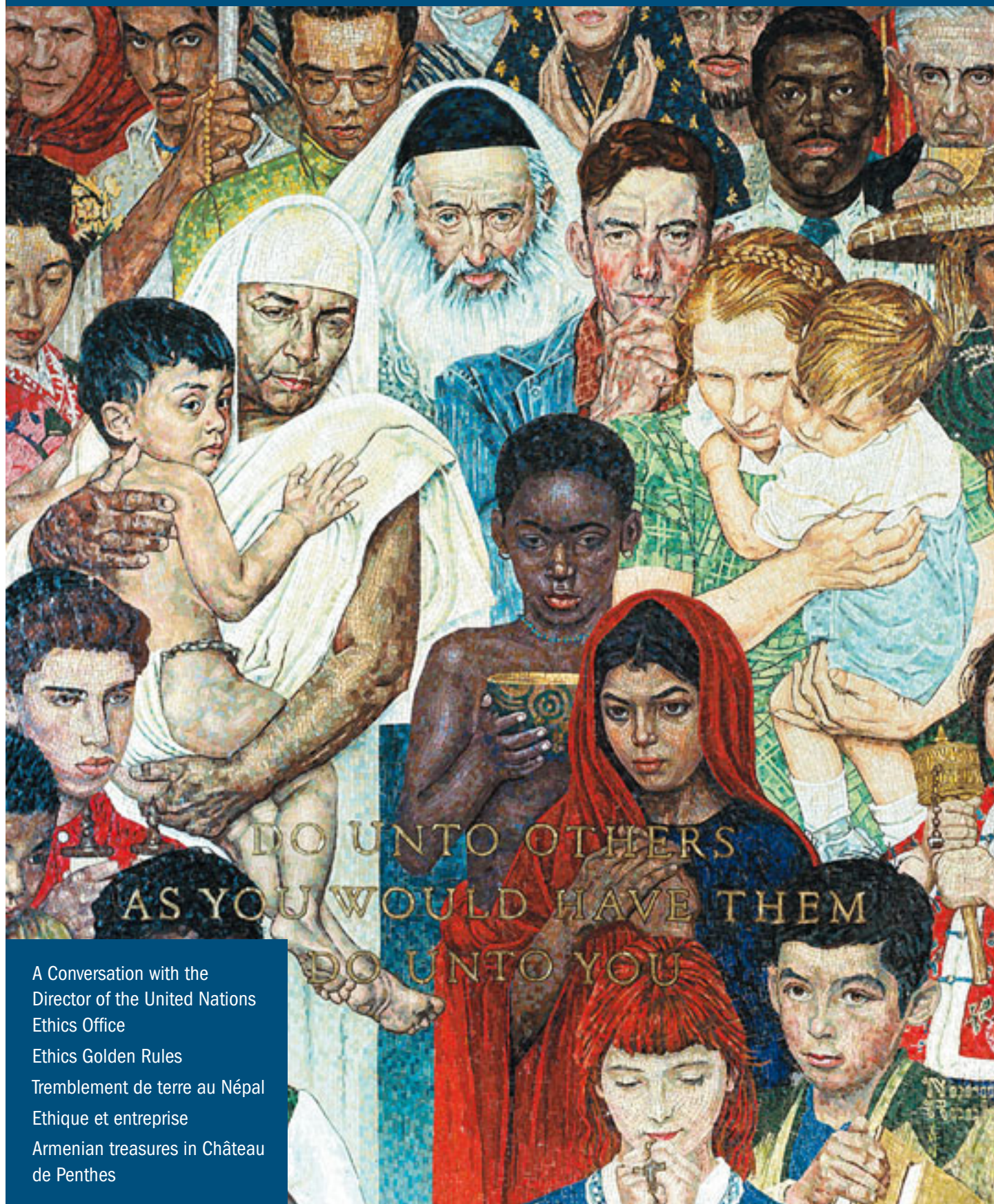


# UN Special



MAGAZINE DES FONCTIONNAIRES INTERNATIONAUX - THE MAGAZINE OF INTERNATIONAL CIVIL SERVANTS



A Conversation with the  
Director of the United Nations  
Ethics Office  
Ethics Golden Rules  
Tremblement de terre au Népal  
Ethique et entreprise  
Armenian treasures in Château  
de Penthes



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Norman Rockwell Mosaic:  
"The Golden Rule".



GARRY ASLANYAN

Rédacteur en chef par intérim/interim Editor-in-chief

## ÉDITORIAL

3

## ENTRETIEN/INTERVIEW

A Conversation with the Director  
of the United Nations Ethics Office

5

Green star awards interview  
with Wendy Cue

16

## OMS&ONU/UNOG&WHO

The UN at 70, Risk Averse,  
Unsafe and Too Old

7

Ethics Golden Rules: Faith, Harmony,  
Respect, Tolerance, and Peace

9

The Whistle Blower

12

The Ethics Office and ethics training  
at the United Nations

14

Don't shoot the messenger!

18

Green Star winners celebrated  
in Norway

19

Fairness in international collaborative  
research-partnerships for health

20

Freud et la coca sur le divan

26

Talking UN gender balance

28

Tremblement de terre au Népal

34

The omnipresent guardian  
of our security

36

Olivia Franchetto, les pieds sur terre

37

The world is in "Women's Hands"

41

Snapshot: Service AST

42

## SOCIÉTÉ/SOCIETY

Ethique et photographie

30

Building the messages that we want  
through film

38

Ethique et entreprise

43

## NOUVELLE GÉNÉRATION/NEXT GENERATION

The Gap in Global Education

32

## LOISIRS/LEISURE

Armenian treasures  
in Château de Penthes

22

An electrifying yet non-technological  
experience in Bali

46

Message du rédacteur en chef

Message from the editor-in-chief

## Ethique et équité dans un monde complexe

Dès l'instant où la terre se mit à trembler au Népal, causant de nombreux décès et laissant des milliers de personnes sans abri, la réponse humanitaire était lancée depuis Genève. Nombre d'organisations clés chargées d'apporter de l'aide et de l'espoir aux personnes touchées entrèrent en action. C'est ainsi que fonctionne la solidarité internationale.

Dans un monde toujours plus instable, interdépendant et globalisé, les dilemmes liés aux questions éthiques et d'équité sont devenus plus importants que jamais. Nous, aux Nations Unies, devons veiller à cultiver l'éthique de notre organisation dans la diversité des Nations Unies et de ses agences. La mosaïque de la «Règle d'or» qui illustre cette couverture a été récemment à nouveau inaugurée au siège de New York. Elle symbolise le besoin constant de promouvoir une harmonisation et la collaboration entre tous les départements en charge des questions éthiques au sein du système onusien. Si de nettes avancées relatives aux aspirations éthiques et d'équité ont été accomplies, il y a encore des progrès à faire en ce qui concerne la parité homme femme ou une coopération internationale équitable. Les instruments, les mécanismes ainsi que les services et les formations existent déjà pour nous aider à y parvenir.

Nous vous proposons à nouveau un numéro exceptionnel.

**Revue des fonctionnaires internationaux  
des Nations Unies à Genève et de  
l'Organisation mondiale de la Santé**

## Ethics and fairness in a complex world

The minute the earth shook in Nepal and left many dead or homeless, the humanitarian response started here in Geneva. A number of key organizations charged with the responsibility to bring relief and hope to those affected got into response gear. That's how the international solidarity works.

In an increasingly volatile, interdependent and globalized world, the dilemmas of ethics or fairness have become ever important. Those of us in the UN system need to be vigilant in maintaining an ethical organizational culture amidst the diversity of the UN and its agencies. The "Golden Rule" mosaic on the cover of this issue was recently re-inaugurated at the UN Headquarters in New York. It symbolizes the continued need to promote harmonization and collaboration among the ethics functions within the whole UN system. While some ethics and fairness aspirations have clearly been achieved, some others such as gender balance or international collaboration fairness are still a work in progress. The instruments, mechanisms as well as services and trainings are all there to help us achieve those aspirations.

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# A Conversation with Ms. Joan Dubinsky, the Director of the United Nations Ethics Office



Ms. Joan Dubinsky at the public lecture in Geneva, 2015.

ALEX MEJIA

**You began your career at the very beginning of the adoption of an Ethics Officer as a corporate position. Have you seen big differences?**

Only after several decades you can reflect and see how a discipline or a field, now a profession, has evolved. So in the very first years, we were all extremely lonely. Only a few entities that I'm aware of had a professional position looking at ethics. There were a few people within some governments, at some manufacturing companies, and a few at some defense companies. By 1991, there were enough people doing ethics that the first professional association for business ethicists came together. That professional association is now called the Ethics and Compliance Officer Association (ECOA), and went from a founding group of about 30 people, to over 1300. Today, we also have university degrees in business ethics, you can get certifications, there are professional development opportunities, and a network of individuals. This field has definitely expanded.

**Would you say that civil society as a whole changed and demanded this transparency, or that the corporations by themselves saw the need?**

Most of the original business ethicists like me got their position because a CEO felt strongly that the organization should think about its values and its mission in addition to making profit. There was a bigger

purpose for this entity. So, the founder or the CEO had a very strong personal commitment. At the same time, in government there were scandals about bribery, antitrust violations, environmental issues, accounting frauds. So, there is a big push in almost every government to create additional laws and regulations over how business is conducted to make sure there are some minimum expected standards for ethics and integrity and how business does its work every day. In addition, shareholders demand more of the for-profit institutions where they invest their money. At the same time, a dear colleague of mine at University of Virginia, R. Edward Freeman, developed a seminal work on moving us from the concept of shareholder to stakeholder. One of his major contributions is recognizing that businesses, nonprofits, charities, media, academic institutions and governments have a variety of stakeholders to whom we owe ethical duties. Civil society demands those changes.

We at the UN have embrace those changes and also adopted the Convention against Corruption more than a decade ago, and continue to be committed to the highest ethical standards. The very mandate of the Ethics Office was issued by the General Assembly to help the Secretary General sustain and maintain an ethical organizational culture, informed by our core values of accountability, transparency, integrity, and respect. So, you see how it all comes together.

**Some people would think that certain cultures are more permissive than others when it comes to ethics. Would you say so?**

It seems that certain cultures could be more 'flexible' in their understanding of what is right and what is wrong. For instance, during business-to-business exchanges, there is more variety about what gifts can and cannot be given in a particular country. In the private sector, entities that want to do business with a government, are very tempted to provide a gift, and that is a slippery slope to corruption. So that's the slope, that if you fall down that slope, you're in the pit called corruption. It is extremely important for private sector entities to really examine their gift or hospitality, their travel, their relationship-building, how they find, how they bid for, government business.

Is it wining and dining, is it hiring the children of government officials? We've had that in the banking industry. Is it sending round trip paid tickets for the government official and family to come to their manufacturing site, but along the way stop for an island vacation? In the pharmaceutical industry, there are real issues and questions around compensating practitioners, physicians, health care workers, to speak about, be knowledgeable about, a new pharmaceutical, a new medical device. So, this is a very, very active, fast-changing, complex area in the private sector. And we see a tremendous amount of new regulation and new statutes adopted by all countries. OIC convention, African Union convention, UNCTAD, so we have many, many, many conventions about corruption. Now, the gift question also pertains to the public sector as there are those who give and those who accept.

**The fight against corruption has increased in recent decades. Can you give us an example?**

It has been a global campaign but I'll use the experience of the US to illustrate this point. The US adopts the Foreign Corrupt Practices Act in the late 70's. So, the FCPA is adopted and US businesses said '... we cannot comply. Don't make it a crime for us to offer a bribe to a government official of another country because everyone else is doing it and it will be in

Photo: Garry Amlanyan



a disadvantage'. And the US government said, '... just because everyone else is doing it doesn't make it right'. Now, as a result, you have the adoption of a number of other conventions, of the Organization of American States, of the UN convention against corruption, of the African Union convention, the OECD, others in the Asia Pacific region, various groupings, and right now there is no place in the globe that says corruption's ok.

But it took 30 years. So now the difference is enforcement. No government will say giving a bribe to a government official is a really good idea. Governments don't do this. But governments do have different appetites and abilities to enforce, to communicate and to educate. And we do see variation around the globe. A trend we've seen in recent years is more cross-border cooperation on what those regulations should be, how they should be enforced, how do we engage with civil society to get the messages across that corruption costs money to everybody, that it is a tax on the system. So we're seeing more awareness of the damage, the true damage, that corruption causes. And all sectors of society are beginning to think about, well, where do we need to prevent it. So, it's a lot of change.

**Now to the difference between legal and ethical. Do we need to better understand the 'letter' of the law to better define the 'spirit' of the law?**

Absolutely. You probably aren't aware that basic concept undergirds the entire ethics and compliance program of General Electric. GE adopted its code of conduct, called the Letter and the Spirit, in the late 1980's as it's the first one that I recall. And to this day, they still talk about distinguishing between the letter and the spirit. And it's just one great example where the letter of the law establishes the minimum threshold. It's the basement. You can't sink any below this, right? It's the foundation. The ethical action can be aspiration – it pulls the best out of us. It's how I want to behave, how I ought to behave.

**Some people think that some decisions of the UN Security Council are legal but not necessarily reach the ethical standards that should apply to issues of war and peace.**

**Do you think this affects the global perception on the UN?**

This is a complex scenario. There is in the embodiment and the role of the Secretary

General. The SG is the secular voice for ethical conduct. In some ways, he is one of the major moral voices in our times and he does his best to call on humankind and say, let us think about what happens when we are unable to diplomatically and politically resolve these disputes in Syria, Libya, Mali, Sierra Leone, Eastern Congo. We can keep identifying these situations throughout the globe, still including Afghanistan and Iraq. And it is, in some ways, the role of the SG to call upon everyone in the globe and say, please, open our eyes. We are failing ourselves and our future generations if we cannot, as ethical human beings, beat those swords into plowshares and those spears into pruning hooks. That comes from the Book of Isaiah in the bible and is carved in stone in a plaza in front of our building in New York. I pass it every day walking to work. So in that respect, we do have a moral force, a voice, to speak and to be recognized as an ethical organization. And the spokesperson on this, I believe, is the SG.

**What are your views on the financial disclosure programme that all UN senior officers need to comply with.**

The financial disclosure programme, as you know, requires confidential filing on an annual basis: assets, liabilities, outside activities, other jobs, for the employee – the staff member –, spouse, and family members who live at home, so that we can identify, prevent and remedy personal conflicts of interest. It applies to all D1 and above, all staff who do procurement, treasury, financial, pensions, all staff at the ethics office, and it is mandatory. We began the programme in 2007 with 1700 people. Last year, 2014, we had just shy of 5100. 100% of all covered staff submitted their disclosures. First time ever.

In addition to this programme, the SG instituted the voluntary public disclosure initiative for all ASGs and USGs. This is around 160 people. All ASGs and USGs, once they have filed their confidential disclosure, are invited to participate in the SG's voluntary disclosure programme, which is a summary of that disclosure that is then posted on the SG's website to promote transparency and accountability. It's on the SG's own website.

**Do you need a new UN resolution to strengthen what you do, or not?**

Of course, this is my wish list, but it is not something that the SG has requested yet

or the member states have shown interest in. In the meantime, I would like to see the Ethics Office be more engaged in what I call institutional ethical risk. So, engage us as part of the voices at the table at the thinkers about emerging ethical issues that impact the UN as an institution.

For instance, there are many ethical issues when we talk about extra budgetary funding. Where do we get our money from? We could also face some ethical issues about using implementing partners to provide part of the services that we deliver. And we need to be engaged with others on understanding the ethical aspects of those transactions, to present, to preserve our reputation. So that's just one example. I would like to see us more engaged with ethical risk assessment, so more broadly consulted on how could the organization's reputation be harmed from an ethics and compliance perspective. You know, where are the things that go bump in the night so that we are engaged with different parts of the organization to figure out, how can you fix it.

**Could you describe your work in more detail for our readers?**

The UN ethics office operates in several spheres. We provide direct ethics office services to the 43,000 secretariat staff everywhere. We also lead the Ethics Panel of the UN, which is a group of the ethics officers of the funds and programmes, and for that the GA and the SG have said: work towards coherence among the funds and programmes and the secretariat on policies, practices and standards around ethics and integrity. We meet monthly and we talk on the phone and by email daily to discuss how to implement this mandate. Strengthening the ethics panel is a commitment of the heads of the funds and programmes and the SG to put a priority that coheres, means something, and is important to all UN institutions. From a staff perspective, I work at every agency and when I'm in Geneva, I go off for WHO, and then I work for UNHCR, and then I come back to UNOG, the same ethics rules and standards should apply. It's still the UN – it's one UN. We have to have the kind of coherence that ensures an organization full of integrity. The global audience demands that. ■



Photo: Jean-Marc Ferré

# The UN at 70

## Risk Averse, Unsafe and Too Old

*On 20 April this year, four of my colleagues tragically lost their lives in Northern Somalia, when an explosive device ripped through their minibus as they travelled back to their guesthouse.<sup>1</sup>*

**IAN RICHARDS, UNOG**

It wasn't the first, nor unfortunately will it be the last time that UN staffs are killed in the line of duty. But for an organization turning 70 this October, it is an uncomfortable wakeup call, and a reminder to the world, that behind the walls of its gleaming, newly refurbished headquarters in New York, its modern conference rooms and news-grabbing resolutions, are a staff of 75,000 drawn from all quarters of the globe, many working in difficult and dangerous locations, some paying with their lives.

Much will be written about the UN's 70th anniversary (even though the bulk of it was created more recently). But for staff, the focus isn't so much on the past as on the way forward. For the culmination of this year's anniversary is a summit of world leaders in New York to agree targets that will guide our work for the next decade and a half.

Called the sustainable development goals, they promise, among other things to eradicate extreme poverty, fight climate change, prevent conflicts and protect those caught in the crossfire.

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No sooner than the ink is dry, governments will turn their attention to how the UN can best achieve those goals.

As a representative of UN staff, I believe that most of my colleagues are capable, suitably qualified and up to the task.

However, I do have doubts as to whether the UN, on its 70th anniversary, is the best place for it.

For many reasons, and despite its successes, it has become an organization too scared of failure, overly centralized, ageing and unsuited to operating in conflicts where our blue flag is seen as a target rather than a shield.

Secretary-General Ban Ki-moon shortly enters his final 18 months in the job. I know he's a keen reformer. Under his leadership departments have been restructured, pay and benefits are being reviewed, a new policy will require staff to rotate more between headquarters and the field, and a new IT system promises to eliminate duplication in administrative support.

But I'm not convinced that these reforms will make it any easier for staff to help the organization achieve the sustainable development goals.

Here though are three simple ideas that will. And I believe that Ban Ki-moon can easily put them in place.

First he should encourage his staff to take greater risks and become more entrepreneurial.

The innovations and ideas that will help reduce extreme poverty by 2030 may not yet have been invented. But as things stand, with an increasingly centralized and bureaucratic organization, it's probably no longer at the UN that they'll see the light of day.

Let me tell you then about a former colleague called Jean Gurunlian. He joined the UN as a junior clerk and retired as a director. In that time he built a team that created an electronics customs system, now used at ports and border posts in almost half the countries of the world. By using IT instead of paper forms, Asycuda, as the system is called, reduced corruption, got goods through customs faster and in doing so, contributed to the creation of tens if not hundreds of thousands of manufacturing jobs in developing countries. It is also one of the UN's biggest self-funded programmes.

That was in the 1980s and 1990s. No doubt Gurunlian faced his share of detractors back then when he presented the idea. But I doubt today's more centralized, rigidly budgeted and risk-averse UN could provide the right environment for the next generation of innovators – staff who are brimming with ideas, need space to try them out and forgiveness when ideas fail. In any case, one thing is for sure: the staff rules now make it extremely difficult for junior clerks to rise through the ranks as Gurunlian did.

Second if the UN is to support its staff in doing their work, it must provide a safer environment for those it deploys to the world's most dangerous locations. Places such as Afghanistan, Gaza, Iraq, Mali, Syria, South Sudan and Yemen.

As the UN's outgoing emergency relief coordinator, Valerie Amos, recently noted, "attacks on humanitarian workers have increased every year for more than a decade." According to the UN's own statistics, 100 staff and peacekeepers were killed in 2014.

Yet despite this and despite, for example, that Al Qaeda-linked al Shaabab has repeatedly attacked UN staff in Somalia and carried out attacks in Northern Somalia, our four colleagues died there last April.

The UN says it will "stay and deliver" even in the most challenging environments when foreign embassies have evacuated their own staff. But important as their work is, our colleagues can only assist those in the crossfire of conflict if they themselves get the protection they need.

We've been told that there is a tradeoff to be made between improving security for UN staff and being cost effective. Surely, cost should not be a factor when lives are at stake.

Third, the UN needs younger staff.

Only three percent of UN positions are at the entry-level grade called P-2. Worse, only 0.3 percent of staff are aged between 18 and 24. In contrast, the average age for joining the UN is 41.

Far from being structured like a pyramid, the UN looks more like a football. And as things stand, those graduating from university this year won't even have joined the UN by 2030, the target date for the goals.

We will therefore miss out on the ideas and freshness that those straight out of university can bring to our organization. This includes new methods of working, better use of technology, more effective ways to analyze and present information – everything to galvanize countries and other interests around the goals. That would be a shame.

So these then, in short, are three simple ideas that Secretary-General Ban Ki-moon could put in place this year and that will enable the UN's staff to help it meet the ambitious targets set by the sustainable development goals.

By any measure, they are a fitting and worthy 70th birthday present. ■

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1 Article reprint courtesy Interpress Service.

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# Ethics Golden Rules

## Faith, Harmony, Respect, Tolerance, Peace!

EVELINA RIOUKHINA

AND CRISTIAN OLAREAN, UNOG

“Do unto others as you would have them do unto you” inscribed on the surface of the “Golden Rule” mosaic by Norman Rockwell (actually dedicated to ethics), which was re-inaugurated recently in the United Nations Headquarters. Speaking at the inauguration ceremony, the Deputy Secretary-General Jan Eliasson ascribed the popularity of the work to its embrace both of multiculturalism and the idealism at the core of the United Nations. “It reflects humanity – the wondrous mix of nationalities, creeds and colors. But it also reflects the very essence of our mission as set out in our Charter. At its core, the work is about narrowing the gap between the world as it is and the world as we want it to be,” he said. Noting that the ethic described by the Golden Rule is common to numerous traditions, he cited a number of maxims, from the biblical “Love thy neighbour as thyself,” to the Yoruba “One taking a pointed stick to pinch a baby bird should first try it on himself to feel how it hurts.”

If we want to end with all forms of intolerance, ethics in faith will be one of the most sensitive among those. For billions of people around the world, faith is an essential foundation of life. It provides strength in times of difficulty and an important sense of community. The vast majority of people of faith live in harmony with their neighbours, whatever their creed, but each religion also harbours a strident minority prepared to assert fundamentalist doctrines through bigotry and extreme violence. These acts are an affront to the heritage and teachings of all major religions. They also contravene the Universal Declaration of Human Rights, which affirms the right of all to freedom of thought, conscience and religion. It is imperative that the moderate majority is empowered to stand firm against the forces of extremism. Nevertheless, this can only be achieved through strong leadership, stressed the Secretary-General Ban Ki-moon during his message for the World Interfaith Harmony Week 2015.

An interesting event on a related spiritual aspect, took place in the United Nations Office in Geneva, prior to the above week: the launch event for the book entitled “Religion, War and Ethics”, organised by the UNOG Library in collaboration with the Peace Research Institute of Oslo, preceding by the discussion with the world-renowned speakers, such as Gregory M. Reichberg, University of Oslo; Mostafa Mohaghegh

Damad, Iranian Academy of Sciences; Angela Kallhoff, University of Vienna; Vesselin Popovski, Jindal Global University, Delhi (see the poster). The book itself presents a sourcebook of textual traditions from the world’s major religions on the ethics of war, bringing together texts – scriptural, theological, ethical, and legal – from a variety of historical periods that reflect each tradition’s response to perennial questions



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The "Golden Rules" mosaic by Norman Rockwell. Fragment.

about the nature of war: When, if ever, is recourse to arms morally justifiable? What moral constraints should apply to military conduct? Can a lasting earthly peace be achieved? Are there sacred reasons for waging war, and special rewards for those who do the fighting? The religions covered include Islam (Sunni and Shiite), Judaism, Christianity (Catholic/Orthodox/Protestant), Buddhism and East Asian religious traditions, including Hinduism, and Sikhism.

According to another interesting academic research on "Ethics and War in Comparative Religious Perspective", Dr. David Perry describes war as a peculiar human activity, in that it can bring out some of our best traits, such as courage and self-sacrifice, yet also elicit tremendous cruelty and suffering. It is therefore a prime candidate for ethical reflection. Although each of the world's major faith traditions preaches compassion and justice, many of the most horrendous wars in human history have ironically been fought in the name of religion. Even now, at the beginning of the 21st century, people are still strongly divided by religion. Religion continues to be a catalyst for war in diverse places. However, are there ethical resources within religious traditions themselves that could provide the foundation for a lasting peace? Dr. Perry gives a brief historical journey through all religions, passing through Hindu traditions, which contain a very strong ethic of reverence for life and where to murder or harm another creature is a serious offense

that corrupts one's soul and delays one's realisation of enlightenment, or mentioning Jains and Buddhists, who consider the ethic of nonviolence to be binding on all people (Ferguson chs. 3-4). He then analyses Islam, Christianity and Judaism in a more detailed way and concludes that the leaders of the major religious customs should engage in sincere interfaith dialogues, in part to reduce the ignorance, fear and hatred that often leads to war, but also to seek areas of agreement on ethical matters even if they cannot agree theologically.

The idea of an inter-religious dialogue constitutes important dimensions of a culture of peace and was even used as the basis for a resolution (RES/65/5, adopted on 20 October 2010), establishing World Interfaith Harmony Week to promote harmony between all people, regardless of their faith. Recognizing the imperative need for dialogue among different faiths and religions to enhance mutual understanding, harmony and cooperation among people, the General Assembly encourages all States to support the spread of the message of interfaith harmony and goodwill in the world's places of worship, on a voluntary basis and according to their own religious traditions or convictions.

Is there any ideal place in the world? There are many spiritual places or whole cities. There are also cities that are holy for several faiths at the same time. They say that there might be a mystical land (or maybe a real one?) which represents the centre of the spirituality, standing beyond all faiths, and geographically situated somewhere in Tibet. Many philosophers or adventurers, through centuries, went here with the expeditions searching for this ideal land or

*"Let us never forget that what divides us is minuscule compared with what unites us. Working together, we can achieve all our goals for peace, prosperity and physical and spiritual well-being"*

— Ban Ki-moon

hidden country-society of ethics and harmony, centre of wisdom of the world. Can Tibet be an ethics etalon? It might be interesting to learn that there is a legend or belief, which says that the ideas of peace and an ideal harmonic society were indeed brought to the rest of the world from Tibet. There is also a mystical (or even authentic) story that during one of his expedition to Tibet, the Russian painter and philosopher Nicolas Roerich was even entrusted by the Tibetan Lamas to bring a special powerful stone protecting peace and harmony (in some sources called the Chintamani Stone). The fragment of this stone was given to Roerich for the European home of Nations (League of Nations at that time) with a strong belief that this will be the ideal world of harmony and peace.



In fact, it is true, for both the League of Nations then, and the United Nations today and, also for its European Centre, which is Geneva. Yes, if to speak in geographical terms, Geneva can be an ideal model of the interfaith example of harmony, where people from so many origins and all faiths live in peace. Moreover, if we want to find this ideal place, no need to go too far – we live in it!

Our city, Geneva, is the best example of tolerance, where, in the relatively small city, all religions exist peacefully and dialogue for peace is at its centre. As was noted in our earlier articles this year, the ideas of peace and friendship among different nations was engrained, anchored in Geneva almost two centuries ago, giving birth to the *Société de la Paix*, and then the Society of Nations, predecessor to the League of Nations.

In terms of today's world – our Organization, the United Nations, is of course, the model of the ideal world. Look around – it is all staff members, our Organisation and we, – we together represent this dream world, where all cultures and all faiths co-exist and work together to achieve common goals.

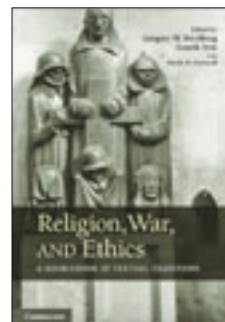
No matter what the difficulties and turmoil, we remain colleagues, working towards common goals, and supporting each other in the highest ethical sense of this world. Politicians will solve the political issues, and it is highly desirable that all issues are solved in a peaceful manner. We, in the United Nations, should lead as an example. Not only our leadership, but also all of us, from the simple staff member to the senior manager, every one of us, every day, at every work place. Our high standard of ethics is also about that – tolerance, respect for diversity and interfaith harmony.

In one of the previous issues, we came up with a proposal to re-erect the Temple of Peace and Friendship. When it was conceived by the count Jaques Jean de Sellon (see *UN Special* Nos. 747, 748, 749) the idea of tolerance was “breathed” into it, and if one day we manage to restore it on the grounds of the Palais, it will become a place where we will celebrate peace, where we can all come together, being from different cultures and belonging to different faiths, where we can meet, contemplate, reflect, or even meditate or pray together. The most important is that we express our friendship, tolerance, dedication and

respect for each other. This Temple could be our joint UN and Geneva International symbol of peace and harmony. If we decide to re-store it with all the authentic messages of peace and friendship engraved in the Temple almost 200 years ago, the message of the Golden Rules can be added there, thus reinforcing the general message and making the link to the world we live in today.

We live in times of turmoil and transformation – economic, environmental, demographic and political. These transitions bring both hope and uncertainty. Our job is to ensure that hope wins, and our task will be made easier if the followers of all faiths collaborate on a common cause.

**“Let us never forget that what divides us is minuscule compared with what unites us. Working together, we can achieve all our goals for peace, prosperity and physical and spiritual well-being”.** ■



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# Whistle Blower

*Have you ever wondered what to do if you suspect someone is doing something wrong in the office?*

*Have you ever been concerned about fraud, corruption, abuse, or safety at work?*

*Have you ever been afraid of reporting your concern because of a fear of repercussions?*

***There is an alternative to silence.***

**EVAN DRAKE TERRENCE, ALMA ALIC AND MARIE  
SABINE BOMBIN, WHO**

WHO's Office of Compliance, Risk Management and Ethics (CRE) recently adopted a new Policy on Whistleblowing and protection against retaliation ("Whistleblower Policy").

CRE's mission is to improve transparency by ensuring that staff members understand their ethical obligations to WHO.

All staff across WHO worldwide were invited to provide comments on the draft whistleblower policy and much of their input was included in the final document.

## **The Whistleblower Policy**

The Whistleblower Policy is a powerful tool, available to staff and non-staff members

throughout the world, to promote and uphold WHO's ethical standards. The policy applies to all who may be subjected to retaliation as a result of a report, made in good faith, of suspected wrongdoing at WHO. The policy specifically targets reports of wrongdoing that involve: fraud, corruption, substantial dangers to public health or safety, sexual exploitation and abuse. Retaliation, on the other hand, is defined as a direct or indirect adverse administrative decision and/or action that is either threatened to be taken, recommended or made against an individual within the organization.

Retaliation can range from harassment and discrimination to unsubstantiated and unjustified contractual changes, neg-

ative performance appraisals and delays in processing entitlements. For non-staff members, retaliation can take many forms, and cases need to be handled with due respect to the specific circumstances of the individual concerned.

Furthermore, the Administration needs to demonstrate with clear evidence that the suspected retaliatory action would have occurred in the absence of the reported whistleblowing. Departing from past practices, it is the Administration that is required to prove that the retaliatory action is not connected to the report of wrongdoing, not the whistleblower. Individuals usually do not have access to the information that forms the background of an administrative decision.





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CRE's role is to:

1. provide confidential advice to individuals who may be thinking about reporting a suspicion of wrongdoing and who may be concerned about retaliation;
2. establish through a preliminary review whether there appears to be a causal relationship between the reported retaliatory action and the original whistleblowing, and refer for investigation as appropriate; and
3. recommend effective protection measures as applicable.

Additionally, CRE is in the process of securing an independent, external, and confidential whistleblower hotline service to allow individuals – staff and non staff – to report suspected wrongdoing. The toll-free hotline will be available worldwide and 24/7.

#### Duty and protection

All staff members have a duty to report wrongdoing. In turn, WHO has an obligation to protect whistleblowers against retaliation and address the wrongdoing. Measures to address wrongdoing can include, for example, the undoing of the retaliatory action, or reassignment to another office or function for the whistleblower (with their agreement) or the retaliator. Retaliation constitutes misconduct and is subject to disciplinary measures which range from a note in the relevant staff member's personal record to dismissal.

#### Our history and mandate

The Office of Compliance, Risk Management and Ethics (CRE) was established in January 2014, as part of the WHO Reform, to develop and advocate policies and pro-

cesses that uphold the highest ethical values and organizational standards.

WHO is accountable to a multitude of stakeholders – from member states, and collaborating partners, to the health of people everywhere. Demonstrating that it lives by its values gives WHO the credibility it needs to work constructively in achieving its objectives.

It is ultimately the behaviour of staff that creates and maintains the confidence of each other and the people we serve. The UN and its agencies embody the highest aspirations for all people, and the only way to secure a peaceful and just world is for international civil servants adhere to these high standards of integrity.

It is not enough to think that corruption, fraud, abuse and exploitation are wrong – that is a given. Action must be taken, and the time is now. ■

WHO's Ethics Office can be reached at [ethicsoffice@who.int](mailto:ethicsoffice@who.int).

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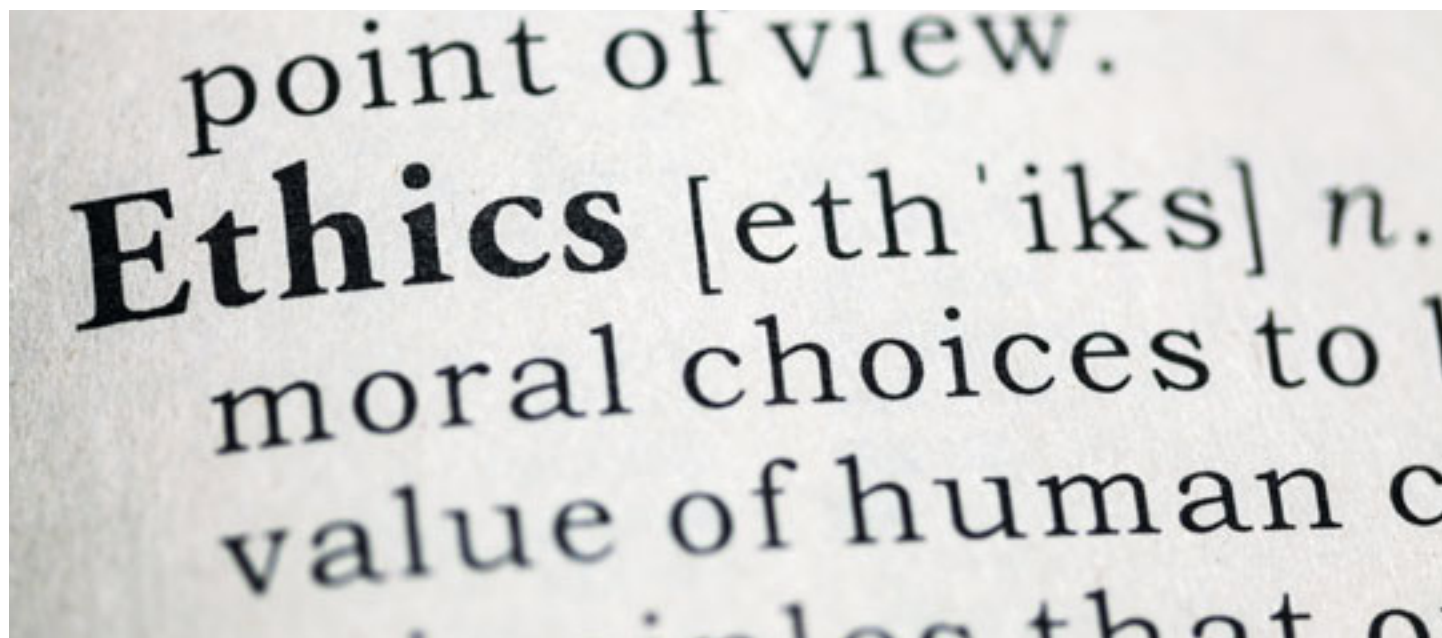
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# The Ethics Office and Ethics Training at the United Nations

*Ethics is a word that is frequently in the news these days, but it has been around for a long time as it derives from an Ancient Greek word ethos meaning “habit” or “custom”. The Concise Oxford English Dictionary definition is “the moral principles governing or influencing conduct” and in the online training provided by the Ethics Office, it is defined as “doing the right thing for the right reason”.*

SARAH JORDAN, SDLS, UNOG

## Background

The Ethics Office is in New York, a few blocks from UNHQ, and comprises a team of 10 specialists possessing UN institutional knowledge and legal expertise. It was created in 2006 by a request from the General Assembly and in response to several incidents that had harmed the reputation of the UN. It was entrusted with the task of helping to ensure that all staff members observe and perform their functions consistently with the highest standards of integrity.

## Mandate

The role of the Ethics Office is to:

- administer the organization’s financial disclosure programme;

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- provide confidential advice and guidance to staff on ethical issues, including administering an ethics helpline;
- administer the organization's protection against retaliation policy (also called "protecting the whistleblower");
- develop standards, training and education on ethical issues, in coordination with the Office of Human Resources Management and other offices, as appropriate, and conduct ethics outreach;
- provide support for ethics standard-setting and promoting policy coherence among the Secretariat and the Organization's funds and programmes.

In its last cycle, the Ethics Office received 924 requests for its services, representing an increase of 15 per cent over the previous cycle.

### Outreach

Pursuant to its mandate to strengthen an ethical culture throughout the Organization, the Ethics Office provides extensive outreach and confidential consultations to Secretariat staff, including those based outside of New York. During its outreach missions in the last cycle, the Ethics Office met some 1,100 individuals (in Burundi, Uganda, Liberia, Haiti, Cyprus, Nairobi and Geneva amongst other duty stations). It held individual consultations with staff, led town hall meetings and provided tailored ethics briefings for management teams. The visits resulted in many more staff from field offices and offices away from Headquarters seeking out the Office for confidential advice.

### Training

To strengthen staff awareness of their ethical rights, duties, and obligations, the

Ethics Office launched in 2014 a new online ethics training course entitled "Ethics and Integrity at the United Nations". Available on Inspira in both French and English, the course is mandatory for all staff members. All newly hired staff members are expected to complete the course within three months of their entry into service. Staff members may access the course by searching "ethics" on their Inspira "My Learning" page. A printable certificate is provided upon completion.

For categories of UN personnel other than staff members who wish to take the course, it is available via the United Nations System Staff College (UNSSC) UNKampus Portals: [portals.unssc.org](http://portals.unssc.org) (new user registration required). The Ethics Office strongly encourages all UN personnel to follow this programme.

In addition to the "Ethics and Integrity at the United Nations" on-line course, the Ethics Office works closely with OHRM and other offices to integrate ethics and integrity components into other related learning programmes, such as new staff induction, leadership and management development, performance management, and foundational supervisory skills. All programmes are reviewed regularly and feedback is closely monitored. Ethics components are added and strengthened in line with the Secretariat's evolving needs.

The Ethics Office provides on request general or customized briefings to specific groups or individual Departments and Offices.

### The road map

In 2013, the Secretary-General honoured The Roadmap with a UN 21 Award for



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Knowledge Management. This Staff Member's guide to finding the right place was also hailed as the "Swiss army knife" of UN documents by *UN Special Magazine* for its utility in navigating the UN's complex policies on addressing staff concerns. It goes to the heart of the matter and avoids misunderstandings.

### Putting ethics to work

For additional guidance on ethical issues such as our obligations as international civil servants and avoiding conflicts of interest. ■

For further information and to download publications: [www.un.org/en/ethics/](http://www.un.org/en/ethics/)



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Wendy Cue, Chief, Joint UNEP/OCHA Environment Unit, Advisory Group on Environmental Emergency Forum, May 2013.

Photo: Violaine Martin

# Green star awards interview with Wendy Cue

CHARLOTTE EDME AND AINHOA RUBIATO

## What is a 'typical' environmental emergency?

Each emergency is complex and challenging; there are few 'typical' emergencies. We are concerned when human lives are endangered by hazardous substances, or there is risk of significant environmental damage. These types of emergencies include oil spills, the dumping of toxic waste, and the pollution of groundwater.

For example, in 2013 Typhoon Haiyan hit the Philippines and its gale force winds and storm surge caused widespread destruction. The typhoon also caused a power barge to crash into the shore, and 800,000 litres of heavy oil polluted the shoreline and coastal fishing grounds. A community of almost 500 families had to be evacuated because of the spill, in addition to those who lost their homes from the typhoon.

In March 2011, the earthquake and tsunami that hit Japan also crippled the Fukushima nuclear plant. This exemplifies how the cascading effect of disasters interacting with technological hazards can cause environmental emergencies.

We also work to prevent and prepare for industrial and chemical accidents. We're hoping to avoid another accident like the 1984 Bhopal gas leak in India that resulted in thousands of deaths.

## How important are environmental emergencies for OCHA's mission and mandate?

OCHA's mission is to save lives and alleviate suffering but also to find sustainable solutions. Environmental hazards can both challenge first responders and cause additional health concerns beyond

the immediate impact of the disaster. In many cases, affected communities cannot recover if their environment is destroyed or polluted, especially if their livelihoods depend upon natural resources like fishing or agriculture. If first responders can't save lives because of the presence of hazardous materials, or if widespread devastation to the environment makes recovery difficult, then the quality and sustainability of our humanitarian response will be directly affected and our ability to prevent and prepare for environmental emergencies in the future may be compromised.

## How does OCHA integrate environmental concerns and awareness into its operations and policies?

The environment is fundamental to humanitarian action as it can exacerbate risk and



vulnerability. For example, scarce natural resources can lead to conflict. OCHA works with humanitarian partners to uphold core humanitarian standards to ensure that environmental issues are taken into account during humanitarian response. This means understanding how the affected communities use natural resources, designing programmes that are environmentally sustainable, and assessing the impact of our projects on the environment.

**Is there a specific ethical code related to environmental emergencies that OCHA staff have to respect during its operations?**

As a humanitarian agency, OCHA works to ensure that humanitarian action does not inadvertently cause harm, for example by exposing communities to violence or discrimination, or humanitarian workers to security risk. We should also strive not to inadvertently do harm to the environment, especially as it can be a contributing factor to risk and vulnerability.

**What value does OCHA see in the Green Star Awards?**

The Green Star Awards highlight the relationship between humanitarian affairs and the environment. They aim to recognise joint efforts to prevent, prepare for and respond to environmental emergencies and also to encourage partnerships between global and local responders. These Awards are an opportunity to deepen understanding about environmental emergencies, and to inspire others to take action.

**What would be the profile of the ideal Green Star Awards candidate?**

Ideal candidates bring attention to the specific risks of environmental emergencies through their work. An environmental emergency often requires technical exper-

tise, with skills in disaster management as well as environmental stewardship. We're seeking candidates who demonstrate leadership by promoting partnerships, ensuring that their work can inform and inspire others. These partnerships can be within a local community or on the global stage.

**In what way can an organisation benefit from winning a Green Star Awards?**

Winning a Green Star Awards is an opportunity to be recognised and promote specific projects and achievements. Therefore, winning a Green Star Award may help organisations expand their activities, find new partnership opportunities, and encourage them to continue their efforts in confronting environmental emergencies.

**This year, the Green Star Awards rewarded a women's organisation, a research centre, and a commercial mining company. What do these winners have in common?**

They have demonstrated outstanding leadership in what they do, they've acted as a catalyst to make things happen in their respective fields, and they have inspired others by setting an example of what can be achieved.

These characteristics are common to all Green Star Laureates. In addition, this year's winners – Ambatovy, the Centre of Documentation, Research and Experimentation on Accidental Water Pollution (Cedre), and the Women's Refugee Commission (WRC) – have designed solutions to very specific problems encountered in the field. Ambatovy led the dismantlement and clean-up of abandoned ammoniac containers left by a former mining company in a densely populated area, and successfully coordinated the handling of hazardous waste

in this setting. Cedre sends specialists to assess pollutants and their impact, and then monitors closely the clean-up actions for at least two years in affected sites. Through its SAFE Initiative, the WRC promotes safe and sustainable access to energy for cooking, and has issued innovative solutions to challenges encountered in the field.

**In the case of Ambatovy, are you surprised that a for-profit business conducts its operations following an ethical and environmental code?**

Many if not most companies have ethical standards today. Undertaking projects actually following such standards and pushing business partners to also adhere to them is increasingly becoming the norm. Private sector companies understand that preserving the environment and reducing disaster risk is intrinsically linked to their ability to do business.


With a Green Star Award, we seek to promote examples of putting these codes into practice as was done by Ambatovy. It was a partnership between the company, the Government of Madagascar and local communities.

**Could you expand on the partnership between OCHA, UNEP, and Green Cross International?**

OCHA, UNEP, and Green Cross International seek to bring attention to emergencies where there is need for environmental expertise, disaster management and attention to longer term recovery. Each organisation brings something to the table, confronting the challenges of the future. With increased environmental degradation, urbanisation, industrialisation and climate change, we expect the need to call upon this partnership to become more frequent in the future. ■

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*By this article UN Special and  
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18 | UN Special – Juin 2015



# Green Star winners celebrated in Norway



A child stands along the river banks of Kawhmu village, Myanmar, after cyclone Nargis. June 2008.

Photo: VJ Villafraña.

*Green Star Awards recognize outstanding efforts to reduce the environmental and humanitarian impacts of disasters and conflicts.*

*This year's winners were announced at a high-level event in Oslo on 1 June by the UN and partner NGO Green Cross International.*

#### CHARLOTTE EDMER AND AINHOA RUBIATO

Disasters and conflicts can have severe impact on human health and livelihoods – but also on the environment. In turn, environmental degradation or the release of hazardous substances can aggravate the consequences of disasters and humanitarian crises or even contribute to them. Understanding the complex interactions between natural and man-made hazards and the environment is becoming increasingly important as the frequency of environmental emergencies is expected to rise with climate change. With the Green Star

Awards, the sponsoring organisations – the UN Office for the Coordination of Humanitarian Affairs, UN Environment Programme and Green Cross International – aim to highlight the strong links that exist between the environment and safeguarding communities and livelihoods.

Individuals, organizations, governments and companies can be nominated for a Green Star Award if they have demonstrated remarkable achievements in raising awareness, building capacity, and effectively responding to environmental emergencies such as industrial accidents, extreme weather events or the cascading effects of disasters and conflicts.


The winners are selected by a Jury Panel featuring high-ranking officials from the three sponsoring agencies. This year's winners were announced at an event sponsored by the Norwegian government in its capital Oslo with the participation of Alexander Likhotal, President of Green Cross International, Rashid Khalikov, Director of the Geneva UN Office for the Coordination of Humanitarian Affairs, and Mette Løyche Wilkie, Director of the Division of Environmental Policy Implementation (DEPI) at the United Nations Environment Programme. Winner of the Preparedness and Prevention Green Star Award: The Malagasy mining and refining project Ambatovy for spearheading the decommissioning of severely corroded ammonia tanks in 2014, abandoned in a densely populated area for almost 30 years, reducing risk and avoiding a potential chemical emergency. Winner of the Response Green Star Award: The French Centre of Documentation,

Research and Experimentation on Accidental Water Pollution (Cedre) for its invaluable expertise and support in the aftermath of coastal and marine oil spills in the Philippines and in Bangladesh in 2013 and 2014. Cedre advised authorities on the optimum use of available resources to respond to the oil pollution, aiming to prevent the impact on the surrounding environment and on livelihoods such as fishing.

Winner of the Environment and Humanitarian Action Green Star Award: The Women's Refugee Commission (WRC), USA, for putting cooking fuel on the humanitarian agenda through its Safe Access to Fuel and Energy Initiative (SAFE). In displacement settings, food rations typically must be cooked in order to be eaten, but cooking fuel is rarely provided. Women and girls must collect firewood, often exposing them to risk of violence. SAFE combines improved technologies and alternative fuels to better protect women and girls while meeting the energy needs of displaced populations.

Green Star Award winners work in partnership with local communities and national authorities, demonstrating leadership by inspiring, informing, and helping people improve their quality of life and protecting future generations. Their dedication to the humanitarian goals of saving lives, reducing suffering and protecting livelihoods, as well as to environmental stewardship is a key factor behind a Green Star recognition. ■

For full details on the awards, please visit: [www.greenstarawards.net](http://www.greenstarawards.net)




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# Fairness in international collaborative research partnerships for health – time for a certification process

## COHRED Fairness Index

*COHRED hosted during two days (April 16-17, 2015) its fourth high-level Colloquium at the Wellcome Trust in London for an intense, focused and multi-sector discussion on the CFI. Prominent leaders and institutions that shape research and innovation for health attended the event and contributed to the discussions that were key for furthering the development of the CFI.*

**NAJIA MUSOLINO AND JANIS LAZDINS, COHRED GROUP**

When in 2006, the International Centre for Diarrhoeal Disease Research in Bangladesh raised the issue of equitable research contracting practice at the WHO's Advisory Committee on Health Research, Council on Health Research for Development (COHRED) committed to work on an initiative aimed at driving fair outcomes in collaborative research partnerships between high and low-income countries. As a result, COHRED established the Fair Research Contracting (FRC) initiative that has provided resources that enhance research partnerships in equitable and mutually beneficial contractual arrangements. FRC like any other good practices guidelines developed and/or promoted by many organizations (e.g.: Commission for Research Partnerships with Developing Countries, Council for International Organizations of Medical Sciences, Convention on Biological Diversity's Nagoya Protocol, World Medical Association's Helsinki Declaration, etc.) are examples of initiatives that seek to achieve high standards in best practices in international collaborative research for health. Nevertheless, COHRED and its African arm (COHRED Africa) have identified a gap when it comes to best practices in collaborative research partnerships beyond the contractual aspects. In this context, COHRED engaged in broad consultations with a wide spectrum of stakeholders in research for health, to better understand the key issues associated with research collaborations. Evidence shows that decades of global support for health research and innovation in low and middle-income countries (LMICs) have not substantially improved the systems that countries need to prioritize, conduct, commission, partner or finance research and to translate results into effective policy, practice and products. The recent Ebola outbreak has demonstrated how vulnerable are LMICs when local crises not foreseen by the global health prioritization processes emerge.

Contrary to high-income nations where activities related to global health contribute to expansion of research, social development and creation of economic benefits, LMICs don't often get an equitable share of the spoils. There is therefore a need to establish a new metrics to address the benefit sharing among the "north" and the "south" not only on the availability of the tools to address health issues but also increasing the strength of research and innovation capacity and infrastructure in LMICs while stimulating employment and social development. To address the above mentioned disparities due to the asymmetries among "north-south" collaborations, COHRED proposes the creation of a seal of certification aimed to reward initiatives aimed at reducing the disparities in attaining the benefits from research and innovation for health. For now we have called it the COHRED Fairness Index, in short the CFI.

CFI is envisioned as a tool to show how collaborative research between high and low income country researchers can lead to solutions that reach beyond the generation of knowledge and tools to address health problems. Sponsors, funders and investors need to assume an ethical responsibility that extends beyond the duration of the completion of initiatives for partnerships. Furthermore, as middle-income countries rise to be co-financers of research and innovation for global health, often expectations are high and there is not a very clear understanding of the contributing capacity of these countries. When it comes to co-financing research and innovation, a million dollar to a high-income country may not be the same as to a low and middle-income country, which may have only recently begun the race to gain a foothold in the global economy.

The primary vision that emerged from the above consultation is that the CFI integrates into the management structure of



partners at institutional or national levels to be a working tool reaching beyond the process of external validation. Key domains to be covered by the CFI certification were identified: Responsiveness to local priorities; Impact on Research and Innovation Capacity; Financial and Management transparency and parity; Fair distribution of Benefits and Burden; Reduction of Reputational Risk and Encouraging Ethical Principles. The CFI also proposes to be relevant to the complexity of values that each of the core users expect in a cost-effective manner without undue administrative burden on any partner. As a certification system, it will consider existing guides, tools and international conventions related to research and innovation and design new standards only when there are gaps or no guides available. The CFI will not name and blame or rank and publish, but rather lead into thinking if we can improve our practices. It seeks to articulate the needs, expectations and the local priorities of the different actors involved in collaborative partnerships, promoting ownership (of data, skills, products, technologies), responsibility and capacity strengthening,



General Counsel & Senior Vice President of International AIDS Vaccine Initiative (IAVI), Director of the Centre for Biotechnology R&D from Kenya Medical Research Institute (KEMRI) and Under Secretary for R&D, Department of S&T, Philippines during a floor discussion, COHRED Colloquium 4.



Deputy Director of Ministry of Higher Education S&T, Kenya speaks during a panel Q&A session at COHRED Colloquium 4. Left from him, the National Secretary of STI, Panama.

encouraging creation of jobs for socio-economic development and increasing trust and accountability among partners to ultimately foster outcome and impact in global health research and innovation.

The key stakeholders endorsed the initiative thereby giving it the credibility, legitimacy and recognition it requires in the international arena. These endorsements ranged from organising regional consultations in order to increase geographical

representativeness, to helping COHRED with marketing and branding of the CFI, to providing legal consultative services to improve the index certification and even a few to becoming early adopters of the CFI allowing COHRED to conduct a CFI trial in some organizations in Latin America, Asia and in Africa. ■

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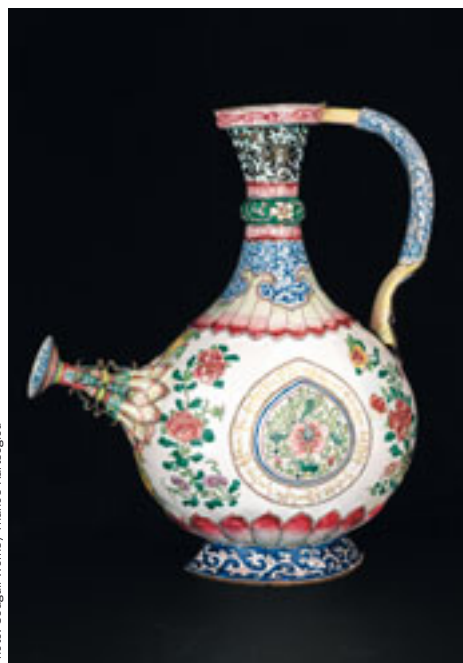


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# Armenian treasures in Château de Penthes



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*The Museum of the Swiss Abroad presents its new exhibition which runs until September 20th: "Switzerland Armenia. The Kalfayan Collection, on the Path of Memory."*

## CAMILLE VERDIERC, MUSÉE DES SUISSES DANS LE MONDE

How could these two countries be bound, while so far geographically (almost 6000km) and without historical links except for the past hundred years? In fact, in the early 20th century, Geneva became the cultural center of Armenians with the presence of the most important newspaper of the Armenian diaspora, *Troshag* from 1892 to 1914. Generally a mouthpiece of the Revolutionary Armenian Federation, Drachnak, established in Geneva in 1891, along with the Social Democratic party, Hentchak (1887), this newspaper

contributed through its ideological and political objectives, to the development of modern Armenian history. In his memoir *Experiences* (1931), the Armenian author Malhas devoted a long chapter to Geneva, where he described the atmosphere of the city influenced by the presence of Armenians and the endless discussions that happened among Armenian intellectuals, politicians and writers. It is worth noting some of the important names of those who passed through Geneva and collaborated with the newspaper, such as Kristapor Mikaelian, Simon Zavarian, Mikael Varantian, Siamanto, Agnoui, and many others.

Although, the main part of the exhibition binds the two countries in such a particular way, the purpose of the Museum of the Swiss Abroad, nestled in the Domaine de Penthes right aside the UN office, is to present the history and the deeds of all the Swiss who went abroad through centuries. Thus, as far as Armenia and Switzerland are both land-locked countries with mountainous territory, lacking significant natural resources and with poor agriculture, they have optimized their strategic position as crossroads of their respective geographic regions. Since the beginning of our era, Armenia has occupied the route that connects East Asia with Constantinople. From the time of the Fall of Greater Armenia in the 11th century – that is, a century before Switzerland started to establish itself around the St. Gotthard pass – and the distractions Armenians went through over the following centuries, they settled

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Gospel binding. Silver. 17th century. Kalfayan Collection



Bowl. 18th century. Kalfayan Collection

along the trade routes that linked China and India with Russia, the Mediterranean, Europe and the North Sea. In the same way, Switzerland was able to position itself at the crossroads of Europe by controlling the Alpine passes and thus the trade between Germany and Italy. From the 15th century onwards, Switzerland sent young men to fight as mercenaries for foreign potentates as France and the Holy See.

The two countries however are different. One has a history stretching back three millennia while the other is only 700 years young. Yet both have been able to adapt and to develop beyond their natural boundaries which enabled them to survive and to thrive though the idea of maintaining a global network and openness to the world. The part played by the Swiss abroad just as that of the Armenian diaspora is central to the history of both countries.

Therefore the items from the Kalfayan collection are exhibited in a way that focuses on that particular aspect of the Armenian culture: the influence of its diaspora. More than 170 artefacts are displayed in ten rooms, illustrating the history of Armenia and the central role of the religion played in its history as the Armenian Kingdom was the first state to adopt Christianity in 301 A.D. Ceramics, manuscripts and metalwork used in both religious and secular life underline the skills and the arts of Armenian craftsmen scattered between Persian and Ottoman empires. Some details, as decorations and inscriptions, give evidence to wideness and richness of the Armenian diaspora, from Lisbon to Canton, from Amsterdam to Madras, and the influence of that diaspora in the development of Armenian arts, culture and ideology.

Exhibited for the first time in Western Europe, the Kalfayan collection explores this central theme of cultural and economic

networking and opening up to the world, finding links between the shared experiences of the two countries. ■

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# DE VOLCANS EN LAGUNAS



## TEXTE ET PHOTOS: CLAUDE MAILLARD

A l'image du Chiliques qui se mire dans la laguna Lejia, près de 2500 volcans jalonnent la Cordillère des Andes, tant côté chilien que bolivien. Beaucoup, dont certains très actifs, culminent à plus de 6000 mètres d'altitude comme le Sajama

(6542 m), plus haut sommet de Bolivie. Mais le record revient au Nevado Ojos del Salado qui, avec ses 6893 mètres, est non seulement l'endroit le plus élevé du Chili, mais également le plus haut volcan du monde. Souvent peu profondes, les lagunas procurent un peu de fraîcheur et de

vie dans ces régions désertiques de l'Altiplano situées au pied des volcans. Avec leurs eaux cristallines, aux teintes allant du blanc au rouge, en passant par le bleu, le vert, le brun et le rosé, ces lacs de haute altitude font le bonheur des flamands roses... et des photographes!











Photo: Wikimedia, Liez

# Freud et la coca sur le divan

*Il avait 28 ans, il était amoureux et cherchait la notoriété quand il découvrit la cocaïne. Il est cependant passé à côté de l'une des plus grandes inventions du XIX<sup>e</sup> siècle qui a révolutionné la médecine: l'anesthésie. La période «coca» de Freud est l'une des moins connues de sa vie.*

**SOLANGE BEHOTEGUY, OCHA**

En découvrant la cocaïne, Sigmund Freud croit avoir trouvé le produit miracle qui le rendra célèbre. Nous sommes en 1884 et il travaille à l'hôpital général de Vienne. Déjà fiancé à Martha Bernays, il se confie à elle dans des lettres qui ne seront rendues publiques qu'en 2011. La correspondance entre le père de la psychanalyse et celle qui deviendra sa femme nous permet de l'imaginer au bord du divan.

2 juin 1884:

«Prends garde ma Princesse! Quand je viendrai, je t'embrasserai à t'en rendre toute rouge (...) Et si tu te montres indocile, tu verras bien qui de nous deux est le plus fort: la douce petite fille qui ne mange pas suffisamment ou le grand monsieur fougueux qui a de la cocaïne dans le corps.»

18 janvier 1886:

«Ma douce Princesse. Hier, après dîner, j'ai encore travaillé à mon projet sur l'anatomie jusqu'à arriver au bout de mes forces (...) Je suis invité (chez Charcot) demain soir, avec Ricchetti. Il y aura du monde. Tu peux à peu près t'imaginer l'appréhension mêlée de curiosité et de satisfaction que j'éprouve. Cravate et gants blancs, même une chemise neuve, le coiffeur pour ce qui me reste de cheveux, etc. Un peu de cocaïne pour me délier la langue.»

Freud est fasciné par les effets de la cocaïne. A ses yeux, il s'agit d'un médicament capable de stimuler les centres nerveux et d'aider dans les traitements de la mélancolie, des hypocondries et des dyspepsies. Dans son livre, *Le crépuscule*

*d'une idole*, Michel Onfray va jusqu'à affirmer qu'obsédé par la célébrité à laquelle il aspire, Freud expérimente la drogue sur un seul cas, un ami à qui il prétend pouvoir guérir sa morphinomanie par la cocaïne, mais il échoue et le transforme en cocaïnomane. Il n'y a pas de concession dans le discours d'Onfray qui résume cette histoire comme celle de quelqu'un qui «prends son cas pour une généralité».

En 1884 Freud publie *Über coca*, un long essai sur l'histoire de la feuille de coca et son usage par les peuples d'Amérique du Sud. La feuille contient 14 alcaloïdes, dont l'un est la cocaïne. Synthétiser cette drogue nécessite tout un processus chimique. Dans son étude, Freud décrit les effets anesthésiants de la cocaïne sur la langue et manifeste son espoir de trouver un jour des applications concrètes. Mais le jeune médecin amoureux et pressé de passer plus de temps avec sa fiancée ne réalise pas de démonstration et partage ses observations avec son collègue, l'ophtalmologue Karl Koller. Ce dernier présentera des preuves et fait une observation fondamentale: «quelques gouttes d'une solution à 2% entraînent une dilatation modérée des pupilles et une insensibilisation complète de la conjonctive et de la cornée». C'est le début de la chirurgie oculaire moderne.

On pourrait imaginer que s'il avait continué ses recherches en médecine, il n'aurait pas approfondi celles concernant la psychanalyse, ce qui aurait déçu ses nombreux disciples, au nombre desquels Onfray refuse de s'inscrire.



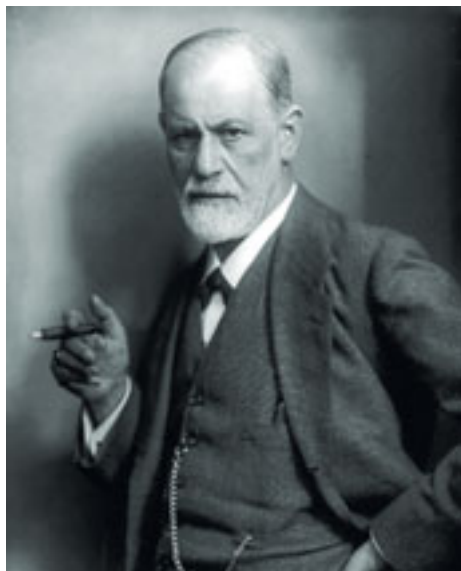


Photo: Wikimedia, Trügerhippie4



Photo: Eduardo Irclan

Le couple Freud a eu six enfants. En 1886, après la perte de son fiancé à cause de la tuberculose, Minna, la sœur de Martha s'installe avec eux. Sans être opposée à ses idées, Martha qualifie parfois les travaux de son mari d'«immoraux», voire de «pornographiques», alors que Minna entretient avec Freud une complicité intellectuelle. Elle devient sa secrétaire personnelle. Les mauvaises langues disent qu'il y a eu entre l'auteur de *L'interprétation des rêves* et sa belle-sœur plus qu'une relation fraternelle. La seule preuve d'une romance entre eux serait un registre de 1898 où apparaît la signature de Freud et de son épouse supposée dans un hôtel en Suisse où il aurait en fait séjourné avec Minna.

Freud est devenu une idole grâce à la publicité créée autour de la psychanalyse. Qu'est-il advenu de la feuille de coca? Consommée par des peuples indigènes depuis des siècles, bue en infusion pour soulager le mal d'altitude, ses usages sont divers: social, rituel,

médicinal (la coca fait partie de la pharmacopée des Kallawayas, déclarée comme patrimoine de l'humanité par l'UNESCO).

L'apparition de la coca au XIX<sup>e</sup> siècle dans les cercles intellectuels français séduit un autre personnage de l'époque: Angelo Mariani qui fabrique à base d'extrait de coca le vin Mariani, baptisé en 1832 «l'élixir de la vie», et loué entre autres par Thomas Edison, le Pape Léon XIII, le Tsar de Russie, Jules Verne, Emile Zola, Henri Ibsen et le Prince de Galles.

En 1887, un autre docteur nommé John Pemberton (Etats-Unis) fabrique une boisson non alcoolisée à partir de la coca des Andes et de la noix de cola africaine qui contient de la caféine et de la théobromine. C'est la naissance du Coca-Cola. La célèbre formule est vendue en 1891 à un homme d'affaires d'Atlanta. Son inventeur aurait-il pu imaginer que ce qu'il vendait à ce moment-là allait devenir, grâce à la

publicité, la deuxième boisson la plus connue au monde après l'eau?

Aujourd'hui la cocaïne médicinale a été remplacée dans les traitements anesthésiques par d'autres produits moins toxiques comme la procaine et la lidocaïne. Freud est devenu une idole grâce à la publicité autour de la psychanalyse, et la feuille de coca est cataloguée comme un stupéfiant au même titre que l'héroïne ou l'opium. Que raconterait cette petite feuille en s'allongeant sur un divan? ■

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# Talking UN gender balance

*“My mother got a university degree and fought for women’s right to paid work during the recession in the 1930s. She became a senior lecturer at university and held two jobs all her life. My father was a university professor, but only men obtained such high positions.”*

— Torild Skard<sup>1</sup>

## NATALIA GUERRA

Gender balance is a United Nations Secretariat management compact. It has been so for many years, but not enough has happened beyond awareness campaigns and window dressing, here and there (e.g. reporting on gender equality and mainstreaming).

The latest report of the Secretary-General on gender equality at the UN<sup>2</sup>, prepared by UN Women, shows it clearly. Female representation remains on average around 37.8% (see graph). Results between 2003 and 2013 look impressive from P1 to P4 levels; but the situation has not changed for the P5 level and above with an average female representation for the five levels up to USG standing at 25.7%. Does better female representation at USG level indicate a commitment to improve representation at the highest level? Be that as it may, the result still falls significantly short of the 50-50 target.

But could more female professionals really reach the highest levels of management in the UN Secretariat? Are the good/right conditions there, meaning among others, the political will? It is common to hear in the UN corridors: “for a woman with kids/family it is more difficult to make it to the top (sometimes, “she should not”)”. And I am pretty sure this is in most cases said or thought in a positive and caring sense, as making it to the top currently means too much work to add to (a woman’s) family responsibilities.

Some questions to start with: Why do people, particularly women, have to overwork on a permanent basis to outperform, to be taken seriously at the highest level? Why is it more suitable for a man with kids/family to sacrifice family life to get to high level/management positions? Why despite all compacts and awareness campaigns, is there no real meaningful change in the UN Secretariat modus operandi concerning women career planning and advancement?

Compacts, goals, targets, agreements, commitments, etc. are there but far from being fully applied. This may not be exclusive to the UN, but shouldn’t the UN lead by example?

## Professional women’s career expectations

A recent study by Harvard University<sup>3</sup> found out that even best qualified women

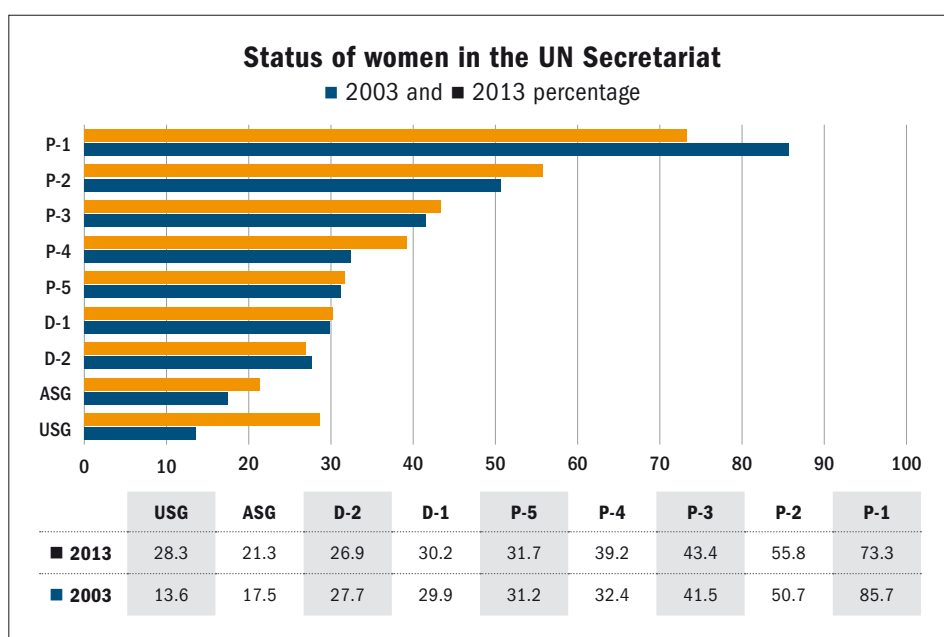






Photo: Alois Gutierrez and Ana Beatriz Dominguez

Harvard MBAs, are disappointed with their professional career achievements. This on two levels: first, they are not happy about the fulfilling aspect of the jobs; and second, the career of their male partner taking priority. Although as a professional she was expecting equal sharing of family responsibilities, he, as a male professional, generally assumed that she would take the responsibility.

First, more women leave the UN Secretariat through contract termination or resignation than men. They either hold positions with lower security (termination) or they have low job satisfaction (resignation). Women on the lowest grades are the ones who are the most likely to leave.

Second, professional women tend then to think that 'sharing' responsibilities at home would solve the problem. However, if anything, still today the majority of men 'help' at home, but not necessarily share family responsibilities on equal terms. Domestic work is in reality a full time job, and it is generally taken care of by the woman (directly, doing things by herself and/or, indirectly, 'managing' the house, including the contribution of the partner). Women need to be realistic about matching career expectations and the help needed to get there. Overworking to outperform on permanent basis and giving up career aspirations to look after the family, are valid but extreme and rather unsustainable positions. Striking the balance is the challenge.

### Competences and competition

Competencies, quality, achievements and impact, continue to be defined in the UN from a masculine perspective. But this is not an exclusively male issue. For example, women professionals who have succeeded in breaking through the glass ceiling have usually been supported by other men, and/or have a male mentor. Somehow they tend to be less supportive of other women. This may be because of a rather (and necessary) competitive spirit but must probably be because

no professional woman supported her in her quest, neither from the top, if there were any, neither from below. There is tough competition among women to get to the very few management positions actually available for them. It is kind of more natural to expect a male colleague to get a promotion and a higher position. A change of mentality is needed across the board although we can see some advancement in this area.

When there is a female colleague with management and/or leadership competences, she should be supported by all, in particular by other female colleagues, because it is also true that the UN pyramidal organization does not allow for all of us (woman or man) to be at the highest levels of management.

The situation also calls for innovative solutions. I believe that 'horizontal' leadership should be better valued, recognized and encouraged house wide. Women and men should have the possibility of being empowered to lead and manage at different levels and be meaningfully recognized for that.

### Networking

Changes at the UN are usually slow but they do happen in the end. It is nice to observe that newer and younger high-level managers are more aware of gender issues, equality in particular. But gender balance and equality are not only a top-down or management responsibility issue.

We UN women need to pursue a meaningful change reaching out, networking, participating and supporting each other. It is women's natural way to share the workload. ■

- 1 Skard Torild, *Women of Power*, Policy Press 2015. (I came across this book at a lunch-time session organized by the UN Library with the author and other women leaders on 22/04/2015. Excellent initiative).
- 2 UN Women, *SG Report on the improvement in the status of women in the United Nations System*. SG Report/A/69/346.
- 3 Robin Ely, Pamela Stone and Collen Ammerman, *Rethinking what you know about high-achieving women*, Harvard Business Review, December 2014 Issue. (I got this article through a women's network).

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Nick Ut, «Brûlés au napalm», 1972

# Ethique et photographie

*Photo qui choque,  
qui provoque, photo qui  
ment, photo retouchée...  
Quelle éthique pour la photo  
artistique et la photo  
de presse? La réponse ne  
semble pas toujours aisée.*

**VÉRONIQUE MAGNIN, SDLS, UNOG**

Pour le photographe rien n'est ni noir ni blanc en matière d'éthique, que ce soit pendant la phase de réalisation ou pendant la postproduction.

## **Voyeurisme ou témoignage?**

Au moment de la prise de vue, le photographe est le témoin, celui qui fait le lien avec l'autre, celui qui passe le message. La photographie est liée à l'histoire contemporaine, aux grands événements, aux guerres, aux souffrances. Ariella Azoulay, dans son livre novateur, *The Civil Contract of Photography*, avance que la photographie est un mode particulier de relation entre les individus et le pouvoir qui les gouverne.

Le photographe doit composer avec trois éléments indissociables: ce qu'il veut photographier, ce qu'il doit photographier et

ce qu'il peut photographier. Et le choix peut s'avérer très difficile.

On se souvient par exemple de cette terrible image intitulée «Vautour guettant une petite fille en train de mourir de faim». Prise au Soudan en 1993, publiée par le *New York Times*, elle valut à son auteur, Kevin Carter, le Pulitzer en 1994 mais certains critiques allèrent jusqu'à l'accuser d'être lui-même un vautour. Il se suicidera quelques mois plus tard. Autre exemple, la très célèbre photo de Nick Ut publiée en 1972 après le bombardement au napalm d'un village nord-vietnamien, photo qui eut un impact énorme sur le public en cette période de fin de guerre au Vietnam. Aussi surprenant et surréaliste que cela puisse paraître, les rédacteurs hésitèrent à publier cette photo au motif qu'on n'avait pas le droit de publier la photo d'une personne nue!





W. Eugene Smith, «Le bain de Tomoko», 1972

### Quelle image pour quel impact?

En 1972, Eugène Smith dénonça les effets de la pollution industrielle de la firme Hitachi au Japon. La publication de ses photos dans *Life* eut un retentissement mondial.

L'esthétique de la scène de bain d'Eugène Smith était-elle inconciliable avec la notion d'éthique? Fallait-il publier ces images?

Le 19 janvier 2013 à Genève, plus de 140 pays arrivèrent à un accord sur les dispositions d'un texte juridiquement contraignant sur le mercure, baptisé *Convention de Minamata sur le mercure* en hommage aux victimes des pollutions de la Baie de Minamata, une réelle avancée dans la gestion de cette substance dangereuse, tant pour la santé humaine que pour l'environnement.

Le photographe doit donc se demander, au moment d'une prise de vue traitant de la réalité, s'il la respecte, s'il ne la transfigure pas dans sa recherche de l'esthétisme, si elle a une fonction informative et s'il ne viole pas l'intimité de la personne.

### Photoshop et de nouveaux défis éthiques?

#### La phase de postproduction

Autrefois, le travail en chambre noire de la photo argentique permettait déjà certaines retouches de la photo originale. Aujourd'hui, la donne a changé. Les outils de transformation au service du photographe sont beaucoup plus

puissants. Et s'ils permettent souvent d'améliorer la lisibilité de l'image et de son message, ils peuvent aussi s'avérer être un dangereux moyen de manipulation de la photo, en particulier de la photo de presse.

#### Le problème de «la manipulation des images»

L'exemple du «Reutergate», parmi tant d'autres, est édifiant. Adnan Hajj, photographe freelance, fournit des photos truquées pendant le conflit israélo-libanais de 2006. Des photos qui semblent assez clairement avoir subi des retouches pour accentuer leur caractère dramatique. Sur d'autres photos, des missiles censés avoir été lancés par un F-16 israélien et leurs trajectoires dans l'air ont été rajoutées par ordinateur.

Ainsi donc, le photographe, en modifiant le cliché de façon déloyale, peut intoxiquer l'opinion publique et répandre la haine.

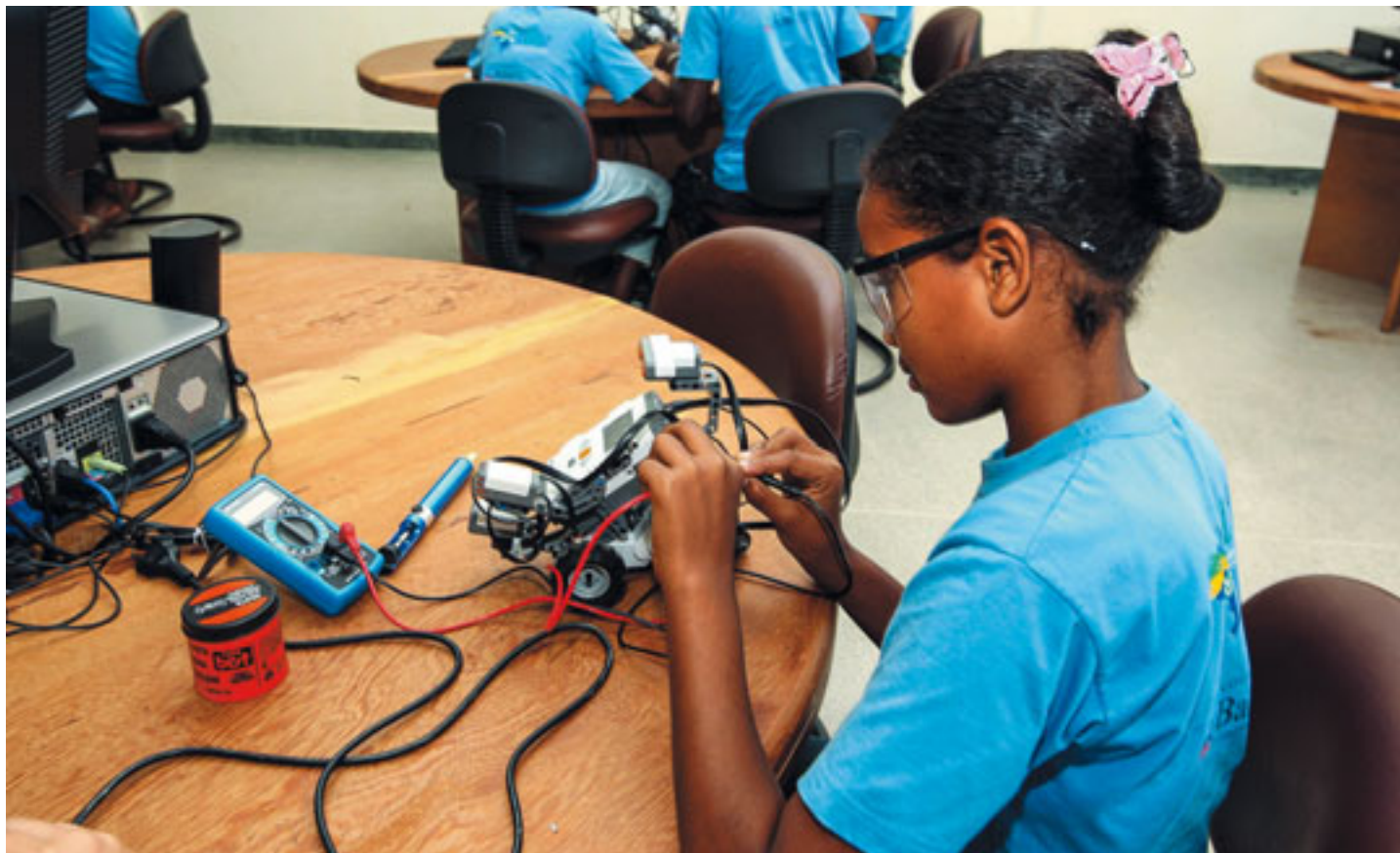
Selon Fred Ritchin, photographe et commentateur influent sur la photographie, l'authenticité de la photographie n'a jamais été aussi incertaine. La manipulation progressive des photos met en cause la photographie comme documentation fiable, et soulève des questions sur son rôle dans la révision des histoires personnelles ou publiques.

#### Alors quelle éthique pour la photographie aujourd'hui?

Il ne s'agit donc pas ici pour le photographe

de remettre en cause ou de régler son utilisation d'un logiciel mais plutôt d'adapter son comportement éthique dans un souci dominant du respect de l'information diffusée et de sa crédibilité.

Finalement, la compréhension de l'éthique par le photographe devrait être à la hauteur des outils sophistiqués dont il dispose aujourd'hui. Au moment de sa diffusion, son image doit éclairer et permettre de se forger une opinion, elle devrait servir honnêtement une cause. ■



Center for scientific Education.

Photo: © Flickr

# The Gap in Global Education

*The right to education is defined by Article 26 of the Universal Declaration of Human Rights. However, the definition of this education becomes a bit ambiguous from this point forward.*

**EMILY REITER**  
**PROPOSED BY OMAR BAWA,**  
**CMO OF GOODWILL**

It is widely accepted that greater educational opportunities yield a higher level of development for countries. The fact is education is a concern for youth globally but, disparities in opportunities remain. For some young adults the daily struggle can be obtaining enough resources to get through the day; a far different concern than SAT's or A-level's. This contrast in situations just perpetuates youth falling in to the pattern of those before them.

In 2000 the UN set 6 universal education goals to be achieved by 2015. We can use these goals to now evaluate how far global education opportunities have come and how much farther they have to go.

To identify the cause of this education gap one must evaluate the standard of living in lesser developed countries. When children do not have access to fresh, clean running water how can they be expected to focus on their arithmetic. About half of the world's children live in poverty and 1.4

million die each year from lack of access to safe drinking water and adequate sanitation according to UNICEF. Based on enrollment data, about 72 million children of primary school age in the developing world were not in school in 2005 and this data doesn't account for those who are enrolled but don't attend. The fact is our children, children of the world, not children of a country or an ethnicity, are not receiving the education they need to succeed in the next generation's highly competitive global marketplace. Not even succeed in this marketplace but survive. A 20-34 year-old with tertiary educated parents is 4.5 times more likely to participate in tertiary education than a young adult whose parents did not have a tertiary qualification. Basically from birth kids are being set-up to follow

in their parents footsteps. In More Developed Countries you have a better chance of achieving a higher level of living than your parents but this becomes nearly impossible in Lesser Developed Countries. A goal set by the UN in 2000 was to ensure equal access to learning and life skills for youth and adults, or to lessen the gap of education by wealth. Forty-six percent of countries achieved universal lower secondary enrollment. Worldwide, numbers in lower secondary education grew by 27% and more than doubled in sub-Saharan Africa. Still, one third of adolescents in low income countries will not complete lower secondary school in 2015. While the effort done to promote this equal access has been abundant and certainly its results can be seen it seems it will have to be ongoing.





Photo: © Flickr

Education programs bring primary education to vulnerable and conflict affected children in Uganda.



Photo: © Flickr

School education learning.

Now, the reason education is so important is because it not only relates to your potential for acquiring a job but it aids in receiving a better job. For example, a family of subsistence low-income farmers. Children must work the land from a young age in order to provide for their family. If any education is received it's usually in off-seasons and is rarely a priority, there is a high youth death rate and life expectancy is very low. However enter a steady education and a child's chance for success rapidly grows, suddenly more job opportunities are available. Particularly jobs with benefits, such as healthcare, are invaluable to a low-income family. The same is true of those furthering their education after secondary school in More Developed Countries. In the United States those holding bachelor's degrees earn about \$2.27 million over their lifetime, while those with masters, doctorate, and professional degrees earn \$2.67 million, \$3.25 million, and \$3.65 million, respectively. These statistics demonstrate the need for a higher education if one wishes to improve their position in the global economic ladder. However, on a global scale there remains little improvement in literate adults. Another UN education goal was to achieve a 50 per cent reduction in levels

of adult illiteracy, sadly enough only 25% of countries met this goal. This statistic reflects that not only do MDCs have the marketplace with wealth but also with knowledge, which is why the education goals are so valuable.

However, today people from all backgrounds can be seen reaching above their background. Universally education is becoming a priority. One goal set by the UN in 2000 was to expand early childhood care and education, especially for the most vulnerable children. While this was not completely met with only 47% of countries reaching the goal, this is not a total loss. In 2012, nearly two-thirds more children were enrolled in primary education than in 1999. This isn't a complete success however this much growth is promising.

The main problem here is that families with low-income do not have the funds to support buying food. Due to this they must farm in order to support themselves with subsistence agriculture. This type of agriculture is very labor-intensive so the children are required at home to help work the land. This also frees up the parents for a job, usually manufacturing or outsourced services. When feeding the family is the priority, education falls far behind.

In such depressed economies it is also easy for children to get mixed up in other illegal sources of income, such as working in a drug cartel. Furthermore, this cycle of poverty is only perpetuated and the problem continues. In order to improve the standard of life for youth globally education must

become a priority as it shall continue to be with ongoing UN education goals. ■

## Education /enseignement



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# Tremblement de terre au Népal

Les premières minutes de la réponse humanitaire ont commencé à Genève

*Il est 8h11, samedi 25 avril, quand Ben Negus, de garde pour le Bureau de la coordination des affaires humanitaires à Genève (OCHA), reçoit un SMS l'alertant d'un tremblement de terre au Népal. 7,8 sur l'échelle de Richter, d'une profondeur de 15 km, l'alarme est labélisée rouge sur le système d'alerte mis en place par les Nations Unies et la Commission européenne.*

**VANESSA HUGUENIN, OCHA GENEVE**

A partir de cet instant, chaque minute compte. Alors que le monde découvre les premières images et informations sur la catastrophe, OCHA a déjà enclenché les premiers éléments d'une réponse humanitaire massive à ce qui sera le tremblement de terre le plus dévastateur qu'ait connu le Népal depuis quatre-vingts ans, et qui touchera plus de 8 millions de personnes.



Photo: John Marinis/OCHA



Photo: OCHA

La machine se met en marche. «On contacte nos collègues et notre réseau de gestionnaires d'urgence (UNDAC), ainsi que nos partenaires opérationnels. En parallèle, l'équipe d'OCHA accumule le plus d'informations possible afin de pouvoir avoir rapidement une idée de l'étendue de la catastrophe», explique Ben Negus.

Même si les informations sont limitées dans les premières heures, l'amplitude importante du tremblement de terre et la vaste zone qu'il touche, y compris la région fortement peuplée de la vallée de Katmandou, laissent présager une catastrophe d'une grande ampleur. Ainsi, OCHA décide de

mobiliser rapidement une de ses équipes d'urgences, l'équipe UNDAC.

L'alerte de mobilisation de l'équipe est envoyée à 11h02. Les équipes UNDAC sont souvent les premières sur le terrain et jouent un rôle clé en mettant en place des bases solides pour soutenir le gouvernement et la mise en place de la réponse humanitaire. Elles regroupent des spécialistes de la réponse d'urgence mis à disposition par les pays ainsi que par les organisations internationales. Le bureau d'OCHA à Genève gère un réseau de plus de 200 membres provenant de plus de 80 pays et organisations. L'équipe formée pour

le Népal est la 251<sup>e</sup> mission UNDAC depuis la création de la structure en 1993. Depuis, OCHA a déployé plus de 1370 membres dans 100 pays.

Une équipe de 23 personnes regroupant différents profils d'experts de gestion de l'information et d'évaluation est rapidement organisée et déployée pour soutenir l'énorme opération humanitaire immédiatement engagée par le gouvernement népalais.

Alors que les communautés locales travaillent sans relâche pour sortir les corps des décombres, l'aide commence à affluer

## Education / enseignement

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du monde entier. Des vivres, des équipes, du matériel, arrivent à l'aéroport de Katmandou qui, en l'espace de quelques jours, va devoir accueillir plus d'avions qu'il ne l'a jamais fait dans son histoire.

L'équipe a installé un centre de coordination à l'aéroport pour encadrer l'arrivée des équipes de recherche et de sauvetage ainsi que des équipes médicales. Le même centre est répliqué virtuellement en ligne pour que les équipes sur le chemin du Népal et les partenaires puissent être tenus au courant de l'évolution de la situation en continu. «Chaque minute compte quand il y a des gens coincés sous les décombres, on se doit d'être réactifs, de travailler ensemble afin d'être les plus efficaces possibles», souligne Markus Werne, suédois qui travaille pour le bureau régional d'OCHA à Bangkok et qui a été immédiatement déployé sur le terrain pour diriger l'équipe UNDAC.

Rapidement les équipes sont confrontées aux défis de la congestion de l'aéroport, mais aussi des difficultés liées à l'accès aux zones les plus proches de l'épicentre, situées dans des régions montagneuses. OCHA est en liaison permanente avec le gouvernement et les acteurs impliqués dans la gestion de l'aéroport afin de le décongestionner et d'améliorer la distribution des secours. Les premières évaluations aériennes effectuées, les experts prennent conscience de la nécessité d'installer de nouveaux centres de coordination en dehors de la capitale. De nombreux villages ont été affectés dans la vallée de Katmandou et l'aide se fait attendre. Que ce soit par voie aérienne ou

terrestre, après avoir dégagé les routes, les équipes acheminent des vivres et du matériel de secours.

Deux centres de coordination humanitaire sont établis dans des tentes, dont une proche de Gorkha près de l'épicentre, pour faciliter l'acheminement des secours dans les zones les plus touchées (où 90 pour cent des habitations sont complètement détruites). Le Programme Alimentaire Mondial, en tant que chef de file de la logistique humanitaire, met également en place plusieurs centres logistiques pour faciliter la distribution de l'aide mais les dégâts causés par le tremblement de terre et les fortes pluies rendent le travail des secouristes extrêmement difficile.

Les experts d'OCHA ont également travaillé avec leurs partenaires à l'identification des besoins les plus urgents, de manière à s'assurer que les populations touchées reçoivent l'aide dont ils ont besoin. Les secteurs de la santé, des abris et de la sécurité alimentaire sont identifiés comme les plus urgents, et sont donc prioritaires à l'aéroport.

En se fondant sur ces évaluations, les Nations Unies et leurs partenaires ont lancé quatre jours après le tremblement de terre, un appel de 415 millions de dollars pour répondre aux besoins les plus urgents de plus de 8 millions népalais touchés par cette catastrophe.

Au bout de dix jours, c'est plus de 76 équipes de recherche et de sauvetage provenant de plus de 40 pays qui travaillent

jour et nuit pour retrouver des survivants parmi les victimes de la catastrophe.

La course contre le temps continue maintenant avant l'arrivée de la mousson qui va rendre la situation encore plus difficile pour les survivants, tout en perturbant les opérations de secours. ■

Pour en savoir plus sur OCHA:  
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# The omnipresent guardian of our security



Photo: Garry Aslanyan

*Guy Marchal has been with WHO for over 14 years. This was preceded by a short assignment at UNOG of about six months. Guy brought with him years of experience from his time at Marine nationale française where, among other things, he was part of the Special Forces under the UN and NATO missions in the Gulf War.*

## GARRY ASLANYAN


Guy's exposure to the international work environment began during the time his regiment worked alongside the navies of Canada, the UK, the USA and others to ensure the safe passage of ships in the Persian Gulf. This experience had a profound effect on his approach to safety and security at WHO. Many of us underestimate the professionalism and high quality of expertise that our security officers have from situations and settings far more complex than those which may occur in our offices in Geneva.

"Our aim is to prevent all security and safety risks before they have a chance of taking place" – says Mr. Marchal. The UNOG and specialized agencies buildings and diplomatic missions in Geneva fall under special security measure. They are out of reach for local police who can only intervene when called by the Organization's security services. Similarly, in the case of any health issue with a staff member, all security officers are trained in first aid. They quickly assess the situation then refer the matter to the WHO Medical Services and only after that will a call be made to the local ambulance service, in consultation with Medical Services.

But Guy's commitment to safety doesn't stop in the workplace. As part of his voluntary activities with the French Red Cross he leads a group of security monitors. He is also part of the mountain security team in nearby Chamonix, France. With his day job and volunteer commitments he surely is an ever-present guardian of safety.

Mr. Marchal enjoys the interaction he has with people, both WHO staff and visitors. "Many tourist visitors think that WHO is full of science labs and health facilities. That's what they have seen in the movies. Hollywood surely shaped the global public's perception of what WHO is about" – explains Guy. Films such as Contagion (2011) which was filmed around WHO, is among them and surely relied on WHO's security team to ensure smooth action. Guy always takes the time to explain to tourists what can or cannot be visited on our premises while making sure they enjoy their visit. ■

## Education/enseignement



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# Olivia Franchetto, les pieds sur terre

Photo: Solange Behoteguy



*Il est midi. On se retrouve à la cafétéria du Haut-Commissariat des Nations Unies pour les Réfugiés (UNCHR). Olivia commande une pizza et je craque pour un hamburger. On ne se connaît pas mais on rit déjà de nos choix diététiques. Une certaine complicité s'invite à table, et je comprends qu'Olivia est une femme heureuse qui a choisi le métier qu'elle aime.*

**SOLANGE BEHOTEGUY**

A neuf ans déjà, Olivia rêve d'être policière. Pendant que sa sœur écoute de la musique en faisant le ménage, elle se bagarre avec ses frères, fait du vélo et accompagne son père à la chasse. Les films policiers sont rares à cette époque, et elle pense que c'est de son oncle policier que lui vient cette vocation. Elle va souvent avec sa mère lui faire un petit «coucou» au commissariat. «J'ai toujours joué à des jeux de garçon; j'aimais les voitures, et j'ai toujours été attirée par les forces de l'ordre et par la justice» me dit-elle.

Lorsqu'elle a seize ans, sa famille retourne à Carcassonne (France), sa ville natale. Au moment de prendre son envol, Olivia part au bord de la mer pour étudier le droit. Elle obtient sa licence, puis passe le concours de la police, de la gendarmerie et de la douane à Toulouse. Elle débute sa carrière en étant nommée à la douane de Bardonnex, à la frontière avec la Suisse. C'est là qu'elle rencontre son mari avec qui elle a deux enfants: «on a à peu près les mêmes horaires; il me comprend parce qu'il fait le même métier».

Aujourd'hui, Olivia est membre de l'équipe de sécurité des Nations Unies. En dehors des entraînements et des

formations, qu'il s'agisse de condition physique, de techniques de défense personnelle, de premier secours ou de tir, et même si les horaires changent tout le temps, une journée typique commence toujours par le petit déjeuner, puis il faut préparer les enfants pour l'école, aller au travail, mettre son uniforme et s'occuper de la sécurité des gens et des biens. Comme c'est quelquefois la course, elle a passé son permis moto pour pouvoir arriver plus vite au travail et éviter les embouteillages. Il faut dire qu'à la sécurité la ponctualité est primordiale.

Olivia fait partie du «roster», et il lui arrive de partir en mission. Elle se souvient de la fois où elle est allée à une conférence en Namibie. Ce fut un grand défi car son équipe était composée d'une vingtaine de personnes de différentes nationalités, et c'était elle qui devait transmettre par radio, en anglais, les informations et consignes données par son superviseur.

Olivia aime faire du «trail», un terme que je ne connaissais pas, et la lecture. Elle m'apprend que le «trail» est un forme de course à pied en montagne. «Le sport, c'est pour lâcher la pression, et quand je lis, je suis dans ma bulle, ça m'apaise». Olivia a les pieds sur terre et la sensibilité qu'il faut pour saisir le bonheur. ■

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Photo: Karen Bruns

A small-scale farming community where RUFORUM has initiated an innovation platform, engaging the entire value chain, to improve household income and sustainable agriculture.

# Building the messages that we want through film

*Communications people working in the research sector are reaching into the visual space in order to gain the attention of their target audiences and stakeholders – the visual dynamics of infographics, image-rich presentations, and documentary film are increasing being drawn into research dissemination plans and communications strategies.*

**KAREN BRUNS<sup>1</sup>, SENIOR DIRECTOR, STELLENBOSCH UNIVERSITY**

Studies have found that the human brain deciphers images and aural messages simultaneously, while text messages are decoded in a linear, sequential manner, taking more time to process. Our minds simply react differently to visual stimuli. Did you know that 90% of transmitted information in the human brain is visual?

## Education / enseignement

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Documenting the aquaculture initiatives of RUFORUM on the farm of Mr Edward and Mrs Flora Mwase in rural Malawi.

Other creatures categorize information in other ways – dogs by smell, bats by sound. The human being is a visual creature. Of the roughly 30,000 years of human communication, text (in various forms) has only been utilised for about 3,700 years. Research at the 3M Corporation in the USA concluded that we process visuals 60,000 times faster than text. Images are the easiest things for our brains to remember and are essential to our learning.

As a professional in this sector, I've been working with film as a powerful storytelling device to profile research for a few years now. Quite apart from how effective it is as a means of communication, it's also great fun to do.

Unlike the narrative Hollywood, Bollywood or Nollywood productions, the best documentary films do not have an organ-

izational structure from the beginning because they usually do not have a script. Instead the best documentary films are an exploration into a subject and set of characters and a collage of different pieces of media, all sewn together into one project, usually with a desired outcome.

I don't want to give you the impression of chaos or anarchy. Far from it. The most important part about producing a documentary film is the "pre-production" phase. It's then that the communications team works closely with the producers of the intended film to find sources, explore themes, and research the documentary subject, and all associated subjects. This way you agree the root of your story.

As client, you come into documentary pre-production with knowledge of the topic, and the messages that you hope to convey.

What you are trying to do at this stage is to get a shared idea of who may be the characters, what larger "human truths" or ideas may be in this story, and what you are going to want to go after. And then to plan for these things.

We recently made a film for an African organisation called RUFORUM, or the Regional Universities Forum for Capacity Building in Agriculture. RUFORUM supports universities to address the important and largely unfulfilled role that they play in contributing to the well-being of small-scale farmers and economic development of countries throughout the sub-Saharan Africa region. It's a unique consortium on many levels. In 2014, they celebrated 10 years of existence as a network of African led and owned universities and they had some really good stories to tell.

Previously RUFORUM had published a number of books, including one called 'Dirty Hands, Fine Minds: The Story of an Agricultural Research and Training Network in African Universities', as well as many journal articles, brochures, fact sheets, newsletters and the like.

These publications made everyone proud. But was RUFORUM really reaching funders, policymakers, partners and stakeholders so as to create even greater impact? How could they really engage these audiences in more meaningful conversation with the consortium?

These were the vexing questions that RUFORUM's Executive often mulled over,

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Photo: Karen Bruns

Jo Higgs of Go Trolley films with Mr Edward and Mrs Flora Mwase.



Photo: Karen Bruns

Shooting in the laboratory at Lilongwe University of Agriculture and Natural Resources (LUANAR) in Bunda, Malawi.

before deciding on film. They wanted a documentary film that would do a number of different things – celebrate their decade of growth, engagement and commitment; explain how RUFORUM works and impacts upon universities, graduates, farmers, and communities in Africa; demonstrate their passion for innovation and the potential for greater impact in the future.

All in 12 minutes. We also needed to show diversity by working across five identified countries, and to present the many forms of agricultural activity that the member universities are engaged in. We had a Hydra-like challenge ahead of us.

Now, love him or hate him, Michael Moore, the American documentary filmmaker, screenwriter, author, journalist, actor, and liberal political activist, in his address to the Toronto International Film Festival's Doc Conference last year challenged documentary filmmakers to really consider what they are doing. Two pieces of his advice stay with me.

One is that when you're going about the business that an organisation like

RUFORUM has tasked you with, you're not just making a documentary, you're creating a film and it must be personal and entertaining. There's a skill to storytelling through film and it is this skill that makes people talk to you on camera, and about the film that you have made.

The other is that a documentary is neither a university lecture, nor is it medicinal. People don't want to be educated in the passive sense of education, and they don't want to have to watch because it's good for them.

We met with each of the characters identified by RUFORUM as having stories that they wanted to share. We listened really hard to what they said, and their passion became our passion. In every case these were people who knew that what they were doing was making a difference. Sometimes it was the tangible difference described by Mrs. Mwase in Malawi.

As a recently trained and prototype fish farmer, the success that the students had brought to her was the promise of greater financial security for her large family; the comfort, at 70, of the first mattress that

she had ever owned; and the community recognition that she is a pioneer.

For others, it was the innovation that would result in the social and economic reconstruction of a post-trauma nation such as Rwanda, or the possibility of improving plant breeds that might transform the nutrition and well-being of a country such as Uganda.

Be warned that documentary film uses a lot of footage, both shot by your production team and found. This means that the editing process can be long and relatively expensive. We came back from our travels with hours and hours of raw footage. Elegant and engaged camera work is one thing, but editing and producing is the magic.

I hope that I've enticed you just enough to go and view 'Building the Africa We Want', the RUFORUM film, for yourself. You'll find it at [youtu.be/teMLeu8h8fU](http://youtu.be/teMLeu8h8fU). ■

1 Karen Bruns is a communications expert who has worked in open access publishing, and research dissemination, developing the profile African scientists, "issue-based" communications strategies, finding impact through media extension, online marketing, and social networks.

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# The world is in “Women’s Hands”



Photo: Oleksandr Svirchivsky

An artwork by artist Clara Garesio. The vibrant nature of the work of art; the colours, all underline visually the fact that the contribution of women around the world to society is essential and indispensable.

*In “Women’s Hands”, an artwork by artist Clara Garesio, created specifically for one of the events, which took place two years ago, entitled “The Power of Empowered Women”. It is one of the most recent donations to the United Nations Office at Geneva.*

## EVELINA RIOUKHINA, UNOG

Clara Garesio is Italian artist, one of the leading names in the field of ceramic arts. She has always led a personal artistic research and the masterpiece in “Women’s Hands” is the vivid example of her creativity. As a child Clara learnt how to mould clay and create beautiful drawings. In 1956, while finishing her studies at the school of arts and ceramics in her home town of Turin, she won the Faenza national ceramics competition, and was working on decorated majolica plates for the Shah of Persia. By the 60s, she had become

the undisputed champion of ceramic art, when she came to Naples and founded the Capodimonte Porcelain Institute (now the Caselli Institute). In the late 1950’s, she created the ‘ceramic design table’ and her sculptures and vases were unique in their genre, with designs and stylisations inspired by abstract models or by Picasso. In 2005 she was awarded the first International Prize for the Piedmont section of Art Pottery and in 2006 she obtained the Career Award from the Museum of Industrial Art Cargaleiro of Vietri sul Mare. She won national competitions for works

of art for public spaces: stained-glass window in the church of St. Mary of Constantinople – Chapel Cangiani, tiled floor and terracotta bas-reliefs for the Neapolitan Church Holy Mary of Good Counsel in Posillipo, four large ceramic panels for the façade of the mall the Broom of Sapri. She has produced valuable pieces for private and prestigious museum collections and has been exhibited in Italy and abroad. “Women’s Hand”, one of her latest creations was donated by the delegation of the European Union. The EU Head of Delegation Mariangela Zappia noted during the unveiling ceremony on 25 February 2013: “It is a special day for the European Union – as we offer the very first donation to the United Nations – and it is special for me as a woman since this beautiful piece of art is about the beauty, simplicity and strength of women as positive transformative forces of our societies.”

This is not only the generous donation of the European Union to the United Nations. With her artwork, Ms. Garesio is passing the message and her piece of art reminds of the contributions of women across the world. This is a United Nations priority and part of the action plan of the UN Secretary-General to work with and for women around the globe. It is critical that women fully participate in all aspects of life – economic, political, social and artistic. As this piece of art shows, the world – and all of us – are better off for it.

The world has made progress: more women in government, more girls with access to education at every level, more involvement of women in the

private sector. But at the same time, significant challenges remain: violence against women and girls, discrimination in their social, economic and professional lives, lack of prioritization of women’s issues in policymaking – those continue to be stumbling blocks to true gender equality. This piece of art will always serve as a reminder that the international community should do everything to ensure women’s empowerment and equality, noted the former UNOG Director-General during the unveiling ceremony.

The theme of hands, the vibrant nature of the work of art; the colours, all underline visually the fact that the contribution of women around the world to society is essential and indispensable.

This masterpiece is exhibited near Salle XX, accessible and well visible to all staff members, visitors and delegates. This creation of Clara Garesio invites everybody to deeply think of the role of women. The artwork passes the message and makes feel it: **the world indeed is in women’s hands!** ■

# Snapshot

## Service AST



Photo: Laye Doumbouya

### LAYE DOUMBOUYA, WHO

Le service AST (Administration, support opérationnel & transport, anciennement le service des expéditions), offre un soutien technique et logistique pour l'accomplissement de toutes les missions de l'OMS. Cela va de l'administration fiscale et douanière aux envois postaux en passant par la valise diplomatique et le fret aérien et maritime.

Le service AST offre aussi un appui constant à l'ensemble des départements de notre organisation.

Il tient à jour un calendrier de livraisons par valise diplomatique en liaison avec ONUG, notamment:

- entre le siège et les bureaux régionaux de l'OMS;
- entre le siège et les représentants de l'OMS;
- entre le siège et les agences du système des Nations unies.

C'est un service polyvalent qui regroupe en son sein diverses compétences techniques et administratives.

Le service AST est aussi en charge de formalités administratives et douanières comme:

- les exemptions de taxes (TVA);
- les déclarations pour les importations en franchise (14.60);
- les vérifications de PTEAO, leur validation et la facturation;
- les attestations de donations.

De plus, le service assure le transport de personnes en toute occasion ainsi

que la distribution de documents pendant le conseil et l'assemblée générale (Conseil exécutif et Assemblée mondiale de la Santé). Il gère l'ensemble des approvisionnements en matériel pour le conditionnement et la conservation de médicaments, de vaccins et d'autres produits dangereux:

- l'économat et le stockage.

Il facilite les envois de documents et de matériel de l'OMS en partenariat avec les principales sociétés internationales de livraison express: DHL, FEDEX, UPS et TNT en donnant des informations sur les délais de livraisons ainsi que sur les tarifs préférentiels et les modes d'expédition.

Au besoin, il fait appel à d'autres prestataires tels que Schenker et Ziegler SA.

Le service AST crée des conditions propices à l'organisation de réunions et de renvoi de matériel.

**De par ses activités variées, le service AST est un département essentiel qui répond aux sollicitations multiples du personnel, contribuant ainsi efficacement à la réalisation des objectifs stratégiques de l'OMS. ■**

The AST (Administrative, Operational Support & Transport) service, formerly known as Mailing, provides technical and logistical support for the fulfilment of all WHO missions, including the tax and customs administration, postal shipments through the mail service, the diplomatic bag, as well as air and sea freight. AST Service is also the continued support of all departments of our organization.

It maintains regular shipping schedule by diplomatic bag in conjunction with UNOG, including:

- Between the headquarters and the WHO regional offices.
- Between the headquarters and WRs.
- Between the headquarters and United Nations agencies.

As a versatile service, this service requires a variety of technical and administrative skills.

AST is also in charge of administrative and customs formalities, such as:

- Tax exemptions (VAT)
- Statements for free importation (14.60)
- Audits PTEAO, validation and invoicing
- Certificates of donations.

In addition, the service provides transportation of persons for all occasions and distribution of documents during the board and the general meeting (Executive Board and World Health Assembly). It manages all supplies of materials for packaging and setting conservation (drugs, vaccines and other dangerous products) such as:

- The Commissary and storage.

In partnership with major international shipping companies: DHL, FEDEX, UPS, and TNT it facilitates all transactions with outside of WHO documents and materials:

- Advice on time delivery.
- Preferential rates and modes of expeditions.

It also uses other external service providers if necessary such as Schenker, Ziegler SA.

AST creates the conditions for the organization of meetings and the return of materials.

**As a varied activity, AST service is and remains the essential space for multi-dimensional demands of staff and contributes effectively to the achievement of WHO's strategic objectives. ■**



# Ethique et entreprise



*L'éthique au sein des entreprises et des organisations est moins la recherche d'une vérité qui prévaudrait sur les autres qu'un outil permettant de parvenir à un accord et à une justification, voire à une légitimation morale de pratiques et de politiques.*

**OLIVIER BORIE**

On reproche régulièrement aux entreprises leur course effrénée vers toujours plus de profits. N'est-ce pourtant pas là leur fonction première?

L'économiste américain Milton Friedman affirme que c'est même leur responsabilité sociale: un dirigeant d'entreprise agit au nom des intérêts de ses propriétaires ou de ses actionnaires pour maximiser les profits engendrés.

A une époque où les discours sur la responsabilité sociétale des entreprises et sur le développement durable fleurissent, une telle prise de position fait inévitablement réagir. Un système concurrentiel est-il nécessairement défavorable à l'éthique?

Le discours de Friedman est, bien entendu, plus nuancé. On ne cite généralement que le début d'une phrase qui,

dans son entier, dit: «il n'y a qu'une seule et unique responsabilité de l'entreprise qui est celle d'utiliser ses ressources et d'entreprendre des activités visant à augmenter ses profits tant que l'entreprise concernée respecte les règles du jeu, c'est-à-dire qu'elle se livre à une compétition libre et ouverte, sans tromperie ni fraude»<sup>1</sup>.

Un manager est donc sensé accomplir sa mission dans les limites du cadre légal et des règles du jeu communément admises. Peut-on pour autant parler de pratique éthique? Les entreprises n'auraient-elles des obligations morales qu'envers leurs propriétaires et/ou leurs actionnaires?

Souvent, les mesures prises sous la bannière de responsabilité sociétale des entreprises répondent à des considérations de réputation, de séduction et de gestion des risques.

Comment, alors, déterminer les contours d'une conduite éthique? C'est d'autant plus difficile que les valeurs évoluent au fil du temps, des cultures et apparaissent parfois comme contradictoires.

De fait, il s'agit plutôt d'un processus qui sert à traduire des valeurs en actions et d'un outil d'aide à la décision lorsque plusieurs d'entre elles entrent en conflit. L'éthique sert à choisir entre un bien ou un mal, voire entre deux biens (ou plus), l'objectif final restant la création de valeur économique tout en faisant ce qui est «juste».

Il existe plusieurs approches éthiques, notamment:

- Une éthique de la conséquence qui encourage la poursuite du bien pour le plus grand nombre.

- Une éthique basée sur des principes où les actions sont bonnes parce qu'elles sont accomplies en fonction de ce qui est considéré comme juste, partant de l'idée qu'il y aurait des principes universels qui devraient gouverner nos actions.
- Une éthique de la vertu où l'on agit pour augmenter sa propre vertu.
- Une forme de contrat social où l'on agit en fonction de ce chacun estime être juste suite à un commun accord.

Idéalement, chaque prise de décision devrait être rationnelle, libre et informée (en évitant l'asymétrie de l'information entre les parties concernées). Pourtant, nous nous fions souvent à une première impression que l'on aura tendance à rationaliser pour aller vers ce qui nous procure du bien-être, nous fait nous sentir bien.

Plusieurs facteurs de tous ordres peuvent influencer nos choix lorsque nous sommes aux prises avec un dilemme: le temps, le stress physique, l'inconnu, l'imprévu, des objectifs organisationnels, une vision restreinte des choses, la fuite des responsabilités, nos instincts, nos émotions, la distance, la pression sociale, l'effort ou le courage que ce choix exige de nous etc.

L'identification, par exemple, est un facteur très important. Le fait que l'on se reconnaisse en quelqu'un ou une situation réduit la distance et crée un lien (ce que le marketing et le fundraising exploitent à merveille). A cela s'ajoutent divers contextes: économique, légal, social, psychologique, financier et autres.

Confronté à un dilemme, on tente de faire ce qui est juste

en s'efforçant de tout prendre en considération. La réalité étant toujours complexe, on est amené à déterminer quelle valeur compte le plus, par exemple:

- La vérité face à la loyauté: que choisir? L'intégrité, l'honnêteté ou l'indépendance?
- L'individu face à la communauté: doit-on privilégier la liberté d'expression ou le respect des croyances des autres?
- Comment concilier le court terme avec le long terme, ou la justice face au pardon ou la pitié?

Le code éthique d'une entreprise n'est pas seulement un code de conduite. Ce dernier ne cherche, en général, qu'à prévenir des agissements illégaux et minimiser les risques: on se conforme pour éviter les procès et d'éventuelles sanctions. Ce n'est pas non plus une réflexion abstraite sans portée pratique et encore moins une liste de règles et de contraintes. Comme on l'a vu, c'est plutôt un outil de prise de décision efficace en vue d'une meilleure gestion. Cela concerne aussi les organisations internationales, même si le profit n'est pas leur motivation première.

Toute règle ou quelque code éthique que ce soit ne sont pas une échappatoire à l'esprit critique et à la responsabilité individuelle de chacun. Ce n'est pas un hasard si le code d'intégrité de la plus grande société de vérification et de certification au monde est sobrement intitulé: THINK ■

1. Milton Friedman in "The social responsibility of business is to increase its profits", *New York Time Magazine*, 13 September 1970



Photo: Wikimedia, James Mason-Hudson

# An electrifying yet non-technological experience in Bali

*Many of us will associate the beautiful island of Bali in Indonesia with ancient Hindi temples, traditional and modern dance, sculpture and painting, or white, sandy beaches and scuba diving. But I chose to visit Bali in February, to stay in an ashram two hours away from Denpasar, the capital of the island province, nestled on the slope of Mount Agung, an active stratovolcano, which at over 3,000 meters is the highest point on the island.*

## GEMMA VESTAL, WHO

Not having taken any vacation for some months due to critical work deadlines, I was seeking a physical and mental break in a remote and quiet location to recharge my batteries, and this seemed to be the perfect setting. My choice was further confirmed by the recommendation of a friend who spoke of an “an electrifying experience”.

The minimum stay at the ashram is five days, but due to inclement weather, delayed flight connections, and more inclement weather, I missed the first two days. The ashram, although Hindu-based because the majority of Balinese are Hindus, accept people from any faith, race, or background. During my stay, I found I was among more Europeans than any other group.

But nothing could have prepared me for the unconventional programme of “meditation”, which rather than sitting still to empty the mind, consisted of standing and shaking my body for a whole two hours. Yes, you shake your body, up and down,



side to side, for two hours. After being inactive in front of my computer for the last four months, the first shaking session from 0700hrs to 0900hrs was physically and mentally painful. Negative thoughts passed through my mind. "Why have I travelled hundreds of kilometres for this? Or, "I am not going to last two full hours, my calves are killing me – my body hurts, and cannot cope with this physical activity."

During the break before the next shaking session, I eagerly sought out some of the other guests in the ashram, who informed me that people come to triumph over alcohol and drug dependency and to be healed from illnesses and tumours. Other guests come for no other reason but to feel healthier and lighter, even after just a week.

I was better prepared for the next session from 1300hrs to 1500hrs and I began to appreciate the opportunity to move and shake my body. Although my eyes were closed for the most part, when open I saw people doing various jerky, uncontrolled movements. Some were also laughing hysterically, which I found to be quite infectious. But I still did not feel anything unusual.

However, on the third shaking session, which was from 1900hrs to 2100hrs, there was a shift. Within the first ten minutes of the shaking session, I started to feel a bubble of laughter from deep within me rising to the surface. For the remainder of

the session, I experienced real pleasure, with wave after wave of uncontrollable laughter engulfing me with pure joy.

My eyes were closed throughout, so I was not distracted or amused by others in the room. In fact, the laughter came from scenes in my life flashing through my mind when I was tense, or anxious, extremely sad, or raging mad, and each one made

**Not having had time to research the programme prior to my visit, I was prepared to observe and follow the flow of mandatory "meditation" sessions scheduled for two hours, three times a day.**

me laugh even more. It brought to mind a quote from Shakespeare, "all the world's a stage, and all the men and women merely players; they have their exits and their entrances, and one man in his time plays many parts". I felt that I was a happy spectator to all the parts I have played in my lifetime. At the end, I had tears in my eyes from laughing so hard. As I sat down to think about the meditation, I was perplexed, but at the same time delighted that I had experienced something totally new. For some reason, I felt whole, happy, and at peace.

The following day, I repeated the activity resulting in more waves of laughter. On the third day, just hours before my flight out of Bali, the teacher and founder of this ashram, Ratu Bagus, walked behind me as I was shaking. He pressed his fingers in the lumbar area of my back for about 30 seconds. Suddenly, I felt a warm, white, electrifying bolt of energy shooting from the ground through my feet, spine, and up to my head. I've never felt such a phenomenon before – so powerful was the energy that it stayed with me for the remainder

of the meditation, as though I had drunk four Red Bull cans one after another. I was so energized; it was as though I had generated my own internal sauna. After the session, as I looked down at my feet, I saw that I was standing in the middle of a huge puddle of water which was the sweat that I had perspired during the two hours of shaking.

Apparently, the two things I experienced, laughter and bolt of energy, are not unusual for guests at the ashram. Now, I especially crave that feeling of laughter that came from my depths. It is said that laughter is the best medicine, and I believe it is true. And I look forward to more shaking and laughter when I return to the ashram on the slope of Mount Agung later this year. ■

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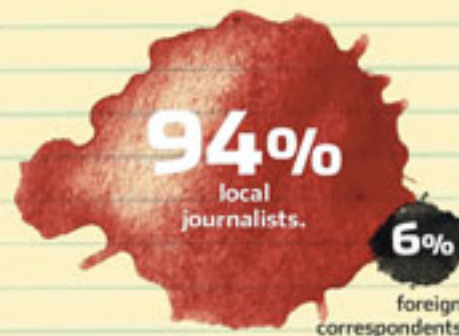
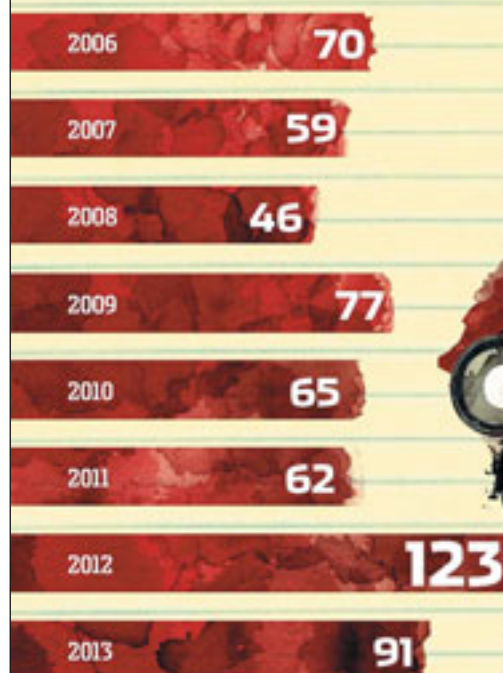
Irina Bokova,  
Director-General  
of UNESCO

593

killings condemned by  
UNESCO Director-General.

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ATTACKS AGAINST  
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SHUTTING DOWN  
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PROMOTING  
SMEAR  
ATTACKS

Killings of journalists  
from 2006-2013



38  
out of 593 cases are  
considered resolved (6.4%)

9  
out of 10 cases  
remain unresolved.

171  
cases (28.8%) are still  
ongoing in various stages  
of judicial inquiry.

Global overview  
of journalist  
killings & rates  
of impunity.

32% ●  
Arab States  
(190 deaths).  
2 cases resolved:  
1%.

13% ●  
Africa  
(76 deaths).  
2 cases resolved:  
2.6%.

30% ●  
Asia and the Pacific  
(179 deaths). 12 cases  
resolved: 6.7%.

21% ●  
Latin America  
and the Caribbean  
(123 deaths). 12 cases  
resolved: 9.8%.

4% ●  
Europe  
and North  
America  
(25 deaths).  
10 cases  
resolved: 40%.

Source: UNESCO.





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Par courrier électronique: [unspecial@who.int](mailto:unspecial@who.int)

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We will be glad to hear from you.

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We are also thinking of a regular feature with the messages from our readers.

**Now, put pen to paper!**

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20, avenue Appia – 1211 Genève 27 – Switzerland  
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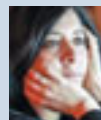
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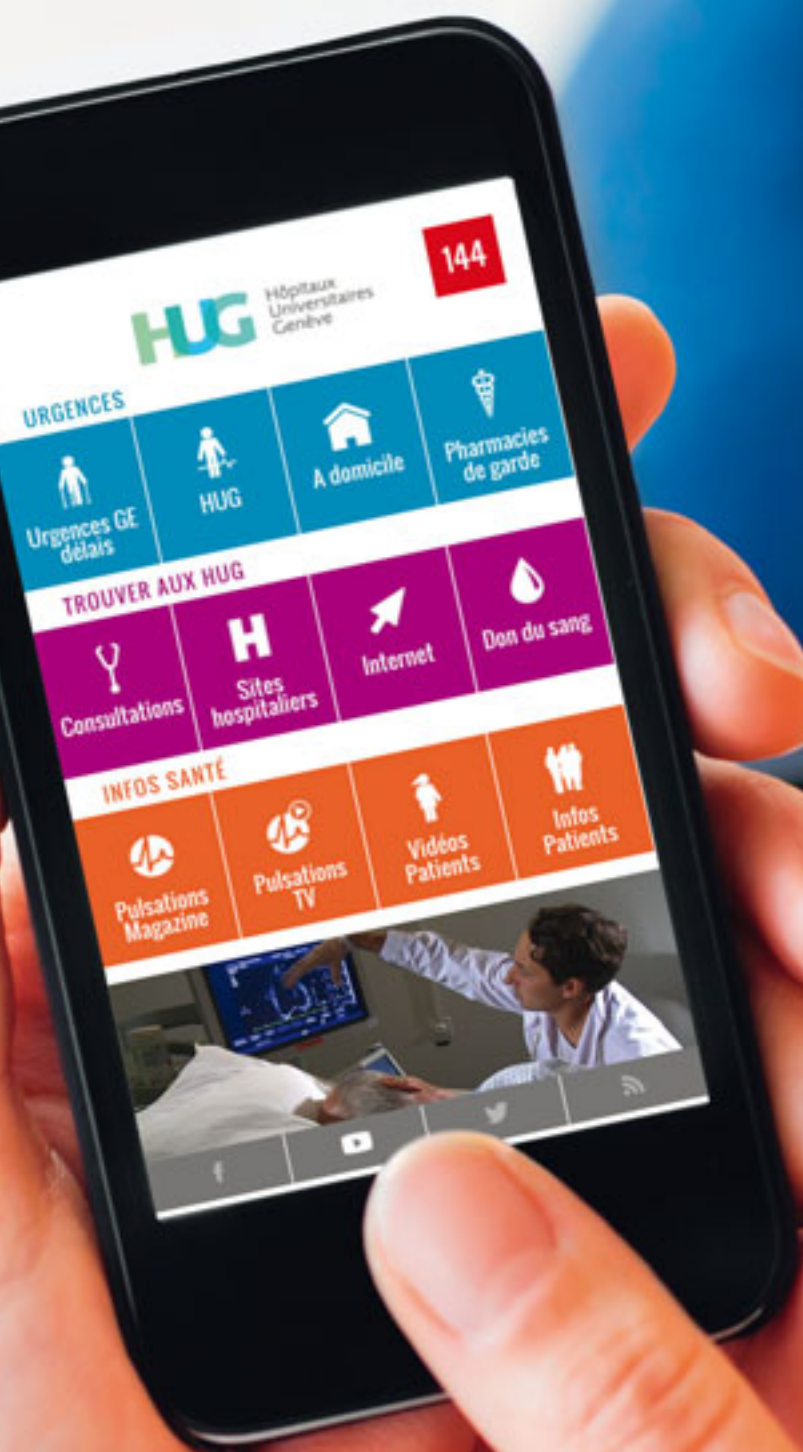


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