

Сказанное вовсе не уменьшает значения естественнонаучных оснований экологической науки. Наоборот, прошлое, настоящее и будущее любого мировоззрения всегда жестко зависит от качества научного фундамента, на котором оно строится. Речь идет лишь о том, что все естественные положения и факты должны располагаться системно, в рамках целостного знания, определяемого, как показывает исторический опыт науки, сущностью того мировоззрения, в рамках которого они интерпретируются.

Так, например, высшей ценностью в экофилософии, с начала ее возникновения и до настоящего времени, выступает благополучие человека, реализуемое через определенное взаимодействие с окружающей средой. Это главная детерминанта всей экофилософии. Однако начинает созревать и проблема изменения понимания высших экологических ценностей. Суть этой проблемы в следующем вопросе: "...а так ли уж непогрешим антропоцентризм в экологии, и нельзя ли его трансформировать в "натурцентризм"?". Главной проблемой "натурцентризма" станет вопрос о том, насколько человек ценен для природы, а не только природа для человека и, поэтому, как он должен поступать, чтобы соответствовать законам развития природы, а значит, в конечном счете, и своим собственным человеческим законам.

Речь, следовательно, может идти о качестве развития гуманизма, одной из опор которого будет выступать современное экологическое сознание. Серьезное обсуждение данной проблемы, безусловно, дело ближайшего будущего и основания для подобного подхода уже хорошо прослеживаются в реалиях духовной и материальной деятельности государства.

Следует подчеркнуть, что данный процесс уже осуществляется. Он оказывает глубокое и многостороннее влияние не только на установление более гармоничных отношений человека с природой, но и становится решающим фактором прогрессивной трансформации различных сторон жизнедеятельности современного общества.

## **PARTICIPATING IN THE PROCESS OF GLOBALIZATION IN THEORY AND PRACTICE A HUMAN-RIGHTS-ORIENTED DIDACTICAL CONCEPT FOR ENTERING INTERDISCIPLINARY AND INTERCULTURAL EXCHANGE AND COOPERATION**

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### **1. A basic perspective for interlinking glo-cal processes**

Many of our professionally challenging tasks have, besides the specific professional part, a minimum of three relevant dimensions, namely ecological, economic and social. Further perspectives may be necessary or useful, e.g. political, institutional, organisational, geographical or artistic.<sup>1</sup> To find suitable ways of dealing with these complex tasks, it is necessary to have interdisciplinary cooperation. Looking at the increasingly 'glo-cal' (Robertson 1998; Beck 1998, 88-96) interlinking of our life references requires forming intercultural competences, like intercultural/inter-religious<sup>2</sup> cooperation.

<sup>1</sup> e.g. In the international research project 'Policity', supported by the EU Research Commission, architects, physicians, engineers, city-planners, sociologists and economists are cooperating in the perspective of Sustainable Development, to plan and build three new housing estates in selected cities in Spain, Italy and Germany with a concept of sustainable energy-technology. In this project the technician possibilities to save and renew energy will be researched and applied, as well as the lifestyles of the inhabitants, who will be made aware of energy-saving behaviour (see: [www.zafh.net/html/pressemitteilungPOLICITY.html](http://www.zafh.net/html/pressemitteilungPOLICITY.html)).

<sup>2</sup> See 2.2

Both the interdisciplinary and the intercultural/inter-religious competences are developing increasingly towards their own key qualifications. One requirement is that all participants orientate themselves with respect to different specialist and culturally ideological orientations of a 'basic perspective' which can be noted in their professional discourse. This basic perspective can be facilitated through the concept of 'Human Rights-Orientated Sustainable Development'.

In the starting phase, interdisciplinary and intercultural intended studies and project groups should be stimulated and motivated to reach a knowledge-based, worldwide accepted and communicable value-based decision. Each learning step is developed through experience and interaction with graphics; in part, worked out through multi-media learning methods, so that language problems can be dealt with.

## 2. Theoretical grounds for treatment and application

### 2.1 The ethical challenge of globalization

The growing together of countless towns and cities in the so called first, second and third world towards a world-society means that people of the world are within each other's reach and following this all their activities are affected. Facing these global relations, no-one and also no social, professional or national groups can be indifferent to how the ecological, economic and technological, and socio-cultural globalization processes take place. Those who do not respect, in their activities or business, the interdependence between ecological, social and economic dimensions, are not acting responsibly for themselves, interpersonally, and for following generations and all living beings.

### 2.2 Humanistic and authoritarian ethical/religious concepts

To get the real world orientation of each person, in view of their way of life, we need to look at the fundamental values and attitudes underpinning their activities and business. In the view of the sociologist Thomas Luckmann (1967, 48; 1991; Bergmann/Luckmann 1999, 113-17) these values and attitudes are 'religious', because they affect our everyday behaviour. In this way, every person is, in a broad sense, religious as well as ethical.<sup>3</sup> Luckmann as a sociologist has a functional understanding of ethics and religion. This means, that in this sociological view there is no value judgement regarding which ethical or religious concept is 'good' or 'bad'. This functional definition of religion is helpful when regarding religious phenomena as 'social constructions of reality' (Berger/Luckmann 1966) without judgement.

But when viewing humans living together, we need a qualitative understanding of ethics and religion. Such a perspective is found in Erich Fromm's study of Psychoanalysis and Religion (1950). Fromm denotes religion, like Luckmann, as a "general human phenomenon". He defines religion as "any system of thought and action shared by a group which gives the individual a framework of orientation and an object of devotion." (l.c.; 20) On the basis of this formal definition Fromm goes in the direction of a central qualitative perspective with the following ethical key points:

"The question is not *religion or not*, but *which kind of religion*, whether it is one furthering man's development, the releasing of his specially human power, or one paralyzing them." (l.c., 26). According to these two possibilities Fromm denotes there may be "only one distinction" for all different ethical or religious orientations, theistic or atheistic, that is the distinction between "*authoritarian and humanistic*" religions. This distinction "cuts

<sup>3</sup>The organism ... becomes a Self by embarking with others upon the construction of an 'objective' and moral universe of meaning. Thereby the organism transcends its biological nature." (Luckmann 1967, 48f)

across nontheistic and theistic religions." (l.c.). Fromm gives us the following description for any authoritarian and humanistic orientation:<sup>4</sup>

"The essential element in **authoritarian religion** and in the authoritarian religious experience is the surrender to a power transcending man. The main virtue of this type of religion is obedience; its cardinal sin is disobedience. Just as the deity is conceived as omnipotent or omniscient, man is conceived as being powerless and insignificant. Only as he gains grace or help from the deity by complete surrender can he feel strength. Submission to a powerful authority is one of the avenues by which man escapes from his feeling of aloneness and limitation. In the act of surrender he loses his independence and integrity as an individual but he gains the feeling of being protected by an awe-inspiring power of which, he becomes a part." (l.c., 35)

"**Humanistic religion**, on the contrary, is centred around man and his strength. Man must develop his power of reason in order to understand himself, in relationship to his fellow men and his position in the universe. He must recognize the truth, both with the regard to his limitations and his potentialities. He must develop his power of love for others as well as for himself and experience the solidarity of all living beings. He must have principles and norms to guide him in this aim. Religious experience in this kind of religion is the experience of oneness with the All, based on one's relatedness to the world as it is grasped with thought and with love. Man's aim in humanistic religion is to achieve the greatest strength, not the greatest powerlessness; virtue is self-realization, not obedience. Faith is certainty of conviction based on one's experience of thought and feeling, not assent to propositions on credit of the proposer. The prevailing mood is that of joy, while the prevailing mood in authoritarian religion is that of sorrow and guilt. In as much, as humanistic religions are theistic, God is a symbol of '*man's*' own power which he tries to realize in his life, and is not a symbol for force and domination, having *power of man*." (l.c., 37).

Looking at our everyday inter-religious exchanges it could be misleading, to say, a certain religion, for example Christianity, is more authoritarian and another religion, for example Buddhism, is more humanistic. In view of this, Fromm emphasizes:

"The distinction between authoritarian and humanistic religion not only cuts across various religions; it can exist within the same religion. Our own traditions<sup>5</sup> is one of the best illustrations of this point." (l.c., 42).

In view of our conscious or unconscious, in any case, real participation in ecological, economic and social globalization processes, we can derive from Fromm's ethical concept, these two alternatives:

- Globalization at the expense of others
- Globalization with human dignity and sustainable justice

### 2.3 Human Rights combined with Sustainable Development

The ethical basis for a globally orientated, living together, exchange and cooperation in theory and practice must fulfil the following four requirements:

1. In an ethical respect: Justice and participation for all current and future generations.
2. In a scientific respect: A strong scientific basis; if this is insufficient, then at least a theory based on scientific knowledge.

<sup>4</sup> In the following quotations of Fromm's text from as early as 1950, we note his use of 'man' generically. However, the current, more gender sensitive use of language, prefers the use of plural forms (like 'their' or 'people') or gender-specific words like 'he' and 'she', which is more equal to males and females.

<sup>5</sup> In the background of Fromm's biography and environment maybe he is referring to the Jewish and Christian traditions.

3. In a communicable respect: Globally political acceptable and easy to communicate.
4. In a legal respect: Worldwide political assurance to develop the ethical perspective as much as possible for local, national and global legal claims

Many universal concepts concentrate on ethical requirements, e.g.

- Immanuel Kant's 'Categorical Imperative'<sup>6</sup>;
- Albert Schweitzer's 'Reverence for Life'<sup>7</sup>;
- Political theories regarding developed and undeveloped world economies and social systems<sup>8</sup>;
- Pedagogic approaches for global learning<sup>9</sup>;
- Joseph Buys' concept of 'Social Plastic' and developed from this perspective Roland Geitmann's appropriately 'anthroposophical' concept of 'Social Moulding' as educational concepts; (Buys o.J.; Geitmann 2001);
- Alfons Auer's ethical concept of the 'Autonomous Moral' (Auer 1975, 1995);
- Hans Küng's concept 'World Ethos' (Küng 1992)
- and many more.

Only the interworking<sup>10</sup> of the anthropological concept of Human Rights with the ecological concept of Sustainable Development presently offers in theory, and in practice, a knowledge-based, widely accepted, legal and communicable ethical perspective for the global social moulding of our living spaces.

The anthropological concept of Human Rights consists of such fundamental humanistic values as dignity, self-determination and justice. These values have been articulated in several historical documents over a minimum of two thousand years not only in Western, but also in Eastern countries, (see Walz 1998: p.25-6). These documents can be regarded as the roots of the development of Human Rights. The scientist of religion, Hubertus Halbfas (1983:p.37), enumerates only three Eastern roots<sup>11</sup> and seven Western roots<sup>12</sup> of

<sup>6</sup>See: Kant 1964: Critique of Practical Reason, § 7: "Act only according to that maxim through which you can at the same time will that it should become a universal law" Im deutschen Originaltext: Kritik der praktischen Vernunft § 7: "Handle so, daß die Maxime deines Willens jederzeit zugleich als Prinzip einer allgemeinen Gesetzgebung gelten kann."

<sup>7</sup> Schweitzer 1936: REVERENCE FOR LIFE:

"I am life which wills to live, in the midst of life which wills to live. As in my own will-to-live there is a longing for wider life and pleasure, with dread of annihilation and pain; so is it also in the will-to-live all around me, whether it can express itself before me or remains dumb. The will-to-live is everywhere present, even as in me. If I am a thinking being, I must regard life other than my own with equal reverence, for I shall know that it longs for fullness and development as deeply as I do myself. Therefore, I see that evil is what annihilates, hampers, or hinders life. And this holds true whether I regard it physically or spiritually. Goodness, by the same token, is the saving or helping of life, the enabling of whatever life I can to attain its highest development... Ethics consist in my experiencing the compulsion to show to all will-to-live the same reverence as I do my own. A man is truly ethical only when he obeys the compulsion to help... The principle of reverence for life is nonetheless universal and absolute..." [www.schweitzer.org/english/ase/aseref.htm](http://www.schweitzer.org/english/ase/aseref.htm); also available in français, deutsch, italiano, dutch.

<sup>8</sup> See e.g.: Beck 1998

<sup>9</sup> See e.g.: Bühler 1996

<sup>10</sup> See Walz 2000; André/Walz 2003,8.

<sup>11</sup> King Hammurabi ( 2<sup>nd</sup> millennium BC), Edict of the Buddhist King Ashoka (3<sup>rd</sup> century BC), Mahatma Gandhi's program of non-violence ( 1893/1948).

<sup>12</sup> The 'Decalogue' in the Jewish-Christian Bible (Exodus 20); Laws of Solon in Athens (640-520 BC); Jesus's Sermon on the Mount in the Christian Bible (Mathew 5-7); Writing "About the peace of religion" by Nicolaus Cusanus (15<sup>th</sup> century); American Declaration of Human Rights (1776 ); Declaration of Human Rights in the French Revolution (1789); Communist Manifesto (1847/48).

Human Rights. This inequality is not proof, that in the East, there are less roots than in the West. It is a sign, firstly, that in the West, we are not conscious of the roots in the East and secondly, that, maybe in the East, there are other relevant perspectives for evaluating Human Rights. In this light we can understand the following comments of Eu-Jeung Lee (1998), a South Korean political scientist:

"Even if the authoritarian politicians in Eastern-Asia want to deny it: Human dignity and criticism of power are central components of Confucian's doctrine". According to Lee a discussion between East and West is necessary, held with empathy about the respective traditions to democracy and Human Rights. As a consequence of this aspect, she gives the following comment:

The "simplified black-white perspective between East and West has been predominant up to these days. This view hinders us from developing a real Western-Eastern dialogue of Human Rights. As long as Human Rights and democracy are propagated only as Western values, the West plays the role of a master. This reminds us of the colonial past when particularly the West violated Human Rights and democracy. In the mind of the people in Eastern Asia the humiliation still lingers on... In eastern Asia the process of modern rediscovery of democratic Confucian traditions hasn't finished, yet. A correctly understood dialogue could support this effectively."

Human Rights are not to be understood as a fixed, dogmatic block of articles. Rather their basic ethical demands have to be developed; they must be made global in actual manifestations. More and more we become aware of the perspective of the right not to be excluded (intercultural dimension) and the right to have the best living conditions (environmental dimension). It concerns the collective rights – the Human Rights of the third generation.

The postulate of a necessary development of Human Rights can better be emphasized by talking about being 'human-rights-orientated' (which is a more dynamic and attitude-orientated term) rather than by talking about "orientating oneself to Human Rights" (which sounds more static and more content-orientated).

So the development could happen if we confront the pillars of Human Rights, i.e. dignity, self-determination and justice, with the global and regional circumstances of human co-existence. Consequent to this co-existence is the need that all human beings take responsibility for building their future through participation and co-operation in their development.

Our living conditions include three important dimensions, namely ecology, social life and economy. The significance of these collective dimensions for our common future was proclaimed in 1992 at the UN Conference in Rio de Janeiro, where the majority of world states (178 in total) committed themselves to developing the concept of 'Sustainable Development'. This concept is also called 'Agenda 21', because it deals with the most important worldwide tasks in the 21<sup>st</sup> Century. The essential message of 'Sustainable Development' was already expressed in the so-called 'Brundtland-Report' from 1987 with the classical phrase:

Sustainable Development "meets the needs of the present without compromising the ability of future generations to meet their own needs."

This principle guidance was taken-up in principle 3 of the Rio-Declaration with the following demand: The right of development has to be realized in a way that the needs of today's and future generations to development and environment will be fulfilled justly.

In this perspective it seems necessary, to develop the concept of the Human Rights according to the needs of all human beings worldwide. Considering that most tasks in our professional life are so complex that they can only be solved by interdisciplinary/inter-professional and intercultural co-operation, and that most sciences and professions (e. g. technicians, economists, lawyers, architects, except social workers) are more orientated to the concept of Sustainable Development than to the Human Rights, it seems necessary to

combine the anthropologically emphasized concept of Human-Rights-Oriented with the more future orientated ecological, social and economical dimensions of Agenda 21.

The connection between these two concepts to the principal guidance of "Human-Rights-orientated Sustainable Development" (Walz 2000) can be a scientific basis for interprofessional and intercultural co-operation on a global, local and 'glo-cal' scale.<sup>13</sup>

### **3. The didactical concept for teaching 'Human-Rights-orientated Sustainable Development'**

#### **3.1 The concept of Social Work as a Human Rights Profession**

In 1992, from the UNO's International Association of Schools of Social Work (IASSW) and the International Federation of Social Workers (IFSW) brought out a handbook under the title "Human Rights and Social Work" for the study and practice of social work and in it, proclaimed social work as a worldwide, human rights profession.

The basic messages of this concept are:<sup>14</sup>

1. That Human Rights are universal, because they are founded in the basic biological, physical and social needs of people.<sup>15</sup> These can be described scientifically, through which a science-based explanation of Human Rights with its ethical perspectives is possible. Consequently, a science-based explanation of Human Rights has been developed in 1992 called 'Social Work as a Human Rights Profession'.

2. On the basis of every different living condition (e.g. climate, agricultural conditions) and worldview, we develop in our local environment our present and future lifestyle in a way that secures satisfaction of our needs. In this way, we have developed out of a universal need, a many-sided cultural reality which caters for the basic requirements to live in our societies, e.g. a tent, igloo, chapel, crypt, house, church, temple, or even as a skyscraper.

3. The code of behaviour comes directly from the basic needs of affected people right through to professionals or volunteers. It can also come more indirectly from all professional institutions. Nevertheless, all professionals derive at least part of their professional ethic code from the needs of their clients<sup>16</sup>. This means, that these institutions or organisations have to ensure in our societies, professional, financial and organisational fulfilment of the appropriate basic needs.

#### **3.2 The learning steps for developing an understanding of Human Rights-Orientated Sustainable**

##### **Development in detail (see appendix 1)**

The basic statements mentioned above can be translated into the six steps show below:

Step 1: Take a worldview of Human Rights

There are various views that can be taken, e.g. colonialist versus one-world-view.

Step 2: Look at different environments in terms of Human Rights issues, namely communal, local, regional, national, continental and global, as well as glo-cal.

Step 3: Identify the basic biological, physiological and social needs as the universal basis of Human Rights.

<sup>13</sup> Some examples you can find noticed in André/Walz 2003, p.:8; Reasons for the interlinking of these two concepts you can also find in a study from Wolfgang Sachs on the ecological Wuppertal-Institut;

[www.wupperinst.org](http://www.wupperinst.org)

<sup>14</sup> See Staub-Bernasconi 1995; 2002, 317-322 Walz 1998; André/Walz 2003.

<sup>15</sup> See: Obrecht, 1999; Galtung 1955; both authors develop the theory of Human Rights on the base of the needs.

<sup>16</sup> In the view of Human Rights the affected people should not be seen as a 'client' or 'customer' but as a 'social citizen' ('Sozial-BürgerInnen; see Staub-Bernasconi 2000:p.161-6).

Step 4: Explore the cultural and religious systems formed to enable the fulfilment of needs under the conditions of the environment.

Step 5: Build guiding principles for deciding which cultural characteristics are humane or inhumane in terms of the theory of Human-Rights-Orientated Sustainable Development.

In steps 1-5 the basic steps of the didactic concept of Human Rights-oriented sustainable development have been worked on. This then prepares the ground for:

Step 6: The realization, that is to say, the damage to Human Rights and Sustainable Development through examples of the experiences of participants who should then reflect and/or to work through the above-mentioned model.

### 3.3 Number of participants, time and materials needed

This didactic model can be carried out with a minimum of nine and a maximum of 50 participants within a minimum of three hours. Here the steps studied can be looked at in detail, and interesting areas can be reflected and explored in more depth. For example, I have conducted a workshop with 45 people which took place over two days.

A detailed, contextual and methodological description of the concepts in German and English is available. The detailed learning steps are also available in German, French, English and Portuguese.

#### Figures

See the appendix

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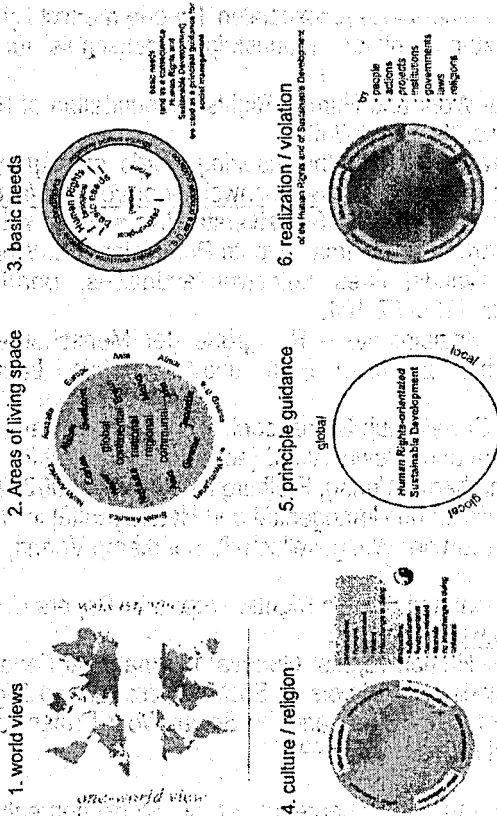


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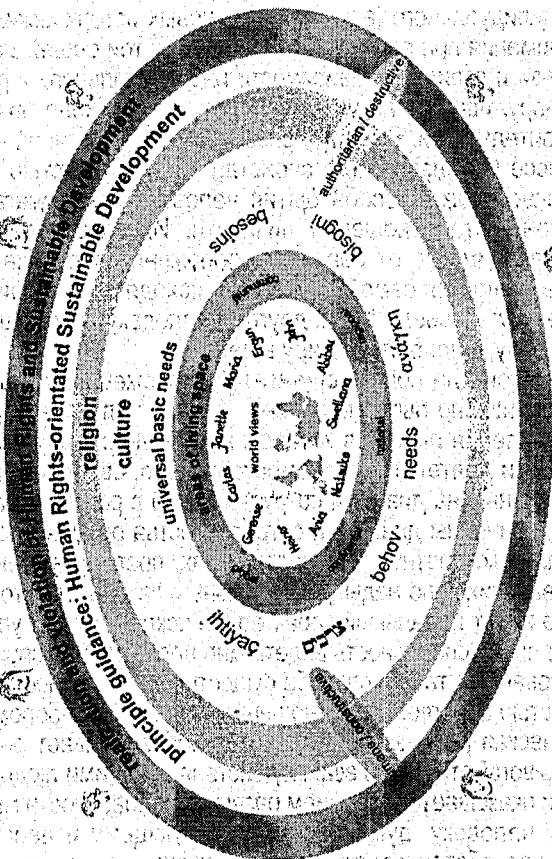
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# Human Rights-orientated Sustainable Development



**Steps of an interactive learning process  
about the principle guidance of  
Human Rights-orientated Sustainable Development**



21 by Jirina Welle, Fachhochschule Rheinberg-Management

**ЛИЧНОСТНЫЙ СПОСОБ СУЩЕСТВОВАНИЯ КАК ФАКТОР РАЗВИТИЯ  
ЧЕЛОВЕКА И ОБЩЕСТВА**

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Сегодня, когда процесс трансформации оснований человеческого общежития идет не только на уровне отдельных локальных обществ, но и в глобальном масштабе, новую актуальность приобрело разрешение традиционных вопросов: "Каким будет мир людей в