

Usage and Meanings of “Common Values” and “Shared Values”

Final Report

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1. Introduction

This report is a response to the question of where, how and to what effect the phrases “shared values” and “common values”¹ have been used in the recent past and are being used today in English-speaking Canada, the United States and the European Union, with additional entries for International NGOs, for Québec and for Britain. A series of structured notes on Germany, Korea and a number of other countries, gathered during the research, are also included. Most of the data in this last series has been ordered but not processed and includes extensive paraphrasing from standard internet references.

This is a small project covering a huge area. In line with the terms of reference of this study, what is given below is a broad sweep across the landscape of “shared values.” The research methods used rely heavily on internet browsing, with occasional forays into academic databases.

As agreed following the preliminary report, the final version presented here has reordered the material gathered, sorting it by country/region first and then organizing it thematically within countries. In addition, this report contains new content, some of it different in significant ways from what was contained in the preliminary report. Each of the major sections begins with an Overview, in which new content is identified.²

Additions to the *Thinkers and Theorists* sections below have been made based mainly on an extended telephone conversation with Enzo Rossi, Research Fellow for the *Euro Ethos Project* and coordinator/contact person for a series of workshops on “Values and Ethos in an Enlarging Europe.” Rossi said that there is not a large tradition of shared values study as such within the European Union. Rather, he provided a list of key political philosophers working on issues related to liberal democracy and pluralism. Where time permitted, I attempted to find instances of these philosophers’ positions on or relationship to “shared values.” Please note that, as this report is not a work of political theory but simply an overview of usages, meanings and contexts, the citations I have included owe much to GoogleBooks searches.

Feedback following the preliminary report indicated that it contained enough or possibly more than enough material on the uses of “shared values” within corporate and management culture. Consequently, there are no new examples from the corporate world.

Finally, the following are a few personal reflections and questions that have emerged in the process of researching “shared values.”

1. Political philosophers over the past decades have been struggling with how to understand and speak about questions of justice and relationship in contemporary multi-cultural societies. For them, whether or not to use the term “shared values” is a matter to be clarified using the analytical tools of political philosophy.

¹ Both of these formulations are popular. I have used both to conduct searches. Except for instances in which one or the other phrase figures specifically, I use both interchangeably in the text.

² The overview sections from the preliminary report, which contained brief reflections on “Goals” for each of the thematic areas covered, are not reproduced here.

2. Beyond the domain of political philosophy, usage of the term “shared values” becomes quite slippery. Politics matter; timing matters, context matters. Terms go in and out of fashion.
3. The data collected for this study suggest that there is something “distinct” about the way the term is being used in today’s Québec.
4. It may be of interest to note that three Canadian women have assumed leadership roles in interdisciplinary, culture-based organizations that have emerged as part of the new, plural European Union. Is there anything more than coincidence to be seen in these three instances?
5. The Korean Yersu Kim has played an important role in the “shared values” arena, first as author of the 1999 Unesco report on a Universal Ethic, then as pivotal figure in a subsequent Unesco initiative focused on the “Dialogue among Civilizations” and finally more recently as a leader of peace initiatives in his native Korea. What is the wider meaning, if any, of Kim’s path inside and out of Unesco?
6. Dorval Brunelle makes a useful and important distinction between “integration” in the context of Europe and “integration” in the pan-American context. What are the implications for “shared values” of the issues of identity and power that he raises?
7. The European Union section of this report includes a focus on the arts and culture as tools for integration. Will the intriguing initiatives reported on here really help with European integration? Will they help to create a new landscape of shared values? How will we know?

2. Canada

Overview:

1. Policy thinking in Canada has been drawn to the notion of shared values since at least 1991, with the publication of *Shared Values: The Canadian Identity* and continuing with the 2002 Romanow Report *Building on Values: The Future of Health Care in Canada*. However, it would seem that “shared values” have slipped from centre stage in Canada over the past few years. As a chart from the recently-released report *Mosaic to Harmony*, reproduced below, makes clear, the search for organizing metaphors is ongoing.
2. Canada has produced and continues to produce pivotal thinkers on a range of issues central to group identities, multiculturalism and how to found and operate a liberal democracy while respecting difference. Key figures Charles Taylor and Will Kymlicka have been added to the *Thinkers and Theorists* section along with Wayne Norman, whose article on *Shared Values* is pertinent and Dorval Brunelle, whose differentiation between the pan-European and pan-American models of union is helpful.
3. Notes on *Shared Values: The Canadian Identity* and on *From Mosaic to Harmony: Multicultural Canada in the 21st Century* have been added to the *Policy Areas* section.

Thinkers and Theorists

Charles Taylor

The pivotal role of Charles Taylor in articulating and elucidating the meaning of diversity and the dynamics of identity and relationship in the political arena is acknowledged around the world. Given the circumstances of this study, any attempt to comment on Taylor's position on "shared values," would be out of place. I would like nonetheless, to mention a recently-heard set of comments on the related terms of "shared imperfection", "shared responsibility" and "shared action", offered by Taylor as part of the TV Ontario "Big Ideas" series.

<http://www.guba.com/watch/2000970908>

While looking at "religion and violence" in the context of Darfur, Taylor unfolds a sweeping questioning of "who or what is to blame" for the dreadful slaughters we continue to witness in our time. After playing out a number of possibilities, Taylor cites Dostoyevsky and asks us to consider that the "blame" lies with no one party; that the imperfection of humanity is shared, "We are all to blame," he says. According to this view, in the post 9-11 world, and always, "If we don't work together ... it will be hell ..." and so we all must recognize shared responsibility and take shared action.

Will Kymlicka

Currently Canada Research Chair in Political Philosophy at Queen's University and Recurrent Visiting Professor in the Nationalism Studies program at the Central European University in Budapest, Kymlicka is widely regarded as an important and original thinker on the subject of the rights and status of ethnocultural groups in liberal democracies. One of his major concerns is how to provide a liberal framework for the just treatment of minority groups, both "polyethnic" or immigrant groups, and "national minorities," the latter distinguished in part by the fact of having a shared culture and common language. Kymlicka argues that such minority groups deserve unique rights from the state by the nature of their unique role and history within the national population.

A window onto Kymlicka's view of shared values is offered in Barbara Houston's article "Multiculturalism and a Politics of Persistence" (Houston) As part of her exploration of the proposition that "shared values can provide grounds for social unity and mutual concern," Houston cites the list of seven shared values outlined in the Spicer Report.³ Although, she says, such a list, based as it is on a broad public enquiry, appears promising, it is too broad to provide the foundation for solid social practice. Citing Dwight Boyd, she continues:

Although such an account of "empirically verified" shared values seems promising, Dwight Boyd, in a skillful and subtle analysis, shows us clearly how such emphasis on gross-level common themes within different value orientations does not and cannot provide a sure basis for social unity. Succinctly stated, Boyd's argument is this: "The list really consists of *names* of values. How they are interpreted to *be* values according to the complex, dynamic web of meaning and justification that constitute different cultures

³ These values are listed here below in the section on *Shared Values: the Canadian Identity*.

cannot be accommodated by the list itself." (Boyd 609) He adds, "Listing the *names* that different cultures happen to give these points of interpretation, on the belief that this will establish commonality, serves only to confuse naming and meaning and thus to hide the real problem." Boyd rightly notes that such lists of shared values gloss over moral and political diversity and tend to standardize the lists in the direction of the dominant view and thereby entrench that view.

Houston goes on to say that even if a list of shared values were able truly to capture shared political values, this would not in itself help national groups remain united. Citing Kymlicka, she points out that in Canada for example, shared values will not be enough to keep the country together:

there has been a pronounced convergence of values between English- and French- speaking Canadians over the last thirty years. If the shared values approach were correct, we should have witnessed a decline in support for Quebec secession over this period, yet nationalist sentiment has in fact grown consistently. [...] the fact that anglophones and francophones in Canada share the same principles of justice is not a strong reason to remain together, since the Quebecois rightly assume that their own national state could respect the same value. The same is true of the Flemish in Belgium. (Kymlicka)

To see how Houston pursues her point about a "Politics of Persistence" see http://www.ed.uiuc.edu/EPS/PES-Yearbook/96_docs/houston.html#fnB5

Dorval Brunelle

Dorval Brunelle is professor of sociology at the Université du Québec à Montréal and, since 2004, has directed the Observatoire des Amériques at that university's Centre Études internationales et Mondialisation. He specializes in political economy and large-scale integration in the Americas.

In contrasting pan-American integration with the European Union, Brunelle makes an astute and important point about the difference between the ways in which values are "shared" in the two cases. In the case of American integration, the "sharing" is more like an imposition of US values on the other partners and especially on Canada, if this country continues to acquiesce in an other-imposed definition of it as an English-speaking country. In Europe on the other hand, at least in the first stages of the EU, there has had to be a genuine search for common values among partners.

En terminant, l'étude que nous avons engagée sur les valeurs qui soutiennent le processus de l'intégration entre le Canada et les États-Unis nous permet de souligner deux choses : premièrement, une différence profonde sépare les processus d'intégration en cours en Amérique du Nord et au sein de l'Europe communautaire, dans la mesure où il s'agit, dans le premier cas, d'étendre le périmètre d'application des valeurs de base qui prévalent aux États-Unis aux autres partenaires, tandis qu'au sein de l'Europe des douze, il s'agit de construire de nouvelles valeurs communes, une tâche qui revient, entre autres institutions, à la Cour de justice des Communautés; deuxièmement, une différence significative sépare les modalités de l'intégration du Canada au périmètre d'influence des États-Unis, de celles qui prévalent actuellement dans l'intégration du Mexique et qui prévaudront demain lors de l'intégration de l'un ou l'autre partenaire latino-américain. Cette différence tient à ce que nous avons identifié comme une solidarité axiologique anglo-saxonne qui ne pourra pas, par définition, être sanctionnée par ces nouveaux partenaires d'un grand marché panaméricain et qui pourrait leur accorder une marge de manœuvre là où le Canada a renoncé à conserver la sienne. (Brunelle 3-20) or, for the electronic version of this article, see : http://classiques.uqac.ca/contemporains/brunelle_dorval/bloc_econo_canado_amer/bloc_eco_can_amer_texte.html#Anchor-Conclusion-12723

Wayne Norman

Wayne Norman is a political philosopher who turned his attention to Business Ethics starting in 1997, when he became the first holder of the Chair in Business Ethics at the University of British Columbia. Currently, he teaches in the Philosophy Department of the Université de Montréal. In “The Ideology of Shared Values: A Myopic Vision of Unity in the Multi-Nation State,” he argues that a “shared values” ideology is both widespread in Canada, and deeply flawed. The following passage introduces his argument:

[...] as the world becomes more democratic, the trials and tribulations of multinational federations may become the norm. In the emerging global economy, Canada may find a niche as an exporter of constitutional expertise.

In this chapter I discuss a peculiar [...] bit of constitutional theorizing that Canadians should neither export nor continue to dump on the home market. Let us call this the ideology of shared values. It can take different forms and has been developed with varying degrees of sophistication. Its core is the belief that in a pluralistic, multi-ethnic state, national unity is based in some sense on shared values. And its politics thus aims to promote national unity by identifying and reinforcing such values. As a normative theory, its central claim is that the sharing of values gives members of a federation a kind of quasi-moral reason to remain within the same country. There is evidence that this ideology is widely held among ordinary Canadians and Québécois, and it is prominently espoused by opinion leaders, politicians, and government officials. In various subtle forms it is also not without academic support.

Obviously, there is something to the idea that shared values keep a country together. Disunity, instability, and even civil war can result when there is a radical divergence on some questions about values. Nevertheless, I want to argue here that the assumptions and motivations behind the ideology of shared values are false or misleading. It seems more reasonable to look at a shared identity of some sort to secure a stable national unity. But, I suggest, shared identity relies less on shared values than is commonly assumed. (Norman 137)

Policy Areas and Initiatives

Health Care

Building on Values: The Future of Health Care in Canada

Former Saskatchewan premier Roy Romanow’s report on Canada’s health care system recommended sweeping changes to ensure the long-term sustainability of Canada’s health care system. The proposed changes were outlined in the Commission’s Final Report, *Building on Values: The Future of Health Care in Canada*, tabled in the House of Commons on November 28, 2002. The title of the report, as well as Romanow’s message in presenting it, use the language of values and affirm that, not only are Canadians proud of their medicare system but further that they feel this way because of their shared attachment to the values that underpin it:

In their discussions with me, Canadians have been clear that they still strongly support the core values on which our health care system is premised – equity, fairness and solidarity. These values are tied to their understanding of citizenship. Canadians consider equal and timely access to medically necessary health care services on the basis of need as a right of citizenship, not a privilege of status or wealth. Building from these values, Canadians have come to view their health care system as a national program, delivered locally but structured on intergovernmental collaboration and a mutual understanding of values. They want and expect their governments to work together to ensure that the policies and programs that define medicare remain true to these values. http://www.hc-sc.gc.ca/english/pdf/romanow/pdfs/HCC_Final_Report.pdf

Multiculturalism

Shared Values: The Canadian Identity

The Citizens' Forum on Canada's Future was set up in 1990, following the failure of the Meech Lake Accord. Its task was “to get Canadians talking among themselves about vital issues that faced a perplexed nation: Quebec's quest for a new relationship with the rest of Canada; aboriginal grievances and aspirations; official languages; ethnic and cultural diversity; fundamental Canadian values; the economy; and Canada's place in the world.”

http://www.uni.ca/initiatives/spicer_part1.html

Under the leadership of Forum Chair Keith Spicer, explorations struck out into the field in ways not seen in traditional Royal Commission-type studies. When it finished its work less than a year later, the Forum claimed to have engaged the participation of some 400,000 Canadian adults and an additional 300,000 students.

Given the context of tension and divisiveness that gave rise to the commission in the first place, the idea that there might be values that were shared across the country seemed a powerful expression of hope, something with the potential to light the way forward. Indeed, the report that brought the Spicer Commission's proposals to the public was entitled *Shared Values: The Canadian Identity* (Government of Canada) The values in question are the following:

1. a belief in equality and fairness
2. a belief in consultation and dialogue
3. the importance of accommodation and tolerance
4. support for diversity
5. compassion and generosity
6. attachment to the natural environment
7. commitment to freedom, peace, and nonviolent change (Spicer 34-44).

From Mosaic to Harmony: Multicultural Canada in the 21st Century

This 2007 report on Canada's approach to multicultural diversity, the result of a series of regional roundtables, is instructive among other things for what it shows about changing vocabulary. The result of a collaboration among the Policy Research Initiative, the Department of Canadian Heritage, the Social Sciences and Humanities Research Council of Canada and the Metropolis Project, this report uses the term “shared citizenship” but, unlike the 1991 Spicer report or the 2002 Romanow report, it does not once use the term “shared values.” The following chart from the “Mosaic to Harmony” report offers an overview of the evolution of multiculturalism policies and the terminology associated with them (note: it does not include the term “shared values”, though it probably should ...).

Evolution of Multiculturalism Policies

	<i>Ethnicity</i> Multiculturalism (1970s)*	<i>Equity</i> Multiculturalism (1980s)*	<i>Civic</i> Multiculturalism (1990s)*	<i>Integrative</i> Multiculturalism (2000s)
Focus	Celebrating differences	Managing diversity	Constructive engagement	Inclusive citizenship
Reference Point	Culture	Structure	Society building	Canadian identity

Mandate	Ethnicity	Race relations	Citizenship	Integration
Magnitude	Individual adjustment	Accommodation	Participation	Rights and Responsibilities
Problem Source	Prejudice	Systemic discrimination	Exclusion	Unequal access, “clash” of cultures
Solution	Cultural sensitivity	Employment equity	Inclusiveness	Dialogue/Mutual understanding
Key Metaphor	“Mosaic”	“Level playing field”	“Belonging”	“Harmony/Jazz”

*Source Fleras, A. and Kunz, Jean (2001). *Media and Minorities: representing diversity in a Multicultural Canada*. Toronto: Thompson Education Publishing. (Kunz and Sykes 23)

Thirty Years of Multiculturalism in Canada, 1971-2001

An Environics Research Group telephone study commissioned by the Association for Canadian Studies at the end of 2001/beginning of 2002 included a section on multiculturalism. Questions included whether multiculturalism had been giving too much emphasis to differences, thus detracting from an identification of common values and a strong sense of citizenship. That survey suggested that multiculturalism resonated positively throughout the country and across region, language, gender, age and political preference.

The more recent publication of *Uneasy Partners: Multiculturalism and Rights in Canada* (Stein et al. 2007) gives a more nuanced view of how Canada is reassessing what had been the taken-for-granted shared value of Multiculturalism (see Leslie Seidle’s presentation in the Canada country report).

The Myth of Shared Values in Canada

Self-professed trouble-maker Joseph Heath pokes holes in the notion that Canadians, or any plural collectivity, do or in fact can have a set of shared values. Heath contends that the notion of shared values is over-used in Canada, resulting in a pluralism of values, or ‘value pluralism’ as defined by philosopher John Rawls. With so many shared values at play, Heath argues that values are vague and lack substance. Instead, he proposes a liberal, principle-based neutrality, to include such principles as efficiency, equality, autonomy and non-violence. (Heath)

Civil Society

Faith and the Common Good (Canada)

The world community, and Canadians themselves view this northern place as a land of opportunity and tolerance; a place to create a home where peace, fairness, democracy, ecological well-being, economic opportunity, and seeking the common good are a way of life.

Yet we increasingly live in a competitive era of brand-name consumerism and mega-market homogenisation. Faith & the Common Good is an initiative asking Canadians what values we believe should form our communities - small and large.

It is difficult to know what impact this group will have. It takes Canada's "faith traditions" as inspiration for healing the Earth and restoring Sacred Balance through small, decisive steps and seeks common values and common ground.

Management and Corporate Culture

Canadian Food Inspection Agency

A "Capacity Assessment of Modern Management Practices" dated September 16, 2002, lists "Shared Values and Ethics" as an item currently at the "early stages of development" at the Food Inspection Agency but for which the desired capability would be "advanced practice."

<http://www.inspection.gc.ca/english/agen/mod/kpmsg02/sofaoe.shtml>

Values in the Public Sector

In "The emerging public service culture: Values, ethics, and reforms", Kenneth Kernaghan notes that "Many public organizations have acknowledged the importance of shared values to organizational success by developing a statement of their core values." His conclusion is that "three traditional values - integrity, accountability, and fairness/equity - will occupy an especially prominent place in that emerging culture" (Kernaghan 1994, 614)

International Relations: Press Releases and Public Statements

President Bush and Prime Minister Harper of Canada Deliver Remarks ...

Harper: ...President and I, discussing particularly global security issues of national and shared security interests.

And as you know, we're cooperating on these things in places like Afghanistan, Sudan, Haiti. Canada and the United States from time to time will disagree on particular courses of action that should be taken, and we may have different perspectives and even different interests, but there should be no doubt that Canada and the United States share very important common values -- values like freedom, democracy, human rights and the rule of law. We believe that these values are important not only for Canada and the United States, but they are the right of every people on the face of the Earth. We may disagree on how we get there, but that's the objective that we share. www.whitehouse.gov/news/releases/2006/03/20060330-8.html

Secretary visits Canada - George P. Shultz

Secretary (Joe) Clark: My view is that the election of the 4th of September in Canada changed more than a government here; that it allowed to be expressed a greater sense of Canadian self-confidence that meant that we were freer to be able to play a full role with the United States in the pursuit not simply of common values and the defense of common values, but also in the development of this neighborhood.

findarticles.com/p/articles/mi_m1079/is_v84/ai_3536852/pg_5

Declaration on Canada-European Community Relations

2005-12-13 Prime Ministers Brian Mulroney and Giulio Andreotti today agreed on a "Declaration on European Community-Canada Relations". Commenting on the adoption of the Declaration, the Prime Minister stated that it emphasizes common values shared by Canada and

the European Community and underlines the importance Canada attaches to strengthening transatlantic links.... -resolved to strengthen security, economic cooperation and human rights in Europe by every possible means, both in the framework of the CSCE, and in other for a ...
www.dfait-maeci.gc.ca/canada-europa/mundi/Agreements2-en.asp

Canada and European Union sign Action Plan

December 17, 1996 Prime Minister Jean Chrétien today announced that Canada and the European Union signed a Political Declaration and Action Plan to strengthen and modernize Canada's close, historic links with the EU. [...] Canada and Europe are uniquely and closely linked by history, trade, culture and common values. For over 50 years, the peoples of Canada and Europe have enjoyed the benefits of a partnership that has brought prosperity, stability and security to both sides of the Atlantic.

www.pco-bcp.gc.ca/default.asp?Language=E&Page=archivechretien&Sub=NewsReleases&Doc=news_re199

Prime Minister of Canada: Advancing Canada's Interests and Values ...

19 November 2006, Ha Noi, Viet Nam Prime Minister Stephen Harper We underlined the importance of bringing the energy and ambition of the region to reignite the Doha round and to bring coherence and the highest possible standards to trade liberalization efforts in the Asia-Pacific. [...] We also endorsed the work that APEC is doing to ensure that as we expand our economies, trade and travel are as secure as possible. [...] Over the last two days I have had the opportunity to advance Canadian interests with important partners like: * President Roh of South Korea, * Prime Minister Howard of Australia, * Prime Minister Clark of New Zealand, * Prime Minister Dung of Vietnam, * Prime Minister Abe of Japan, * President Hu of China, * And president Arroyo of the Philippines. [...] We discussed common values such as the defence and promotion of human rights. ...

pm.gc.ca/eng/media.asp?id=1404

Yoshi Kawasaki discusses the common values shared by Canada and Japan, and the cooperation between the two countries in the field of disarmament.

2007-10-01 Yoshi Kawasaki discusses the common values shared by Canada and Japan, and the cooperation between the two countries in the field of disarmament. ... So we now have three legs, so to speak: economy, society and security. And beneath that we have a strong foundation of common values, of freedom and democracy. I think the relationship between the two countries is very healthy, comprehensive and I think it is going to continue to deepen, so I am quite happy to see that.

geo.international.gc.ca/cip-pic/library/kawasaki-en.asp

3. Québec

Overview:

1. Time constraints preclude a fuller treatment of Québec, involving the complete set of categories used in this report. In any case, the thinkers and theorists, the policy areas and initiatives, the kinds of activity present in civil society etc. are already known to the readers of this report.

2. It may nonetheless be mentioned that Professor Bouchard's views on Québec, its charter groups and its collective memory, represent an original perspective among thinkers and theorists, offering a potentially liberating vision of what shared values might mean, given the desire to share a future and the realities of sharing a past.
3. In order to retrieve material other than that related to the Commission itself, a Google search for Québec was conducted minus Bouchard, minus Taylor, minus accommodations. The results of this search display an intriguing portrait of Québec today, one in which the Catholic Church, Ségolène Royal, First Nations peoples, Muslims and the CSN all call on "common values" to speak about matters of meaning. Further, all three of Québec's main political party leaders call on "common values" in delivering their messages.
4. One observation about the way "common values" is used in Québec is that the phrase is used differently, depending on context. Among minority groups, whether the Church, First Nations or Muslims, "shared values" tends to refer to values the minority groups share with the majority. Among Québec's political leaders today, however, the resonance of "shared values" covers a range from the inclusive, to an older sense of "nous les Québécois" that is exclusive of minorities.
5. The material retrieved on "Québec" and "valeurs communes" is presented below with minimal comments, since it is primarily the range of uses that is of interest.

Gregory Baum

<http://cat.inist.fr/?aModele=afficheN&cpsid=3736215>

The following is a CNRS abstract of Gregory Baum's "The Church's response to the challenge of pluralism." In it, Baum's use of "common values" calls to mind Jerry Gaus' comment on the validity of shared values for transcendental communities (see below p. 24):

[Baum] distingue 4 genres de pluralisme et recommande pour chacun d'eux une attitude pastorale appropriée. Le pluralisme religieux appelle une approche oecuménique. L'institution ecclésiastique perdra toute crédibilité si elle n'adopte pas elle-même une éthique procédurale. Même si certains sociologues prétendent que la société contemporaine est marquée par une fragmentation complète sans aucune communication entre les parties, **l'Eglise doit continuer à croire que le dialogue et la coopération peuvent susciter des valeurs communes**. Le pluralisme ethno-culturel exige de l'Eglise une opposition implacable contre tout préjugé et toute discrimination

Sékolène Royal Par A.D. (avec agences)

<http://www.liberation.fr/actualite/politiques/elections2007/230339.FR.php>

Sékolène Royal's referencing of Québec sovereignty in her remarks about "des valeurs communes" caused quite a stir in the media, which were full of reports like the following:

LIBERATION.FR : mardi 23 janvier 2007

C'est lundi, lors de sa rencontre à Paris lundi avec André Boisclair, le chef du Parti québécois, favorable à l'indépendance de la province, que la candidate socialiste a répondu à une question sur la souveraineté du Québec en affirmant que sa position «**reflétait des valeurs communes, c'est-à-dire la liberté et la souveraineté du Québec**», selon [La Presse Canadienne](#), avant d'ajouter: «*je pense que le rayonnement du Québec et la place qu'il occupe dans le coeur des Français vont dans ce sens*».

Respect et honneur : des valeurs communes aux Autochtones et aux FC

http://www.forces.gc.ca/site/community/MapleLeaf/vol_9/vol9_22/922_06.pdf

Semaine de sensibilisation aux cultures autochtones (SSAC) « Dans un esprit de partage ». La SSAC se tenait du 23 au 26 mai à travers le Canada. À l'édifice Louis Saint-Laurent, dans la région de la capitale

nationale, M. Warren, qui a des origines Mic Mac (Gaspésie, Qc), était le maître de cérémonie pour le lancement des activités.

Selon lui, il y a autant de convergence que de divergence entre les FC et les Autochtones. « Pour nous, le principe du cercle est très important », en opposition à la hiérarchie militaire qui se dessine plutôt de façon linéaire. Cependant, les principes du guerrier rejoignent les deux groupes « l'approche de guerre est semblable », tout comme le respect et l'honneur. 02 . 06 . 2006

Tensions sociales, Identités plurielles et Valeurs communes (Présence Musulmane Canada)

http://im.metropolis.net/actualites/pres_mus_05_2005.htm

Présence Musulmane Canada organisait en 2002 un Colloque s'intitulant : « Les musulmans d'occident : un an après le 11 septembre ». En 2004, un second colloque intitulé : « De l'éthique citoyenne aux défis d'une laïcité pluraliste », accueillait plus de 2 000 personnes, toutes origines et toutes confessions confondues. Toujours dans son souci de promouvoir un vivre ensemble harmonieux, de cultiver l'altérité et créer une plateforme permanente de débats, d'échanges et de concertation, Présence Musulmane Canada organise le 14 Mai prochain son colloque annuel s'intitulant **Tensions sociales, identités plurielles et valeurs communes**.

Notes pour l'allocution de Mme Pauline Marois ... le 7 novembre 1997

à l'occasion du lancement de la consultation sur le document *Une école d'avenir Intégration scolaire et éducation interculturelle*

<http://www.mels.gouv.qc.ca/MINISTRE/minis97/a971107.htm>

Trois grands principes d'action sont mis en lumière dans le document.

Le premier principe, c'est *la promotion de l'égalité des chances*, principe posé au Québec depuis les années 60, dans la foulée de la démocratisation du système québécois d'éducation.

Ce principe s'oppose à toutes les formes de discrimination et vise, dans un esprit d'équité, à mettre sur pied des mesures appropriées à l'intention des élèves immigrants et immigrantes nouvellement arrivés qui peuvent avoir au départ des difficultés. Ces élèves auront ainsi les mêmes chances que tous les autres élèves de se scolariser et de se former.

Le deuxième principe, c'est *la maîtrise du français, langue commune de la vie publique*. Cela suppose que l'école facilite à tous les élèves l'accès à une solide formation dans cette langue, que celle-ci soit langue d'enseignement ou langue seconde. Cela favorise chez l'élève le développement de son sentiment d'appartenance à la société québécoise et la participation à l'interaction sociale et culturelle.

Le troisième principe, *l'éducation à la citoyenneté démocratique dans un contexte pluraliste*, relève la nécessité de préparer les élèves à jouer un rôle actif dans la démocratie québécoise, grâce en particulier à **la connaissance de la réalité du Québec et au partage des valeurs communes**.

Rentrée parlementaire à Québec

Antoine Robitaille; Édition du mercredi 17 octobre 2007

Dans son premier discours à l'Assemblée, «la nouvelle députée de Charlevoix», **Mme Marois**, a révélé les grandes orientations de son parti. Elle a demandé aux immigrants de respecter **les valeurs communes comme la langue française, la liberté d'expression, l'égalité des hommes et des femmes, les droits des enfants, le caractère laïque** des règles de fonctionnement de notre société.

Mario Dumont : Lettre ouverte aux Québécoises et aux Québécois

http://64.233.167.104/search?q=cache:iPkPp4XGzEJ:www.adq.qc.ca/tiki-read_article.php%3FarticleId%3D10051+%22valeurs+communes%22+intellectuelles+qu%3%A9bec&hl=en&ct=clnk&cd=1&gl=ca

Pour en finir avec le vieux réflexe de minoritaire

Québec, le 16 janvier 2007

Les multiples épisodes qui mettaient en scène des dirigeants d'organismes publics qui choisissent de mettre de côté **nos propres valeurs communes** pour satisfaire des demandes formulées par des représentants de communautés, ont créé un débat de fond dans la société québécoise. Premier constat. Le gouvernement a

manqué à son devoir de fournir à nos dirigeants d'organismes publics un cadre de référence et une direction claire en matière d'accommodement raisonnable.

L'identité québécoise: affirmer notre identité

<http://quebec2007.canoe.ca/archives/infos/quebeccanada/quebec2007/2007/02/20070220-153419.html>

Ici, l'ADQ s'engage entre autres à enchâsser les valeurs communes du Québec, à moderniser la démocratie québécoise et à instaure citoyenneté québécoise.

Les valeurs adéquistes ici sont définies par le respect de la majorité et des valeurs communes, la fierté d'être Québécois, l'ouverture sur le monde ainsi que l'égalité et le respect.

Québec-Politique.com; Objet : Les valeurs communes

<http://www.quebec-politique.com/index/topic-9601.html>

Bienvenue sur les forums de Québec-Politique.com

Madame, Monsieur, bonjour,

Dans la Presse Canadienne , édition du mardi 9 octobre 2007, par messieurs Martin Ouellet et Norman Delisle, on peut lire ce qui suit :

« Le parti de Mario Dumont préconise en outre l'adoption d'une «constitution», où seraient enchâssées **«les valeurs communes» de la société québécoise.** »

L'Alliance des nationalistes (l'ADN) approuve à 110% l'engagement de l'ADQ à rédiger et établir une Constitution pour le Québec tel que mentionné en page 5 de sa plateforme dont l'adresse est www.adqaction.com/main.php [...]

Salutations souveraines,

Alain Cyr, souverainiste et nationaliste

Président de l'Alliance des nationalistes (l'ADN)

Pour redécouvrir l'esprit fédéral

<http://www.premier-ministre.gouv.qc.ca/salle-de-presse/discours/2004/novembre/2004-11-08.shtm>

Allocution du premier ministre du Québec, M. Jean Charest, à l'occasion du 40e anniversaire de l'ouverture du Centre des Arts de la Confédération

Charlottetown, le 8 novembre 2004

Faire partie d'un État fédéral, ce n'est pas être enrégimenté dans un moule unique. C'est **faire partie d'une communauté qui partage un territoire et des valeurs communes dans le respect de la différence de chacun** de ses partenaires.

Je suis venu vous dire aujourd'hui qu'il est nécessaire que le Canada renoue avec l'esprit du fédéralisme et se détourne de ses tentations centralisatrices Je suis venu vous dire que l'avenir de la fédération canadienne, c'est ... le fédéralisme!

La culture et l'identité

Canoë 02/02/2007 04h00

Ici, le PLQ s'engage à:

- Promouvoir et protéger le français dans les nouvelles technologies.
- Rendre notre culture plus accessible.
- Promouvoir **la richesse de notre diversité dans le respect de nos valeurs communes.**
- Accroître l'action et la visibilité du Québec dans le monde.
- Continuer d'améliorer le fonctionnement du fédéralisme canadien.

L'affirmation de l'identité québécoise passe par l'indépendance

<http://www.ameriquebec.net/page/7>

Le **Samedi 24 février 2007** à 1:48 par **Dave** en réponse au ministre Benoît Pelletier, dans Campagne électorale québécoise de 2007, Québec

Pelletier : **L'identité québécoise est fondée sur la langue française, la culture québécoise, les valeurs communes mais aussi sur les institutions** que nous avons ensemble mises en place. La meilleure façon pour les Québécois d'affirmer leur identité c'est de demeurer à l'intérieur du Canada. Qu'en pensez-vous?

Dave : Et voici ma réponse. Pas besoin de vous dire que pour moi l'identité québécoise rayonnerait mieux si elle n'était pas sous l'ombre du Canada. J'invite tous les souverainistes à aller répondre à Monsieur Pelletier [...] J'en ai rien à faire d'affirmer mon identité dans un pays (le Canada) qui essaye depuis des années de me vendre l'idée que je suis canadien. Moi ce que je veux, c'est affirmer mon identité québécoise au monde entier et qu'on discute de nation à nation, et ça, seule l'indépendance peut nous l'apporter!

Journée nationale de perturbation des lieux de travail de la CSN :

<http://www.csn.qc.ca/Communiqués/CommDec03/Comm11-12-03.html>

La balle est dans le camp du premier ministre (le 11 décembre 2003)

« En cette journée nationale de perturbation des lieux de travail, la balle est dans le camp du premier ministre ! » C'est ainsi que la présidente de la CSN a lancé ce matin cette journée de protestation qui se déroule à l'échelle québécoise.

La vaste mobilisation du monde syndical, des groupes sociaux, communautaires et des milliers de travailleuses et de travailleurs illustre à quel point ils sont inquiets devant l'impact des modifications du Code du travail facilitant la sous-traitance sur leurs conditions de travail ; de la hausse des tarifs des services de garde sur les familles à faible revenu ; des coupes projetées à l'aide sociale sur les plus démunis de la société. « En cette journée de la Grande guignolée des médias, il est important de se rappeler que les **Québécoises et les Québécois partagent des valeurs communes de solidarité, de compassion et de partage de la richesse**. Malheureusement, avec le gouvernement libéral, la solidarité sociale s'effrite de jour en jour. Aujourd'hui, Jean Charest s'en prend aux syndicats et à la qualité de vie de milliers de travailleuses et de travailleurs. Demain, qui seront les prochains sur sa liste ? Il faut stopper cette démolition des instruments de solidarité dont nous nous sommes dotés, en particulier par l'entremise de l'État québécois », a conclu la présidente de la CSN, Claudette Carbonneau.

4. EU

Overview

Note:

Europe has become a giant laboratory for exploring questions of how to understand otherness and prevent conflict. This is not just a process of treaty negotiations, of concern only to politicians or corporate interests. Citizens are talking about what it means to be a European: what are the values at the core of this identity, what does it all mean to the processes of life and work? People have the sense that they are living not only in one country but also on one continent. Borders are melting. The traffic between East and West is increasing, including the movement of human resources as well as goods and services. These conditions have been in place from the start, among the big twelve founding EU countries. With the accession process that began in 2004-5, new countries including Hungary, Poland, Slovakia and the Czech Republic and more recently Bulgaria and Rumania have increased the diversity of the EU. With new kinds of diversity come new challenges in many dimensions including new kinds of searches for shared values. (Thanks to Lidia Varbanova of LabforCulture for this perspective)

1. Most of the material in this section on the European Union is new. The section on the “Common Values” educational comics project has been expanded to include a list of the common values the project has been working with.
2. There is just one thinker listed here. She is Lynn Dobson, convenor of a series of panels on “Values and Ethos in an Enlarging Europe” planned for 2008. In the entry here below, Dobson cites several other researchers; it would take further investigation to more thoroughly search and sort thinkers in this area.
3. Given nature of the European Union, it was difficult to know how to arrange the sub-categories, especially how to distinguish between “Policy Areas and Initiatives” and “Civil Society.”

Thinkers and Theorists

Dr. Lynn Dobson

Lynn Dobson works in international political philosophy. Before joining the School of Social and Political Studies, University of Edinburgh, where she teaches political theory, she taught at the Universities of Westminster and Essex and worked in film and television. Dobson is one of two convenors of a planned series of panels on “Values and Ethos in an Enlarging Europe”, to be part of the September 2008 University Association for Contemporary European Studies conference on “Rethinking the European Union” (see entry on this conference below under *Civil Society*)

Dobson’s 2006 book *Supranational Citizenship* (Dobson) explores the possibility of a new kind of citizenship, outside of the traditional nation-state:

Bringing together political theory with debates about European integration, international relations and the changing nature of citizenship, this book offers a coherent and innovative theory of a citizenship independent of any specific form of political organization and relates that conception of citizenship to topical issues of the European Union: democracy and legitimate authority; non-national political community; and the nature of the supranational constitution.

<http://www.palgrave-usa.com/catalog/product.aspx?isbn=0719069521>

A GoogleBooks search of “shared values” inside Dobson’s *Supranational Citizenship* leads to the points cited below, which include references to other researchers:

- Beate Kohler-Koch’s research on integration as social process, refers to “a Europeanised political space” and indicates that “there are widely shared belief systems spanning national boundaries” in the EU.
- John Gaffney has identified a range of European-level political discourses, and suggests it is these discursive exchanges around common purposes that will legitimate further integration.
- A high degree of agreement exists among (a dispersed majority of) voters on the political priorities of the EU; Dalto and Eichenberg for example finding majority support for EU action across policy areas dealing with the external environment or on classic interdependence issues.
- Europeans may speak many languages, but they evidently use the same forms of discourse when talking about politics.

- The surge of the Greens in 1989 was a major transnational phenomenon and arguably the first where the national parties had a very much higher profile and more credibility as transnational actors than as national actors.
- In the decommissioning of the Brent Spar oil storage platform, a cause célèbre of 1995, successful transnational direct action (a consumer boycott) organised transnationally by a NGO succeeded against a corporate body (Shell and a member state government (the UK)).
- A different example of EU-wide action was seen in the fuel blockades in the UK, Poland, Spain and elsewhere in autumn 2000, when a national protest directed at a national government by a particular group on a particular issue was quickly taken up by their counterparts in other member states, generating a wave of “copy-cat” protests across one state after another.

All citations above from (Dobson), p. 115.

Policy Areas and Initiatives

Construction of the European Union

Whether or not they use the phrase “shared values” explicitly, the processes involved in constructing the European Union constitute a remarkable contemporary project whose success depends on establishing common values as a basis upon which to build political, economic and cultural union.

The following list of treaties gives a sense of the process and direction of European integration.

- The Treaty of Paris (1951) created the European Steel and Coal Community (ESCC).
- The Treaties of Rome (1957) established the European Economic Community (EEC) and the European Atomic Energy Community (EAEC)
- The Single European Act (1986) introduced measures aimed at achieving an internal market and greater political cooperation.
- The Maastricht Treaty (1992) established EU citizenship and the European Monetary Union (EMU).
- The Amsterdam Treaty (1997) introduced measures to reinforce political union and prepare for enlargement towards the East.
- The Nice Treaty (2001) defined the institutional changes necessary for enlargement.
- The Treaty Establishing a Constitution for Europe (2004) sought to simplify and synthesize previous treaties within a single, clear, foundational document for the EU.
- And the Lisbon Treaty (2007) which after the rejection of the Constitution for Europe modified the existing treaties, enhancing the efficiency of the decision making process and democratic participation in a Union of 27 Member States.

The above list is from the website: <http://www.unizar.es/euroconstitucion/Home.htm>

European Neighborhood Policy (ENP)

The delicate and difficult issues of which kinds of relationships the EU should entertain with its neighbours (Algeria, Armenia, Azerbaijan, Belarus, Egypt, Georgia, Israel, Jordan, Lebanon, Libya, Moldova, Morocco, the Palestinian Authority, Syria, Tunisia and Ukraine) are enunciated in the European Neighbourhood Policy – in which the notion of “common values” is central.

The EU offers our neighbours a privileged relationship, building upon a mutual commitment to common values (democracy and human rights, rule of law, good governance, market economy principles and sustainable development). [...] The level of ambition of the relationship will depend on the extent to which these values are effectively shared. http://ec.europa.eu/world/enp/policy_en.htm

La question de l'Etat européen

This book by Jean-Marc Ferry: “discusses debate over whether the European Union should eventually become a state with supranational powers beyond those which it now possesses as a federation with its own parliament and judiciary; stresses the need for **shared values** and support for social programs, including right to a minimum income.” (Ferry 2000)

Civil Society: Educational and Cultural Initiatives

Common Values: The meeting point between religions and systems of secular thought through comics for the integration of immigrants

This highly intriguing and apparently popular initiative is a collaborative venture between the African cooperative Lai-momo and Eurodialog, co-financed by the European Commission as part of the INTI 2003 program for the integration of immigrants. The project highlights the points of convergence between different (secular and religious) thought systems and communicates them through comic art. <http://www.valeurscommunes.org/home.php?lingua=en>

“Common Values” is featured as a case study on the LabforCulture website (see below) where the five common values identified for the project by experts in religious, social and philosophical studies are listed as:

- forgiveness as the highest form of love
- non-violence
- respect for the other,
- sharing
- non-discrimination:

A wealth of further information about this project is available online at:

http://www.labforculture.org/pl/case_studies/projects/case_studies_analytical_approach/valeurs_communes

Eurointegration through Art

The integration of new member states in the EU poses several questions: how will the cultures of neighbouring states be affected? Will neighbouring countries become isolated from cultural development in the EU? There is concern that the new borders of an enlarged European Union should not neglect past and ongoing regional cultural cooperation or cooperation with neighbouring countries.

In this context, intercultural dialogue through art is seen by some as an important instrument to assist the integration of new countries. *Eurointegration through Art* is jointly funded by Unesco’s International Fund for the Promotion of Culture (Unesco) and the ARS DOR Association. Through this project, artists from Moldova, Romania, Ukraine, Latvia and Georgia have been selected to become ambassadors for Eurointegration through art and to express their vision of the importance of culture and the role of artist in the process of European integration.

European artists, musicians, writers, poets, film-makers, actors, academicians and intellectuals are Ambassadors of culture, who can build bridges between European countries, people and cultures by encouraging and enhancing dialogue and interaction between them, more successfully than politicians. [...] This process has already started, and it is only a question of time when culture and art will become essential components of European integration.

Culture is the true power in European identity. In this context the major role of European artists is to promote cultural diversity through art and preserve the common values of Europe.
<http://www.labforculture.org/en/community/blogitem/10192>

LabforCulture

Both Katherine Watson, LabforCulture Director, and Lidia Varbanova, website manager for this online information and knowledge platform, are Canadians. Watson is originally from Ottawa and has rich Canadian interdisciplinary production, advocacy, research, policy and program experience. She is currently living in Amsterdam, where LabforCulture is based. Varbanova divides her time between Montréal, “the best city in the world!” and Europe. She has a Ph.D. in Economics, an MA in Industrial Management and has received a series of major awards and fellowships including a Fulbright in cultural economics and fellowships from the Japan Foundation, NATO and UCLA.

Created by the European Culture Foundation (Amsterdam) and supported by many of Europe’s leading cultural organisations, this “laboratory” dedicated to European cultural cooperation has an impressive website. Among a great many other resources, it includes 60 case studies in multicultural cross-border initiatives. According to Varbanova, questions related to shared values are central to the work of LabforCulture. (Varbanova)

ERICarts

The European Institute for Comparative Cultural Research (ERICarts) is an independent organisation which carries out comparative cultural research and cultural policy monitoring in co-operation with experts from over 40 European countries. It is based in Bonn, Germany.
ERICarts <http://www.ericarts.org/web/organisation.php>

Danielle Cliche, Research Manager, joined ERICarts when the project office was first opened in 1997. Another Canadian! ... Cliche completed her undergraduate studies in communication theory, culture and international comparative politics at the University of Ottawa. She is currently a doctoral student at the School of Communication Research, University of Amsterdam.

One of ERICarts’ projects, together with the European Cultural Foundation, Amsterdam, the Fondazione Fitzcarraldo, Torino, and On the Move, Brussels, is the EU Commission-supported "Gateway to Cultural Co-operation." One background report for this project proposes a definition indebted to the work of German philosopher Jürgen Habermas, focusing not on shared values but on “shared communicative action”:

[...] we can propose the following definition for "European Cultural Co-operation" as shared communicative action across European boundaries to achieve common, similar or different ends through artistic and other cultural means. (Wiesand), p. 20.

Civil Society: Academic and Policy-Oriented Initiatives

'Exchanging Ideas on Europe, 2008: Rethinking the European Union'

Dr. Lynn Dobson (see above, under *Thinkers and Theorists*) has initiated a call for papers in order to present a series of panels on “Values and Ethos in an Enlarging Europe” to the September 2008 University Association for Contemporary European Studies conference on “Rethinking the European Union” <http://www.uaces.org/>

This is a call for papers in both political theory/philosophy and in empirical research bearing on the idea of, or on issues relating to diversity of values, shared values, or a common ethos in the European Union. Our aim is to jointly propose 1-3 panels to UACES' annual research conference, 'Exchanging Ideas on Europe, 2008: Rethinking the European Union', 1-3 September, 2008, Edinburgh, UK.

We welcome work of high quality on any topic within the broad remit - for theorists, this might include research in areas such as perfectionism, liberal neutrality, moral economy, transnational solidarity, or multiculturalism/sociological pluralism. Lawyers and social scientists might like to present comparative research on, for example perceptions of commonality, or the applications of particular values in policy; or case studies on, for instance, norms and their exceptions.

EuroEthos Project

The EuroEthos Project is funded by the European Commission under the 6th Framework Programme and involves a network of seven universities, co-ordinated by the University of Trento (contact: Dr Emanuela Ceva).

The information that follows is taken from the project website at:

<http://euroethos.lett.unitn.it/home.php?euroethos>

The twofold goal of this project is:

1. To increase knowledge of the ways in which different **religious and ethical secular values** (characterising a heterogeneous cultural heritage) **influence the political views held by citizens**, and their attitude towards the law and civil institutions;
2. To explore the possible scope for a **shared European ethos**, building on a plurality of religious and secular ethical values, as a basis (and pre-condition) for political integration.

In order to achieve the above, the project has set the following four objectives:

Objective 1 :

(months 1 to 5) to develop and organise knowledge on the array of cases in which a plurality of religious and ethical secular values play a role in the definition of the politically relevant claims put forward by different citizens.

Objective 2:

(months 5 to 11) to increase in-depth knowledge and historical awareness of the relationship between a plurality of religious and ethical secular values and the political stances presented by different citizens.

Objective 3:

(months 11 to 17) to increase knowledge concerning the influence of a heterogeneous cultural heritage – including a plurality of religious and secular ethical values – on the political views of

citizens who are members of the enlarged (and enlarging) Europe.

Objective 4:

(months 17 to 24) to conduct a knowledge-based study of the scope and features of a EU shared ethos, as a precondition for a political integration that goes beyond the mere joint promotion and safeguard of economic interests.

To achieve these objectives, the project will compile a database of cases of requests for exemption from the law. The project's dissemination activities include conferences and a publication strategy aiming to communicate results to an academic and non-academic public. One such dissemination activity is a conference scheduled for August 2008 in Pilsen, Czech Republic, entitled: **Values and Diversity. Culture, Religion, and the Law in Contemporary Europe**. The description of this conference is as follows:

In an expanding Europe of plural values, to what extent should individuals or groups be entitled to exemption from the law on the basis of ethical or religious beliefs? To what extent should public institutions, public services and the public sphere in general treat citizens differently according to such beliefs? Should we seek consistency in the ways different countries tackle such issues? If so, how? What values should underpin the negotiation of cultural diversity in 21st century Europe?

This inter-disciplinary conference will explore these themes with reference to these, and other, contexts:

Medical treatment - Animal slaughter - Marriage - Euthanasia - Criminal justice systems - Employment rights - Parental choice - Education - Public use of religious symbols - Adoption - Conscientious objection - Genital mutilation - Narcotics use - Civil disobedience - Environmental policy

The following will be keynote speakers at the conference: **Richard Bellamy** (Professor of Political Science, University College London); **Anna Elisabetta Galeotti** (Professor of Political Philosophy, Università del Piemonte Orientale, Vercelli); **Glyn Morgan** (Associate Professor of Government and Social Studies, Harvard University)

International Relations: Press Releases and Public Statements

Promoting Human Security: Ethical, Normative and Education Frameworks in Western Europe. Peter J. Burgess. Unesco 2007, 111 pp.

<http://unesdoc.unesco.org/images/0015/001511/151144e.pdf>

Non-military threats to peace and security. Conditions that give rise to genocide, civil war, human rights violations, global epidemics, environmental degradation etc. [...] three important elements in order to translate the concept of human security into action: (a) the need to have a solid ethical foundation, based on shared values, leading to the commitment to protect human dignity which lies at the very core of human security; (b)

buttressing that ethical dimension by placing existing and new normative instruments at the service of human security, in particular by ensuring the full implementation of instruments relating to the protection of human rights; and (c) the need to reinforce the education and training component by better articulating and giving enhanced coherence to all ongoing efforts, focusing on issues such as education for peace and sustainable development, training in human rights and enlarging the democratic agenda to human security issues.

The European Union and Canada: A close friendship built on common values

Canada is one of the European Union's oldest and closest partners. ... In foreign and security policy, the EU and Canada draw on a shared commitment to effective multilateral institutions and effective global governance to project our common values on the world stage, for example by working together for the full establishment of the jurisdiction of the International Criminal Court.

ec.europa.eu/external_relations/canada/intro/index.htm

5. United States

Overview

1. The reality of the USA as the world's superpower is evident in the profile of "shared values" search results for this country. Corporate and political usages predominate. Outside of the Thinkers and Theorists that have been added, there is not much new material in this section.
2. An attempt was made to investigate the uses of "shared values" within individual states but this proved not to be possible within the constraints of the project.
3. Brian Barry, Michael Walzer and Gerald Gaus have been added to the *Thinkers and Theorists* section, which also acknowledges but does not give an account of the work of John Rawls.
4. An entry on "Relaunching the Transatlantic Partnership: Common Goals and Shared Values" has been added to the *International Relations* section.

Thinkers and Theorists

John Rawls

John Rawls' thought has helped to lay the groundwork for contemporary discussions of how individuals can live together freely in mutual respect. The importance of Rawls' work to political philosophy, including to the subjects under discussion, is acknowledged here but an account of his view of shared values proved to be beyond the scope of this report.

Brian Barry

Brian Barry is a contemporary moral and political philosopher (M.A. and D.Phil, Oxford University). He is listed here under the USA because of his association with Columbia but could also be placed among British thinkers and theorists.

Along with David Braybrooke, Richard E. Flathman, Felix Oppenheim, and Abraham Kaplan, Barry is credited with having fused analytic philosophy and political science. Barry also fused political theory and social choice theory and has been a persistent critic of public choice theory. He is Lieber Professor Emeritus of Political Philosophy at Columbia University and Professor Emeritus of Political Science at the London School of Economics. Barry also taught at the University of Chicago, in the departments of philosophy and political science and edited the journal *Ethics*. http://en.wikipedia.org/wiki/Brian_Barry

Brian Barry was one of the 30 scholars who was part of the The Unesco **Universal Ethics Project** hosted by the Istituto Italiano per gli Studi Filosofici. See the entry on this project below, under International NGOs, Unesco. <http://www.unesco.org/opi2/philosophyandethics/intro.htm>

Barry critiques the contention of Michael Walzer (see below), that a society has shared understandings that can be discerned. From Barry's *Justice as Impartiality*:

Faced with the phenomenon of a number of political philosophers all maintaining that they are offering the most faithful interpretation of common American values, we might naturally conclude that all except one are mistaken. I think, however, that the conclusion to be drawn is that all of them without exception are mistaken. [...] There is no such thing as an underlying set of values waiting to be discovered. [...] Two things can be said with confidence. One is that no contemporary society is really homogeneous. The other is that claims to derive conclusions from **the allegedly shared values** of one's society are always tendentious. If they were not, it would have to be regarded as a remarkable coincidence that the shared values that a philosopher says he has detected always happen to lead to conclusions he already supports" (Barry), p.5.

Michael Walzer

Walzer is professor emeritus at the Institute for Advanced Study in Princeton, New Jersey and editor of *Dissent*. Usually identified as one of the leading proponents of the "Communitarian" position in political theory, he has written on a wide range of topics, including just and unjust wars, nationalism, ethnicity, economic justice, social criticism, radicalism, tolerance, and political obligation. He is also a contributing editor to *The New Republic* and a member of the editorial board of *Philosophy & Public Affairs*. To date he has written 27 books and has published over 300 articles, essays, and book reviews. He is a member of several philosophical organizations including the American Philosophical Society.

http://en.wikipedia.org/wiki/Michael_Walzer

Together with Hans Küng, Karl-Otto Apel, Michael Walzer and Sissela Bok, Walzer was one of twelve philosophers, theologians and ethicists who met in 1997 at the initiative of the Unesco Division of Philosophy and Ethics to discuss possible **conceptual foundations for a cross-cultural, universal ethics**. Participants decided that the moral values and ethical principles that would form the core of a universal ethics ought to be ascertained both reflectively and empirically, that is, by identifying and reflecting on those values and principles that are widely acknowledged and/or rationally necessary for human survival and well-being.

www.unesco.org/opi2/philosophyandethics/intro.htm

From Walzer's *Politics and Passion*:

The state is not only, or even, for ordinary people in their everyday lives, the most important social union. All sorts of other groups continue to exist and to give shape and purpose to the lives of their members, despite the triumph of individual rights, the Four Mobilities in which that triumph is manifest, and the free-riding that makes it possible. But these groups are continually at risk. And so the state, if it is to remain a liberal state, must endorse and sponsor some of them, namely, those that seem most likely to provide

shapes and purposes congenial to the **shared values of a liberal society**. [...] The actual history of the best liberal states, as of the best social democratic states (and these tend increasingly to be the same states), suggests that they behave in exactly this way, although very often inadequately. (Walzer) p. 156-7

Gerald (Jerry) Gaus

Gerald Gaus teaches and writes in political and social philosophy, ethics, and metaethics. Much of his work has been on public justification and liberal theory. In the early '80s he was a Research Fellow at the Australian National University. He is now the James E. Rogers Professor of Philosophy at the University of Arizona, where his current work focuses on the rationality of principled morality.

From Dr. Scott Arnold's notes on Gaus' *Social Philosophy*:

Gaus thinks that publicly justifiable codes **can be constructed on the basis of shared values for some limited communities**, e.g., transcendental communities which have some overarching goal or purpose and immanent communities where association itself has intrinsic value. (Gaus 44). Note that liberal societies are neither transcendental nor immanent. It's not clear. **Sometimes he seems to say that shared values cannot ground a public morality. Other times he seems to restrict this in some way.**"

(http://www.uab.edu/philosophy/faculty/arnold/social_philosophy1-4.htm)

Sisella Bok

There is surely great need for caution about slogans invoking common values, often so glibly used to disguise efforts to proselytize and subdue. It is nevertheless urgent to seek out fundamental moral values on which to base cross-cultural dialogue and choice, given the nature and scope of the challenges societies now confront together. (Bok 1995, xi, 130 p.) p. 1

Philosopher and ethicist **Sissela Bok** is the daughter of Swedish economist Gunnar Myrdal and politician and diplomat Alva Myrdal, both Nobel laureates. She is affiliated with Harvard, as is her husband Derek Bok, professor, Dean of Law and president of the university (1971–1991).

Common Values is based on essays written between 1988 and 1994. It was first published in 1996 and reissued in 2002 with a new preface. The propositions Bok enunciates in the book are:

- 1) Certain basic values necessary to collective survival have had to be formulated in every society. A minimalist set of such values can be recognized across societal and other boundaries.
- 2) These basic values are indispensable to human coexistence, though far from sufficient, at every level of personal and working life and of family community, national, and international relations.
- 3) It is possible to affirm both common values and respect for diversity and in this way to use the basic values to critique abuses perpetrated in the name either of more general values or of ethnic, religious, political, or other diversity.
- 4) The need to pursue the inquiry about which basic values can be shared across cultural boundaries is urgent if societies are to have some common ground for cross-cultural dialogue and for debate about how best to cope with military, environmental, and other hazards that, themselves, do not stop at such boundaries.

The book then deals with objections to these propositions including philosophical doubt about all moral claims; the denial that any values can be justified on similar grounds across all cultural boundaries; the claim that it may be counterproductive from the point of view of any nation's best interest, to take moral considerations into account in policy making; and the danger that

efforts to “do good” can unwittingly contribute to helping prolong a conflict, buttress repressive regimes, even legitimize genocidal local authorities.

Rushworth Kidder

... in the fall of 1986 ... I began interviewing twenty-two leading global citizens to discover the half-dozen major, first-intensity, make-it-or-break-it issues on the twenty-first century's agenda. I had expected to hear about five problems... But I was unprepared for the force with which another issue came onto the agenda. ... that sixth item: the pervasive concern about a global breakdown in ethics and morality. (Kidder 1994) p. xv

Rushworth M. Kidder is founder and president of the Institute for Global Ethics in Camden, Maine, and former senior columnist and editor at the *Christian Science Monitor*.

In 1987, Kidder published *An Agenda for the 21st Century*, the results of his survey of 22 opinion-makers as to key issues for the new millennium (Kidder 1987) In *Shared Values for a Troubled World: Conversations with Men and Women of Conscience* Kidder focuses on the unexpected “sixth item” that the opinion-makers had identified: the

need for shared values. On the basis of a new set of interviews, with twenty-four thinkers of diverse interests and cultural backgrounds, Kidder identifies the following as a core of shared values which constitute a global code of ethics: love, truthfulness, fairness, freedom, unity, tolerance, responsibility, and respect for life.

In 1990, Kidder founded the Institute for Global Ethics “... to explore the global common ground of values, elevate awareness of ethics, and provide practical tools for making ethical decisions.” The institute now has affiliates in Canada (bilingual website: <http://www.globalethics.ca/>) and England and produces DVDs, elementary school curricula and seminars. <http://www.globalethics.org/index.htm>

The people interviewed for *Shared Values for a Trouble World*: **Dame Whina Cooper**: founding president of Maori Women's Welfare League in New Zealand; **Varindra Tarzie Vittachi**: Sri Lankan journalist and author; assistant secretary-general of the United Nations; **Oscar Arias**: former president of Costa Rica; 1987 winner of the Nobel Peace Prize; **James A. Joseph**: former undersecretary of the U.S. Department of the Interior; **Astrid Lindgren**: Swedish author of Pippi Longstocking; **Graca Machel**: former first lady of Mozambique; **Shojun Bando**: Japanese Buddhist monk, studied under Zen scholar D.T. Suzuki; **Nien Cheng**: author of *Life and Death in Shanghai*; suffered over six years of solitary confinement and torture at the hands of Chinese Communists; **Reuben Snake**: former chairman of the American Indian Movement; **Jeane Kirkpatrick**: former U.S. ambassador to the United Nations; **Derek Bok**: president of Harvard University, 1971-1991; **Kenneth Boulding**: author of over 30 books; professor at the University of Colorado; **Muhammad Yunus**: managing director of the Grameen Bank, Dhaka, Bangladesh; **Katharine Whitehorn**: senior columnist for the London Sunday newspaper *The Observer*; **James K. Baker**: former president of U.S. Chamber of Commerce; **John W. Gardner**: philosopher; founder of Common Cause; author; Stanford University professor; **Sergio Munoz**: executive editor, *La Opinion*, the largest Spanish-language daily newspaper in the United States; **Jill Ker Conway**: Australian author of *The Road from Coorain*; feminist historian and former president of Smith College; **Federico Mayor**: director-general of Unesco; **Salim El Hoss**: former head of state of Lebanon; **Bernard Przewozny**: professor of Christology at the Pontifical Theological Faculty of St. Bonaventure in Rome; **Le Ly Hayslip**: survivor of Vietnam War; author; founder of the East Meets West Foundation; **A.H. Halsey**: professor of social and administrative studies at Oxford University; **Newton Minow**: chairman of the Federal Communications Commission; chairman of the board of the Carnegie Corporation.

Policy Areas and Initiatives

Shared Values Initiative

Headed by Charlotte Beers, a former advertising executive who became U.S. undersecretary for public diplomacy after September 11, the Shared Values Initiative was a public relations campaign organized by the U.S. State Department to combat anti-American sentiment in Arab countries. The campaign used television advertising, speaking tours, town-hall meetings, print publications, radio broadcasts, and Arab outreach programs. The ads began broadcasting in December 2002 but were discontinued after only a month. Although the State Department spokesman denied that the advertising campaign was a failure, a State Department inquiry into the matter found that negative views of the U.S. were on the rise in the Middle East.

http://www.sourcewatch.org/index.php?title=Shared_Values

Conflicting evaluations of the initiative were published in two books. *Weapons of Mass Deception: The Uses of Propaganda in Bush's War on Iraq* concluded, it would seem correctly, that the Shared Values campaign was an "abject failure" (Rampton 2004). However, communications professors Jami Fullerton and Alice Kendrick argued in *Advertising's War on Terrorism: The Story of the U.S. State Department's Shared Values Initiative* that the Shared Values ads were more effective than people realized (Fullerton and Kendrick 2006).

Future of Affirmative Action

Included in a collection under the overall title "Whose mosaic now? political devolution and the future of affirmative action" is an article by Clint Bolick entitled *Blacks and Whites on common ground*. (Stanford Law & Policy Review, vol. 10, no. 2, pp. 155-162, Spring 1999) The article examines shared values, aspirations, and political positions, including views on racial preferences and affirmative action and suggests measures to empower the community and individual.

Individual States

As indicated in the Overview note at the top of this section, the investigation of individual states did not yield promising results, at least initially, and the parameters of this report did not allow for more in-depth explorations. The following example from a search for [New York State] and ["shared values"] could be repeated for a series of other US states with parallel results, but this would not add any new content in terms of ideas or initiatives.

In 1989, Gov. Mario Cuomo created the International Partnership Program to promote exchanges with Israel in culture, tourism and economic development. The New York-Israel Economic Development Partnership was established specifically to promote trade and strategic alliances. In May 1998, Gov. George Pataki led a delegation to Israel and opened a new trade office in Jerusalem.

<http://www.jewishvirtuallibrary.org/jsource/states/NY.html>

The U.S.-Israel relationship is based on the twin pillars of shared values and mutual interests. Given this commonality of interests and beliefs, it should not be surprising that support for Israel is one of the most pronounced and consistent foreign policy values of the American people.

<http://www.jewishvirtuallibrary.org/jsource/states/NY.html>

Despite the fact that searches for "shared values" at the State level were not initially fruitful, it will be understood that same underlying social needs are present in the US as elsewhere – to educate and care for diverse populations and to forge from diversity a harmonious democratic

state. As the California schools example suggests, at least some of this work is being done at the state level under the banner of “shared values.”

California Schools

In 1995, students from diverse backgrounds (ethnic minorities) comprised 58.6% of the student population in California (37.9% Hispanic, 8.7% African American, 8.2% Asian, 2.4% Filipino, 0.9% American Indian/Alaskan, 0.6% Pacific Islander). This diversity is acknowledged and responded to by the Association of California School Administrators (ACSA) in a position paper entitled *Student Diversity in California's Schools: A Perspective for the 21st Century*. The statement includes the following among the list of ACSA beliefs “By identifying common values, goals and needs among cultures we broaden understanding of cultural, ethnic, language and other differences.” <http://www.acsa.org/publications/diversity.cfm>

Civil Society

The Wilderness Society (USA)

Shared values provide a common language and set of ideals for use in communicating with new or unknown audiences about the importance of conservation. Research indicates that people from all over the world—regardless of age, social class or religion—share a set of common values. These shared values provide moral and emotional common ground in which to frame your discussion of conservation and wild land protection.
<http://www.wilderness.org/>

The Wilderness Society website dedicates a page to common values. It includes several lists of specific global common values identified through research carried out by the Institute for Global Ethics and others. The purpose is to offer conservation activists a tool that can be used to communicate with the different audiences they may be addressing. The instructions for using the tool are:

1. Become familiar with the cluster of core values that many people hold in common.
 2. Determine how these core values are understood, recognized and expressed by your particular audiences.
 3. Use these commonly shared values to connect with your audiences.
- <http://www.wilderness.org/>

Institute for Global Ethics (USA)

The Institute is a nonprofit organization that has continued to grow and develop since its founding in 1990. It offers educational tools, keynote speakers and seminars, including Ethical Fitness® training, to nonprofits and to foundations, individuals governments and corporations. It conducted a “Global Values survey” at the *State of the World Forum* meeting in San Francisco in 1996 (initiated by Mikhail Gorbachov and others). The survey, whose intent was to identify a global core of shared moral values, was distributed to 272 forum participants from 40 countries and 50 different faith communities. Participants were given a list of 15 values and asked to check off and rank the 5 most important to them. The results were published as a book that includes interviews with 11 leading participants at the forum, including Jane Goodall, Jean-Bertrand Aristide, and Abba Eban. (Loges and Kidder 1997) Truth: 169; Compassion: 153; Responsibility: 147; Freedom: 113; Reverence for Life: 108; Fairness: 100; Self Respect: 96;

Preservation of Nature: 92; Tolerance: 86; Generosity: 73; Humility: 50; Social Harmony: 43; Honor: 31; Devotion: 27; Respect for Elders: 19



Common Values.org

Common Values.org claims to have identified the “common values of mainstream America,” values it believes the current US government is not respecting. Part of its mandate is “patriotic dissent against incompetent leadership” and the website includes “impeachment info.”

Its list of 10 American core values is:

1. **Accountability.** Government should be responsible, accountable, honest, and accepting of criticism without questioning one's patriotism, and should be held accountable for its actions. Secrecy and deception are self-destructive.
2. **Responsibility.** Government is not the answer to every problem - it should remain as small and efficient as possible consistent with the needs of its citizens. Government is not always bad; throughout our history, it has had a tremendous positive impact on individual lives.
3. **Freedom.** Practicing one's chosen religion privately is a fundamental American right, and therefore religion does not belong in politics, in science, in government, or in public schools. Every American who abides by the law deserves to pursue happiness in their own way, in their chosen lifestyle, without suffering abuse at the hands of the majority.
4. **Integrity.** Television and radio networks who disguise propaganda as news are guilty of brainwashing their followers and damaging our democracy. Election campaigns should be based on issues, policy, reality, and the merits of the candidates, not on lies, censorship, and ridiculing anyone who disagrees.
5. **Humility.** Arrogant use of power harms our security and decreases our safety. War is a terrible choice that must be made only when every other possible option has been exhausted.
6. **Leadership.** International consensus and moral authority are more powerful than any one nation. Starting a war based on false pretense creates terrorists and global resentment.
7. **Progress.** The benefits of science and medicine should be available to everyone. People who are sick have a right to good health care - somehow, some way, they deserve to be treated.
8. **Safety.** The freedom to own and carry personal weapons should be balanced against the freedom to walk the streets without worrying about being shot.
9. **Realism.** Constantly using words like "freedom", "strong", and "tough" doesn't make anyone more free, stronger, or tougher. Security in the long term depends on making sacrifices and standing up for what's right.
10. **Opportunity.** If you work hard and abide by the rules, you deserve to be able to earn a living, obtain an education, and live in dignity.

Unity Within Diversity: the Communitarian Network (USA)

Israeli-American sociologist Amitai Etzioni is known for his work on socioeconomics and communitarianism. In the early 1990s he founded the communitarian movement. His writings emphasize the importance for all societies of an intelligently conceived balance between rights and responsibilities, on the one hand, and autonomy and order on the other. One of the Communitarian Network's transnational projects is “Unity Within Diversity.” As the problem statement and initial direction response cited below indicate, this project may well be of interest as background for the Reasonable Accommodation commission. For the full text in English, Spanish German and Italian see http://www.gwu.edu/~ccps/dwu_positionpaper.html

We note with growing concern that very large segments of the people of free societies sense that they are threatened by massive immigration and by the growing minorities within their borders that hail from different cultures, follow

different practices, and have separate institutions and loyalties. We are troubled by street violence, verbal outbursts of hate, and growing support for various extremist parties. These are unwholesome reactions to threats people feel to their sense of identity, self-determination, and culture, which come on top of concerns evoked by globalization, new communications technologies, and a gradual loss of national sovereignty. To throw the feelings of many millions of people in their faces, calling them "discriminatory," "exclusionary," "hypocritical," and worse, is an easy politics, but not one truly committed to resolution. People's anxieties and concerns should not be dismissed out of hand, nor can they be effectively treated by labeling them racist or xenophobic. Furthermore, telling people that they "need" immigrants because of economic reasons or demographic shortfalls makes a valid and useful argument, but does not address their profoundest misgivings. The challenge before us is to find legitimate and empirically sound ways to constructively address these concerns. At the same time, we should ensure that these sentiments do not find antisocial, hateful, let alone violent expressions.

Two approaches are to be avoided: promoting assimilation and unbounded multiculturalism. Assimilation-which entails requiring minorities to abandon all of their distinct institutions, cultures, values, habits, and connections to other societies in order to fully mesh into the prevailing culture-is sociologically difficult to achieve and unnecessary for dealing with the issues at hand, as we shall see. It is morally unjustified because of our respect for some normative differences, such as to which gods we pray.

Unbounded multiculturalism-which entails giving up the concept of shared values, loyalties, and identity in order to privilege ethnic and religious differences, presuming that nations can be replaced by a large number of diverse minorities-is also unnecessary. It is likely to evoke undemocratic backlashes, ranging from support for extremist, right-wing parties and populist leaders to anti-minority policies. It is normatively unjustified because it fails to recognize the values and institutions undergirded by the society at large, such as those that protect women's and gay rights.

Management and Corporate Culture

Rob Lebow and the Shared Values Process®/Operating System

"Imagine a place where everyone puts the interests of others before their own. Where everyone tells the truth and where trust and mentoring abound. That place is called a Heroic Environment®."

— Rob Lebow

The Shared Values Process

Rob Lebow was director of marketing communications at Microsoft, when a colleague's off-the-cuff question about how he saw his work led him to respond that he wanted to be a Hero – and then to his development of a process to make the workplace a heroic environment. He was able to analyze data from a 1972 major-university-based survey that had received over 17 million responses from workers and managers in 40 countries and over 32 Standard Industrial Codes. Lebow's analysis did not reveal any conclusive connection between job satisfaction and individual or organizational performance, so he then turned to the specific comments participants had made. His analysis of these statements was that values rather than job satisfaction issues were what mattered. Further, Lebow's research suggested that there were eight values that all people respected throughout the world regardless of race, religion, nationality, industry, gender, educational level, or organizational status, and that these values held the key to business success at all levels. These were the basis for his development of the Shared Values Process®/Operating System (SVP®/OS), recognized by the United States Patent Office in 1989 as "a unique training and cultural-change tool." (http://www.lebowco.com/about_lebow/mgmt.asp) Lebow wants to make his "people operating system" as widespread in the workplace as Bill Gates' Windows Operating System is on the desktop.

Part of the backdrop to Lebow's research was the downturn in the US auto industry in the 1980s. He came to the conclusion that the only way to bring back respect to the phrase, "Made in America" was not through the poorly-understood quality-centred approaches being tried at the time but by empowering frontline workers to make their own decisions and changes and providing them with the necessary resources.

Lebow's eight principles are:

1. Treat others with uncompromising truth.
2. Lavish trust on your associates.
3. Mentor unselfishly (and be open to mentoring from anyone).
4. Be receptive to new ideas, regardless of their origin.
5. Take personal risks for the organization's sake.
6. Give credit where it's due.
7. Do not touch dishonest dollars. (Be honest and ethical in all matters).
8. Put the interests of others before your own.

Feedback on the SVP

Sharif Khan, freelance writer, speaker, coach and author of *Psychology of the Hero Soul* (<http://www.herosoul.com>; sharif@herosoul.com) reviewed Lebow's *A Journey into the Heroic Environment: A Personal Guide to Creating a Work Environment Built on Shared Values*. Khan's view is that the book's worth is not in the list of values it offers as such but in the process designed by the Lebow research group for implementing Shared Values throughout a company by means of "stories, examples, illustrations, charts, graphs, ways of communication, and sequential steps to follow. Lebow provides readers with practical tools they can use to actually practice these principles in transforming their corporate culture into a heroic environment." (<http://www.buzzle.com/editorials/6-17-2006-99568.asp>)

From the Lebow company history, a testimonial from Jim Stevens, COO of Coca-Cola Enterprises, 1990: "The concept of the Heroic Environment is the 'open marriage' of business philosophy... it borders on organization without ego. Very simply, these eight principles say... do what is right, treat others as you would expect to be treated ...with trust and dignity. It really deals with the essence of down-to-earth values." (Lebow Company Inc. ; Lebow and Simon 1997)

Hewlett Packard (<http://www.hp.com/hpinfo/abouthp/diversity/sharedvalues.html>)

Includes "Shared Values" under "Diversity" in their "About Us" section. The HP shared values are: Passion for customers; Trust and respect for individuals; Achievement and contribution; Results through teamwork; Speed and agility; Meaningful innovation; Uncompromising integrity

Book References

Playing For Keeps: How the World's Most Aggressive and Admired Companies Use Core Values to Manage, Energize, and Organize Their People, and Promote, Advance, and Achieve Their Corporate Missions by Frederick G. Harmon. John Wiley and Sons, 1996.

In this eye-opening book, Frederick Harmon takes a hard look at the factors that most contribute to a company's profitability, and he comes to some surprising conclusions. With compelling logic, he shows how a company's core values are often the true determinants of its overall success or failure. New strategies, reorganization plans, management techniques, important as they are, depend, in the final analysis, on a foundation of basic values that influence even the most routine acts. "Managers manage neither results nor numbers," he concludes. "They manage the quality of individual acts." In this

authoritative book, Harmon explains how to define and implement core values in an organization, and how to measure their effect on the "individual acts" and, therefore, on the bottom line. [...]The final section, "Values in Action: Applications," enables managers to match specific values to the different phases of a company's growth and development, including entrepreneurial, turnaround, and global values. With actual case studies, *Playing for Keeps* shows how a broad range of aggressive, successful companies, including GE, Walt Disney, American Express, Levi Strauss, and Intel have implemented values projects to help them maintain a competitive advantage.

For managers, executives, and entrepreneurs, *Playing for Keeps* is an invaluable guide to unlocking greater profitability through values implementation; it is an invitation to "look behind the numbers, and core values will appear like gold nuggets on the ground." http://www.amazon.com/Playing-Keeps-Aggressive-Companies-Corporate/dp/047159847X/ref=sr_1_55/002-4738064-6447226?ie=UTF8&s=books&qid=1192129791&sr=1-55

Shared values mean shared success: the way McDonald's is facing up to new challenges by Simon Lord. *NZ Business* (Magazine/Journal) Profile Publishing Ltd. May 1, 2006
Volume: 20 Issue: 4 Page: 65(1)

Requisite variety and shared values: Approaches to managing headquarters-subsidiary relations in MNCs (Working paper / Division of Research, Harvard Business School) (Unknown Binding) by Sumantra Ghoshal Division of Research, Harvard Business School (1991)

Requisite variety versus shared values: Managing corporate-division relationships in the M-form organization (Working paper / Division of Research, Harvard Business School) by Sumantra Ghoshal. Division of Research, Harvard Business School (1989)

Shared values: A History of Kimberly-Clark

by Robert Spector. Text: English; Introduction: Chinese, French, Spanish

International Relations: Press Releases and Public Statements

Relaunching the Transatlantic Partnership: Common Goals and Shared Values was the title of an international conference held in Rome in October of 2003, co-sponsored by the The Italian Ministry of Foreign Affairs, NATO's Public Diplomacy Division and the American Embassy in Rome. The Conference was part of the larger, ongoing project of supporting US-EU relations primarily in the areas of defence and trade. This larger project was launched at a December 1995 EU-US Summit in Madrid whose goals was to establish basic structural links between Washington and Brussels in the wake of the creation of the European Union in 1993.

As the series of press releases cited below illustrates, the invocation of "common goals and shared values" is widespread in statements about bilateral and multilateral trade and defence proposals. However, as the scepticism expressed in the following article suggests, this kind of usage often seems empty.

How Strong are Shared Values in the Transatlantic Relationship? (Danchev 429-436)

Transatlantic relations are underpinned by common values. So prime ministers and presidents proclaim. This essay argues that they protest too much. It contends that a fog of rhetoric and generalisation obscures the fundamental fact that the 'Atlantic community' has dissipated; and that, surveying the terrain of transatlantic values, there is no prospect of its reconstitution.

Public Diplomacy Must Stress Common Values, State's Hughes Says

11 June 2006 Speaking in a wide-ranging interview with Radio Free Europe and Radio Liberty (RFE/RL) in Prague, the Czech Republic, June 11, Hughes said that U.S. public diplomacy now places greater emphasis on engaging in a "conversation with the world" rather than on simply asserting the American viewpoint or policy position. ... Finally, according to Hughes, the United States must encourage recognition of the "common interests and common values between Americans and people of different countries and cultures and faiths across the world."
<http://usinfo.state.gov/xarchives/display.html?p=washfile-english&y=2006&m=June&x=20060611211231attocnich0.7922785>

DefenseLink News Article: Bush Thanks Canadians for 9/11 Support ...

He reminded them that the United States and Canada share not only common borders, but also common values and acceptance of their responsibilities in the world.
www.defenselink.mil/news/newsarticle.aspx?id=24704

Interview With Foreign Print Journalists (Bush 2007, 716-725)

Bush said that the common values he shares with Pope Benedict XVI are respect for human life and dignity.

The President's News Conference With Prime Minister Shinzo Abe of Japan at Camp David, Maryland (Bush 2007, 529-535)

The article presents the news conference of U.S. President George W. Bush with Japanese Prime Minister Shinzo Abe at Camp David, Maryland. Bush says they talked about alliance, which is rooted in common values such as the commitment to freedom and democracy.

Proclamation 8120--Pan American Day and Pan American Week, 2007 (Bush 2007, 422-423) He states that the U.S. and its neighbors in the Western Hemisphere are a community connected by common values, shared interests and the close bonds of family and friendship. He mentions that his administration is working to advance the cause of social justice in the Pan American region.

The President's News Conference With President Toomas Ilves of Estonia in Tallinn (2006, 2094-2098)

The article focuses on U.S. President George W. Bush's news conference with President Toomas Ilves of Estonia on November 28, 2006. One of the main messages of the conference was the message of freedom to those states who have chosen the way to democracy and freedom and will not bow to pressure from any of their neighbors. They also discussed how the two nations can cooperate to achieve common objectives and promote common values.

Joint Statement Between the United States of America and the Republic of Chile (Bush 2006, 1117-1118)

Presents the transcript of the meeting between U.S. President George W. Bush and Chilean President Michelle Bachelet, released by the U.S. Office of the Press Secretary on June 8, 2006. Common values and objectives of the U.S. and Chile; Core conditions of democracy; Definition of social justice; Threats to security, prosperity and democracy in the Americas.

The President's News Conference With Prime Minister John Howard of Australia (Bush 2006, 935-939)

The article presents the remarks given by U.S. President George W. Bush and Australian Prime Minister John Howard at a news conference on May 16, 2006. Bush expressed his appreciation for Howard's understanding of the war on terrorism and for the commitment of the Australian troops. Meanwhile, Howard spoke of the shared values and beliefs of the two countries.

The point that “shared values” or “common values” appears to be a required element in public statements involving international relations could be further illustrated with announcements analogous to the ones above in the context of India (Bush 2006, 322-326) (2005, 1182-1184) and Brazil (2005, 1669-1671)

6. International NGOs

Overview

The one new entry here is the Unesco Universal Ethics Project. As interesting as this endeavour is, it is perhaps more interesting to note what became of the project following the publication of its report in 1999.

The 1999 report of the Universal Ethics Project came out of Unesco’s Philosophy and Ethics division and was authored by the Korean scholar and diplomat Yersu Kim. Although the project was announced with much enthusiasm about the need for articulating a global ethic, the Philosophy and Ethics department subsequently dropped global ethics in favour of a new program, entitled a “Dialogue of Civilizations,” to which Yersu Kim contributed. Kim then returned to Korea, where he became rector of the Global Academy for Neo-Renaissance (see entry under Korea).

Given the above, it might be reasonable to speculate that the kind of top-down approach to specifying which ethics are universal has given way, especially in the post-9-11 world, to dialogical approaches, characterized by a common search across barriers of difference for shared values and ethics.

Unesco: the Universal Ethics Project and its successors

<http://www.unesco.org/opi2/philosophyandethics/intro.htm>

Universal Ethics Project

The final report of the project was authored by **Dr. Yersu Kim** of Unesco’s Division of Philosophy and Ethics. Its title is **A Common Framework for the Ethics of the 21st Century**.

The following excerpts from the Universal Ethics Project website give a sense of the enterprise and its ambitions.

Unesco is in a unique position, as the global organization for intellectual and cultural cooperation and the only outpost of philosophy in the UN system, to lead a worldwide discussion on universal ethics. The ethical mission of Unesco harmonizes cultural diversity with unity of purpose. Difference need not lead to

conflict. As the world's cultural climate shifts to a genuinely multipolar, multicultural world community, discovering our shared values becomes more important than ever before.

...

The Project aims to:

- **analyze** the social, economic and environmental challenges and consequences of globalization;
- **determine** the resulting problems and their ethical implications;
- **identify** basic ethical principles for the emerging global society of the 21st century, by putting together a set of ideas, values and norms that would help humanity to deal with these problems;
- **articulate** the wide array of trans-cultural "overlapping" values;
- **forge new understandings of universality itself**, in the context of cultural diversity.

Spring 1997: 12 prominent philosophers, theologians and ethicists come together at the initiative of the Unesco Division of Philosophy and Ethics to discuss possible conceptual foundations for a cross-cultural, universal ethics. Participants, including Hans Küng, Karl-Otto Apel, Michael Walzer and Sissela Bok, decide that the moral values and ethical principles that would form the core of a universal ethics ought to be ascertained both *reflectively and empirically*, that is, by identifying and reflecting on those values and principles that are widely acknowledged and/or rationally necessary for human survival and well-being.

Fall 1997: The Istituto Italiano per gli Studi Filosofici hosts 30 eminent scholars including Stuart Hampshire, Ruud Lubbers, Lee Hong-Koo, Tu Wei-ming, Henri Atlan, Mireille Delmas-Marty and Brian Barry. Formal presentations and discussions focus on ethical challenges of our time, the many forms that universality may take, and the enumeration and philosophical justification of moral universals discernible beyond cultural differences.

...

The rising demand for the formulation of a global civic ethic, grounded in universally shared values and expressed in interlocking rights and responsibilities, is reflected in several recent international reports, including:

[Our Global Neighborhood: Report of the Commission on Global Governance \(1995\)](#)

[Our Creative Diversity: Report of the World Commission on Culture and Development \(1995\)](#)

[Caring for the Future: Report of the Independent Commission on Population and the Quality of Life \(1996\)](#)

[In Search of Global Ethical Standards, Report of the InterAction Council \(1996\)](#)

International Conference on "Dialogue among Civilizations": Vilnius, Lithuania, 23 - 26 April 2001

The successor to the Universal Ethics project within Unesco's Philosophy Division is the "Dialogue among Civilizations" project. The third session of the 2001 International Conference on "Dialogue among Civilizations" was entitled **Plural Identities and Common Values**. The session was addressed by Dr. Yersu Kim, as Secretary General of the Korean National Commission for Unesco.

The first paragraph of Kim's presentation gives the sense of a new dialogical vocabulary:

Our task is to give concrete substance and content to the celebration of the United Nation Year of Dialogue among Civilizations. In the globalizing world of today, dialogue is a necessity rather than a choice. For most of human history, perhaps until the 19th Century, different civilizations, each with a distinct world-view, coexisted in various parts of the globe, and the intercourse between those not sharing such world views was rather limited. Each of these civilizations claimed to be universal, with the ideas, values and practices needed for its survival and prospering. With the emergence of a civilization with an excessive proselytizing zeal, a particular civilization was imposed on others, even to the extent of their extinction. Today we live in a global village. No culture can live in splendid isolation. We live in daily contact with culture different from ours. If the relations between civilizations are not to deteriorate once again into one of imposition of one upon another, there must be a dialogue of civilizations as equal partners.

The preceding paragraph, together with the rest of Kim's presentation, can be found at:
<http://www.unesco.org/dialogue/vilnius/kim.htm>

Global Humanitarian Forum, Geneva/Kofi Annan

Every society needs to be bound together by common values, so that its members know what to expect of each other and have some shared principles by which to manage their differences without resorting to violence. (Annan 2004, 1-5)

Kofi Annan served two terms as Secretary-General (January 1, 1997 to January 1, 2007) and now heads the Global Humanitarian Forum in Geneva, which he founded.

In 1999, Annan introduced the June/July issue of *Civilization*, the magazine of the Library of Congress, with a small feature article entitled "Common Values for a Common Era." (Annan 1999). The "common era" in the title refers to the Christian calendar, now adopted in common around the world. On the eve of the millennium, his theme was: "Even as we cherish our diversity, we need to discover our shared values." In his post-911 Nobel Lecture, delivered in Oslo, on December 10, 2001, Annan talked of having "entered the third millennium through a gate of fire." He went on to appeal, even amidst continuing ethnic conflict around the world, to our common humanity. "We recognize that we are the products of many cultures, traditions and memories" but "In every great faith and tradition one can find the values of tolerance and mutual understanding."

Annan returned to the theme of common values in an article he contributed to *International Affairs: A Russian Journal of World Politics, Diplomacy & International Relations* "Do We Still Have Universal Values?" (Annan 2004, 1-5) The article begins by answering the question in its

title in the affirmative: “Yes!” Annan goes on to discuss the existence of universal values and their significance, and to speak about the Universal Declaration of Human Rights.

Annan has been a steadfast supporter of Hans Küng’s work and delivered an address at Tübingen University on the occasion of the theologian’s 75th birthday on the subject of global ethics.

Foundation for a Global Ethic/Hans Küng

There will be no peace among the nations without peace among the religions. There will be no peace among the religions without dialogue among the religions. There can be no dialogue between the religions without investigation of the foundations of the religions. ... The principles expressed in this Global Ethic can be affirmed by all persons with ethical convictions, whether religiously grounded or not. (The Global Ethic Foundation)

A Swiss-born Catholic priest and theologian Kung has been President of the Foundation for a Global Ethic (*Stiftung Weltethos*) since 1995. http://www.weltethos.org/dat_eng/index1_e.htm. The foundation is dedicated to interreligious and intercultural research, education and encounter.

Although Küng remains a Catholic priest in good standing, the Vatican has rescinded his authority to teach Catholic theology because of his questioning of papal infallibility. Kung spent 30 years at the head of the Institute for Ecumenical Research at Tübingen University, Germany. He helped in the preparation and presentation of the Second Vatican Council.

Küng’s vision of a global ethic was first embodied in the document *Towards a Global Ethic: An Initial Declaration*. The declaration was later signed by religious and spiritual leaders from around the world at the 1993 Parliament of the World's Religions and led to the UN *Dialogue Among Civilizations* project.

The main headings of the Global Ethic declaration are: The Principles of a Global Ethic; No new global order without a new global ethic!; A fundamental demand: Every human being must be treated humanely; Irrevocable directives; Commitment to a Culture of Non-violence and Respect for Life; Commitment to a Culture of Solidarity and a Just Economic Order; Commitment to a Culture of Tolerance and a Life of Truthfulness; Commitment to a Culture of Equal Rights and Partnership Between Men and Women; A Transformation of Consciousness!

7. Britain

Overview

1. Although there was not time to develop this section according to the full set of sub-themes treated for Canada, the US and the EU, three of the thinkers identified by Enzo Rossi as central to contemporary British discussions of shared values and multiculturalism have been included. They are Tarik Modood, David Miller and Bhiku Parekh. Suke Wolton is included as well because she addresses the widespread belief that shared values have disappeared from Britain today.
2. Excerpts from a December, 2007 speech by British Home Secretary Jackie Smith have been included under *Policy Areas and Initiatives* as they may be of interest.

3. The preliminary report contained an entry under the Corporate theme on Ernst & Young. This has been dropped here (see a note on this subject in the Introduction). The same holds true for the British material on “International Relations: Press Releases and Public Statements”.

Thinkers and Theorists

Tarik Modood

Tariq Modood is professor of sociology, politics and public policy and the founding Director of the Centre for the Study of Ethnicity and Citizenship at the University of Bristol. He is also a founding editor of the new international journal, *Ethnicities*. Modood is a leading authority in the field of ethnicity and was the principal researcher of the Fourth National Survey of Ethnic Minorities in Britain published as *Ethnic Minorities in Britain: Diversity and Disadvantage* (PSI, 1997). He is currently working on several comparative cross-national projects on ethnicity and public policy with colleagues in the US and Canada. Modood was awarded an MBE for services to social sciences and ethnic relations in the 2001 New Year Honours list.

http://en.wikipedia.org/wiki/Tariq_Modood

In spring 2005, Modood published *Multicultural Politics: Racism, Ethnicity and Muslims in Britain* – which argued that progress towards the goal of multicultural equality and acceptance, embracing plural ways of belonging to Britain, was creating a “multicultural Britishness”. After the London bombings of 7 July and the abortive bombings of 21 July many analysts, observers, intellectuals and opinion-formers concluded that multiculturalism has failed or even worse, that was to blame for the bombings.

The following excerpts from the Open Democracy website give a sense of Modood’s thinking on multiculturalism in the wake of the London bombings of July 2005.

Remaking multiculturalism after 7/7

http://www.opendemocracy.net/conflict-terrorism/multiculturalism_2879.jsp

[...]

We cannot both ask new Britons to integrate and go around saying that being British is, thank goodness, a hollowed-out, meaningless project whose time has come to an end. This will inevitably produce confusion and will detract from the sociological and psychological processes of integration, as well as offering no defence against the calls of other loyalties and missions.

[...]

Perhaps one of the lessons of the current crisis is that multiculturalists, and the left in general, have been too hesitant about embracing our national identity and allying it with progressive politics. The reaffirming of a plural, changing, inclusive British identity, which can be as emotionally and politically meaningful to British Muslims as the appeal of *jihadi* sentiments, is critical to isolating and defeating extremism.

[...]

What is urgently needed is not a panicky retreat from multiculturalism, but to extend its application by recognising Muslims as a legitimate social partner and include them in the institutional compromises of church and state, religion and politics, that characterise the evolving, moderate secularism of mainstream western Europe, and resist the calls for a more radical, French-style secularism.

[...]

Thus, the lesson from the current, post-7 July crisis of how to respond to the appeals and threats from *salafi jihadism* is that we need to go further with multiculturalism: but it has to be a multiculturalism that is allied to, indeed is the other side of the coin of, a renewed and reinvigorated Britishness.

David Miller

A good political community is one whose citizens are actively engaged in deciding their common future together. Bound together by ties of national solidarity, they discover and implement principles of justice that all can share. (from the Amazon.com synopsis of Miller's *Citizenship and National Identity*)

The following excerpts locate Miller as a political theorist:

David Miller is a prominent British political theorist. He received his BA from the University of Cambridge and his BPhil and DPhil from the University of Oxford. He is currently Official Fellow and Professor in Social and Political Theory at Nuffield College. His works include *Social Justice*, *On Nationality* and *Citizenship and National Identity*. Miller is known for his support of a modest form of nationalism.

[...]

In *Principles of Social Justice* Miller proposes a pluralist account of social justice, arguing that there can be no single measure of justice. This puts him in opposition to theorists such as Robert Nozick or John Rawls, who both argue for some sort of 'unifying theory' in understandings of justice.

[...]

Miller states that the most 'just' distribution depends on the type of relationship between the people involved. In 'solidaristic communities,' where people identify themselves as holding a shared culture or belief, distributions should be made in accordance with need (i.e. family or church group). In 'instrumental associations', where people are acting together with a common purpose but each for their own good (and not necessarily sharing a common identity or 'conception of the good'), justice is best served by allocating by desert (i.e. in the workplace).

[http://en.wikipedia.org/wiki/David_Miller_\(political_theorist\)](http://en.wikipedia.org/wiki/David_Miller_(political_theorist))

Lord Bhiku Parekh

Educated at the Universities of Bombay and London, **Lord Bhikhu Parekh** is a fellow of the Royal Society of Arts and of the Academy of the Learned Societies for Social Sciences and a Professor of Political Philosophy at the University of Westminster. Lord Parekh was chair of the **Runnymede Commission on the Future of Multi-Ethnic Britain** (1998-2000), whose report, *The Future of Multi-Ethnic Britain*, was published in 2000. He is vice-chairman of the Gandhi Foundation, a trustee of the Anne Frank Educational Trust, and a member of the National Commission on Equal Opportunity.

[...]Professor Parekh is the author of *Rethinking Multiculturalism: Cultural Diversity and Political Theory* (2000); *Gandhi* (2001); *Colonialism, Tradition and Reform* (1999); *Gandhi's Political Philosophy* (1989); *Contemporary Political Thinkers* (1982); *Karl Marx's Theory of Ideology* (1981); and *Hannah Arendt and the Search for a New Political Philosophy* (1981).

The preceding biographical notes as well as the book notes that follow can be found at:
<http://www.wmin.ac.uk/ssh1/page-148>

The Future of Multi-Ethnic Britain - The Parekh Report (1998-2000).

The Commission on the Future of Multi-Ethnic Britain was set up in January 1998 by the Runnymede Trust, an independent think-tank devoted to the cause of promoting racial justice in Britain. The

Commission's remit was to analyse the current state of multi-ethnic Britain and propose ways of countering racial discrimination and disadvantage and making Britain a confident and vibrant multicultural society at ease with its rich diversity. It was made up of 23 distinguished individuals drawn from many community backgrounds and different walks of life, and with a long record of active academic and practical engagement with race-related issues in Britain and elsewhere. They brought to their task different views and sensibilities and, after a good deal of discussion, reached a consensus. The report is the product of their two years of deliberation.

Rethinking Multiculturalism: Cultural Diversity and Political Theory.

In this book Bhikhu Parekh shows that the Western tradition of political philosophy from Plato onwards has very limited theoretical resources to cope with cultural diversity. He then discusses how the Western tradition can be revised and what new conceptual tools are needed. The core of the book addresses the important theoretical questions raised by contemporary multicultural society, especially the nature and limits of intercultural equality and fairness, national identity, citizenship, and cross-cultural political discourse.

Suke Wolton

Suke Wolton is a Lecturer in Politics at Regent's Park College, Oxford. Her article *Immigration Policy and the 'Crisis of British Values* (Wolton 2006, 453-467) addresses the widely held British belief that shared values have disappeared from Britain.

From the publisher's abstract:

It is widely believed that there is a lack of common values in contemporary Britain. One influential explanation is that immigration has created an ethnically "diverse" society with a multiplicity of values that have displaced the common culture. This article argues to the contrary that it is immigration policy that departs from an earlier consensus on British values. The article looks at the disagreement within the British elite over the measures adopted to deter asylum-seekers and argues that, in their effect on individual liberty and universal welfare provision, these measures indicate that a significant part of the political class has abandoned the post-war political consensus over what constituted British identity. Not only is the disagreement over the key values that make up British identity located at the heart of the establishment, rather than between native and immigrant, but it is the official deterrence of immigration which most clearly expresses the lack of consensus.

<http://www.ingentaconnect.com/content/routledg/ccst/2006/00000010/00000004/art00005>

Policy Areas and Initiatives

Shared Protections, Shared Values: Next Steps on Migration

Speech by Home Secretary, Jacqui Smith to the London School of Economics, December 5, 2007

Excerpts are from the Labour Party website: http://www.labour.org.uk/shared_protections__shared_values

Good afternoon, everyone. I'm delighted to have been invited by the Migration Studies Unit to share my thoughts with you on one of the most sensitive questions facing Britain today.

[...]

I believe we now need to go further, to enshrine in our approach to migration a greater sense of the shared protections and shared values that should be a necessary condition of citizenship.

The draft Bill we publish in this parliamentary session will set out the next steps on reform in this area. Ahead of that, I want to give some examples of the areas we are looking at.

As Liam Byrne has found on his listening tour, the use of the English language and observance of the law

are among the most widely held concerns that people have when asked about migration and citizenship.

If people want to come and live in the UK, I think it is fair that we spell out clearly the obligations they should accept and values they should share.

We expect them to play a full part in the life of their communities and to participate fully in British life. Speaking English is an important element of this.

We already require migrants who want to settle here or become British citizens to pass tests in English and on their Knowledge of Life in the UK. Under Tiers 1 and 2 of the Points Based System, skilled migrant workers will have to demonstrate an acceptable level of English.

This is not a demand made on spurious grounds. We recognise the value to migrants of being able to make their way in the UK, to integrate with local communities, and to protect themselves from exploitation. Fluency in English increases a migrant's chances of being employed by a fifth and has a similar impact on earnings.

And today I am publishing, for consultation, proposals that would require spouses applying for leave to enter the UK with the intention of settling here to demonstrate knowledge of English before arrival.

[..]

British citizenship is a privilege. We all recognise it as such. We understand the rights it confers and the obligations it requires of us.

The next few months will see us set out a clearer path to citizenship, with tougher thresholds to meet along the way, on professional skills, language ability and personal behaviour.

8. Notes on other countries

Overview:

The following are bits and pieces of information gathered in the process of this research. They are offered here as such, in case they may be of interest.

Australia

Thinkers and Theorists: Chandran Kukathas.

Kukathas is at the School of Politics at the University of New South Wales at the Australian Defence Force Academy. His book: **The Liberal Archipelago: A Theory of Diversity and Freedom** (Kukathas)

Australia, America and Asia (Malik 2006, 587-595)

This article examines the changing nature of Australian-American relations in the aftermath of the Iraq imbroglio and China's rise. While many observers see differences in Australian and US approaches toward China as a reflection of different interests, it is the contention of this paper that these different Australian-US perspectives on China are, in fact, premised more on some highly skewed assumptions and fallacious beliefs, misconceptions and myths that have lately come to underlie Australia's China policy than on divergent Australian-US interests. This article looks at the proposition that China's rise has the potential to divide Australia and America but concludes that Beijing is unlikely to succeed in driving a wedge between Washington and Canberra. The **shared values and shared strategic interests** ensure broad support for the

Australia-US alliance in Australia which has now expanded into a global partnership encompassing the transnational security issues as well as the traditional geopolitical issues of managing the rise of new powers.

Belgium

"Il n'y a pas de culture nationale mais des valeurs communes"

http://www.lalibre.be/article.phtml?id=10&subid=90&art_id=380922

Mis en ligne le 04/11/2007

"Il existe deux cultures différentes, c'est vrai. Mais la Belgique, justement, c'est spécial. Il n'y a pas de culture nationale mais des valeurs communes".

Evens Foundation

<http://www.evensfoundation.be/en/whoweare.html>

The Evens Foundation is a philanthropic foundation which promotes European construction in consideration of "the other". It is incorporated in Antwerp, Belgium, and also has offices in Paris and Warsaw.

The Foundation aims to inspire individuals and social groups to enrich Europe so that it can progress with a synchronized, constructive purpose. It supports projects that contribute to a deeper respect for human beings, in the fields of Intercultural Education, Art, Science, Literature, **Building shared values**, European Citizenship and Conflict Prevention.

Germany

Thinkers: Jürgen Habermas

Pivotal role of Habermas;

Important article differentiating Europe from America: "February 15, or What Binds Europeans Together: A Plea for a Common Foreign Policy, Beginning in the Core of Europe." By: Jürgen Habermas and Jacques Derrida. In *Constellations: An International Journal of Critical & Democratic Theory*, Sep2003, Vol. 10 Issue 3, p291-297, 7p; (AN 11466309)

Japan

Koizumi, Bush to vow further alliance, praise common values Japan ...

Tokyo, June 19, Japanese Prime Minister Junichiro Koizumi will reaffirm with U.S. President George W. Bush plans to further political and economic cooperation and intends to highlight the two nations' common values in a joint document during their summit talks in Washington next week, a Japanese government official said Monday.
findarticles.com/p/articles/mi_m0XPQ/is_2006_June_19/ai_n16486862

Common values: a new agenda for U.S.-Japan relations (Green and Szechenyi 2006, 47-55)

Demonstrates the **importance of shared values with regard to the strategic principles** of democracy, rule of law, and an open economy to the health of the United States-Japan alliance.

The Changing Application of Norms to Foreign Policy in U.S. Japan Relations: an Alliance Based on "Shared Values and Interests"

The Storming Media report number is A223183. On 17 April 1996 President Clinton and Prime Minister Hashimoto announced the U.S. -Japan Joint Declaration on Security: Alliance for the 21st Century. The Declaration stated that the U.S.-Japan relationship in the post- Cold War era is based on "shared values and interests." The values "shared" are listed in the Declaration: "the maintenance of freedom, the pursuit of democracy, and respect for human rights." These values, or norms, have different meanings in the United States and Japan. The varied interpretations of these norms are investigated to determine their actual contribution to the U.S./Japan relationship. A theoretical framework based on the concept of the national interest is employed to measure the relative contribution that norms made to foreign policies of the United States and Japan in four major turning points for the relationship in the 20th century. While interests were the dominant factor in policy development, norms demonstrated an impact that varied in each of the turning points and showed cyclical characteristics over the broader period examined. The four applications of norms to policy observed are characterized as moral idealism, moral prudence, moral uncertainty, and moral skepticism. Foreign policy options for the United States and Japan are analyzed using these four categories.

Korea

Thinker: Yersu Kim

Civil society organization: Global Academy for Neo-Renaissance

<http://ganr.khu.ac.kr/main.html>

Civil society event: World Civic Forum 2009, organized by Kyung Hee University and UN Department of Economic and Social Affairs

Netherlands

Civil Society: International Dialogues Foundation: Common Values, Common Goals (Netherlands)

International Dialogues Foundation (IDF) is an independent non-governmental, non-political organisation established in 1989 and is based in The Hague. It aims to create dialogue in order to promote just international relations. One of the main fields of interest for the IDF has been the dialogue between the Islamic World and the West. In 1994 it organized a conference on *Islamic Revival and the West Common Values, Common Goals*. The Common Values, Common Goals theme has been pursued through follow-up activities including meetings of the Open European Youth Parliament 1995 (Istanbul) and 1998 (Bonn) which engaged youth from several European

countries (migrant and national) and Muslim countries. In 1997 a conference was organised on The Position of Women in the Islamic and the Western World in Amman.

Wednesday 28 November 2007 6:18:47 pm

Civil Society: Seminar on ‘Culture: social cohesion and integration challenges’, Dec 13-14 2007, Zoetermeer, the Netherlands

Seminar Overview

http://www.labforculture.org/en/community_groups/public/labforculture_community/your_events_and_news/seminar_on_culture_social_cohesion_and_integration_challenges_dec_13_14_2007_zoetermeer_the_netherlands

Recent studies confirm that culture and cultural policies constitute an important factor of social cohesion and integration, and an incentive for the future. Whether in cities, rural areas or regions, culture has become an essential component in the quality of life, a source of revenue and a “creativity lever” for new goods and services as well as a tool for social integration.

The 2nd ARCADE Seminar will bring together actors of culture and social development from various backgrounds (including representatives of local authorities, NGOs, foundations, universities, international organisations as well as artists and cultural practitioners.) The objective is to exchange the latest ideas and practices on culture as it relates to social cohesion and integration challenges in both rural/urban and developed/developing environments.

The seminar will be divided into two main sessions, one plenary session aiming to link the theoretical aspects of the subject to more concrete applications in Europe and developing countries, by notably insisting on the participation of international cooperation actors. The second session will be dedicated to a deeper debate of the plenary discussions, with the participants divided into small working groups.

Main topics will include:

- Arts and culture as social development tools
- National cohesion – **shared values, traditions and symbols**
- The role of the media in fostering social cohesion
- Particular emphasis will be given to the analysis of successful examples of cultural projects related to integration and social cohesion both in Europe and in developing countries

South Africa

“South Africans in Search of Common Values.” By: Ndebele, Njabulo S. *Pretexts: Literary & Cultural Studies*, Jul2001, Vol. 10 Issue 1, p75-81, 7p;

This article describes and explains the Southern African Development Community's difficulty in establishing a common security regime and its failure to play a useful peacemaking role. The malaise is attributed to three major problems: the **absence of common values** among member states, which inhibits the development of trust, common policies, institutional cohesion and unified responses to crises.

See also: “SADC's Uncommon Approach to Common Security, 1992–2003”. By: Nathan, Laurie. *Journal of Southern African Studies*, Sep2006, Vol. 32 Issue 3, p605-622, 18p

Russia

“Nation-Building and Common Values in Russia.” By: Riga, Liliana. *Nations & Nationalism*, Jul2005, Vol. 11 Issue 3, p476-478, 3p;

Sweden

The Earth Charter Initiative (Sweden, Costa Rica)

The Earth Charter Initiative is a declaration of fundamental principles for building a just, sustainable, and peaceful global society for the 21st century. Created by the largest global consultation process ever associated with an international declaration, endorsed by thousands of organizations representing millions of people, the Earth Charter seeks to inspire a sense of global interdependence and shared responsibility for the well-being of the human family and the living world. (<http://www.earthcharter.org/>)

In “Building Consensus on Shared Values” (Vilela and Corcoran) ECI Executive Director Mirian Vilela describes a strong initiative, founded on a global process of building consensus on shared values. The process began out of a failed attempt on the part of governments internationally to agree on an Earth Charter in advance of the 1992 Rio Earth Summit. The NGOs and world leaders who took up the challenge initiated a five-year process of consultation that involved subject specialists, local and regional groups from around the world in in-person meetings and debates as well as on-line gatherings. The 1997 launch of an Earth Charter Benchmark Draft was followed by three more years of consultations and the official launch of the Earth Charter at the Peace Palace in The Hague on 29 June 2000, at which time, Vilela states, “A consensus of shared values had been reached” and a new phase of the initiative launched. (p. 21)

Switzerland

The ethics of palliative care and euthanasia: exploring common values (Bioethics Institute, University of Geneva, Switzerland)

(First value is a) focus on the importance of reducing human suffering. The second value is the aversion for the technical medicalization of the end of life, and the concern that end-of-life care should not reduce human beings to the biological and neglect the dying human as a person. The third value is a focus on the importance of control by the patient at the end of life. Finally, both palliative care and the VE/AS legalization movements recognize that death is not always the worst thing that can happen.

Hurst, Samia A.; Mauron, Alex. *Palliative Medicine*, Mar2006, Vol. 20 Issue 2, p107-112

Uzbekistan

“Civil society, religious freedom, and Islam Karimov: Uzbekistan's struggle for a decent society.” By: Pottenger, John R. *Central Asian Survey*, Mar2004, Vol. 23 Issue 1, p55-77, 23p

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