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Talk at Caux by Ambassador Claude Altermatt, Political Directorate, Federal Department of Foreign Affairs, Berne

Excellencies, Ladies and Gentlemen,

On behalf of the Federal department of foreign affairs, I wish to congratulate the organizers for their continued effort in bringing together stakeholders and practitioners from the realms of diplomacy, economy, culture, science and the media, covering representatives of grass-root organizations as well as senior officials. I am impressed about the long guest's list which reflects the importance participants from across the world give to this event. I welcome you all to Switzerland.

Switzerland is proud to support these series of conferences on Human Security. The partnership Switzerland has with Initiatives of Change started some years ago, I believe in 2005 in Burundi. Since then, this partnership has expanded and deepened, and not without cause: the format of dialogue, listening and understanding among different actors and the focus on the different components of human security is in line with Switzerland's peace policy and the aims and activities of the Federal department of Foreign affairs . Switzerland particularly welcomes the holistic view of human security adopted by conferences, taking into account various factors that are relevant to, and impact on, human security. Switzerland is convinced of the need in dealing with this issue for a broad perspective and a multidisciplinary approach encompassing numerous actors at different levels.

The CAUX Forum for Human Security was initiated in 2008 through the conviction and initiative of Ambassador Mohamed Sahnoun, I'm welcoming here, the former special advisor for the Horn of Africa to the Secretary General of the United Nations. The concept may have evolved for the summer conferences of 2013 but the spirit remains unchanged. Indeed, during the summer season 2013, the Caux conferences will seek to continue demonstrating the urgency

of the human security challenges through the prism of different themes, including good governance, healing history, and dialogue on land and security. There is still a lot to be done in order to improve human security worldwide. The tasks ahead are daunting but I am inspired by this series of conferences which can form part of a larger effort of thinking about the way forward. It is my hope that thanks to the rich expertise and experience gathered here and with the help of its innovative methods, these conferences will allow a better understanding in how to advance human security.

Excellences, Mesdames, Messieurs,

La promotion de la paix et de la sécurité humaine, axée sur la sécurité des individus et leur protection contre la violence politique, la guerre et l'arbitraire, est au cœur de la politique extérieure de la Suisse. Il s'agit d'une politique résolue de promotion de la paix, des droits humains, de la démocratie et une politique humanitaire et migratoire qui s'inscrit dans la tradition humanitaire et de bons offices de la Suisse. Par ses bons offices, par la médiation et par ses programmes de politique de la paix, la Suisse soutient les parties en présence afin de prévenir les conflits armés et d'en réduire l'intensité. Dans ce contexte, la Suisse salue l'adoption d'un «Accord préliminaire aux élections présidentielles et aux pourparlers de paix inclusifs au Mali» le mardi 18 juin à Ouagadougou entre le gouvernement malien d'une part et le Mouvement national de libération de l'Azawad (MNLA) et le Haut conseil pour l'unité de l'Azawad (HCUA) d'autre part. Ce texte permet un cessez-le feu et ouvre la voie à la tenue de l'élection présidentielle sur tout le territoire du Mali. Il est l'aboutissement de longs mois de pourparlers avec les parties au conflit. La Suisse a participé activement, à ce travail de facilitation conduit par la médiation du Président Compaoré, le Président du Burkina Faso au nom de la Communauté économique des Etats de l'Afrique de l'Ouest (CEDEAO) et les Nations Unies. Il est important de souligner la mobilisation très forte de la communauté internationale autour du processus de paix au Mali. Cette mobilisation sans précédent reflète la préoccupation et l'importance accordées par les acteurs internationaux aux risques de dégradation dans toute la région du Sahel, au-delà des frontières du Mali et de la crise profonde que traverse ce pays. La Suisse est présente dans cette région depuis des décennies dans le domaine de l'aide humanitaire et de la coopération au

développement. Consciente de ces défis, la Suisse met également en œuvre un programme de politique de paix au Mali, au Niger et au Tchad depuis maintenant plusieurs années.

La Suisse a également apporté des contributions aux processus de paix au Népal, dans le Caucase et au Burundi. En lançant des initiatives diplomatiques dans les enceintes multilatérales, la Suisse s'engage aussi en faveur de règles universelles, notamment pour l'abolition de la peine de mort, pour le respect des droits humains par les entreprises de sécurité privées et contre la violence armée qui entravent le développement. Suite aux printemps arabes, la Suisse s'est aussi dotée de moyens supplémentaires pour soutenir les processus de transition dans la région. Elle a aussi renforcé ses capacités pour soutenir la mise en place de structures démocratiques respectueuses de l'Etat de droit dans les différents pays avec lesquels elle a un partenariat privilégié.

Excellencies, Ladies and Gentlemen,

The growing complexity and interdependence of changes and crises which are shaking the world are paving the way for future challenges. While some geopolitical developments have great potential, areas of instability and tension remain.

Faced with all these uncertainties and challenges, Switzerland wishes to help build peace based on the notion that complementarity between sustainable development, social justice, respect for human rights and democracy is necessary and must be encouraged. An increasing attention to integrity in the global economy is needed too.

Switzerland's commitment in the field of human security represents a contribution to global security. It is the responsibility of both the States and the individuals concerned to advance peace and human security. It is for this reason that I am delighted that we are gathered here today; these series of conferences enable us to jointly reflect on the challenges and issues relating to human security, to form lasting alliances and to take a constructive and creative approach, allowing us to promote a culture of peace and security and build societies which are respectful of human rights.

Dr Shehu Sani is the president of the Civil Rights Congress of Nigeria, the umbrella organization for civil rights and one of the leading groups that fought military rule until democracy was reinstated in Nigeria. Dr Sani was sentenced to life in prison and spent 4 years as a political prisoner, before the situation changed.

Nigeria has a population of 160 million people, comprises 350 ethnic groups and is evenly divided between Muslims and Christians. Nigeria has fought a series of wars starting with the liberation struggle against colonialism, then a civil war to enable the country to stay together. Then the struggle against military rule. And today the country is at war with an Islamic insurgency in our north.

Democracy is the foundation of integrity in governance, and it has to be fought for. There are those of us who had no option, during three decades of military rule, but to mobilise the citizens and stand against dictatorship. A very vibrant media played a heroic role in the struggle. Many of us were killed, jailed or forced into exile in the struggle to de-establish the military from governance, until we achieved this in 1999. But it is still not fully realized. Now integrity and transparency in governance means trying to purify the democratic system to conform to the rules of the game.

Freedom for us as a developing country includes accessibility and availability of the basics of life. Corruption is so cancerous in Nigeria that in most cases corruption of up to 5 million dollars may not attract a newspaper headline. So civil society groups and the media still pursue the realization of these ideals by bringing elected leaders to account.

We are still struggling to be together as one, and to realize the ideals which democracy is all about. But we believe that in all our troubles we will overcome because we have a role to play, and we believe strongly in Africa's future. If the West is the present, and the East is next, we believe that Africa will follow them into global leadership.

In response to questions:

Democracy is the reality in Africa and there is no alternative. We have passed through an era of darkness and tyranny and today we are in the process of realizing the ultimate aim, a free society that is generally democratic. That is difficult. During the time of the military, journalist, unionists, academics, activists and even a section of the military were all persecuted. Opposition forces in our country have done a very good job, and we have now had 14 years under democratic rule. But freedom needs vigilance. Opposition is the oxygen of democracy, and reforms are needed so that we don't suffocate the democratic process. If reform cannot deliver the wishes and aspirations of the people, revolution becomes inevitable. In our country, reforms are continuously in process, in all facets of governance. And we believe that, just as the opposition in Kenya, Senegal and Ghana can take over power, the same can happen in Nigeria.

We were impressed when we saw a dictatorship crumble in Tunisia and Egypt. It was an inspiration and a motivation for people in sub Saharan Africa, especially in countries like Cameroon that have had one person in power for over three decades. But that enthusiasm was slowed by what is happening after the revolution. Could it be a process of postnatal pains for Egypt and Tunisia or could it be that the revolution is still in the boiler? Time will tell.

But for us in Nigeria, a challenge to our democracy is not simply about the commercialization of politics but the existence of hindrances that are either institutional or natural. We would have wished to have a person elected into public office by virtue of his stewardship, integrity, and what he promised to deliver. But even if you have three to four persons with that quality from a particular ethnic group or religion, you will still have problems selling them to the public. We are a country of 350 languages brought together by Britain. So we have had to balance in our democratic system the need to address the challenge of marginalisation. We have devised a way that may not be constitutional but through conventions that we accept are the best way to drive the train. If we have a President who is a Muslim we have a Christian vice president and vice versa. If we have a President from the South then we have a vice president from the North. This is the way that our democracy can work.

**Spyros Stephou, former Deputy Director of Customs, Cyprus
speaking at the Caux conference on Just Governance, July 2013**

In April 1955 the Cypriots started a freedom fight against the British. I was among the first who joined the revolution. I was responsible for operations in the port and, together with my wife and three comrades, we exploded 100 bombs on British ships, custom offices, custom stores and other installations. All the bombs were carried by my wife through the heavily guarded gate.

We were fighting against the British during the day. But, because of my gambling and drinking, we fought each other during the night. She went to the lawyer to divorce me. The chief of EOKA gave strict instructions that we should stop drinking and gambling, but I did not. One night two members of EOKA came to me, having been ordered to kill me. 'We know who you are, we know what you are doing in the port,' they said. 'Go away and we shall say that we did not find you. But never come back because you will be executed.' I replied, 'It is the first time I am winning for a long time. Let me finish this game and then do what you like.' I was allowed to finish the game. But I never stopped gambling.

The fight for independence ended but my wife, brothers and all who blamed the fight for my bad habits were disappointed. I was deeper than ever in my chaotic life. Five months after independence, partly because of my EOKA involvement, I was invited to Caux. I came for the sake of the trip. I shared my time between the meetings here and the Buffet de la Gare, enjoying the Swiss wine.

My first reaction when I heard people speaking about change was that if these people really wanted a better world, they should change the British. They were, to my opinion, the only obstacle to a better world. One day while drinking my wine I took out a notebook and started the experiment which I had heard talked about in the conference, measuring my life by absolute standards of honesty, purity, unselfishness and love. The book was full before I had even finished with the standards of honesty and purity. I quickly put it in my pocket and decided that nobody should see its contents. Otherwise my wife would divorce me because of my night life and I would go to jail for stealing from the customs store.

I left Caux convinced that MRA was not for me. Maybe it is a nice idea, I thought, but not for me. Because I had gone too far to the wrong direction. But in the plane back to Cyprus I was very uncomfortable. I thought of two things. First my wife. I had spent all my money on wine and I did not buy her even a small souvenir from Switzerland. I knew I was not a good husband but I never thought I was so bad. The second thought was for my co-fighters in the port. We risked our lives hundreds of times together but as soon as the fight was over and the British left we became enemies. We were about to kill each other because we all wanted the high positions which the British had left. It was on these two thoughts that the plane arrived in Nicosia and at that time I decided to change and try to put in practice what I had seen and heard at Caux.

To stop doing all the things I was wrongly doing was much easier than being honest about them and asking forgiveness. It could very well mean divorce and jail. But I had to do it and I went for a walk in faith. I became honest with my wife and told her everything I had done behind my back. You cannot imagine how I felt when she said that she knew almost everything that I had told her. I am grateful to God for her saying, I am with you 100% in this. The positive reaction of my wife encouraged me to do the most difficult part of my decision – to be honest with my boss in the port, risking imprisonment. After much hesitation, I knocked on the door of his office and threw on his desk three bags full of clothing, a camera, shoes and told him that I had stolen them from the customs store. I have decided to bring them abck to you. You can inform the director of customs and call the police if you want.

I have never seen a man so confused as my boss at that moment. When he recovered, he said, 'I know how it is to be in the stores and how tempting it is to pick certain things from a broken case or a torn carton. I do not understand what made you bring all these things back.' I told him of my visit to Caux and my decision to change. He said, 'I will not call the police. I must report it to the Director of Customs because it is a serious thing but I will do it in a way that nothing will happen to your career. We need a lot of people like you in this place.'

I do not know how he handled the case. I heard nothing more. I was a second grade junior officer and after six promotions I retired as the Deputy Director of Customs. I was the only person to become Deputy Director without a university diploma.

When I went to Caux I was a member of the committee of the civil servants' savings bank of Famagusta, which was giving loans to government officials. It seemed sensible to share the money of that bank between myself and my friends for gambling and drinking and reject other applications. Soon after I returned from Caux, the committee was examining an application from a friend of mine whose sister was getting married. When I heard the name of the applicant, and the reason, I said 'This application must be rejected.' When asked why, I said, 'Because this man has no sister and he has already helped many sisters to get married with money for this bank.' My friends opposed me furiously. I was obliged to resign. But soon government officers from all departments came to me urging me to stand for the committee again. I was elected. My former friends had another candidate. They lost. But some soon joined me in the work which Maroulla and I were doing, going to the villages with films of MRA and telling of the new spirit we have found.

During the years that followed my change and especially when I was District Director I often had to decide on difficult matters. One time a high official of the Church imported furniture for his home and claimed relief of import duty of £8,000, declaring them ecclesiastical material. My predecessors knew about this but they preferred to consider the home as a church. I did not accept this and said the import duty should be paid. The Director of Customs then issued a circular backing my stance.

In 1986 I was selected to be District Director in Larnaka where there is a port and the only airport. At that time it was the only exit from Lebanon to the rest of the world. Hundreds of Lebanese were coming every day. The airport and port were the transit places of drugs from the producing countries of the Near and Far East to the consuming countries of Europe and the United States. Large quantities of heroin were moving through that port. It needs more than courage to arrest drug couriers and seize the drugs they carry. One kilo of heroin is worth a fortune in the black market and behind the couriers is an army of determined people who are ready to do anything to maintain safe transit of these drugs. These people used all kinds of means and threats to secure my tolerance. I was often asked to turn a blind eye and become rich. In other cases I was threatened to lose my head if I did not turn it.

But the smugglers of this poison discovered very soon that we could neither be bought nor frightened. The results were officially appreciated by the governments of the USA, Britain, France, Italy and the Soviet Union. The Governments of the USA and Britain congratulated with official messages the Government of Cyprus and the Director of Customs. The US Government awarded me a scholarship to New York, Washington and Detroit, where I was shown the new methods and the new equipment for fighting drug trafficking.

In the meantime we continued visiting the villages in Cyprus showing films of MRA. In 1970 Cyprus was invaded by Turkey after a military coup against Archbishop Makarios by the military government of Greece. 200,000 Greek Cypriots were chased out of their homes. All the Greeks were frightened and full of hate. Everybody had lost something or somebody. At that time my wife and myself were about to join all the other Greek Cypriots who were demonstrating and shouting in the streets against the Turks, the British and the Americans. But then we looked at each other and we both said, 'Why don't we try to find what God wants us to do in this tragic situation?' We sat in the safest place of the house, the corridor, and had 15 minutes of inner searching. I shall never forget it. We both had more or less the same thoughts: 'This is not the time to blame anybody. This is the time to bring together all your friends.' A crazy thought, but it came to both of us while the bombs from the Turkish airplanes kept exploding.

We invited some friends, 20 of them gathered in our house, a MP, judge, journalists, senior government officials and ordinary people. One of them later became the Minister of the Interior, then the Minister of justice. We helped the town through the crisis. This Minister kept telling all his visitors that I was the only one who helped him when Cyprus was in real danger.

Twelve years ago I joined a political party. I soon became its General Secretary, and 10 years ago I was nominated to represent the party in the bi-communal meetings of the leaders of the Greek Cypriot and Turkish Cypriot political parties. These meetings take place once a month on the no man's land of Nicosia under the auspices of the ambassador of Slovakia. Most of the parties are represented by their leaders. For many years these meeting were the only contact between the two communities after

the Turkish invasion and their success has been praised by the UN Secretary General and the European Union.

I also take part in the sub-committee which meets once a month in the Slovakian Embassy to arrange for rapprochement events. In 2008 the Elders – as they are known – Archbishop Tutu, President Carter, Lakhdar Brahimi, visited Cyprus and joined one of our bi-communal meetings. In my speech I expressed my appreciation of this very serious, clear and loud expression of concern and agony from the international community for the successful outcome of the negotiations. The only way for all Cypriots to properly honour and respect this is to commit ourselves here and now that we leave aside all our micro-political and party benefits and ambitions and offer wholehearted support to our two leaders. The following year the Greek Cypriot and Turkish Cypriot political parties met in Bratislava to commemorate 20 years of bi-communal meetings. I was the leader of my party and read our contribution to that meeting. 'We are all witnesses of the genuine and unshakeable determination of our two leaders to continue the negotiation despite the many obstacles they face,' I said. 'We all know the great hopes and expectations of the international community and especially we all understand the hell that awaits both communities if the negotiations fail. It is so near. We only need a little more trust and mutual respect. And now our negotiating leaders need to care a little more for the next generations and a little less for the next elections. We owe it to the world we owe it to our children and grandchildren.'

Four years ago my party united with a bigger party which is now in the Government with four ministers. The new party had nominated me to continue representing it in the bi-communal meetings, and we had a meeting last Wednesday. Many times during all these 10 years that I have taken part in these meetings, I have strongly felt that my change in 1960 and the 53 years of experience in MRA and Initiatives of Change was only a training for these bi-communal meetings, which are of such vital importance for the future of both Greek and Turkish Cypriots.

Alexandra Baklanova, Nestor Group, Ukraine

Speaking at the Caux conference on Just Governance, July 2013

Ukraine has a powerful lesson for the world. If you fail to protect your democracy, its freedoms can disappear. Our elected leaders lack a vision for our country. Some of us decided that civil society could offer this vision, and we created what is now known as the Nestor Group, an independent and self-funded group of experts from many walks of life. The changes we seek require tremendous energy. A vision that inspires, but is realistic, can generate this energy.

The predecessor of The Nestor Group - a similar group that some of us founded seven years ago in Lviv, The Univska Group, has done this on a municipal level. For many years the strategy of the city of Lviv, unofficially, was tourism, and more tourism. We said that this would kill the city's creativity; the intellectual and creative services should be added as a priority - they shape the very environment which tourists wish to experience. Gradually associations, clubs, circles of people, progressive municipality bureaucrats joined the discussion, and supported this approach, or just heard it from many sources and adopted it as their own. Now it has been voted into a city strategy.

This was not easy on the municipal level, and will not be easy on the national one. It may take time, but the result is very sustainable when there is consensus in the community, and when many people on different levels own the idea. We think this approach is important for societies in transition and are sharing this approach with experts, communities, civil society leaders in Ukraine and beyond - all the way up to Caucasus and Central Asia.

Reconciliation and Good Governance priorities for Somalia

Osman Jama Ali, former Deputy Prime Minister of Somalia Speech at Closing Session of conference on Just Governance

I was born to a family of nomads in Somali Ethiopia. As a boy, I was herding camels - and I still own camels there! I was taken for schooling to a town, and later studied in the Soviet Union.

It was a time of explosion of Somali nationalism. Britain had given Somali territory to Ethiopia and Kenya, and France had taken what is now Djibouti, and all the young people were indoctrinated to fight against British, French, Ethiopians and Kenyans to liberate these territories and reunify Somalia.

After independence in 1960, there were wars, against French Somaliland, and against the Kenyans and the Ethiopians and in 1969 a military regime took over and there was dictatorship under Siad Barre. I was a civilian minister in that regime.

The dictatorship caused many clan-based opposition movements to form because of the unjust distribution of national resources, employment opportunities, and bank credits which he distributed to his own clansmen and some cronies. The effect was to marginalise all the other clans.

Then in the early 1990s, when the country collapsed, a lot of Somalis went to Ethiopia, Djibouti, Kenya and Britain, the four countries I used to hate! We were generously accepted as genuine refugees and given citizenship in these and other European and North American countries, and Australia. And we have been able to send money to our relatives left behind in Somalia.

So now those who we used to hate are the closest to Somali hearts - though there is still some mistrust of their governments. This is a kind of miracle. My dream now for the Horn of Africa is that it should take the example of the European Union where there is free movement across the borders and cooperation between the nations.

In the last year, a new government has been established in Somalia with the broad support of both the Somalis and the international community. Piracy has dropped by 80% and the extremist militia is being defeated.

The UK government has organised two international conferences which has focused the world's attention on Somalia, and aligned the contribution of the international community in support of the new government. The Somalis highly value the generosity of the International Community to them. This gives us great hope.

Large numbers of the Somali diaspora around the world are now returning to Somalia, and changing the mentality of the Somalis in Somalia.

I was very lucky that I had contact with Initiatives of Change nearly 20 years ago. I have apologised in many places for having shared in many of the attitudes of the dictatorial regime and being part of a generation of politicians which failed the Somalis. I am part of the Agenda for Reconciliation team which meets every week with others from the Eritrean, Ethiopian and Sudanese communities.

I believe deeply that the philosophy of Initiatives of Change needs to be widely promoted in Somalia. To do that, we created a charity, Somali Initiative for Dialogue and Democracy - SIDD. Together with IofC, we have organised courses and workshops for the British Somali community in dialogue facilitation, intergenerational dialogues, and other meetings.

Now the new leaders of Somalia have appealed to the Somali Initiative for Dialogue and Democracy to establish our work for reconciliation and good governance in Mogadishu, the capital. We are searching for the funds to create that centre.

20 years ago, no Somali knew anything about Initiatives of Change or Caux; today it is widely known to Somalis as an institution which has been very helpful to us. Every Somali is grateful to Dr Cornelio Sommaruga and Ambassador Mohamed Sahnoun for their great contribution to the Somali people during the dark days in the 1990s when Sommaruga was President of the Red Cross and Sahnoun was UN Special representative to Somalia.

I ask you to pray with us for the rebirth of Somalia.

Osman Jama Ali

Chairman, Somali Initiative for Dialogue and Democracy (SIDD), 3rd July 2013