

Cultural Diversity

Common Heritage
Plural Identities



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Preface

In these troubled times with the world in search of its bearings, and wayward minds using the terms “culture” and “civilization” in an attempt to turn human beings against one another, there is an urgent need to remember how fundamental cultural diversity is to humanity itself.

As early as 1945, the Commission responsible for preparing UNESCO’s programme placed special emphasis on “Cultural studies”, and by 1953 the Organization was already demonstrating its commitment to the recognition of diversity with the launch of a series of publications entitled *Unity and Diversity of Cultures*.

But UNESCO’s reputation, as we all know, rests mainly on the success of its promotion of humanity’s most outstanding items of cultural property. Taken together, these monuments – which provide individual peoples with a source of pride and sense of identity, involving something essential – represent the notion of the common heritage of humanity in the most direct terms possible. As the work of identification, safeguarding and enhancement, originally conceived in universal terms, has gained ground, it has inevitably made of pluralism an ever plainer reality. Each additional human masterpiece incorporated into the World Heritage has further enriched what could be described as a common fund of universal humanism, expanding the spectrum of variations illustrated by diverse civilizations down the ages.

Such an expansion could hardly remain confined to a catalogue of monuments: its underlying nature – geared to progressing from an abstract inclusive concept to a pleiad of tangible examples of human creative genius and, hence,

ever-increasing gains in diversity – had opened it up to still living forms of that creative genius, to embrace what we call the “intangible” heritage.

So the goal of achieving universality that governed the notion of the common heritage of humanity is now accompanied by cultural pluralism. Indeed, the latter to a large extent sustains the former and helps avoid the pitfall of particularism.

Since the Mexico City Declaration in 1982, the World Commission on Culture and Development and the Intergovernmental Conference on Cultural Policies for Development (Stockholm, 1998), culture has come to be regarded as “the whole complex of distinctive spiritual, materiel, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs”.

Cultural diversity is a prime constituent of human identity. By that token, it is humanity’s common property. Far from seeing it as a concession to variety on the part of some imaginary singular identity, we must bear in mind the thought that diversity is the very essence of our identity. One strand cannot be set against the other, for they are intertwined.

Cultural diversity basically means having to recognize and promote cultural pluralism in the broadest sense of the term. Yet equating human identity with cultural diversity equally means having to recognize that the very concept of

diversity itself involves the presence of unity, without which diversity itself would merely amount to multiplicity. Diversity can only exist against a backdrop of unity, and widespread recognition of cultural differences, with all that it entails, is by nature an affirmation of the deep-seated unity of human action – all those differences being observed against a uniform backdrop.

Diversity and culture are fundamentally interrelated: culture is diversity, an infinite tapestry of distinctions, nuance and change; a relentless return to all that exists in order to render it both new and the same, to understand it and bring it to life. Culture is, by nature, diverse. Yet, for that same reason, it gives diversity a dimension that surpasses and envelops it. Diversity per se does not exist: it is even, in the absence of culture, incomprehensible, and everything looks the same to anyone lacking cultural depth. Diversity is constructed by culture. Culture is what shapes it, gives it scope and meaning. Diversity is essentially cultural, just as culture is diversity.

This equivalence between culture and diversity may give the notion of cultural diversity the appearance of a pleonasm. I see it more as a prism through which we are invited to reflect upon the infinite space stretching from the concept of pluralism – fraught with potential divisions – to that of variety; for everything is contained in everything else and vice versa.

The adoption of the Universal Declaration on Cultural Diversity by the 185 Member States of UNESCO represented at the 31st session of the General Conference in November 2001 was highly significant. For the first time, and in a troubled global context, the international community endowed itself

with a comprehensive standard-setting instrument to assert its conviction that intercultural dialogue and respect for cultural diversity and tolerance are among the surest guarantees of peace. Many countries made it known that they regard the Declaration as an ethical framework of universal validity whose principles should inspire cultural policies at a time when it is more urgent than ever to assert the equal dignity of all cultures.

Taking into account the new challenges linked to globalization, the Declaration underscores the concept of cultural rights which should be applied among and within States, and emphasizes the dynamic nature of all cultures as they draw strength from their own traditions and yet only really flourish when they come into contact with others. The Declaration clearly reflects the concept of solidarity, and emphasizes the need to assist developing countries or countries in transition in promoting their cultures and creating secure, competitive cultural industries at national and international levels.

The Declaration describes cultural diversity, the “Common heritage of humanity”, as being as necessary for humankind as biodiversity is for nature. The defence of cultural diversity is consequently held to be an ethical imperative, inseparable from respect for human dignity.

By adopting the Declaration on Cultural Diversity, the UNESCO Member States have taken a momentous step towards “humanizing globalization”. The exhibition entitled *Common Heritage, Plural Identities. Our Creative Diversity*, which was organized on the fringe of the proceedings of the 31st session of the General Conference, was an opportunity to recall the fact that diversity does not rule out convergence.

The present work aims to rekindle the spirit of the exhibition which set out to illustrate the Organization's different activities in regard to cultural diversity. Visitors were invited to consider the meaning and forms of cultural diversity in a manner both receptive to the plurality of human experiences and respectful of the element of universality in all things human. The emphasis here was placed firmly on the dialectical and fertile relationship between diversity and universality, and between forces that unite rather than separate. The event was organized around the theme of "meeting the Other".

The necessarily selective and, hence, arbitrary assemblage of specimens from the world's cultures found us exploring not so much a collection as an avenue of enquiry. The objects, artwork and symbols that had been grouped with the aid of the National Commissions and Offices away from Headquarters were not merely emblems of particular cultures; thus juxtaposed, they became clues for an investigation into the nature, scope and content of a diversity that hinges less on differences than on complicity, forging a human identity that is multifaceted, composite and, in a word, rich.

But let us not forget that civilizations and cultures exist only where there are men and women to give them life, and that no showcase of traces, however lovingly mounted, can of itself conserve their quintessential spirit. This exhibition should be taken for what it was: an invitation to reflect on this handful of specimens selected from among the countless thousands of others "out there", and to cultivate a full understanding of the creative diversity that represents the pride and wealth of the human race.

Incidentally, it will come as no surprise that the angle adopted in selecting these exhibits reflected in particular the work of UNESCO. Illustrating cultural diversity truly reflects the register of our Organization's action. This exhibition should be seen as an opportunity to test the relevance and quality of its work to promote human development, and in any event to conjure up the vast spectrum of its actions.

For all these reasons we believe that the exhibition was a fitting way to celebrate the year 2001, proclaimed by the United Nations as the International Year of Mobilization against Racism, Racial Discrimination, Xenophobia and Related Intolerance, and the International Year of Dialogue among Civilizations. The year 2002 is commencing with yet another celebration, this time of the United Nations Year for Cultural Heritage – giving fresh impetus to this same movement to acknowledge and enhance a joint heritage made up of plural identities.



Koïchiro Matsuura
Director-General of UNESCO



“本无东方和西方，
何为南方和北方？
幻想使世界封闭，
现实使世界开放”

佛教徒之歌

**“In truth there is no East or West.
Where then are South and North?
Illusion imprisons the world,
Reality frees it on every side.”**

Buddhist chant

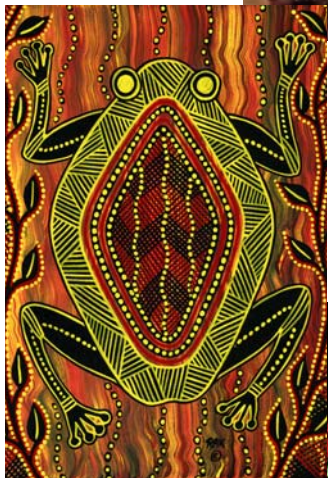


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UNESCO Universal Declaration on Cultural Diversity

(adopted by the 31st session of the UNESCO General Conference - Paris, 2 November 2001)

The General Conference,

Committed to the full implementation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights and other universally recognized legal instruments, such as the two International Covenants of 1966 relating respectively to civil and political rights and to economic, social and cultural rights,

Recalling that the Preamble to the Constitution of UNESCO affirms “that the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern”,

Further recalling Article I of the Constitution, which assigns to UNESCO among other purposes that of recommending “such international agreements as may be necessary to promote the free flow of ideas by word and image”,

Referring to the provisions relating to cultural diversity and the exercise of cultural rights in the international instruments enacted by UNESCO,¹

Reaffirming that culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of a society or a social group, and that it encompasses, in

addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs,²

Noting that culture is at the heart of contemporary debates about identity, social cohesion, and the development of a knowledge-based economy,

Affirming that respect for the diversity of cultures, tolerance, dialogue and cooperation, in a climate of mutual trust and understanding, are among the best guarantees of international peace and security,

Aspiring to greater solidarity on the basis of recognition of cultural diversity, of awareness of the unity of humankind, and of the development of intercultural exchanges,

Considering that the process of globalization, facilitated by the rapid development of new information and communication technologies, though representing a challenge for cultural diversity, creates the conditions for renewed dialogue among cultures and civilizations,

Aware of the specific mandate which has been entrusted to UNESCO, within the United Nations system, to ensure the preservation and promotion of the fruitful diversity of cultures,

1. Including, in particular, the Florence Agreement of 1950 and its Nairobi Protocol of 1976, the Universal Copyright Convention of 1952, the Declaration of Principles on International Cultural Cooperation of 1966, the Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970), the Convention concerning the Protection of the World Cultural and Natural Heritage of 1972, the UNESCO Declaration on Race and Racial Prejudice of 1978,

the Recommendation concerning the Status of the Artist of 1980, and the Recommendation on Safeguarding Traditional and Popular Culture of 1989.

2. This definition is in line with the conclusions of the World Conference on Cultural Policies (MONDIACULT, Mexico City, 1982), of the World Commission on Culture and Development (Our Creative Diversity, 1995), and of the Intergovernmental Conference on Cultural Policies for Development (Stockholm, 1998).

*Proclaims the following principles
and adopts the present Declaration:*

IDENTITY, DIVERSITY AND PLURALISM

Article 1 – Cultural diversity: the common heritage of humanity

Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.

Article 2 – From cultural diversity to cultural pluralism

In our increasingly diverse societies, it is essential to ensure harmonious interaction among people and groups with plural, varied and dynamic cultural identities as well as their willingness to live together. Policies for the inclusion and participation of all citizens are guarantees of social cohesion, the vitality of civil society and peace. Thus defined, cultural pluralism gives policy expression to the reality of cultural diversity. Indissociable from a democratic framework, cultural pluralism is conducive to cultural exchange and to the flourishing of creative capacities that sustain public life.

Article 3 – Cultural diversity as a factor in development

Cultural diversity widens the range of options open to everyone; it is one of the roots of development, understood not simply in terms of economic growth, but also as a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence.

CULTURAL DIVERSITY AND HUMAN RIGHTS

Article 4 – Human rights as guarantees of cultural diversity

The defence of cultural diversity is an ethical imperative, inseparable from respect for human dignity. It implies a commitment to human rights and fundamental freedoms, in particular the rights of persons belonging to minorities and those of indigenous peoples. No one may invoke cultural diversity to infringe upon human rights guaranteed by international law, nor to limit their scope.

Article 5 – Cultural rights as an enabling environment for cultural diversity

Cultural rights are an integral part of human rights, which are universal, indivisible and interdependent. The flourishing of creative diversity requires the full implementation of cultural rights as defined in Article 27 of the Universal Declaration of Human Rights and in Articles 13 and 15 of the International Covenant on Economic, Social and Cultural Rights. All persons have therefore the right to express themselves and to create and disseminate their work in the language of their choice, and particularly in their mother tongue; all persons are entitled to quality education and training that fully respect their cultural identity; and all persons have the right to participate in the cultural life of their choice and conduct their own cultural practices, subject to respect for human rights and fundamental freedoms.

**Article 6 – Towards access
for all to cultural diversity**

While ensuring the free flow of ideas by word and image care should be exercised that all cultures can express themselves and make themselves known. Freedom of expression, media pluralism, multilingualism, equal access to art and to scientific and technological knowledge, including in digital form, and the possibility for all cultures to have access to the means of expression and dissemination are the guarantees of cultural diversity.

CULTURAL DIVERSITY AND CREATIVITY

**Article 7 – Cultural heritage
as the wellspring of creativity**

Creation draws on the roots of cultural tradition, and flourishes in contact with other cultures. For this reason, heritage in all its forms must be preserved, enhanced and handed on to future generations as a record of human experience and aspirations, so as to foster creativity in all its diversity and to inspire genuine dialogue among cultures.

**Article 8 – Cultural goods and services:
commodities of a unique kind**

In the face of present-day economic and technological change, opening up vast prospects for creation and innovation, particular attention must be paid to the diversity of the supply of creative work, to due recognition of the rights of authors and artists and to the specificity of cultural goods and services which, as vectors of identity, values and meaning, must not be treated as mere commodities or consumer goods.

**Article 9 – Cultural policies as catalysts
of creativity**

While ensuring the free circulation of ideas and works, cultural policies must create conditions conducive to the production and dissemination of diversified cultural goods and services through cultural industries that have the means to assert themselves at the local and global level. It is for each State, with due regard to its international obligations, to define its cultural policy and to implement it through the means it considers fit, whether by operational support or appropriate regulations.

**CULTURAL DIVERSITY
AND INTERNATIONAL SOLIDARITY**

**Article 10 – Strengthening capacities
for creation and dissemination worldwide**

In the face of current imbalances in flows and exchanges of cultural goods and services at the global level, it is necessary to reinforce international cooperation and solidarity aimed at enabling all countries, especially developing countries and countries in transition, to establish cultural industries that are viable and competitive at national and international level.

**Article 11 – Building partnerships between
the public sector, the private sector
and civil society**

Market forces alone cannot guarantee the preservation and promotion of cultural diversity, which is the key to sustainable human development. From this perspective, the pre-eminence of public policy, in partnership with the private sector and civil society, must be reaffirmed.



Article 12 – The role of UNESCO

UNESCO, by virtue of its mandate and functions, has the responsibility to:

- (a) Promote the incorporation of the principles set out in the present Declaration into the development strategies drawn up within the various intergovernmental bodies;
- (b) Serve as a reference point and a forum where States, international governmental and non-governmental organizations, civil society and the private sector may join together in elaborating concepts, objectives and policies in favour of cultural diversity;
- (c) Pursue its activities in standard-setting, awareness-raising and capacity-building in the areas related to the present Declaration within its fields of competence;
- (d) Facilitate the implementation of the Action Plan, the main lines of which are appended to the present Declaration.

Main lines of an Action Plan for implementation of the UNESCO Universal Declaration on Cultural Diversity

The Member States commit themselves to taking appropriate steps to disseminate widely the “UNESCO Universal Declaration on Cultural Diversity”, in particular by cooperating with a view to achieving the following objectives:

1. Deepening the international debate on questions relating to cultural diversity, particularly in respect of its links with development and its impact on policy-making, at both national and international level; taking forward notably consideration of the opportunity of an international legal instrument on cultural diversity.
2. Advancing in the definition of principles, standards and practices, on both the national and the international levels, as well as of awareness-raising modalities and patterns of cooperation, that are most conducive to the safeguarding and promotion of cultural diversity.
3. Fostering the exchange of knowledge and best practices in regard to cultural pluralism with a view to facilitating, in diversified societies, the inclusion and participation of persons and groups from varied cultural backgrounds.
4. Making further headway in understanding and clarifying the content of cultural rights as an integral part of human rights.
5. Safeguarding the linguistic heritage of humanity and giving support to expression, creation and dissemination in the greatest possible number of languages.
6. Encouraging linguistic diversity – while respecting the mother tongue – at all levels of education, wherever possible, and fostering the learning of several languages from the youngest age.
7. Promoting through education an awareness of the positive value of cultural diversity and improving to this end both curriculum design and teacher education.
8. Incorporating, where appropriate, traditional pedagogies into the education process with a view to preserving and making full use of culturally appropriate methods of communication and transmission of knowledge.
9. Encouraging “digital literacy” and ensuring greater mastery of the new information and communication technologies, which should be seen both as educational discipline and as pedagogical tools capable of enhancing the effectiveness of educational services.
10. Promoting linguistic diversity in cyberspace and encouraging universal access through the global network to all information in the public domain.
11. Countering the digital divide, in close cooperation in relevant United Nations system organizations, by fostering access by the developing countries to the new technologies, by helping them to master information technologies and by facilitating the digital dissemination of endogenous cultural products and access by those countries to the educational, cultural and scientific digital resources available worldwide.
12. Encouraging the production, safeguarding and dissemination of diversified contents in the media and global information networks and, to that end, promoting the role of public radio and television services in the development of audiovisual productions of good quality, in particular by fostering the establishment of cooperative mechanisms to facilitate their distribution.
13. Formulating policies and strategies for the preservation and enhancement of the cultural and natural heritage, notably the oral and intangible cultural heritage, and combating illicit traffic in cultural goods and services.
14. Respecting and protecting traditional knowledge, in particular that of indigenous peoples; recognizing the

contribution of traditional knowledge, particularly with regard to environmental protection and the management of natural resources, and fostering synergies between modern science and local knowledge.

15. Fostering the mobility of creators, artists, researchers, scientists and intellectuals and the development of international research programmes and partnerships, while striving to preserve and enhance the creative capacity of developing countries and countries in transition.
16. Ensuring protection of copyright and related rights in the interest of the development of contemporary creativity and fair remuneration for creative work, while at the same time upholding a public right of access to culture, in accordance with Article 27 of the Universal Declaration of Human Rights.
17. Assisting in the emergence or consolidation of cultural industries in the developing countries and countries in transition and, to this end, cooperating in the development of the necessary infrastructures and skills, fostering the emergence of viable local markets, and facilitating access for the cultural products of those countries to the global market and international distribution networks.

18. Developing cultural policies, including operational support arrangements and/or appropriate regulatory frameworks, designed to promote the principles enshrined in this Declaration, in accordance with the international obligations incumbent upon each State.

19. Involving civil society closely in framing of public policies aimed at safeguarding and promoting cultural diversity.
20. Recognizing and encouraging the contribution that the private sector can make to enhancing cultural diversity and facilitating to that end the establishment of forums for dialogue between the public sector and the private sector.

The Member States recommend that the Director-General take the objectives set forth in this Action Plan into account in the implementation of UNESCO's programmes and communicate the latter to institutions of the United Nations system and to other intergovernmental and non-governmental organizations concerned with a view to enhancing the synergy of actions in favour of cultural diversity.

Exhibition

Common Heritage,
Plural Identities.
Our Creative Diversity



*“To know and understand our own culture,
we must learn to see it from the point of view of other cultures,
comparing our customs and beliefs
with those of other times and places.*

*With globalization now upon us, and external diversity
on the retreat, it is becoming a matter of urgency to protect
and preserve the internal diversity that each society owes to its
constituent groups and subgroups, all of which develop differences
that they consider highly important.*

*It should accordingly be possible at least to maintain
and encourage cultural diversity to a degree by preserving
the cultural characteristics of the different social groups:
and in the same way as gene banks of plant species are
created to prevent the impoverishment of biological diversity
and the impairment of our earthly environment, we must,
if we are to safeguard the vitality of our societies, preserve
at the very least the living memory of irreplaceable customs,
practices and know-how that should not be allowed to disappear.*

*For it is diversity itself that must be saved rather
than the historical content that each epoch invests in it
and which none can perpetuate beyond its own confines.”*

*“Global civilization could never be anything other than the coalition
at global levels of cultures, each of them retaining its originality.”*

Claude Lévi-Strauss, French ethnologist
(born in 1908)

Common Heritage, Plural Identities

This first module of the exhibition shows the extent to which, at the time of globalization, cultural diversity is the kingpin of human identity and belongs to us all. As such it is a source of individual and collective wealth and should accordingly be acknowledged and advocated for the good of present and future generations. In the first place it stands for the recognition and promotion of the plurality of cultures in the broadest sense. Yet diversity exists only in contrast to unity, and the widespread recognition of cultural differences, with all that this implies, by its very nature points to the fundamental unity of the human factor, since all such differences are observed against a homogeneous background, in other words the genome that we all have in common.

This principle of unity underlying the very concept of diversity can be highlighted in other ways: firstly, through an approach via the universal which, far more than diversity, lies at the root of the aspirations, *raison d'être* and mandate of UNESCO. And, secondly, by considering diversity from the teleological viewpoint of positive and unifying values that we associate with it whenever we consider it as a way forward to a world of peace and tolerance.





**“The heritage of a country
is essentially its cultural identity,
and whether big or small,
majestic or simple,
physical or non-physical,
it must be maintained
and have a meaning
for every new generation.”**

**I. M. Pei,
American architect (born in 1917)**



Philosophy Tuned in to Cultural Diversity

UNESCO urges the world community to reflect on fundamental philosophical questions.

- ▶ Are there commonly shared universal principles in the context of cultural diversity?
- ▶ How do various cultures perceive the relationship between nature and culture?
- ▶ How can humanity deal with pressing global problems, such as environmental deterioration?
- ▶ What have cultures learned from each other in their historical encounters?



- ▶ How will the complexity of contemporary issues in humanity be understood and mastered by peoples of all cultures?
- ▶ How can Philosophy contribute to fostering the critical thinking skills that are essential to nurture the future citizens of the world?

Symbolic Globe (1995) by E. Reitzel.

© Burke, UNESCO

Bioethics at UNESCO

The Human Genome is part of the Heritage of Humanity.



“The human genome underlies the fundamental unity of all members of the human family, as well as the recognition of their inherent dignity and diversity. In a symbolic sense, it is the heritage of humanity.” (Article 1)

“That dignity makes it imperative not to reduce individuals to their genetic characteristics and to respect their uniqueness and diversity.” (Article 2b)

Universal Declaration on the Human Genome and on Human Rights

Computer artwork of a section of beta DNA seen in front of its genetic code. The human genome is the entire set of genetic material, consisting of some 70,000 genes which are present in our cells and which carry the heredity of each individual. Progress in human genetics is achieved by discovering new genes. Ninety-five percent of the 70,000 genes are known to researchers thanks to the human genome project.

© Laguna Design/Science Photo Library, COSMOS, Paris

Patterns of Thought on the Threshold of the Third Millennium

Attached to a pluralistic vision of the common heritage of humankind, UNESCO seeks to preserve its memory and diversity, providing a forum where ideas can be exchanged, compared, honed and fostered. It cannot lose sight of its intellectual and ethical mission.

“Peaceful coexistence is not the simple result of a unification of likenesses. It requires the offering and accepting of the gift of difference.”

“Tracing possible courses”

Thinking at Crossroads: in Search of New Languages



Human landscape by Ablade Glover.

© N. Buike/UNESCO

“Thinking at crossroads, we consider the hypothesis that a history is about to begin: well beyond the monotonous dichotomy between victor and vanquished, freed from the History of power that this dichotomy has been reproducing. Are we able to imagine a history without power; to conjugate knowledge with hope? Can we envisage a history which is faithfully negotiated?”

Eduardo Portella

Essayist, Emeritus Professor

Thinking at Crossroads: in Search of New Languages



Encounter in spring by Karel Appel.

© P.Volta/UNESCO

“These days new actors are appearing: artificial languages and computers add an economic dimension to the plot that is guiding the dialogue between human memory which claims the wealth of its past, and electronic memory which prevails with its boundlessness.”

Georges B. Kutukdjian

Director of the Division for Human Sciences, Philosophy and Ethics of Science and Technology, UNESCO

Questioning Books

The Role of Education in Building Identity

“Education is above all an inner journey whose stages correspond to those of the continuous maturing of the personality.”

J. Delors *et al.*, **Learning: The Treasure Within.**

Report to UNESCO of the International Commission on Education for the Twenty-first Century
Paris, UNESCO Publishing/Odile Jacob Publishing, 1996

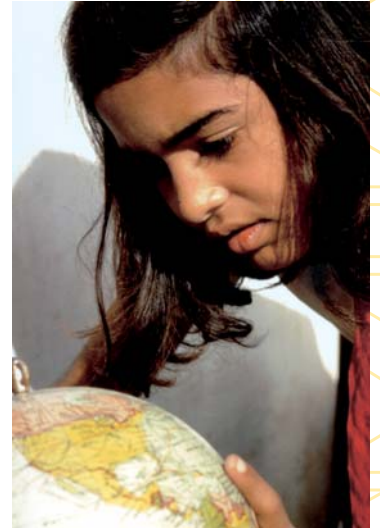


Lifelong learning.

© D. Roger, UNESCO

Every culture teaches its young how to behave, every family shares its knowledge of the world with its younger members and every society has specialized moments of learning at different stages of life. All of us, men and women, girls and boys and young and old, are lifelong learners. The human condition is one of curiosity about the world, of the experience of living and the attraction of the new, of inborn innocence and acquired wisdom, and of a continuous sequence of learning events.

Informal education in the family interacts with the years of formal schooling from childhood instruction through to higher education and adult learning. And as people all over the world are living longer, the elderly are acquiring new skills while continuing to play an important role as bearers of traditional knowledge.



Curious about the world.

© D. Roger, UNESCO

Personal and social identity, expressed through language and culture, is formed by this continuous interplay of knowledge and learning as we move through the different stages of life.



Learning by doing: following Dad, The Philippines.

© UNESCO ASPnet



Learning from each other across generations.

© UNESCO ASPnet

Learning to Read and Write in Different Cultures



Children at their lessons, Islamic Republic of Iran.

© D. Roger, UNESCO



Reading is universal: the rural newspaper in Madagascar

© D. Roger, UNESCO

There is no single form of literacy, but rather a diversity of literacies in the world. Writing itself has occupied a different place in societies and cultures throughout history. It has given rise to the specialist functions of scribes and led to the development of schools, the main social institution teaching children to read and write. There have been short-term intensive literacy campaigns for adults in many countries. Learning to read and write is now seen as a basic life skill virtually everywhere.

The variety of writing systems in the world is reflected in the methods, instruments and ways in which children and adults learn to read and write. Special instruments for writing may be required for some scripts, although increasingly with advances in technology more and more scripts are becoming available in computerized form. This is an ongoing challenge for new technology.

As part of the campaign for education for all, UNESCO is giving special impetus to literacy for all, viewed as a process of acquiring and sustaining written communication skills in a perspective of lifelong learning as a basic right of all people.



Never too late to learn: 80 years old Doña Delfina in Mexico.

© J. Kalman



Literacy class for adults, Sudan.

© D. Roger, UNESCO

Preserving Cultural Landscapes is Preserving the Heritage of Humankind

There exist a great variety of landscapes that are representative of the different regions of the world. Being the combined work of nature and humankind, they express a long and intimate relationship between peoples and their natural environment.



The Inti Raymi Festival on 24 June in Cuzco, Peru.

© R.Frerck,COSMOS



Luang Prabang,Laos.

© A.Wolf,Patrimoine 2001/UNESCO

Certain sites reflect specific techniques of land use that guarantee and sustain biological diversity. Others, associated in the minds of the communities with powerful beliefs as well as artistic and traditional customs, embody an exceptional spiritual relationship of people with nature.

To reveal and sustain the great diversity of interactions between humans and their environment, to protect living traditional cultures and preserve the traces of those that have disappeared, these sites, called cultural landscapes, have been inscribed on the World Heritage List.

Cultural landscapes testify to the creative genius, social development and imaginative and spiritual vitality of humanity. They are part of our collective identity.



Konarak,India.

© Y.Layma,Patrimoine 2001/UNESCO



Religious ceremony at the Giyorgis church in Lalibela, Ethiopia.

© A.Saurat,UNESCO

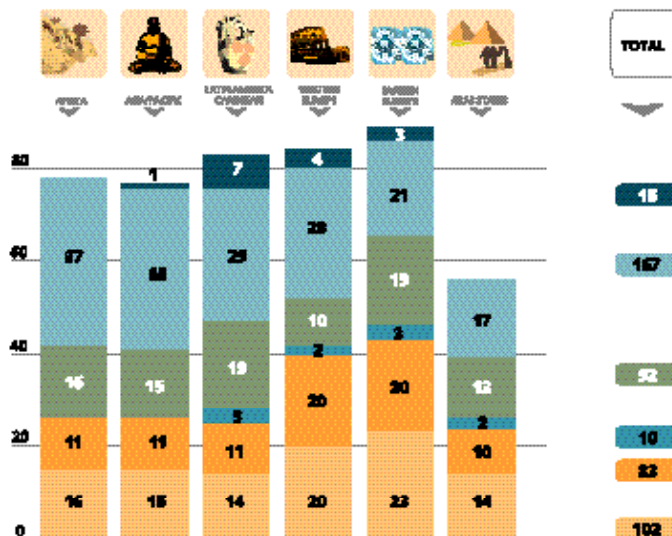


Proclamation of grape harvest festival from the Tour du Roy in Saint-Emilion, France.

© Ph.Roy

International Legal Instruments for the Protection of the Cultural and Natural Heritage

STATES PARTIES TO CONVENTIONS OF UNESCO AND UNIDROIT CONCERNING THE PROTECTION OF THE CULTURAL AND NATURAL HERITAGE



- A** Convention for the Protection of Cultural Property in the Event of Armed Conflict (the Hague Convention), The Hague, 14 May 1954
- B** Protocol to the Convention for the Protection of Cultural Property in the Event of Armed Conflict (the Hague Convention), The Hague, 14 May 1954
- C** Second Protocol to the Convention for the Protection of Cultural Property in the Event of Armed Conflict (the Hague Convention), The Hague, 26 March 1998
- D** Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property, Paris, 14 November 1970
- E** Convention concerning the Protection of the World Cultural and Natural Heritage, Paris, 16 November 1972
- F** UNIDROIT Convention on Stolen or Illegally Exported Cultural Objects, Rome, 14 June 1995

The Convention on the Protection of the Underwater Cultural Heritage, adopted by the thirty-first session of the General Conference of UNESCO in 2001, will enter into force three months after the deposit of the twentieth instrument of ratification, acceptance, approval or accession.

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Mostar bridge following destruction.

© UNESCO



Wreck of the Madrague de Giens, Giens Peninsula, France (Italian wine amphora from the cargo).

© CNRS, Centre Camille Jullian, Aix-en-Provence



Beheaded statue in Angkor.

© E.Clément, UNESCO

Our World Heritage is our Shared Heritage

Thirty years after UNESCO's General Conference adopted the Convention concerning the protection of the World Cultural and Natural Heritage, it has become a leading force in the preservation of our planet's diverse natural and cultural heritage. The 1972 Convention identifies and protects the sites included on the World Heritage List which are considered to be of 'outstanding universal value' and sets an example for safeguarding the thousands of sites around the world which are no less deserving of our respect.

Today, 167 nations subscribe to the idea that sites within their borders are the legitimate concern of the human community at large. They have become part of an international community, united in a common World Heritage Mission. This mission is not merely to preserve the past, but to do so in ways that will be compatible with a type of development that respects, rather than depletes, the resources of humanity and of nature.

Of the 721 sites inscribed to date on the World Heritage List, 31 are in danger, threatened by a variety of forces ranging from

poverty, war or environmental deterioration in particular to inadequate management or unsustainable tourism in general. Although more and more sites are being added to the List, it is nevertheless far from representing the whole diversity of the world's natural and cultural heritage.

Over the past three decades, the concept of what constitutes "heritage" has evolved and there has been a shift in the World Heritage bodies' understanding of how the natural environment shapes cultures, that in turn shape and express the identity of every society.

In 1994 a Global Strategy for a Representative World Heritage List was adopted to make it more balanced and reflective of our cultural diversity. By broadening the definition of World Heritage, the list encourages underrepresented parts of the world, notably Africa, the Arab region and the Pacific, to nominate more sites – especially in categories which were not

yet fully represented on the List such as cultural landscapes, itineraries and the industrial heritage, not to mention natural sites such as deserts, coastal regions and small islands.

Although the World Heritage List has been further strengthened by the Global Strategy, the listed sites are still threatened, which is a matter of concern to all humanity. Today, more than ever, governments, organizations, corporations and individual citizens are called upon to play an active role in conserving our shared heritage. It should not be forgotten that

our world heritage belongs to all.

In November 2002, the 1972 Convention is celebrating its 30th anniversary. It will be an opportunity to examine carefully what has been achieved in that time and in particular to review certain aspects of its implementation in the light both of successes and of failures, and of course to study how best to improve the protection of the heritage of humanity in time to come.



Rapa Nui National Park (Rapa Nui, the indigenous name of Easter Island).
© N.Conaf, UNESCO



Bryggen (Bryggen, the old wharf of Bergen), Norway.
© A.Dreyer, UNESCO



Rice Terraces of the Philippine Cordilleras.
© UNESCO



Adobe building in Djenne, Mali.

© A.Wolf

Masterpieces of the Oral and Intangible Heritage of Humanity

UNESCO's aim in creating this list is to pay homage to masterpieces from among the candidatures put forward by the Member States in relation to cultural spaces or popular and traditional forms of expression. Its purpose is also to encourage governments, NGOs and local structures to take action to preserve and develop their oral and intangible heritage and to prompt institutions and individuals to play an active role in achieving this end. A total of nineteen spaces or forms of cultural expression were thus proclaimed Masterpieces of the Oral and Intangible Heritage of Humanity in May 2001.



The Garifuna language, dance and music, Belize (supported by Honduras and Nicaragua). © National Garifuna Council



The Oruro Carnival, Bolivia. © T. Mizutani



The oral heritage of Gèlèdè, Benin (supported by Nigeria and Togo). © Groupe Gèlèdè de Save



The cultural space of Sosso-Bala, Guinea. © D. Kouyaté



The Gbofe of Afounkaha: the music of the transverse trumpets of the Tagbana community, Côte d'Ivoire. © A. Yegnan Toure Gninwoyo



The cultural space and oral culture of the Semetskie, Russian Federation. © Russian State House of People's Creativity, Ministry of Culture

Kunqu Opera, China. © G. Zongyou





Kutiyattam, Sanskrit Theatre, India.
© Margi Kathakali and Kutiyattam School



The cultural space of Jemaa el-Fna Square, Morocco.
© A. ben Ismail



Nôgaku Theatre, Japan. © National Noh Theatre

Opera dei Pupi,
Sicilian puppet
theatre, Italy.
© G. Cappellani



The Mystery Play of Elche, Spain. © J. Brotons



Cross crafting and its symbolism, Lithuania, (supported by Latvia).
© Mekrosius/Vilfoto/Gamma, Lithuania Folk Culture Centre



The Cultural Space
of the Boysun District,
Uzbekistan.
© National Commission of
Uzbekistan



Hudhud chants
of the Ifugao,
Philippines.
© National
Commission for
Culture and the Arts



Georgian polyphonic
singing, Georgia.
© A. Erkomaishvili



The cultural space of the Brotherhood of the Holy Spirit of the Congos of Villa Mella, Dominican Republic.
© Museo de Hombre Dominicano



Royal ancestral rite and
ritual music in Jongmyo Shrine,
Republic of Korea.
© Cultural Properties Administration



The oral heritage and cultural manifestations of the Zápara people, Ecuador and Peru.
© T. Fernández (Ceisi) J. Fernández

Living Human Treasures



Rodica Ispas, Living Human Treasure (Weaving pompons), Romania.
© Museum of Traditional Popular Civilization, Astra



Yong-hun Chung, "Pansori" (Korean traditional drama song), Republic of Korea.
© Korean National Commission for UNESCO

There are two approaches to preserving the intangible cultural heritage. One of these involves collecting, recording and archiving it. The other consists of conserving it in living form and ensuring its transmission to future generations. The so-called Living Human Treasures, whose skills and techniques are so vital in certain areas of the cultural life of populations, are invaluable in ensuring the survival of this heritage in living form. The system of Living Human Treasures enables the Member States to give official recognition to artists and craftspeople and ensure the transfer of their know-how or technique to future generations. Several Member States have already adopted this system while others are considering its adoption.



L. Bergamo, bell caster, France.
© Ministry of Culture and Education



Uwang Ahadas, Manlilikha ng Bayan, Living National Treasure, Philippines.
© National Commission for Culture and the Arts

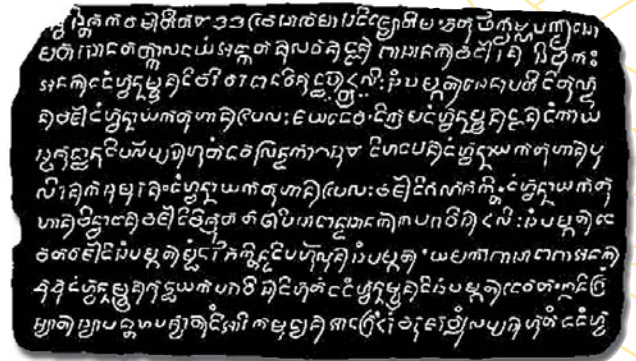


Nomura Mann, Living National Treasure, Japan.
© National Noh Theatre

Safeguarding the Documentary Heritage of Humanity

Documentary heritage preserved in libraries and archives is a vital part of the memory of the peoples. It mirrors the diversity of peoples, languages and cultures. However, that memory is a fragile one.

In 1992, UNESCO launched the “Memory of the World” programme to protect and promote humankind’s documentary heritage by taking steps in favour of preservation and accessibility. These two poles complement one another in that access calls for protection, and preservation makes access possible.



Philippine Paleographs (Hanunoo, Buid, Tagbanua and Pala'wan).
The Laguna Copperplate inscription.

© UNESCO



Vienna Dioscurides, Austria.

© UNESCO



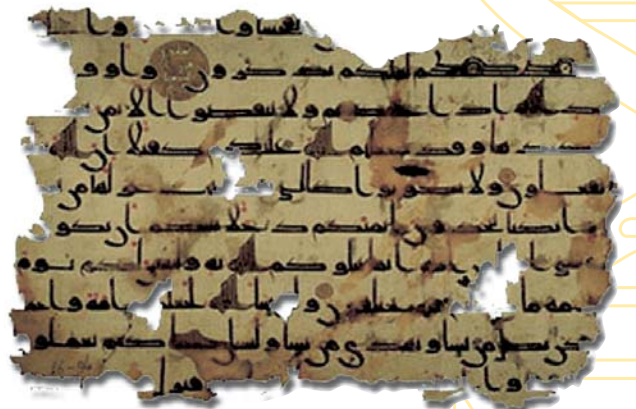
Codex Techaloyan from Cuajimalpa, Mexico.

© UNESCO



Treasures from the Ethiopian Archive Institute and National Library.

© UNESCO



Yemen Sana'a manuscripts. Qur'anic fragments, VIIth century. Great Mosque of Sana'a, Yemen.

© UNESCO

Inventories of Intangible Cultural Heritage

The UNESCO Intangible Heritage Programme seeks to utilize today's information technology for the purpose of safeguarding, revitalizing and raising awareness of intangible cultural heritage.

Computerized inventories make it possible to record vast quantities of diverse information relating to intangible heritage. They can facilitate research and dissemination through electronic channels for multiple purposes, including research, education and cultural exchange, and incorporate audiovisual recordings of living heritage, such as the performing arts and rituals, for the benefit of present and future generations. However, the rapid growth of international markets and the homogenizing influence of mass media are increasingly undermining local cultural traditions. UNESCO aims to use the most advanced forms of technology for the urgent task of safeguarding endangered forms of intangible heritage. By way of example, the Intangible Heritage Programme encourages the development of inventories in Member States, through the programme for the Proclamation of the Oral and Intangible Heritage of Humanity, and country-specific projects. With the generous support of the Japanese Government, intangible cultural heritage projects in Mongolia, Bhutan and Lithuania are currently under way to draw up electronic inventories and provide expert training in all aspects of inventory use and maintenance, as well as research, audiovisual documentation, archiving and conservation practices.



Audiovisual studio of the Mongolian National Center for Intangible Cultural Heritage.

© N.Aikawa, UNESCO



A singing master records a traditional song in Mongolia.

© N.Aikawa, UNESCO

Creativity

Human beings have at all times demonstrated the need to create. Artistic creation takes many forms including literature and poetry, scenic art and music or visual art.

However, artistic creation cannot achieve full expression without a proper legal framework which allows freedom of expression to one and all. UNESCO's activity in this field seeks in particular to help the Member States to create appropriate conditions for the development of artistic expression of all kinds, particularly among the young. Such action takes the following forms in particular:

Formal and informal art education,

Support for creativity of disadvantaged youngsters and award of UNESCO prizes for promotion of the arts,

Support for training of young artists, chiefly through the award of scholarships by the International Fund for the Promotion of Culture (IFPC),

Promotion of the condition of the artist, mainly through the development of networks of artists in the Member States and support for NGOs, including:

- the International Music Council (IMC),
- the International Theatre Institute (ITI),
- the International Dance Council (IDC) and Pen International.

Children's drawing competition, "The Colours of Peace", France.
© Centre pour l'UNESCO, L.François, Troyes



Workshop for children in South Africa.
© G.Hlongwane, UNESCO/Artist Proof Studio



Workshop for children in South Africa.
© U. Mathikge, UNESCO/Artist Proof Studio

Creativity



"Indian dances"(1997),Malavika Sarukkai. © Birgit



"Flamenco" (2000), Belén Maya. © Birgit



"Comedia"(1993), Caroline Carlson. © Birgit



"The window cleaner" (1998),Pina Bausch. © Birgit



"Shijima"(1998), Sankai Juku. © Birgit



"The cock is dead"(2000),Susanne Linke. © Birgit



"Hibiki"(1998), Sankai Juku. © Birgit

By kind permission of the Théâtre de la Ville, Paris

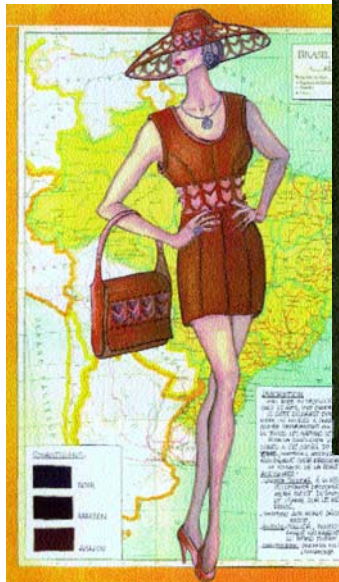
UNESCO and Design

Since 1995 UNESCO has been involved in promoting design and fashion as an art of living and an important cultural industry. Furthermore, the work being done by stylists and designers continually exploiting tradition and local materials is an undeniable source of social development.

INTERNATIONAL DESIGN 21 CONTEST

“A NEW ART OF LIVING IN THE 21ST CENTURY”

Launched by UNESCO and the Felissimo Group (Japan) in 1995 to mark the 50th anniversary of the founding of the United Nations Organization, the Design 21 Project is aimed at encouraging young designers and stylists from all over the world to create a new vision of everyday life through fashion and the design of furniture and objects of a practical nature. Operating in the 188 Member States, this Contest opens the way to talented young designers and stylists whose work deserves international recognition.



Brazil

BACKGROUND:

1995-1996: Design 21 (I) -

“A United World for Future Generations: Beyond Time, Beyond Space”

58 stylists were selected from among 1900 candidates in 5 continents. Their designs were presented at a fashion show in Paris before going on to Geneva, New York, Beijing, Tokyo and Kobe.

1997-1998: Design 21 (II) - “Ocean”

97 stylists from 5 continents were selected and their work presented at the Universal Exhibition in Lisbon in 1998. A fashion parade was organized at the Anfiteatro na Doca and an exhibition held at the Museo Nacional do Traje.

1999-2000: Design 21 (III) - “Chic chinois”



Hungary

Selection took place in Beijing at the heart of this country with its traditions dating back thousands of years in order to encourage the new generation of designers to come up with a new look for the XXIst century while renewing the links between past and present. The works of the 109 finalists were displayed in Beijing, Paris, New York and Kobe.



2001-2002:

Design 21 (IV)

“Continuous Connection”

The theme of the fourth Contest is “Continuous Connection”. Young stylists and designers are being invited to present models that remind us of the joys of living together.

China (P.R.)

UNESCO and Crafts



"Salvaged barrels", cut and soldered Iron tubes, paint, Kossi Assou (Ivory Coast). © D. Delizée

As the only international organization with a global vision of the sociocultural and economic role played by crafts in society, UNESCO has for many years endeavoured to develop well-balanced, coherent and concerted action by combining training, production and promotional activities and stimulating the necessary co-operation between the concerned national bodies and regional, international, governmental and nongovernmental organizations.

In this respect, UNESCO's programme aims to:

- Harmonize the collection of data on crafts,
- Provide craftsmen with basic and further training,
- Promote high-quality crafts and reward creative craftsmen,
- Improve the situation of craftsmen and the protection of original craft items,
- Foster consultation at regional and international levels.

Various types of activity aim to achieve these objectives:

- Studies and research,
- Discussion seminars,
- Training workshops
- Thematic exhibitions,
- Publication of reference books.



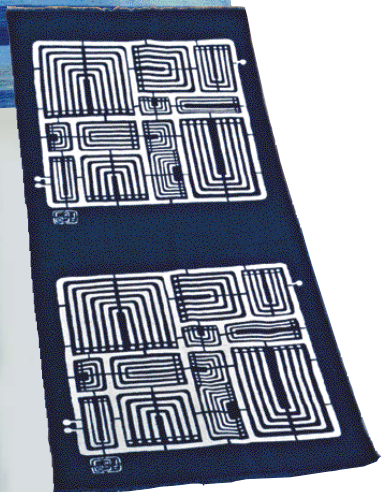
"Los criolitos", Cedar, jiqui, ebony, direct carving technique, Juan Antonio Lobato Jimenez (Cuba). © D. Delizée



"Korean image", woven silk, ramie, cotton, indigo dye, embroidery Ji-Hee Kim (Republic of Korea). © D. Delizée



"Amethyst", modern Algiers costume, silk, silk veil, embroidery, Mona Abdelatif (Algeria). © D. Delizée

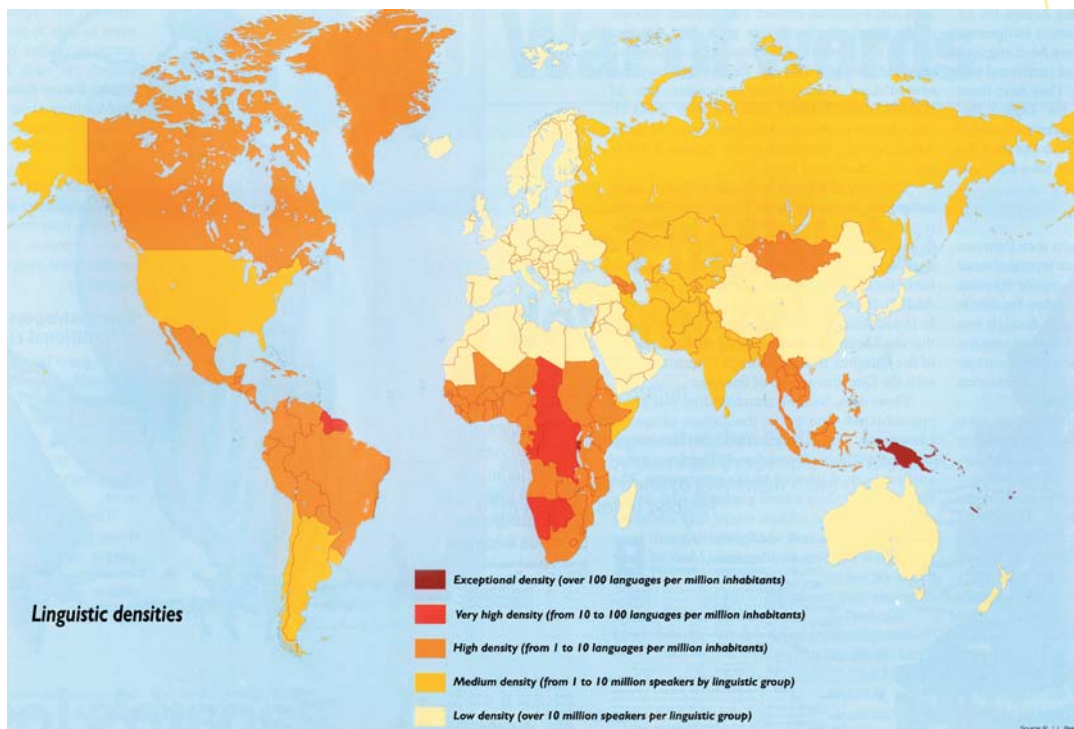


Education and Multilingualism

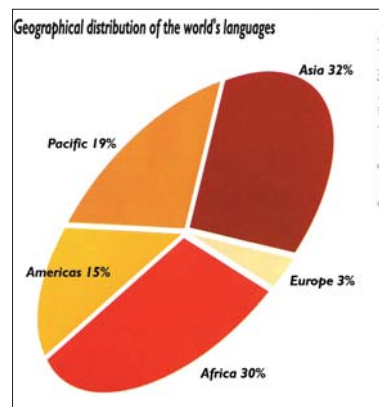
Language is in more ways than one the expression of our cultural identity, for through it we transmit knowledge to future generations. We use language, moreover, as a storehouse for knowledge about our environment, history and science.

“Everyone loses if one language is lost because then a nation and culture lose their memory, and so does the complex tapestry from which the world is woven and which makes the world an exciting place.”

Former President of Iceland, Vigdis Finnbogadóttir
UNESCO Goodwill Ambassador for Languages



With half of the world's 6000 to 7000 languages in danger of extinction, UNESCO created in 1999 International Mother Language Day which is now celebrated annually on February 21. The aim of the Day is to promote the recognition and practice of mother tongues, particularly minority ones.



Distribution of the world's languages. The world and its languages: regional percentages.

Multilingualism is a condition of most Member States, and the unique richness of the world's national identities draws on the many traditions that make up different countries and are expressed through local and indigenous languages.

Diversity and Development: Tradition and Modernity

The purpose of this module is to present UNESCO's activities for sustainable development, taking account of the cultural specificities of each people. Development means having access not only to goods and services but also an opportunity to choose a rich, satisfying, worthwhile and valued way of living together, the ultimate goal being the physical, mental and social well-being of every human being.

**“Education is
the most powerful weapon
which you can use
to change the world.”**

**Nelson Mandela,
South African statesman (born in 1918)**



« Poseemos la tradición, la imaginación,
las reservas intelectuales y
organizacionales para elaborar
nuestros propios modelos
de desarrollo, consonantes con la verdad
de lo que hemos sido,
lo que somos y lo que queremos ser,
responsables ante las sociedades civiles
que se han estado desarrollando
en nuestros países desde abajo
y desde la periferia. »

Carlos Fuentes,
escritor mexicano (nacido en 1928)

**“We possess the tradition, imagination,
intellectual and organizational reserves
to elaborate our own models of development,
consonant with the truth of what we have been,
what we are, and what we want to be,
responsible before the civil societies which
have been expending themselves in
our countries from below
and from the periphery.”**

**Carlos Fuentes,
Mexican writer (born in 1928)**



School Design in Different Cultural Contexts

School architecture varies considerably according to culture and environment. It follows traditional local style adapted to the climate and materials available. On the other hand, religious schools attached to mosques, convents and monasteries usually follow a corresponding architectural style.



Rural primary school, El Salvador.

© G. Guit, UNESCO



The bus as schoolroom, Chile.

© UNESCO

Rural schools tend on the whole to be smaller than those found in urban settings. At the same time, building materials and design are more traditionally oriented in keeping with community practice. Constructions are generally more spacious and open in warmer climates, and smaller and more enclosed in cooler regions.

In specific contexts other types of construction can be found, including tent-schools for nomad children, "floating" schools in lake regions or bus schools often employed in areas with sparse populations moving from village to village. UNESCO is working closely with Member States to develop culturally appropriate educational environments for the world's children.



Community-learning centres, Cambodia.

© UNESCO



Mobile tent-school for nomad children, Jordan.

© UNESCO

Learning in the Community

Although it is school we associate most often with learning and education, in fact, communities themselves provide open learning environments. Learning as a basic human activity is no longer associated only with formal and structured schooling, with its enclosed spaces, individual assessment and rigid timetables. Work or assembly places can also be transformed into educational contexts. We can learn on the street or in a shop, a museum, an office, a factory or even a field. Through distance learning we can also participate in educational forums in our own homes.



Studying on the job, Senegal.

© I. Forbes, UNESCO



Open air schooling, Nepal.

© N. Wheeler, UNESCO

The notion of the open learning community sees learning as a group or social activity as opposed to a strictly individual one. Communities of learning can build upon cultural institutions as diverse as the societies to which they belong, or can create new forms of cultural expression, thanks mainly to

new technologies. What remains constant is the essential human activity of learning reflected in experimentation, exchange, memory and the consequent satisfaction, indeed joy of learning.



Agricultural training, Philippines.

© D. Roger, UNESCO

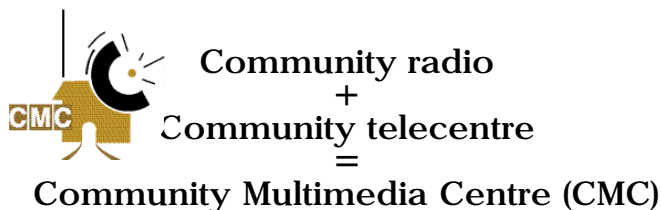


Open air class, Jamaica.

© D. Martin, UNESCO

Community Multimedia Centres (CMC)

A GLOBAL STRATEGY TO ADDRESS THE DIGITAL DIVIDE IN MARGINALIZED COMMUNITIES



A CMC combines community radio by local people in local languages with community telecentre facilities: computers with Internet and e-mail, phone, fax and photocopy facilities. The CMC is a gateway to active membership of the information society, enabling even the most remote village to communicate and exchange information with the rest of the world, helping the poor to improve their own lives and encouraging greater accountability in public affairs. Radio browsing programmes give the whole community indirect access to on-line information, through a radio host who collects data on the web and translates it into local language



© UNESCO



for the public. Local and global in both contact and content, they provide an unbroken continuum of information and communication between local, national and international languages and between oral and written cultures.

© UNESCO

Women Make the News

An initiative launched annually in partnership with professional media organizations and women's national and regional media associations to mark International Women's Day.

By drawing attention to the "glass ceiling" that still limits the number of women journalists reaching key editorial posts, UNESCO is following up the commitment it made at the 4th

World Conference on Women to defend women's right to equal professional opportunities. In a more general sense, the free flow of independent and pluralist information is best ensured if all journalists are able to build a career based solely on their professional ability without regard to gender, ethnic origin or religion.

Crea TV

THE UNESCO PROGRAMME FOR CREATIVE TELEVISION



CreaTV was launched by UNESCO in partnership with *International Public Television (INPUT)* to encourage creative endogenous television productions in developing countries and those in transition to democracy by promoting the expression of cultural diversity through audiovisual media. It also aims to augment the presence of TV directors from developing countries and their productions at the international level and to provide further training for TV directors from underprivileged regions.



© L.Ndzana

Screens Without Frontiers

Screens Without Frontiers (SWF) is a worldwide database providing TV programmes either free of copyright or at special rates to public channels in developing countries.

SWF contributes in this way to readjusting the North-South information exchange so that developing countries may become producers and disseminators of information rather

than mere consumers of products and services emanating from the industrialized nations. This cooperation is also

intended to inject new life into public radio and TV, promote the new technologies in developing countries and create a repository of cultural productions as an input to the preservation of a universal audiovisual heritage.



UNESCO's Commitment to Promoting Multilingualism on the Internet

Information and communication technologies are continually changing our world, and data exchange is becoming worldwide. However, the digital divide remains. This access inequality is also a linguistic inequality, as the languages used on the Web are not those most widely spoken. Accordingly, UNESCO feels duty-bound to protect cultural and linguistic diversity and promote language diversity on the Internet too.



The cyber language tree is a symbol of the wish to promote the access to information in all languages in cyberspace, as an essential element for cultural diversity on the Internet.

tries to achieve these by defining action principles, and in particular has prepared a Recommendation on the promotion and use of multilingualism and universal access to cyberspace. It has also set up the B@bel Initiative to enhance access to languages in cyberspace using the information and communication technologies. Finally the Organization's action can be seen in a

Hence, UNESCO's goals are numerous: to achieve worldwide access to e-contents in all languages, improve the linguistic capabilities of users and create and develop tools for multilingual access to the Internet. The Organization consequently

whole range of sectors, whether in research and the creation of community-based multilingual contents or the virtual library of classic literature worldwide.



The columns imaging the statistics on the inequality of language representation on the Internet give some idea of the work that remains to be done in this respect.

Sources: * World Culture Report 2000, Unesco

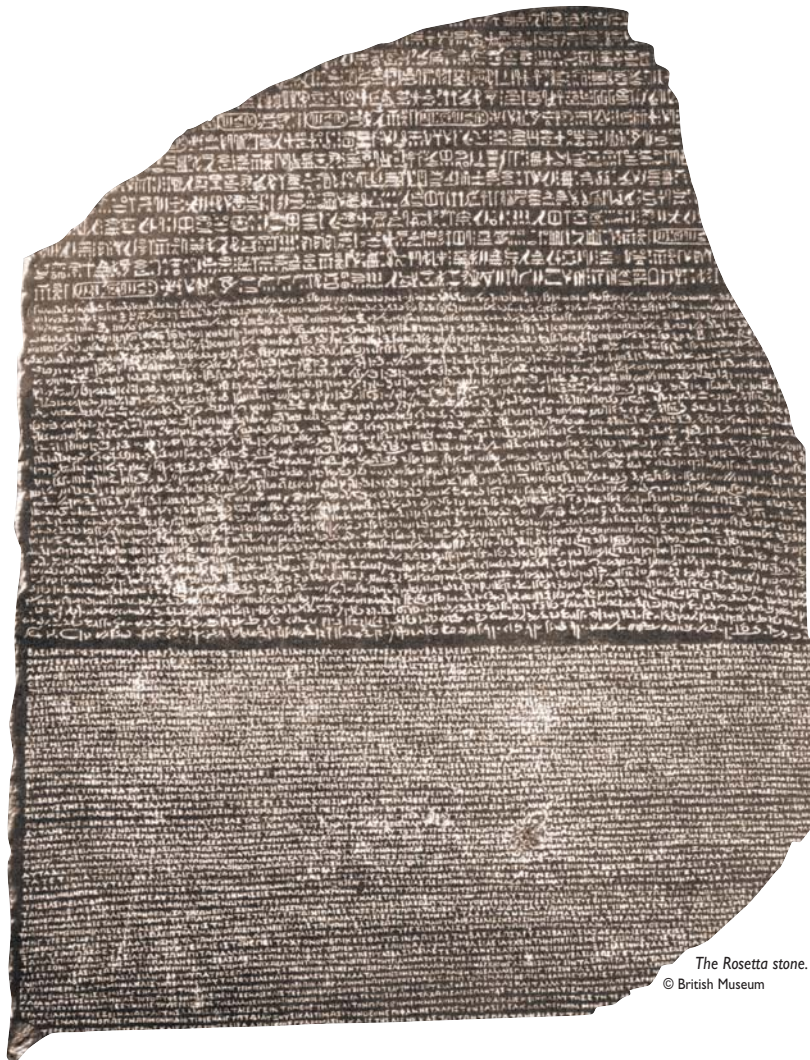
** Globalreach, September 2001

Translation and Communication

Translation enables everyone to use his or her mother tongue without having to rely on a less familiar lingua franca. It provides for understanding while in no way diminishing the variety of forms of expression. It expresses and gives access to cultural diversity.

Aware of the vital role of translation in the exchange of ideas and productions between persons and countries, not to mention dialogue between cultures, UNESCO has from the outset promoted two programmes in particular: *Index Translationum*, being the only international bibliography of translations, and the UNESCO Collection of Representative Works, designed to promote the translation of masterpieces of world literature.

These two programmes, which will shortly operate in closer tandem, are designed to provide all those involved in translation and other sectors throughout the world (translators, publishers, aid agencies, researchers, journalists, students, booksellers, librarians and documentalists) with information services and a virtual forum as an ideal working tool and means of communication.



The Rosetta stone.
© British Museum

Cultural Industries

Cultural industries play a fundamental role in sustaining the world's cultural diversity.

“Encouraging the cultural industries is one of the most powerful means of enhancing [a] country's identity and distinctiveness, while simultaneously creating employment, developing human skills and generating social capital and cohesion. In a globalizing world where every place begins to feel and look the same, it is cultural products and activities that mark out one place from the next – difference in this sense creates competitive advantage.”

The Cultural Strategy Group 1998. Creative South Africa
A strategy for realising the potential of the cultural industries



Cultural diversity could not exist without the human ability to explore and express its creativity. Stories, images, songs and design are just some of the ways in which people communicate their ideas, hopes and values.

Cultural industries producing books, magazines, newspapers, CDs, cassettes, films, videos and crafts are not a

luxury but are essential to people's well-being. They nurture confidence, respect and a sense of belonging. They also advance development by generating jobs, revenue and income. As major contributors to both identity and prosperity, cultural industries play an integral role in sustaining diversity.

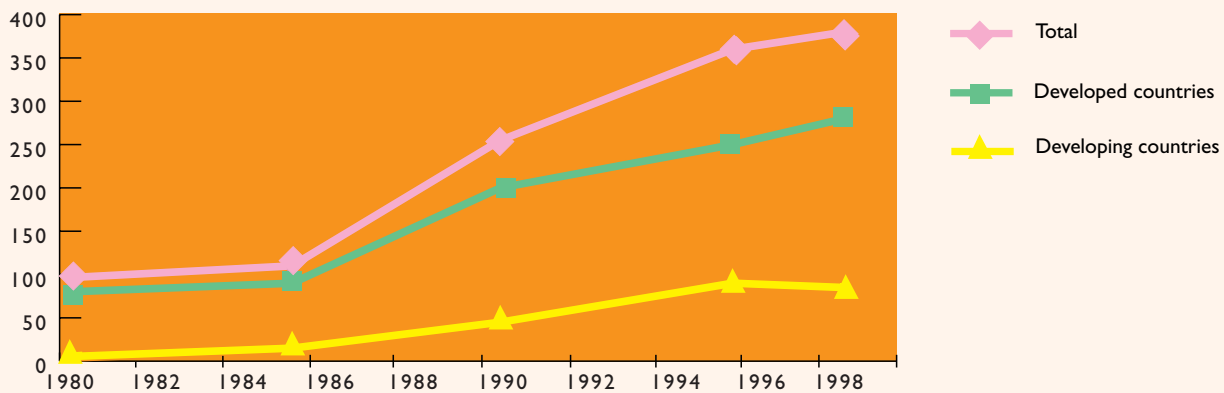


Cultural Industries

In today's world, cultural industries are a central pillar of domestic and international economies.

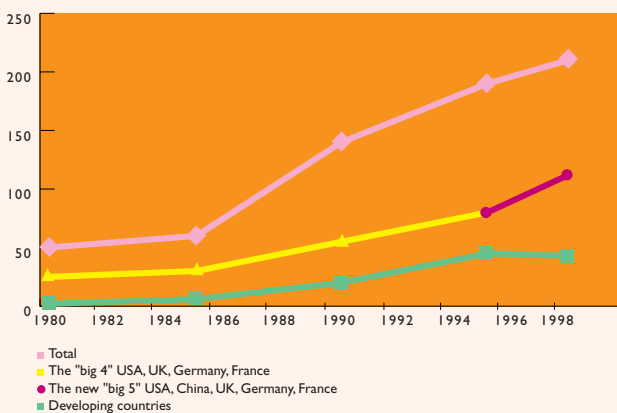
Trade in cultural goods has grown exponentially over the last two decades. Between 1980 and 1998, annual world trade in printed matter, books, music, visual arts, games and

sporting goods, cinema, photography, radio and television hardware quadrupled from \$95,340 to \$387,927 million.



1980-1998: World trade in cultural goods (in US\$ bn).

Nevertheless, cultural imports and exports are concentrated on a few countries...



1980-1998: World imports of cultural goods (in US\$ bn).

Ranked on trade in 1998	1980		1990		1995		1998	
	\$m	%	\$m	%	\$m	%	\$m	%
1. Japan	13,208	27.8	25,134	20.4	25,053	14.4	24,875	14.3
2. USA	6,758	14.2	15,255	12.4	21,327	12.3	21,876	12.6
4. United Kingdom	4,111	8.7	11,934	9.7	13,904	8.0	14,948	8.6
5. Germany	5,787	12.2	14,020	11.4	14,696	8.4	14,128	8.1
Total for the "Big 4"	29,865	62.9	66,343	53.8	74,980	43.1	75,829	43.5
3. China & Hong Kong	2,442	5.1	6,816	5.5	13,428	7.7	16,717	9.6
Total for the "New 5"	32,306	68.0	73,159	59.3	88,407	50.8	92,546	53.1

The main exporters of cultural goods: summary of top five countries.

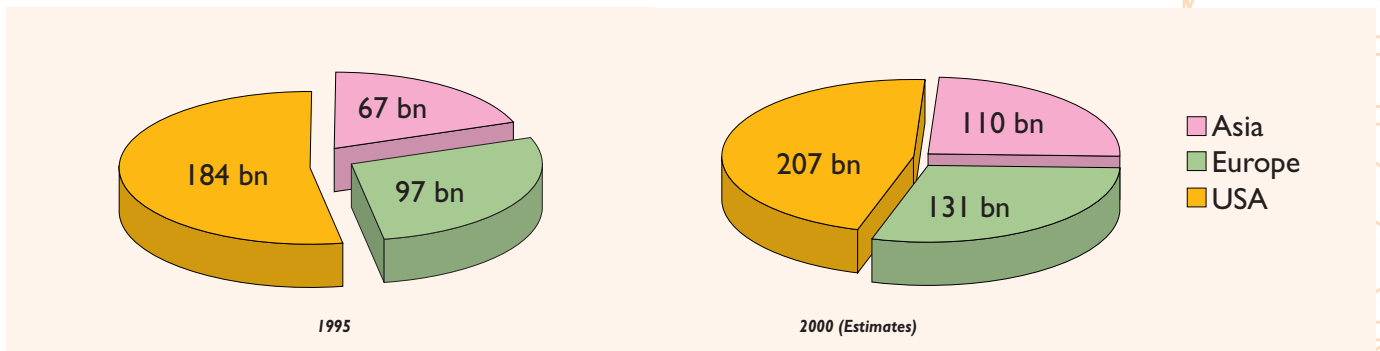
Source: International Flows of Selected Cultural Goods 1980-98. UNESCO, 2000

Cultural Industries

Globalization and new technologies are generating new cultural opportunities, but also new asymmetries.

Freer movement of goods, services and capital, technological convergence, economies of scale and e-commerce have modified not only the structure of cultural industry markets but

also the ways in which cultural products are created, produced, distributed and enjoyed.



In 1995 cultural industries markets, including cinema, video, publishing and television, were estimated at US\$ 348 bn.

While globalization has created opportunities for socio-economic growth, the current structure of cultural industries poses threats to diversity. The digital divide and emergence of large conglomerates have left huge gaps in countries' abilities to participate in global markets. Trade flows of cultural products are heavily imbalanced in favour of those with

advanced technological capabilities. As a result, two-thirds of humanity are excluded from the construction of the information society. New technologies and the Internet make it cheaper to produce and disseminate creative products but also make piracy easier.

The seven giants	1999-2000 revenue (in US\$ bn)	HQ
Time Warner AOL	27.3	New York
Vivendi-Universal* Pro forma	28.9	Paris/Los Angeles
Walt Disney	23.39	Burbank, CA
Bertelsmann	15.19	Gütersloh, Germany
News Corp	14.19	New York /Los Angeles
Viacom	12.9	New York
Sony (music, film, TV)	11.3	Tokyo/New York

In 1993, the total turnover of the world's fifty largest audiovisual companies was \$118 billion. By 1999-2000 the seven major media conglomerates alone reached \$133,17 billion.

Sources: company reports and Variety's Global 50

Cultural Industries

UNESCO encourages the free flow of cultural products, the development of cultural industries and the protection of copyright as engines of sustainable cultural development.

Through:

Development and adoption of national policies in targeted sectors,

Revision and updating of legislation and other regulatory frameworks,

Training of professionals,

Development of campaigns to encourage reading and the promotion of authors, designers and creators through international prizes and world days,

Raising awareness about the provisions of the Florence Agreement and regional instruments facilitating the free flow of cultural goods,

Promotion of courses in copyright and neighbouring rights in universities by way of the UNITWIN/UNESCO Chairs,

Support for formulation of national legislation, effective collective management and genuine exercise of rights in developing countries and those in transition,

Administration of conventions for which UNESCO is solely responsible, or else jointly with the World Intellectual Property Organization (WIPO) and the International Labour Organization (ILO),

Dissemination of information to specialists and the general public alike (*Copyright Bulletin*, database on national copyright legislation around the world).



UNESCO's goal is to promote the free flow of cultural products while ensuring that all people have the capacity to express themselves and to produce and purchase cultural goods and services. Its programmes further that

objective. However, given the scale of the new challenges, concerted global action is required to sustain the ability of diverse cultures to produce and disseminate their creative products.



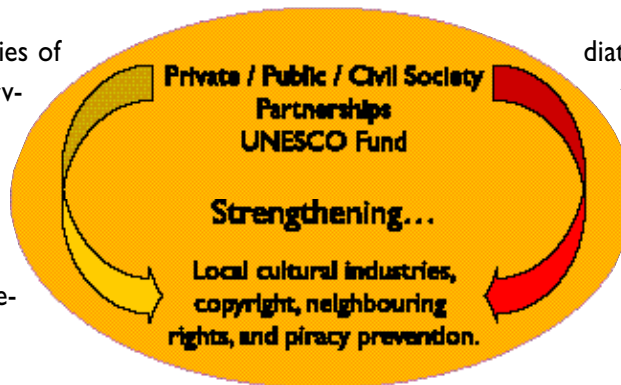
Cultural Industries

THE GLOBAL ALLIANCE FOR CULTURAL DIVERSITY

“Let us choose to unite the power of markets with the authority of universal ideals. Let us choose to reconcile the creative forces of private entrepreneurship with the needs of the disadvantaged and the requirements of future generations.”

Kofi Annan, UN Secretary-General

Given the increasing asymmetries of trade in cultural goods and services, local communities should be supported in order to counter homogenizing trends and ensure that diversity flourishes. UNESCO recognizes that immediate



concerted action is necessary to sustain the capacity of countries, particularly developing nations and those in transition, to produce and disseminate their creative products locally and internationally.

Global alliance for cultural diversity:

Creating new opportunities for cultural diversity, creativity and pluralism of ideas,

Contributing to sustainable development by strengthening local cultural industries,

Increasing competitive participation in domestic and international markets,

Encouraging respect for international copyright regulations and the prevention of piracy,

Increasing availability of diverse, affordable cultural products worldwide,



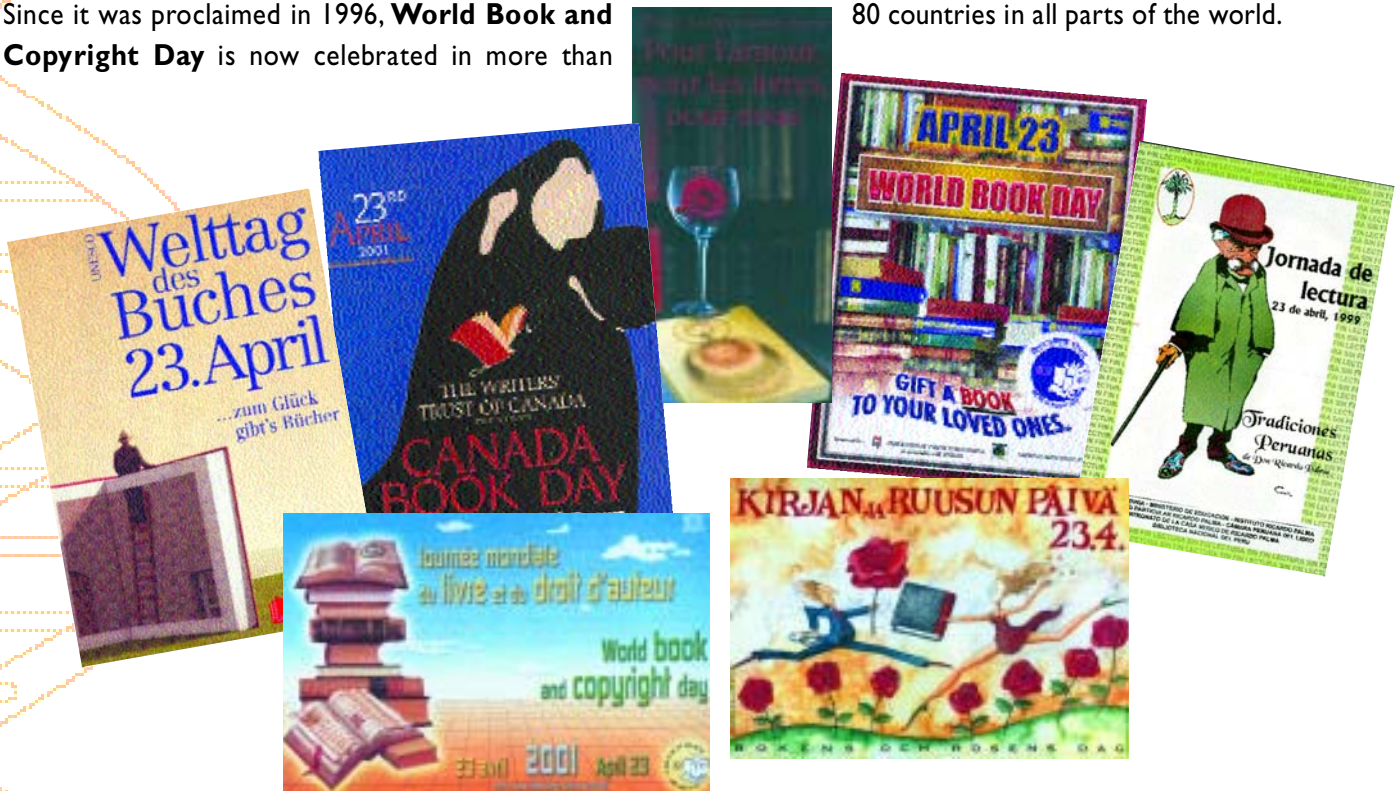
Establishing new modalities for international cooperation based on solidarity and the win-win principle.

To meet this challenge, the proposed Global Alliance for Cultural Diversity will build on two strategic pillars: development of local cultural industries and prevention of piracy. Its activities will be based on partnerships between public, private and civil society stakeholders as well as a special UNESCO fund.

Books at the Heart of Cultural Diversity

Since it was proclaimed in 1996, **World Book and Copyright Day** is now celebrated in more than

80 countries in all parts of the world.



The **Kitab Fi Jarida** supplement is published monthly by some twenty newspapers and provides an

excellent introduction to Arabic literature for some two to three million readers.

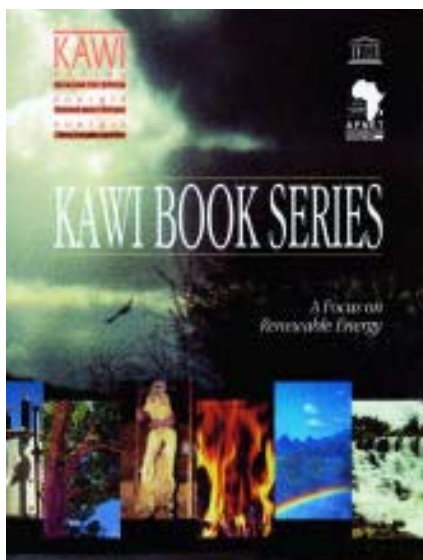


Books at the Heart of Cultural Diversity

Every two years, the **UNESCO Prize for Children's and Young People's Literature in the Service of Tolerance** rewards published works of fiction that promote the ideals of tolerance and mutual understanding between peoples and cultures. The fact that the competition is open to all languages in the world makes it unique.



Agencies and specialized regional networks play a partnership role at UNESCO's side, and in particular: the Asia/Pacific Cultural Centre for UNESCO (ACCU), the African Publishers' Network (APNET) and El Centro regional para el fomento del libro en América latina y el Caribe (CERLALC).



For example, APNET's Sap Kawi project. African authors and illustrators are helping to facilitate access of young African readers to scientific knowledge. Translation into indigenous languages is now moving ahead. © All rights reserved

Hundreds of thousands of books and a number of **mobile libraries** have been given to countries in Latin America and the Caribbean as part of the **Libros para todos** programme that is funded by Spanish donors.



A mobile library about to leave UNESCO on 23 April 2000.

© V. Froger



The "Puerta de Alcalá" in Madrid decorated by thousands of books bound for Latin America with the help of Spanish publishers on 23 April 2001.

© L. Magán

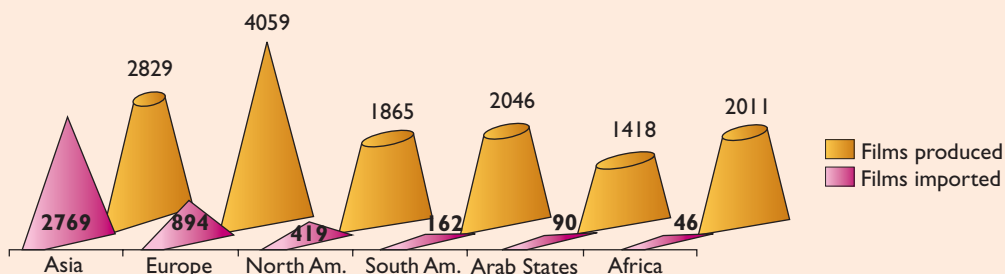
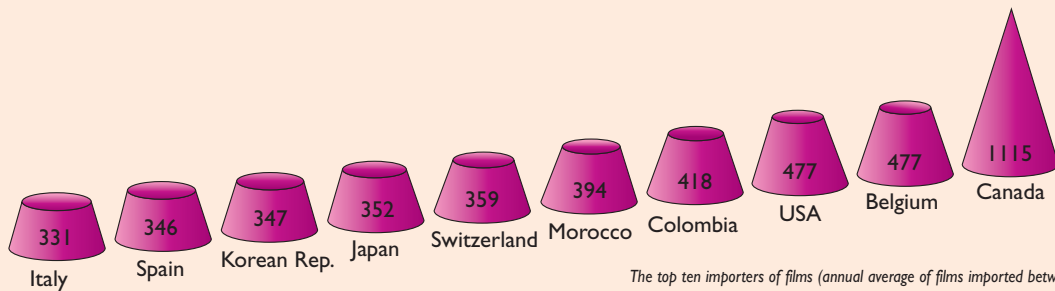
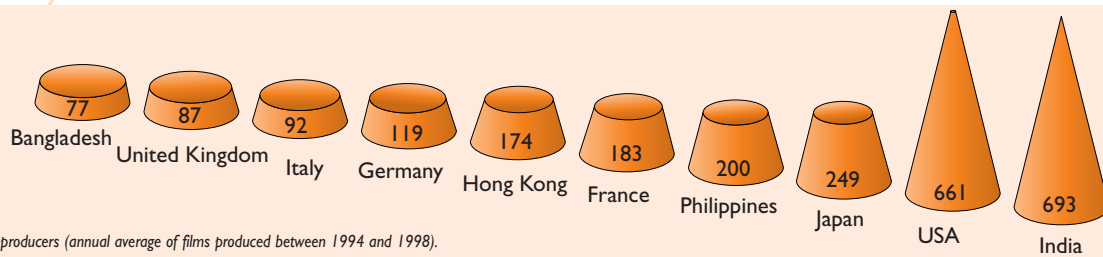
The Cinema Industry, a Vital Vector for Cultural Diversity

"A country without films is like a house without mirrors to reflect the image of those who live there..."

Sabina Berman, author and film-maker (Mexico)

Causes for concern:

- ▶ In 1998, the motion picture industry sold over 6.7 billion tickets in 159,898 cinemas around the world, and generated 16.9 billion US dollars in revenues. Yet 88 of the world's 185 countries have never produced films.
- ▶ Nor can film-makers approach the cinematographic art single-handedly because it generally calls for considerable financial outlay and cannot reach a wide public without the aid of distribution channels. Presentation in cinemas is frequently very limited.



Sources: World Culture Report 2000, UNESCO
UNESCO Survey on National Cinema Production 2000

The Cinema Industry, a Vital Vector for Cultural Diversity

There are encouraging signs, however:

Over the past 15 years, film production in the South has been growing thanks to new relations between cinema and television, and to the political will of the countries.

Rapidly changing means of production, made possible by new technologies, enable non-producing countries to develop an audiovisual sector adapted to the capacities of their markets.

Cinematic history is constantly being enriched with the addition of new masterpieces from a host of geographical and cultural backgrounds; an ever-growing number enjoy international consecration.

In this regard, numerous festivals are helping to make cinema from different regions better known. Several also serve as markets, and organize expert workshops as part of their programmes.

UNESCO regards the cinema as:

A cultural industry deserving the Organization's support for the development of national and regional strategies and for the establishment of new partnerships linking public and private sectors,

A vital form of expression for art and culture that should be promoted in view of its power to inform the public, contribute to strengthening values, and create awareness.



Catherine Deneuve, UNESCO Goodwill Ambassador, presenting the Special Cinema Prize for the Culture of Peace to the Chinese film-maker, Zhang Yuan, in the presence of the Director-General on 18 October 2000.

© V. Froger

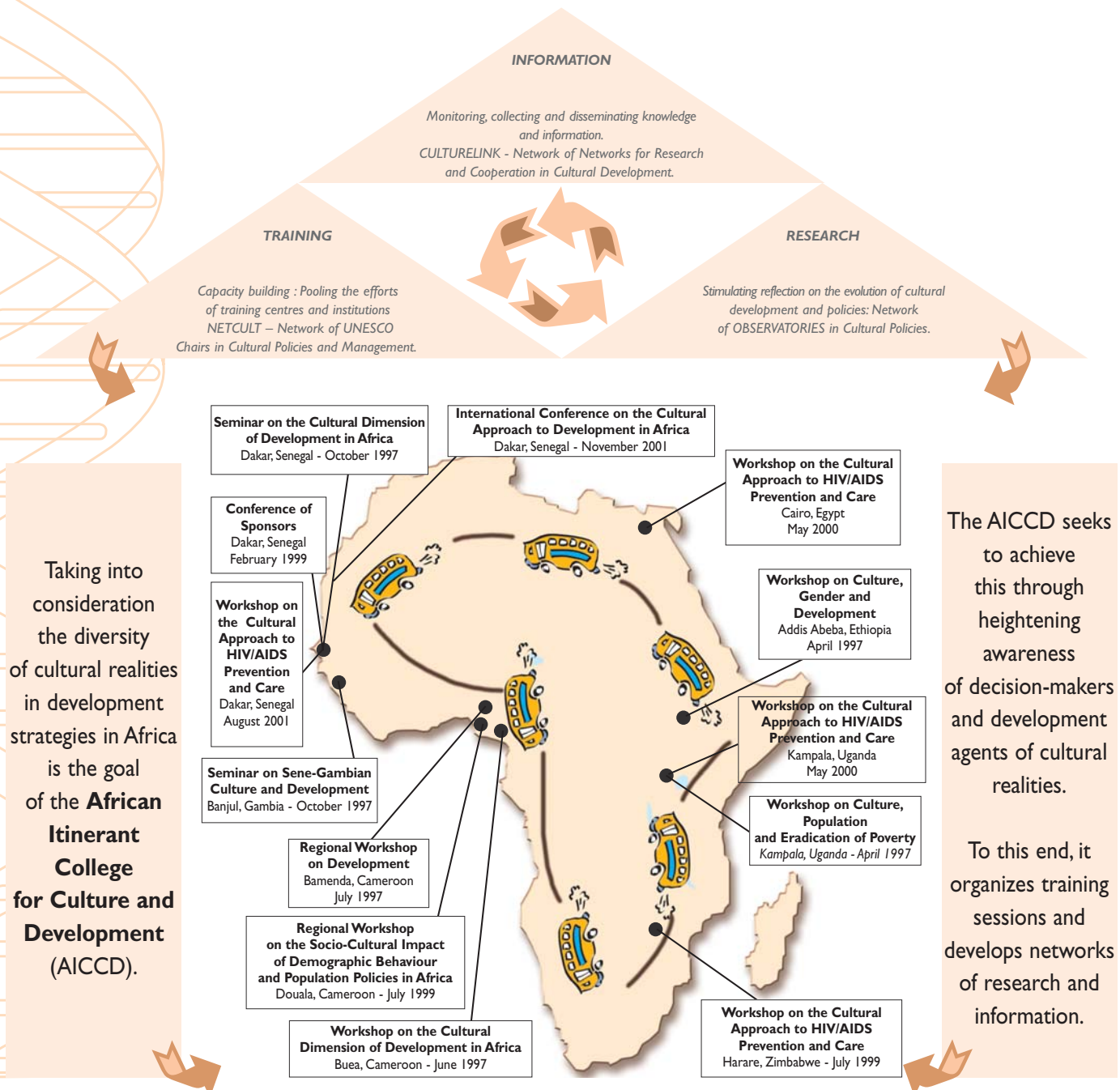


Cultural Diversity and Development

PROMOTING DIVERSITY BY POOLING EFFORTS

Cultural diversity widens the range of choices offered to everyone. It is one of the driving forces of development, understood not simply in terms of economic growth but also as a means for individuals and groups to achieve a more satisfactory intellectual, emotional, moral and spiritual existence.

UNESCO wishes to contribute to broadening these options by facilitating equal access for all to information, research and training.



Migrants and Minorities as Globalization Takes Root

Ethnic and cultural diversity is a reality which can and should enrich social life in all parts of the world.



Cultural exchange in early childhood.

© Pirozzi, UNICEF

Yet immigrants and ethnic minorities are frequently made to suffer through different forms of exclusion. Not only are they often formally excluded from political decision-making, but they also face restricted access to the labour market, limited opportunities for self-employment and small business formation, and denial or differential provision of social welfare resources (health, housing, insurance, pensions, etc.).

Numerous policies, resources and recommendations have arisen at all levels of governance to address these conditions. Yet all too often immigrant and ethnic minority groups have

little to say about the policies and recommendations that affect them directly.



The International Social Science Journal, UNESCO's quarterly publication, devoted an issue to the theme of international migration.
© UNESCO

Good governance empowers immigrants and minorities to address their specific problems in partnership with governments and other actors. This is the specific objective of the MOST project on multicultural policies and citizenship in European cities.

Solidarity should exist not only within the societies to which immigrants and minorities belong, but also between countries that must cooperate to tackle root causes of forced migration and offer international protection to migrants. We must not only look beyond our own national borders, but also have a global approach to migration. The systematic opening-up of mainstream institutions and society calls for a set of well-reflected political measures and a permanent monitoring mechanism. The MOST programme assists Member States in putting such mechanisms in place.



Computer training in the United Kingdom.

© H.J. Davies, ILO



Construction workers in Berlin.

© J. Maillard, ILO

Renewal of Inner Cities: Different Approaches to the Same End

The traditions of many societies today have been deeply shaken and this manifests itself in cities where populations are concentrated and different cultures seek expression.

Some cities are dying while others are becoming centres of finance and services, bustling by day but deserted by night. Others have become museums filled with tourists and are deserted by their original inhabitants with their traditional activities. And again in others, the existing traditional architecture is travestied, ignored or quite simply destroyed.

Attentive to the implementation of the Habitat Global Plan of Action, UNESCO is adopting a partnership approach that involves all public and private actors, including NGOs, at local, national and international levels.



Canary Wharf, before and after. The redevelopment of the London Docklands was an ambitious urban project of the 1980s and 1990s. © All rights reserved



The People's Square today, with Shanghai Museum in the background. © All rights reserved

The racecourse in central Shanghai in the 1930s, with Lilong district in the foreground. © All rights reserved



Small Coastal Historical Cities: for Sustainable Development

If our cities are to have a future, each and every urban identity has to be preserved. Their “urban heritage” should be the starting-point when framing urban policies.



Mahdia, Tunisia. Small coastal historical cities are key meeting-points of different peoples.

© Claude Santelli

Spatial planning should begin with local and national measures, with emphasis on protecting the historical heritage and any green areas, making proper use of real estate, managing resources and localizing infrastructures.

It is no longer enough to have urban planning policies in the conventional sense; we must define and implement global social development policies.

In 1996 the Social and Human Sciences Sector and the Natural Sciences Sector launched a cooperation network involving some small coastal cities in Europe and North Africa, renowned for their historical interest and their environment. This project, “Small Coastal Historical Cities: Sustainable Urban Development and Freshwater Resources” (Essaouira, Mahdia, Saïda, Omisalj, Kodar) deals with the problems specific to small coastal cities, such as:

The decline in traditional economic activities due to the exhaustion of natural resources and the pressures of globalization phenomena on local economies,
Old city centres on seafronts harmed by chaotic construction,
A decline in the living conditions of the least-favoured inhabitants and a rise in social problems,
Increased water pollution,
Coastlines spoiled by tourism.



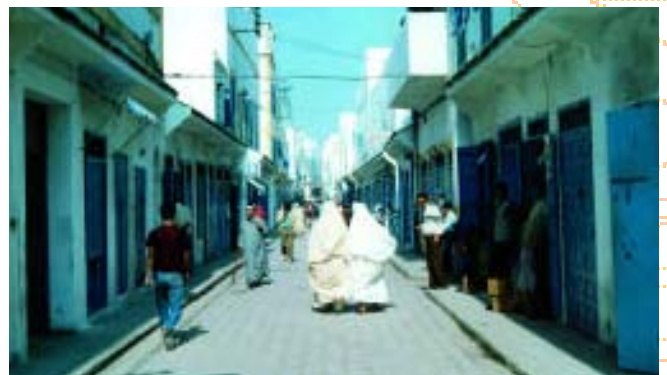
Negative effects of tourism. The dune in front of a hotel has been levelled to extend the beach for tourists.

© R.Paskoff



Over the centuries, small coastal towns have become cultural mosaics.

© A.Otte, UNESCO



The challenge to encourage sustainable socio-economic development in historical centres that risk being reduced to “museums”. Essaouira, Morocco.

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Living with the City

It is expected that some 50% of the world's population will be urbanized by the year 2007. The figure should reach 60%, or 4.9 billion persons, by 2030. *

Sustainable management of the ecological, economic and social aspects of cities is among the major priorities of the XXIst century. Urban development is causing serious problems of regional management and planning related to demographic growth, unemployment, social and community conflicts, health, education and all kinds of exclusion now appearing in urban areas.

This challenge is a serious one: it means finding new ways of weaving a social fabric that can include and interest culturally different communities as fully-fledged citizens in society. This presupposes their involvement in the formulation and implementation of urban policy and proper promotion of their art and cultural activities.



Meeting-place built and decorated by the residents of Jalousie in Port-au-Prince (Haiti). Alone of its kind in the neighbourhood, this public space is one of the fruits of the MOST Programme's "Cities" project.
© G. Domenach-Chich, UNESCO



The concept of public space is inseparable from that of democracy. Urban policies must be reconsidered for the political, cultural and ecological renewal of public space and city alike.
© G.Solinis, UNESCO



Linguistic diversity, Beirut.

© A.Favier

* Source: United Nations, Population Division of the Department of Economic and Social Affairs

Living with the City

The MOST urban projects study these social processes in order to gain a better understanding of the development of cities, analyse the processes and draw conclusions as an aid to decision-makers.

These MOST projects are now examining such questions as:

How are urban communities adapting to continuing change?

How does the city interact with its suburbs?

What are the causes and consequences of migration from country to city?

What are the relations between the different communities in the city?

In a general sense, how can the quality of life in the city be improved?

Towers: a technical solution to the housing problem but with a backlash in sociocultural terms.
© G.Solinis, UNESCO



More and more cities are affected by a sort of urban "apartheid".

© G.Solinis, UNESCO



The growing number of cars and the indiscriminate use being made of them are an affliction to citydwellers, above all in historic centres. Above, Quito.

© G.Solinis, UNESCO

Tradition and modernity as seen in Tokyo.
© G.Solinis, UNESCO



**“I do not want my house
to be walled in on all sides
and my windows to be stuffed.
I want the culture of all the lands
to be blown about my house
as freely as possible.
But I refuse to be blown off
my feet by any.”**

**Mahatma Gandhi,
Indian philosopher and statesman (1869-1948)**



Universal Declaration of Human Rights

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore, The General Assembly proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

1. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

2. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each State.

2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

1. Everyone has the right to a nationality.

2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Article 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right of equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.



« Через слово человек
общается мыслью,
через образы искусства
он общается
чувством со всеми
людьми не только настоящего,
но прошедшего и будущего. »

Л.Н. Толстой,
русский писатель-романист
(1828-1910)

**“By way of the word human
beings convey their thoughts,
and by way of art
their feelings to all their kind
not only in the present,
but also in the past and future.”**

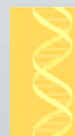
**L. N. Tolstoy,
Russian novelist (1828-1910)**





“The Earth is our mother,
the eagle our cousin.
The tree draws blood from us
and the grass is growing.
Our ancestors told us:
Now that we have done
all these things,
you must watch over them
and ensure that they are forever.”

Gagudju account of creation
(Australia)

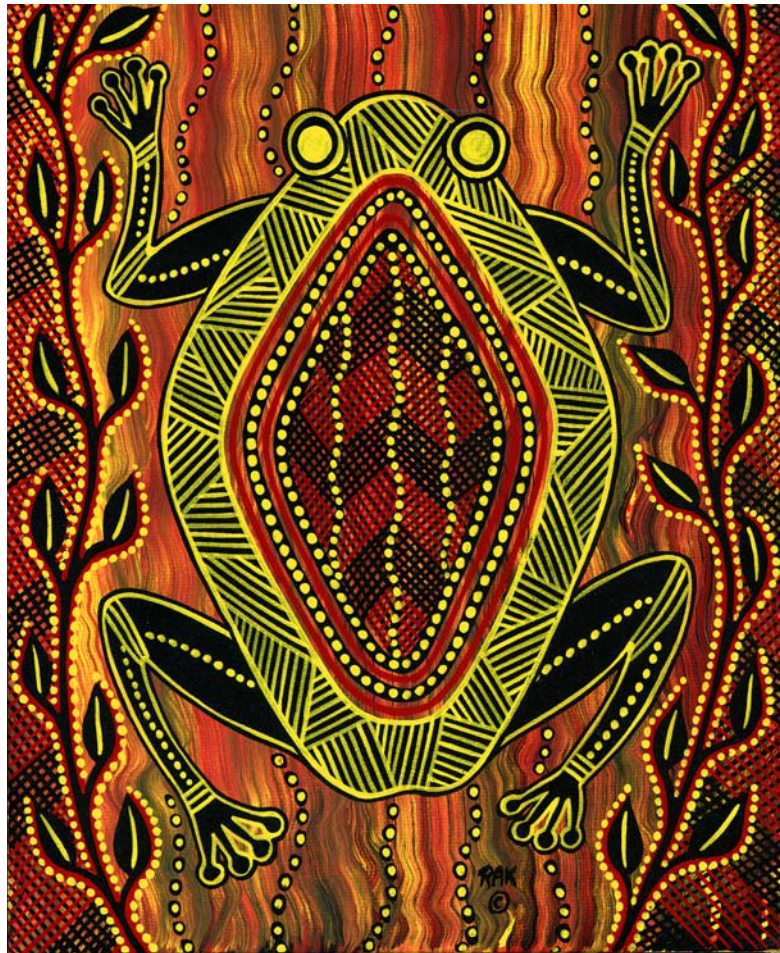


World Network of Biosphere Reserves

“CONSERVING CULTURAL AND NATURAL DIVERSITY”*

For more than a century protected areas, national parks or reserves were created exclusively for the protection of flora and fauna. Such areas frequently posed a direct threat to the local populations who were ignored or summarily evicted from places that were to be protected against human influence, as the wisdom of the period had it.

Times have changed and nature conservation no longer excludes humankind. The concept of the biosphere reserve has played a pioneering role in this respect, since conservators have striven since 1976 to take account of human presence, the role of humans in the creation of landscapes, the legitimate aspirations of local populations, and the variety of ways of using natural resources.



* Objective I, Seville Strategy for Biosphere Reserves, Resolution 28C/2.4, 1995

World Network of Biosphere Reserves

The examples shown here, taken from different regions of the world, illustrate how biosphere reserves are strongly rooted in cultural contexts and traditional ways of life, types of land use, local knowledge and so forth, and help to sustain such cultural values while conserving biological diversity.

Uluru and the Kata Tjuta National Park are outstanding examples of Australia's arid ecosystems and the cultural interactions of people with their environment. These ecosystems are noteworthy for two reasons: very low soil fertility and extremely variable rainfall.

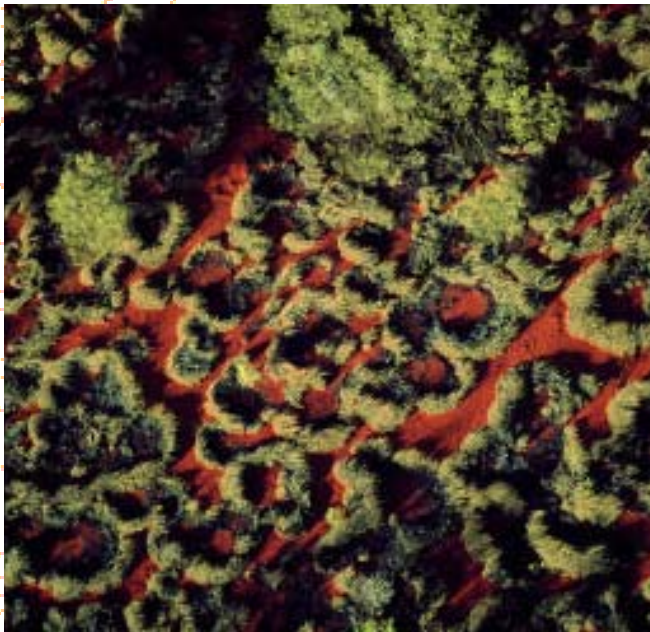
Extensive grasslands – consisting of *Triodia* and *Plectrache* species – cover most of the biosphere reserve. These grasses produce copious quantities of inflammable resin which the Aboriginal people gather and put to a variety of uses. This also renders the plants highly inflammable, which led to the development of a traditional system of stubble-burning, now an integral part of local site management.



Uluru.

© Y.Arthus-Bertrand/UNESCO

The monoliths of Uluru (Ayers Rock) and Kata Tjuta (the Olgas) are of considerable scientific and cultural importance. The significance of the relationship between the indigenous traditional Aboriginal owners and their cultural and physical environment was acknowledged in 1994 when the park was included in the World Cultural and Natural Heritage List as the second Cultural Landscape.



Hummock grasslands.

© Y.Arthus-Bertrand/UNESCO



Kata Tjuta.

© Y.Arthus-Bertrand/UNESCO

World Network of Biosphere Reserves



The majestic temperate rain forest characteristic of the western coasts of North America is protected here. © M.Hobson

At **Clayoquot Sound** on Vancouver Island in British Columbia, Canada, the First Nations communities have been centrally involved in revamped approaches to resource management, particularly in respect of forest exploitation. Together with other local communities, private parties, local authorities and government bodies, they are partners in the Clayoquot Sound Biosphere Reserve Charter which defines the main directions of planning, management and research, and the responsibilities of each stakeholder group in the implementation of the Charter.

Thus the establishment of the biosphere reserve has sought to reconcile divergent economic, social and environmental interests and to take full account of those of the local communities.



Forest exploitation, formerly massive, is strictly controlled. © M.Hobson

The **Maya Biosphere Reserve** in Guatemala is made up of several national parks and reserves, including the World Heritage site of Tikal. One of the main objectives of this reserve is to promote diverse sources of income generation for local people, and thus reduce the pressure on the rich biodiversity of the tropical forests, covering some 800,000 ha.

The harvesting of renewable forest products – such as chicle gum, an ornamental palm and allspice – is encouraged, and distribution and marketing channels are put in place.



Tikal World Heritage site. © M.Batisse



Sale of ornamental palms for export. © E.Wolf



Extraction of gum for making natural chewing gum. © H.Castro

World Network of Biosphere Reserves



Volcanoes of Timanfaya National Park.

© Y.Arthus-Bertrand/UNESCO

In the Canary Islands of Spain, the whole **Island of Lanzarote** was designated as a biosphere reserve in 1993. In establishing it, the authorities signalled their intention to seek a controlled development (including that of tourism), to conserve intact the wild parts of the island – such as the national park of Timanfaya – and to maintain traditional landuse practices. Thus vines have for generations been cultivated in a very special way, sheltered from the wind and thriving on the meagre rainfall of this volcanic island.



Wine growing.

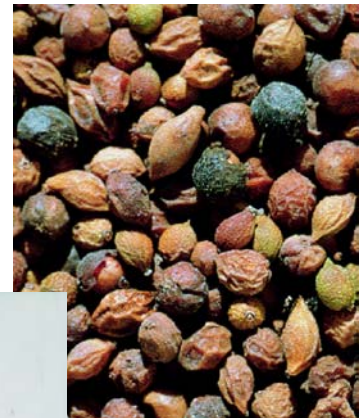
© Y.Arthus-Bertrand/UNESCO



The argan tree is the emblematic species of the Sous Plain.

© P.Bachmayer

The Arganeraie Biosphere Reserve in Morocco extends over a vast plain of 2.5 million hectares, bordered by the Anti-Atlas and High Atlas Mountains. One of the main objectives of this biosphere reserve is to conserve the argan tree which is very well adapted to arid conditions and serves as a rampart against desertification. The conservation of the argan tree is being approached through a revalorization of the traditional uses of its products, in particular the production of argan oil, as well as a tree replanting programme. The production and commercialization of argan oil are organized through a network of women's co-operatives set up for this purpose.



The fruit is collected from June to September and dried in the sun.

© H.Culmsee



After light toasting, the nuts are ground in a stone-mill.

© H.Culmsee



The oil is obtained through a lengthy process of decanting.

© H.Culmsee

World Network of Biosphere Reserves



Terraced landscape.

© M.Sabatier

In the **Cevennes Biosphere Reserve** in southern France, special attention is given to the maintenance of landscapes fashioned by people, which differ enormously according to substrate (limestone, schist, granite). More particularly, the rural economy is being revived through the promotion of high quality local products, including the development of labelling schemes and the preservation of local hardy livestock breeds. Other initiatives include the rehabilitation of terracing and know-how associated with dry stone masonry, through a programme of training and job creation.



Raising llamas.

© C et M.Masson

In the high plateaux of the **Laguna de Pozuelos Biosphere Reserve** in northern Argentina, the highly specialized flora and fauna must be conserved. The local economy of some 3,500 inhabitants is based on livestock (llamas and sheep). Traditional building methods using baked earth (adobe) have been revived, thus creating jobs and avoiding the felling of trees. The adobe and the style of houses, with very small openings, are well adapted to the local climate.



Training in dry-stone techniques and restoration of terraces.
© D. Lecuyer/© E.Chober



Restoring adobe buildings.

© C et M.Masson

World Network of Biosphere Reserves



Traditional fishing remains the principal activity in the biosphere reserve as it was already in the Angkor era. © H.Qunli

The Tonle Sap, the Great Lake, lies in the heart of Cambodia. It is the largest freshwater lake in South-East Asia. Its surface area varies considerably between the dry season (when it covers some 270,000 ha) and the rainy season, when the swollen waters of the Mekong reverse their flow, inundating and fertilizing the plain.

The biosphere reserve protects the region's exceptional biological diversity and seeks to promote sustainable management of resources, in particular fisheries, which provide 80% of the protein consumed by the Cambodian people.

In order to reduce the pressure on wildlife in the core area of Prek Toal, alternative activities such as duck farming are encouraged, particularly through the use of a system of micro-credits. © H.Qunli



Most of the inhabitants of the buffer zone of the biosphere reserve live in floating villages. © H.Qunli



Bas-relief of Bayon at Angkor.

© C. Jacques



Fishing in a traditional dugout canoe.

© P. Campredon

The Boloma-Bijagos Archipelago in Guinea Bissau comprises 88 islands and islets, and encompasses a range of habitats with a rich biological diversity, notably marine environments, but also savannas and forests. The Bijago population has maintained strong traditions and harmonious relations with the environment by cultivating an intimate understanding of local ecosystems and their management. The challenge of the biosphere reserve is to confront new and emerging economic interests, particularly in terms of intensive fisheries, while preserving the cultural and natural heritage of the archipelago.



Fish market.

© L.Brigand

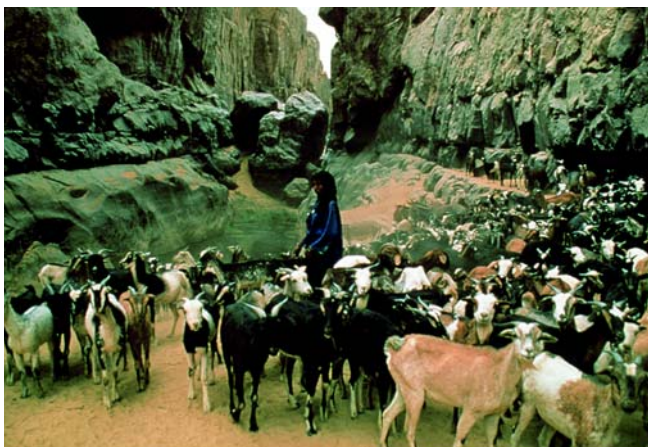
World Network of Biosphere Reserves



The mountainous massif of Air.

© Y.Arthus-Bertrand/UNESCO

In Niger, the **Air mountains** and the **Ténéré plain** are relatively densely populated, considering the hyper-arid characteristics of the environment. It is also a zone rich in biodiversity. The objectives of the biosphere reserve are to promote the sustainable development of local communities while preserving their cultural diversity. In particular, the development of pastoralism is focused on the improvement of goat breeds, the use of Wadi-beds (*lits d'oueds*) and the rehabilitation of grazing areas.



Pastoralists in the Ténéré plain.

© J.Thorsell



Kilimanjaro from the Amboseli Biosphere Reserve.

© M.Batisse

At the foot of Kilimanjaro, the **Amboseli Biosphere Reserve** in Kenya extends far beyond the pre-existing national park, with a large transition area. The setting-up of this biosphere reserve has enabled the Masai populations who live in this area to become associated with the management of the whole reserve area and benefit from part of the tourism revenue. Each Masai community receives a percentage of the park fees and decides on its attribution to rural development projects, particularly wells and the promotion of traditional crafts.



Masai warrior.
© F. Bourlière



Young Masai.

© F. Bourlière

Local and Indigenous Knowledge Systems

STRONG ROOTS FOR SUSTAINABLE HUMAN DEVELOPMENT

The recognition of local and indigenous knowledge calls into question many basic notions about development, environmental conservation, heritage protection, access to information and education for all.



Artisanal fisherfolk represent more than 90% of the fisheries workforce worldwide. They rely on their accumulated knowledge and skills to fish at the right place and time, navigate the open ocean and safely bring home the catch. Lebou fisherfolk of Yoff village (Senegal) haul in a fishing net. © R.Dumez

Local and indigenous knowledge, also referred to as traditional ecological knowledge, includes the sophisticated understandings, interpretations and meanings that are accumulated and developed by peoples having extended histories of interaction with the natural environment.

The activities illustrated involve:
Man and the Biosphere Programme
Coastal Regions and Small Islands Platform

These unique ways of knowing are significant manifestations of the world's cultural diversity. They are part and parcel of a cultural complex that encompasses language, resource use, naming and classification systems, ritual, spirituality and worldview.

For the vast majority of rural and indigenous peoples these knowledge systems provide the basis for local-level decision-making about fundamental aspects of day-to-day life (economic, social, cultural, ecological).



The primary health needs of some 80% of the world's population continue to be met through the use of traditional herbs and medicines. Herbalist from southwest Uganda with plant materials collected for medicinal use. © A.B.Cunningham

Local and Indigenous Knowledge Systems

FROM JUKURRPA – “THE DREAMING” – TO A “SCIENCE OF THE CONCRETE”



“We paint the stories on our bodies ... it's not just a design to look pretty. Women, like men, have to dance, sing and paint for all those connections to be maintained with the land and with water. If you don't go to the country, and you don't sing and dance, then those soaks and wells become dry.” Tjama Napanangka, a Wirrimanu Law Woman.
© B.Glowczewski/W. Barker

Connecting spirituality, knowledge and practice

Unlike science, indigenous thought does not oppose the rational and the spiritual, nor separate culture and nature. In indigenous societies, empirical knowledge intermingles with spiritual knowledge, and ecosystems and social systems are intertwined.

Many cultures, particularly those with a written language, venerate knowledge for its abstract nature, and disregard know-how as being manual and technical. This divorce between knowledge and practice is reinforced when classrooms are the place for knowledge transmission and textbooks are the vehicles of choice. In oral cultures, however, knowledge cannot be dissociated from practice. Some knowledge is linked to specific actions and only passed on in the context of doing.

The activities illustrated involve:

Ecological Sciences Division

Division of Cultural Policies

Management of Social Transformations Programme

Coastal Regions and Small Islands Platform



In the High Atlas Mountains (Morocco), local construction materials are used: earth, stone and wood. Terraces are made of layers of earth, firmly compacted with a special wooden implement (marcaze). To maintain their impermeability, the women go out on the terrace when the earth is moistened by rain and dance, often accompanying themselves with song.
© X.Casanovas I Boixereu



The terrace is traditionally a space reserved for women. Grain and fruit may be dried there in the sun, or it may serve to keep chickens.
© X.Casanovas I Boixereu



Having participated in a caribou hunt at a traditional crossing-place on the Kuujuaq River (Arctic Quebec, Canada), a young Inuk boy learns to skin and butcher by helping his father and carefully observing the methodical sequence of gestures.
© D. Nakashima

Local and Indigenous Knowledge Systems

WOMEN'S AND MEN'S KNOWLEDGE: COMPLEMENTARY WAYS OF KNOWING



In the Surin Islands (Andaman Sea, Thailand), sustainable development options for the Moken (sea nomads) are explored within a National Marine Park. Seafood such as sea urchins gathered from the intertidal zone is a vital source of food for the Moken, and women primarily perform this task. © N. Hinshiranan



Moken woman cleaning seashells that she has collected for sale to tourists. Since 1994, the Surin National Marine Park authorities have banned this practice and alternative sources of cash income for the Moken are currently being sought. © N. Hinshiranan

Indigenous knowledge research has tended to focus on men, yet women are also holders and developers of vital bodies of ecological knowledge and know-how. Recognition of the knowledge held by both women and men, and understanding of its distinct content, modes of transmission and nature is essential to its protection, promotion and revitalization.



Moken men thatching their roof with palm leaves. © N. Hinshiranan



A woman weaves pandanus leaves into mats and boxes. Craft-making may provide one alternative source of income. © N. Hinshiranan

The activities illustrated involve:
UNESCO-Office Bangkok
Intergovernmental Oceanographic Commission
Coastal Regions and Small Islands Platform

Local and Indigenous Knowledge Systems

CONTINUITY AND CHANGE: THE DYNAMISM OF “TRADITIONAL” KNOWLEDGE

Local and indigenous knowledge is frequently represented as ancient wisdom passed down through countless generations. “Tradition” and “heritage” suggest constancy, immutability and inflexibility. In actual fact, local knowledge is subject to a continuous process of reassessment, renewal and expansion. Each generation forges the cognitive tools and understandings required to live in a rapidly evolving world by tempering the knowledge of its forefathers with personal experience and opportunities.

One indication of the inherent dynamism of local knowledge is the facility with which local peoples adopt modern technologies and ingeniously adapt them to their needs. Blending new ways with old enables indigenous communities to uphold their unique ways of life, identities, values and worldviews.



New information and communication technologies offer exceptional opportunities for revitalizing traditional knowledge. Given their facility for capturing image and sound, they are well adapted to knowledge transmission in oral cultures. © UNESCO

The activities illustrated involve:
Information Society Division
Management of Social Transformations Programme



The Inuit (Eskimo) of Arctic Canada are quick to adopt modern technologies to strengthen their hunting, fishing and trapping way of life. After sedentarization in villages (in the 1960s) they adopted motorized vehicles, such as snowmobiles, to facilitate access to distant hunting territories. © D. Nakashima



Children from the Nakaseke and Kasangombe communities (Uganda) take advantage of the facilities at the recently established Nakaseke Telecenter. © UNESCO

Local and Indigenous Knowledge Systems

SYNERGIES BETWEEN SCIENTIFIC AND INDIGENOUS KNOWLEDGE

A major challenge for UNESCO is to empower local and indigenous communities to create linkages and synergies between endogenous and exogenous knowledge and thus make their own informed choices for a sustainable future.

The recognition of local and indigenous knowledge transforms the relationship of biodiversity managers to local communities. Rather than mere resource users whose practices must be managed, local people are recognized as knowledge holders in their own right with their own ecological understandings, conservation practices and visions of how resource management goals should be defined and attained.

How might linkages and synergies between science and local and indigenous knowledge enhance the sustainable use of natural resources, while strengthening local community control over global processes of ecological, social and cultural change?

The activities illustrated involve:
Ecological Sciences Division
Coastal Regions and Small Islands Platform



The use of fire to create and manage landscapes is an age-old tradition mastered by Aboriginal peoples in Australia. Scientific recognition has been slow in coming, but today traditional fire stick management is the basis of protected area management strategies such as those of the Uluru-Kata Tjuta Biosphere Reserve.
© P. Bridgewater



Beluga whale hunting is a traditional event of central importance for the subsistence and cultural identity of the Inuit of Arctic Quebec (Canada). The Inuit participate actively in joint State-indigenous management boards where indigenous and scientific knowledge are confronted and exchanged.

© D. Nakashima

Local and Indigenous Knowledge Systems

COUNTERING INAPPROPRIATE USES OF TRADITIONAL KNOWLEDGE

Local communities are calling for the protection of traditional knowledge from outside exploitation without prior consent or shared benefits (e.g. bio-piracy). Yet existing regimes for protecting intellectual property are ill-adapted to the needs of indigenous knowledge and indigenous societies.



For the Coroma people of the Bolivian Altiplano, the sacred textile bundles (q'ipis) play a central role in social, political and ceremonial life. A bridge to the ancestors, they guide local leaders in managing their relations with nature including the prevention of crop failure, illness and natural disasters.
© P. Saxa

What innovative normative action can be developed that protects local and indigenous knowledge systems from unethical appropriation and exploitation, while avoiding the dangers of social and cultural fragmentation?



Thanks to the UNESCO Cultural Property Convention, stolen sacred textiles were returned to the Coroma people. Similar normative instruments are now needed to shelter indigenous knowledge from biopiracy and other forms of improper appropriation.
© P. Saxa

The activities illustrated involve:
Cultural Heritage Division

Local and Indigenous Knowledge Systems

REVITALIZING KNOWLEDGETRANSMISSION WITHIN LOCAL COMMUNITIES: STRENGTHENINGTHE DIALOGUE BETWEEN ELDERS AND YOUTH

While education programmes provide important tools for human development,they may also compromise indigenous language and knowledge transmission. Inadvertently, they may contribute to an erosion of cultural diversity,a loss of social cohesion and the alienation and disorientation of

indigenous youth. There is an urgent need to reconsider the articulation between exogenous and endogenous knowledge transmission and the pedagogical methods that guide these processes.



The renaissance of traditional navigation in the Pacific has gained a large following from island youth eager to keep alive the traditions and knowledge of their predecessors. The Tahiti nui is one of a very few voyaging canoes still in operation today. © C. Mercier



Traditional navigation in the Pacific is a highly developed art. Master navigators possess complex knowledge about ocean currents, astronomy, biophysical indicators and marine ecology. Cloud lenses over distant islands, for example, offer important means of orientation, as they can be seen up to fifty kilometres away. © C. Mercier

What actions can enhance the intergenerational transmission of local and indigenous knowledge, while empowering communities to build their own sustainable futures based upon both endogenous and exogenous knowledge?

The activities illustrated involve:
UNESCO Apia Office - Vaka Moana Project
Information Society Division
Management of Social Transformations Programme
Coastal Regions and Small Islands Platform



Foliage in the boat rigging provides a simple means of following subtle changes in the direction and strength of the wind. © C. Mercier

Local and Indigenous Knowledge Systems

THE EARTH IS OUR BOOK: SAFEGUARDING INDIGENOUS MEMORY AND IDENTITIES

“When I am no longer here, and I die, I want it to be known in my language that this was our land.”

Aenki Kassie, N|n|n̄e elder

“What do we need to survive as Bushmen? Land, water and truth. And to love one another.”

Una Rooi, N|n|n̄e elder

N|u language

N|u is a language of the N|n|n̄e San (or Bushmen), the indigenous people of the Kalahari desert (South Africa). Their cultural heritage includes songs, myths, ways of being, highly technical knowledge of animal behaviour and the natural world. Their language and culture reflect the desert landscape in which they live. Within the framework of the UN International Decade of the World's Indigenous People (1995-2004), the South African San Institute has developed a project, involving the last 21 speakers of N|u, aiming at reversing this trend towards knowledge and language extinction. Elders are recycling traditional knowledge to help youth create new opportunities for themselves.



Fytjie Koper and her sister Aenki Kassie teaching their children and grandchildren the N|u language. Aenki has an exceptional knowledge of genealogy, community history, botany, mythology and place names. © N. Crawhall

The activities illustrated involve:

Division of Cultural Policies

Inuktitut: an essential part of Inuit cultural identity

The Inuit language is presently spoken by some 80,000 persons out of a total population of 125,000. Inuktitut, the language of the Inuit of the Canadian East Arctic is going from strength to strength, so determined are they to preserve their language.

The Inuksuk association of former students of Inuit language and culture at the Institut National des Langues et Civilisations

Orientales in Paris aims to propagate and promote Inuit culture in Europe, besides cooperating with UNESCO.



Nakasuk school, first class, Iqaluit (Nunavut), May 1994. On the walls can be seen the Inuit alphabetic symbols. Each consonant followed by a vowel, as well as each of the three vowels, is indicated by a graphic sign. © S. Teveny



Iqaluit church (Nunavut), May 1994. A young Inuit woman attends mass and reads her missal while feeding her baby. A syllabic writing system was created alongside the Latin alphabet in the Canadian East Arctic by missionaries at the end of the nineteenth century in order to transcribe what was a purely oral tongue and spread the Bible message quickly. It has been in use there ever since and has been so well absorbed that it has now become a symbol of identity. The other Inuit regions use the Latin alphabet and would like the writing system to be standardized. © F. Mérot

Tourism in the Form of Questions



A Venezuelan face.

© K.Dydynski, Lonely Planet

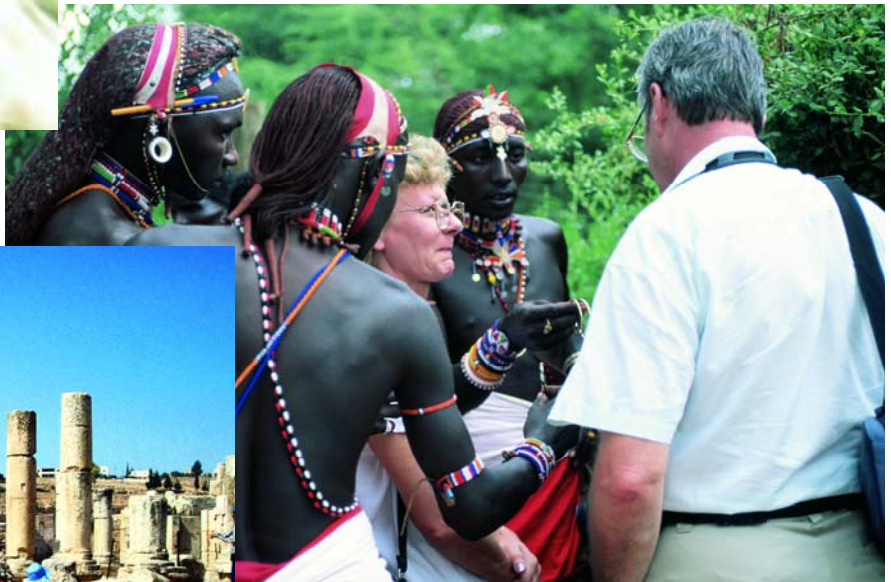
**Can we look at the past today
without endangering the future?**

**Tourism as a vector of intercultural
communication: utopia or reality?**

**The cultural implications of tourism:
diversity or uniformity?**

**Tourism: a key to development
and the struggle against poverty?**

**Professionals and tourists:
partners in quality tourism?**



Masai selling to tourists, Kenya.
© J.Coombe, Lonely Planet

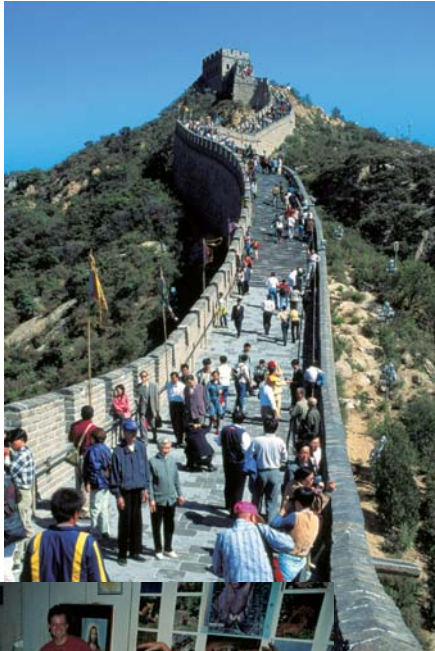


Guided tour through Jerash, a second
century Roman Decapolis city, Jordan.
© P. Syder, Lonely Planet

Helping Different Cultures to Develop

“Travel broadens the mind: one leaves behind the prejudices of one’s own country, and one is hardly qualified to take on those of foreigners.”

Montesquieu



The Great Wall of China.
© M. Moos, Lonely Planet



Tourists and young Dusun people dancing in a Dusun house, Malaysia.
© M. Daffey, Lonely Planet



Tuareg nomads giving camel rides to tourists in the Sahara Desert, Mali.

© D. Else, Lonely Planet

UNESCO’s added value,

a tripartite partnership:

- ▶ UNESCO,
- ▶ Member States,
- ▶ Actors from the tourist industry.

Tourism today is:

- ▶ One of the principal activities in the world,
- ▶ Nearly US \$500 billion in 2000,
- ▶ More than 700 million international tourists,
- ▶ Ten times more national tourists.

Tourism is therefore a tool in the quest for development, for improved dialogue between travellers and their hosts, and for cultural interaction.

Tourism in action means:

- ▶ Promoting tourist policies,
- ▶ Respecting cultural identities, societies and the environment,
- ▶ Fostering intercultural dialogue,
- ▶ Providing long-term solutions for development of local communities.



Entrance to the Museo del Corso in Rome, Italy.

© N. Setchfield, Lonely Planet

Ethics in the Service of Development: Sharing, Caring, Protecting, Preserving

“To promote ethical, multidisciplinary and multicultural reflection on a number of situations that might become a risk to society as a result of advances in science and technology.”

Resolution 29C/13 on the programme of
“The sciences in the service of development”

“Ethics can be simply defined as an attempt to evaluate choices from an essentially human perspective.”

Vigdís Finnbogadóttir, Chairperson of COMEST

SUSTAINABLE AND EQUITABLE DEVELOPMENT: PRESERVING CULTURAL IDENTITY

The traditional economic, material and technological parameters of development should be considered in an ethical framework, failing which all efforts are piecemeal, fragmented and ephemeral. The notion of “sustainable development” began with ideas about what relations between people have been, are and should be. Such ideas are the very substance of ethics, the moral principles embodying the conceptions, interests and ideals from which human behaviour springs and the value systems on which they are based. The recognition that no sector of society is ‘value free’ and immune to ethical consideration has become the bedrock of all critical examination of how we live today.

The work of the World Commission on the Ethics of Scientific Knowledge and Technology (COMEST), created in 1997, reveals the increasing importance of ethical reflection in the light of the cultural and social effects of the rapid development of scientific knowledge and technology.

Ethics of outer space

Outer space should be proclaimed a scientific territory available to mankind: it is part of the shared heritage of mankind and as such its exploration and exploitation must be freely accessible for the benefit of all mankind.



Artist's rendition of “rubbish” in space. According to US SpaceCom, in 1990 there were 7000 pieces of “rubbish” in orbit around the earth, most of it within 2000 km.

Ethics of energy

Energy problems must be approached from a humanistic standpoint taking account of all their cultural, economic and social aspects. Energy-related problems are intimately linked to a large number of other concerns such as population growth, economic development, globalization of markets, upholding of cultural diversity and efforts towards peace.



Windmill in Australia.

© FAO

Ethics of fresh water

“We need to take a constructive approach to water: it is an essential, shared resource; it should be treated as a foremost priority in every community from the local to the global. There is a fundamental truth which I would like to emphasize... the water supply does not run dry when it is drawn from the well of human wisdom.”



Children playing in a river near Brazzaville, Republic of the Congo.

© M. Marzot, FAO



Radio Huanuni Studios in Bolivia.

© A. Jonquères, UNESCO

Ethics of the information society

It is necessary to define “sustainable” concepts of Information and Knowledge Societies, where modern technologies can be used to empower people in such a way that human, social, economic and civil rights are preserved and protected.

Koïchiro Matsuura
Director-General of UNESCO

A Cultural and Human Rights Approach to Fighting HIV/Aids



Brazilian actors against HIV/Aids.

© E.Mandelmann,WHO



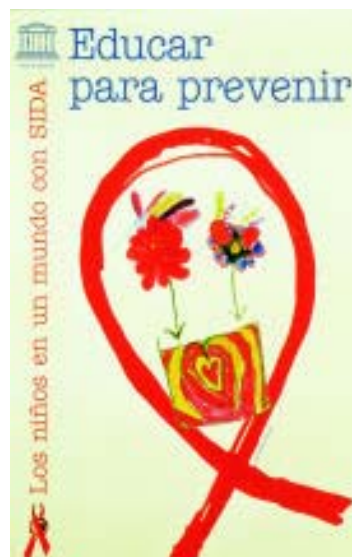
Cover of the UNESCO/UNAIDS kit presenting ideas for youth action on human rights and HIV/Aids.

There are different ways of contracting HIV/Aids...
There are different ways of preventing HIV/Aids...
There are many different groups exposed to HIV/Aids...
There are many ways of discriminating against people with HIV/Aids...
There are many different reasons why people do not protect themselves against HIV/Aids...

The WHYs, HOWs and WHOs differ from one culture to another...

That is why we need a cultural approach to prevention and care.

That is why we need culturally-adapted preventive education.




When human rights are denied:

- ...there is inadequate information,
- ...there is lack of accessible and affordable medicine,
- ...there is discrimination and denial of the right to employment,
- ...there is lack of privacy and confidentiality and loss of dignity.

Promoting human rights in the context of HIV/Aids is not only a matter of justice in combating existing forms of discrimination and intolerance. It is also a means of preventing the further spread of the epidemic.

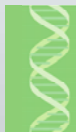
Diversity and Peace: Tolerance as a Living Thing

The chief aim of this module is to show that acceptance of cultural diversity and promotion of pluralism do not necessarily lead to fragmentation and withdrawal inside the boundaries of identity and that the survival of the world's multitude of cultures depends on their creative ability to maintain peaceful coexistence based on mutual respect, tolerance and dialogue.



“Let us pool the very best of all
that we have in common
and enrich one another
with our mutual differences.”

Paul Valéry,
French poet (1871-1945)



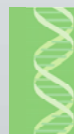


**“Birds need their two wings to fly,
and so do societies.”**

Afghan woman

**“If Guarani comes to an end,
who will pray
that the world won’t come to an end?”**

**Guaraní saying
(Paraguay)**



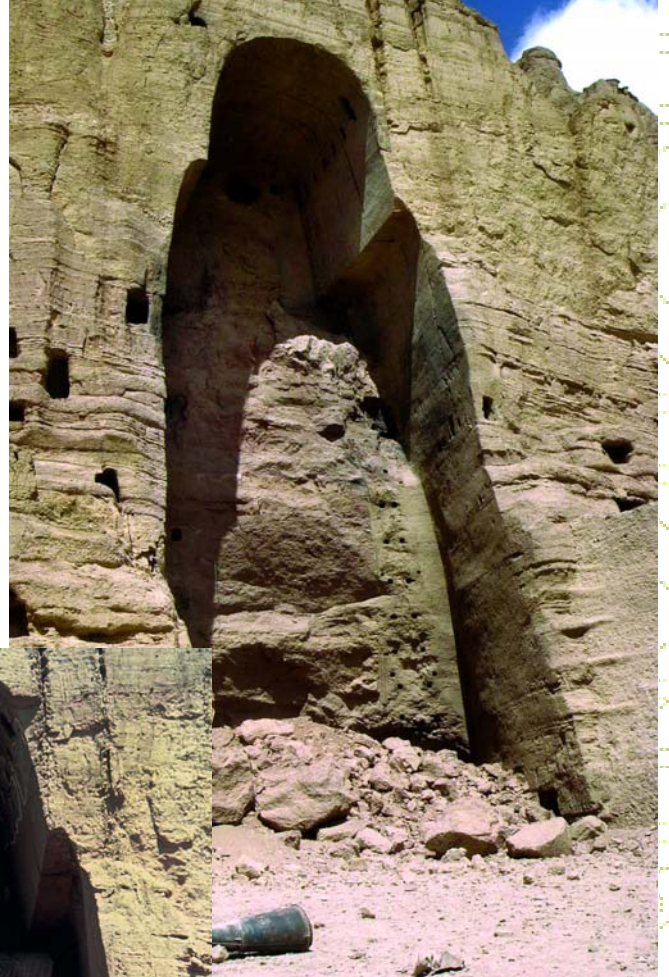
An Abused Heritage

"In antiquity, Afghanistan was the greatest meeting ground on Earth. A veritable crossroads between the East and the West, its history is made up of conquests, of migrations and of intercultural dialogue. Its cultural heritage is also exceptionally rich.

Afghan pre-Islamic statuary is a precious witness of this illustrious period which founded the identity of the Afghan people. It is the expression of a page of the human adventure which belongs forever to world heritage.

The Taliban wanted, by an insensible act, to tear this page from the great book of History. The international community in its entirety qualified this crazed iconoclasm as a criminal act. For no one has the right, under any pretext, to put in jeopardy the common heritage of humanity..."

Koïchiro Matsuura
Director-General
of UNESCO



Giant Buddha statue at Bamiyan, Afghanistan, before and after destruction.
© K. Tanioka

© Asahi Shimbun

Tolerance: Reaching Out Actively to Others



Kindergarten in Nanterre, France.

© D. Roger, UNESCO

“Basis of civil society and peace, tolerance allows us to find in the diversity of cultures...a source of riches from which we can all draw.”

Kofi Annan, UN Secretary-General

“Tolerance is respect, acceptance and appreciation of the rich diversity of our world’s cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication and freedom of thought, conscience and belief.”

Declaration of Principles on Tolerance (Article 1.1)

“Tolerance is not concession, condescension or indulgence.

Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. (...) Tolerance is to be exercised by individuals, groups and States.”

Declaration of Principles on Tolerance (Article 1.2)



Pupils at the Little Buds Grammar School in Hyderabad (India) acting a play on tolerance.

© R. Chelikani, International Foundation for Development, India

“Tolerance is the responsibility that upholds human rights, pluralism (including cultural pluralism), democracy and the rule of law.”

Declaration of Principles on Tolerance (Article 1.3)

“Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustice or the abandonment or weakening of one’s convictions. It means that one is free to adhere to one’s own convictions and accepts that others adhere to theirs.”

Declaration of Principles on Tolerance (Article 1.4)



Young women at the Fulbert UNESCO Club of Chartres (France) with cakes from their homeland that they have made to celebrate the International Year of Dialogue between Civilizations.

© J. Marin, FMACU



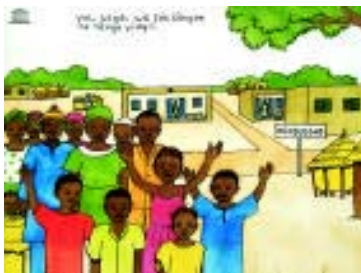
Young Namibians during the March for Peace organized with the help of the Namibian National Commission.

© E. Zimprich, UNESCO

Participation, Human Rights and Democracy



"Women should take part in associations and hold posts of responsibility." UNESCO/DANIDA Project "Empowerment of Women at Rural Community Level" in Kokologho, Burkina Faso. © Kokologho, UNESCO/DANIDA



"All rights contribute to development." UNESCO/DANIDA Project "Empowerment of Women at Rural Community Level" in Kokologho, Burkina Faso. © Kokologho, UNESCO/DANIDA

The promotion of human rights and democracy contributes – together with full and equal participation in the decision-making processes – to the development of a sustainable society as envisaged in the Universal Declaration of Human Rights.



A UNESCO social rehabilitation project enabled young people living in the streets of Addis Ababa (Ethiopia) to learn about human rights. Eleven young people spent a month painting a mural in the Ethiopian capital to illustrate their "visions" of human rights. © A.Moussa, Iye, UNESCO



Promoting human rights

Promoting human rights is a strategy to prevent their violation. It also reinforces democracy and sustainable development at the local level. The promotion of human rights is inseparable from economic and social development.

Contributing to empowerment

Strengthening the rights of the poor, their empowerment and participation in inclusive political processes, as well as recognizing the non-economic dimensions of poverty, are key factors in the genuine exercise of those rights.

Enhancing community participation

UNESCO seeks to contribute to human development by exploring operational and bottom-up approaches to human rights promotion. Developing participatory confidence-building methods for inclusive and stable local governance provides a tool for citizens and local authorities to initiate constructive dialogue.



The UNESCO/DANIDA Project seeks to promote respect for human rights, contribute to the empowerment of the poorer part of the population and enhance community participation of women, indigenous communities and local civil society groups and authorities. Photos: Literacy campaign for women in Cape Verde; Distance radio education in Ecuador; Young horsemen in Mongolia. © D. Roger, Tealdi, M. Setboun, UNESCO



Learning about citizenship. Pilot experiment aimed at encouraging the poorest inhabitants, with minimal schooling, to take part in decision-making and improving their own living conditions. The project was carried out by Déborah Nunes in Vila Verde, a new district on the outskirts of Salvador (Brazil). © D. Nunes



Equality, Development and Peace

“Equality, development and peace are inextricably linked. There can be no lasting peace without development and no sustainable development without full equality between men and women.”

UNESCO Statement on Women’s Contribution to a Culture of Peace, 1995

“We, Asian women, strongly advocate that... women’s distinctive experiences, perspectives, skills and competence in conflict resolution and management, in opposing the use of force, in preventing violence, in healing and reconciliation, as well as women’s potential for leadership, be recognized and enhanced.”

Hanoi Declaration:
Asian Women for a Culture of Peace, 2000



© Balaguer, Unicef

“We, Women of Africa... having suffered massive violations of fundamental human rights and having had to shoulder the burden of sustaining our societies while at the same time handling traumas, miseries, violence, social injustices and poverty, commit ourselves to promote non-violent means of conflict resolution and African values for a culture of peace.”

Zanzibar Declaration:
Women of Africa for a Culture of Peace (Article 4)



© Rotner, Unicef



Rigoberta Menchú, Prix Nobel de la Paix 1992.

© Tandem, UNESCO



Danse des amazones de Singozan.

© N. Burke, UNESCO

For World Democratic Governance

TOWARDS SOCIAL MOBILIZATION AND THE CREATION OF AN INTERNATIONAL CIVIL SOCIETY

A major challenge at present is that of ensuring “democratic governance”, nationally and internationally, founded on principles freely agreed on by those concerned (State and non-State actors).

Such democratic governance, the political and institutional contours of which have yet to be defined, is also the best way of strengthening national capacities for implementing strategies of social, educational, cultural and scientific development to deal with the adverse consequences of globalization. The outcome of this practical and ethical issue is crucial if we are to achieve a form of development that is socially more just and ecologically better balanced.

World Social Forum 2001 (Porto Alegre)

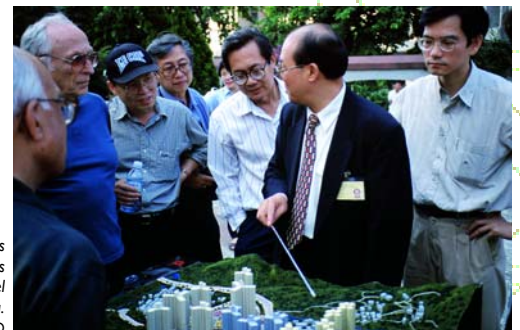
The MOST programme, in conjunction with the Division for Peace, Human Rights, Democracy and Tolerance, is actively engaged on issues relating to world democratic governance.



Mosaic made by the participants at the World Social Forum at Porto Alegre, 2001. © Solinis, UNESCO

Democratic governance of cities

Interdisciplinary and intercultural approaches to the education of architects, land and town planners are essential for improved urban planning. Through its Cities Project, MOST encourages and facilitates participation of citizens in city planning.



Architects and city dwellers examine a model in Hong Kong, China. © Solinis, UNESCO

Creating better cities with children and youth

The international Growing Up in Cities project aims to increase young people’s involvement in urban planning decisions. Relunched by MOST in 1996, the eight sites adapt the project’s participatory methods to their own culture: Argentina, Australia, India, Norway, Poland, South Africa, United Kingdom and United States of America.



Young people mapping their neighbourhood during a Growing Up in Cities activity at the site in Boca Barracas, Argentina. © N. Cosco, Robin Moore

Cultures for Peace

New challenges to respect for human rights and the promotion of democratic principles arise from problems related to the management of cultural diversity in a context of increasing globalization. UNESCO sponsors numerous programmes and activities worldwide to assist locally in the promotion of a culture of peace and non-violence.

“Ignorance of each other’s ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war.”

Preamble to UNESCO’s Constitution

“Human beings must respect one other, in all their diversity of belief, culture and language. Differences within and between societies should be neither feared nor repressed, but cherished as a precious asset of humanity. A culture of peace and dialogue among all civilizations should be actively promoted.”

United Nations Millennium Declaration

UNESCO Prize for Peace Education

“Peace is more than an absence of war. It is a will and a state of mind. It is a shared and active endeavour. And it can become rooted through education.”

Koïchiro Matsuura,
Director-General, UNESCO

Cover of the “UNESCO Prize for Peace Education, 2000” brochure.



Training workshops

Providing teachers and facilitators with appropriate skills and methods as well as educational materials is critical for the development of a culture of peace. The UNESCO Programme of Education for Emergencies and Reconstruction (PEER) holds workshops in many African countries that have experienced war or conflict.



Learning through discussion.
PEER Peace Education Workshop
at Belet Wyne, Somalia, June 2000.
© UNESCO PEER, Nairobi

“Sit down” exercise that encourages participants to trust each other. PEER workshop in Garowe, Somalia, July 1999.

© UNESCO PEER, Nairobi



Campaigns and Celebrations

The celebration of International Days creates opportunities for dialogue, learning and raising awareness. Effective anti-discrimination campaigns can reduce ignorance, challenge complacency and discourage discriminatory behaviour.



Walk for Peace and Non-Violence in Banteay Meanchey province, Cambodia, 14 March 2001.
© UNESCO-Phnom Penh

Young people studying “The Manifesto 2000 for a Culture of Peace and Non-violence” during a campaign on United Nations Day (24 October 2000) in Phnom Penh, Cambodia.
© UNESCO-Phnom Penh

Cultural events with youth

“The present generations should ensure that both they and future generations learn to live together in peace, security, respect for international law, human rights and fundamental freedoms.”

Declaration on
the Responsibilities
of the Present
Generations towards
Future Generations
(Article 9.1)



Celebration of International Year for a Culture of Peace at a primary school in Sarajevo. © UNESCO-Sarajevo

A Museum in an Area of Inter-community Tension: Creativity in Aid of Intercultural Mediation



THE ARS AEVI MUSEUM OF CONTEMPORARY ART IN SARAJEVO



During the siege of Sarajevo in 1992 a group of intellectuals came together under the banner of “Creation against Destruction”.

Very quickly many artists, including Michelangelo Pistoletto, Franz West and Carla Accardi, were presenting their works to the museum. Aided by donations, the Ars Aevi Collection now comprises more than 100 works and continues to acquire works of different kinds, including Christian Boltanski's shadow theatre, the quotation work of Dean Jokanović-Toumin, Braco Dimitrijević's funeral portraits, Nebojša Šerić-Šoba's double portrait and the pure artistic quality of Bernard Frize or Ettore Spalletti. It also benefits from the present avant-garde creativity in the Balkans (Braco Dimitrijević, Nebojša Šerić-Šoba, Mustafa Slopljak and Nusret Pašić). Summer 1999 saw these works exhibited for the first time at the Skenderija Center in Sarajevo, while multicultural seminars were held with well-known artists from the region in 2001.

Works from the Ars Aevi Collection.
© Museum of Contemporary Art, Sarajevo

Bosnia-Herzegovina ardently desires to be the cultural crossroads it has ever been, so that art has to work to overcome community barriers and conflicts of identity. The museum today should not only show works of art, but also play a social and cultural role. Its mission to educate and disseminate knowledge can help it to play its role fully as a creator for intercultural communication.

This desire is fully in line with UNESCO's determination to promote cultural diversity and to do everything possible to show that the interplay of cultures is not



a dividing factor nor a cause of tension: on the contrary, it is above all rich in creative potential for the benefit of persons and peoples. Accordingly, art – and above all, contemporary art – which knows no frontiers, can effectively play an informal instructional role, opening the mind to the value of being culturally different.

Art, in the words of Merleau-Ponty, “is a continuous testing of oneself by others and of others by oneself.”

Works from the Ars Aevi Collection.
© Museum of Contemporary Art, Sarajevo

Cultural Itineraries

The “Route” projects launched by UNESCO are intended to promote mutual knowledge between civilizations and cultures while lending visibility to their interactions. Such projects should provide a better grasp of the mechanisms that in the long memory of the peoples may either encourage prejudice and misunderstanding or help to renew a dialogue between civilizations, cultures, religions and spiritual traditions.



The only surviving Zoroastrian temple in the region. The name Azerbaijan comes from the ancient Persian “Athra” meaning “fire” and “paten” meaning “homeland”. Zoroastrianism, a pre-Islamic monotheistic religion, was founded in Azerbaijan more than twenty-five centuries ago. Fire worship in this religion stems from the age-old adoration of the natural fires that occurred there so frequently due to pockets of gas spontaneously igniting. © Reza, Webistan



“Zayn-al-Din”, a restored caravanserai near Yazd in Iran, where each niche is just big enough for a man to lie down. Spanning some ten centuries from the ninth to the nineteenth, and covering a wide geographical area in the Central Asian region, these stopping places or early “inns” were conceived to house travelling merchants and their animals. UNESCO is setting up a database inventory of caravanserais in Central Asia in order to record their exact whereabouts and state of conservation, and to encourage the establishment of cross-border intercultural tourist circuits along former caravanserai itineraries. © G. Larminaux, UNESCO

UNESCO thus intends to facilitate an effective merging of cultures through the discovery of a common heritage and multiple identities by way of cultural itineraries. This is the case in particular with the following projects: Slave Route, East-West Intercultural Dialogue in Central Asia, Roads of

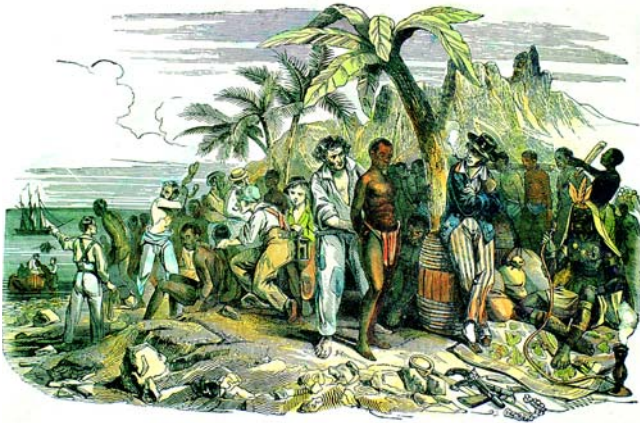
Petroglyphs in Saimaly-Tash (Kyrgyzstan). Dating back to the 3rd and beginning of the 2nd century B. C., rock carvings of animals, chariots and shaman images on black basalt slabs that lie on the edge of an ancient moraine in a secluded valley of the Ferghana range of the Tian Shan Mountains form one of the largest collection of petroglyphs in Central Asia. Through the establishment of a cumulative computerized database, the joint UNESCO/IICAS/CNRS project on Petroglyphs in Central Asia is seeking not only to understand this ancient form of art, but also to shed light on the cultural influences involved. © G. Ville, UNESCO



Maldives Archipelago, Indian Ocean. High sculpted prows, ship-stems that were once decorated... The Dhoni with its Latin mainstay, fine Indonesian ascension and Buddhist – and ultimately Islamic – inspiration takes us more than a thousand years into the past to appreciate its successive inputs. Watercolour by Louis Georges Batier. © L. Georges Batier

Al-Andalus, Plan Arabia and the Programme of Interreligious Dialogue, as well as with activities being carried out in the geocultural regions of the Indian Ocean, the Mediterranean and the Caucasus.

The Slave Route



Embarkation.

© Slave Route Project Collection

The slave trade strikingly illustrates the encounter between history and geography. This tragedy, which lasted for about four centuries, was one of the worst instances of dehumanization that the human race has ever experienced. It is also one of the earliest forms of globalization. As a commercial and economic undertaking, the system of slavery linked several regions and continents, being Africa, the Americas, the Caribbean, Europe and the Indian Ocean. It went hand in hand with an ideology: the intellectual construction of cultural contempt for black people in order to justify the sale of human beings like common property as defined in the Black Codes that provided the trade with a legal front.



Insurrection on board.

© Slave Route Project Collection



Slave for sale.

© Slave Route Project Collection



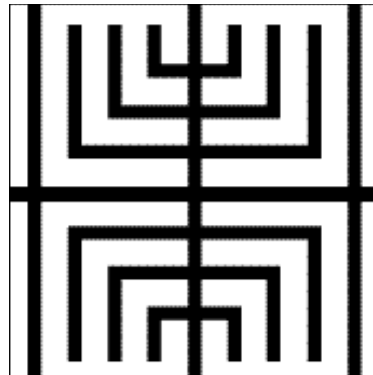
Revolt of the "maroons".

© Slave Route Project Collection

The story of this disguised tragedy, with its underlying causes, organization and consequences, has yet to be written. That was the precise aim that the Member States attributed to the Slave Route project which revolves around historical accuracy, human rights and development. The term 'route' used here is above all an identifier for the itineraries of inhumanity that were those of the triangular trade. The map of that trade testifies not only to this early form of globalization, but also to the motivations and purposes of the system of slavery.

According as the thematic networks of researchers set up by UNESCO burrow ever deeper and more revealingly into the archives and the oral tradition, it will become increasingly clear that the question of the slave trade is indissociable from any consideration of relations between the peoples of Africa, the Americas, the Caribbean, Europe and the Indian Ocean.

Spiritual Convergence and Intercultural Dialogue



The Programme of Interreligious Dialogue – “Spiritual Convergence and Intercultural Dialogue” – is intended to bring out the dynamic nature of the reciprocal cultural, artistic and textual interactions and influences between religions and spiritual traditions down the centuries which resulted from the ceaseless movement of persons, ideas and goods along the roads taken by pilgrims, migrants and tradesmen. The Programme of Interreligious Dialogue has led to meetings and exchanges along the

“Roads of Faith” where religions and spiritual traditions developed and grew with the aid of myriad influences. The sacred monuments, sites and texts invite us to make a many-faceted reading and to discover a common heritage with shared ethical and spiritual values. These sites, infused with sacred memory, have become meeting places for eminent spiritual leaders of every denomination brought together by UNESCO to work together for peace and interreligious dialogue.



Assise 1994, San Egidio.

© CPP/CIRIC, Paris

Meeting of spiritual traditions (Tashkent). In September 2000, eminent personalities were brought together by UNESCO for a Congress on Interreligious Dialogue in Uzbekistan; they were not only representatives of the major religions but also masters of spiritual traditions. Here, a Vudu priest (Hounon) and a Japanese Buddhist monk are together in the central garden of the mausoleum of another spiritual master, the founder of the Muslim Sufi Naqshbandiya Order, on the outskirts of Samarkand.

© R. Guerreiro, UNESCO



Meeting of spiritual traditions (Tashkent). Interreligious dialogue in action: a Rabbi advances to greet a Mollah in the Mosque-Mausoleum of a spiritual master, the founder of the Muslim Sufi Naqshbandiya Order.

© R. Guerreiro, UNESCO



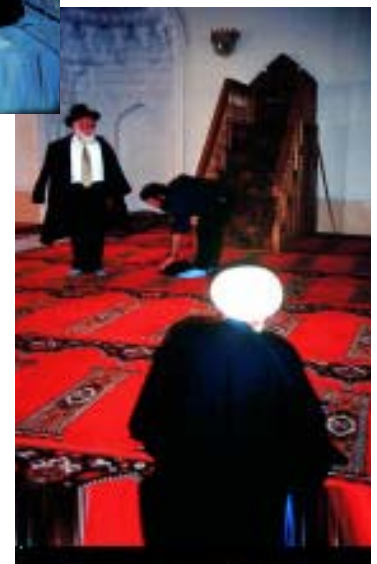
This carving in the rock of Mani is situated near Quanzhou on the South-East coast of China. It is probably the only surviving representation of Mani, the founder of Manicheism, a syncretic religion which combined elements from Zoroastrianism, Buddhism and Nestorianism and Gnostic traditions. Although strongly persecuted, from the third century to the Middle Ages, Manicheism covered regions stretching from Persia, China, through Central Asia to North Africa, the Balkans and Southern France.

© G. Larminaux, UNESCO



It is unusual to see Arabic inscriptions on a monument of pure classical Chinese architecture. Founded in 742, the Xi'an Mosque, built partially in the form of a pagoda, but with Islamic inscriptions, is an illustration of interreligious dialogue along the Silk Roads.

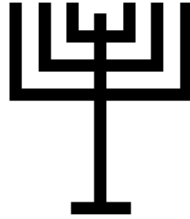
© G. Larminaux, UNESCO



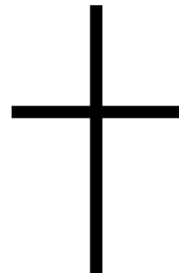
Spiritual Convergence and Intercultural Dialogue

The Syrian calligrapher Zakri Namane designed the logo for the Programme of Interreligious Dialogue as a convergence of symbols of each religion and spiritual tradition to translate the concept of “diversity in unity”.

This calligraphy represents:



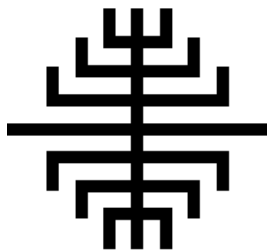
The menorah (Judaism),



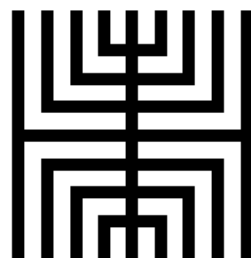
The cross (Christianity),



The name of Allah (Islam),



The African symbol
for heaven and earth,



The tree of life,
symbolizing universal
man linking heaven
and earth in Buddhism.



Mediterranean Programme

THE NAVIGATION OF KNOWLEDGE

The navigation of knowledge may be considered one of the UNESCO Mediterranean Programme's leading projects. It was officially launched during the Culture/Nature Forum which took place in Santander on 17 September 2000. It is based upon a network of important historical Mediterranean dockyards. These dockyards dating from Antiquity and the Medieval and Renaissance eras, both North and South, are evidence of the scientific and technical accomplishments of those times (astronomy, mathematics, geography, naval construction, medicine). They have also been places of forced oecumenical practice as the galley slaves, who were often prisoners of war, were allowed to practise their faith there.

Today the dockyards are confronted with many similar difficulties and problems: reconversion of their space, tourist development, environmental protection, maintenance of huge buildings (naval factories, warehouses, lazarets, hospitals for galley slaves), the preservation of specific techniques and know-how linked to port and maritime activities.

Formerly related to war, their **transformation into instruments of dialogue and of peace amongst cultures is a singular challenge**, especially due to the high visibility of maritime heritage: sites and buildings, the restoration of old ships and the underwater heritage. The atrocious destiny of galley slaves legitimizes UNESCO's looking into their past as



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part of its Mediterranean Programme, in particular within the framework of its work on **the memory of slavery**.

Coastal sites upon which they have been constructed reflect a rich **underwater heritage**: a considerable number of shipwrecks of different origins, often of great historical value, partly or fully restorable for exhibition in museums. These sites are also of great interest to oceanographers.

The network of dockyards is dealing with all these aspects jointly. It has already launched the following activities:

Itinerant exhibitions,

Cultural land and maritime itineraries linking dockyards,

An itinerant exhibition on Mediterranean heritage,

A transnational traditional maritime carpentry school,

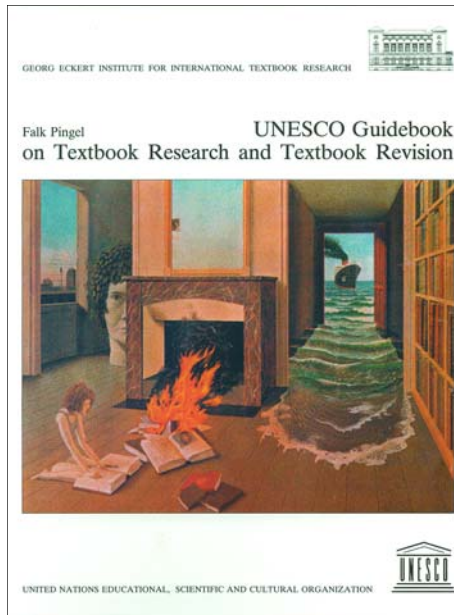
A series of books on Mediterranean cities past and present,

A website on dockyards giving information on all of the above, including associated cultural and educational activities.

Removing Negative Stereotyping through Education

Action to promote textbook research and revision is a UNESCO priority.

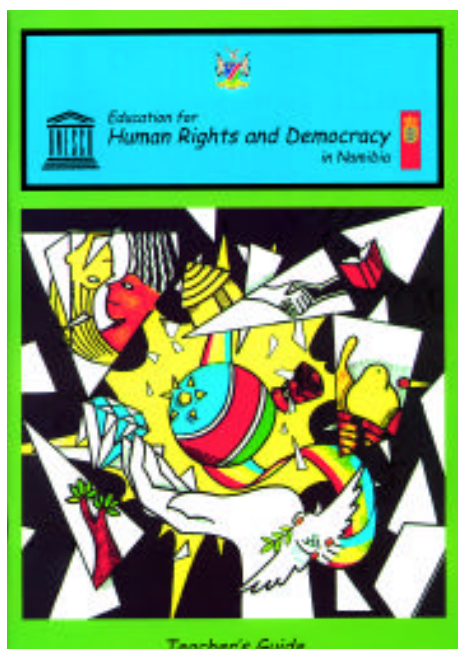
The Organization makes use of the standard-setting instruments adopted or endorsed by the General Conference, i.e. the Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (1974) and the Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy (1995). Both instruments emphasize the importance of producing textbooks or making the necessary revisions so as to remove negative stereotypes and distorted views of the Other.



UNESCO Guidebook.

© UNESCO

In 1992, UNESCO, in co-operation with the Georg-Eckert Institut für Internationale Schulbuchforschung (Germany), created an international network of schoolbook research institutions which now groups 322 experts in 51 countries in all parts of the world. The network gives information on new approaches, institutions and ongoing projects in the world relating to research on textbook development and the revising of history, geography and social science textbooks.



Teacher's Guide.
© UNESCO



"All human beings..."
© UNESCO

Education for a Culture of Peace

Education is possibly the most powerful tool for the prevention of violence and a major input to conflict resolution.



“The task of education is to teach, at one and the same time, the diversity of the human race and an awareness of the similarities between and the interdependence of all humans... By teaching young people to adopt the point of view of other ethnic or religious groups, the lack of understanding that leads to hatred and violence among adults can be avoided. The teaching of history of religions and customs can thus serve as a useful benchmark for future behaviour.”

J. Delors *et al.*, **Learning: The Treasure Within.**

Report to UNESCO of the International Commission on Education for the Twenty-first Century, Paris, UNESCO Publishing/Odile Jacob Publishing, 1996.

“Colours of Peace” children’s drawing competition, France.
© Centre pour l’UNESCO, L. François, Troyes



Open to the future.

© R. Taurines, UNESCO

Many of our preconceptions about other cultures, religions and ethnic groups come from our own ignorance and prejudices that have been passed down through history. Nevertheless, schools provide space for discussion and understanding, and for promoting fundamental and universal rights and values such as respect for diversity, peace, tolerance and non-violence.

UNESCO works closely with its Member States to ensure that diversity and pluralism are a positive force and are never used as a justification for conflict. In conflict situations, UNESCO works together with other agencies of the United

Nations system to ensure that children’s right to education is respected and that the curriculum takes account of the cultural context in which they live.



Learning together, South Africa.

© UNICEF



Teaching for peace, France.

© D. Roger, UNESCO

Physical Education and Sport for a Culture of Peace

“A culture of peace and a philosophy of non-violence should be disseminated in mutual respect for all types of diversity [by organizing, for example] international sporting events where each team would be composed of young people from different countries.”

Youth Manifesto for the Twenty-first Century

Following the recommendations made by the Third International Conference of Ministers and Senior Officials responsible for Physical Education and Sport (MINEPS III), a unique gathering of some 500 young people from all over the world, notably students from UNESCO’s Associated Schools Project network (ASPnet), took place at Dinard and Saint-Malo in Brittany (France) in June 2001. The meeting was a follow-up to the first World Parliament of Young People which took place at the French National Assembly. A round of debates and sporting and cultural activities gave the young people a chance to share their ideas on *inter alia* human dignity, mutual respect and intercultural dialogue for a culture of peace.



Intercultural understanding.
© M. Clauzier



International friendship encounter: Sport for a Culture of Peace 2001.

© M. Clauzier

Sport and physical education foster not only cooperation but also friendship, intercultural dialogue and gender equality. Traditional games and sports are an expression of this cultural diversity while at the same time contributing to building trust and friendship.



Playing together.

© M. Lallart, UNESCO

Singing for Peace

At the World Education Forum (Dakar, Senegal, April 2000), UNESCO and other United Nations agencies reaffirmed their commitment to education for all so that “all children, young people and adults have the human right to benefit from an education that will meet their basic learning needs in the best and fullest sense of the term, an education that includes learning to know, to do, to live together and to be”.

UNESCO and the Johns Hopkins University Center for Communication Programs (JHUCCP) have produced a song for peace entitled “*We can make the world a better place*” expressing the universality of the rights and responsibilities of children aged 6 to 11, whether in school or not. It is a children’s song of hope.

Many children the world over sing this anthem in their own language to the music and rhythms of their own culture.



Learning to sing together, China.

© D. Roger, UNESCO


We can make the world a better place

*Children all over the world
Deserve the same rights everywhere
The right to be loved
The right to a home
The right to happiness.
Children all over the world
Deserve the same rights everywhere
The right to sing
The right to play
The right to freedom and peace.
Children all over the world
Deserve the same rights everywhere
The right to learn
The right to good health
Dignity and justice for all.*



Young musicians playing traditional South American instruments.

© Zevaco, UNESCO



« ...Tudo era findo sobre o velho mundo
Diziam que uma guerra simplificara tudo.
Ficou, porém a prece,
um grito último de esperança...
Subia, às vêzes, no ar,
Aquele riso inexplicável de criança
E sempre havia alguém re-inventando o amor. »

Mário de Andrade,
escritor brasileiro(1892-1945)

“...The old world lay waste.
They said a war had laid everything bare.
Yet there remained a prayer, a last cry of hope.
At times it rose in the air
The mysterious laugh of a child.
There was still someone to reinvent love.”

Mário de Andrade,
Brazilian writer (1892-1945)



Acknowledgements

We wish to thank the Member States and UNESCO Field Offices that contributed so generously to the success of the exhibition through the loan or donation of works of art and other objects, both traditional and contemporary, linked to systems of thought and values, educational patterns, customs, know-how, ways of transmitting knowledge and information, and the arts that are the very stuff of the different communities' cultural identity.

Our special thanks go to the following Member States:

Andorra, Argentina, Azerbaijan, Belarus, Belgium, Brazil, Burkina Faso, Canada, China, Colombia, Croatia, Czech Republic, Dominican Republic, Egypt, El Salvador, Gabon, Germany, Greece, Hungary, India, Indonesia, Iran, Israel, Kazakhstan, Kuwait, Latvia, Lebanon, Lithuania, Macedonia, Madagascar, Monaco, Mozambique, Nicaragua, Oman, Panama, Peru, Philippines, Portugal, Republic of Korea, Romania, Russian Federation, Saudi Arabia, Slovakia, Togo, Tunisia, Turkey, Venezuela and Zambia,

not forgetting the UNESCO Offices in Brasilia, Cairo, Hanoi, Moscow and Phnom Penh.

We should also like to acknowledge the assistance of the very many outside partners who helped to mount the exhibition, and in particular

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Co-ordination of materials

Tania Fernandez de Toledo

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Technical service

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JED Graphic & Multimédia

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Assisted by:

Ariane Bailey, Demet Basaran, Jean-François Chérier, Simone Porges, Marie Renault, Philippe Ratte, Flavie Rohmer, Yasmina Sopova



« يَا أَيُّهَا النَّاسُ
إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا ... »

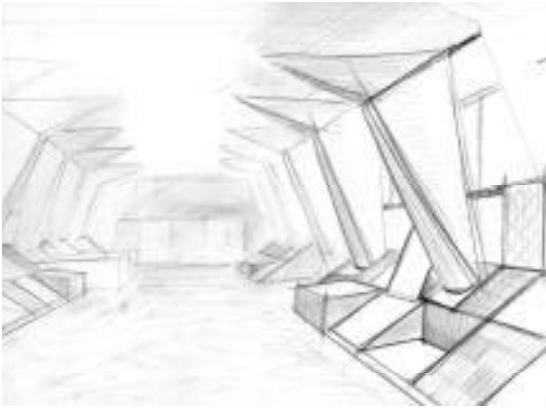
القرآن الكريم،
السورة ٤٩، الآية ١٣

“O mankind!
We have created you from
a male and a female,
and made you into nations and tribes,
that you may know one another.”

The Qur'an,
Surah 49, verse 13



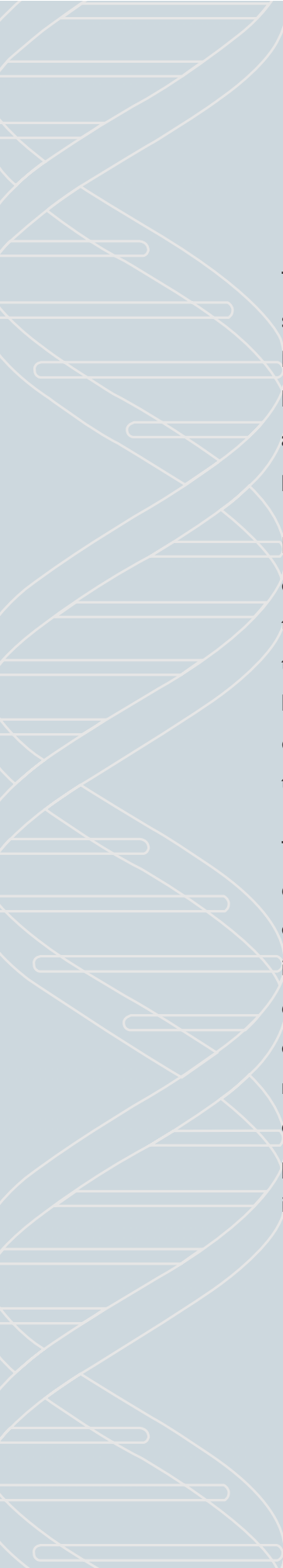
Views of the Exhibition







Photos © P.Mérat
Drawings © J.Agost



The advent of globalization brings in its wake the grave danger of the standardization of cultures and of the reduction of intellectual works to the level of commercial products. This makes it all the more important to keep human interests to the fore in an advancing world, to ensure equal dignity to all cultures and to maintain intercultural dialogue as the only guarantee of peace.

In order to lend globalization a human dimension, the 31st General Conference of UNESCO adopted the Universal Declaration on Cultural Diversity. This is the first comprehensive standard-setting instrument to raise cultural diversity to the rank of “the common heritage of humanity... [which is] as necessary for humankind as biodiversity is for nature”. Henceforth, the defence of that diversity should be seen as a universal ethical imperative in the same way as the Universal Declaration of Human Rights.

That General Conference was the occasion of a multidisciplinary exhibition centred on cultural diversity. This afforded an uninterrupted view of a number of actions carried out by UNESCO both at Headquarters and in the field in its different spheres of activities – education, science, culture and communication. Also on display were representative works of art and objects on loan from or donated by the Member States: these included traditional musical instruments, writing materials, national costumes, jewellery and ornaments, and ceramics and toys. The present work sets out in particular to present the various elements – texts, illustrations and statistics – contained in the information panels that comprised the exhibition.