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- Ethics of international
- Cooperation
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CATTEDRA UNESCO
UNIVERSITÀ DEGLI STUDI DI BERGAMO

University of
Bergamo

UNESCO CHAIR

HUMAN RIGHTS AND THE ETHICS OF INTERNATIONAL COOPERATION

UNIVERSITY OF BERGAMO

**Ethical principles of international cooperation evaluated
in terms of the effectiveness of human rights**

Bergamo Document

Partners:

- District, City, Chamber of Commerce and Diocese of Bergamo
- Lombardy Region
- UNESCO Chair “Democratic citizenship and cultural freedom”, La Rioja University, Spain
- UNESCO Chair “Human rights and democracy”, Abomey-Calavi University, Cotonou, Benin
- UNESCO Chair “Human rights and democracy”, Friburgo University, Switzerland
- UNESCO Chair “Human rights”, Ciudad de Mexico University, México
- UNESCO Chair “Managing and University teaching”, La Habana University, Cuba
- UNESCO Chair “Human rights, peace and democracy”, Shahid Behesti University, Iran
- Catholic University of Honduras Our Lady Queen of Peace (Honduras)
- Royal University of Phnom Penh (Cambodia)
- Saint Paul Institut, Takeo (Cambodia)
- Notre Dame University of Kasai (Democratic Republic of the Congo)

International Organizations:

- ADEA (Association for the development of Education in Africa) Tunis
- ARADESC (Arab Research-Policy Network on Economic, Social and Cultural Rights - Unesco - Isesco) Rabat
- BIE (International Bureau of education) Geneva
- BREDA (Regional bureau of Unesco) Dakar
- EUROPE COUNCIL, Strasbourg
- IHEID (The Graduate Institute) Geneva
- IIPE (International institute for educational planning) Paris
- ISESCO (Islamic Educational, Scientific and Cultural Organization) Rabat
- OIDEL (International Organization for the Development of Freedom of Education) Geneva
- IOM (International Migration Organization) Geneva

Objectives:

- To promote an ethic approach in International cooperation activities, focused in human rights and cultural and religious diversities promotion
- To take part in national, international and European researching and training programs on intercultural education and international relationships democratization issues

Main activities:

Training

- Graduation in “human rights and ethics of international cooperation”
- “Science of international cooperation - Vittorino Chizzolini” PhD

Research

- “Education, diversity and social cohesion in the western Mediterranean” in cooperation with the UNESCO of Rabat and ISESCO, 2007 - 2009
- “Indicators for parents participation in compulsory school” in collaboration with EPA (Belgio), PRO DIGNITATE (Portugal), ISE – University of Stiinte (Romania), University of Aberystwyth (England), University of La Rioja (Spain) and OIDEL (Switzerland), 2009 - 2011
- “Education and religious diversity in west Mediterraneo” in collaboration with European Council, University of Ferhat Abbas Sétif (Algeria), University Mohammed V Souissi (Morocco) and University of La Rioja (Spain), 2010 - 2013
- “Cultural rights” in collaboration with Observatory of diversity and cultural rights of IIEDH Friburgo (Switzerland)
- “Rethinking education”, in collaboration with E.R.F. of Unesco (Paris)
- “Education and culture of democracy” in collaboration with Council of Europe
- “The accessibility to the right to basic education in Burkina Faso” in collaboration with IIEDH (Interdisciplinary Institute for ethics and human rights), University of Fribourg, (Switzerland)
- “Education and sustainable development ” in collaboration with ADEA

Publications:

- “La conditionnalité dans la coopération internationale”, ed. COE Cameroun, Yaoundé, 2005
- “Effectivité des droits économiques, sociaux et culturels. Fin et moyen du développement”, ed. Université d’Abomey- Calavi, Cotonou, Benin, 2005
- “L’éthique de la coopération internationale et l’effectivité des droits humains”, ed. l’Harmattan, Paris, 2006
- “Cultura, educacion y desarrollo”, ed. Universidad Autónoma de México, 2007
- “Droits culturels et traitement des violences”, ed. l’Harmattan, Paris, 2008
- “La démocratisation des relations internationales”, ed. l’Harmattan, Paris, 2009
- “Derechos humanos, patrimonio cultural y memoria en Colombia”, ed. Bergamo University Press, 2009
- “Education, diversité et cohésion sociale en Méditerranée occidentale”, ed. Unesco, Rabat, 2010
- “Un percorso di studio sui diritti umani” (Pristina 2008 - Bergamo 2010), ed. Bergamo University Press, 2011
- “Education et diversité religieuse en Méditerranée Occidentale. La place de la diversité religieuse dans les systèmes éducatifs en Algérie, Espagne, Italie et Maroc”, ed. Conseil de l’Europe, 2013
- “La perspectiva de los derechos humanos en la educación y la educación en derechos humanos”, ed. Univesidad Autónoma de México, 2013
- “Les droits de l’homme: une grammaire pour le développement”, ed. l’Harmattan, Paris, 2013
- “Diritti dell’uomo e cooperazione internazionale: l’etica della reciprocità”, ed. Bergamo University Press, 2013

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Bergamo Document

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¹ The various steps which led to the current version of this document (first redacted in 2007) are described in the Appendix.

Principles for valuing the ethics of international cooperation on the basis of the effectiveness of human rights

The ethics of international cooperation requires mutual trust and presupposes the respect of the human dignity guaranteed by the effectiveness of universal, indivisible and interdependent human rights². This entails the right of everyone to participate in a democratic order within sovereign nations³. The pursuit of these common principles requires the knowledge of diverse power asymmetries.

- A. *Common Principles*. Political expressions of human dignity, human rights are both a means and an end to development; they are therefore an imperative common value that implies a shared commitment in cooperation, according to the principles of a democratic governance which is consistent both at a national and at an international level.
- B. *Equity in reciprocal and diversely asymmetrical relationships*. This entails the necessity to face the great power asymmetries between the nations and the cooperating actors. These asymmetries cannot be taken as a pretext for the imposition, explicit or otherwise, of a given development model; equity entails that all the existing asymmetries be considered, either between nations or within a single nation, that all the factors of wealth be respected in their diversity and that all the legitimate decision-making abilities be taken into account and fostered.

² See the United Nation Human Rights Charter as well as the main treaties on the topic. See also the Declaration on the Right to Development (1986), which states in its preamble: “to promote development, equal attention and urgent consideration should be given to the implementation, promotion and protection of civil, political, economic, social and cultural rights and, accordingly, the promotion of, respect for and enjoyment of certain human rights and fundamental freedoms cannot justify the denial of other human rights and fundamental freedoms” as well as the Vienna Declaration (1993): “All human rights are universal, indivisible and interdependent and interrelated” (§ 5). “Actors in the field of development cooperation should bear in mind the mutually reinforcing interrelationship between development, democracy and human rights, each of these elements” (§ 7).

³ On democracy, see also the documents of the International Organisation of the Francophonie, in particular the Bamako Declaration, 3.4: we proclaim “that citizens, including the poorest and most disadvantaged, will judge democracy by the care with which all of their rights, civil, political, economic, social and cultural, are respected”.

A. Common principles: human development and democratic governance

1. Human development, a common value

1.1. The ethics of international cooperation defines the principles of mutual trust to serve a shared objective: human development based on respect for human dignity. Human development entails:

- The guarantee of *human security* understood in its multiple dimensions (food, health, ecology, economy, education, information, civil, social, political...), all related to a specific human right;
- Increased *abilities to make choices* for everyone, in the light of the above-mentioned multiplicity of dimensions;
- A strong democratic governance that promotes individual responsibility, thus ensuring the quality of institutions at different levels of national, transnational and international governance.

1.2. Human development is sustainable insofar as it is understood as an implementation of civil, cultural, economic, political and social rights, with their ecological dimensions, for the benefit of the present and the future generations. The effectiveness of each human right is at the same time an end and a means to development, because the realisation of each right, freedom and responsibility allows the development of a human resource, as well as the ability to participate in the respect of civil, cultural, ecological, economic, political and social equilibrium. Human rights cannot therefore be considered as a sector like all others, since they constitute a consistent set of values and fundamental binding principles, influencing all aspects of human society. This entails that development policies ought to be evaluated by means of efficacy indicators taking into account each human right, in an interdependent and mutually beneficial relationship with all the others.

2. The specific function of cultural rights

2.1. The ethics of development is based on the promotion of cultural diversity as a key resource for development. However, given that not all the cultural practices are, in actual facts, good, the promotion of cultural diversity ought to be accompanied by the promotion of universality, which is guaranteed by human rights, and especially by cultural rights⁴. Cultural rights allow diversity to be considered and developed through universality and vice versa. This kind of “mutual promotion” not only ensures the respect and the enhancement of the resources that constitute the common heritage of mankind, but also guarantees every person and every community the right to choose the cultural values that, from their perspective, constitute a human wealth to be attained.

2.2. All human rights are factors of development since they guarantee opportunities, and foster freedom and responsibility. But among human rights, cultural rights are a particularly important leverage, since they ensure the maximum valorisation of acquired wealth and knowledge. These are the rights that enable each person, alone or in collaboration with others, to develop her/his abilities; they allow each individual to draw on the cultural resources that constitute a major social wealth; they represent the subject and the place of communication, with others and with oneself, a communication accomplished through action. Failure to respect these rights prevents individuals from accessing the appropriate resources and from organising themselves according to their autonomous democratic structures and institutions⁵.

⁴ See the *UNESCO Universal Declaration on Cultural Diversity (2001)*, as well as the *UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005)*; the first guiding principle of the *Convention* provides a definition of ‘mutual protection’. The above mentioned documents, together with the documents of the *International Organization of the Francophonie* mentioned in note 3 above, represent a major step up in the acknowledgement of the role played by cultural diversity in development processes.

⁵ For a definition of cultural rights, see the text of the *Fribourg Declaration* which can be downloaded from the website of the *Observatory on Diversity and Cultural Rights*: <http://www.unifr.ch/iiedh/en/recherches/cultural> (last accessed: May 2013).

3. A shared trust in democratic governance

3.1. The political exercise of the freedoms sprouting from human rights, as well as of the corresponding responsibilities, represents the substance of a democratic governance. The recognition and mutual reinforcement of trust in democratic governance at both national and international level is the basis of the mutual cooperation among nations that, as a result, view themselves as partners⁶.

3.2. By democratic governance we mean:

- the respect and implementation of civil, cultural, economic, political and social rights, understood both as an end and as a means of development, the foundation of a democratic State of right, which requires that the principle of equilibrium or balance among powers be respected;
- the full participation of all social actors in governance, whether they be public, private or civil actors; this entails that the States are no longer the only partners in cooperation, but that the cooperation relies on a number of actors, who are likely to find more resources, incentives and legitimacy in their participation in the public sphere;
- the interdependence of internal and external democratic governances: no State can claim to guarantee internal democracy at the cost of foreign policies affecting the compliance and the progression of democratic culture in other countries⁷.

⁶ The eighth objective of the Millennium Declaration is “to develop world partnerships in support of development”. Without immediate application of this objective, the others are largely hypothetical and easily perverted.

⁷ BAMAKO, *op. cit.*, 3.7: “international relations must also be governed by democratic principles in all their political, economic, social, cultural and legal dimensions”.

4. Tripartite participation

A democratic governance entails the recognition and involvement of public actors (i.e. public authorities and institutions at all levels of governance), private actors (i.e. private enterprise) and civil actors (NGOs and other no-profit organizations) in the public sphere and in the decisions affecting it. This requires that the conditions of their respective legitimacy be clearly defined and continuously discussed. If these three types of actors can and must therefore mutually monitor each other, they participate in a dynamic of mutual reinforcement, of which national and international public institutions are the guarantors.

5. Reciprocal relationship between partners

This common value influences the legitimacy of the administrative and financial controls. The mutual respect of democratic sovereignty requires that each actor provides a consistent contribution to its substance and duration. This requires that priority be given to internal political dialogue, in order to favor:

- shared decisions on priorities and means of cooperation, granting to each nation the right to its own sovereignty over its political choices;
- a definition of the – common and/or distinct – values to be developed and, on the other hand, of poverty, which should be analysed and eliminated;
- a clear underlining of the possible contradictions, involving in particular:
 - the partners' common and/or competitive interests;
 - the different political sectors;
 - the interests and legitimacies (or lack thereof) of the various public⁸, private and civil actors.

⁸ The obligation to respect, protect and implement human rights entails that, whenever necessary, reference to international cooperation is taken into account, see in particular, the *International Covenant on Economic, Social and Cultural rights*, article 11, as well as the Committee's general comments.

6. Balance of the specific social systems

Each political sector presupposes the democratic management of the corresponding social system (education, health, judicial, economy, ...), in which numerous actors participate. Consistency and interaction between these systems must be continuously monitored and promoted. This entails at least three levels:

- integration of the projects in the governance of the system, or systems (sectors) involved;
- assessment of each system according to indicators of acceptability, adaptability, accessibility and adequate provision⁹;
- communication between the systems: taking into account that the interdependence of human rights requires the systematic pursuit of a synergy and a constant “vigil against obstacles”.

7. Monitoring is a priority

The legitimacy and effectiveness of all democratic political action is proportional to the performance of the permanent monitoring system adopted. The ethics and effectiveness of such monitoring system entail:

- the recognition of the participation of all the actors involved with each system;
- the participation of all actors from the outset (development and appropriation of values), to the conclusion (use of results and assessment), through the elaboration and the participative establishment of relevant indicators.

The ethics of monitoring ought to be understood as the coming into being of a human right: the right of everyone to receive information. Such a right is the prerequisite of any democratic governance.

⁹ Defined in general comment 13 by the *Committee on Economic, Social and Cultural Rights*.

8. Mutual monitoring

8.1. Every institution is tempted to place its own preservation before the service objectives that constitute and determine its legitimacy. Administrative security, though necessary for the enduring exercise of human rights, cannot be adduced as a pretence justifying the downgrading of human security. The principle of democratic governance entails the mutual monitoring of the actors (at the same as well as at different levels), of the actors' strategies and of the ensuing results.

8.2. From an international perspective, this implies that mutual monitoring is legitimate only if it refers explicitly to the international instruments and to the commitments accepted by the States during the major international Conferences.

B. Equity in reciprocal and variously asymmetrical relationships

9. Ethics of asymmetrical relationships

Asymmetry in power relationships does not justify the interferences carried out under the pretence of disinterested “aid”. *Cooperation in asymmetric relationships ought not to prevent reciprocity*; it implies precise rights and mutual obligations, that need to be constantly and fairly monitored, negotiated and adapted.

10. The historic dimension of poverty and development

The asymmetries existing among cooperating nations are numerous and multifaceted, hence they cannot be reduced to the mere oppositions between North/South, developed/developing, advanced/less advanced, rich/poor, modern/traditional, Western/non-Western or to any other reductive opposition which simplifies the complexity of reality. Such binary oppositions suggest that:

- development is one-dimensional phenomenon and that the “beneficiary” countries expect it from “donor” countries, without providing any original counterpart, and hence, lacking any capacity for negotiation;
 - “donor” countries offer an aid relationship, without assessing the other dimensions of the international relationships, that often display quite the opposite nature, especially as far as economy relationships are concerned (resource exploitation, freedom of trade, loss of human resources);
 - historic wounds, especially those originating from past exploitation, are of no present consequence and do not require any continuous analysis and reparation.
-

11. Subsidiarity and autonomy

11.1. The asymmetry of power relationships does not justify a lack of respect for national sovereignty and for the legitimate autonomy of the different actors. The principle of subsidiarity must be respected at both the following levels:

- a. *in a vertical sense*, within federal systems, any decision must be taken at the level which is closest to the citizen and those who will be responsible for its implementation;
- b. *in a general, or horizontal, sense*: any actor fostering the capacities of another actor, is also supposed to respect and develop the latter's autonomy. This means that relationships of dependence alone ought to be rejected and the choices performed by each actor are supposed to give priority to reinforcement policies (empowerment and capacity building). In turn, this also means that no actor is entitled to pass off one's responsibilities to someone else.

11.2. This applies especially:

to relationships between States,

- to internal relationships between actors, which entails that the State is not entitled to pass off its responsibilities, especially to NGOs,
- to transnational relationships between private and civil actors (corporate social responsibility¹⁰ of companies and NGOs).

12. The humanitarian exception

Special attention should be paid to humanitarian aid since it may have many negative repercussions. Its power of intervention may unsettle the balance of victim populations and its impact on the media may actually turn it to a powerful weapon for governments and other “donor” and “receiving” actors who may be

¹⁰ Corporate social responsibility is greater than social responsibility, as it concerns all human rights and not just social rights.

tempted to exploit it. All humanitarian aid, including emergency aid, must be consistent with the ethics of sustainable development under the principle of subsidiarity, and ought to be evaluated according to the criterion of the effectiveness of all human rights.

13. Reciprocity in conditionality

The inclusion of conditions concerning the compliance with human rights in cooperative agreements is legitimate under the following conditions:

- a. they are equally negotiated by the partners;
- b. they recognize the indivisibility of human rights, and hence, prevent any negative repercussion on the effectiveness of other rights;
- c. the various partners are equally subject to the same conditions;
- d. the cost of these conditions is analysed and fairly distributed on the partners themselves.

14. Ethics of monetary relationships

A monetary relationship is not the only power relationship, but it is in fact a major one, which is why a proper monetary ethics must be developed and monitored. In addition to the above-mentioned principles, this entails, in particular, the research and guarantee of *consistency*:

- between the duration of the activity and the funding;
 - between the *flexibility* required by any effective initiative, through the organization of regular re-evaluations and reorientations, and the *adaptability* of funding and its monitoring.
-

C. Relevant research fields for development

15. Research Priorities

15.1. In order to safeguard the knowledge and the freedoms of the individuals, who are the holders of human rights as well as the actors and the bearers of rights and duties, the ethics of cooperation entails the recourse to participant observation (§ 7), based on research in all the environments, and in collaboration with all the actors and partners involved.

15.2. Generally speaking, it is necessary to establish empirically the added value of a human rights-based approach (henceforth, HRBA)¹¹, at all stages, by evaluating its impact on the effectiveness of human rights in different policies¹². By conceiving human rights in their indivisibility and interdependence, they ensure that the democratic legitimacy, legibility and monitoring of sector policies are achieved, both at national and international level. *Inconsistencies* however do remain in sensitive areas. They are particularly evident:

- in civil, cultural, ecological, economic, social and political spheres (16)
- between actors, who share different degrees of responsibility (17).

Besides, if the principles of indivisibility and interdependence are at the basis of consistency, a HRBA guarantees a transversal legibility; however, it is necessary to address the need of:

¹¹ See the Synthesis Document (SD 19) by the Interdisciplinary Institute of Ethics and Human Rights: “*A human rights-based approach to development. New perspectives by taking cultural rights into account?*” (submitted to discussion during the XIII Summit de la Francophonie held in Montreux in 2010).

¹² To be added to the existing methods of assessment on the impact of policies and human rights initiatives (Human Rights Impact Assessment).

- Identifying priorities; since it is not possible to establish the priority of one right over another, priorities ought to be identified in the strategic connections between rights (18).

16. Consistency between fields

In order to overcome the challenge of inconsistency between fields, the following points need to be addressed:

16.1. The systematic analysis of the indivisibility and interdependence of human rights, especially as far as the complementarity between the two Pacts is concerned, is closely linked to other treaties; the entry into force of the facultative Protocol to Pact 1 requires that the analysis be extended to the violations of both the facultative Protocols, in cooperation with the respective committees.

16.2. It is necessary to determine the nature of cultural rights within the human right system, in collaboration with the *Committee for Economic, Social and Cultural Rights* and with UNESCO; the identification of their leverage effect of cultural rights across the system, especially as far as development and cooperation processes are concerned, is also highly recommended; the importance of cultural rights within the process of intercultural understanding, and the Durban process in particular, is also crucial.

16.3. Restore the cultural legitimacy of human rights, through the definition of their origin and of the concepts on which they are based and that enable their expression in cultures; the cultural dimension of each human right also need to be restored, so as to favor the understanding of universality by means of the mutual interrelation between diversity and human rights¹³.

16.4. Participatory development and monitoring of the shared interests, which are at stake in cooperation policies, according to the diversity of their dimensions and impact on human rights; analysis

¹³ In accordance with the UNESCO Universal Declaration on cultural diversity and the Convention on the protection of the diversity of cultural expressions.

of pilot projects, such as the monitoring and evaluation of immigration, as a vector of shared interests between home countries and immigrant countries (this point is related to point 8, above).

17. Consistency between actors

In order to overcome the challenge of inconsistency between actors, it is useful to define a number of common and shared responsibilities to be respected, protected and fulfilled, as well as the necessary interactions for the effectiveness of human rights, that nation-states ought to ensure in collaboration with the international community.

17.1. The conditions for the exercise of a citizenship based on human rights ought to be identified both at national and international level, whilst keeping in mind the different levels of governance (harmonisation of national citizenship)¹⁴;

17.2. Definition of the obligations, in terms of human rights, to be met by public, private and civil actors (cf. § 4) and analysis of the share of responsibility and of the different types of complementarity corresponding to the same actors, in terms of mutual subsidiarity (horizontal subsidiarity, in case some of the actors fail). The analysis of the interrelation between the interdependency of human rights and the relations between the actors might be accomplished by taking into account the results emerging from Universal Periodic Review (UPR).

17.3. Decentralisation of international cooperation: analysis of the “responsibility to protect“ in terms of the principle of subsidiarity shared by the different levels of public governance (vertical subsidiarity); close examination of the role played by regional, local administrations (city diplomacy) and educational institutions (especially universities) in international cooperation on the same

¹⁴ Cf. chapter 5 of *Council of Europe White paper on intercultural dialogue: Living together as equals in dignity*, 118th Session of the Committee of Ministers, Strasbourg, 7th May 2008, § 126-184.

scale. Both analyses may shed some light on interdependence (interpretation of the concept of “system by country” emerged at the Accra conference).

17.4. Consistency of the action carried out by public actors, at both national and international level, in terms of human rights; support to the ongoing work of the expert groups addressing the right to development (the right to development ought to be viewed as a right to the interdependence of human rights)¹⁵; analysis of the actual changes in the role played by the nation-states in terms of cooperation, and of the eventual lack of coordination between intergovernmental organisations (IGOs)¹⁶, reflecting the divisions between the various sectors of public policy.

18. Identification of strategic priorities: connections between rights

The principles of indivisibility and interdependence, that presuppose equal consideration of all human rights, are confronted by the need to make strategic choices, as a result of the scarcity of resources. If it is impossible to establish the priority of one right over another, it is nevertheless necessary to identify priorities in their implementation. The principles of indivisibility and interdependence are binding, but they cannot prevent from making strategic choices, provided that the latter ought to be consistent with the principles themselves. Strategic choices require consistency between the actors involved and the recognition of consistency between the fields, which can only be applied to rights with a leverage effect. Once they are identified, these connections ought not

¹⁵ The United Nations' increased efforts to foster the development of all the peoples in the world, to fight poverty, ignorance and disease, to struggle against injustice, violence, terror and criminality as well as to oppose the degradation and destruction of our planet is expressed in objective no. 8 of the Millennium Declaration, General Assembly of the United Nations, A/55/L.2, 2000. <http://www.un.org/millennium/declaration/ares552e.htm>.

¹⁶ See PHILIP ALSTON, *Ships Passing in the Night: The Current State of the Human Rights and Development Debate Seen Through the Lens of the Millennium Development Goals* in Human Rights Quarterly no. 27, 2005, pp. 755-829.

to represent an obstacle to the attainment of other rights but, on the contrary, they ought to have a triggering effect.

18.1. If all discrimination is indeed an obstacle, leading to the isolation and devaluation of human beings, multiple or repeated discrimination may lead to a “deadlock” situation: when people are downgraded, enslaved, they end up being “invisible” and excluded. The intertwining of different forms of discrimination constitutes a determining factor in the persistence of poverty and violence. The observation and analysis of discrimination, on the other hand, should favor the definition of multiple strategies of intervention in order to handle and prevent such deadlocks. A similar analysis could be accomplished in collaboration with the *Committee on the Elimination of Racial Discrimination* (CERD), the *Committee on the Elimination of All Forms of Discrimination against Women* (CEDAW), the *Committee on the Rights of the Child* (CRC), by taking into account the relevant Special Procedures (SP) (violence against women, discrimination, rights of minors, rights of indigenous people, of people in situations of extreme poverty and, recently, cultural rights), according to the recommendations of the Durban conference.

18.2. The development of indicators for each human right ought to be carried out by taking into account the principles of indivisibility and interdependence (as self-assessment tools) and by applying the method of the 4 As (acceptability, adaptability, accessibility, availability,) described in general comment 13 of Pact 1.

19. The creation of interdependence indicators

19.1. In a HRBA perspective, indicators are not only supposed to provide an outside evaluation, but also to assess the efficacy of human rights, by connecting the exercise of the same rights to the process of interpretation, elaboration and application of the indicators themselves. In other words, the observation of one or more human rights is legitimate provided that it is also participative, so as to integrate the knowledge of both rights-holders and duty-bearers subjects. The assessment of a human right always entails the

exercise of at least two human rights: the right to information (i.e. the right to be part of an adequate information system) and the right to collaborate to the policies related to it¹⁷.

19.2. The indicators elaborated by the United Nations display a linear structure, entailing three categories:

- structure (i.e. legal basis),
- process (i.e. the existence of the corresponding policies),
- results.

All of them should be tailored on each human right. The above mentioned categories, however, do not explain why the presence of positive indicators concerning the first two categories (i.e. the existence of a legal basis, of policies and of financial resources) do not prevent the coming into being of negative results. The elaboration of parallel indicators inhibits a proper understanding of the interdependence between rights; parallel indicators however are necessary in order to assess the causes of malfunction, involving the waste of resources, as well as to propose integrate strategies.

19.3. The indicators focusing on the efficacy of the right to development ought not to be conceived of as combining an indicator for each human right, nor as a set of merely economic, social and cultural rights. The idea of a right to development based on the interdependence of all human rights entails that the corresponding indicators be conceived of as connecting indicators. The efforts produced in a certain context are successful only in so far as they are coordinated with the efforts addressed to all the interrelated contexts (e.g. the right to education appears to be interrelated to the right to information, the right to food, the right to health, ... as well as to a number of other rights depending on the specific context taken into account).

¹⁷ See, for instance, the table displaying 47 indicators elaborated and applied in accordance to the above mentioned method, contained in the volume illustrating the four-year research carried out in Burkina Faso by JEAN-JACQUES FRIBOULET, ANATOLE NIAMEOGO, VALÉRIE LIECHTI, CLAUDE DALBERA et PATRICE MEYER-BISCH: *La mesure du droit à l'éducation. Tableau de bord de l'éducation pour tous au Burkina Faso*. Paris, 2005: Karthala/collectif IIEDH/APENF, 153 (English translation: *Measuring the Right to Education*, Friboulet, Niameogo, Liechti, Dalbera, Meyer-Bisch (ed.), Zurich/Genève/Paris/Ham-bourg, 2006 UNESCO /Schulthess.).

Appendix: the steps leading to the third version of the Bergamo document

1. First and second versions, 2005 - 2006

The Bergamo document was elaborated during the Colloquium “*Ethics of international cooperation and the efficacy of human rights*” which was held in Bergamo (Italy) from the 12th to 14th of May, 2005 and saw the participation of the UNESCO Chairs of Cotonou (Benin) and Fribourg (Switzerland) as well as of the Bergamo UNESCO Chair¹⁸. A second version of the document was redacted by taking into account the observations that emerged during the Colloquia held in Fribourg (23rd - 25th June, 2006) and in La Havana (20th - 22nd July, 2006). The former colloquium involved the participation of the members of the following UNESCO Chairs: UNESCO Chair in Human rights and democracy of the Université d’Abomey-Calavi (Bénin), UNESCO Chair in Human rights and democracy, Fribourg University (Switzerland), *Càtedra UNESCO de derechos humanos* (Mexico), UNESCO Chair in Human rights and ethics of international cooperation of the University of Bergamo (Italy)¹⁹. The final version of the document benefited from the suggestions and from the contribution of other external participants. It was submitted to different partners, notably, to the UNESCO and to the *Organisation Internationale de la Francophonie*, as a guiding document redacted by the Bergamo UNESCO Chair in collaboration with the Cotonou UNESCO Chair and the Fribourg *Observatory for Diversity and Cultural Rights*. It constituted the Synthesis Document n. 12 of the *Observatory for Diversity and Cultural Rights* hosted by

¹⁸ See *L'éthique de la coopération internationale et l'effectivité des droits humains*, S. GANDOLFI, P. MEYER-BISCH, V. TOPANOU (ss. la dir. de), Paris, 2006, L'Harmattan, 216 p.

¹⁹ The resulting document was discussed during the Colloquium held at the UNESCO Chair in La Havana and was published in Mexico with the following title: *Cultura, Educación y Desarrollo*, G. RAMIREZ, S. GANDOLFI, P. MEYER-BISCH, E. MARTIN SABINA (Coordinación), Mexico, 2007. Universidad nacional Autónoma de México. 192 p.

the *Institut interdisciplinaire d'éthique et des droits de l'homme* [Interdisciplinary Institute of Ethics and Human Rights] and the UNESCO Chair of Fribourg University: www.droitsculturels.org.

2. Appendix to the second version (2008)

An integration including both research proposals and suggestions concerning the implementation of partner programs was elaborated in 2008 during the Third Colloquium of Bergamo, which was held from the 23rd to the 25th of October with the title “The democratization of international relationships”. Before the publication, this integration benefited from the amendments and the contribution of all the participants²⁰.

3. Third version (2012-2013)

The present, third version, of the document is the outcome of another colloquium, which was held in Bergamo from the 25th to the 27th of October 2012, and addressed the following topic: “The right to the development of freedoms. The first responsibility of international cooperation”. Section C contains the first part of the above-mentioned integrations, including the “Relevant research and analysis domains” section. Besides a few updates, this version addresses the problem of the indicators (§ 19) and was redacted in the light of the findings achieved by the various research activities carried out by the partner UNESCO Chairs.

Hence, the text should be regarded as a work in progress.

²⁰ See *La démocratisation des relations internationales*, S. GANDOLFI, P. MEYER-BISCH, J. BOUCHARD (eds.), Paris, 2009, L'Harmattan, 228 p.
