1: Declaration | The Inclusion Revolution

*Inclusion, Participation and Democracy: What is the Purpose? (Inclusive Education: Cross Cultural Perspectives) [J. Allan] on www.enganchecubano.com *FREE* shipping on qualifying offers. Offering a cross-cultural perspective, this book contains papers from internationally renowned scholars who provide fresh insights into the goals and ambitions for inclusion.*

Some of the anti-democratic features of mass incarceration4 have been highlighted by a number of theorists see e. Davis ; Christie For example, how do the theories of prison abolitionist Thomas Mathiesen contribute to a discussion regarding the conflicts between mass imprisonment and democracy? The parallels between residential segregation based upon race and class and the system of large-scale offender segregation found in mass incarceration deserves more investigation, especially if it can be shown that the latter shares many of the problematic features of the former. Lastly, if mass incarceration is fundamentally at odds with the realization of a democratic, inclusive society, how does one begin envisioning alternative, more liberatory possibilities? In this paper, I will examine each of these questions and then conclude with some reflections on the current movement for prison abolition. The Symbolic Effects and Cultural Values of Mass Incarceration The direct effects of a system of imprisonment can be measured in very specific and quantifiable terms, such as the number of offenders removed from the dominant society, the cost to governments or private corporations to feed and clothe prisoners, etc. But there are also indirect effects of embracing institutionalized punishment â€" especially mass incarceration â€" which are more subtle yet still tangible. The prison system is a system with cultural effects. Not only does it constitute a set of material institutions, and not only is it a complex social organization, but it is also a system which is symbolic of a way of thinking about people. As a way of thinking it emphasizes violence and degradation as a method of solving inter-human conflicts. And when the system is expanded through new prisons, that symbolic effect is also enhanced The symbolism of continued prison growth therefore ought to be critically evaluated, according to Mathiesen, because these institutions produce violent, antisocial practices and values that a society intent on cultivating nonviolent conflict resolution would do well to reject. The symbolic consequences can be understood in another way as well, namely, as the promulgation of values inimical to an inclusive, democratic society. Mass incarceration â€"- which materially excludes prisoners and often former prisoners in virtually every area of social, political, and economic life â€"- symbolically represents and produces at least two cultural values that are incompatible with ideals of inclusion and democracy. The cultural message of mass incarceration is that only two types of person exist: Creating two quasi-religious, naturalized6 ontological categories effectively demonizes and degrades offenders at the same time as it glorifies and renders blameless non-offenders. This peculiar construction of social reality, perhaps a legacy from a Puritanical worldview that equates crime with sin see Gottschalk Since democracies rely upon a form of generalized trust among individuals and groups within their societies Warren One could argue that such anti-democratic symbolic effects are compensated by other, benign effects of mass incarceration, but this overlooks the devastation generated by the present system. There are of course many symbolic and material advantages of mass incarceration for the economic, social, and political elite, but this has nothing to do with democracy. The cultural message of mass incarceration, with its distinctive militaristic discourse Harris A society cannot be inclusive or participatory if its citizens are encouraged to resolve conflicts through physical force or social ostracism. Mass incarceration therefore tends to undermine democratic process. Alternative non-incarcerative systems of conflict resolution, such as those based on restorative justice theory see e. Dismantling the present system of punishment would force a constructive confrontation with the stigmatizing ideologies toward offenders now prevalent in US society, even among their own families and communities Braman More fundamentally, overcoming mass incarceration would call into question the social inequalities that require such a practice. Offender Segregation and Democratic Participation In a chapter of her important work Inclusion and Democracy, Iris Marion Young attempts to articulate why residential segregation based upon race and class can be morally problematic. After rejecting the idea that the primary wrong is group clustering itself, she argues that the central issue arising from

residential segregation is the processes of exclusion it generates Young goes on to describe four ways residential race segregation and three ways residential class segregation can endanger democracy. Using her analysis as a guide, I will argue in this section that offender segregation of the type exhibited in mass incarceration shares at least three of the morally problematic features that Young attributes to race- and class-based residential segregation. First, segregating offenders produces and reinforces structures of privilege and oppression. Second, the structure that generates privileges through mass incarceration also serves to hide such advantages from those they benefit. Third, the segregation of offenders impedes political communication and personal interaction between those differently situated in relation to mass incarceration, a fact that also prevents the formation of a robust, inclusive democracy. Residential racial segregation acts to reproduce structures of privilege and oppression by providing minority communities with, for example, less access to public transportation, diminished opportunities to attend high quality public schools and obtain private services, and decreased collective status and sway among local politicians. Moreover, those who live in race- and class-based segregated communities are often stigmatized by the dominant society and blamed for neglecting their neighborhoods, even though racism and market forces play a significant role in constructing and impoverishing segregated areas Young As others have thoroughly demonstrated e. McIntosh ; Cudd Young explains, by using this concept, how race and class segregation allocate unfair advantages to white and wealthy people: The segregation of offenders through mass incarceration likewise reproduces structures of unjustified disadvantage and privilege. In addition, the psychological damage inflicted on offenders through the present system of segregation also strengthens class and race disparities in US society. These injuries wrought by offender segregation ensure that communities already overwhelmed with institutionalized race and class oppression will be inundated by a continuous flow of people saddled with the additional obstacles posed by prisonization. Perhaps even more significantly, the permanent second-class status attached to those who have experienced incarceration or who otherwise have a criminal history guarantees that former offenders, their families, and their communities will suffer the additional weight of legal discrimination in housing, employment, welfare, and student loan access. Another problematic feature of residential racial segregation described by Young is that the structures that assign unfair disadvantages and privileges also render invisible such benefits to those who have them. In order to see themselves as privileged, the white people who live in more pleasant neighborhoods must be able to compare their environment with others. But this comparison is rarely forced upon them because those excluded from access to the resources and benefits they themselves have are spatially separated and out of sightâ€¦ As a consequence, those who have privileged lives compared to the disadvantages in the quality of life produced by segregation can think of their lives as normal, average If white and affluent people were less spatially segregated from those oppressed by race and class, then social, economic, and other inequalities would be more visible and thus, one would hope, less easily ignored by those with privilege. The physical segregation of offenders acts to obscure the ways in which free world privilege attaches to those existing outside the injurious apparatus of mass incarceration. According to Wright, If the police, media, and politicians have made the universal face of crime that of a young black or Latino man, they have also strived mightily to make the face of the universal victim that of the middle- or upper-class white woman or childâ€¦ Hence, there is no concern whatsoever for the prisoner who is raped, robbed, beaten, or killed, whether by prisoners or prison staff For many though not all outside prison walls, it is expected to have at least some access to police, legal support, or supportive friends and family when one is subjected to physical violence, sexual assault, or other harms. This is true even though, especially for poor communities and communities of color, emergency services may be woefully negligent, and one may have well-founded fears of police harassment and brutality see e. Those segregated by mass incarceration, by comparison, are usually denied even the most minimal forms of support, as they are not viewed by the dominant society -â€" or, least of all, by prison authorities -â€" as legitimate victims. The widespread belief that prison is not harsh enough, for example, legitimates additional repression and, significantly, further obscures the privileges of those on the outside. Finally, Young argues that residential segregation hampers democracy by obstructing, in two ways, the free exchange of ideas. First, segregation can prevent open political communication from disadvantaged groups , and, second, it can prevent public encounters between those differently situated within

an unjust society The very processes of segregation that produce structural privileges for many white people, however, also impede the establishment of such inclusive political fora€¦. If inclusive political fora were available for offenders to communicate their experiences of exclusion and abuse to non-offenders, then the ubiquitous, normalized injustices taking place would probably encounter more sustained resistance. Due to the nature of offender segregation and the resulting hierarchical, unidirectional, monological flow of information i. Martin Luther King, Jr. The segregation of offenders is not limited to matters of political discourse; it blocks public interaction with them in every sphere. This presents a problem not only for offenders who strive to overcome disabling stereotypes and inhumane treatment -â€" and to regain their self-respect â€"- but also for privileged people who remain oblivious at times willfully so to their unjustified advantages. On the other hand, however, as is now increasingly recognized see e. Ignorance about these benefits is much more difficult to maintain when one regularly encounters the criminalized Other whose actual person rarely resembles the bigoted stereotypes manufactured by a racist, classist, and virulently anti-criminal society. It is in this educative role that dismantling prisoner segregation â€"- and all the collateral injustices of mass incarceration -â€" would truly be a service to the humanity of non-offenders and to the justice of their society. Jeffrey Reiman speaks well to this point: If we think that felons are somehow irretrievably evil, fundamentally different from law-abiding people â€" a kind of caste or even a unique species â€" then all we can learn from them is how better to protect ourselves from them. But, there is more than that to learn from criminals. Similar to how branding dissidents insane in the former Soviet Union was a means to defuse challenges to the justice of the Soviet system, so too, the belief that those who deviate from our rules are wholly different from us normal law-abiding people is a shield against thinking about the justice of our society In addition, as I have suggested, the multitude of material, symbolic, and psychological advantages afforded to non-offenders produces, first, an additional cleavage by which to further divide oppressed people and, second, incentives among those with free world privilege to evade a critical interrogation of the penal structure that bestows upon them unearned advantages. These and other factors have made mass incarceration seem inevitable, but in this section I will offer three proposals for creating a more inclusive, democratic society opposed to mass incarceration. The current US disenfranchisement laws that deny the vote to 2 percent of the adult population Mauer Disenfranchisement laws against offenders, as Elizabeth Hull ; illustrates, are legacies of overtly racist states intending to exclude African Americans from the electorate following the ratification of the Fifteenth Amendment. It is surely not a good idea for the Democratic Party! Gaining the franchise should not be emphasized to the exclusion of obtaining other rights rejected by capitalist conceptions of democracy, such as the right to housing, health care, and employment Davis Offenders, however, can be easily scapegoated for classist and racist purposes due to their lack of political power, which is only exacerbated by their widespread denial of the franchise. One practical step, therefore, towards extending democracy is ensuring that the right to vote, among other rights, is universal among prisoners and former prisoners. A second, more short- to middle-range goal is the decriminalization of victimless offenses, such as prostitution among consenting adults, homelessness, and, especially, recreational drug use. There are various arguments for drug legalization see e. A final middle- and long-range goal for challenging the anti-democratic institution of mass incarceration is to begin replacing current penal practices with non-incarcerative restorative justice methods and, more fundamentally, preventing harmful antisocial behavior by ameliorating social, economic, and political inequalities. In the present climate of seemingly limitless prison expansion, however, merely halting the planned construction of any new prisons would be a worthy achievement. If society were more rationally organized to meet human needs for the many rather than to maximize private profit for the few, then these valuable assets would be much more usefully employed facilitating victim-offender restitution and mediation programs, reducing social, economic, and political inequalities, and providing sufficient resources for the rehabilitation of â€" and perhaps some non-incarcerative means of restraint for â€" the small remaining segment of the offender population who pose a genuinely violent threat of harm to others. It is essential, however, to reflect on the fact that no system of punishment least of all the grotesque deformity of mass incarceration is natural, normal, or eternal; rather, it is historically and societally specific see Mathiesen At the close of the fundamental text on prison abolitionism, Instead of Prisons, this insight is invoked along with

an invitation to reinvigorate the criminological imagination of which Braithwaite spoke earlier. Prison, we have been taught, is a necessary evil. Prison is an artificial, human invention, not a fact of life; a throwback to primitive times, and a blot upon the species. As such, it must be destroyed. What has been worthwhile in human history… has been the work of… those who believed in the absurd, dared the impossible. Remember… that less than two hundred years ago, slavery still was a fundamental institution, regarded as legitimate by church and state and accepted by the vast majority of people, including, perhaps, most slaves… Like slavery, [prison] was imposed on a class of people by those on top. Prisons will fall when their foundation is exposed and destroyed by a movement surging from the bottom up Critical Resistance For those who seek to build a society of democratic inclusion and comprehensive structural equality, the emerging struggle against mass incarceration is crucial. Few social movements today lie at the intersection of as many forms of oppression or have the potential to expose and therefore potentially undermine the deep structural injustices based in the US but benefiting capitalist, white supremacist interests on a global scale see Sudbury ; Evans ; Mallory Moreover, even if one does not possess radical political commitments, the basic moral impetus remains to alleviate the severe and routinized human rights abuses now occurring in US prisons, such as rape and sexual abuse,23 the abysmal state of medical and mental health care,24 and the psychologically torturous conditions of Maximum and Super-maximum prisons. In light of the unparalleled devastation and exclusion wrought by mass incarceration, one might assume there would be a thriving mass movement, both inside and outside prisons, to counter these injustices. If one gauged the movement by the progress it has made in publicizing and thinking through these issues within the last 10 to 20 years, then in many ways it is evidently having some success. For example, the founding or reinvigorated strength of anti-prison and prison reform organizations e. Perhaps a less conspicuous mass rebellion has been slowly rising, waiting until conditions are right to fully emerge, but as political prisoner David Gilbert has pessimistically pointed out Prisoners, former prisoners, and their affected communities must of course lead the movement themselves Critical Resistance As others have argued e. Simply removing prisons but leaving other oppressive systems intact will not touch the structurally criminogenic features inherent in societies based on exploitation.

DEMOCRACY AND CULTURAL INCLUSION pdf

Cultural Inclusion. Definition Promotes laws and policies that ensure cultural participation, access, and the right to express and interpret culture.

This declaration stopped me in my tracks. I have the good fortune to live in relatively stable and prosperous democracy, Australia. I have also lived and worked in countries taking their first steps into democracy. In Yemen, l watched their precarious first, UN-supervised democratic election. And there is no shortage of that! It does not mean that I try to shoehorn it into every design I create, however, it is a reliable go-to resource. Right now, as I respond to the after-shocks of Brexit and the US election, I am also reaching for the simple Cultural Detective Method that applies three core questions: Who is doing and saying what here? Assuming they have a reason to respond in this way, what might that be? In what ways can we bridge this difference, this divide, and then take appropriate action? Cultural Detective is a well-tested tool for taking effective action in these mutable, turbulent times. These three questions at the heart of the Cultural Detective Method were taken up by two client organizations who joined together recently in Adelaide, South Australia, for a two-and-a-half-day Cultural Detective Facilitator Certification course. The workshop was hosted by Multicultural Aged Care , a group that has long been actively engaged in building intercultural competence for the aged-care workforce, and Scope Global , managers of international development and educational programs throughout Asia and the Pacific. Click on any photo to enlarge it or view a slideshow. Both organisations were drawn to this in-depth course to learn more about the multiple applications and strengths of the Cultural Detective Method and materials. Over a three-day period, they shared intense, guided interaction, and gained many useful and practical insights: I had thought of bridging as a major project like the built-for-hundreds-of-years Sydney Harbour type of bridge. Bridging can flex according to the situation and not all bridges need to be the permanent stone structures. I now see multiple ways we can make simple low-cost systemic modifications that will facilitate bridging. It works alongside other tools. It gives me a deliberate approach and process to understanding different viewpoints. It enables participation and the inclusive practice of democracy in our teams, in our organisations, and in our communities. It continues to have my participatory vote and that of my clients.

3: Mass Incarceration, Democracy, and Inclusion* | Socialism and Democracy

Ideas on the role of cultural production in political and social change evidenced the overtly political nature of cultural democracy, which saw demands for economic democracy, industrial democracy and political democracy as a corollary of cultural democracy (Kelly, Kelly, O. ().

Democracy, Youth, and the United Nations Democracy: Overview Democracy is a universally recognized ideal and is one of the core values and principles of the United Nations. It provides an environment for the protection and effective realization of human rights. Democracy has emerged as a cross-cutting issue in the outcomes of the major United Nations conferences and summits since the s and in the internationally agreed development goals they produced. At that summit governments renewed their commitment to support democracy and welcomed the establishment of a Democracy Fund at the United Nations. The International Day of Democracy On 8 November , the General Assembly proclaimed 15 September as the International Day of Democracy , inviting Member States, the United Nations system and other regional, intergovernmental and non-governmental organizations to commemorate the Day. The International Day of Democracy provides an opportunity to review the state of democracy in the world. Democracy is as much a process as a goal, and only with the full participation of and support by the international community, national governing bodies, civil society and individuals, can the ideal of democracy be made into a reality to be enjoyed by everyone, everywhere. This was hardly surprising. Others laid claim to it but did not practise it. And yet, in the seven decades since the Charter was signed, the UN as an institution has done more to support and strengthen democracy around the world than any other global organization -- from fostering good governance to monitoring elections, from supporting civil society to strengthening democratic institutions and accountability, from ensuring self-determination in decolonized countries to assisting the drafting of new constitutions in nations post-conflict. This brings home the fact that democracy is one of the universal and indivisible core values and principles of the United Nations. It is based on the freely expressed will of people and closely linked to the rule of law and exercise of human rights and fundamental freedoms. People have a say in decisions that affect their lives and can hold decision-makers to account, based on inclusive and fair rules, institutions and practices that govern social interactions. Women are equal partners with men in private and public spheres of life and decision-making, and all people are free from discrimination based on race, ethnicity, class, gender or any other attribute. In essence, therefore, democratic governance is the process of creating and sustaining an environment for inclusive and responsive political processes and settlements. It is also important to note that the United Nations does not advocate for a specific model of government, but promotes democratic governance as a set of values and principles that should be followed for greater participation, equality, security and human development. The Secretary-General tasked the Democracy Working Group of the Executive Committee on Peace and Security â€" established in May â€" to ensure regular follow-up on the issue of democracy and, more specifically, on strategy development. Since its adoption, the Declaration has inspired constitution-making around the world and has contributed greatly to the global acceptance of democracy as a universal value and principle. The Covenant is binding on those States that have ratified it. As of July , the number of parties to the Covenant was , which constitutes approximately 85 per cent of the United Nations membership. The political work of the United Nations requires that it promote democratic outcomes; the development agencies seek to bolster national institutions like parliaments, electoral commissions and legal systems that form the bedrock of any democracy; and the human rights efforts support freedom of expression and association, the right to peaceful assembly, participation, and the rule of law, all of which are critical components of democracy. They resolved to strive for the full protection and promotion in all countries of civil, political, economic, social and cultural rights for all and to strengthen the capacity of all countries to implement the principles and practices of democracy and respect for human rights. Democracy and Human Rights The human rights normative framework The values of freedom, respect for human rights and the principle of holding periodic and genuine elections by universal suffrage are essential elements of democracy. In turn, democracy provides the natural environment for the protection and effective

realization of human rights. This led to the articulation of several landmark resolutions of the former Commission on Human Rights. Respect for human rights and fundamental freedoms Freedom of association Freedom of expression and opinion Access to power and its exercise in accordance with the rule of law The holding of periodic free and fair elections by universal suffrage and by secret ballot as the expression of the will of the people A pluralistic system of political parties and organizations The separation of powers The independence of the judiciary Transparency and accountability in public administration Free, independent and pluralistic media Since its establishment in , the Human Rights Council successor to the Commission has adopted a number of resolutions highlighting the interdependent and mutually reinforcing relationship between democracy and human rights. Addressing democracy deficits Democracy deficits, weak institutions and poor governance are among the main challenges to the effective realization of human rights. The Office of the High Commissioner for Human Rights OHCHR and the United Nations Development Programme UNDP seek to address these challenges through their advisory services and programmes, which focus on strengthening the legal framework for human rights protection and promotion institutional and legal reform ; capacity building for stronger national human rights systems; implementation of the Universal Periodic Review recommendations, promoting human rights-based approaches, including empowering vulnerable and disadvantaged segments of the society to claim their rights; advocacy, awareness raising and human rights education. In transitional democracies and countries emerging from conflicts, OHCHR collaborates with national governments and actors to build a strong and independent judiciary, a representative, efficient and accountable parliament, an independent and effective national human rights institution, and a vibrant civil society. Promoting democratic governance Democratic governance, as supported by the United Nations emphasizes the role of individuals and peoples â€" all of them, without any exclusion â€" in shaping their human growth and the human development of societies. But individuals can only make such contributions when their individual potential is unleashed through the enjoyment of human rights. UNDP supports one in three parliaments in the developing world and an election every two weeks. In , UNDP programmes strengthened electoral processes around the world and helped register 18 million new voters. UNDP also works to foster partnerships and share ways to promote participation, accountability and effectiveness at all levels, aiming to build effective and capable states that are accountable and transparent, inclusive and responsive â€" from elections to participation of women and the poor. OHCHR promotes democratic governance by providing sustained support to democratic institutions, including national actors and institutions involved in the administration of justice; enhancing the capacity of parliamentarians to engage in human rights protection, supporting civil society, facilitating constitution-making, and conducting human rights monitoring in the context of electoral processes. Supporting transitional democracies Popular uprisings across the world were led by youth, women, and men from all social strata and are opening greater space for civic engagement in decision making. These events have reaffirmed the pivotal importance of democratic governance as a system premised on inclusion, participation, non-discrimination and accountability. In transitional democracies and countries emerging from conflict, OHCHR collaborates with national governments and other actors to confront the past in order to rebuild public confidence and restore peace and the rule of law. OHCHR has actively supported transitional justice programmes in more than 20 countries around the world over the past decade. Its support includes ensuring that human rights and transitional justice considerations are reflected in peace agreements; engaging in the design and implementation of inclusive national consultations on transitional justice mechanisms; supporting the establishment of truth-seeking processes, judicial accountability mechanisms, and reparations programmes; and enhancing institutional reform. The Council called upon States to make continuous efforts to strengthen the rule of law and promote democracy through a wide range of measures. Further to this resolution, OHCHR, in consultation with States, national human rights institutions, civil society, relevant intergovernmental bodies and international organizations, published a study on challenges, lessons learned and best practices in securing democracy and the rule of law from a human rights perspective. OHCHR also works to underline the close relationship between human rights and democracy within the United Nations system. The round table discussed democracy movements and their characteristics in a number of States, including those involved in the Arab Spring. It

underlined the importance of working with regional and sub-regional organizations when dealing with unconstitutional changes of Government, and when promoting democratic movements and democracies more generally. Elections sit at the heart of this, making possible the act of self-determination envisaged in the Charter of the United Nations. During the subsequent era of trusteeship and decolonization, it supervised and observed plebiscites, referenda and elections worldwide. Today, the United Nations continues to be a trusted impartial actor providing electoral assistance to approximately 60 countries each year, either at the request of Member States or based on a Security Council or General Assembly mandate. Electoral assistance is based on the principle established in the Universal Declaration of Human Rights that the will of the people, as expressed through periodic and genuine elections, shall be the basis of government authority. Electoral assistance also recognizes the principles of state sovereignty and national ownership of elections, and that there is no single model of democracy. The main goal of United Nations electoral assistance is to support Member States in holding periodic, inclusive and transparent elections that are credible and popularly perceived as such and establishing nationally sustainable electoral processes. The provision of electoral assistance by the United Nations is a team effort involving a number of programmes, funds, agencies and departments under the mandate provided by the General Assembly. The Under-Secretary-General for Political Affairs is designated by the Secretary-General as the UN Focal Point for Electoral Assistance Activities, with a leadership role in ensuring system-wide coherence and consistency and in strengthening the institutional memory and the development, dissemination and issuance of United Nations electoral assistance policies. This includes undertaking electoral needs assessments, recommending parameters for all United Nations electoral assistance, advising on the design of projects, developing electoral policy, maintaining institutional memory, and providing technical guidance and support in the implementation of electoral projects. In peacekeeping or post-conflict environments, electoral assistance is generally provided through components of field missions under the aegis of the Department of Peacekeeping Operations DPKO or the DPA. Military and police components of peacekeeping missions support national law enforcement agencies in providing security for electoral processes. UNDP provides electoral assistance to develop sustainable electoral management capacities, to foster inclusive participation in elections, particularly of women and youth and other underrepresented groups, and to coordinate donor support to electoral processes. This includes seven countries where special political missions are deployed, and eight where peacekeeping missions are deployed. United Nations electoral assistance has been a crucial and successful component in peacekeeping, peacebuilding, and in establishing and deepening democratic governance. As democracy has spread, so has the role of elections as the means to establish legitimate government. The United Nations has been engaged in elections in all regions of the world, with assistance provided recently in the Afghanistan, Mali, Somalia, Jordan, Nepal, Bangladesh and Iraq, to name just a few. In Tunisia for example, the UN supported civil society in the October National Constituent Assembly elections and continues to provide technical assistance to the national authorities. In , the United Nations provided technical and logistical support to Malian authorities in the conduct of Presidential elections. In addition, the United Nations is currently in the the process of supporting electoral reform in Afghanistan. Other partners are the many international non-governmental organizations working in the field of electoral assistance. These relationships provide opportunities for collaboration on electoral support activities as well as for sharing lessons and experiences. It is recognized that addressing the capacity of an electoral management body in isolation will not necessarily produce credible elections. There also needs to be a focus on the overall political environment in which the elections take place. The United Nations therefore also makes efforts to build capacity outside the electoral authorities. This involves working with voters, the media, political parties and civil society, as well as other actors and institutions of democratic governance such as parliament and the judiciary. This is the basis for regular training for field and headquarters based staff. However, for civil society activists and organizations in a range of countries covering every continent, space is shrinking â€" or even closing. Governments have adopted restrictions that limit the ability of NGOs to work or to receive funding. As the Secretary-General has said, the hallmark of successful and stable democracies is the presence of a strong and freely operating civil society -- in which Government and civil society work together for common goals for a better future, and at the same time, civil society helps

keep Government accountable. Since Secretary-General Kofi A. These have ranged from supporting civil society efforts for accountability and transparency to building capacity for strengthening good governance and the rule of law. The large majority of UNDEF funds go to local civil society organizations in countries in both the transition and consolidation phases of democratisation. It targets the demand side of democracy, rather than the supply side. UNDEF projects are in seven main areas:

4: Diversity Quotes (quotes)

The debate over the possibility of democracy within cultural diversity, as it appears in and inclusion of, cultural diversities and identities, while coordinating.

As the United States becomes a more culturally and ethnically diverse nation, public schools are becoming more diverse, too. A growing trend The Census Bureau projects that by the year , the U. No doubt students will need to learn how to interact in a diverse environment. Jean Snell, clinical professor of teacher education at the University of Maryland, believes cultural diversity enhances the school experience, too. Students who attend schools with a diverse population can develop an understanding of the perspectives of children from different backgrounds and learn to function in a multicultural, multiethnic environment. Yet, as public schools become more diverse, demands increase to find the most effective ways to help all students succeed academically as well as learn to get along with each other. To create a positive environment where students and teachers are respectful of different backgrounds, schools have to be proactive. Structured classroom activities can highlight diversity. She suggests that teachers structure their teaching to acknowledge different perspectives. For example, in a history lesson about the Vietnam War, they should draw attention to the perspectives of North as well as South Vietnamese citizens, the feelings of the soldiers and diverse views of Americans. In a classroom the teacher can structure learning groups that are diverse and devise activities that require each student to contribute to the group. In this way students learn that each person in a group can contribute and has something of value to say. Advertisement Mutual respect is part of the equation. Henze believes teachers should never tolerate disrespect. They should establish ground rules for the class, and even let the kids help to establish these rules. She also believes the principal has a huge role in creating an environment where people respect the opinions of others and are open to multiple perspectives on any issue. This should be modeled for students, and in relations with faculty and staff, as well. No Child Left Behind shines the light on achievement gaps among diverse groups of students. The federal No Child Left Behind law has put pressure on schools to see that all students succeed, regardless of their ethnic or language background. A broad approach works best to address achievement gaps. Belinda Williams, an education researcher and co-author of Closing the Achievement Gap: A Vision for Changing Beliefs and Practices, advises school leaders to implement a broad range of strategies to improve teaching and learning, rather than instituting quick fixes to address the achievement gap. The book argues that educators must become more sensitive to the world views of disadvantaged students â€" and incorporate this awareness into their day-to-day work. What parents can do to promote a positive environment that fosters achievement for all students at the school: Find your school and check the test scores on the school profile, and where available, pay particular attention to the results by subgroup. Ask how the school addresses the needs of diverse students and if there are support programs available for students who are not meeting the standards. Ask if there is specialized instruction for students who are English language learners. Does the school have a cultural fair or assembly to highlight diversity? If not, work with your PTA or parent group to organize one. Express your concern if you see different discipline consequences for different groups of students, or if the best teachers are only teaching the strongest students. Observe who is involved in student leadership. Is it an ethnically diverse group? If not, ask why. Does the school have tracked classes for high and low ability grouping? If so, if you see racial or ethnic patterns in these classes, i. Are all the teachers white and all the aides people of color? Is there a racial hierarchy at the school? Ask what the school can do to change these patterns. Does your parent group reach out to parents of ethnically diverse students? Does the principal use a variety of avenues to get parental input? Schools should not ignore the silent parents. Principals need to listen to all parents and experiment with other ways of getting parental input-written forms, translators and phone calls. Schools should find multiple ways and times to communicate, not just when there are problems with a student.

5: Democracy | United Nations

Democracy is not only about casting a ballot from time to time, democracy is being part of a community and having a say in its organisation and future. Therefore, elections - as the key example of a democracy - must send the message that everyone, especially people with disabilities, belongs in the community.

But the world faces a disarming question in and the years ahead: How can we be sure that political freedom and economic prosperity go together? The American political scientist Francis Fukuyama has argued that liberal democracies, with their political freedom and economic success, have three important pillars: I would add a fourth: Strong government does not mean simply military power, or an efficient intelligence apparatus. Instead, it should mean effective, fair administration - in other words, "good governance". The rule of law means that a government will be constrained by what Indians would term dharma - by a widely understood code of moral behaviour, enforced by religious, cultural or judicial authority. Democratic accountability means that governments must be popularly accepted, with citizens empowered to replace corrupt or incompetent rulers. The year that threw certainty out the window But what brings about a strong government? Libertarians preach that the best government is that which governs the least, a "night watchman" confining itself to ensuring the security of life, property and contracts. Marxists believe that, as Friedrich Engels put it, once the victory of the proletariat ends class conflict, "the government of persons is replaced by the administration of things". All economies need a strong government to develop and prosper. Strong governments may not, however, move in the right direction. Adolf Hitler provided Germany with effective administration: But Hitler put Germany on a path to ruin, overriding the rule of law, without which democracy can lead to the tyranny of the majority after all, Hitler was elected. Of course, various social groups and organised interests will not always see their programmes translated into policy; but democratic institutions are nonetheless essential, as they enable the non-violent channelling of grievances. We cannot ignore the influence of history. As Fukuyama points out, China has historically experienced long periods of chaos. Unbridled military competition meant groups organised themselves as hierarchical military units, with rulers exercising unlimited power. When a group eventually emerged victorious, it imposed centralised autocratic rule to ensure that chaos did not return. And controlling a huge geographic area required a well-developed elite bureaucracy - hence the mandarins. Whenever China was united, it had unconstrained, effective government. But, Fukuyama argues, it did not have alternative sources of power in religion or culture to shore up the rule of law. In Western Europe, by contrast, the Christian church imposed limits on what the ruler could do. So military competition, coupled with constraints imposed by canon law, led to the emergence of both strong government and the rule of law. In India, the caste system ensured that entire populations could never be devoted totally to the war effort. So war in India was never as harsh as in China. At the same time, the codes of just behaviour emanating from ancient Indian scripture have historically constrained arbitrary exercise of power by rulers. History is not destiny - but it is influential, and it is a perpetual puzzle why India has taken to democracy, while some of its neighbours with similar historical and cultural pasts have not. Rather than speculating, let me turn to the relationship between democracy and free markets. Both democracy and free enterprise create and thrive on competition. But, whereas democracy treats individuals equally, the free-enterprise system empowers them on the basis of their income and assets. What, then, prevents the median elector in a democracy from voting to dispossess the rich? One reason that the median voter agrees to protect the property of the rich and to tax them moderately may be that he sees the rich as creators of prosperity for all. The more idle or corrupt the rich are, the more the median voter will vote for tough regulations and punitive taxes. In some emerging markets today, wealthy oligarchs grew rich because they managed the system well, not because they managed their businesses well. When the government goes after these rich tycoons, few voices are raised in protest, and the government may become more autocratic as a result. A competitive free-enterprise system, with a level playing field for all, minimises this risk, by allowing the most efficient to acquire wealth. The process of creative destruction replaces badly-managed inherited wealth with new and dynamic wealth. Great inequality, arising over generations, does not become a source of

popular resentment. Instead, everyone can dream that they, too, will become a Bill Gates or a Nandan Nilekani. The difficulty in a number of Western democracies is that the playing field is being tilted. The growing perception of unfairness is eroding support for the free-enterprise system. Let me turn finally to India. We also adhere broadly to the rule of law. While strong institutions - an independent judiciary, opposition parties, press freedom and a vibrant civil society - prevent government excess, our "checks and balances" require what might be called a "balance of checks". For example, we must not have an appellate process so slow that it halts necessary government measures. The most heartening development is that more people across India are becoming equipped to compete, and more of our young entrepreneurs are unwilling to kowtow to the government as a matter of course. If we are to have prosperity and political freedom, we must also have economic inclusion and a level playing field. Access to education, nutrition, healthcare, finance and markets for all our citizens is a moral imperative, precisely because it is a precondition for sustainable - and democratic - economic growth. Print Edition Subscribe Topics:

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7: Cultural Inclusion | United Nations Educational, Scientific and Cultural Organization

on the written material on cultural inclusion, although in this regard there is rather limited source www.enganchecubano.com term cultural inclusion is in limited use elsewhere and most of the work on it appears to have taken place in the UK.

8: How important is cultural diversity at your school? | Parenting

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