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Educational, Scientific and  
Cultural Organization



INTERNATIONAL YEAR  
the RAPPROCHEMENT of CULTURES

du RAPPROCHEMENT des CULTURES

ACERCAMIENTO DE LAS CULTURAS

МЕЖДУНАРОДНЫЙ  
ГОД СБЛИЖЕНИЯ КУЛЬТУР

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「筹备国际文化和睦年活动的行动计划草案

# HIGH PANEL ON PEACE AND DIALOGUE AMONG CULTURES

UNESCO Headquarters  
Paris, France

18 February 2010

**HIGH PANEL  
ON PEACE  
AND  
DIALOGUE  
AMONG  
CULTURES**

UNESCO Headquarters

18 February 2010

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**HIGH PANEL  
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AND  
DIALOGUE  
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CULTURES**

— Summary of the Debates —

UNESCO Headquarters

18 February 2010



## Setting the stage: the role of dialogue in a world of diversity

**G**lobalization and new technologies are bringing people together in ways that were unimaginable even 20 years ago. Yet, many people feel threatened, even confused, in this new environment. Guidance of how to proceed seems missing. How can this be turned around? What new strategies and tangible initiatives can be developed to foster the conditions of peace? How to ensure that often ignored voices – those of women, youth and marginalized groups – are heard? How can intellectuals influence the public debates and bring new ideas to bear? How can religious leaders contribute to this public debate and to peace and stability in their societies and worldwide? How to help UNESCO harness new ideas to deliver its mandate in relevant ways? The debate about peace,

culture, tolerance, mutual respect, reconciliation and equity in our societies must be reopened; the power of ideas set free so as to arrive at a peace paradigm in a globalised world.

*These are some of the ideas and questions raised by the Director-General of UNESCO with the members of the newly established High Panel meeting at UNESCO Headquarters on 18 February 2010. Several hours of intensive and very inspiring debates ensued. There was not always agreement on all issues. The following summary seeks to capture the main thrusts and highlights of the lively exchanges. This summary is meant to reflect the diversity of voices and views and does not represent an agreed consensus text.*

# The rapprochement of cultures: from tolerance and dialogue to peace



The overarching objective of the International Year for the Rapprochement of Cultures (IYRC) is to identify new ways of promoting peace in the minds of men and women in a globalized world that differs from the world at the time when the United Nations and UNESCO were born. A case in point is the very meaning of culture which was different 60 years ago than it is today. It also seems that we have not yet fully come to terms with the phenomena of globalization and their meaning. There is increased interconnection and communication, and at the same time there are inertia and counter-forces resisting that process. For example, how come that we witness a large freedom of movement of capital and goods

but not of people? Unfortunately, our economic development is much faster than our moral and cultural development. There are thus inbuilt paradoxes in globalization. Our growing interdependence and interconnectedness – the global water crisis is but one example – has not yet fully translated into genuine dialogue and shared values. On the contrary, it seems, the more economically and technologically related people are and become, the more identities seem to assert or even oppose each other. Globalization will therefore have to bring about more than a mere coexistence between cultures and religions; it will have to spawn new peace mechanisms and pathways. UNESCO's mandate is to narrow distances, distrust and disrespect

between cultures through the pursuit and development of a real practice, indeed a culture of dialogue. A new architecture for dialogue should be based on openness, frankness and freedom, devoid of political correctness and

ready to tackle sensitive issues and pursue rigorous standards of analysis and observation. Only then can the rapprochement of cultures foster peace. The High Panel has a special responsibility in this regard.

## Rapprochement of cultures through intercultural education



It is clear that dialogue or tolerance cannot happen if our knowledge of other cultures is limited. In line with UNESCO's Constitution, ignorance is one of the main causes of wars and conflicts. Indeed, ignorance is the root of all exclusiveness, intolerance and hatred. Education on aspects of other cultures and cultural realities is therefore fundamental in influencing mindsets, attitudes and perceptions, preparing for dialogue and establishing peace-prone environments. UNESCO needs to serve as a platform for this kind

of sensitivity and understanding and demonstrate that through education awareness of the positive value of cultural diversity can be fostered. The reciprocal discovery of cultures is at the core of UNESCO's mission. To this end, the focus must be both on curriculum design and on teacher training, which are critical components in the quest for a rapprochement of cultures. Every human being should know about his or her own culture and the diversity of cultures at large. In addition, we should learn of other cultures as they view themselves. For



one, this calls for efforts to reflect on the production of common history textbooks, with a focus defining cultural co-heritage and drawing lines for the future. History textbooks can divide or unite peoples. Intercultural education is essential to disseminate shared values. It must be an ongoing exercise where the parties concerned learn about the meaning of coexistence in practical life. UNESCO's well-entrenched approach to the revision of school textbooks should be pursued and even intensified with a view to removing prejudice and misinterpretations of history. The focus should be on "common history" and include the history of institutions, economic achievements, as well as urban and art history across regions.

Since education does not happen only in the classroom, but in society at large, intercultural education should be promoted as a building block of lifelong learning experiences. All this could be promoted through the creation of joint commissions tasked to help overcome intolerance, stereotypes and prejudices. Moreover, rapprochement and the preservation of cultural diversity can be supported by encouraging linguistic diversity – while respecting the mother tongue – at all levels of education. As mutual understanding, dialogue and rapprochement of cultures cannot be imposed from the outside, it is an education to peace and an education that instills peace which can yield strategic possibilities not only for a tolerant co-existence, but for a peaceful living together. For their part, business leaders have an increasing role to play in strengthening world peace and in initiating tangible solidarity actions among peoples and communities.

# The human rights dimension of the rapprochement of cultures



The defense of cultural diversity is an ethical imperative and inseparable from respect for human dignity. Human rights and respect for individual dignity represent a set of universal shared values that should be acknowledged as the basis for the rapprochement of cultures. With injustice described as a ferment of conflict, human rights-inspired good governance is key to address cultural or religious intolerance and social and economic inequalities, especially in the context of a global crisis. This has important implications with respect to the cultural rights of minorities and oppressed cultures, which cannot materialize fully if cultural diversity does not translate into cultural pluralism at all levels and in all segments of societies.

It is also reflected in the tension around immigration debates, especially in Europe, which are marked

by diversity (which is not a given) but not necessarily by pluralism (which, as a recognition of diversity, is an achievement).

Excessive focus on national identities, regional cultures or transnational religions and constellations such as “Islam and the West” lead to the silencing of less visible cultures and minority voices which might otherwise nuance ongoing dialogues. What is more, in an interconnected world, tensions around debates in one place may today have instant conflict effects in another. Such conflicts also often arise because of the absence of dialogue within a given community/society. Monolithic tendencies should be curbed; implicit in the notion of rapprochement is the need for cultures and religions to evolve towards permanent dialogue with each other. Because democracy sometimes has to be a frank dialogue between dif-

ferent philosophical, religious and intellectual perspectives, the public space should remain neutral, open and pluralist.

Freedom of expression is seen as a key ingredient of the culture of peace and a precondition for reconciliation. In history, it always seemed

hard in the aftermath of human-kind's darkest chapters to believe that there would be better times. Yet, time has shown that problems and conflicts can be solved making a harmonious living together possible. Confidence in human development is therefore a crucial part in the process of rapprochement.

## Towards a culture of open intercultural and interreligious dialogue



Cultures or religions are not in themselves causes of war or conflict, even if they have often been used as a pretext to stir up conflicts. In many cases, conflict tend to break out when dialogue

becomes impossible or stops and conflict often times can mitigated or prevented when dialogue starts. A culture of intercultural dialogue can thus pave the way for a culture of peace.

Overall, the role of religion in public and societal life needs to be acknowledged to a greater extent by politicians and religious leaders alike. Religion can be the basis for a peaceful co-existence as it can be used as an excuse for anti-humanistic conduct.

However, dialogue has to rest on mutual tolerances so that divergences and convergences can be openly discussed. To concretize a culture of peace, and also curb the destructive force of terrorism, intercultural and interreligious dialogue should become a permanent exercise at all levels, local, national, regional and international and involve every segment of society, including non-governmental organizations, the private sector and communities. UNESCO should strengthen its

engagement, while connecting with ongoing initiatives, in creating platforms for interreligious dialogues and convince governments to establish such permanent frameworks of ongoing intercultural and interreligious dialogue, especially at the national levels. In pursuing this, the media will be essential in fostering the rapprochement of cultures towards peace. There is also a lack of peace journalism around the world. A new language for the media should be identified through the analysis of the very conceptualization of power, among others, as pluralism and cultural diversity are the hallmarks of freedom of expression. The driving force behind this should be the search for commonalities to mobilize for reconciliation and peace.

# Two key actors and constituencies: women and youth



Societies are evolving all the time. The constant evolution of conditions and action priorities pose particular challenges for multilateralism. Women and youth are strategic points of entry. They are pivotal groups holding the key for a future where peace through intercultural dialogue would be a reality. The involvement of women and youth must be prioritized whatever flows from future endeavors. Societies develop best when women and youth are enabled to contribute fully as members of their community. There is a pressing need to overcome the socially constructed roles that still thwart the potential and actual contribution of women, youth and marginalized groups.

The status of women should achieve much more respected and be strengthened by each culture, building on its specificities. Gender equality is a universal fundamental right and the most humanist dimension and task of the 21st century. It is a necessary condition for the achievement of intercultural dialogue, social cohesion and the pursuit of peace. It must be recognized across the world as a common value and the dignity of women should be respected everywhere. As long as inequalities exist, specific measures for the advancement of women need to be initiated and maintained. To obtain dialogue and reconciliation, it is indispensable to let women play their role in all domains of decision-

making, including in diplomacy and business corporations, as women are often less willing to take reckless risks. To combat prejudices, education should imbue renewed visions of gender equality and the positive roles of women everywhere and in all walks of society. Violence against women and girls around the world is based on cultural values (“sexism”). At the same time cultural diversity can never be heralded if it were to lead to a denial of the human rights of women. Peace cannot be built if this challenge is not addressed in every aspect of education.

If the rapprochement of cultures is to become a mainstream aspect of our societies, young people must be fully involved, engaged and acquainted with the diversity of cultures and the fruits of intercultural and interreligious dialogue. This is all the more necessary as the current generation has failed the successor generations in many areas. Youth should be empowered to participate much more directly in public debates, especially on issues that concern them. Children around the world who have been victimized should be prioritized. A highly relevant dialogue platform could engage youth on the universality of human rights and the incorporation of norms and structures of societies into respective education curricula.

*The commitment that UNESCO embodies is synonymous with the kind of unshakable confidence in the possibility of human improvement through dialogue, interaction and education at all levels demonstrated in the debates of the High Panel.*

# Panel participants

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■ **KJELL MAGNE BONDEVIK** (Norway), former Prime Minister of Norway; Founder and President of the Oslo Center for Peace and Human Rights

■ **LYDIA CACHO** (Mexico), journalist; recipient of the 2008 UNESCO-Guillermo Cano World Press Freedom Award

■ **MUSTAFA CERIC** (Bosnia and Herzegovina), Grand Mufti of Bosnia and Herzegovina; Grand Imam of Zagreb (Croatia) and member of the European Council of Religious Leaders

■ **MAY CHIDIAC** (Lebanon), journalist; recipient of the 2006 UNESCO-Guillermo Cano World Press Freedom Award; recipient of International Press Institute Award for Press Bravery

■ **SOULEYMANE CISSÉ** (Mali), film-maker and President of the Union of West African Cinema and Audiovisual Designers and Entrepreneurs (UCECAO)

■ **ESTHER COOPERSMITH** (United States), United States Representative to the United Nations (1979-1980); Advisor to the U.S. delegation to the UN Commission on the Status of Women (1981-1993); UNESCO's Goodwill Ambassador for Intercultural Dialogue

■ **VIÐDÍS FINNBOGADÓTTIR** (Iceland), former President of Iceland; UNESCO Goodwill Ambassador for Languages

■ **MONSEIGNEUR FRANCESCO FOLLO** (Vatican), Permanent Observer of the Holy See to UNESCO and the Latin Union; President of the Pontifical Council for Culture; Delegate to the International Council on Monuments and Sites (ICOMOS)

■ **MOHAMED « MO » IBRAHIM** (Sudan), entrepreneur; founder and former CEO of Celtel International; Founder of the Mo Ibrahim Foundation

■ **ATTIYA INAYATULLAH** (Pakistan), member of the Pakistan National Assembly; former Minister of Women's Development, Social Welfare and Special Education; former President of the International Planned Parenthood Federation (IPPF)

■ **JULIA KRISTEVA** (France), Professor at the *Institut Universitaire de France*

■ **MARC LADREIT DE LACHARRIÈRE** (France), CEO of *Financière Marc de Lacharrière* (FIMALAC); President of the *Revue des Deux Mondes* and the *Fondation Culture et Diversité*; UNESCO Goodwill Ambassador

■ **LAURENT MONSENGWO PASINYA** (Democratic Republic of the Congo), Archbishop of Kinshasa

■ **ILBER ORTAYLI** (Turkey), President of the Topkapi Palace Museum and member of the European Association of Iranian Studies

■ **TAVIVAT PUNTARIGVIVAT** (Thailand), Director, Institute of Research and Development, World Buddhist University in Bangkok; Secretary-General of the Outstanding Women in Buddhism Awards Committee

■ **HEGUMEN PHILIP RIABYKH** (Russian Federation), Vice-Chairman of the Department for External Church Relations (DECR) of the Moscow Patriarchate


■ **YAZID SABEG** (France), French Commissioner for Diversity and Equal Opportunities; CEO of various companies in industry and finance; UNESCO Goodwill Ambassador

■ **WOLE SOYINKA** (Nigeria), Nobel Laureate for Literature in 1986; Professor Emeritus in Comparative Literature at the Obafemi Awolowo University Ile-Ife, Nigeria

■ **SIMONE VEIL** (France), former Minister and President of the European Parliament; Honorary President of the Foundation for the Memory of the Shoah







# **An Intellectual Journey for Peace in the Twenty-first Century**

Introductory remarks by  
Irina Bokova,  
Director-General of UNESCO

at the opening meeting of  
the High Panel on Peace and  
Dialogue among Cultures

18 February 2010



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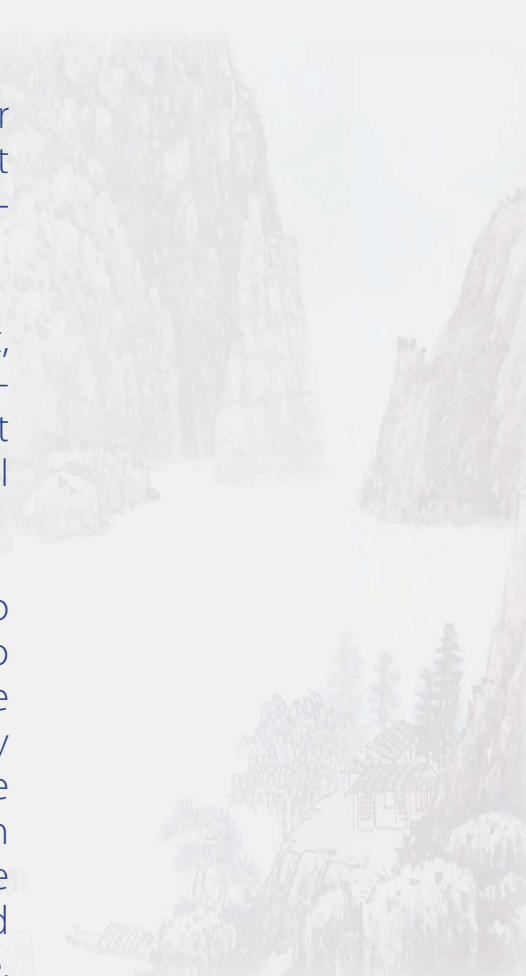
**Irina Bokova,  
Director-General of UNESCO**

Let me begin by thanking you all for agreeing to become members of the High Panel on Peace and Dialogue among Cultures. I am very touched and honoured that so many of you have responded positively to my invitation. I am also grateful to those of you who have travelled such long distances to be here.

I consider that today marks the beginning of another journey - an intellectual journey in which we will reflect on ways to draw new prospects for peace in the twenty-first century.

This is a journey that is both extensive and important, and I recognize that we have a relatively short time – five hours – for our first debate. We are here today not to make speeches, but for a real dialogue. In this spirit, I will keep my opening remarks to a minimum.

As I tried to explain in the briefing note that I sent to you a few days ago, UNESCO was created in 1945 to build peace through international cooperation in the fields of education, the sciences and culture. Its deeply humanistic programme is enshrined in the memorable phrase “since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed”. The way in which we proceeded varied according to changing circumstances. For example,



when newly independent states emerged at the end of the process of decolonization in the 1960s, emphasis was then placed on the fight against racism, discrimination and apartheid.

In 1994, the Programme Towards a Culture of Peace was designed to meet the changing nature of war and the increasing number of internal conflicts. Emphasis was placed on the consolidation of peace after conflict. Now, with the twenty-first century we see the emergence of radically different problems: climate change and the management of water resources, but also ethical and economic challenges that require us to rethink how we build a peace based on justice, respect for human rights, equality and solidarity.

To do this we have to look at the role of dialogue in a world of diversity. This requires us to look at the level of individual human beings. We have a tremendous opportunity, literally at our fingertips. Globalization and new technologies are bringing people together in ways that were unimaginable even 20 years ago.

Yet, many people feel threatened in this new environment, fail to connect and underestimate the power of dialogue. How can we turn that situation around? What new strategies and tangible initiatives can we develop to foster the conditions for peace? How can we make sure that new voices – those of women, youth and marginalized groups are heard?

More concretely, how can intellectuals like yourselves influence the public debate and bring new ideas to bear?

How can you help UNESCO harness new ideas to deliver its mandate in relevant ways? These are some of the issues I want us to reflect on. Looking around the room, I see an impressive array of life experiences, backgrounds and perspectives represented here. I want to benefit from your experience in opening up the debate

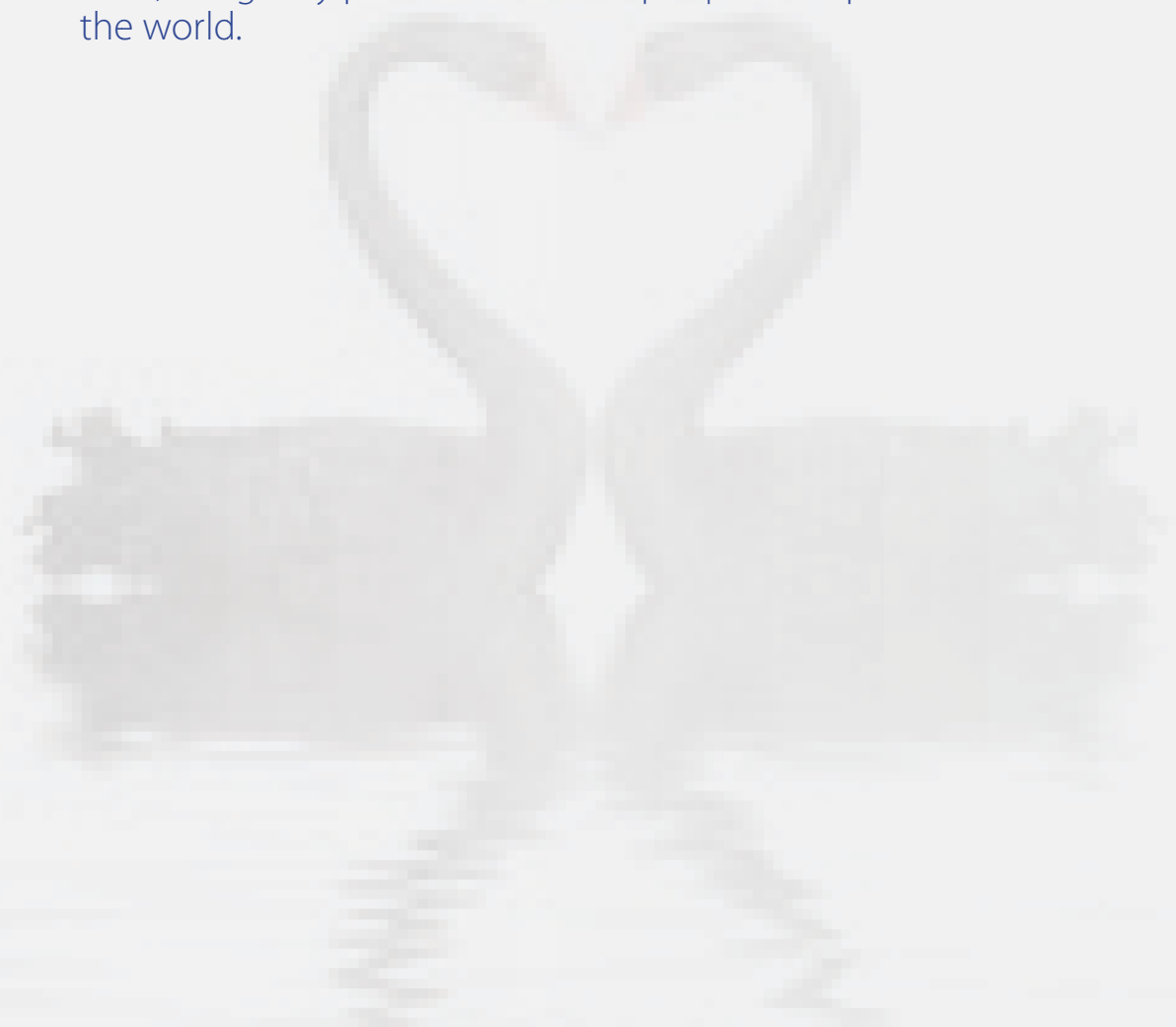
about culture, tolerance, respect, reconciliation and balance in our societies. I want to ask you to help spread UNESCO's message around the world to be its messengers of peace.

Above all, I want to hear your suggestions, your thoughts and your solutions!

As I explained in my most recent letter, I propose to open up the discussion by first inviting you all to share your reactions to my background note and to raise any other issues you wish us to explore.

And let me emphasize, once again, that this is our very first meeting. It is the beginning of our intellectual journey together. Some of you are meeting here for the first time, but not the last, I hope. I envisage other meetings in future, perhaps of a different scale and scope, and I count on your proposals as to how we should proceed.

Today is the launch of a process which will, I am confident, bring very positive results for people in all parts of the world.



The background features a faint, light-colored illustration of a crane standing on the left, facing right, with its long neck extended. The crane is surrounded by stylized pine branches with needle clusters, which are scattered across the top and bottom of the page. The overall aesthetic is minimalist and traditional.

## **The Dialogue of Cultures: New Avenues for Peace**

Address by Irina Bokova,  
Director-General of UNESCO

on the occasion of the launch  
of the International Year  
for the Rapprochement of  
Cultures, 2010, following the  
Meeting of the High Panel on  
Peace and Dialogue among  
Cultures

18 February 2010

# The Dialogue of Cultures: New Avenues for Peace



We are gathered here this afternoon to celebrate the launch of International Year for the Rapprochement of Cultures and I am delighted to welcome you to UNESCO Headquarters. We are extremely proud to have been designated lead United Nations agency for this International Year.

One of UNESCO's founding principles is that the defences of peace must be constructed in the minds of men and women. This principle has guided the Organization's overall action over the decades.

Today, in 2010, this International Year provides us with a new opportunity to rethink ways of achieving mutual recognition and respect.

This is the major challenge we face today and I am confident that the efforts we will make this year to promote intercultural dialogue will contribute to giving us insight into and guidance on how to defend the cause of peace in the years and decades to come.

I am firmly convinced that intercultural dialogue is the answer to all forms of intolerance. According to Malian author Amadou Hampaté Bâ, "people can achieve a common goal without following the same paths". Culture is the tool for building a harmonious



society based on knowledge of others, tolerance, mutual understanding, respect for human rights and dignity.

We have the opportunity to build a more democratic and humane world in which the values of dignity, equal opportunity, access to education and information and human rights form the basis of all economic and political decisions.

In this regard, building knowledge societies is absolutely essential. I am also convinced that this is possible only if the humanistic values of dialogue, tolerance and respect for diversity are promoted and fostered consistently. Our future and the future of humanity as a whole depend on this.

The fully realized individual is one who can relate to, respect and live in peace with others as if they were the closest neighbours, even if they live in different hemispheres.

I would now like to read out the following message from Mr Ban Ki-moon, Secretary-General of the United Nations:

The International Year for the Rapprochement of Cultures is an important initiative. During the year, we will be celebrating cultural diversity and showing how intercultural dialogue and understanding are essential for a more peaceful world. We will also be highlighting the crucial role of culture in development.

Recent years have given rise to exciting new avenues for promoting mutual understanding and respect – but also to new challenges and tests.

Globalization, for example, is bringing people together in ways that were unimaginable when the United Nations was created.

Through migration, media, trade and, of course, the Internet, millions of people around the world are coming into daily contact as never before.

But our world is also beset by prejudice, hatred and unresolved challenges. Often, the same tools of contact become vehicles for divisiveness and incitement. Often, extremists demonize other cultures and traditions, and target them for violence.

And at this time of economic turmoil, when there are fewer jobs to go around, people often blame minorities.

This International Year is thus very timely. In asking UNESCO to lead it, the United Nations General Assembly wanted to capitalize on the ample and successful experiences of UNESCO in fostering international cooperation through education, the sciences, culture and communication.

I also welcome the creation of the High Panel on Peace and Dialogue among Cultures that is also being launched today, and look forward to the recommendations its members will offer on strengthening dialogue and our efforts to live in harmony.

The United Nations system is strongly committed to bringing cultures and peoples closer together, including through the United Nations Alliance of Civilizations and its wide network of grass-roots organizations. Let us work together to make the Year a resounding success.



At my side this afternoon are some of the eminent members of the High Panel on Peace and Dialogue among Cultures. I announced my intention to create this panel just three months ago, in my investiture speech, at this very podium. These leading intellectuals will, I am certain, rekindle the debate on how to build peace and dialogue, and how to rethink peace, rethink tolerance.

This task is vital. The world today is very different to that of fifteen years ago, when UNESCO launched the Culture of Peace, and it is, of course, profoundly different to the post-war world of our Organization's foundation.

UNESCO has always sought to tailor its actions to changing times. And once again, we are at a moment in human history, when we have to reset the compass.

As the Secretary-General, Mr. Ban Ki-moon, argues so forcefully in his message, the opportunities and the risks today are of great magnitude.

There has never been such potential to learn, to access information and share knowledge across cultures. From global citizens' movements to protect the environment to the outpouring of compassion in the wake of Haiti's tragedy, we have never acted in such numbers as a global community.

But, at the same time, the globalization that has made our world more interconnected also brings new challenges and a pace of change that makes many people feel more insecure. We are still searching for the right modus vivendi in this era of globalization.

We live side by side in ways we have never done before. How do we ensure that this means living together and not living in conflict?

Conflict begins when dialogue ceases. But how do we encourage dialogue in increasingly diverse societies? The starting point, in my mind, is to recognize the equal dignity of all people.

Culture is deeply ingrained within us, it shapes our identity and perceptions. At the same time, every culture is composite, alive and enriched by others. The result is a formidable and unprecedented diversity.

This leads to the first theme of this panel: the power of cultural diversity and dialogue. We have not sufficiently recognized this power – in politics, in international relations, in peace building.

This is our challenge and our responsibility: ensuring that societies harness the power of diversity as they become more urbanized, more mixed. It takes time and does not happen naturally, without a political environment that promotes equal rights and understanding. There is a very fine line between pride in one's culture and intolerance towards what is different.

In recent years, we have broken new ground by advancing the notion that cultural and natural heritage, living expressions, languages and traditions are at once singular and universal. They are mirrors of our identity and history that must be safeguarded and also widely shared.

No culture can afford to live in isolation. It is through dialogue and creativity in all its forms, through exploring new opportunities for creating connections between people, that we can prove that diversity is our strength.

The second theme that we have chosen for this afternoon's discussion is the role of shared values for building peace in a globalized world.

A world that tolerates extreme inequality is not a world built upon shared values. The world is not safe when over one billion people live in extreme poverty; when girls and women do not enjoy equal rights and opportunities; when people do not have access to clean water, health services, employment, decent housing and education. How can we guarantee these fundamental freedoms that form the foundations of peace?

More than ever, our interdependence calls for shared values. They form the common ground for responding to the financial crisis, global warming and threats experienced by people regardless of their culture and belonging.

How do we develop this culture of shared values? First and foremost, I think the answer is through education: this requires education systems founded on inclusive principles that combat stereotypes and prejudice.

I wanted to share very briefly my own ideas on these two themes, but I have to say that I have high expectations of your own - and possibly quite different - perspectives.

The International Year for the Rapprochement of Cultures is a time to renew UNESCO's humanist agenda – one that goes beyond economic and political arrangements – one that can advance peace.

Dialogue among cultures holds one of the keys. Together, we will seek new ideas for encouraging dialogue: breakthroughs in our approach to thinking peace.

I am convinced that each one of us is here to make a difference. We can each reach out, give and receive to shape this new face of peace. Today. Throughout the Year for the Rapprochement of Cultures and beyond!

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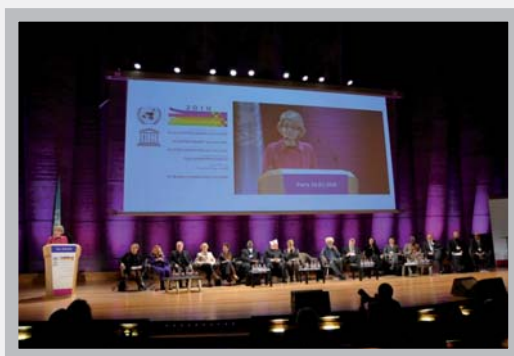
Irina Bokova, Director-General of UNESCO opening the High Panel on Peace and Dialogue among Cultures



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Irina Bokova, Director-General of UNESCO

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Irina Bokova, Director-General of UNESCO launching the International Year for the Rapprochement of Cultures, 2010 during the High Panel on Peace and Dialogue among Civilizations meeting

Irina Bokova hosted a luncheon for the participants of the High Panel on Peace and Dialogue among Cultures. From L to R



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Jorge Sampaio, United Nations High Representative for the Alliance of Civilizations, at the launch of the International Year for the Rapprochement of Cultures, 2010

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The High Panel on Peace and Dialogue among Cultures



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Eleonora Mitrofanova, Chairperson of the Executive Board of UNESCO and Ambassador and Permanent Representative of the Russian Federation to UNESCO at the launch of the International Year for the Rapprochement of Cultures, 2010

Alex Taylor, European journalist and moderator introducing the session on "The Dialogue of Cultures: New Avenues for Peace" at the launch of the International Year for the Rapprochement of Cultures, 2010



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Participants of the High Panel on Peace and Dialogue among Cultures during a press conference.



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Irina Bokova, Director-General of UNESCO launching the International Year for the Rapprochement of Cultures, 2010 during the High Panel on Peace and Dialogue among Civilizations meeting



Irina Bokova hosted a luncheon for the participants of the High Panel on Peace and Dialogue among Cultures.

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Irina Bokova hosted a luncheon for the participants of the High Panel on Peace and Dialogue among Cultures. From L to R





2010



INTERNATIONAL YEAR  
for the RAPPROCHEMENT of CULTURES

ANNÉE INTERNATIONALE  
du RAPPROCHEMENT des CULTURES

AÑO INTERNACIONAL  
DE ACERCAMIENTO DE LAS CULTURAS

МЕЖДУНАРОДНЫЙ  
ГОД СБЛИЖЕНИЯ КУЛЬТУР

السنة الدولية  
للتقارب بين الثقافات

年  
拟订筹备国际文化和睦年活动的行动计划草案

## BIOGRAPHICAL INFORMATION OF THE PARTICIPANTS

Premier ministre de Norvège à deux reprises (1997 – 2000 et 2001 – 2005), Kjell Magne Bondevik est fondateur et président du Centre pour la Paix et les Droits de l’homme d’Oslo. De février 2006 à juin 2007, il a été Envoyé spécial des Nations Unies pour la situation humanitaire dans la Corne de l’Afrique.

M. Bondevik est diplômé de Théologie de la Faculté libre de Théologie de Norvège. Il a été ordonné prêtre de l’Eglise luthérienne de Norvège en 1979.

Avant d’être Premier ministre, M. Bondevik a été Ministre des Affaires étrangères (1989-1990), Ministre de l’Eglise et de l’Education (1983-1986) ainsi que Secrétaire d’Etat rattaché au Bureau du Premier Ministre (1972-1973). Il a également été longtemps représentant au Parlement de Norvège.

M. Bondevik est docteur honoris causa d’universités situées aussi bien au Etats-Unis, qu’en République de Corée qu’au Kazakhstan.



Former Prime Minister of Norway (1997 – 2000 and 2001 – 2005), Kjell Magne Bondevik is founder and president of the Oslo Center for Peace and Human Rights. He served as the United Nations Secretary General’s Special Humanitarian Envoy for the Horn of Africa from February 2006 to June 2007.

Mr. Bondevik is a Theological Candidate from Norway’s Free Faculty of Theology. In 1979 he was ordained as a priest in the Lutheran Church of Norway.

Mr. Bondevik was Prime Minister of Norway 1997 – 2000 and 2001 – 2005. He was Minister of Foreign Affairs 1989-1990, Minister of Church and Education 1983-1986 and State Secretary of the Office of the Prime Minister 1972-1973. He has also an extended record as Norwegian Parliament member.

Mr. Bondevik was awarded honorary doctorates from universities in the United States, the Republic of Korea and Kazakhstan.



**KJELL MAGNE  
BONDEVIK**  
(Norvège)







**LYDIA CACHO**  
(Mexique)

Lydia Cacho est journaliste, auteur, féministe et militante des droits de l'homme mexicaine. Elle a publié des centaines d'articles de presse, un recueil de poésie ainsi qu'un roman et d'autres essais, dont plusieurs sur les droits de l'homme.

L'efficacité de son travail sur les femmes et les enfants mexicains a permis de sauver et de guérir les nombreuses personnes qui viennent chercher assistance dans le refuge qu'elle a fondé à Cancun au Mexique.

Ses écrits ont braqué les projecteurs sur des sujets généralement peu débattus. Elle est la première femme à avoir porté un cas devant la Cour suprême du Mexique, laquelle a reconnu pour véridique le contenu de son livre sur des officiels corrompus et la mafia,

« Demonios del Edén ». Ce verdict représente une victoire éclatante pour Lydia Cacho, qui avait été emprisonnée et menacée pour avoir publié ce livre.

Elle a reçu plusieurs prix et distinctions tels que le prix Hellman/Hammett de Human Rights Watch (2007) ; Héroïne du monde CNN (2007) ; le Prix Ginetta Sagan d'Amnesty International USA (2007) ; le « Héros qui agissent pour mettre un terme à l'esclavage moderne » (Département d'Etat des Etats-Unis d'Amérique, 2007) ; le Prix de la Fondation Internationale des Femmes dans les Médias (IWMF) (2007) ; le Prix de la liberté d'expression Oxfam Novib/PEN (2007) et le Prix mondial de la liberté de la presse UNESCO-Guillermo Cano 2008.



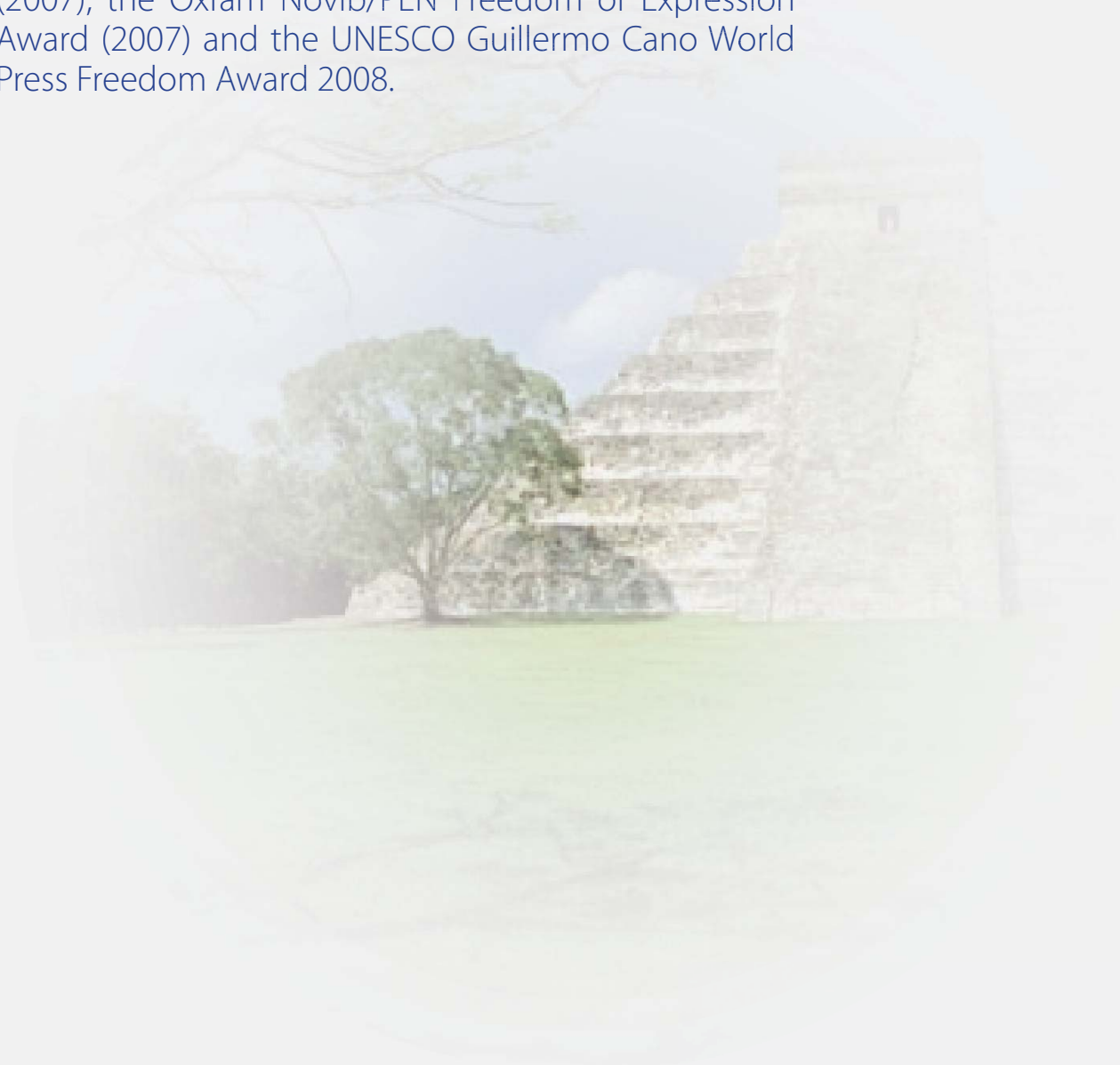
Lydia Cacho is a Mexican journalist, author, feminist, and human rights activist. She has published hundreds of news articles, a poetry book, as well as a novel and other non-fiction work, including several essay books on human rights

Her work with women and children in Mexico has been extremely effective both in terms of rescue and rehabilitation of the countless individuals who seek

assistance from the shelter she founded in Cancun, Mexico.

Her writings have cast the spotlight on issues that are normally not challenged. She is the first woman who brought a case to the Mexican Supreme Court, which declared the content of her book on corrupted officials and the mafia, "Demons of Eden", to be truthful. This was a particular victory since she had been taken to jail and threatened due to this book.

She was awarded various prizes and awards such as the Human Rights Watch Award (2007); CNN Hero of the world (2007); the Ginetta Sagan Award of Amnesty International USA (2007); the US Department of State International Hero acting to end modern day slavery; the International Women Media Foundation Award (2007); the Oxfam Novib/PEN Freedom of Expression Award (2007) and the UNESCO Guillermo Cano World Press Freedom Award 2008.





### **MUSTAFA CERIC**

Grand Mufti de  
Bosnie-Herzégovine

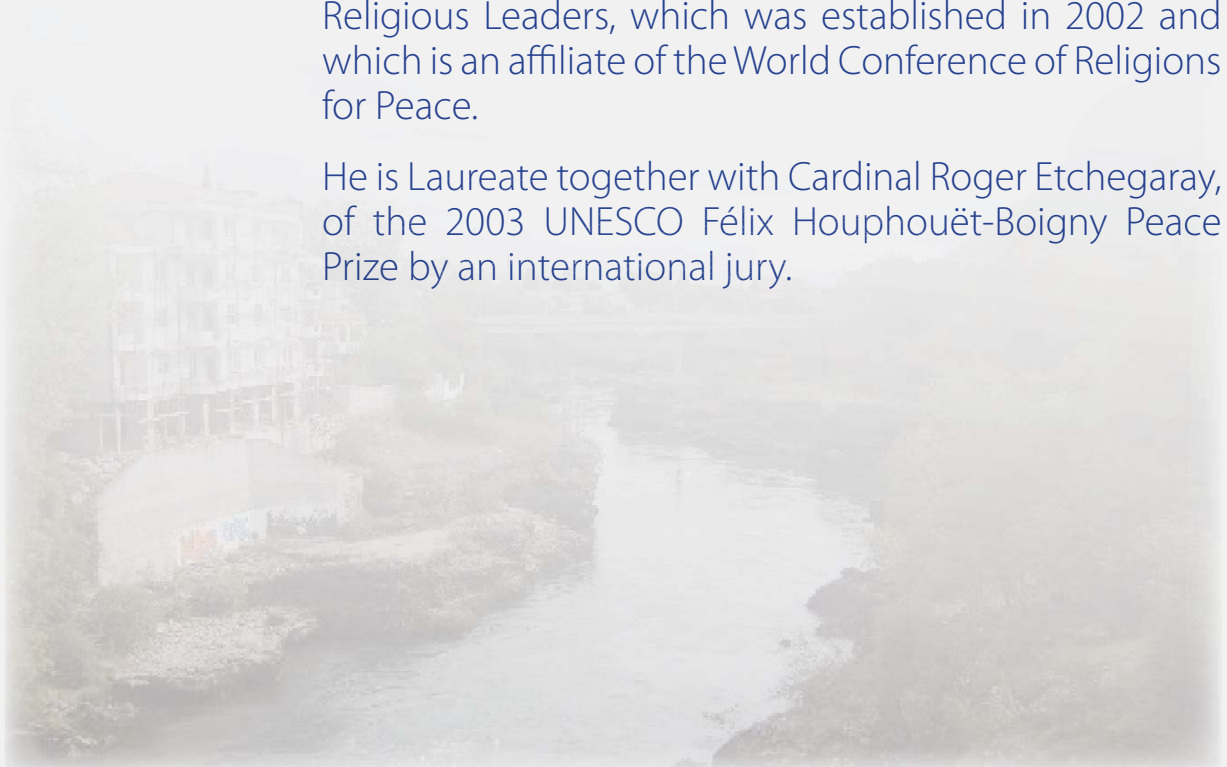
Né en 1952 à Veliko Cajno (Bosnie-Herzégovine), Mustafa Cerić a fait des études à la madrassa de Sarajevo et à El-Azhar, au Caire. Après un séjour aux Etats-Unis, il devient en 1987 imam principal à Zagreb, Croatie. Sa mosquée devient alors un des centres intellectuels et spirituels des bosniaques musulmans. Grand Mufti de Bosnie-Herzégovine depuis 1993, il est membre du Conseil européen de responsables religieux (CMRP), créé en 2002, affilié à la Conférence Mondiale des Religions pour la Paix.

Il est lauréat, avec le Cardinal Roger Etchegaray du Prix Félix Houphouët-Boigny 2003 pour la recherche de la paix de l'UNESCO par un jury international.



Born in 1952 in Veliko Cajno (Bosnia and Herzegovina), Mustafa Cerić studied at the madrassa of Sarajevo and at El-Azhar, in Cairo. He became the Grand Imam of Zagreb, Croatia, in 1987 after living in the United States. His mosque then became an important intellectual and spiritual centre for the Moslems of Bosnia and Herzegovina. Grand Mufti of Bosnia-Herzegovina since 1993, he is a member of the European Council of Religious Leaders, which was established in 2002 and which is an affiliate of the World Conference of Religions for Peace.

He is Laureate together with Cardinal Roger Etchegaray, of the 2003 UNESCO Félix Houphouët-Boigny Peace Prize by an international jury.



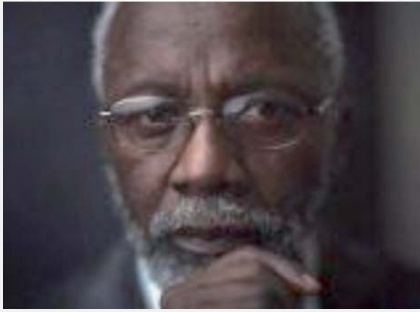
May Chidiac est une journaliste libanaise. Présentatrice vedette du journal télévisé de la Lebanese Broadcasting Corporation depuis son lancement en 1985, elle échappe par miracle le 25 septembre 2005 à une tentative d'assassinat à la voiture piégée qui la laissera partiellement handicapée. Elle rentre au Liban le 12 juillet 2006 et restera active sur la scène médiatique en animant notamment une émission politique hebdomadaire « Bi Kol Jor'a » sur LBC dont elle démissionnera le 3 février 2009. Elle a reçu de nombreux prix et récompenses pour son courage politique, notamment, en 2006 le Prix mondial de la liberté de la presse UNESCO-Guillermo Cano. En mai 2007, elle reçoit du Président Jacques Chirac les insignes de la Légion d'honneur.



May Chidiac is a Lebanese journalist. Star presenter of the Lebanese Broadcasting Corporation's televised news show since its inception in 1985, she miraculously escaped an assassination attempt in a car bomb explosion which left her partially disabled on 25 September 2005. She returned to Lebanon in 2006 and remained active on the media scene, notably animating a weekly political programme «Bi Kol Jor'a» on LBC from which she resigned in 2009. She has received numerous awards and prizes for her political courage, including the 2006 UNESCO World Press Freedom Prize. In May 2007, she received the insignia of the Legion of Honor from then French President Jacques Chirac.



**MAY CHIDIAC**  
(Liban)



**SOULEYMANE CISSÉ**  
(Mali)

Souleymane Cissé est un cinéaste malien. C'est en 1960, à son retour au Mali après des études secondaires à Dakar, que sa passion pour le cinéma devient le projet de sa vie. Il décroche une bourse et part à Moscou, où il sera projectionniste, puis cinéaste. En 1970, il est engagé comme caméraman par le ministère de l'Information malien. Deux ans plus tard, il réalise *Cinq jours d'une vie*, primé au Festival de Carthage. Il tourne des films comme *Baara (Le Travail)*, et *Finyé (Le Vent)*, tous deux récompensés par l'Étalon de Yenenga au FESPACO. Mais c'est *Yeelen (La Lumière)*, prix du Jury à Cannes en 1987, qui le révélera au grand public. Cinéaste engagé, Souleymane Cissé est également président de l'Union des créateurs et entrepreneurs du cinéma et de l'audiovisuel de l'Afrique de l'Ouest (UCECAO). Son travail lui a valu d'être élevé au rang de Commandeur de l'Ordre National du Mali en 2006 et de Commandeur des Arts et des Lettres de France.



Souleymane Cissé is a Malian film-maker. After his return to Mali in 1960 from secondary studies in Dakar, his passion for films developed into his life vocation. He obtained a scholarship and went to Moscow where he was a projectionist before pursuing film-making. In 1970, he became a camera operator for the Malian Ministry of Information. Two years later, he directed *Five Days in a Life*, which received a prize at the Carthage Film Festival. Two of his movies *Baara (Work)* and *Finyé (The Wind)* received the Etalon de Yenenga prize at FESPACO. *Yeelen (Light)* and its 1987 Cannes Jury Award revealed Souleymane Cissé to the main audience. A dedicated film-maker, Souleymane Cissé is the President of the Union of West African Cinema and Audiovisual Designers and Entrepreneurs (UCECAO). In recognition of his work, he was made a Commandeur de l'Ordre National of Mali in 2006 and Commandeur des Arts et des Lettres of France.

Dr Mohamed « Mo » Ibrahim est un entrepreneur britannique d'origine soudanaise, expert du secteur des télécommunications. Il a créé en 1998 Celtel International, l'opérateur de télécommunication mobile le plus important en Afrique, présent dans 15 pays et couvrant plus d'un tiers de la population du continent. En 2006, Mohamed Ibrahim a créé la Fondation Mo Ibrahim qui vise à conforter la qualité de la gouvernance et l'excellence du leadership en Afrique. En 2007, il a quitté la présidence de Celtel International pour se consacrer à cette initiative.



**MOHAMED  
« MO » IBRAHIM**  
(Soudan)

Mo Ibrahim a été à plusieurs reprises récompensé pour ses activités d'universitaire, d'homme d'affaires ou de philanthrope. Il s'est notamment vu décerner le Prix du Président de la GSM Association (2007), la plus grande distinction de l'industrie des télécommunications et le Prix BNP Paribas de la Philanthropie (2008). En 2008, Mo Ibrahim a figuré dans la liste des 100 personnes les plus influentes du monde établie par le magazine TIME.



Dr. Mohamed «Mo» Ibrahim is a British entrepreneur of Sudanese origin, and a leader in the telecommunications industry. In 1998 he created Celtel International, the largest operator in mobile telecommunications in Africa, present in 15 countries and covering more than a third of the population of the continent. In October 2006, Mo Ibrahim created the Mo Ibrahim Foundation which aims at strengthening the quality of governance and excellence in leadership in Africa. In 2007, he abandoned the Presidency of Celtel International so as to focus on this initiative.

Mo Ibrahim has been recognized many times over for his activities in the fields of academia, philanthropy and business. He was notably awarded the GSM Association Chairman's Award (2007), the highest distinction of the telecommunications industry and the 2008 BNP Paribas Prize for Philanthropy. In 2008, Mo Ibrahim figured on the TIME magazine list of the 100 most influential people in the world.



**ESTHER  
COOPERSMITH**  
(Etats-Unis  
d'Amérique)

Esther Coopersmith a été la représentante des Etats-Unis auprès des Nations Unies entre 1979 et 1980. Entre 1981 et 1993, elle a rempli les fonctions de Conseiller de la délégation des Etats-Unis auprès de la Commission des Nations Unies sur le statut des femmes qui s'est tenue à Vienne, Autriche. En 1985 elle faisait partie de la délégation des Etats-Unis à la Conférence mondiale de la Décennie des Nations Unies pour les femmes à Nairobi, Kenya.

Mme Coopersmith a conduit un certain nombre d'initiatives pour le rapprochement des cultures dans des régions telles que le Moyen-Orient, l'Union soviétique, la Thaïlande et l'Inde.

En 2009, Mme Esther Coopersmith a été nommée Ambassadeur de bonne volonté de l'UNESCO pour le dialogue interculturel. Elle a reçu plusieurs prix et distinctions tels que le Prix de la paix des Nations Unies, 1984 (première femme récipiendaire depuis Eleanor Roosevelt) ; le Prix de la paix du Centre pour le développement international et la gestion des conflits de l'Université du Maryland, 1987 ; le Prix humanitaire décerné par l'Arménie ; le Décret d'appréciation pour assistance humanitaire décerné par le Gouvernement de Russie, 1992 et la Décoration du gouvernement de Thaïlande, 2006.



Esther Coopersmith was a United States Representative to the United Nations between 1979 and 1980. Between 1981 and 1993 she served as Advisor to the U.S. delegation to the United Nations Commission on the Status of Women, held in Vienna, Austria. In 1985 she was a delegate to the World Conference of the United Nations Decade for Women in Nairobi, Kenya. In 1999 and 2000, she was the President's Observer to UNESCO.

Mrs Coopersmith has undertaken various initiatives to promote the rapprochement of cultures in areas like the Middle East, the former Soviet Union, Thailand and India.

In 2009, Mrs Coopersmith was appointed UNESCO Goodwill Ambassador for Intercultural Dialogue. She was awarded various prizes and awards such as the United Nations Peace Prize, 1984 (first woman since Eleanor Roosevelt); the Peace Award of the Center for International Development and Conflict Management at the University of Maryland, 1987; the Humanitarian Award by the Government of Armenia, 1991; the Decree of Appreciation for Humanitarian Assistance by the Government of Russia, 1992 and a Decoration by the Government of Thailand, 2006.





**VIDGÍS  
FINNBOGADÓTTIR**  
(Islande)

Quatrième présidente de l'Islande entre 1980 et 1996, Vigdís Finnbogadóttir a été la première femme au monde élue présidente démocratiquement. Elle a étudié la littérature et le théâtre à Paris et à Copenhague. Avant de devenir Présidente, elle a dirigé la Compagnie du Théâtre de Reykjavik et le City Theatre.

Ardente défenseur des droits de l'homme, elle est membre honoraire de l'Association des droits des femmes d'Islande et membre fondateur de l'association *Save the Children* en Islande. Elle a présidé, à sa création, la Commission mondiale d'éthique des connaissances scientifiques et des technologies (COMEST) de l'UNESCO (1997-2001).

Mme Finnbogadóttir a toujours été l'avocate du multilinguisme, de la sauvegarde des langues et de la diversité linguistique. En 1998, elle a été nommée Ambassadeur de bonne volonté de l'UNESCO pour les langues. En 2001, l'Université d'Islande a établi à son nom, un institut de recherche sur les langues étrangères. En 2008, elle a été nommée Ambassadeur mondial du théâtre par l'Institut international du théâtre.

Mme Finnbogadóttir est docteur *honoris causa* d'au moins 15 universités dans le monde.



Vigdís Finnbogadóttir, the fourth President of the Republic of Iceland, was the first woman in the world to be elected democratically as Head of State. She studied literature and theatre in Paris and in Copenhagen. Prior to becoming President she was the Artistic Director of the Reykjavík Theatre Company (Leikfélag Reykjavíkur), later the City Theatre (1972-1980).

Being an advocate for human rights, she is an honorary member of the Women's Rights Association in Iceland, one of the founders of the *Save the Children* Association in Iceland, and the first Chair of UNESCO's World Commission on Ethics in Scientific Knowledge and Technology (COMEST), 1997-2001.



Mrs. Finnbogadóttir has been an ardent advocate for multilingualism and the safeguarding of languages and linguistic diversity. In 1998 she was nominated UNESCO Goodwill Ambassador for Languages. In 2001, the University of Iceland established a research institute for foreign languages in her name, the Vigdís Finnbogadóttir Institute of Foreign Languages. In 2008, she was nominated World Theatre Ambassador by the International Theatre Institute.

Mrs. Finnbogadóttir was *awarded honorary* doctorates from at least 15 universities in the world.



**MONSEIGNEUR  
FRANCESCO FOLLO**  
(Vatican)

Mgr Francesco Follo est ordonné prêtre le 28 juin 1970 puis nommé vicaire de San Marco Evangelista à Casirate d'Adda de 1970 à 1976. Il obtient un doctorat en Philosophie à l'Université pontificale grégorienne en 1984. De 1976 à 1984, il travaille comme journaliste au magazine Letture du Centre San Fedele de la Compagnie de Jésus (jésuites) à Milan. Il devient membre de l'Ordre des journalistes en 1978. En 1982, il occupera le poste de directeur-adjoint de l'hebdomadaire La Vita Cattolica. De 1978 à 1983, il est professeur d'Anthropologie culturelle et de Philosophie à l'Université catholique du Sacré Cœur et à l'Institut Supérieur des Assistant Educateurs à Milan. Entre 1984 à 2002, il travaille au sein de la Secrétairerie d'Etat du Saint-Siège, au Vatican. Pendant cette période il sera professeur d'Histoire de la Philosophie grecque à l'Université pontificale Regina Apostolorum à Rome (1988-1989). En 2002, Mgr Francesco Follo est nommé Observateur permanent du Saint Siège auprès de l'UNESCO et de l'Union Latine et Délégué auprès de l'ICOMOS (Conseil international des Monuments et des Sites). Depuis 2004, Mgr Francesco Follo est également membre du Comité scientifique du magazine Oasis (magazine spécialisé dans le dialogue interculturel et interreligieux). Mgr Francesco Follo est Prêlat d'Honneur de Sa Sainteté depuis le 27 mai 2000.



Monsignor Francesco Follo was ordained on 28 June, 1970 and appointed curate of San Marco Evangelista in Casirate d'Adda from 1970 to 1976. He earned a doctorate in Philosophy from the Pontifical Gregorian University in 1984. From 1976 to 1984 he worked as a journalist for the magazine Letture of the Centre San Fedele of the Society of Jesus (Jesuit) in Milan. He became a member of the Order of Journalists in 1978. In 1982, he held the post of deputy director of the weekly La Vita Cattolica. From 1978 to 1983, he was Professor of Cultural Anthropology and Philosophy at the Catholic University of the Sacred Heart and at the Higher Institute of Assistant Educators in Milan. Between 1984 and 2002 he worked in the Secretariat of

State of the Holy See at the Vatican. During this period he was Professor of the history of Greek philosophy at the Pontifical University Regina Apostolorum in Rome (1988-1989). In 2002, Monsignor Francesco Follo was appointed Permanent Observer of the Holy See to UNESCO and the Latin Union and Delegate to ICOMOS (International Council on Monuments and Sites). Since 2004, Monsignor Francesco Follo is also a member of the Scientific Committee of the magazine Oasis (magazine specialized in interreligious and intercultural dialogue). Monsignor Francesco Follo is Prelate of Honor of His Holiness since May 27, 2000.





**ATTIYA INAYATULLAH**  
(Pakistan)

Docteur en Sociologie et Anthropologie, Attiya Inayatullah a consacré une grande partie de son travail au planning familial au Pakistan. Elle est reconnue comme l'une des spécialistes mondiale de la planification des populations. Ancienne Présidente du Conseil exécutif de l'UNESCO, elle est réputée pour ses interventions dans les domaines des relations internationales, des droits de l'homme, de l'égalité des sexes et du développement social tant au niveau international qu'au Pakistan. En tant que membre du premier Comité international de bioéthique de l'UNESCO, elle a contribué à la préparation de la Déclaration universelle sur le génome humain et les droits de l'homme.

En 1999, elle a été nommée membre du Conseil National de la Sécurité au Pakistan et a, par la suite, été successivement Ministre de l'aide sociale, de la condition des femmes et de l'éducation. Elle est toujours membre de l'Assemblée nationale de son pays.

Attiya Inayatullah a reçu la Médaille Cérès de l'Organisation des Nations unies pour l'alimentation et l'agriculture (FAO) en 1974.



Attiya Inayatullah holds a Ph.D. in Sociology and Anthropology and has had a life-long association with the Family Planning Association of Pakistan. She is internationally recognized as a leading expert in the field of population planning. Former Chairperson of the Executive Board of UNESCO, she has acquired international recognition in the fields of international relations, human rights, gender equality and social development at both the global level and in Pakistan. As a member of the first International Bioethics Committee of UNESCO, she contributed to the Universal Declaration on Human Genome and Human Rights.

In 1999, she was appointed to the National Security Council of Pakistan. Since then, she has served as Minister of Women's Development, Social Welfare and Special Education. She is currently a member of the National Assembly.

Attiya Inayatullah was awarded in 1974 the United Nations Food and Agricultural Organisation (FAO) Ceres Medal.

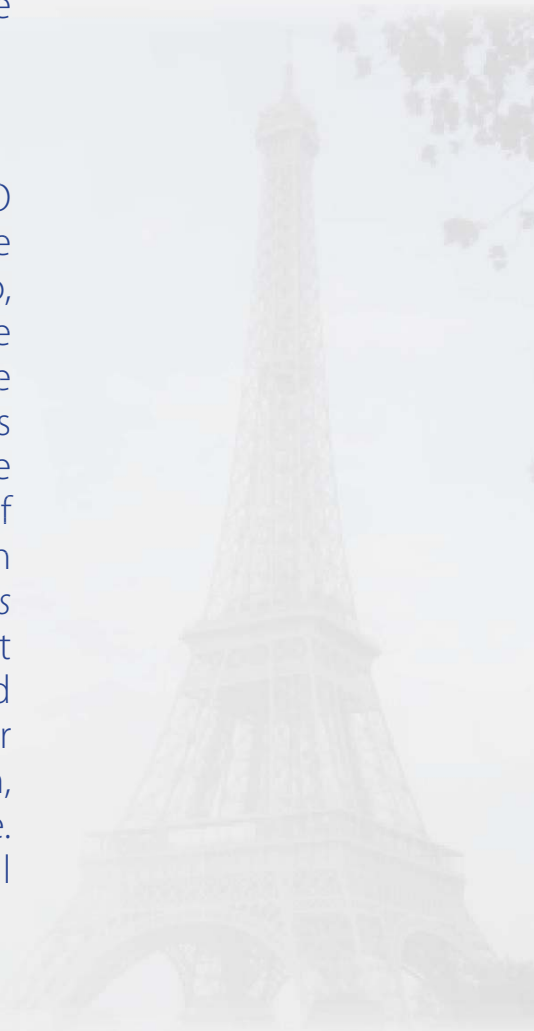
Entrepreneur français, Marc Ladreit de Lacharrière est fondateur et Président Directeur général de la Financière Marc de Lacharrière (FIMALAC). Il est également Administrateur du groupe Casino, de L'Oréal, de Renault depuis 2000, et membre du Conseil consultatif de la Banque de France depuis 1997. Amateur d'art, Marc Ladreit de Lacharrière a manifesté constamment, depuis la création de FIMALAC en 1991, le souci de faire participer son entreprise à la vie culturelle de la France. Membre de l'Académie des Beaux Arts où il a été élu en 2006, Marc de Lacharrière est aussi Président de la *Revue des Deux Mondes* et de la Fondation Culture & Diversité, dont la mission est de mettre la culture, les arts et les pratiques artistiques au service de la cohésion sociale et de l'égalité des chances pour des jeunes issus de milieux défavorisés. Attaché à la défense du patrimoine culturel de la France et à son rayonnement international, il est également l'un des principaux mécènes du Musée du Louvre. Il a été nommé Ambassadeur de bonne volonté de l'UNESCO en 2009.



**MARC LADREIT DE LACHARRIÈRE**  
(France)



French entrepreneur Marc Ladreit de Lacharrière is CEO of Financière Marc de Lacharrière (FIMALAC), which he founded in 1991. He is also a board member of Casino, L'Oréal and Renault since 2000, and a member of the Consultative Council of the Banque de France since 1997. Dedicated to art, Marc Ladreit de Lacharrière has demonstrated his desire to associate and contribute through his company FIMALAC to the cultural life of France. Elected to the Académie des Beaux Arts in 2006, he is the President of the *Revue des Deux Mondes* and the Fondation Culture et Diversité, which aims at mobilizing culture and the arts for social cohesion and fairness in favor of disadvantaged youth. A promoter of French cultural heritage preservation and outreach, he is one of the main sponsors of the Musée du Louvre. In 2009, he was appointed UNESCO Goodwill Ambassador.





**JULIA KRISTEVA**  
(France)

Julia Kristeva est écrivain, psychanalyste et professeur à l'Institut Universitaire de France. Directrice de l'école doctorale « Langue, littérature, image » à l'Université Paris Diderot-Paris 7, est membre titulaire de la Société Psychanalytique de Paris et docteur Honoris Causa de nombreuses universités aux Etats-Unis, au Canada et en Europe où elle enseigne régulièrement. Officier de la Légion d'Honneur, officier de l'Ordre du Mérite, première lauréate du Prix Holberg en décembre 2004, elle a obtenu le Prix Hannah Arendt en décembre 2006 et le prix Vaclav Havel en 2008. Elle est l'auteur d'une trentaine d'ouvrages, parmi lesquels : *La Révolution du langage poétique*, *Histoires d'amour*, *Soleil noir (dépression et mélancolie)*, *Le Temps sensible (Proust et l'expérience littéraire)*, la trilogie *Le génie féminin : Hannah Arendt, Mélanie Klein et Colette*, *La Haine et le Pardon*, *Cet incroyable besoin de croire* (2007), de quatre romans dont *Possession et Meurtre à Byzance*, d'un essai *Seule une femme*, d'un récit *Thérèse mon amour* (2008). Son œuvre est entièrement traduite en anglais, et la plupart de ses livres sont disponibles dans les grandes langues du monde. Elle est en outre conseillère au Conseil économique, social et environnemental.



Julia Kristeva is a writer, a psychoanalyst and professor at the Institut Universitaire de France. Director of the doctoral program "Language, Literature, Image" at the University Paris Diderot-Paris 7, she is a member of the Psychoanalytic Society of Paris and Doctor Honoris Causa of several universities in the United States, Canada and Europe where she teaches on a regular basis. Officer of the Legion of Honour, Officer of the Order of Merit, first winner of the Holberg Prize in December 2004, she received the Hannah Arendt Prize in December 2006 and the Vaclav Havel Prize in 2008. She is the author of some thirty books, including: *The Revolution in Poetic Language*, *Love Stories*, *Black Sun (depression and melancholia)*, *Sensitive Times (Proust and the literary experience)*, the trilogy *Feminine Genius: Hannah Arendt, Melanie Klein and Colette*, *Hatred and Forgiveness*, *This*



*Incredible Need to Believe (2007), four novels including Possession and Murder in Byzantium, an essay Only a Woman, and a story Teresa My Love (2008). Her work is fully translated into English, and most of her books are available in major world languages. She is also advisor to the Economic, Social and Environmental Council.*

Homme d'Église et d'État congolais, Monseigneur Laurent Monsengwo Pasinya a été ordonné prêtre en 1963 et ordonné évêque en 1980. Archevêque de Kisangani, dans l'est du Congo, depuis 1988, Mgr. Monsengwo, a été nommé en 2007 Archevêque de Kinshasa en République démocratique du Congo. Président de la Conférence épiscopale congolaise (Cenco) depuis juillet 2004, Mgr. Monsengwo a également été nommé président de *'Pax Christi International'* en 2007.

Premier africain à obtenir le titre de docteur en sciences bibliques de l'Institut Biblique Pontifical à Rome, il a enseigné la théologie aux Facultés Catholiques de Kinshasa et dans plusieurs séminaires, notamment le Séminaire Jean XXIII de Kinshasa.



Church leader and Congolese statesman, Monsignore Laurent Monsengwo Pasinya was ordained priest in 1963 and Bishop in 1980. Archbishop of Ksangani, in eastern Congo, since 1988, he was appointed Archbishop of Kinshasa in the Democratic Republic of Congo in 2007. Since 2004, he is the president of the Congolese Episcopal Conference (Cenco) and since 2007, he also serves as President of *"Pax Christi International."*

In 1970, Monsignore Monsengwo Pasinya was the first African to graduate from Rome's Pontifical Biblical Institute with the title of Doctor in Biblical Sciences. He taught theology at Kinshasa's Faculty of Theology and at the Jean XXIII Major Seminar.



**LAURENT  
MONSENGWO  
PASINYA**  
(République  
démocratique  
du Congo)





**ILBER ORTAYLI**  
(Turquie)

Historien turc de renom, İlber Ortaylı a obtenu son doctorat à l'Université d'Ankara et achevé, ensuite, sa formation à l'Université de Chicago par une thèse sur L'Administration locale de la période du Tanzimat. Il a été nommé professeur de Sciences politiques en 1980. Universitaire international, M. Ortaylı a été professeur invité aux universités de Vienne, Berlin, Paris, Princeton, Moscou, Munich, Jannina, Sofia, Kiel, Cambridge, Oxford et Tunis. Il a dirigé le Département d'Histoire de l'administration publique de l'Université d'Ankara de 1989 à 2002. Il a également enseigné l'histoire à l'Université de Galatasaray à Istanbul de 2002 à 2004 et à celle de Bilkent à Ankara de 2004 à 2005.

Le professeur Ortaylı siège au comité exécutif de l'Association internationale des études ottomanes et il est également membre de l'Association européenne des études iraniennes. Depuis 2004, il est également Président du Musée du Palais Topkapı.



Professor İlber Ortaylı is a leading Turkish historian. He obtained his doctorate from Ankara University, and completed his postgraduate studies at Chicago University with a thesis on *Local Administration in the Tanzimat Period*. In 1980 he was appointed professor of political science. Ortaylı served as visiting professor in Vienna, Berlin, Paris, Princeton, Moscow, Rome, Munich, Strasbourg, Jannina, Sofia, Kiel, Cambridge, Oxford and Tunis. He was Chair of the Department of the History of Public Administration from 1989 until 2002, at the Faculty of Political Science, Ankara University. He taught history at Galatasaray University, Istanbul (2002-2004) and at Bilkent University, Ankara (2004-2005).

Professor Ortaylı is a member of the executive committee of the International Ottoman Studies Association and a member of the European Association of Iranian Studies. Since 2004, he is the President of the Topkapı Palace Museum.

L'Hégoumène Philippe, Yuri Anatolievich Riabykh de son nom, est le Vice-président du Département des Relations extérieures de l'Église (DREE) du Patriarcat de Moscou. Il est membre de l'Inter-conseil de la présence de l'Église Orthodoxe russe depuis juillet 2009.

Après des études en Théologie, il est tonsuré en juillet 2009 à la Cathédrale de la Sainte Trinité dans la laure de la Trinité-Saint-Serge par l'archevêque Hilarion de Volokolamsk sous le nom de Philippe, en l'honneur de Saint Philippe le Métropolitain de Moscou.

En tant que Vice-président du DREE, il est, depuis 2009, responsable du dialogue de l'Église avec les instances gouvernementales, les institutions de la société civile de l'étranger lointain, les organisations internationales gouvernementales et non gouvernementales, y compris les organisations de compatriotes, les relations avec les Chrétiens non Orthodoxes et les relations interreligieuses.



Hegumen Philip, whose secular name is Yuri Anatolievich Riabykh, is Vice-Chairman of the Department for External Church Relations (DECR ) of the Moscow Patriarchate. He is a member of the Inter-Council Presence of the Russian Orthodox Church since July 2009.

After studies in Theology, he was tonsured in July 2009 at the Trinity Cathedral in Saint Sergius's Monastery of the Trinity by Archbishop Hilarion of Volokolamsk with the name in honour of St. Philip the Metropolitan of Moscow.

As Vice-chairman of the DECR since 2009, he is responsible for the Church's dialogue with governmental bodies, civil society institutions in the far-abroad countries, governmental and non-governmental international organizations including organizations of compatriots, relations with non-Orthodox Christian confessions and interreligious relations.



**HÉGOUMÈNE  
PHILIP  
RIABYKH**  
(Fédération  
de Russie)





**TAVIVAT  
PUNTARIGVIVAT**  
(Thaïlande)

Tavivat Puntarigivat dirige actuellement l'Institut de recherche et de développement de l'Université mondiale du Bouddhisme à Bangkok. Il est également Secrétaire général du Comité du Prix des Femmes bouddhistes d'exception.

Après des études d'économie, de philosophie et de religion en Thaïlande, aux Etats-Unis et au Japon ainsi qu'une expérience de moine (bhikkhu), il a enseigné la Religion comparée pendant plus de 30 ans en Thaïlande à l'Université Mahidol dont il dirige l'école doctorale de Religion comparée depuis 1995.

Tavivat Puntarigivat a contribué à de nombreuses conférences internationales, dont la Conférence de l'UNESCO « La religion en temps de paix ou de conflit : réponse à l'activisme et au fondamentalisme » à Melbourne, en Australie en 2005. Il a également été invité par le Ministère des Affaires étrangères à rejoindre une délégation culturelle diplomatique envoyée par la Thaïlande au Népal, au Bhoutan, en Inde et au Sri Lanka et à participer au 5<sup>ème</sup> Dialogue interreligieux de la Réunion Asie-Europe (ASEM) à Séoul, en République de Corée en 2009.



Dr. Tavivat Puntarigivat is currently the Director of the Institute of Research and Development at the World Buddhist University in Bangkok. He is also the Secretary General of the Outstanding Women in Buddhism Awards Committee.

After studying economics, philosophy and religion in Thailand, the United States and Japan, and an experience as a monk (bhikkhu), he has been teaching in the Comparative Religion program for over three decades in Thailand at Mahidol University where he chairs the graduate program in Comparative Religion since 1995.

Dr. Puntarigivat has contributed to international conferences, such as the UNESCO conference on *Religions in Peace and Conflict* held in Melbourne, Australia, and the 19<sup>th</sup> World Congress of the International Association for the History of Religion, held in Tokyo, Japan in 2005. He was also invited by the Ministry of Foreign Affairs to join a diplomatic cultural delegation from Thailand for official visits to Nepal, Bhutan, India, and Sri Lanka and to attend the 5th Asia-Europe Meeting (ASEM) Interfaith Dialogue in Seoul, Republic of Korea, in 2009.





**YAZID SABEG**  
(France)

Docteur ès Sciences économiques, il entre à l'Union des banques arabes de France, une filiale du Crédit Lyonnais. Il sera le plus jeune conseiller chargé des restructurations industrielles dans le cabinet du Premier Ministre Raymond Barre (1976-1981). Il a par la suite dirigé diverses sociétés dans le secteur industriel et financier.

Il fonde alors un fonds d'investissement (Euris) puis prend la direction générale de la compagnie industrielle et financière Quadral. En 1991, il devient PDG de la Compagnie des signaux, future Communication et Systèmes, spécialisée dans les télécommunications, la défense et les transports.

En 2004, il est nommé président du comité d'évaluation et de suivi de l'ANRU, une agence créée pour redynamiser les quartiers sensibles.

Il est aussi le président-fondateur de la Convention laïque pour l'égalité des droits et la participation des musulmans de France.

En 2009, il est nommé Commissaire à la diversité et à l'égalité des chances par le Président de la République française, pour établir un programme d'action et accélérer le processus qui met l'égalité réelle et la diversité au cœur de nos politiques publiques.



Doctor of Economics, he joined the Union of Arab Banks of France, a subsidiary of Credit Lyonnais. He was the youngest adviser in charge of industrial restructuring in the Cabinet of Prime Minister Raymond Barre (1976-1981). He later headed various companies in the industrial and finance sectors.

He founded Euris, an investment fund, before leading the industrial and financial company Quadral. In 1991 he was named CEO of the Compagnie des Signaux, later to become Communication et Systèmes, specialized in telecommunications, defense and transportation.

In 2004 Mr Sabeg was appointed Chairman of the Committee for Evaluation and Monitoring of the National Agency for Urban Renovation (ANRU), an agency created to revitalize sensitive neighborhoods.

He is the Founding President of the Secular Convention for Equal Rights and Participation of Muslims of France.

In 2009, he was appointed Commissioner for Diversity and Equal Opportunities by the President of the French Republic, with a mandate to establish a programme of action and accelerate the process of putting equality and diversity at the heart of public policies.



**WOLE SOYINKA**  
(Nigéria)

Prix Nobel de Littérature, Wole Soyinka est l'un des plus grands écrivains africains. Dramaturge nigérian, poète, romancier et essayiste, il a publié plus de 30 ouvrages et participe à plusieurs Organisations internationales consacrées à la culture et à la défense des droits de l'homme. Né au Nigeria, Wole Soyinka a poursuivi ses études à l'Université de Leeds en Angleterre avant de rejoindre le Royal Court Theatre à Londres. En 1960, il rentra au Nigeria fonder deux troupes de théâtre – The 1960 Masks et l'Orisun Theatre. Soyinka pratique plusieurs genres – de la comédie légère à la poésie tragique. Il a également écrit des romans et des œuvres autobiographiques. Wole Soyinka a occupé plusieurs positions académiques et il donne de nombreuses conférences. Il est actuellement Professeur émérite de littérature comparée à l'Université Obafemi Awolowo au Nigeria, membre émérite du Black Mountain Institute de l'Université du Nevada, et Président des Professeurs à l'Université Loyola Marymount à Los Angeles.



Nobel Laureate for Literature in 1986, Wole Soyinka, is among contemporary Africa's greatest writers. A Nigerian playwright, poet, novelist, and essayist, he has published more than thirty works, and remains active on various international cultural and Human Rights organizations. Born and educated in Nigeria, Wole Soyinka continued his studies at the University of Leeds, England, then joined the Royal Court Theatre, London, as a play-reader. In 1960, he returned to Nigeria, where he founded two theatre companies – "The 1960 Masks", and the "Orisun Theatre". Soyinka writes in various genres – from the light comedy of cultures to the dense poetic tragedy. He has also written novels and autobiographical works. Wole Soyinka has held several university positions and still lectures extensively. He is currently Professor Emeritus in Comparative Literature at the Obafemi Awolowo University, Nigeria, and Emeritus Fellow of the Black Mountain Institute, University of Nevada, and the President's Professor at Loyola Marymount University, Los Angeles, USA.

Avocate et femme politique française, Mme Simone Veil a fait des études de droit à l'Institut de Sciences politiques de Paris. Elle et sa famille ont été déportées à Auschwitz-Birkenau, d'où elle ne sortit qu'à la libération du camp le 27 janvier 1945. Elle a mené une carrière de haut fonctionnaire dans le domaine de la justice avant d'être nommée Ministre de la Santé en 1974. Elle a également été membre du Parlement européen et, de 1979 à 1982, elle a présidé le premier Parlement européen élu au suffrage universel. En 1993, elle a été Ministre des Affaires sociales, de la Santé et de la Ville. Ancienne membre du Conseil constitutionnel, de 1998 à 2007, elle a été élue à l'Académie française en 2008.



**SIMONE VEIL**  
(France)


Son action en faveur des droits de l'homme, de l'égalité des sexes, de la santé publique, de l'environnement ou de l'Europe lui ont valu une grande notoriété ainsi que de nombreux prix, récompenses et titres de docteur honoris causa de plusieurs universités dans le monde.



Simone Veil, French lawyer and politician, is a law graduate of the Institute for Political Studies in Paris. With her family, she was deported to Auschwitz-Birkenau, where she liberated on 27 January 1945. She pursued a career as a high public officer in the field of justice and was appointed Minister of Health in 1974. She has also been a Member of the European Parliament and, from 1979 to 1982, was the first elected President of the European Parliament. In 1993, she served as Minister for Social Affairs, Health and the Cities. Former Member of the Constitutional Council from 1998 to 2007, she was elected to the Académie Française in 2008.

Her actions on behalf of human rights, gender equality, European integration and the environment, among many other causes, have won her public recognition, awards, prizes and honorary doctorates in several countries around the world.





**HIGH PANEL  
ON PEACE  
AND  
DIALOGUE  
AMONG  
CULTURES**

**BACKGROUND PAPER**

First (inaugural) meeting

18 February 2010

# UNESCO: over 60 years of solid experience

By virtue of its Constitution, UNESCO's ultimate mandate is to build peace, taking the original path of reinforcing international cooperation in education, science, culture and communication. This mission complements that of the United Nations, which is to "create and maintain" peace through economic, social or political agreements. But this is not enough. The foundations of peace still need to be laid, with the help of the specialized agencies which make up the United Nations system. Among these, UNESCO is charged with all aspects that concern the mind (and hearts) of men and women, and of securing, through its fields of competence, "the unanimous, lasting and sincere support of the peoples" in favour of the idea of peace.

Since its foundation over 60 years ago, UNESCO has therefore endeavoured to develop education, science, culture and communication in the service of peace. In so doing, it has adapted its action to the circumstances, i.e. the requirements of the time, alternating between a purely technical vision of its man-

date (to develop education, science, culture and communication *stricto sensu*) – and a more "ideological" vision (to develop education, science, culture and communication in the service of peace and not as an end in itself).

At the end of the Second World War, everything had to be rebuilt. Hence, the idea of engaging, particularly in Europe, in a "Marshall Plan" to rebuild, in the service of peace, the educational, scientific, cultural and communication institutions destroyed by the war. When newly independent States burst onto the international stage at the end of the decolonization process (from the late 1960s to the late 1980s), emphasis was placed on the fight against discrimination, racism and apartheid and the attainment of nationhood. In the early 1990s, when it became clear that the nature of war was changing and that they were becoming internal conflicts, the emphasis shifted to the post-conflict consolidation of peace. National "culture of peace" programmes, drawing on combined action in the Organiza-

tion's fields of competence, were tried out in countries such as El Salvador, Mozambique, Cambodia, Rwanda and so forth, immediately after the conclusion of peace agreements, to prevent the reconstructed institutions from entering into conflict again. During the last decade, marked by the "International Decade for a Culture of Peace and Non-Violence for the Children of the World" as well as the "Global Agenda for Dialogue among Civilizations", it became clear that the threats to peace were becoming diversified. In addition to the new perception of threats such as terrorism, water resource management, climate change, the weakness of certain States, the increase of violence in many societies, the use of space or cyberspace, the emphasis palpably shifted away from the concern with the disarmament-peace nexus, so dominant in previous decades, and turned towards emphasizing the role of dialogue and understanding in a world of diversity. That is why, when defining the Organization's strategic orientations for the period 2008-2013, one of the main strategic priorities was entitled: "Fostering cultural diversity, intercultural dialogue and a culture of peace".

This brief overview of 60 years of UNESCO's history shows that the Organization, while tailoring its action to the requirements of the time, has always remained loyal to

its mission of building peace in the minds of men and women.

In this loyalty, the different components of peace as defined in UNESCO's Constitution – democratic principles, human rights, justice, freedom and solidarity – have remained constant. Today, UNESCO's Constitution is the only text of universal value of the time which refers to democratic principles, which it defines in terms of dignity, equality and respect of the individual.<sup>1</sup> The respect for human rights and fundamental freedoms for all "without distinction of race, sex, language or religion" is also one of the goals pursued by UNESCO, pursuant to its Constitution – human rights, the universality and unity of which was reaffirmed by the Vienna World Conference on Human Rights in 1993. Justice and freedom (also cited by the Constitution as an ideal to be attained both as a moral principle and a legal provision, for example, by the dissemination of culture and education to all) as well as solidarity (which the Constitution defines as "moral" and "intellectual"), are also fundamental freedoms without which there can be no "sustainable peace", i.e. peace not merely defined as the "absence of armed conflict".

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<sup>1</sup> War is made possible by the "denial of the democratic principles of the dignity, equality and the respect of men."

## A new context

At the dawn of the second decade of the twenty-first century, it can again be asked whether UNESCO should not change its method and approach and adapt its action to the new context, while staying on course, to build peace in the minds of people. The question arises as to how, given the growing international recognition of the critical contribution of dialogue to peace and reconciliation, UNESCO can position itself so as to bring to bear the full potential of dialogue at all levels.

Globalization, its processes and impact are prevalent concepts today which were not such dominant forces ten or twenty years ago. Clearly, these processes have largely changed the conditions for building peace. This is the theme on which the Panel is called to express its opinions, in particular on the relationship between dialogue among cultures and peace.

Why dialogue among cultures? Because it is still insufficiently explored in relation to peace (one only has to witness the “shift” in the terms used, from “clash” to “dialogue” or “rapprochement”; from “cultures” to “civilizations” or “peoples”, without it being clear whether this shift reveals ideological or conceptual developments, political positioning or transla-

tion problems), and everyone senses that, in the light of globalization, a new deal is emerging, which UNESCO could influence and guide.

“Cultural diversity” has been at the heart of UNESCO’s action for some time now, both in terms of reflection and standard-setting action. The 2001 UNESCO Universal Declaration on Cultural Diversity, followed in 2005 by the Convention on the Protection and Promotion of the Diversity of Cultural Expressions, are both milestones in this action which recognizes a factor of peace in the promotion of the diversity of cultural expressions. Very recently, UNESCO published a World Report on Cultural Diversity, with the primary goal of demolishing a number of preconceived notions on cultural diversity and elucidating the conditions which would enable cultural diversity to be beneficial; the first of these being the introduction of genuine dialogue among cultures, without which cultural diversity may wither away or perish for lack of nourishment. This is because cultural diversity is above all a **dynamic process**, and full light must be shed on how to maintain this process in increasingly diversified societies where several cultures coexist, encompassing, according to the international community’s definition, “in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs.”



In short, a key question for the future - and to which the Panel's reflections could start to provide an answer - is: can innovative reflection on cultural dialogue contribute to building peace?

## Directions for reflection

The opinions of the High-Level Panel are therefore sought on the following theme: how can dialogue among cultures renew, in today's world, our approach to the methods of building peace in the minds of men and women?

This question presupposes that the fundamental principles of peace (as set out in the Constitution: democratic principles, human rights, justice, freedom and solidarity) must be "appropriated" by the different cultures (in their entirety) in order to be effectively exercised and therefore lead to peace, rather than remaining as abstract standards, or even standards imposed by others. The universality of the fundamental principles of peace can then only be strengthened by genuine dialogue among cultures. To do so, it may be necessary to:

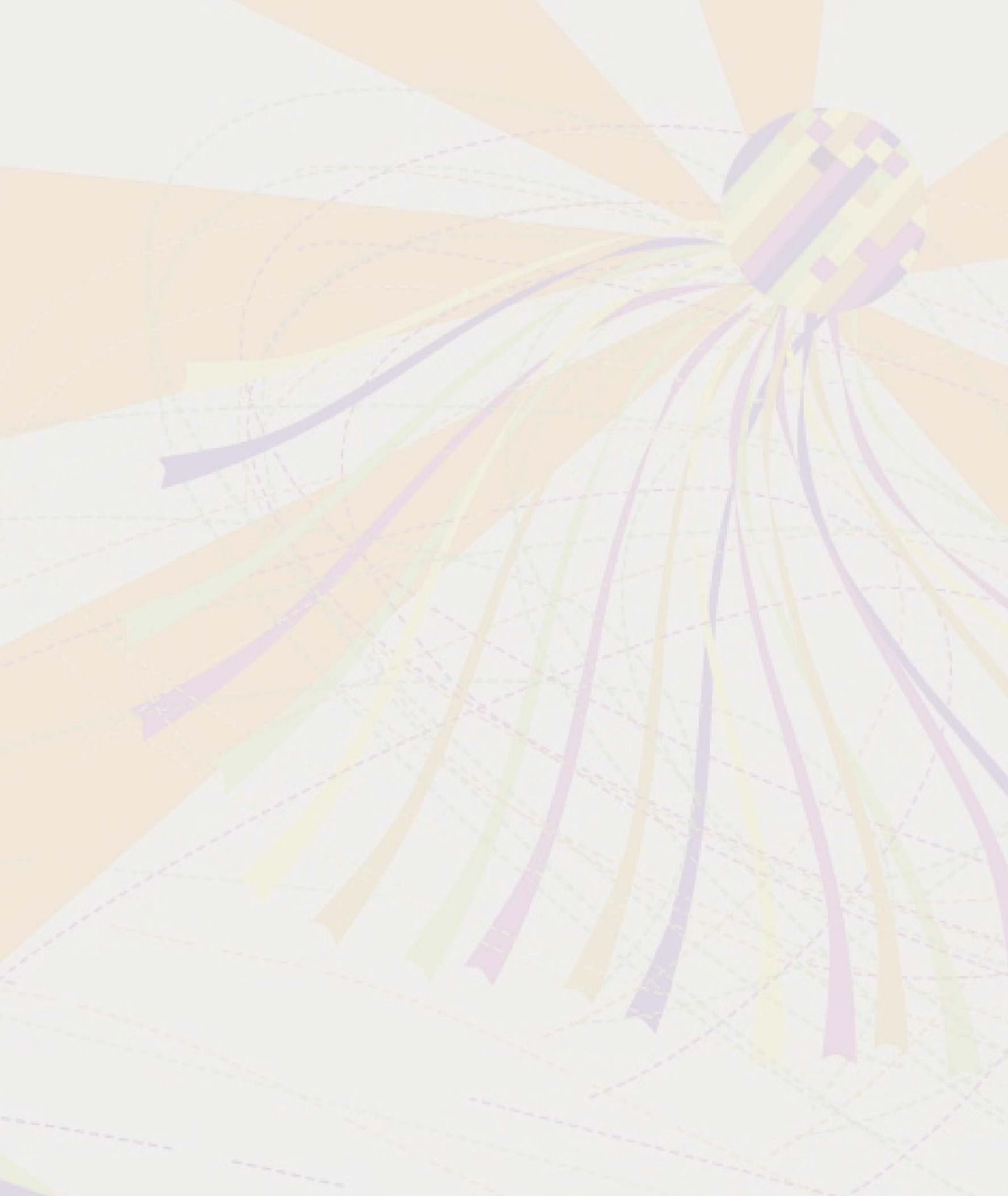
- (i) **Improve and explore the conditions for genuine cultural dialogue on diverse peace-related themes.** Questions should be raised such as: what are the objectives that can be assigned to cultural dialogue on peace? Who is responsible for the agenda? What are the minimum requirements, risks, inherent traps and pitfalls? What are the perceptions of the concept of "equality in dialogue"? How can reason and emotion be conciliated?
- (ii) **Call on a wide range of players.** It is not "cultures" that make war on each other, but State, institutional, economic, religious and other agents. Therefore, others should be called on, including individuals, who live, shape and keep culture alive, for how else is dialogue conducted, if not between individuals? For the Panel, this will mean opening dialogue platforms to other partners, of different cultures, who are not necessarily accustomed to being together and engaged in dialogue; finding ways to involve and strengthen new voices in the dialogue such as those of young people, women and so forth. These new players, who until now, have not been much in demand, can be expected to contribute an

alternative, renewed and innovative vision of the conditions for peace. More extensive use might also be made of the possibilities offered by new information technologies to facilitate dialogue.

(iii) **Renew our partnerships, including by helping to forge new public/private partnerships in the service of peace.**

The partners of “dialogue among cultures” have been identified: they are mostly governmental (United Nations, Alliance of Civilizations, the Council of Europe, European Union, ALECSO, ISESCO, etc.) and non-governmental. How can these partnerships be extended, beyond the governmental and non-governmental sphere, to the private sector, which may find it worthwhile to renew “cultural dialogue in the service of peace”? Today, it is evident that cultural diversity and the economy are far from being incompatible, since cultural diversity fosters creativity and innovation. For example, how can the new path paved by the recognition of identities and individuals be used to spread cultural pluralism to all spheres of society, including the private sector?

These are some of the axes around which the Panel **could reflect**, with a view to exploring the potential that genuine dialogue among cultures could offer to build bridges based on solidarity between all cultures so as to create a new universal ethic of living together.



# International Year for the Rapprochement of Cultures



# 1. Introduction

The United Nations General Assembly has proclaimed 2010 International Year for the Rapprochement of Cultures and designated UNESCO to play a leading role in the celebration of the Year, capitalizing on the Organization's invaluable experience of over 60 years to advance "the mutual knowledge and understanding of peoples".

In line with UNESCO's mandate, this International Year is both the culmination of the International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010) and the starting point of a new strategy. In a shifting international context, UNESCO gives increased importance to this theme which is at the forefront of the objectives of its Medium-Term Strategy for 2008-2013: "The fostering of cultural diversity and of its corollary, dialogue, thus constitutes one of the most pressing contemporary issues and is central to the Organization's comparative advantage", that is, recognizing the great diversity of the world's cultures and the links uniting them.





## 2. Goal

The main goal of the Year will be to demonstrate the benefits of cultural diversity by acknowledging the importance of the constant transfers and exchanges between cultures and the ties forged between them since the dawn of humanity. As cultures encompass not only the arts and humanities, but also lifestyles, different ways of living together, value systems, traditions and beliefs, the protection and promotion of their rich diversity invites us to rise to new challenges at the local, national, regional and international levels. This will involve integrating the principles of dialogue and mutual knowledge in all policies, particularly education, science, culture and communication policies, in the hope of correcting flawed cultural representations, values and stereotypes.

## 3. Strategy

The success of the Year depends to a great extent on accepting the cardinal principle of the equal dignity of cultures, mutual respect and the strengthening of cooperation for lasting peace. This guiding principle of UNESCO's action was reaffirmed during the consultations of Member States and partner organizations with a view to drafting a plan of action. Four major themes appear to have been identified:

- i.** promoting reciprocal knowledge of cultural, ethnic, linguistic and religious diversity;
- ii.** building a framework for commonly shared values;
- iii.** strengthening quality education and the building of intercultural competences;
- iv.** fostering dialogue for sustainable development.

## 4. Modalities of implementation

A significant number of specific activities – around 300 – are already being considered by Member States and various international and local partners, as well as the UNESCO Secretariat. All replies received and the new proposals submitted throughout 2010 will be available for consultation on UNESCO's website. The main types of activities scheduled are:

- a.** greater opportunities for research, meetings and public debates and broadening of the spaces for intercultural mediation in the form of exhibitions illustrating exchanges and transfers between cultures, as well as fairs and festivals, using in particular places such as museums, art galleries and foundations, and making use of new technologies that specifically foster linguistic diversity and translation;
- b.** promotion of the role of creativity, which is a fundamental attribute of innovation, by stressing both individual features and similarities of societies, and in that regard, enhancing the promotion of an integrated vision of all aspects of the cultural heritage as a bearer of history and identity that must be preserved, a resource and engine of sustainable development and tool for intercultural dialogue, which includes interreligious dialogue;
- c.** improvement of access to formal and non-formal education, with emphasis on quality education for all, education on human rights, cultural diversity, gender and the integration of marginalized groups and the strengthening of South-South and North-South-South inter-university cooperation, particularly through creating sites of excellence and innovation;
- d.** contribution of the media and the new communication and information technologies to change the perception of different cultures and religions through, inter alia, the promotion of dialogue on the Internet where numerous cultural and linguistic expressions can be circulated and shared; or co-production fostering dialogue between media professionals from different cultures particularly on delicate issues;
- e.** recognition of and respect for knowledge – including traditional knowledge and the knowledge of indigenous peoples – which contributes to sustainable development; the promotion of human rights, philosophy and intercultural dialogue, with particular emphasis on fighting racism and discrimination as well as on the culture of peace and democracy.



## 5. Partners

In view of ensuring the broad visibility of the Year and its greatest possible impact at the local, national, regional and international levels, UNESCO is going to strengthen cooperation with its partners: the National Commissions of Member States for UNESCO, the United Nations System agencies, intergovernmental and non-governmental organizations, Goodwill Ambassadors and Artists for Peace, UNESCO Chairs and Associated Schools, Clubs and Centres, parliamentarians, locally elected officials, the world of culture, science, education and the media, religious leaders and other opinion leaders as well as youth organizations.

## 6. Contacts

You are invited to inform us at the address below of the activities you are planning in order to celebrate the 2010, International Year for the Rapprochement of Cultures, and the goals you intend to achieve through them. A logo designed especially for the Year is available to download on the Year's website, and we encourage you to use it widely.

- **Focal point for Year 2010 in UNESCO:**

Division of Cultural Policies and Intercultural Dialogue

Director: Katérina Stenou

(Tel. +33.1 45.68.43.03)

- **Information on the presentation of projects, the logo and website:**

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Susanne Martin-Siegfried

(Tel. +33.1 45.68.42.75, email: s.martin-siegfried@unesco.org)

- **Year 2010 website:**

[www.unesco.org/culture/dialogue](http://www.unesco.org/culture/dialogue)





**What new strategies and tangible initiatives can we develop to foster the conditions for peace? How can we make sure that new voices – those of women, youth and marginalized groups are heard?**

**More concretely, how can intellectuals like yourselves influence the public debate and bring new ideas to bear?**

**How can you help UNESCO harness new ideas to deliver its mandate in relevant ways?**

**Irina Bokova  
Director-General of UNESCO**

*For more information on the International Year for the Rapprochement of Cultures, please consult:*

*<http://www.unesco.org/en/2010-international-year-for-the-rapprochement-of-cultures/>*