United Nations
Educational, Scientific and
Cultural Organization

A new cultural policy agenda for development and mutual understanding

Key arguments for a strong commitment to cultural diversity and intercultural dialogue

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The power of culture as a prerequisite for peace, a source for intellectual, emotional and spiritual well-being and as a resource for socio-economic development and environmental sustainability is more important than ever.

Introduction: why culture matters more than ever

Today's world is marked by multiple crises and increased human mobility accelerated by open market policies, climate change and new, faster forms of communication. Cultural and social transformation are taking place at an increasingly rapid pace, and can result in profound social ramifications for societies as they try to adapt. Growing awareness about humanity's vulnerability as well as uncertainty and fear about the future provide a fruitful ground for racism, xenophobia and intolerance, human rights violations and, sometimes, outright conflict. At the same time people continue to hope and strive for dignity and a better future, as demonstrated by the latest political developments in North Africa and the Middle East.

In this ever changing cultural and political landscape, where cultural diversity is present both 'inside' and 'outside' every society, a new debate has emerged, challenging public policies. Indeed, the power of culture – in all its diversity – as a prerequisite for peace, a source for intellectual, emotional and spiritual well-being and as a resource for socio-economic development and environmental sustainability is more important than ever (see box). The recent Millennium Summit of Heads of States (New York, September 2010) recognized the value of cultural diversity for the enrichment of humankind and the importance of culture for development, and mentioned in particular its contribution to the achievement of the Millennium Development Goals.

Why culture is becoming prominent in political debates

1 Culture is about ways of being, knowing and relating to others; it is through culture that we give meaning to our lives and develop a sense of who we are. As a value-driven force, culture guarantees a more satisfactory intellectual, emotional, moral and spiritual existence. In this regard all cultures enjoy equal dignity guaranteed by human rights and fundamental freedoms; however, no one may invoke cultural diversity to infringe upon human rights guaranteed by international law, nor to limit their scope.

2 Culture is dynamic and constantly changing through dialogue and interaction; it is a window to new horizons, creating conditions of self-reflexivity, conviviality,[1] creative adaptation and anticipation.

3 Culture is the custodian for values of integrity, equity, accountability and transparency. It determines public life and provides the basis for trust among citizens and public institutions. It is in this regard that culture is a factor intimately linked with good governance and democracy.

4 Culture is a source of identity, belonging, citizenship, equity and participation. It can become a driving force in facilitating social cohesion or, on the contrary, justifying social exclusion and xenophobia. For the same reasons culture is critical for adressing social concerns in areas such as health, education, urbanism.

5 Culture influences our views on gender issues and roles. It can inform debate in this area through intercultural dialogue, making the difference between cultural and social practices and bridging real or perceived tensions around culture and human rights. Culture thus plays a central role in finding sustainable avenues towards gender equality and justice.

6 Culture shapes human-nature relationships and provides a great reservoir of knowledge systems and lived experiences that can be harnessed for natural resource management. It is a critical asset for environmental sustainability.

7 Cultural heritage in all its forms is an invaluable record of human experiences and aspirations, which continue to nurture our every-day lives. Thus, it adds value to human well-being and therefore merits safeguarding, enhancement and transmission to future generations.

8 Culture is a source of creativity, imagination and innovation. It is a driving force for new and sustainable designs for life and an asset for economic development. Therefore, cultural goods and services as vectors of identity, values and meaning, must not be treated as mere commodities or consumer goods in the face of present-day intense economic and technological change.

1 See n.4, p.10

Emerging issues that challenge cultural policy today

1. New 'places of belonging' are needed to cope with the fears and hopes arising from changing cultural landscapes in the era of globalization. This would imply rethinking identity politics (linguistic, religious, indigenous, etc.) with respect to human rights.

2. There is a need to move away from essentialist politics regarding cultures, civilizations and religions which fuel fears, stereotyping and lead to tensions, violence and conflict, within and among societies.

3. Policies sometimes limit culture to expressions of the past. It is important that cultural policies equally consider the capacity of culture to regenerate permanently through infinite and new forms of creativity and innovation.

4. 'Digital culture' today occupies a widening space with new cultural content, audiences, virtual identities and new social networks. While information and communication technologies (ICTs) play a central role in creation, production, distribution, access and enjoyment of cultural content, they may serve to standardize rather than diversify cultural contents.

5. New forms of cultural expression have emerged, experienced principally by young people in urban settings, alongside new media (e-books, visual arts, manga and graphic novels, street art, new music).

6. The increasingly recognized links between the safeguarding of cultural and biological diversity need to be considered in policies for development and mutual understanding.

7. There is a need to promote innovative research and teaching about the linkages between cultural diversity and intercultural dialogue, development and peace: from domain-specific approaches to process-based research and identification of transferable skills.

Culture, in all its diversity, is to be understood as a source of permanent regeneration to avoid stagnation and the degeneration of humanity.

It constitutes a public good for creative innovation, sustainability, dialogue and well-being. In this regard, a culture sector per se is essential to address some key concerns such as heritage, cultural expressions and creative industries. At the same time, culture needs to be considered and integrated in all public policies, such as education, environment, media, economy and health. Only this two-pronged approach, which puts culture at the heart of all policies, can adequately address present and future challenges.

In light of these emerging issues and challenges, cultural policy needs to adapt to foster the ideals and cultural capacities required to positively shape a common future for humankind at all levels. This process entails mobilizing the creative potential of people to promote well-being, innovation and pluralism.

New ethics have to be formulated that harness and connect key values and ideals from different philosophical cosmologies and matrixes. These need to be shared and confronted with the views of new social and ethical movements in order to create positive synergies. Such ideals and values include, for example, compassion, conviviality, hospitality, fraternity, and spontaneous solidarity, among others.

UNESCO's commitments to the enhancement of cultural diversity, intercultural dialogue, culturally sustainable development and the broad links between culture, human rights and democracy, have been forcefully articulated in various major documents and conventions going back to the very beginnings of the UN system and intensifying in the last decade.[2] *The UNESCO Universal Declaration on Cultural Diversity*, adopted in 2001, was already a clear landmark in this regard. Now, in the second decade of the twenty-first century and more than a decade since the last global intergovernmental gathering on policy-making for culture and development,[3] it is a good moment to reflect on recent global changes over the last decade and, consequently, how UNESCO may need to creatively adapt its cultural policy.[4]

The two questions before us are: first, what are the new arguments for a strong commitment to culture, development and global understanding from the lens of cultural diversity and intercultural dialogue in the current era of globalization? And, second, what new policy choices and strategies are required?

This brief document thus: (i) provides a broad overview of the global context and its impact on the changing cultural landscape worldwide; (ii) explains, in this new context, the emergence of the notions of cultural diversity and intercultural dialogue as critical assets for sustainable development and mutual understanding; and (iii) proposes a new generic cultural policy design.

2 See page 27 for more on the UNESCO Culture Conventions

3 The Stockholm Conference on Cultural Policies for Development (1998).

4 See, namely, UNESCO publications: 'Our creative diversity', report of the World Commission on Culture and Development, 1995; the UNESCO World Culture Reports ('Culture, Creativity and Markets', 1998; 'Cultural Diversity, Conflicts and Pluralism', 2000) and the UNESCO World Report: 'Investing in Cultural Diversity and Intercultural Dialogue', 2009).

The new cultural paradigm is about the shift from the 'fruitful diversity of cultures', which used to be considered as coinciding with national boundaries, to 'cultural diversity' as a result of constant processes of change and exchange among peoples, ideas and creativity, sustained by intercultural dialogue.

1

Global context: a changing cultural landscape

Culture is gaining new significance in the current context of global crisis, climate change and information and communication revolutions. Increased human mobility has accelerated the pace of social transformation, and has led to worldwide connections of economic, social, cultural and political activities hitherto unknown in the history of humankind. The number and intensity of interdependencies are increasing constantly, and are also becoming more complex.

New socio-cultural fabrics

Societies have a hard time adjusting. A feeling of uncertainty regarding the future and awareness about the vulnerability of people in the present is growing at all levels. The web of relationships that used to be firmly tied to social, local and cultural group identities has become increasingly broader, delocalized and multilayered. The idea of culture as a shared, stable living space, supported equally by all members of the group, which passes it on to the next generation, is becoming less and less a reality for translocally and transnationally connected communities. At the local level, a mounting number of individuals and groups find themselves in situations where they share the same living space with people from different cultural backgrounds, notably in the world's growing cities. Landscapes of

group identities are more and more delocalized as media-based connections and global mobility make new cultural formations possible, changing with them notions of time and space. People increasingly identify with more than just one group and have a sense of multiple belongings. But while this is true, strong affirmations of specific group identities are observable not only among indigenous peoples or minorities, who in many places face the harsh reality of historic injustice coupled with continued discrimination; other groups also affirm their identities based either on shared primordial ties such as gender, ethnicity, language and religion, or on acquired convictions, such as human rights and environmental protection.

Trends of standardization of cultural patterns at the global level and cultural diversification at the local level

Two trends can be witnessed in this new cultural landscape: the standardization of some cultural patterns at the global level and cultural diversification at the local level, both due to the impressive number of cultural goods and services circulating globally through transnational cultural industries, international companies and development cooperation. Universal visual images, uniform patterns of popular culture and similar consumer goods are brought to the most remote corners of the globe. Nevertheless, this process is more complex than the idea that one globalizing culture simply pushes out local cultures. For global concepts to be adopted within a local cultural discourse it is critical that they find anchorage locally. Through this process, they are transformed and reinterpreted. Global culture is thus not a cultural melting pot; it can rather be understood as a global reference system, a reservoir of multiple ways of accepting, rejecting or reinterpreting; a discussion forum on debating differences or identifying commonalities.

Consequently, the current shift from culture to cultural diversity is more complex than the notion of a 'mosaic of cultures' or a 'global cultural mosaic'. Cultures are no longer considered as fixed, bounded, crystallized containers. Instead, they are transboundary creations exchanged throughout the world. Therefore cultures have to be seen as processes rather than finished products to better understand that all cultures are "dialogical" by their very nature. Cultural diversity is therefore an intrinsic expression of human creativity; and the inverse is true also: cultural diversity becomes a platform for ongoing exchanges and dialogues among cultures from local to transnational levels, and hence an unfailing source of human creativity, a source of endless opportunities for innovation and inventiveness, critical for sustainable development and mutual understanding.

Cultures are driving forces connecting meanings, sites of permanent self-understanding, and contestation or accommodation of differences. As such, they include not only the arts and literature, but also lifestyles, value systems and traditions and beliefs. The protection and promotion of this rich diversity presents us with a dual challenge: to defend the creative capacity through the manifold forms of cultures, and to ensure the harmonious coexistence of individuals and groups from diverse cultural backgrounds living in the same space, providing an enabling environment in which to participate in the cultural life of their choice.

In other words, the new cultural paradigm is about the shift from the 'fruitful diversity of cultures' (UNESCO Constitution), which used to be considered as coinciding with national boundaries, to 'cultural diversity' as a result of constant processes of change and exchange among peoples, ideas and creativity, sustained by intercultural dialogue (see Annex I for working definitions).

Independent cultural perspectives on the primary normative issues of wealth, productivity, labour, welfare and trade are a vital necessity in identifying sustainable development approaches for the future.

2

Relating cultural diversity and intercultural dialogue: a virtuous cycle

In this context, it is important to re-examine the key arguments for a commitment to cultural diversity and intercultural dialogue. One observation is critical in this regard: the benefits of cultural diversity are not automatic; therefore, they have implications for policy design, which needs to be oriented by an overarching objective in order to meet the development challenges of our times.

Why cultural diversity and intercultural dialogue are vital in times of global crisis

There are two major reasons for deepening the links between cultural diversity and development.

The first reason concerns **innovation**. The current economy, anchored in knowledge, information and education more than any time in human history, gives rise to two broad views on innovation. One view tends to see innovation as endogenous to the economy, driven by market competition, technical knowledge and technological change. The other stresses the sources of major innovations, which drive technological change and greater efficiency. Those who support the second view stress the role of ideas, values, beliefs and symbols in driving economic change. There is no need to choose between either view as long as some room is left

for the second, which favours culture as a source and driver of primary changes in technology and economy. If there is merit to this second view, it follows that cultural diversity is a constant laboratory for creating valuable innovations, especially in fields in which new ideas are essential. One such field is the area of green technologies, clean energy and reduction in the human carbon foot-print as a result of technological advances. In this crucial area, new tools and techniques are insufficient; what is undoubtedly needed is a whole new vision of the relationship between machines, habitats and humanity. This sort of new thinking requires creativity, imagination and an eye for new designs for life and living. The economy alone is unable to produce such new designs, since it ultimately concerns means, not ends. The best source of new thinking about the relationship between means and ends is cultural diversity, since it enables a higher suppleness for a dialogical design of living.

The second reason for strengthening the links between cultural diversity and sustainable development concerns the management of economic **growth**. Growth has tended to be taken for granted as an unexamined worthwhile end (or goal) for each economy and for the world economy as a whole. Neo-classical economics, as well as its most recent neo-liberal version, has tended to regard growth as an unquestioned virtue, as measured by standard indicators such as the Gross National Product (GNP) and the Gross Domestic Product (GDP), housing starts, increased consumer expenditure, and so on. Any discussion of the question of the **limits of growth** or **growth reduction** has tended to be seen as a sign of anti-market, anti-capitalist or even anti-modern thinking. Yet, many major recent catastrophes including the recent financial meltdown and the intensification of global warming are related to unbridled consumer spending, in turn encouraged by uncontrolled amounts of consumer debt, irresponsible reductions in government regulation of banks and financial markets, and a growing worship of economic 'growth' as a stand-alone global ideal. Economic development thought has also been dominated by this uncritical worship of economic growth with relatively little attention given to equity, participation, sustainability and public health.

Renewed attention to the value of cultural diversity could highlight the need for real debate and provide an independent source of norms with regard to the nature, scale of and limits to economic growth. It is not expected that such normative debate take place within the milieu of the global economy itself, nor in the institutions of the global market, or even the framework of global institutions (such as the World Trade Organization) that are dominated by economic perspectives. Independent cultural perspectives on the primary normative issues of wealth, productivity, labour, welfare and trade are a vital necessity in identifying sustainable development approaches for the future.

How to create a relationship between cultural diversity and good governance when systems show limited capacity to embrace cultural diversity

The new socio-cultural fabric of our societies combined with global interconnectedness necessitates new governance systems. Recent events have led to crises in certain ideals that critically shaped international politics and relations, such as liberty, transparency and accountability. These ideals promised to deliver equality and solidarity (fraternity) through the victory of reason. In the era of globalization, the market has generated forms of specialized symbolic transaction which defeat accountability and frustrate transparency. Technological change, especially in the digital sphere, seems more often to create economic and political apartheid than encourage participation and collaboration. For this tendency to be resisted and for culture and democracy to once again become genuine allies, it is essential to encourage and bolster those cultural claims which expand, rather than contract, the space of democracy. The tendency has been to act defensively in this regard,

rejecting cultural claims that support intolerance, exclusion, racism or other forms of prejudicial discrimination. Now, it is vital to take the next step: to positively promote those forms of cultural diversity and differentiation that are likely to increase the circle of political participation beyond technocratic, political and financial elites. Such intervention, in the circumstances of the twenty-first century, requires new thinking about media, education and governance.

These thoughts lead naturally to certain insights about cultural diversity in relation to global governance. Whatever the diagnoses about the emerging relationship between traditional nation states, regional groupings (such as the European Union and the Association of Southeast Asian Nations [ASEAN]) and global organizations (like the World Trade Organization [WTO], the International Criminal Court [ICC] and the International Monetary Fund [IMF], etc.), the line between internal and external issues, between national and international issues, between local and global issues, is often fuzzy and elusive. In this world, where civil wars are often Trojan horses for global power struggles, and where global strategies are frequently reduced to local power games, there is a clear need for ideas of justice, transparency and peace that are neither aggressively parochial nor hypocritically universal. The zone of culture – more precisely of cultural diversity – offers a middle zone of possibilities for peace, diplomacy and co-existence, built on respect for cultural diversity, expressed in the ethos of dialogue, and animated by the vision of development.

The zone of culture offers a middle zone of possibilities for peace, diplomacy and co-existence, built on respect for cultural diversity, expressed in the ethos of dialogue, and animated by the vision of development

How to create a virtuous cycle between cultural diversity and intercultural dialogue in a context of rapid social transformation and xenophobia

The values of diversity, development and democracy are nowhere more indispensable than in regard to the question of 'conviviality'.[5] Equality and liberty are difficult, even contradictory ideals, and the international community has accepted them while countries struggle with their realization. But it sometimes seems that equality and liberty (for some), in some circumstances, threaten to destroy conviviality for others. Culture, in the end, is a resource for conviviality in the home, in the locality, in the nation, in the world. Conviviality is not about identity: it is about solidarity-in-diversity sustained through intercultural dialogue. One question, however, arises: what exactly is the link between these two values and processes of cultural diversity and intercultural dialogue and how do they require or support one another?

On the pessimistic side, we could argue that certain forms of cultural identity express fragmentation, frustration and narcissism in today's world. Xenophobic, exclusionary and nativistic forms of

5 The term 'conviviality' as used here was coined by Ivan Illich. It refers to 'autonomous and creative intercourse among persons, and the intercourse of persons with their environment … in contrast with the conditioned response of persons to the demands made upon them by others, and by a man-made environment … in any society, as conviviality is reduced below a certain level, no amount of industrial productivity can effectively satisfy the needs it creates among society's members' (Tools for Conviviality, 1973).

cultural identification have emerged in contexts where the forces of globalization have produced national insecurity, the erosion of prior social forms of social insurance, and an increase in economic uncertainty. In addition, global media flows have contributed to negative stereotypes, excess coverage of riots and social uprisings, and fears of outsiders and strangers. Furthermore, the growing assertions of cultural rights by illegal migrants and refugees in societies of greater opportunity have created, notably in Europe, explosive anti-immigrant chemistries. In all these ways, new kinds of cultural identification are not always the road to tolerance or pluralism.

The question remains: which kinds of cultural diversity are conducive to intercultural dialogue? The answer is to identify and encourage those forms of cultural diversity that promote internal reflexivity, the capacity to be 'convivial' and the creative impetus for changing existing cultural horizons in response to change. Without these properties, intercultural dialogue will either be unproductive or hypocritical. The remainder of this section considers each of these properties of diversity.

Cultural diversity and intercultural dialogue are 'intimately' linked: neither of these two notions can flourish without the other

To encourage **internal reflexivity**, cultural diversity must incorporate a certain degree of epistemological multiperspectivity, that is, recognition that **there are other legitimate ways to see the world than my own**. Certain forms of cultural diversity and attachment work in the reverse direction and actually repress this relativistic concession. It is important to make a conscious effort to encourage the sort of cultural consciousness in which all human beings recognize that, in Clifford Geertz's memorable aphorism, 'to be human is to be Javanese'. Geertz's point was that human beings differ from other animals because they are born into a specific view of the world – a view different from that of people belonging to other cultures. If all people recognize that their humanity is indivisibly tied up with their cultural particularity, then intolerance is discouraged from the very outset. UNESCO therefore needs to encourage forms of cultural diversification that explicitly incorporate the recognition that everyone has the right to be culturally different.

The same is true for the **capacity for conviviality.** This capacity cannot be taken for granted, it must be consciously encouraged and nurtured. To be convivial and thrive in a world where one has to live with others who do not share one's own cultural commitments requires the capacity to distinguish the value of social interaction from the benefits of cultural sameness. Put another way, to get along with another person or another group does not always require complete acceptance of their view of the world. In fact, it is a sign of cultural fundamentalism to equate behaviour and belief and to demand complete sharing with others in both regards. Today's world for many is filled with temporary attachments, ephemeral associations and pragmatic connectivity. This is the world of the migrant, the tourist, the visitor, the traveller and the outsider; it is the human face of globalization. Under these conditions, it is unrealistic, even dangerous, to demand cultural conformity from others during situations of temporary association. It is the sign of a sort of religiosity that has no place in today's world. It confuses shared belief and social solidarity. The capacity for conviviality is measured by the willingness to build partially shared social worlds – of work, politics, leisure and information – with people who may not share the same cherished cultural assumptions. This is an elementary requirement for practical, daily cultural pluralism.

Finally, the willingness to **change one's cultural horizons, to engage in creative adaptation and anticipation are also not to be taken for granted**. The onslaught of new kinds of digital information, the saturation of everyday lives by mass media, and the speed of change in what adults and children know are all marked features of globalization. But the result is not always increased openness to change. The reaction to the media explosion is

often to withdraw, to disconnect and to become culturally rigid, sometimes as a consequence of losing existing identities. But creative adaptation can and must also be identified as a cultural capacity, encouraged as such and nurtured by all means possible.

These observations concerning reflexivity, conviviality and creative adaptation draw a path for creating **a virtuous cycle** between cultural diversity and intercultural dialogue. Increased internal reflexivity is a natural ally of intercultural dialogue, as it creates a space to perceive the possible gaps or deficits in one's own cultural system. Likewise the capacity for conviviality encourages intercultural dialogue by opening the door to conversation. Finally, where there is openness to creative change within a cultural system, intercultural dialogue is always welcome, as it presents possibilities for new designs for living. More importantly, the relationship between cultural diversity and intercultural dialogue is a two-way street. Intercultural dialogue can create new incentives to strengthen internal reflexivity, it can strengthen the capacity for conviviality, and it can open the door to interesting external possibilities for new cultural goods and adapted cultural designs. In the era of globalization, there is an even deeper need for UNESCO to seek, identify and nurture those forms of cultural diversity and intercultural dialogue that are especially likely to strengthen rather than weaken one another. This is an important policy distinction and will have policy consequences, which cannot be met by simply ratifying the status quo. In brief, cultural diversity and intercultural dialogue are 'intimately' linked: neither of these two notions can flourish without the other.

Culture is a driving force for sustainable development and mutual understanding.

3

Rethinking cultural policy design

The arguments above have implications for policies about new technologies, cultural industries, science and education, as well as history, heritage, peace and dialogue, all of which have been traditional strengths of UNESCO's cultural policy. This part of the document therefore highlights key objectives and strategies not only for the culture sector *per se*, but also for all policy sectors, recognizing that culture, as discussed above, is a driving force for sustainable development and mutual understanding[6].

6 From a policy perspective, it is important to see culture as having two faces, one as an end in itself and the other as a means to other ends. As an end in itself, culture is that aspect of any society which is a dynamic storehouse of its most cherished and distinctive values, meanings, symbols and styles. Culture as means is this same storehouse seen as a catalyst, fuel or incentive for human well-being in all spheres, including economics, politics and environmental responsibility. These two faces of culture are, in fact, two sides of the same coin, and the connection between these two faces is the reason for the indivisibility of culture-in-itself and culture-for-itself (Arjun Appadurai). This idea deserves to be further developed in the debates around cultural policies.

Key objectives and strategies

The suggested key objectives and strategies below have to become core concerns in all policies for development and mutual understanding. However, they present by no means an exhaustive list, but may be revised and expanded according to specific contexts. Some may be more relevant to one country than to another, and require creative and flexible institutional responses. They may fit in the fields of either the culture sector per se or a specific development policy sector, or require new forms of cooperation between ministries, cultural actors and civil society:

- Encourage innovative policies promoting forms of cultural diversity that enable intercultural dialogue, conviviality and sustainable development, with a view to benefitting all members of a given society.
- Expand democratic space to embrace diversity and interdependence in citizenship-building at national and international levels, as well as in cyberspace, with special focus on young people – men and women – from all cultural horizons, ensuring the right for everyone to participate in the cultural life of his or her choice.
- Support creative thinking and innovative research to assess the links between culture and the global crisis, cultural diversity, development and harmonious co-existence.
- Support local, regional and global policies for the development of well-being linking cultural, social, economic and environmental considerations (four-pillar/dimensions approach to development, cross-sector policies and regional development programmes).
- Improve international cooperation for cultural policy by supporting developing countries to consolidate their cultural institutions and train cultural professionals by: encouraging the engagement of civil society, professionals and networks; increasing consultation and coordination among ministries of culture, as well as with other relevant ministries at the regional and international levels; and developing statistical data and indicators, etc.

The two-tiered approach to rethinking cultural policies for development and mutual understanding

a. Revisiting the culture sector *per se*

The culture sector per se refers to policy fields related to culture, covering a wide range of areas, including natural and cultural heritage in all its tangible and intangible forms and a great diversity of cultural expressions (see Working definitions in Annex I). It is a dynamic, ever changing sector where new communication technologies and their role in cultural creation, production, distribution, consumption and enjoyment are taking up more and more space, contributing to individual and collective fulfilment. Moreover, art markets and trade, new local and global cultural actors and networks, new forms of participation have emerged as a result of cultural delocalization and dematerialization. Innovative research/studies on culture and cultural policies thus need to find their place to ensure that new demands are adequately addressed. Policy objectives and strategies in these areas need to be revisited taking into account this changing cultural landscape and the development challenges discussed above. The list of policy areas below, which are today supported by international legal frameworks developed by UNESCO, covers some critical issues related to the areas of creativity, as crystallized in its past expressions and continuously reinvented in the present.

- HERITAGE: Support the safeguarding, enhancement and transmission of all forms of heritage (natural and cultural, tangible, movable and intangible) in such a way that the capacities of future generations to access them are not compromised. This implies recognition of a range of heritage categories, including different knowledge systems, cultural practices, cultural and natural landscapes, industrial heritage, cultural tourism, etc. Key issues include: What and how to safeguard, enhance and transmit? How to embed heritage policies in broader strategies of sustainable development and social cohesion? To what extent does heritage reflect intercultural exchange and dialogue? A significant number of conventions exist to protect and promote heritage, such as the Convention for the Protection of Cultural Property in the Event of Armed Conflict (1954) (first protocol in 1954, second protocol in 1999); the Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970); the Convention concerning the Protection of the World Cultural and Natural Heritage (1972); the Convention on the Protection of the Underwater Cultural Heritage (2001); and the Convention for the Safeguarding of the Intangible Cultural Heritage (2003).

- ARTISTIC EXPRESSIONS AND CULTURAL CONTENT: Ensure the availability and circulation of diversified cultural content, harnessing ICTs so that people can enjoy the greatest possible variety of cultural goods and services. Keys issues include: How can policy ensure the complementarities of economic and cultural aspects of development and social cohesion? How best to facilitate the dissemination of endogenous cultural products and to ensure the access of countries to the educational, cultural and scientific digital resources available worldwide? To this end, assist in the emergence or consolidation of cultural industries, namely in developing countries and middle income countries; cooperate in the development of the necessary infrastructures and skills; improve the recognition, rights and mobility of artists and creators; develop international research programmes and partnerships – thus fostering the emergence of viable local markets, and facilitating access for the cultural products of developing countries to the global market and international distribution networks to enable people to make informed choices. The Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005) is a critical tool in this area.

b. Integrating culture in all policy sectors

Culture in its rich diversity is a source, asset and inspiration for development. It is the fourth 'dimension' or 'pillar' of development, alongside social, economic and environmental considerations, as discussed during the Earth Summit (Johannesburg, 2002). Despite this fact, it is, to date, the most neglected dimension in strategies to achieve the Millennium Development Goals. Nevertheless, development interventions will only be meaningful and effective if culture becomes an integral part of all public policies and action, such as education, human and social sciences, health, economy, environment and media. The list of policy areas and suggested strategic orientations below

Culture in its rich diversity is a source, asset and inspiration for development. It is the fourth 'dimension' or 'pillar' of development, alongside social, economic and environmental considerations.

is not exhaustive, and needs to be reviewed and completed in each specific country/region context:

- EDUCATION: Promote intercultural and human rights education, arts and heritage education; foster linguistic diversity, including mother tongue education; facilitate global and multiperspectival history teaching; support recognition and valorization of local/indigenous knowledge and pedagogies in education provision at all levels (formal and non-formal, including youth and adults); promote international exchanges and education for sustainable development, harnessing also ICTs within a diversified knowledge economy and addressing emerging issues such as the concept of "cultural/ intercultural citizenship", intercultural competence, cultural literacy and media literacy. Related UNESCO weblinks: Education Sector and also Natural Sciences Sector, Social and Human Sciences Sector, Culture Sector, Communication and Information Sector.
- HUMAN AND SOCIAL SCIENCES: Promote research on human rights as a guarantee for cultural diversity, addressing issues of trust, inclusion, cultural participation, freedom of expression and respect for religions/beliefs. Investigate how governance systems can embrace cultural diversity and explore how democratic public policies and programmes can best support peaceful social transformation and changes in multicultural societies.
- HEALTH: Promote culturally relevant health services taking into account culturally specific perceptions of illness and well-being, recognizing local, indigenous and alternative medicine in full respect of human rights - and the contribution of faith-based organizations. To this end, reinforce synergies between different health systems, ministries and actors, especially in finding responses to urgent challenges, such as HIV and AIDS prevention and care, child and maternal mortality, malaria, reproductive health and domestic violence, and other practices often justified in the name of cultural tradition and diversity.
- ECONOMY: Recognize and support the contribution of cultural resources, such as heritage and creation, and cultural industries to the local, national and global economy, including the "intelligence economy", respecting intellectual property rights as well as the notion of public goods. Foster pluralism, including recognition of local and indigenous livelihoods as a source of income, employment and subsistence. Encourage debate and reflection on regenerating values and norms of wealth, productivity, welfare, and so on, bringing in/specifying and making efficacious, alternative economic views and perspectives.
- ENVIRONMENT AND NATURAL SCIENCES: Reinforce synergies with local/indigenous knowledge for environment protection, the sustainable use of natural resources, and issues of adaptation and mitigation in the context of climate change. Encourage critical reflection regarding the impact of traditions and corresponding actions on people and environments. Explore ancient cosmologies and philosophies and new values related to the interconnectedness of all forms of life to find new ways of sustaining both cultural and biological diversity. Develop new pedagogies about the human-culture-nature relationship and the sustainability of the Earth in a holistic approach.
- COMMUNICATION/MEDIA: Promote culturally and linguistically diversified content for knowledge societies: by enhancing media pluralism and developing community, linguistic and minority services in public radio, television and the World Wide Web; by digitalizing archives, museums and libraries and facilitating access to that content; by researching the relationship between culture and its dissemination in the media and new communication services; by enhancing new and traditional media while supporting local/ national production and distribution; by developing innovative funding systems and fostering the complementarities between public and private initiatives; and by facilitating access to new technologies. In this regard, research ways to best foster synergies between

traditional ways of communication and new forms of social networks.

- URBAN DEVELOPMENT, CULTURAL DIVERSITY AND SOCIAL COHESION: Today, more than 50 % of the world's population live in urban settings, bringing together in one space a great diversity of people with different cultural backgrounds, leading, sometimes, to tensions between cultural identity and citizenship. Thus, cities have become laboratories of the success and failure of policies for social cohesion. Peaceful and sustainable city life requires that cultural and social policies are linked so as to encourage conviviality, thanks to genuine intercultural dialogue.

Other areas can be added by user groups of this Agenda taking into account local and global transformations as well as new dynamics and articulations needed between, cultural identities and citizenship, diversity and universal values, to quote two key concerns shared by all societies.

... thinking outside the box, reinforcing and inventing reliable inter-ministerial approaches, and embracing the broad range of actors playing a role in taking the culture and development agenda forward.

4

New operational requirements and processes

The cultural policy vision proposed above recognizes the indivisibility of culture and development which means, in today's world, the indivisibility of cultural diversity, intercultural dialogue and development. It requires new and creative approaches to cultural policy-making. States will have to acknowledge and integrate cultural diversity issues into their policy agenda, showing also political leadership in intercultural dialogue to avoid that cultural diversity is interpreted and manipulated for demagogic ends. Such an approach will require: thinking outside the box, reinforcing and inventing reliable inter-ministerial approaches, and embracing the broad range of actors playing a role in taking the culture and development agenda forward.

While the role of the State is changing, notably in the context of globalization and global crisis, it has to take the lead in creating an enabling environment where all stakeholders, including civil society, can engage fully in public action for culture. It is therefore important to establish dialogues with all actors to discuss new forms of partnerships and multi-stakeholder approaches, as well as changing roles with regard to areas and investment/intervention modes that need attention to implement the new cultural policy agenda, and to assess the potential of alternative approaches. Some of the operational requirements and processes are highlighted below:

- CAPACITY-BUILDING: Reinforce capacity-building in cultural planning and project design taking into account new learning/training needs; in particular, building intercultural awareness and skills, with due consideration for local diversity, contributing to create the conditions and momentum supportive of

intercultural dialogue and conviviality. Develop prototype training materials and create a network of resource persons and institutions to expand outreach. Strengthen administrative, financial management skills and partnership-building, mainly with new cultural actors coming from civil society and the private sector.

- MULTI-STAKEHOLDER APPROACHES: Promote new forms of participatory processes to engage multiple stakeholders. These should enable more informed and consensus-based policy choices, optimizing the different actors/professionals engaged in culture, while recognizing the distinctive roles and added value of each. Such approaches should include:
  - Structured dialogue with representatives/organizations from civil society;
  - Open methods of coordination through working groups on thematic issues;
  - Inter-sectoral dialogue;
  - The formation of explicit links between culture organizations (both within and outside the state), organizations devoted to cultural diversity (mainly found in civil society) and organizations devoted to sustainable development (also found within and outside the State, in Non-Governmental Organizations [NGOs], social movements, voluntary organizations, etc).
- INNOVATIVE GOVERNANCE FOR CULTURE: Promote new institutional arrangements and processes aimed at promoting consultation and delegated responsibilities, competencies and funds, notably at local levels. In other words democratize approaches to cultural governance and discourage all tendencies to dictate cultural content:
  - Establish national task forces or other relevant mechanisms on cultural diversity and development and specific culture-related issues of public concern. These should be designed as creative partnerships between the State and civil society;
  - Adopt flexible approaches to decentralizing funds to meet the needs of public well-established culture institutions as well as diverse local cultural initiatives;
  - Encourage new financing mechanisms for culture to provide an impulse to different cultural actors, including cultural entrepreneurs.
- NEW COMMUNICATION STRATEGY: Create new mechanisms of public debate, opinion-formation and consciousness-raising to highlight the links between national and international cultural policy about cultural diversity/identity and intercultural dialogue for sustainable development. This could take the form of a National Forum for Cultural Diversity and Development.
- REDESIGN CULTURAL INFRASTRUCTURE: Redesign cultural infrastructure to accommodate the new cultural policy objectives and contents.
- NEW FORMS OF PARTNERSHIPS: Foster new forms of cross-national collaboration:
  - Region to region;
  - City to city/local to local (Agenda 21 for Culture7, 2004);
  - Private-public – civil society and academia partnerships.
- LEGISLATION: Adapt national legislation from recent international standard-setting instruments, provided by UNESCO Conventions in the field of culture. Elaborate regulatory mechanisms to translate the new normative instruments into fully operational and effective strategies.
- KNOWLEDGE BUILDING AND SHARING ON NEW POLICY AREAS: Identify and use reference/authoritative tools, such as leading research in this area, participatory cultural mappings or inventories, analysis of disaggregated data, statistics, good practice/success stories and other exemplary narratives/key studies.

7 The Agenda 21 for Culture is the first document with worldwide mission that advocates establishing the groundwork of an undertaking by cities and local governments for cultural development. http://www.agenda21culture.net/

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Annex I

Working definitions

CULTURE encompasses art and literature, lifestyles, ways of living together, value systems, traditions and beliefs (UNESCO, MONDIACULT, 1982 and UNESCO Universal Declaration on Cultural Diversity, 2001). It is also a driving force connecting meanings, and a site of permanent self-understanding, contestation or accommodation of difference.

CULTURAL DIVERSITY is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and imagination, cultural diversity constitutes the common heritage of humanity, which refers to the manifold ways in which the cultures of groups and societies find expression, thus opening up new forms of dialogue, transforming viewpoints and creating links between individuals, societies and generations all around the world. Cultural diversity has also been defined as the state of systemic and patterned differences in habits, products and dispositions across social boundaries, which may shift over time. In other terms, cultural diversity implies a constant process (that could be called 'cultural diversification'), which supports, amplifies and regenerates all cultures across time and space.

INTERCULTURAL DIALOGUE encourages readiness to question well-established value-based certainties by bringing reason, emotion and creativity into play in order to find new, shared understandings. By doing so, it goes far beyond mere negotiation, where mainly political, economic and geo-political interests are at stake.

CULTURAL CITIZENSHIP refers to the sense of belonging, participation and identification that provides the symbolic underpinnings of political citizenship, and is also capable of transformation, modification and adaptation in the light of new challenges and opportunities.

CULTURAL EXPRESSIONS, according to the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions, are those expressions that result from the creativity of individuals, groups and societies, and that have cultural content. A number of other concepts are critical in this regard and are thus defined in the 2005 Convention:

- **Cultural Activities, Goods and Services** refer to those activities, goods and services, which at the time they are considered as a specific attribute, use or purpose, embody or convey cultural expressions, irrespective of the commercial value they may have. Cultural activities may be an end in themselves, or may contribute to the production of cultural goods and services.
- **Cultural Content** refers to the symbolic meaning, artistic dimension and cultural values that originate from or express cultural identities.
- **Cultural Industries** refer to industries producing and distributing cultural goods or services as defined in the corresponding paragraph above.

CULTURAL HERITAGE is a broad category encompassing tangible and intangible forms of heritage. Working definitions have been provided by the international conventions regarding heritage protection and safeguarding:

- **Tangible Cultural Heritage**: While the distinction between tangible and intangible heritage is more recent, the working definition provided by the 1972 Convention concerning the Protection of the World Cultural and Natural Heritage, for 'cultural heritage' covers what is today referred to as 'tangible heritage': (i) *monuments*: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science; (ii) *groups of buildings*: groups of separate or connected buildings which, because of their architecture, their intrinsic harmony or their place in the landscape, are of outstanding universal value from the point of view of history, art or science; (iii) *sites*: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.
- As definitions evolve the category of **Cultural Landscapes** has been added and thus defined in the 2008 Operational Guidelines, Annex 3 of the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage. These fall into three main categories, namely: (i) *the clearly defined landscape designed and created intentionally by man*, such as garden and parkland landscapes constructed for aesthetic reasons which are often (but not always) associated with religious or other monumental buildings and ensembles; (ii) *the organically evolved landscape*. This results from a genuine social, economic, administrative and/or religious imperative, and has developed its present form by association with and in response to its natural environment; and (iii) *the associative cultural landscape* characterized by the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent.
- **Intangible Cultural Heritage**, according to the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, refers to the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation [as living heritage], is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.

DEVELOPMENT is not only understood in terms of economic growth and environmental sustainability, but also as a means to achieving a more satisfactory intellectual, emotional, moral and spiritual existence, in harmony with nature and cultures (adapted from the UNESCO Universal Declaration on Cultural Diversity, 2001).

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Annex II

Reference documents

List of papers from the Expert Meeting "Towards a new cultural policy framework" (UNESCO, July 2009, available on line)

The following papers have been commissioned by UNESCO's Division of Cultural Policies and Intercultural Dialogue for the Expert Meeting 'Towards a New Cultural Policy Framework – Conceptual and Operational Guidelines to Integrate Cultural Diversity and Intercultural Dialogue Principles', held at UNESCO in July 2009. The synthesis of these papers was prepared by David Throsby, Macquarie University, Sydney, Australia, with input from Paul Nchoji Nkwi from the University of Yaounde, Cameroon and UNESCO.

Appadurai, Arjun, Anthropologist, Goddard Professor of Media, Culture and Communication, New York University, *Comments on the Global Synthesis*

Ayuntamiento, Barcelona (on behalf of United Cities and Local Governments [UGLG]): *Updating of Report, Local Policies for Cultural Diversity*

Bolán, Eduardo Nivón, Professor of Anthropology, Autonomous University of Mexico: *Diversity and Creativity: New References on Cultural Policies in Latin America*

Duxbury, Nancy *et al.*, Executive Director, Centre of Expertise on Culture and Communities, Simon Fraser University, Canada: *Towards a New Cultural Policy Profile: A Canadian Contribution*

European Network of Cultural Administration and Training Centres (ENCATC): *Towards a New Cultural Policy Profile – A UNESCO Conceptual and Operational Framework*

Iwabuchi, Koichi, Professor, School of International Liberal Studies, Waseda University, Japan: *Cultural policy and the challenge of cultural diversity in Japan: Beyond brand nationalism, into public dialogue*

Kwok, Kian-Woon, Associate Professor and Vice-Dean, School of Humanities and Social Sciences, Nanyang Technological University, Singapore: *Cultural Diversity and Intercultural Dialogue: Towards a New Cultural Policy Profile (with Reflections and Lessons from Asia)*

Nafaa, Hassan, Professor and Chairman of Political Science department at Cairo University: *Cultural Diversity and Democracy in the Arab World*

Nchoji Nkwi, Paul, Professor, Department of Anthropology, University of Yaounde I, Cameroun: *a) Policy Responses to Cultural Diversity Challenges in Africa Conceptualization and Methodology (outline): b) Towards a New Cultural Policy Profile: A View from Africa (paper)* with contributions from the authors below:

a. Nyamongo Isaac, Director, Institute of African Studies, University of Nairobi, Kenya: *UNESCO Cultural Profile Project: East Africa - A Cultural Profile of Kenya*

b. Vawda Shahid, Head, Department of Anthropology, Witswaterands University, South Africa:*Cultural Profiling: Cultural Policy and Legislation in South Africa* (Draft)

c. Anugwom Edlyne, Department of Anthropology, University of Nigeria, Nsukka: *Cultural Profile of West Africa*

d. Filimão Estêvão, Mondlane University, Maputo, Mozambique: *Policy Responses to Cultural Diversity Challenges in Africa - An Inception Report and Preliminary Remarks*

e. Kessab Ammar, Researcher, University of Angers, France: *Profils des politiques culturelles en Afrique du Nord en général et au Maghreb en particulier*

Pascual, Jordi, Coordinator, United Cities and Local Governments' Committee on Culture: *Culture and Sustainable Development: Examples of Institutional Innovation and Proposal of a New Cultural Policy Profile*

Razlogov, Kirill, Director, Russian Institute for Cultural Research, Ministry of Culture of the Russian Federation: *Towards Transculturalism in a Transformation Society - Reflections upon Strategic Directions of Cultural Policy in the Commonwealth of Independent States Countries*

Rezk, Leila, Director of "Dialogue XXI", Lebanon : *Vers une nouvelle orientation des politiques culturelles: L'expérience du monde Arabe*

Teaiwa, Katerina Martina, Pacific Studies Convener, College of Asia and the Pacific, Australian National University: *Cultural Policy Profile: Pacific*

Throsby, David, Professor of Economics, Macquarie University, Australia: *The Evolution of Cultural Policy: Towards a New Cultural Policy Profile* and *Global Synthesis of papers commissioned by UNESCO for the Expert Meeting 'Towards a New Cultural Policy Framework – Conceptual and Operational Guidelines to Integrate Cultural Diversity and Intercultural Dialogue Principles' (UNESCO, July 2009)*

Van der Veer, Peter, Director, Max Planck Institute for the Study of Religious and Ethnic Diversity, Germany: *Intercultural Dialogue and its Linkages with Cultural Diversity and Policies for Development and Social Cohesion: A Background Paper*

Weiming,Tu, Professor of Chinese History and Philosophy and of Confucian Studies, Harvard University, USA and Peking University, China: *Intercultural Dialogue: Cultural Diversity and Ecological Consciousness*

A2 Continued

Selected UNESCO Culture Sector Documents and Publications

UNESCO, 2011, *Cultural Diversity and Education for Sustainable Development – A Policy Dialogue Brief, UNESCO document*

UNESCO, 2011, *Policy Guide to Develop Cultural and Creative Industries* (English, Spanish)

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UNESCO, 2011, *Cultural Diversity Lens: E-Learning Tool* (English, French)

UNESCO, 2010, *A Cultural Approach to HIV and AIDS Prevention and Care: E-Learning Tool* (English, French, Spanish)

UNESCO, 2009, *UNESCO World Report: Investing in Cultural Diversity and Intercultural Dialogue* (English, French, Spanish, Russian, Arabic, Chinese, and Portuguese)

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UNESCO, 2007, *UNESCO and the Question of Cultural Diversity: Review and Strategy, 1946-2007*, edited by Katérina Stenou (English, French)

UNESCO, 2007, *Mainstreaming Principles of Cultural Diversity and Intercultural Dialogue in Policies for Sustainable Development – Final Communiqué* of the Proceedings of the International Seminar (English, French, Arabic)

UNESCO, 2006, *Innovative Policies for Heritage Safeguarding and Cultural Tourism Development: Proceedings of the International Conference* (English, Russian)

UNESCO, 2006, *New Stakes for Intercultural Dialogue* (English, French)

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UNESCO, 1996 & 2001, *Atlas of the World's Languages in Danger of Disappearing*; Third revised and updated edition forthcoming. Interactive Atlas available on-line (English, French, Spanish, Chinese, Arabic, Russian)

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UNESCO Standard-Setting Instruments

Convention on the Protection and Promotion of the Diversity of Cultural Expressions, UNESCO, 2005

Recommendation concerning the Promotion and Use of Multilingualism and Universal Access to Cyberspace, UNESCO, 2003

Convention for the Safeguarding of the Intangible Cultural Heritage, UNESCO, 2003

UNESCO Universal Declaration on Cultural Diversity (and its Action Plan), UNESCO, 2001

Convention on the Protection of the Underwater Cultural Heritage, UNESCO, 2001

Recommendation on the Safeguarding of Traditional Culture and Folklore, UNESCO, 1989

Recommendation concerning the Status of the Artist, UNESCO, 1980

Recommendation on Participation by the People at Large in Cultural Life and their Contribution to It, UNESCO, 1976

Convention Concerning the Protection of the World Cultural and Natural Heritage, UNESCO, 1972

Universal Copyright Convention as revised at Paris on 24 July 1971, with Appendix Declaration relating to Article XVII and Resolution concerning Article XI, UNESCO, 1971

Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property, UNESCO, 1970

Declaration of the Principles of International Cultural Co-operation, UNESCO, 1966

Convention for the Protection of Cultural Property in the Event of Armed Conflict, with Regulations for the Execution of the Convention, UNESCO, 1954

At a time of change and uncertainty, cultural diversity has perhaps never been so vital – as a source of identity for every woman and man, as a source of resilience and renewal for our societies, as a source of innovation and creativity for development. Promoting cultural diversity and intercultural dialogue is a most powerful way to build bridges and lay the ground for peace. It is also a force for development and the condition for better development policies – by local communities and Governments, and by the international community. These are the promises held out by the *Universal Declaration on Cultural Diversity* – the promises that no society should retreat into fear and that cultures of exclusion should not be allowed to arise. This is the responsibility of leaders and Governments. More fundamentally, it is the responsibility of each of us, every day. Peace is built everyday, through individual, even small acts that recognize and draw on the wealth of diversity to open our societies to fresh ideas and new horizons for living together.

Irina Bokova, Director- General of UNESCO, on the occasion of the Celebration of the 10th Anniversary of the Universal Declaration on Cultural Diversity, 2 November 2011

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