



**Third Meeting of the Advisory Committee of Experts (category VI)
for the World Report on Cultural Diversity**

UNESCO Headquarters, 28-29 January 2008, Room VII

DRAFT REPORT

The third meeting of the Advisory Committee of Experts was held at UNESCO Headquarters on 28 and 29 January 2008. Nine experts participated in the meeting:

Ms Lina Attel, Director of the Queen Noor Foundation Centre for Performing Arts, Amman (Jordan)

Ms Biserka Cvjeticanin, Former Minister, Director of the CULTURLINK network (Croatia)

Mr Philippe Descola, Professor, Collège de France (France)

Mr Jean-Pierre Guingané, Vice-President of the International Theatre Institute (Burkina Faso)

Mr Tony Pigott, CEO, J. Walter Thompson Advertising Canada (Canada)

Mr Ralph Regenvanu, Director, Vanuatu National Cultural Council and Cultural Centre (Vanuatu)

Mr Anatoly Vishnewsky, Director, Centre for Demography and Human Ecology, Russian Academy of Sciences (Russia)

Mr Mohamed Zayani, Professor, University of Sharjah, United Arab Emirates (Tunisia)

Ms Benigna Zimba, Head of the Department of History, University Eduardo Mondlane, Maputo (Mozambique)

Six other experts were unable to attend the meeting.

UNESCO's Secretariat was represented by:

Ms Françoise Rivière, ADG/CLT
 Mr Michael Millward, Dir. WRU
 Mr Georges Kutukdjian, Scientific Advisor, WRU
 Mr Frédéric Sampson, Editorial Coordinator, WRU
 Ms Janine Treves-Habar, WRU
 Ms Sophia Labadi, WRU
 Ms Chantal Lyard, WRU
 Ms Berta de Sancristóbal, WRU
 Ms Maria Ejarque, WRU
 Ms. Latifa Ouazany, WRU
 as well as colleagues from the intersectoral working group:
 Ms Ann-Belinda Preis, BSP
 Mr Volker Redder, BSP
 Mr John Crowley, SHS
 Ms Moufida Goucha, SHS
 Mr Alexander Schischlik, SHS
 Mr René Zapata, SHS
 Mr Doug Nakashima, SC
 Ms Caroline Millet, CI
 Ms Sabine Kube, ED
 Mr Edgar Montiel, CLT
 Ms Suzanne Schnuttgen, CLT
 Ms Katerina Stenou, CLT

Introduction

Following the conclusions of the second meeting of the Advisory Committee of Experts for the World Report on Cultural Diversity (UNESCO Office in Venice, 2-3 April 2007), on the basis of background papers commissioned by UNESCO, the World Reports Unit submitted to the Advisory Committee a rough draft of the Report.

The third meeting of the Advisory Committee examined this rough draft of the UNESCO World Report on Cultural Diversity. More concretely, the objectives of this meeting were to confirm and further the proposed orientations of the Report through a general discussion and critical review of the different chapters. This meeting was an opportunity to assess the clarity of the overriding thematic(s) of the Report and invite feedback, especially in terms of action-oriented recommendations.

The meeting was moderated by Ms Françoise Rivière, ADG/CLT. Mr Frédéric Sampson, Editorial Coordinator of the World Report, and Mr Georges Kutukdjian, Scientific Advisor of the World Report, also assisted in facilitating the meeting.

Presentation of the Report and General Discussion

Structure:

The table of contents was introduced by Ms. Françoise Rivière, who emphasized the overall articulation of the parts and chapters, and introduced the general thematics of the Report.

Part I: Understanding cultural diversity

- Ch. 1: Cultural diversity as complex and dynamic; impact of globalization
- Ch. 2: Approaches to identity, intercultural dialogue, political context

Part II: The landscapes and prisms of cultural diversity

- Ch. 3: Media
- Ch. 4: Education, languages and knowledge
- Ch. 5: Creativity and the arts
- Ch. 6: Trade, industry and tourism

Part III: Cultural diversity and world problems

- Ch. 7: Sustainable development
- Ch. 8: Poverty and inequalities
- Ch. 9: Human Rights, democracy and governance

The structure was by and large endorsed by the Advisory Committee, despite possible changes suggested, such as splitting chapter 4 into two chapters (one chapter on languages and another on education and knowledge) and merging chapters 5 and 6 into one single chapter. Another alternative was to merge the chapter on creativity and arts and the chapter on education.

There was general acknowledgement that while some overlap will be inevitable, the Report should avoid repetitions and redundancies, hence the importance of cross-referencing and indexing.

Recognizing the preliminary nature of the document submitted to discussion, it was nonetheless noted that the draft Executive Summary does provide coherence to the rationale of the Report, rationale that is to be translated throughout the Report itself.

One expert suggested that Part I dealt with cultural diversity as a concept, Part II as a practice, and Part III as a strategy.

Goals:

There was general agreement that the World Report on Cultural Diversity has the following two main goals:

- Take stock of the current trends on the issue of cultural diversity, and make the case for cultural diversity as instrumental for achieving sustainable development and poverty eradication, consolidating democracy and governance and permitting full exercise of human rights.
- Provide recommendations to Member States and decision-makers, both public and private, as well as to UNESCO, other international intergovernmental and non-governmental organizations, to facilitate the integration of cultural diversity perspectives into appropriate policies, as a means to address world problems, by taking into account the multifaceted impacts of globalization.

Approach and style:

It was noted that two approaches are present in the draft Report, which need to be balanced. The first approach focuses on the need for consensus and aims at presenting a unique point of view that tends to overcome divergences. The second approach aims to describe several existing points of view, even if contradictory, about conceptions and approaches to cultural diversity. Hence, it was suggested that the Report should choose between these two approaches.

One expert noted that the Report only addresses the question of the protection and the promotion of cultural diversity and not the question of the problematic multiplication of cultural diversity and how to handle it through some sort of homogenization.

There was general agreement that the problematic dimension of cultural diversity is often privileged over other approaches. A more positive vision of cultural diversity, as well as examples on the conditions that enable cultural diversity to be fruitful, will greatly contribute to the argument that cultural diversity is instrumental in achieving sustainable development, fighting poverty, consolidating democracies and exercise of human rights.

Since the Report tries to address a broad range of issues, admittedly some more thoroughly than others, focusing on a set of key messages could constitute the missing thread of the Report. The key messages must enable recognition that cultural diversity allows new approaches to development, democracy, governance and human rights, based on a broad definition of culture (culture is everywhere), and that culture plays a substantial role when addressing societal issues, and not just culture-specific issues (culture matters). The key messages need to be adequately formulated and argued. At this stage, there is need for further argumentation and for presenting evidence.

A consideration of target audiences is essential in the drafting of the key messages: decision-makers, both public and private, civil society and the United Nations family. Of equal importance to focusing on target audiences is a consideration of the emissary. Hence the importance of 'framing a vision' for cultural diversity that clearly manifests the will of the international community to recognize the plurality of cultures living together throughout the planet, within and across borders, to acknowledge the importance

of culture and cultural practices and to defend the vitality of its diversity. Thus, the need to coin more than an observation, but an understanding of cultural diversity as a societal project.

It was further observed that the role of UNESCO is to provide clear indications on the issue of cultural diversity, without engaging in the futile task of defining it. Thus it is only in terms of areas, tools and policies that the question of cultural diversity can be addressed. Since, in fact, cultural diversity refers to the diversity of ways to perceive, interpret and act upon the world, it concerns all aspects of individuals' lives as well as the organization of society in general.

In the spirit of the Report, the discourse should be made clear and accessible to all. From a formal point of view, there should be fewer and shorter boxes, that should be illustrative and not a substitute for a lack of argumentation. The introduction of the report should be explicit about our assumptions: why are we doing this Report, after a standard-setting cycle of activities on cultural diversity? It should also be kept in mind that this Report is a starting point and not a terminal point.

Thematic discussion:

The Advisory Committee agreed that the Report should contribute to putting an end to received ideas about cultural diversity, and in particular to put an end to this so-called 'culturalist' roots of conflicts between and within communities, etc.

Some reservations were made on the notion of 'managing' cultural diversity. Some argued that cultural diversity is a fact and does not have to be managed. Others considered that cultural diversity is a construct and is in constant transformation, hence is prone to trends and influences.

It was generally noted that themes such as religion, ethnicity or racism are not quite sufficiently covered yet. The issue of religion should be treated while remembering that this Report deals with areas and policies of concern to decision-makers.

More specifically, it was felt that Part one adequately makes the choice of addressing the different approaches to cultural diversity throughout the world according to its geo-political contexts, but that a more detailed analysis of cultural changes is called for.

There was general agreement on the fact that cultural diversity is in line with human rights regimes and that this must be made clear in the Report. In fact, cultural diversity can highlight people on the margins of society and contribute to their empowerment, thus expanding the full exercise of rights in an all inclusive manner.

Terminology:

The terminology used in the Report should be made consistent. It could be useful to provide a glossary with agreed definitions.

There is also need to contextualize some notions and concepts when appropriate, in particular in the case of cultural diversity, less than a century old, for which the particular history and trajectory need to be highlighted.

Recommendations:

There was general agreement that recommendations in the Report should be related to:

- (i) integrating policy-making;
- (ii) engaging in dialogue involving key audiences (Member States, civil society, academics, private sector);
- (iv) suggesting instruments and expected outcomes (instead of lists of 'do's and 'don'ts), an identification of the instruments needed to ensure the promotion of cultural diversity and those instruments still missing;
- (v) encouraging soft law.

Recommendations for Follow-up

The meeting winded up the discussion with the following recommendations addressed to UNESCO:

- (i) Incorporate editorial comments to the draft when appropriate;
- (ii) Redraft problematic passages;
- (iii) Design an inventory/glossary of controversial or difficult terms to be used in the UNESCO World Report;
- (iv) Map more systematically the different approaches to culture (regionally and thematically);

Chapter-by-chapter discussion

PART 1 – UNDERSTANDING CULTURAL DIVERSITY

CHAPTER 1 (discussant: Mr. Anatoly Vishnevsky)

- The chapter describes the dynamic character of cultural diversity, contextualizes it in the current globalized world, and presents different normative actions related to the protection and promotion of cultural diversity.
- Important chapter, which could gain in presenting a more chronological approach to the dynamism of cultural diversity and the fundamental changes that affect it. The discussion on the fact that cultural diversity is the ‘common heritage of humankind’ could for instance be situated in a more historical perspective. In such a perspective, the colonization principles that deny that cultural diversity is the ‘common heritage of humankind’ could be presented.
- Jargon should be avoided and some of the terms used should be clarified, explained and distinguished, for instance ‘deterritorialization’, ‘hybridization’ and ‘creolization’.
- Some themes that foster major cultural changes should be introduced, such as urbanism and freedom (for ex., individual freedom of choice), youth. Fundamental changes could be further developed within a theoretical approach that draws out the commonalities across the diversity of cultures. We need to avoid falling into plural monoculturalism.
- The overall geo-political contextualization of cultural diversity is well described. However, the concept of cultural diversity should be better contextualized in time and space.
- There is need to further qualify the major changes occurring at different paces around the globe, and how those changes affect the notion of cultural diversity. What makes it that today we are asking the question of cultural diversity? Why has cultural diversity appeared at this juncture? Where is cultural diversity as a discourse? Theoretically speaking it is related to notions of multiplicity and multidimensionality (could post-modern tools be useful here?). Thinking in a multidimensional complex way made it possible to consider cultural diversity as a way of thinking (in terms of flows, for ex.).
- As for regional approaches to cultural diversity, it has been agreed that it is more relevant to select one topic/theme and discuss it from the perspective of different regions (Africa, Arab States, Europe and North America, Latin America and the

Caribbean, Asia Pacific), rather than discussing one different theme per region, selected at random.

CHAPTER 2 (discussants: Ms. Biserka Cvjeticanin, Ms. Benigna Zimba)

- The chapter discusses a new approach to cultural diversity that goes beyond identity and intercultural dialogue.
- The title of this chapter should be changed – the term ‘adapt’ is inappropriate.
- A clear distinction should be made in the text between national identities and nationalism (they are not synonymous).
- Challenge 2 should present a more positive analysis. At present, it focuses on the negative dimensions of cultural diversity. The chapter should more clearly focus on the positive dimension of cultural diversity and deconstruct some key concepts such as identities and what national identities mean.
- This chapter would gain from more inclusive and specific examples. The examples from Africa are always the same (Rwanda, Nigeria, South Africa), while there is much of interest going on in Angola, Mozambique and Cape Verde, for example.
- It was agreed that boxes should illustrate and should provide equitable representation of cultural diversity all over the world.
- The text of Chapter 2 communicates intercultural dialogue overly ‘modestly’. We should be advocating it.
- This chapter should better clarify how digital cultures (new technologies) challenge intercultural dialogue. What is cultural change all about? (for ex., emerging forms of dialogue, of encounter, of migration, of shifting boundaries among cultures...). These are new phenomena that need to be better identified. Globalization leads to diversification, but simultaneously to local homogenizations, regional cross-fertilization, and the like. ‘Multiple identities’ is a real problem for modern society and the search for identity a very interesting theme; it is a common feature of today’s world. This can be framed in an exciting way (deconstructing identity references that have been taken for granted; social integration...).
- Challenge 4 on multiple identities is the most important one of the chapter. Therefore it might best be relocated earlier in the chapter.
- In relation to the section on gender, this chapter should consider what are the particularities of managing cultural diversity with respect to gender. Why are

there no negative examples from the West? Balance, and more research, are needed. Asia is not well enough represented.

- The conclusions to the different challenges, when they exist, are problematic and are not inter-linked.

PART 1 – Wrap-up:

- The introduction should review the history of cultural diversity and present it as a lead for solutions
- Ch. 1 should begin with presenting the normative (common thinking) and then explore the variations and internal dynamics of the phenomenon
- Ch. 2 presents a new approach (or a new paradigm), which leads us to re-examine identity and intercultural dialogue.

PART 2 – THE LANDSCAPES OF CULTURAL DIVERSITY

CHAPTER 3 (discussant: Mr. Mohamed Zayani)

- The chapter discusses how the different areas of the media system (globalization and international flows, media messages, practices and policies) contribute to the construction of a media environment that enhances cultural diversity.
- The notions of flows and contra-flows are extremely relevant and deserve to be further defined. It puts into perspective the question of north-south relationships and frames global contents at a more local level. While economic at base, flows qualify the imbricate process of co-influence.
- The chapter well correlates the issue of visibility and participation to freedom of expression and media pluralism. In this vein, the notion of (media-mediated) public sphere deserves to be further developed.
- The problem of whether the media reflects or imposes reality is mentioned, but needs to be further developed.
- The chapter well describes how diversification of ownership and content has fragmented audiences (hindering master narratives) however long-established representations tend to survive regardless.
- Some passages are academic (pp. 21-23) and need pruning not to loose spirit of the main argument of the Report.

- The section on media professionals and practices is problematic because it promises more than it delivers. Also it focuses on the newsroom disregarding other genres. Further attention should be given to ‘international standards’.
- The section on media education emphasizes academic training and could explore other approaches to media education, such as training of media professionals (for example: difference between CNN and CNN International). Cultural diversity tends to be appropriate differently because it is not an inherent component. More perspective bound approaches are needed (how one can feel responsible toward one’s environments without being identified with them).
- The argument on why media policy can go along with promoting cultural diversity needs to be strengthened.
- The section on building an enabling media environment through the promotion of media pluralism, freedom of expression and finding ways that media can promote democracy is extremely important and is currently too short.
- Media and gender, race and class; media and sub-cultures; media in Asia (or the Mexican soap opera, diversity in consumption) should be further expanded.
- The specific role of Public Service Broadcasting in relationship to cultural diversity could be further developed. The role of the private media sector with respect to individual responsibility and social corporate responsibility can also be specified.
- New media and internet need to be made more prominent in the chapter and some statistics would be useful.
- Suggested boxes: ‘citizen’ journalism (conducive to cultural diversity); image of Islam in the media; diasporas and the media (Europe and cultural assimilation); other forms of communication can be explored (the radio for example).

CHAPTER 4 (not discussed due to absence of both discussants. However both Mr. Neville Alexander and Mr. Luis Enrique Lopez have submitted comments in writing)

- Although the different sections of this chapter have not yet been equally developed nor edited and some subsections are yet to be written, there is no doubt that we have an up-to-date, thought-provoking and rich chapter.
- Where in the remaining sections a wider perspective helps construct a global understanding of the cultural and educational issues, with useful references to on-going processes in different parts of the world, the language section could benefit

from a broader geographical distribution as well as alternative approaches to the top-down ones.

- In general, Latin America is not sufficiently addressed. This is precisely the region where, due to the re-emergence of indigenous populations and social movements, legislation and regulation recognize ethnic, cultural and linguistic diversity.
- The section on languages is the most complete of the chapter and it adopts some illuminating and useful perspectives for the Report, particularly when it links the cultural dimension to critical linguistic awareness, depicting the undeniable intercultural nature of language learning and teaching. The discussion of globalization and languages is adequately presented but could be enriched resorting to contemporary views on decolonization and other notions, such as studies on 'subalternity' and the 'coloniality of power and knowledge'.
- It should be noted that in a number of countries, 'minorities' and 'minority languages' may be oppressed demographic majorities that are undergoing a process of political redefinition and organization. It might also be interesting to point out the role education has played in this process of individual and collective rediscovery.
- Although language planning categories is important, it could be synthesized. Concise reference to these categories in so far as they have a bearing on the fact or the preservation and promotion of linguistic and cultural diversity ought to suffice. The same point is relevant with regards to the discussion on bilingual education, bearing in mind, however, the essential distinctions between 'elite' and 'indigenous' bilingualism and bilingual education.
- In general, there is lack of analysis of the relationship between language policy and social inequality. Some references to the relationship between economic processes and language use, language endangerment are in place but a statement, on the issue of social structure and language would explain the extent and the significance of diversity within 'languages', whether in terms of 'dialects', 'sociolects' or 'codes'.
- Provided some changes are made, the current text exposes the complexity of the relationship between multilingualism and cultural diversity. It is especially well directed in respect of inter-cultural communication and education, although it should stress more on initiatives in the economic South of the globe and on early childhood education.
- The concluding paragraphs ought in the context of the discussion of indigenous knowledge, to address very specifically and with the utmost clarity how continuity between traditional knowledge and know-how and contemporary science and technologies can be answered in different cultural contexts.

CHAPTER 5 (discussants: Ms Lina Attel, Ms. Jean-Pierre Guingané)

- This chapter contains a lot of good information but the structure needs to be revised and the overall coherence tightened.
- Creativity is an issue of major importance and must be connected to education at all levels of formal education. Examples can be drawn from the Middle East where initiatives abound linking creativity to education (for ex. Jordan, Syria, Lebanon), in cooperation with Canada and the US. The role of the arts is essential in supporting and initiating creativity and bringing people together (for ex. the Dubai Foundation).
- Arts education as a part of the educational system can greatly contribute to 'critical and analytical' thinking. The role of the arts in education needs to be better affirmed.
- The chapter refers to the growing understanding of the value of arts and arts education in respect of differences, and on the role of the arts as a powerful tool for effective change and awareness in medical or social issues. There are indications of a new understanding, not only in the Middle East but in developing countries, of social, medical (in particular for HIV-AIDS prevention) and gender issues through the arts and theatre. The example of theatre is well mentioned but deserves further development (not just 'educational' theatre, but interactive theatre, Theatre in Education (TIE); how non-Western theatre has influenced European theatre (such as shadow theatre, "hakawati" theatre, etc.). Not just theatre, but also music (as a non-linguistic means of retaining cultural identity), aesthetics, the contemporary living arts and practices.
- The relationship of creativity to educational and cultural policies needs to be qualified in a more dynamic way and a more practical approach on how creativity can be developed is needed (festivals, cross-cultural and youth exchange programmes, etc.) to overcome language barriers and stereotypes.
- The problems related to the status of artists are important and well articulated. Further qualification on the different statuses and roles of artists in different societies is needed.

CHAPTER 6 (discussant: Mr. Tony Pigott)

- The structure of the chapter needs to be revised. The Report must capture people's attitudes and outlooks in different parts of the world as regards cultural diversity. Value surveys and the like would be useful, as well as workforce trends (ex.,

resource industries in the developing world). This is not convincing in terms of how businesses operate, in terms of corporate social responsibility or community participation or sustainability.

- The consumption of diversity is well covered, but what about the impact of consumerism on cultural diversity? Identity, consumerism and emerging markets, such as India; China, Brazil (see Worldwatch), innovation and versatility? We need to emphasize the need for learning and sensitization. The tone is generally pessimistic and judgemental, and the analysis sometimes oversimplified.
- Tourism is the better part of the chapter, and it is a connecting point between business and cultures. Further development on how tourism can contain learning opportunities for us about how people engage with other cultures and how cultures appeal to individuals would be needed. The analysis includes a description of the narratives of the travel industry, but the majority of these observations are self-evident. What of the online world?
- The analysis focuses on how culture diversity is consumed disregarding the critical impact of consumerism in cultural diversity itself (influence of diversity is a two-way street). Research on how involvement with other cultures changes ways of consumption is needed (what happens when consumers interact with other cultures?), as is further development on and the implications to multiple identities.
- Cities are mentioned as important scenes for cultural diversity since intercultural connections are happening in cities more than anywhere else. This point is important and deserves to be further developed. In this vein, cities as instruments of political and social policy could be mentioned. (See section 5.2, Ch. 5.)
- Cultural and creative industries are producing ripple effects, which are impacting on identities. They may be seen as an opportunity for economic development but also as something that can exist at the core of the community development strategies (for ex., crafts). The development of creative industries in some developing countries need intervention and support to keep going, not for increasing sales activity outside of the country but for community development.
- Sections to be revised include ‘new markets’, ‘the taste of cultural diversity’ and ‘experienced vs. imagined diversity’ – the analysis is inadequate and sometimes unrealistic. Examples of both good and bad practices are needed (the latter including language and cultural erosion). The positive impacts of the digital age should be reviewed in order to yield recommendations and new insights, without losing sight of the issue of the digital divide and the deregulated consumer.
- A useful concept could be that of ‘cultural intelligence’: 1) knowledge on cultures, but also 2) the capacity to deal with them, concrete instruments and 3) action-oriented techniques that can be injected in the way one does business (for ex., ‘culture labs’, such as the World Food Lab).

- The section on moving from an information society towards a creative economy deserves further development (see Ch. 5).
- The online world is not adequately explored. Further exploration on the possibilities that the digital world has to offer is needed, in particular in what concerns identity.
- Finally, the consumption of cultural diversity concerns everyone, and not just the corporate and the creative industries. Furthermore, business strategy is very different from that of cultural diversity (we are dealing with different value systems): a more critical approach should not be disregarded.

PART 2 – Wrap-up:

- In Part 2, the different facets of intercultural dialogue should be better brought forward.
- These landscapes (interactions and co-evolutions) do not just pertain to the obviously visible (Central Australia and the Amazon for ex.) and a greater diversity of representation is needed.
- All chapters within this part should lead us to a reconsideration of development and sustainable development through a cultural diversity approach.

PART 3 – DIVERSITY DEVELOPMENT GOALS

CHAPTER 7 (discussant: Mr. Ralph Regenvanu)

- The major point of this chapter is that cultural diversity provides alternative worldviews that are models and solutions for achieving sustainable development.
- The structure and approach of this chapter are very good. It well links sustainable development to contemporary preoccupations related to climate change and environmental issues.
- There should be a clear distinction between extreme natural events and human induced environmental hazards. In particular, the issue of nuclear energy should be mentioned.
- When dealing with climate change, the problematic of Winners and Losers is very interesting. However, it should also dwell on the problems that exist within countries (where climate change will also be a social issue).

- The chapter does well in recognizing indigenous peoples and the role of traditional knowledge and traditional management systems in sustainable development. The definition to be used for 'indigenous peoples' should be taken from the UN Declaration on Indigenous Peoples (2007) and article 8(j) of the Convention on Biological Diversity.
- The idea has been stressed that scientific knowledge should be complemented by traditional knowledge which has a lot to contribute to sustainable development (ex. The Green Revolution in Bali or Vandana Shiva's theories).
- It has been noted that the compatibility of traditional knowledge systems with contemporary industrialized production and management methods (mainly due to demographic change) should be studied.
- The importance of the links between nature and culture was reaffirmed, especially through the concept of historical ecology, which acknowledges that nature is the product of the long interaction between humans and their environments.

CHAPTER 8 (not discussed due to absence of discussant: Mr. Arjun Appadurai. However, Mr. Appadurai has submitted comments in writing, summarized below:

- In view of the complexity of the issue at stake (the relationship between cultural diversity, inequalities and poverty), Chapter 8 still needs clarification. More arguments should be given to support the message in this chapter.
- Although the topics discussed are important, they could be more logically connected.
- The examples are important and instructive, but they should more strongly contribute to a clear position on "why culture matters" in regard to poverty.

CHAPTER 9 (discussant: Mr. Philippe Descola)

- This chapter discusses the correlations between cultural diversity and human rights, governance and social cohesion.
- The section on cultural rights stresses that cultural rights are human rights but that they cannot be exercised unlimitedly. Which implies that there is an international consensus on one sort of universalism.
- The content of cultural rights cannot be defined. However there are some attempts in the chapter to do so: 'the right to participate in cultural life' (p. 12), 'the right to enjoy culture for members of minorities' (p. 13): 'right to freedom of religion,

expression, association and right to education'. However these definitions are related to human rights rather than to group's specific rights.

- The section on human rights should focus on the specific contribution of cultural diversity to the exercise of all human rights, including cultural rights. The subsections on universalism and on cultural rights should be reduced.
- The section on social cohesion focuses on the role multicultural policies play so as to empower minorities (enable cultural minorities to exercise the characteristics they associate to their collective identities) and is thus instrumental for the enjoyment of fundamental freedoms. By doing so, multicultural policies contribute to the 'deepening of democracy'.
- The section on social cohesion should further clarify the distinction between communities who are fighting for the recognition of their values and institutions that were undermined by colonialism, and those who are claiming the recognition of their identity in countries where they represent a minority group.