged sword . . . destroying Bombay as environment, while it intensifies its quality as city.

Perhaps this is true of most of the world's great metropolii. Except of course that in the case of the more celebrated western examples, we do not really "see" their physical reality - we're so immersed in their mythic qualities. For instance, if you were to visit Manhattan, but could not feel or comprehend its myths, what would your eye behold? A monotonous grid of traffic intersections and buildings like pigeon-holes - much like Cleveland, Detroit, and a dozen other boring North American cities. But Fifth Avenue ... Central Park ... 42nd Street ... the very names are magic! We do not hear them for what they really are - prosaic numbers which some physical planner wrote down on a map. They have become the stuff of which dreams are made!

But obviously this must also apply to the burgeoning metropolii of the Third World: Dhaka, Canton, Jakarta. What to us as outsiders may appear as a mere mass of humanity, spreading in all directions to

infinity, to the people themselves could well be a place of unique opportunity, with truly mythic dimensions.

An incisive explanation of this phenomena was put forward by the Greek planner Doxiadis. I remember a slide-show he gave, many years ago . . . First slide : diagram of a village : 250 red dots and one blue one - he's a blue person. Einstein? The village idiot? Anyway, he's different from the rest.

Next slide : a town of 1000 people. Now there are 4 or 5 blue dots floating around.

Next slide : a town of 25,000 people. Ah! An historic moment : two blue people are meeting for the first time.

Now a town of 100,000 . . . and we have several colonies where blue people reside . . . and furthermore, some of the red dots on the fringes of these colonies are turning . . . purple!

That's what cities are really about. Not just tree-lined boulevards, but Blue people getting together. Communicating. Reinforcing each other. Challenging (and changing!) the red ones. Hence the Quit India movement launched by Mahatma Gandhi from Bombay. And Calcutta, in its heyday in the twenties, a powerhouse of ideas and reforms : political, religious, artistic. Hence also the paradox : Bombay decaying as a physical plant, yet improving as a city . . . as a place where blue people meet, where things happen, where ideas incubate.

And also, of course, as a place where urban skills grow. For the developing world needs these skills. Too often the Third World has to import this know-how (via the World Bank and the United Nations). Fortunately India has a wide spectrum of urban centres, varying from the smallest market towns to the largest metropolii, all producing an incredible range and diversity of skills. In the final analysis, these urban centres are unique engines of growth. Properly understood, they can generate the energy so essential to development. Like the farmlands of the Punjab or the coal fields of Bihar, they are a crucial part of our national wealth.

Charles Correa

Bombay, May 1996

***** ACTIVITY REPORT *****

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Summary Points

Ismail Serageldin's Presentation to the Forum on Human Solidarity
Çiragan Palace, Istanbul

June 8, 1996,

- The world is urbanizing at unprecedented rates, and more than two-thirds of humanity will live in the teeming cities of the world by the year 2005.
- Megacities will reach unprecedented sizes, from Tokyo's 27 million, to Bombay's 15 million, and Lima's 7.5 million. Equally unprecedented will be the proliferation of smaller cities, the so-called "million cities" of between 1 to 10 million residents. Growth rates for these cities are expected to exceed 5%. In 1990, there were 270 such cities, a number projected to swell to 516 cities by 2015.
- Such phenomenal growth rates will inevitably strain ecosystems and services. The situation is already dire. Today, 25% of urban dwellers do not have access to safe water while 50% lack sanitation.
- Can these seemingly unstoppable trends be halted, or even reversed?
- The answer will lie increasingly in the cities themselves and the capacity of governments to draw on the innate abilities of city residents to innovate, find creative solutions, and achieve their fullest potential. There are three priority actions to make cities livable now.
- Transforming slums by providing basic services for the poor.
- Tackling key health-related environmental problems; there are low-cost, high impact solutions for these problems.
- Getting city finances in order by providing services that people want and will pay for, working in partnership with the private sector, and setting realistic prices for services.

Post-it™ Fax Note	7671E	Date	MAY 27 1996	# of pages	3
To	ROBERT MACNEIL	From	S.A. MARCUS		
Co./Dept.		Co.	FOR H.P.O.		
Phone #		Phone #			
Fax #	212-362-7956	Fax #	604-736-7465		

Urgent FAX

TO : Mr . Robert Macneil
FAX : (604) - 736 - 7465 Vancouver , Canada ,
FROM : Dr . Farkhonda Hassan - MP
FAX : (202) 355 7565

Human Solidarity

Our greatest challenge in promoting socially viable human settlements is not just fostering social cohesion or building a culture of cooperation but to scrutinize those social , economic, environmental and political processes that put people in such conditions of social disintegration .

Population pressures cause significant environmental degradation . such degradation is usually caused by poverty in the South and affluence in the North .The psychological roots of man`s behaviour and attitude towards nature, are found in the common perception of the self as I . Such mentality creates a low - synergy society whose parts tend to function against the benefit of the whole .

Improving the quality of human settlements can be realized through solidarity and cooperation within and between countries .

Human solidarity arises out of interactions in which people bear collective responsibility and develop strategies to take collective actions towards shared goals. behavioural facets and activities of human solidarity are cohesion , mutual defence or mutual protection .

טדי קולק
تيدى كوليك
Teddy Kollek

May 26, 1996

FAX TO: THE FORUM ON HUMAN SOLIDARITY
001:604-736-7465

PETER OBERLANDER
HEBREW UNIVERSITY, MT. SCOPUS
CANADIAN STUDIES
826-267

FAX FROM: TEDDY KOLLEK (Via Lynn Rosen) *LR*
972-2-722-385

This fax contains 2 pages, which includes talking points for Teddy's 5-minute presentation as well as a condensed CV.

TALKING POINTS:

Jerusalem is a very complicated city:

- Three-quarters of the population are Jews, mostly first and second generation immigrants from 104 different cultural backgrounds.
- There are forty different Christian communities comprised of about 30% of the Palestinian population.
- There are very few Moslem families who arrived between the Moslem Conquest of the 6th Century and the beginning of this century. The vast majority consists of immigrants who have arrived since the beginning of this century.

The aim of Jerusalem is not to create a melting pot but to create a mosaic with good, neighborly feelings. This can only be achieved over two or three generations.

Look at the problems in Berlin where East and West Berliners, Christians and Germans on both sides, have the greatest difficulties in reuniting.

So far we have quite some progress:

- In the workplace there are mixed groups of employees: in the municipality, in a great number of factories.
- In sports crowds and parks there are easy meetings.

But there is a long way to go.

11 Rivlin Street POB 1312
Jerusalem 91012 Israel
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ד"ר / דבקה 11 ת"ד 1312
ירושלים 91012
טל': 02-751703/4
פקס: 02-722385

- Summary of Remarks for Mr. Maurice Strong -
Habitat II Forum on Human Solidarity
June 8, 1996; Istanbul

We are in the midst of a profound civilizational change. One whose depth and breadth holds immense significance for the way we govern ourselves, the way we conduct our businesses and the way we arrange our cities and the many other ways in which we go about spending our allotted time on this planet. In fact, I am convinced that we are at a crossroads in the human experience in which the scale of the human population and the intensity of its activities have now made us the primary actors in shaping our own evolution.

Living in human settlements means living together, therefore we have to learn how to abide by certain common values in order to survive in a secure, equitable and sustainable manner. I believe that to achieve this means developing a new sense of cooperative stewardship and human solidarity on a global scale. -- For the forces that are shaping our future are global in scale and systemic in nature, and they are ultimately rooted in the values and the behaviour of individuals. This does not imply homogeneity. In our human, social and cultural systems, variety and diversity are as much a source of strength and resilience as they are in the ecosystems of the natural world. Cooperative stewardship and solidarity requires acceptance by people of all nations, cultures, races and religions, of certain standards of responsibility and conduct which are essential to protect our common interests and ensure the survival and well-being of our species.

This concept of stewardship and human solidarity has taken on a totally new dimension since, uniquely in our times, human numbers and the scale and intensity of human activities have reached the point at which we have become the primary agents of our own evolution. We know that the way we treat each other and the way we treat the Earth must be motivated by a new sense of cooperative stewardship rooted in our deepest ethical, moral and spiritual traditions, as well as in our common interest and responsibilities. No where is this imperative more obvious than in the urban centres where, by the turn of the century, more than half of the world's population will live.

Especially in the developing world, cities are growing at rates beyond anything experienced in the industrialized countries — outstripping this capacity to provide even the most basic housing, infrastructure, health, education and social services to their exploding populations. In the year 2000, 13 of the 21 megacities - cities with more than 10 million people - will be in Asia. Only two will be in the United States and none will be in Europe.

Cities like Cairo, Manila, Bangkok, Calcutta and Mexico City are amongst the most polluted on earth. For these cities of the developing world face social and environmental breakdown and conflict as exploding populations overwhelm their capacity to provide basic food, water, sanitation, health service and jobs. In urban shanty towns

- 2 -

the majority of people have only the most basic shelter and usually lack the infrastructure and services we take for granted. Most people in these settlements cannot afford commercial building materials and must meet their shelter needs from whatever scrap materials are at hand. And they do not have title to the land on which they build or access to financing.

And let us not forget the urban centres of the industrialized world which, from the overall perspective of sustainable development, have a much greater impact on the local and global environment. The voracious resource appetites of these urban conglomerations — and their massive assault on our live support systems — are, if anything, an even more insidious threat to the global environment because their inhabitants are not so vividly and cruelly reminded of the consequences of unsustainable modes of living as are the people in Third World cities.

But there is no reason to yield to pessimism. we can draw great encouragement from the increasing number of instances in which people have demonstrated that the forces of human solidarity can help them to overcome these formidable handicaps through concerted, cooperative action in improving the quality of their own housing and the life and prospects of their communities. Citizen action in Dakar and the barrios of Lima provide recent examples.

I don't need to tell this audience that the world of the 21st century will be largely an urban world. None of us can escape our common future, and it is a common future. We must work together as never before to secure that future. This is no longer an idealistic nature lover's dream divorced from reality but an indispensable pre-requisite to the survival and well-being of our species. No group of people has a greater contribution to make to the realization of this than those of you gathered here. In a very real sense you are in the process of planning the future settlement of our planetary home — and it must be a sustainable future, because ultimately, wherever we live on it, this planet is our only home.

If we don't have sustainable cities, we will not have a sustainable civilization. Cooperative stewardship and human solidarity at the global level would not be effective in securing a sustainable future for the human community unless it is accompanied by cooperative stewardship at the level of our cities.

DRAFT -- HUMAN SOLIDARITY -- HABITAT II

Istanbul, June 1996

The Very Reverend James Parks Morton

Dean, Cathedral of St. John the Divine

The constants that played when the first civilizations were formed from human longing for meaning beyond simple survival had to do first with the cosmological cycles, the seasons of the year, the stages of human maturation; and a unity of place, language, race, and some sort of acceptable division of labor or class for the common good. Out of these were developed a set of shared mores and codes of behavior. These social roles and athletic games, coupled with their necessary training were bonded with religious rituals to serve as the glue which bound all things together into something meaningful to all. It is also from the universal experience of the natural world, together with these rituals and customs, that the common memories of humankind are formed. If there was diversity it was one of separation: we the people against the other side of the mountain, the alien, the outsider; ours the right way, the good; theirs at best unknown or other; at worst, evil.

It goes without saying that this world of unified culture that couple one part of society to another within a common realm has fragmented and dissolved forever. Not only have great civilizations risen and fallen, but whole eras have vanished. Nevertheless nothing in the past prepared humanity for the velocity and extent of change wrought in the past half century. As the world of the familiar both diminishes and expands to include incomprehensible complexity, mobility and spatial access, the inhabitants of once comprehensible society become alienated from each other in the family unit, the community, the nation, the world. Childhood vanishes, youth is estranged, mid-life sprawls, the aged live alone. The seasons of a lifetime are no longer recognizable; anomie and fear rule the day. At the same time through the invasion of media and prevalence of

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common communication, there is an implosion of knowledge and physical access, so that every city is a world city.

The need and challenge for ours and future generations is to redefine and transform our separation and instability into a new kind of human solidarity which, while recognizing and respecting diversity, mobility and mutability, also builds upon the fundamental commonalities in human memory and psychological and spiritual need. What must be done is to bind humankind together, with all its deepest inherited emotional, psychological and spiritual instincts, through some new institution, some new interfaith, intercultural, political, spiritual, physical crossroads. What is needed is to create an Interfaith Center in every city of the globe. These new Centers will not be bureaucratic institutions such as a United Nations or a World Council of Churches, but rather something analogous to a city's Acropolis: a classical unity in one place of temple, stadium, marketplace and theater where today's diversity of national and ethnic customs and religious traditions are celebrated and upheld for the enrichment of all.

The Interfaith Centers will be founded upon the conscious use of two of the most ancient modes of communication that we have. The first is through **The Arts**, those common denominators of the emotions, of brain and heart and gizzard. These are experiences humankind knows and understands: how to use the power of story, theater, dance, painting and sculpture, music, poetry, film and their multiple combinations in celebration, entertainment, and education. In the modern world, unlike the ancient world, the arts are no longer deemed an essential part of everyday life, but have been either taken over as frills and thrills for the rich to show who they are, or are diluted for mass consumption into a lesser denominator. The Arts are central to human potential and must be returned to the heart of contemporary development. Fortunately, in the past 50 or 60 years our

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common experience has been greatly enriched through access to traveling companies of musicians, dancers, and theatrical troupes, as well as the cultural treasures in exhibition from every curve of the globe. The Interfaith centers will continue to expand this trend, as well as to provide national showplaces and to develop local talent in a variety of venues.

The second essential mode of communication in human society is **Ritual** -- those experiences which distinguish and bind people together in community and governance, in sacred harmony, in the benchmarks of life's passage. These forms and practices are as old as the species itself and are found in every culture to lift up the seasons, the solstices and equinoxes, the planting and harvesting, the holidays and holy days, national and family passages. All religions and politics express their beliefs and platforms through ceremonial forms. Politicians and priests of every stripe -- democrats, royalists, communists and anarchists, fundamentalists and modernists -- all now how to have the people march and sing, to salute and dance. We court and crown, war and truce, celebrate and mourn through ritual.

The new Interfaith Centers will honor the rituals of every land and tribe, religion and faith tradition -- Islam: Sunni, Shiite or Sufi; Hindu, Sikh or Jain; Christian: Mennonite, Orthodox Armenian, Syrian, Russian and Greek, Roman Catholic or African Methodist; Jewish: Orthodox or Reform; Buddhist: Zen or Tibetan; Shinto or Taoist or Confucian; and Indigenous faiths from every continent. We know how to do wonderful works of theater incorporating these great traditions: Peter Brooks' Mahabharata, John Michael Tebelak's *Godspell*, Medieval Passion plays; Kabuki and Noh, processions and circuses of manifold voices and lands. The richness of our diverse heritages in art and ritual is a source of enchantment and challenge, touching at the roots of all culture and providing fertile ground for new growth.

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The Interfaith Centers will tap the well of common experience and release a freshet of understanding and opportunity for sacred expression so necessary to bind the peoples of the planet into a viable, meaningful, and sustainable human solidarity.



**** ACTIVITY REPORT ****

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