

THE TANDEM PROJECT

<http://www.tandemproject.com>.

UNITED NATIONS, HUMAN RIGHTS, FREEDOM OF RELIGION OR BELIEF

A FLUSTERED FLOCK OF PIGEONS

Issue: Theological Dialogue – Human Rights & Freedom of Religion or Belief

For: United Nations, Governments, Religions or Beliefs, Academia, NGOs, Media, Civil Society

Review: *A flustered flock of pigeons, how to talk to Muslims (and others); Catholics seem unsure*, is an article in *The Economist*, on 26 January 2008, printed in bold on the following page. This is an unfortunate title to a serious article that began this way; “When 138 Muslim scholars sent an open request to leaders of the Christian world, from Catholics to Methodists, for a **theological** dialogue, they knew they were setting a cat among the pigeons. It was a fair bet that senior Christians would soon be looking over each other’s shoulders, anxious not to be too liberal or too harsh in their reply.” Muslim and Christian scholars in one form or another have been involved in dialogue for over a thousand years. In the seriousness of the time, the 1948 United Nations Universal Declaration of Human Rights and International Human Rights Standards on Freedom of Religion or Belief may be an **option** to be included in such a theological dialogue.

Objective: Build understanding and support for Article 18, International Covenant on Civil and Political Rights –Everyone shall have the right to freedom of thought, conscience and religion - and the 1981 UN Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief. Encourage the United Nations, Governments, Religions or Beliefs, Academia, NGOs, Media and Civil Society to use these international human rights standards as essential for *long-term solutions* to conflicts based on religion or belief.

Challenge: In 1968 the United Nations deferred work on an International Convention on the Elimination of all Forms of Religious Intolerance, because of its apparent complexity and sensitivity. In the twenty-first century, a dramatic increase of intolerance and discrimination on grounds of religion or belief is motivating a worldwide search to find solutions to these problems. This is a challenge calling for enhanced dialogue by States and others; including consideration of an International Convention on Freedom of Religion or Belief for protection of and accountability by all religions or beliefs. The tensions in today’s world inspire a question such as:

- Should the United Nations adopt an International Convention on Freedom of Religion or Belief?

Response: Is it the appropriate moment to reinitiate the drafting of a legally binding international convention on freedom of religion or belief? Law making of this nature requires a minimum consensus and an environment that appeals to reason rather than emotions. At the same time we are on a learning curve as the various dimensions of the Declaration are being explored. Many academics have produced voluminous books on these questions but more ground has to be prepared before setting up of a UN working group on drafting a convention. In my opinion, we should not try to rush the elaboration of a Convention on Freedom of Religion or Belief, especially not in times of high tensions and unpreparedness. - *UN Special Rapporteur on Freedom of Religion or Belief, Asma Jahangir, Prague 25 Year Anniversary Commemoration of the 1981 UN Declaration, 25 November 2006.*

Option: Forty years later may be the time, however complex and sensitive, to consider a new Working Group to draft a United Nations Convention on Freedom of Religion or Belief. United Nations Secretary General Ban Ki Moon, at the UN backed Alliance of Civilizations Forum in January 2008 addressed the urgency of the moment; “Never in our lifetime has there been a more desperate need for **constructive** and

committed dialogue, among individuals, among communities, among cultures, among and between nations.” This includes establishing genuine dialogue within and among all kinds of religions or beliefs, ranging from religious fundamentalism to secular dogmatism.

Concept: *Separation of Religion or Belief and State – SOROBAS.* The starting point for this dialogue is the First Preamble to the 1948 United Nations Universal Declaration of Human Rights; “*Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.* It suggests States recalling their history, culture and constitution adopt fair and equal human rights protection for all religions or beliefs as described in General Comment 22 on Article 18, International Covenant on Civil and Political Rights, UN Human Rights Committee, 20 July 1993 (CCPR/C/21/Rev.1/Add.4):

- **PARAGRAPH 2.** Article 18 protects *theistic, non-theistic and atheistic beliefs, as well as the right not to profess any religion or belief.* The terms belief and religion are to be broadly construed. Article 18 is not limited in its application to traditional religions or to religions and beliefs with international characteristics or practices analogous to those of traditional religions. The Committee therefore views with concern any tendency to discriminate against any religion or belief for any reasons, including the fact that they are newly established, or represent religious minorities that may be the subject of hostility by a predominant religious community.

Extracts: Extracts are presented under the Eight Articles of the 1981 U.N. Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief. Examples of extracts are presented prior to an *Issues Statement* for each Review.

1. 1 *Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have a religion or whatever belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practices and teaching.*

1. 2. *No one shall be subject to coercion which would impair his freedom to have a religion or belief of his choice.*

1. 3 *Freedom to manifest one’s religion or belief may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, morals or the fundamental rights and freedoms of others.*

A flustered flock of pigeons

How to talk to Muslims (and others); Catholics seem unsure

The Economist, January 26th 2008

When 138 Muslim scholars sent an open request to leaders of the Christian world, from Catholics to Methodists, for a theological dialogue, they knew they were setting a cat among the pigeons. It was a fair bet that senior Christians would soon be looking over each other’s shoulders, anxious not to be too liberal or too harsh in their reply.

And something like that has happened. America’s Southern Baptists have blamed mainstream Protestants for responding to warmly; and even the usually well-organized Catholics have been less than coordinated. The Vatican’s point man on inter-faith relations, Cardinal Jean-Louis Tauran, initially saw little scope for talking to Muslims about theology. But Pope Benedict XVI later agreed to receive some of the Muslim signatories. That process will start soon.

Easily the boldest Catholic response to the Muslim letter has been an essay by an Australian Jesuit scholar, Daniel Madigan, published this month. He took seriously the Muslim idea of a dialogue based on the commands of Jesus of Nazareth to love God and one another.

Important as these commands were, they were not the basis of the Christian faith: God's love for man was a more basic point, the Jesuit argued. But for all his quibbles, he did engage with the Muslims' theological views in earnest.

As the largest of the Catholic Church's religious orders, the Jesuits like to test the limits of dialogue. Before his death in 2004, a Jesuit pioneer of Catholic thinking on Hinduism, Jacques Dupuis, suffered many scoldings from the Vatican's doctrinal enforcer: then called Cardinal Joseph Ratzinger; now pope.

The Jesuits' new superior-general, elected this month, also exemplifies the order's belief in living "at the frontiers" of culture: like another recent holder of that office (who fell out badly with the Vatican bigwigs). Adolfo Nicolas is a Spanish expert on Japan. He takes office in interesting ecumenical times.

ISSUE STATEMENT: The article is serious and calls for a serious response. A "third rail" is a term that comes from describing the middle track in an electric railroad. Lexicography is "the scholarly discipline of analyzing and describing the semantic and paradigmatic relationships with the lexicon of a language and developing theories of dictionary components and structures linking the data in dictionaries." Lexicographers have described a neutral or agnostic position as a "third rail" between theism and atheism.

The description of "third rail" and lexicography is meant to give credit to the seriousness of the article and honor the theological principles and positions of Muslim and Christian scholars over the centuries. The article says the Jesuits like to **test the limits of dialogue** which exemplifies the order's belief in living at the "frontiers" of culture. United Nations Secretary General Ban Ki Moon, at the UN backed Alliance of Civilizations Forum in January 2008, asked for a frontier of culture to test the limits of dialogue; "Never in our lifetime has there been a more desperate need for **constructive** and committed dialogue, among individuals, among communities, among cultures, among and between nations."

The Holy See and Palestine have Permanent Observer Mission status with the United Nations. The Organization of the Islamic Conference (OIC) is represented by a Permanent Mission on the United Nations Human Rights Council and is recognized as an Inter-governmental Organization with Permanent Observer status. The Holy See, Palestine and OIC all are represented on the floor of the United Nations Human Rights Council. The vote by the United Nations Human Rights Council sixth session on resolution A/HRC/6/L.15/Rev.1, the mandate of the UN Special Rapporteur on Freedom of Religion or Belief is an important issue for the theological dialogue between Muslim and Christian scholars. This was the only one of thirteen resolutions by the United Nations Human Rights Council not adopted by consensus as 18 nations abstained based on Islamic concerns. The reasons and record of this vote is in the attached Word Document, *UN Human Rights Council Adopts Resolution on Freedom of Religion or Belief*.

The seriousness of the moment may call for an option to theological dialogue not yet tried by scholars of the great Islamic and Christian faiths of the world. This option may be to include in theological dialogues International Human Rights Standards on Freedom of Religion or Belief.

To reply click this link to The Tandem Project Country & Community Database: Read the Introduction and scroll down to Article 1.1; Article 1.2; Article 1.3:

<http://www.tandemproject.com/databases/forms/card.htm>

The Tandem Project: a non-profit, non-governmental organization established in 1986 to build understanding and respect for diversity of religion or belief, and prevent discrimination in matters

relating to freedom of religion or belief. The Tandem Project has sponsored multiple conferences, curricula, reference materials and programs on Article 18 of the International Covenant on Civil and Political Rights – Everyone shall have the right to freedom of thought, conscience and religion - and the 1981 United Nations Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief. The Tandem Project initiative was launched in 1986 as the result of a co-founder representing the World Federation of United Nations Associations (WFUNA) at a 1984 United Nations Geneva Seminar, *Encouragement of Understanding, Tolerance and Respect in Matters Relating to Freedom of Religion or Belief*, called by the UN Secretariat on ways to implement the 1981 UN Declaration. In 1986, The Tandem Project organized the first NGO International Conference on the 1981 UN Declaration.

The 1948 Universal Declaration of Human Rights First Preamble reads as follows: “*Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.* The principle suggests all States recalling their history, culture and constitution, provide equal protection by law for *theistic, non-theistic and atheistic beliefs, as well as the right not to profess any religion or belief.* International Human Rights Standards on Freedom of Religion or Belief may be essential for *long term solutions* to conflicts based on religion or belief.

The Tandem Project Executive Director: Michael M. Roan, mroan@tandemproject.com.

*The Tandem Project is a UN NGO in Special Consultative Status with the
Economic and Social Council of the United Nations*

WORD DOCUMENT ATTACHED

THE 1981 U.N. DECLARATION ON THE ELIMINATION OF ALL FORMS OF INTOLERANCE AND OF DISCRIMINATION BASED ON RELIGION OR BELIEF

Proclaimed by the General Assembly of the United Nations
25 November, 1981 (Resolution: 36/55)

Considering that one of the basic principles of the Charter of the United Nations is that of the dignity and equality inherent in all human beings, and that all Member States have pledged themselves to take joint and separate action in co-operation with the Organization to promote and encourage universal respect for and observance of human rights and fundamental freedoms for all, without distinction as to race, sex, language or religion,

Considering that the Universal Declaration of Human Rights and the International Covenants on Human Rights proclaim the principles of non-discrimination and equality before the law and the right to freedom of thought, conscience, religion or belief,

Considering that the disregard and infringement of human rights and fundamental freedoms, in particular the right to freedom of thought, conscience, religion or whatever belief, have brought, directly or indirectly, wars and great suffering to humankind, especially where they serve as a means of foreign interference in the internal affairs of other States and amount to a kindling hatred between peoples and nations,

Considering that religion or belief, for anyone who professes either, is one of the fundamental elements in his conception of life and that freedom of religion or belief should be fully respected and guaranteed,

Considering that it is essential to promote understanding, tolerance and respect in matters relating to freedom of religion or belief and to ensure that the use of religion or belief for ends inconsistent with the Charter of the United Nations, other relevant instruments of the United Nations and the purposes and principles of the present Declaration is inadmissible,

Convinced that freedom of religion or belief should also contribute to the attainment of the goals of world peace, social justice and friendship among peoples and to the elimination of ideologies or practices of colonialism and racial discrimination,

Noting with satisfaction the adoption of several, and the coming into force of some conventions, under the aegis of the United Nations and of the specialized agencies, for the elimination of various forms of discrimination,

Concerned by manifestations of intolerance and by the existence of discrimination in matters of religion or belief still in evidence in some areas of the world,

Resolved to adopt all necessary measures for the speedy elimination of such intolerance in all its forms and manifestations and to prevent and combat discrimination on the grounds of religion or belief,

Proclaims this Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief:

ARTICLE 1: LEGAL DEFINITION

1. 1 *Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have a religion or whatever belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practices and teaching.*

1. 2. *No one shall be subject to coercion which would impair his freedom to have a religion or belief of his choice.*

1. 3 *Freedom to manifest one's religion or belief may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, morals or the fundamental rights and freedoms of others.*

A flustered flock of pigeons

How to talk to Muslims (and others); Catholics seem unsure

The Economist, January 26th 2008

When 138 Muslim scholars sent an open request to leaders of the Christian world, from Catholics to Methodists, for a theological dialogue, they knew they were setting a cat among the pigeons. It was a fair bet that senior Christians would soon be looking over each other's shoulders, anxious not to be too liberal or too harsh in their reply.

And something like that has happened. America's Southern Baptists have blamed mainstream Protestants for responding to warmly; and even the usually well-organized Catholics have been less than coordinated. The Vatican's point man on inter-faith relations, Cardinal Jean-Louis Tauran, initially saw little scope for talking to Muslims about theology. But Pope Benedict XVI later agreed to receive some of the Muslim signatories. That process will start soon.

Easily the boldest Catholic response to the Muslim letter has been an essay by an Australian Jesuit scholar, Daniel Madigan, published this month. He took seriously the Muslim idea of a dialogue based on the commands of Jesus of Nazareth to love God and one another.

Important as these commands were, they were not the basis of the Christian faith: God's love for man was a more basic point, the Jesuit argued. But for all his quibbles, he did engage with the Muslims' theological views in earnest.

As the largest of the Catholic Church's religious orders, the Jesuits like to test the limits of dialogue. Before his death in 2004, a Jesuit pioneer of Catholic thinking on Hinduism, Jacques Dupuis, suffered many scoldings from the Vatican's doctrinal enforcer: then called Cardinal Joseph Ratzinger; now pope.

The Jesuits' new superior-general, elected this month, also exemplifies the order's belief in living "at the frontiers" of culture: like another recent holder of that office (who fell out badly with the Vatican bigwigs). Adolfo Nicolas is a Spanish expert on Japan. He takes office in interesting ecumenical times.

ARTICLE 2: CLASSIFYING DISCRIMINATION

2. 1 No one shall be subject to discrimination by any State, institution, group of persons or person on the grounds of religion or other beliefs.

2. 2 For the purposes of the present Declaration, the expression "intolerance and discrimination based on religion or belief" means any distinction, exclusion, restriction, or preference based on religion or belief and having as its purpose or as its effect nullification or impairment of the recognition, enjoyment or exercise of human rights and fundamental freedoms on an equal basis.

ARTICLE 3: LINK TO OTHER RIGHTS

3. 1 Discrimination between human beings on grounds of religion or belief constitutes an affront to human dignity and a disavowal of the principles of the Charter of the United Nations, and shall be condemned as a violation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights and enunciated in detail in the International Covenants on Human Rights, and as an obstacle to friendly and peaceful relations between nations.

ARTICLE 4: EFFECTIVE MEASURES

4. 1 All States shall take effective measures to prevent and eliminate discrimination on the grounds of religion or belief in the recognition, exercise and enjoyment of human rights and fundamental freedoms in all fields of civil, economic, political, social and cultural life.

4. 2 All States shall make all efforts to enact or rescind legislation where necessary to prohibit any such discrimination, and to take all appropriate measures to combat intolerance on the grounds of religion or other beliefs in this matter.

ARTICLE 5: PARENTS, CHILDREN, STATE

5. 1 The parents or, as the case may be, the legal guardians of the child have the right to organize the life within the family in accordance with their religion or belief and bearing in mind the moral education in which they believe the child should be brought up.

5. 2 Every child shall enjoy the right to have access to education in the matter of religion or belief in accordance with the wishes of his parents or, as the case may be, legal guardians, and shall not be compelled to receive teaching on religion or belief against the wishes of his parents or legal guardians; the best interests of the child being the guiding principle.

5. 3 The child shall be protected from any form of discrimination on the grounds of religion or belief. He shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, respect for the freedom of religion or belief of others and in full consciousness that his energy and talents should be devoted to the service of his fellow men.

5. 4 In the case of a child who is not under the care either of his parents or of legal guardians, due account

shall be taken of their expressed wishes or of any other proof of their wishes in the matter of religion or belief, the best interests of the child being the guiding principle.

5. 5 Practices of a religion or belief in which a child is brought up must not be injurious to his physical or mental health or to his full development, taking into account Article 1, paragraph 3, of the present Declaration.

ARTICLE 6: NINE SPECIFIC RIGHTS

In accordance with Article 1 of the present Declaration, and subject to the provisions of Article 1, paragraph 3, the right to freedom of thought, conscience, religion or belief shall include, inter alia, the following freedoms:

6. 1 To worship or assemble in connection with a religion or belief, and to establish and maintain places for these purposes;

6. 2 To establish and maintain appropriate charitable or humanitarian institutions;

6. 3 To make, acquire and use to an adequate extent the necessary articles and materials related to the rites and customs of a religion or belief;

6. 4 To write issue and disseminate relevant publications in these areas;

6. 5 To teach a religion or belief in places suitable for these purposes;

6. 6 To solicit and receive voluntary financial and other contributions from individuals and institutions;

6. 7 To train, appoint, elect or designate by succession appropriate leaders called for by the requirements and standards of any religion or belief;

6. 8 To observe days of rest and to celebrate holidays and ceremonies in accordance with the precepts of one's religion or belief;

6. 9 To establish and maintain communications with individuals and communities in matters of religion or belief at the national and international levels.

ARTICLE 7: NATIONAL LEGISLATION

7. 1 The rights and freedoms set forth in the present Declaration shall be accorded in national legislation in such a manner that everyone shall be able to avail himself of such rights and freedoms in practice.

ARTICLE 8: EXISTING PROTECTIONS

8. 1 Nothing in the present Declaration shall be construed as restricting or derogating from any right defined in the Universal Declaration of Human Rights and the International Covenants on Human Rights.