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**REPORT BY THE DIRECTOR-GENERAL ON THE
PROMOTION OF THE DIALOGUE AMONG PEOPLES**

SUMMARY

The present document contains the report by the Director General on the promotion of the dialogue among peoples, in accordance with paragraph 33 (section I.B) and paragraph 8 (section II) of 170 EX/Decision 4.1 of the Executive Board. The report is also in line with 32 C/Resolution 30 of the General Conference on “Proclamation of an international year of global consciousness and the ethics of dialogue among peoples”. The report contains an overview of various current activities and initiatives undertaken by the Organization in support of the dialogue among peoples. It highlights action planned under the Programme and Budget for 2006-2007 (33 C/5).

As the various aspects discussed are reflected and integrated in document 33 C/5, no draft decision is proposed in this document.

I. INTRODUCTION

1. In paragraph 33 of section I.B of 170 EX/Decision 4.1 on the Draft Programme and Budget for 2006-2007 (33 C/5), the Executive Board invited the Director-General to submit to the Executive Board at its 171st session a report on its existing work in the area of the promotion of the dialogue among peoples and a range of specific and results-oriented proposals, for consideration by the Board for integration into the priorities of the Organization in the draft version of document 33 C/5. In part II of the same decision on “The Promotion of Dialogue among Peoples” the Executive Board, noting the increasing alarm worldwide due to continuing acts of terrorism in all its forms and manifestations, furthermore stressed “the importance of taking stock of existing mechanisms within UNESCO and of identifying potential mechanisms for the promotion of dialogue among peoples through a better reciprocal knowledge of cultural, ethnic, linguistic and religious diversity ...”. In paragraph 8 of section II, the Executive Board invited the Director-General to submit to the Executive Board at its 171st session a report on UNESCO’s existing work in this area, and a range of specific and results-oriented proposals, for consideration by the Board for integration into the priorities of the Organization in draft document 33 C/5.

2. The present report has been prepared in response to these requests. It further covers implementation of 32 C/Resolution 30 of the General Conference on “Proclamation of an international year of global consciousness and the ethics of dialogue among peoples”, which is closely related to the issue before the Executive Board. In this resolution, the General Conference proposed that the General Assembly of the United Nations proclaim 2006 the international year of global consciousness and the ethics of dialogue among peoples. It further proposed that Member States and international and non-governmental organizations prepare proposals for measures to be implemented within the framework of the proposed year with the aim of helping to develop dialogue among cultures and civilizations, shape the global consciousness, and develop the ethics of international dialogue. The General Conference did so after expressing alarm that outbreaks of violence in various regions engender speculation about the “clash of civilizations”, that the world is seen as divided into opposing cultures, ideologies and religious outlooks. 32 C/Resolution 30 stressed that the world is confronted with tremendous challenges to its security when the stability of States is undermined by terrorism, extremism and aggressive separatism, and when emerging conflicts frequently lead to overt and armed confrontation on the part of the State. It recalled that true dialogue among civilizations, which is a prerequisite for the harmonious development of the world, is only possible in an atmosphere of absolute respect in which the fundamental and universal values of human existence are put into practice. The resolution finally invited the Director-General (a) to prepare, on the basis of proposals from Member States, a draft programme of action for the proposed international year of global consciousness and the ethics of dialogue among peoples; and (b) to submit that draft programme to the General Conference at its 33rd session, together with a report on the results of the preparatory work.

3. Immediately following the adoption of the resolution, the Director-General addressed a letter to the Secretary-General of the United Nations, transmitting the resolution and highlighting the proposal for the designation of such a year. No action has been taken by the General Assembly thus far and no proposals have been received from Member States or international or non-governmental organizations. Nevertheless, the Director-General believes that the action currently carried out in the context of activities pertaining to the dialogue among civilizations and those contemplated for document 33 C/5 respond to the intent of 32 C/Resolution 30. Hence, it is his view that no separate specific action programme is required as long as the action by UNESCO addresses the concerns of the General Conference, to the extent possible in an intersectoral manner.

II. BACKGROUND

4. The quest for a dialogue among civilizations and peoples is deeply entrenched in and associated with interaction among countries, cultures and civilizations, especially in a multilateral context. In regard to UNESCO's Constitution and the various programmes and resolutions adopted by the Executive Board and General Conference since the establishment of the Organization, the promotion of dialogue in the service of peace – in order to build “peace in the minds of men” – is clearly one of the main themes of UNESCO's mission. The terms used to describe the absolute necessity for dialogue have changed from a reference to “mutual appreciation”, “mutual understanding” and “international understanding” among “peoples” to among “cultures” and now to among “civilizations”. The background note for the thematic debate of the Executive Board (170 EX/INF. 5), held during the 170th session on 13 October 2004, has retraced the origins and history of the engagement, focus and activities of the Organization in that regard.

5. A special momentum was created when the United Nations General Assembly unanimously proclaimed the year 2001 as the “United Nations Year of Dialogue among Civilizations” (Resolution 53/22), assigning a special role to UNESCO with regard to the promotion of the concept of dialogue among civilizations. The terrorist attacks of 11 September 2001 led to a broad-based reinforcement of the quest for dialogue and mutual understanding and to a call for the launching of effective activities, with concrete results, to counter the terrible cycle of extremism-fanaticism-terrorism. For its part, UNESCO redefined and sharpened its own contribution and framework of action in the fight against terrorism by adopting General Conference resolution 31 C/39 “Call for international cooperation to prevent and eradicate acts of terrorism”.

6. The year 2001 was marked by high-level international meetings and the drafting of the UNESCO Universal Declaration on Cultural Diversity which set the seal on the Organization's commitment to the defence of the “fruitful diversity of cultures”, an objective laid down in its Constitution. The Declaration stresses the cultural challenges posed by globalization and lays emphasis on the promotion of intercultural dialogue. 21 May has been proclaimed World Day for Cultural Diversity for Dialogue and Development. The adoption of United Nations General Assembly resolution 56/6 of 21 November 2001 on the “Global Agenda for Dialogue among Civilizations” underlined the desire of the international community to make a concrete and tangible, albeit medium- and long-term impact and difference, through dialogue-based efforts and initiatives.

7. In the lead-up to 2001 and thereafter, a series of international conferences was held to raise awareness among decision-makers and civil society stakeholders with a view to promoting the principles of dialogue, strengthening international cooperation and adopting principles of constructive pluralism. In order to generate results, however, it is now widely felt that activities must move beyond general principles and agreements about support for, the value of, and the values underlying dialogue towards concrete approaches and programmatic activities that can transform “the dialogue from the conference hall into policies and practices with consequences for how people live together, interact with each other and understand one another” (Koïchiro Matsuura). Only then can the dialogue be transformed into a genuine tool for bolstering peace and security and advancing sustainable development.

8. Several refinements were introduced to that end: (a) a concretization of the type of activities to be undertaken in UNESCO's domains, as defined by the International Ministerial Conference on the Dialogue among Civilizations, held in New Delhi, India, in June 2003; (b) a move from the global to the regional arena, exemplified by the “Regional Forum on Dialogue among Civilizations”, held in Ohrid, Former Yugoslav Republic of Macedonia, in August 2003; and (c) the emphasis on the need for multi-stakeholder involvement, including civil society, at various levels as

well as the need to mobilize the entire range of UNESCO mechanisms and networks – field offices, National Commissions, chairs and fellowships.

9. Both the New Delhi and Ohrid experiences were consolidated in 32 C/Resolution 47 of the General Conference on “New Perspectives in UNESCO’s Activities Pertaining to the Dialogue among Civilizations and Cultures”, which henceforth provides the broad framework for UNESCO’s action. The resolution validated a set of principles and values, a methodological approach with multi-stakeholder involvement and a multi-directional orientation for dialogue activities drawing on all of UNESCO’s domains. It called for emphasis and action in the following areas:

- (a) education, especially through the pursuit of the six Education for All (EFA) goals and concretely through efforts to promote quality education;
- (b) the sciences and technology, including the role of traditional and local knowledge systems;
- (c) cultural diversity in all its dimensions, including world heritage;
- (d) the media, and information and communication technologies.

10. The thematic debate of the Executive Board in October 2004 underlined the growing importance attached by all Members to dialogue, prompted by a sense of shared vulnerability and a corresponding shared sense of responsibility to act. Social capital, cultural competence and ethical intelligence were identified as critical vectors around which action needed to be induced. The debate also pointed to the critical dimension of majority-minority and ethnic relations. The development of a sense of self-reflexivity in relation to others and the need to develop a sense of respect for the Other is seen to provide a basis for mutual learning. Indeed, all civilizations ought to become learning civilizations enabling the development of a broad dialogue among and with other civilizations. Respect for the Other includes issues related to women’s rights, women’s empowerment and gender equality. This implies the need for both women and men to participate in dialogue-related activities, strengthening a culture of peace and peace-building.

11. The term “civilization” denotes a universal, plural and non-hierarchical phenomenon. Civilizations have been and are being enriched by each other and have evolved through contact, exchange and dialogue with other civilizations – and for that matter, peoples. Thus, civilizations are inherently intercultural, while preserving the uniqueness of identities. This is especially the case in an era of globalization, integration and mutual exchange in all areas of human activity.

12. This recognition runs counter to the notion of a clash between civilizations evoked in 32 C/Resolution 30 of the General Conference. Such a clash is not humanity’s collective destiny and would be bound to construct cultural divides in human minds. Setting up such divides flies in the face of historical experience and the actual intercultural reality. Rather, civilizations and societies are characterized today by the quest for genuine dialogue in various forms and through different mechanisms. Dialogue is vital in opening up space for a deeper understanding of the diversity of peoples. It helps to shed misconceptions, dispel misperceptions and stereotypes, reveal differences, and generate confidence and trust.

13. Globalization and the emergence of new contemporary challenges and threats to humankind make the need for dialogue among peoples ever more topical. A principal objective of a dialogue is to bridge the gap in knowledge about other civilizations, cultures and societies, to lay the foundations for dialogue based on universally shared values and to undertake concrete activities,

inspired and driven by dialogue, especially in the areas of education, cultural diversity and heritage, the sciences and communication and media.

III. UNESCO AND THE FIGHT AGAINST TERRORISM

14. Terrorism is the new scourge of our times – more insidious, more accentuated, more indiscriminate than ever. The General Conference, at its 31st session, adopted the landmark 31 C/Resolution 39 “Call for International Cooperation to Prevent and Eradicate Acts of Terrorism”, which outlined UNESCO’s potential contribution to the fight against terrorism. This resolution affirmed that dialogue “constitutes a fundamental challenge based on the unity of humankind and commonly shared values, the recognition of cultural diversity and the equal dignity of each civilization and each culture. While acts of terrorism can never be justified whatever the motives, the world community requires a global and inclusive vision of development based on the observance of human rights, mutual respect, intercultural dialogue and the alleviation of poverty”.

15. The Organization has since been responding in manifold ways to the various areas identified by Member States: strengthening efforts conceptually and operationally in support of quality education; reinforcing the dialogue among civilizations at regional and subregional levels, aimed at a continuous reaffirmation of universal values while developing concrete activities in the Organization’s domains; preparing for the drafting of a code of conduct for scientists, through COMEST, to avoid the use of scientific exploits for untoward and terrorist purposes. UNESCO’s senior management has also engaged in a detailed reflection about the causes and specificities of current terrorist threats with a view to identifying possible future action. The challenge is enormous – and UNESCO’s contribution can but be modest in a longer term and global perspective, as humankind addresses the threats emanating from a cascading line leading from extremism to fanaticism and, ultimately, terrorism. The earlier the Organization’s impact can be brought to bear, the more effective it may well be in any dissuasion strategy.

16. On an inter-agency basis, the Director-General convened in February 2003 a meeting with representatives of United Nations agencies and programmes to identify a common United Nations system approach against terrorism by promoting peace and security through education and science, in response to a suggestion contained in a report to the United Nations Secretary-General by his Policy Working Group on the United Nations and Terrorism, which was shared with the Security Council and the General Assembly. The outcomes of meeting were presented to the Secretary-General and the members of the United Nations Chief Executive Board (CEB) in April 2003. UNESCO’s contribution focused on the following five major areas of action:

- Revision and development of textbooks and teaching materials, and related teacher training;
- Ethics of science and technology;
- Culture of peace, human rights education and education for non-violence and peaceful conflict resolution;
- Media education and freedom of expression; and
- Dialogue among cultures and civilizations and protection of cultural diversity: a programme on intercultural and interreligious dialogue, which includes the modality of cultural roads and routes.

17. The proposals by the United Nations Secretary-General's Policy Working Group called, *inter alia*, for a code of conduct for scientists engaged in weapons technologies as part of an overall dissuasion strategy. This might well be seen as one element relevant also for the feasibility study of a general code of conduct for scientists, currently undertaken by SHS in connection with COMEST in fulfilment of its overall and broader mandate with respect to ethical principles and responsibilities in the practice of science, as called for by the 1999 World Conference on Science. The "Science Agenda – A Framework for Action" emphasized the need for ethics in science education and practice, stating "the ethics and responsibility of science should be an integral part of the education and training of all scientists. ... UNESCO's World Commission on the Ethics of Scientific Knowledge and Technology (COMEST), in cooperation with ICSU's Standing Committee on Responsibility and Ethics of Sciences (SCRES), have a special responsibility to follow up on this issue."

18. The recent report of the Secretary-General's High-Level Panel on Threats, Challenges and Change (2 December 2004) contains a host of recommendations on how the multilateral response to terrorism can be sharpened and made more effective, including a new definition of terrorism. Among the recommendations is also a recognition of the pivotal role of education. The response to terrorism is cast in the context of the over-arching quest to secure and ensure a new framework and system of collective human security in the twenty-first century. The challenge for UNESCO is to define its contribution to strengthening human security and to engender and encourage non-violent responses among many stakeholders, building upon the essence of the Delors Commission's "learning to live together". Equally, there is a need to point to the danger of intangible threats to peace and security, such as intolerance, discrimination, xenophobia or new forms of ignorance.

19. There exists a complementarity between UNESCO's activities in support of a dialogue among cultures and civilizations and those seen as contributing to the overall fight against terrorism. Terrorism is a form of violence with strong symbolic or communicative elements, drawing on images and myths. The principal aims of terrorists are to kill and do damage as well as to impress people emotionally and send a specific message. Today, in political and academic debates on terrorism, efforts to reach a common definition of terrorism appear to be overtaken by a focus on terrorist movements and underlying motivations for terrorist behaviour. If terrorism is to be countered and prevented, one needs to know about its causes and the special motives underlying it. Terrorist groups also operate in a social milieu which surrounds and supports them and from which they recruit members. Any attempt to counter terrorism needs to target efforts also to this supporting infrastructure.

20. In 2002, World Press Freedom Day (3 May) was devoted to the theme "Media – violence and terrorism". An international conference on the subject, opened by the Director-General, was held in Manila, bringing together some 150 media professionals and representatives of NGOs from different regions. The purpose of the conference was to provide a platform to exchange ideas and experiences on various issues related to media and terrorism, including how the media spotlight terrorism as a political, ideological, religious and military weapon against civilians and how terrorism affects the media and the safety of media professionals. The conference adopted a declaration, which is contained in the conference proceedings.

21. In that context, an analysis of contemporary forms of violence, including terrorism, is being carried out by SHS. A group of experts was established in 2003 to reflect on "new forms" of violence and to contribute to a methodological and semantic clarification of the various notions involved. On the basis of the recommendations of the committee, which laid particular emphasis on the need for reflection on the causes of violence today, an international seminar entitled "Violence and its causes: a stocktaking" was held in collaboration with the Institute of Higher Studies in National Defence (IHEDN, Paris) on 3 November 2003. This seminar was marked by several

thematic meetings dealing with “new forms of violence”, the “causes and sources of violence” and the links between “extreme violence, terrorism and the crisis of politics”, “violence, fanaticism and sacrifice” and “violence and corruption”. The proceedings of this colloquium will be published shortly.

22. UNESCO’s Asia-Pacific Regional Bureau for Education in Bangkok, with the support of the Canadian International Development Agency (CIDA), has initiated a project on “Educational Roots and Multilateral Responses to Asia-Pacific Terrorism: A Human Security Approach”, running from 2004 to the end of March 2006. It consists of two elements: one, an innovative policy research initiative and the other, a dialogue process beginning with a small regional conference. It aims to understand better key Asia-Pacific educational issues linked to terrorism and broader violent conflict prevention challenges. The ultimate aim is to develop an Asia-Pacific regional framework for human security.

IV. OVERVIEW OF CURRENT DIALOGUE-RELEVANT ACTIVITIES

23. Today, a broad sense of commonality and agreement has been reached – not least as a result of a long chain of international events sponsored by UNESCO – with respect to an overarching framework for the dialogue consisting of a set of universally shared values, which cuts across all cultures and civilizations, propounding basic standards of behaviour and providing form and substance to identities. These values constitute the very basis of social cohesion and collective purpose. Tolerance is a fundamental value that incorporates respect for the Other regardless of diversity of belief, culture and language, neither fearing nor repressing differences within and between societies, but cherishing them as a precious asset of humanity. Other globally shared values are mutual understanding, respect for and the upholding of cultural diversity, commitment to peace, non-violence and peaceful practices, respect for human dignity, observance of human rights, commitment to democratic practices, sustainable development and human solidarity. The current challenge is dual: to translate them into reality through concrete action and to re-instil and regularly reaffirm these values, especially in succeeding generations.

24. The new approach to the dialogue among cultures and civilizations – a regional approach with the development of concrete and implementable action proposals drawing on a broad range of stakeholders – found its expression at several conferences of a regional and subregional nature with the participation of political leaders at the highest levels, experts and representatives of civil societies: Sana’a, Yemen, in February 2004; Issyk-Kul, Kyrgyz Republic, in June 2004; Tirana, Albania, in December 2004; and Hanoi, Viet Nam, in December 2004. All these events defined specific action and activities to be undertaken or reinforced at the regional and subregional levels, drawing on the varied and multisectoral programme expertise of UNESCO. Some events also explored avenues, themes and mechanisms to advance inter-religious and inter-ethnic dialogue.

25. Many activities currently pursued in the context of UNESCO’s regular programme respond in concrete terms to the exigencies of instilling and sustaining a concrete dialogue among peoples.

Education

26. Education, at all levels and in all its forms, has always been the preferred means by which UNESCO has sought to create and strengthen awareness of the issues of the maintenance and consolidation of peace. Dialogue-relevant activities by the Education Sector include the promotion of quality education integrating dialogue-oriented values, as well as plans to support Member States in the revision of the content of textbooks, learning materials and curricula. In many education systems, textbook authors tend to focus on knowledge-based outcomes, often resulting in a top-

down style which fails to take into account the diverse learning styles, life experiences, and the cultural and linguistic diversity of all members of the communities they serve, resulting in materials that sometimes, indeed often, reinforce patterns of exclusion. UNESCO is working towards textbooks for the twenty-first century which need to reflect more inclusive pedagogies and diversified content which not only impart academic knowledge, but also engage learners in interactions leading to the acquisition of life skills and universally-shared values within a human rights perspective. Textbooks present an opportunity for engaged dialogue between students, between teachers, and by extension between students and their families and ultimately between cultures. Textbook revisions need to focus on the portrayal of gender stereotypes, the portrayal of other cultures and other nations and the role of the teacher in interpreting and developing textbook materials that are unbiased and free from stereotypes. Activities of the Education Sector therefore also include the introduction of dialogue components into teacher training and into non-formal education activities.

27. UNESCO field offices have also launched a number of dedicated projects relevant for dialogue among cultures and civilizations. For example, the UNESCO Cairo Office organized with a number of partners (League of Arab States, ISESCO, ALECSO, OIC, Council of Europe, the newly established Anna Lindh Foundation for Euro-Mediterranean Dialogue among Cultures, and the Swedish Institute in Alexandria) in December 2004 the very first interregional conference on history textbooks: “Euro-Arab Dialogue: The Image of Arabo-Islamic Culture in European History Textbooks”. Conceived as a contribution to the implementation of the Euro-Arab Strategy “Learning to Live Together” the Conference agreed on concrete follow-up activities, including the formation of expert task forces to discuss a concrete action plan, and its transformation into a more sustainable activity of textbook revision in the two regions. Short-term goals agreed upon were the holding of a specialists meeting, within six months at the Georg-Eckert-Institute in Germany, bringing together history textbook writers and history teachers to discuss concrete approaches; the correction of factual errors in textbooks in accordance with solid academic standards; a discussion of the principles of history teaching (e.g. multi-perspectivity) and of the presentation of crucial and controversial issues of history and culture in textbooks in the two regions; and the promotion of student exchanges, the establishment of school-to-school partnerships and the holding of joint teacher-training seminars. The medium-term goal is to co-produce teaching materials and guidelines for teachers and textbook authors, and to hold joint teacher-training seminars.

Natural sciences

28. Key modalities of dialogue-related action by the Natural Sciences Sector are: the establishment of regional cooperation mechanisms (e.g. joint water management arrangements); the promotion of scientific collaboration, networking and interaction (e.g. through the creation and strengthening of the network of UNESCO Chairs and twinning arrangements among universities, such as the triangular cooperation between Israeli, Palestinian and Italian universities involving also the creation of an interactive science centre at Al-Quds University, the World Academy of Young Scientists – WAYS; and launching of the Israeli-Palestinian Science Organization (IPSO) on the occasion of the World Science Day for Peace and Development in November 2004).

29. The preparation of the reference book series on the History of Water and Civilization serves to increase and systemize knowledge of the history and traditions of water management in diverse cultures. The preparatory process mobilizes the relevant academic community worldwide and fosters exchanges and encounters in international conferences (the next being scheduled for December 2005 in Paris). The book series and related publications aim at raising awareness of the historicity of water resources development in all societies and thus facilitate the mutual understanding of cultural contexts, assets and constraints in dealing with and managing water.

30. The sector also organizes courses on cooperation around water resources with participants from different States sharing a common water body, who usually have different cultural and religious backgrounds, pursue different interests, and often have competing needs. The courses are designed to help participants develop harmonious communication respecting differing interests and needs. Participants learn how to develop genuine solidarity for the sharing of water resources (“hydro-solidarity”) through mutual understanding and support.

31. The building of dialogue between traditional and local knowledge holders and scientists and resource managers is also being pursued under the Local and Indigenous Knowledge Systems (LINKS) project. LINKS has promoted equitable biodiversity governance by building dialogue and mutual understanding among local and indigenous resource users, resource managers and decision-makers. Following the thematic issue of the *International Social Science Journal* on “NGOs in the Governance of Biodiversity” (No. 178, December 2003) – produced jointly by LINKS and CNRS-France – a workshop was conducted at the International Conference on “Biodiversity: Science and Governance” (January 2005) on “Biological and Cultural Diversity: The challenge of local knowledge, practice and world views”, bringing together indigenous peoples, anthropologists, biologists, NGOs and resource managers. At this event, an *Environmental Encyclopedia* based on the indigenous knowledge of the people of the Solomon Islands was launched with the support of Norway. This first book in the LINKS series on “Knowledges of Nature” alerts and informs scientists of the wealth of ecological knowledge possessed by local peoples, offering a basis for constructive dialogue on how science and indigenous knowledge can best join forces in biodiversity governance and sustainable development.

Social and human sciences

32. The sector analyses new contemporary forms of violence (see para. 20 above); develops human science perspectives of the dialogue; develops interregional philosophical dialogues; and undertakes activities to strengthen human security approaches on a regional and interregional basis.

33. A new UNESCO project “Interregional Philosophical Dialogues” was launched in 2004 with the aim of promoting philosophical reflection and dialogue among various regions, such as the Arab world and Asia, Africa and Latin America, Africa and the Arab world, Western and Eastern Europe. The objective is to foster greater mutual understanding of the world traditions of philosophical thought, as well as to encourage intellectual partnerships in exploring the contemporary challenges to philosophical research and study in different regions. This project also aims to support philosophical analysis and research that address the challenges of both the present and the future, and the consequences for social stability and the maintenance of peace.

34. The first activity of the project “Interregional Philosophical Dialogues: Asia and the Arab World” took place in November 2004 at Headquarters. The conference brought together about 30 philosophers from the two regions, who addressed such questions as: Why is an interregional philosophical dialogue important today? In what way could a philosophical dialogue between the Arab world and Asia contribute to the development of the study of philosophy? What are the necessary elements required for such a dialogue? What are the objectives in establishing such a dialogue? Which themes/problems should such dialogues focus on? How could the two traditions of thought be promoted in the two regions?

35. The celebration of Philosophy Day at UNESCO since 2002 provides a special forum within which valuable philosophical dialogue is held every year. At the Organization’s Headquarters, several members of the world philosophical community and the general public have thus taken part in various round tables, highlighting the philosophy of dialogue in all its forms and addressing such issues as “War and reconciliation”, “Transcending cultures”, “The Arab world and the Western

world: a transcultural approach to philosophical dialogue”, and “Impact of East-West philosophical and cultural dialogue on university education”. Philosophy Day at UNESCO has been increasingly supported by many partners worldwide, with more than 70 countries participating, and involving young people in particular. The theme of dialogue has been at the heart of many events organized for the occasion. For example, in Lithuania, a conference was held on the theme “Philosophy: a chance for intercultural misunderstanding”, the University of Aleppo (Syria) also dealt with the theme “Learning philosophy ... learning to dialogue”, and the University of Beijing initiated debate on “dialogue among youth in South Asia”.

36. SHS is also promoting dialogue among historians, especially through the Joint UNESCO-ICHS (International Committee of Historical Sciences) Committee. The Joint Committee’s activities began with a first international symposium, held in Lublin, Poland, on the theme “Borders and changes in national territories in East-Central Europe”, the proceedings of which were published in 2000, and a second symposium, held in Bamako, Mali, in the spring of 1999, on the theme “History and perception of borders in Black Africa from the Middle Ages to the twentieth century”, the publication of the proceedings of this symposium being scheduled for the summer of 2005. In the 2002-2003 biennium, the Joint Committee held regional meetings: in Latin America, the Arab world and East-Central Europe. Three international symposia were held: “Central Europe in the European area between East and West in the 1000-2000 millennium” (Lublin, November 2003); study of conditions for the establishment of democracy in Latin America (“Paths to democracy in Latin America”) (Mexico, November 2004); and “Reforms and changes in the Arab-Muslim world” (Rabat, December 2004).

37. Two meetings of the Bureau of the Association of African Historians (AHA) were held through UNESCO, and the Association has thus been genuinely revitalized. AHA’s fourth congress on the history of African heritage, memory and identities is to be held at Addis Ababa in 2005. The International Congress of Historical Science (ICHS – Sydney, 3-9 July 2005) aims to secure the regional integration of historians. The crucial issue of dialogue, which covers such key topics as “Is there a history of the world?” and “Is history universal?”, will be at the heart of the congress. History, like science, may not today disregard the history of other regional groupings. Interdisciplinary dialogue, openness to others and comparatism will be the major lines of emphasis of the congress.

38. As part of the follow-up to the first meeting of directors of research and training institutions on peace on “What Agenda for Human Security in the Twenty-first Century?” (November 2000 – www.unesco.org/securipax/whatagenda.pdf), the elaboration and validation of ethical, normative and educational frameworks for the promotion of human security and the prevention of conflicts at their source was begun in cooperation with high-level regional experts, training and research centres and universities. Following the validation of the frameworks for the East Asia region in Seoul, Republic of Korea (June 2003), at the International Conference on Human Security in East Asia, and for Latin America and the Caribbean in Santiago, Chile (August 2003), at a joint UNESCO-FLACSO (Latin American Faculty of Social Sciences) meeting on “Contemporary International Security: Consequences for Human Security in Latin America”, three regional meetings on human security, conflict prevention and peace are currently in preparation (Amman, Jordan, March 2005; Bishkek, Kyrgyzstan, April 2005; and Jakarta, Indonesia, July 2005).

Culture

39. Heritage, as tangible or intangible evidence of the interaction of cultures, must be preserved, enhanced and handed on to future generations so as to foster creativity, strengthen the sense of identity based on continuity and establish genuine dialogue among cultures, especially in conflict areas in which it can be a real vector of reconciliation as an instrument of knowledge of the Other.

Any instrumentalization of cultural heritage to perpetuate situations of conflict is unacceptable. Intercultural dialogue is organized around four main thrusts: (a) promotion of a dialectic of universality and diversity through the promotion of mutual knowledge of interactions and of processes involved in the formation of plural identities and heritage; (b) placing the dialogue in the framework of time – in terms of history and memory; (c) promotion of the link between traditional cultures and modern cultures; and (d) promotion of reflection on the new “territories” of dialogue such as cultural tourism, heritage and multicultural societies (in cities, suburbs and neighbourhoods).

40. UNESCO highlights the complex processes involved in the interaction of cultures, in particular through the History of Humanity, the Regional Histories and the interregional intercultural projects (Silk Roads, Slave Route and Roads of Faith); it also encourages the conduct of research aimed at describing and demonstrating the advantages and benefits that civilizations and cultures have derived from each other and supports the establishment of online communication networks and contacts among research institutions at the international level; it will endeavour to introduce course components relating to the value of dialogue among civilizations into history, geography and civics education curricula; it fosters innovative measures to promote art education; and it gives advisory opinions to Member States on policies to be followed in these fields.

41. The various Routes and Roads of dialogue were the most outstanding projects during the 1980s and 1990s to promote dialogue in its various forms. It was in the context of the World Decade for Cultural Development (1988-1997) that the intercultural Roads/Routes projects were launched, in particular the Silk Roads project, which subsequently became the model for other projects based on the same principles. The Culture of Peace Programme in the 1990s was a major milestone for “international understanding”, associated with the Roads/Routes projects, the five hundredth anniversary of the encounter between two worlds and the Arabia Plan.

42. The Roads/Routes concept is premised on the encounter between peoples and cultures, exchanges of knowledge engendered, ideas, representations of the Other and mutual influences among systems of thought. All the Roads/Routes highlight the dynamic forces that sustain encounters and interactions, and ultimately illustrate the anteriority of intercultural processes in multiethnic societies.

43. Since 1997, the contribution of religion to the establishment of a culture of peace and the promotion of interreligious dialogue has also been under consideration at UNESCO, taking into account the role of religion and of religious leaders in consolidating in society moral values, tolerance, social optimism, and in the furtherance of intercultural dialogue and civil peace.

44. The Slave Route project, in particular, shows that intercultural dialogue can take place even in such tragic circumstances as those of the slave trade and slavery. It shows how the process of interculturality can occur in spite of the institutionalization of prejudice, the most radical stereotypes and the implementation of the most brutal discrimination policies. The project demonstrates in particular how enslaved Africans influenced the arts, skills, beliefs and attitudes in slave societies, to the extent that some of their contributions have now become symbolic components of societal identities. Activities carried out under this project (scientific research, the development of education on the tragedy, inventories of sites and places of memory, collection of data on the oral tradition, establishment of museums on slavery and the networking of scientific, educational and other research sites and centres) aim to highlight the numerous cultural interactions (in music, dance, the arts, gastronomy, pharmacopoeia and spiritual traditions) generated by that tragedy, in order to improve mutual knowledge and increase intercultural dialogue.

45. The Silk Roads have been continued under the project on “Intercultural Dialogue in Central Asia”, which is also centred on Silk Roads countries such as Afghanistan and Mongolia. It aims to highlight the reality of the cultural diversity and common heritage – tangible and spiritual – that links the peoples of the region together. The project illustrates and confirms the “common heritage and plural identity” dialectic as the outcome of a long process of intercultural exchanges.

46. The Roads of Faith programme, launched in Morocco in 1995, was designed to contribute to peace and reconciliation among the three Abrahamic religions, with a focus on Jerusalem, a polysemous and symbolical city for the three monotheistic religions and also for the whole of humanity. The programme was then broadened to establish genuine dialogue among all spiritual and religious traditions. The Roads of Faith project has become a truly interdisciplinary programme for interreligious dialogue. Meetings have been held in the Mediterranean, Central Asia, Africa and Asia and the Pacific. The educational aspects of the programme are equally crucial inasmuch as knowledge of religion permits better understanding, tolerance and respect for other people’s convictions. A network of Chairs is being established and the study on the production of educational material for young people is under way in partnership with associations and chairs.

47. Under the Arabia Plan and the Caucasus project, a series of activities are being implemented to promote regional development – through tourism and the development of databases on culture – and the establishment or strengthening of interregional cooperation networks (for example, between the Baltic countries and the Caucasus or the Arab region and Japan).

48. In the wake of the two summit meetings of Ohrid (2003) and Tirana (2005) on dialogue in South-East Europe, the Director-General of UNESCO will co-organize with the President of Bulgaria at summit level a regional forum on “Cultural Corridors in South-East Europe – Common Past and Shared Heritage, a Key to Future Partnership”, scheduled for 20 and 21 May in Varna, Bulgaria. The forum will focus attention on the unique cultural corridors in the region, which are axes of age-old cultural and economic links that include the tangible and intangible cultural and historical heritage of the countries and peoples and may serve as a framework for regional accords and cooperation.

49. Activities relating to cultural tourism constitute practical opportunities for encouraging authentic dialogue between visitors and local people, promoting new types of cooperation, improving knowledge of the heritage (tangible and intangible) of regions as the underpinnings of culture and identity. Tourism is a vector of exchanges and a tool for the preservation of cultural diversity, especially in post-conflict areas in which it can play an integrative role.

50. Creativity and contemporary creation also play a role as mediation and communication tools. UNESCO also acts to promote diversity in the supply of creative works, to increase local capacity and access to world markets and to encourage due recognition and protection of the rights of authors and artists. Through the “UNESCO-Aschberg Bursaries for Artists” programme, the International Fund for the Promotion of Culture (IFPC) has established an innovative international network for the strengthening of human resources in the arts with the aim of promoting deeper mutual understanding among cultures. This exchange programme selects artists for residencies that take place in countries totally different from their own, thus promoting direct intercultural cooperation between individual artists all over the world. This exchange programme will continue under document 33 C/5.

51. The permeability of cities to all the cultural influences of people from differing horizons fosters cross-fertilization which makes the urban environment a veritable laboratory for intercultural dialogue. In such contexts, the UNESCO Cities for Peace and Culture in the Neighbourhood networks have helped to build capacities for the identification and application of good practices in

the sphere of cultural pluralism in urban environments, in line with the aims and objectives set out in the Action Plan of the UNESCO Universal Declaration on Cultural Diversity. Such good practices concurrently constitute sources of inspiration and practical methodological tools for local authorities and Member States, helping them to overcome the obstacles to intercultural dialogue.

52. In the context of the International Decade of the World's Indigenous People (1994-2004), UNESCO gave pride of place to intercultural dialogue, in the intracommunity, intergenerational and intercommunity senses, among indigenous peoples and stakeholders from other cultures. The Organization applied an interdisciplinary approach towards ensuring the full participation of minorities and marginalized and vulnerable groups in devising, implementing and monitoring policies and actions which affect them, especially in the fields of cultural rights, mediation mechanisms, local intergenerational knowledge systems, revitalization of their endangered cultural resources, integration of their perspectives into educational strategies, use of ICTs and the linkages between biological and cultural diversity.

Communications and information

53. The Communication and Information Sector promotes an intensification in media coverage of dialogue-related issues and a broader use of information and communications technologies (ICTs) in dialogue, especially at the community level, including the promotion of virtual dialogues, engagement among schools and students (facilitated through the INFOYOUTH programme) and people-to-people exchanges.

54. The objective of the “Reel Intercultural Dialogue” project was to contribute to improving intercultural understanding and to sensitize young people to tolerance, dialogue and peace. The project provided an opportunity for talented cinema and television students to produce short films reflecting their perspectives on global issues. Young filmmakers from Burkina Faso, India, Israel, Mexico and Romania were asked to provide a reflection on the sources of conflict between communities and cultures, presenting their alternatives to violence and cultural conflicts. The “Reel Intercultural Dialogue” DVD, containing the resulting series of five short fiction films, was released in April 2004 and broadcast by 90 television channels. By the end of 2004, the series had been entered in 26 international film festivals in Africa, Asia, Europe and Latin America. The most important prizes received were the celebrated “Best Short Film” Wolgin Award for “The Red Toy” at the Jerusalem Film Festival in July 2004; the Special Jury National Award by the 2004 National Awards in India for “The New Beginning”, which also won the Best Sound Design Award and a Special Mention for a student film. The third International Children's and Young People's Film Festival, held in Buenos Aires in November 2004, also awarded a Special Mention to “The New Beginning”. These short films were distributed to 150 television and film schools all over the world and presented to students as a model for intercultural dialogue. Further distribution is under way.

55. Within the framework of a cross-cutting theme project approved in the Programme and Budget for 2004-2005 (32 C/5), UNESCO is currently implementing a project on “ICTs for Intercultural Dialogue (ICT4ID): Developing communication capacities of indigenous peoples”. Involving 11 indigenous communities, the project aims at fostering the use of ICTs to revitalize indigenous identity and express their cultural diversity through the media, thus contributing to the nurturing of intercultural dialogue. Five pilot projects were launched in 2004: “Tokapu”, involving the Quechua of Peru, has already trained 10 young Quechuas in audiovisual production; “Training of Indigenous Peoples in Community Television Production”, involving the Lecos, Tsimanes, Esse Ejjas, Mosevenes, Tacanas, Baures and Aymaras of Bolivia, held seven audiovisual workshops and trained 15 indigenous participants; “A-V Training for the Forest People”, involving the Pygmies of Gabon, organized an audiovisual training course for six pygmy interns and has already shot a pilot documentary; “The Kaoko Local Knowledge Living Archive Project”, involving the Himbas of

Namibia, concluded a feasibility study about the setting up of an ICT centre and trained local leaders to run the centre in Kaoko; the “San Interactive Archive, Training and Heritage Management Programme”, involving the San people of South Africa, trained community members in cultural management and organized photo sessions on “immersive photography” techniques in order to start integrating San audiovisual archives into an interactive “living archive” DVD. Local content produced by the communities should be finalized before summer 2005 and distributed internationally before the end of the year. A second phase of this project has been selected for inclusion in document 33 C/5.

Other activities

56. Youth plays a particularly critical role in all aspects of the dialogue. This recognition led to several specific initiatives:

- The organization of a Youth Forum preceding the General Conference of UNESCO; in 2005, the main theme of the Youth Forum will be to identify concrete action in support of the dialogue among cultures and civilizations.
- At the World Academy of Young Scientists (WAYS), held in Marrakech, Morocco in December 2004, more than 150 young scientists from 85 countries participated in a round-table discussion on “Science Contributing to the Dialogue among Civilizations: the Young Scientists Perspective”, organized by SC and BSP. The event opened new perspectives for worldwide scientific cooperation among young scientists and resulted in the formulation of concrete and practical recommendations and undertakings on regionally rooted action bolstering dialogue;
- Following up on the Ohrid regional forum, a regional dialogue youth forum is scheduled to be held towards the end of 2005, building on the “Message from Ohrid” (2003) and translating its recommendations into concrete undertakings and commitments.
- The Organization will also contribute to the Youth Forum for Promoting Dialogue along the Silk Roads, organized by the Iranian National Commission for UNESCO and scheduled for July 2005.

57. New public-private partnerships have been formed, especially “Mondialogo” with DaimlerChrysler, which offer another entry point for concrete action with and by young people engaging in intercultural dialogue and exchange, funded largely through extrabudgetary resources. The initiative consists of three practically-oriented pillars of action: (a) the first was a worldwide “School Contest” calling for team learning by teams of students between 15 and 18 years of age, managed by the Education Sector’s ASP Schoolnet and BSP and with the support of National Commissions for UNESCO. The first round of the juried School Contest concluded in Barcelona, Spain, in September 2004, having involved more than 27,000 students from all over the world. The second round is currently under preparation and will be run from autumn 2005 to the end of 2006; (b) the second pillar is a global “Engineering Award” requiring the design of sustainable development-relevant projects by multicultural teams of engineering students, managed by the Science Sector and BSP. In May 2005, the first Engineering Award will complete its first round, involving some 150 student teams. It is hoped that this activity can also be carried into 2006 and beyond; (c) the third pillar is an interactive “Internet Portal” serving as platform for communications, sharing and mutual learning connected to the other two tracks, closely linked to the UNESCO knowledge portal, managed by BPI.

58. Another dialogue-related engagement was the conference “New ignorances, new literacies – Learning to live together in a globalizing world”, held in September 2004, which constituted UNESCO’s central contribution to the “Universal Forum of Cultures – Barcelona 2004”. The conference focused in particular on the practical implications of “learning to live together in a globalizing world”. It put special emphasis on the need for a renewed commitment to learning about each other, to developing the free exchange of ideas and knowledge, to increasing communication between peoples and to developing shared values. A high-level segment of Heads of State and Government, the Director-General of UNESCO and representatives of the Spanish, Catalan and Barcelona authorities, and a keynote dialogue on “Clash of civilizations or clash of ignorances” opened the event. A total of eight thematic panels were organized as part of the conference. The conference was attended by government ministers, several National Commissions for UNESCO, academics, NGO activists, representatives of the private sector and a large general audience.

59. To strengthen inter-agency and inter-organizational cooperation in this domain, a new multi-organization initiative “Fostering the Dialogue among Cultures and Civilizations through Concrete and Sustained Action” has been agreed upon on a pilot basis between UNESCO, ISESCO, ALECSO, IOC, the Danish Centre for Culture and Development (DCCD) and the Anna Lindh Foundation for Euro-Mediterranean Dialogue in Alexandria, Egypt. The Beirut, Cairo and Rabat field offices have been proposed to conduct and implement this initiative, which will have a strong field/local focus. It seeks to involve educators, journalists, artists, writers, specialized NGOs, spiritual leaders, scientists, engineers, and various technical experts – bringing together men and women and recognized experts as well as youth representatives. Concrete action will be pursued in the following areas:

- Education: reform of school and university curricula; revision of school and training manuals in select disciplines; preparation of teacher guides and development of programme prototypes; education for human rights and multicultural education;
- Natural sciences: building networks among scientists from different cultures; encouraging cooperation on joint projects between scientists from regions in conflict; contribution to dialogue through organization of a series of exhibitions on the history of science within the overall concept of “science: our common heritage”;
- Culture: national museums (setting up of multicultural departments); artistic festivals; youth encounters and forums; shared cultural heritage; introduction of culture elements and specific values into training programmes for cultural staff and among the clergy;
- Communication and information: sensitization and training of journalists; fighting stereotypes and bias (in text and images) in the context of contemporary cultural exchanges.

60. UNESCO also participated in – and contributed to – a meeting organized by the United Nations Secretariat with regional organizations in November 2004. It was agreed that dialogue may have limited impact with respect to contemporary “hard security threats”, having a greater impact on “soft threats”. While no particular conflict area may have benefited directly from the dialogue among civilizations in recent years, it is possible to identify a trend in international relations that stresses dialogue as a “default” strategy for Member States to pursue in settling conflicts or with regard to contentious issues. Indeed, it may spawn a new trend in civilizational interaction, which is also reflected in the initiative by the Prime Minister of Spain who proposed to the United Nations General Assembly in September 2004 to forge an “Alliance of Civilizations between the Western and Muslim worlds”.

61. The Félix Houphouët-Boigny Peace Prize, presided over by former United States Secretary of State, Henry A. Kissinger, is an important instrument of the Organization to help strengthen the dialogue among cultures and civilizations. It is awarded annually to men, women or institutions that have contributed significantly to safeguarding and promoting peace in the world. In the light of developing inter-faith dialogue and tolerance, two religious leaders, the Grand Mufti of Bosnia and Cardinal Roger Etchegaray, were chosen as 2003 laureates in recognition of their action in favour of promoting dialogue among civilizations and cultures. Under the auspices of the Prize, the International Commission for Peace Research held its first meeting devoted to “The contribution of dialogue among civilizations to peace research”, on 30 November and 1 December 2004, chaired by former Portuguese President Mário Soares. The Commission issued a series of conclusions and recommendations.

V. PROPOSALS INCLUDED IN THE DRAFT PROGRAMME AND BUDGET FOR 2006-2007 (33 C/5)

62. The draft Programme and Budget for 2006-2007 (33 C/5) contains a number of activities and entry points which are of significant importance for a results-oriented dialogue among peoples – both in the sense of an intensification of the dialogue among cultures and civilizations and in addressing issues and situations that may give rise to terrorist proclivities. These proposals are visually identified in document 33 C/5 so that the reader will be able to obtain a quick overview of action areas to be covered by the various major programmes. After the approval of document 33 C/5 by the General Conference, the key challenge will be to design effective, multi-thematic actions and to translate them into concrete and sustained programmes, subprogrammes, main lines of action and work plans with specific budgetary allocations so as to ensure implementation during the biennium.

63. In the course of implementing document 33 C/5, UNESCO will strengthen and pursue new mechanisms and modalities to promote dialogue among peoples through a better reciprocal knowledge of cultural, ethnic, linguistic and religious diversity, and also in order to address one of the causes of extremism, as emphasized in Executive Board decision 4.1, section II. Such mechanisms may include, but not be limited to:

- (a) creation of more UNESCO Chairs on cultural and civilizational dialogue in the broadest sense, the formation of a network of these chairs and encouraging the creation of new institutes and centres under the auspices of UNESCO (category II) in various regions devoted to dialogue activities;
- (b) establishment of networks of university presidents to further dialogue objectives, mechanisms and modalities;
- (c) outreach activities drawing on the potential of ICTs, involving multiple stakeholders from civil society and the private sector on a multi-regional basis;
- (d) promotion of national efforts and activities by National Commissions with the formation of a clearing-house function in the Secretariat, documenting and disseminating success stories and lessons learned as well as identifying obstacles to dialogue;
- (e) full implementation of existing, and development of new, joint collaborative initiatives with governments and other international and regional organizations aimed at concrete action (such as that already launched with ALECSO, ISESCO, OIC and other partners).

64. Awareness-raising and the mobilization of consciences in the cause of peace will be ensured, *inter alia*, through the UNESCO Prize for Peace Education which rewards outstanding commitment to the ideals of peace and tolerance. To ensure that the Prize is better known and to raise its profile, events relating to the issue of peace will in future be held concurrently with the prize-giving ceremony.

65. In the draft document 33 C/5, the various major programmes envisage numerous actions along the following lines, building on ongoing initiatives. Some of these actions include:

Education (Major Programme I)

66. Dialogue will be reinforced through the pursuit of the six Education for All (EFA) goals and, in particular, through efforts aimed at promoting quality education at all levels towards “learning to live together”. This does not merely encompass aspects of educational attainment, but particularly the qualitative aspects of teaching, curricula and their content, focusing on peace, universally shared values, human rights and civic education, democracy, tolerance, mutual understanding and multilingual education. A revision of handbooks and teaching materials used in primary and secondary schools (public and private) will be an equally critical task so as to eradicate stereotypes and judgements, which can lead to the demeaning of other cultures or civilizations or different social groups. At the secondary-school level, the teaching of the history and sociology of civilizations and religions should also be included in the curriculum. Improving literacy will be critical for creating an equitable basis for dialogue.

67. UNESCO is the lead agency for United Nations Decade of Education for Sustainable Development (DESD), which it addresses in an intersectoral manner. DESD is fundamentally about values, especially respect for others – present and future generations –, for difference and diversity, for the environment, and for the resources of the planet. Education will help enhance the understanding of these linkages and with the wider natural and social environment. This understanding is hoped to serve as a durable basis for building respect. Along with a sense of justice, responsibility, exploration and dialogue, education for sustainable development should lead people to adopt behaviour and practices. The orientation of DESD is thus closely linked to UNESCO’s promotion of quality education, its principal aim being the furthering of peace and tolerance and the promotion of values and attitudes.

Natural sciences (Major Programme II)

68. Scientific and technological exchange and the quest for sustainable development will be promoted, in particular through sharing and networking among knowledge holders from all knowledge systems. An innovative role will be explored for local and indigenous knowledge, as a valuable data source to anticipate, evaluate and mitigate environmental and social impacts from climate change, natural disasters and unsustainable development.

69. Ethical principles and practices in dealing with fresh water are being studied, documented and disseminated through case studies and topical essays. Respect for the cultural diversity of water users and the need to conduct a democratic dialogue among all water stakeholders will be promoted in integrated water resources management. Strong emphasis will be given to cooperation and dialogue among people living in transboundary basins. To understand divergent interests and incompatible perceptions of each other’s needs, case studies and regional meetings will be organized, drawing upon the knowledge, skills and experience of UNESCO’s interdisciplinary global network of specialists and its partner institutions.

70. With increasing globalization and changing patterns of work organization, international dialogue is also particularly important in the engineering sciences in the context of professional practice in such areas as standards, quality assurance, accreditation and mobility. Public and private sector partnerships will be of increasing use in promoting intercultural dialogue among professional groups around the world.

Social and human sciences (Major Programme III)

71. Policies to address contemporary challenges call for scientific advice based on analysis, understanding, sharing and anticipation. The social sciences will contribute to dialogue by organizing activities that reinforce tolerance, ethical approaches and a culture of peace. These activities, in turn, help to mobilize societies against racism, racial discrimination, xenophobia and related forms of intolerance. The International Coalition of Cities against Racism, launched in 2004, will be an important initiative in this regard, building on the formation of regional coalitions. There will also be a presentation of the contributions of great thinkers, philosophers and social scientists from various regions with respect to the values underlying the dialogue with a view to disseminating their thoughts widely, continuing and building on already ongoing activities described above.

72. The sector will continue to conduct and support thematic and technical research on the various aspects of the phenomenon of violence, drawing on existing partnerships, in particular with IHEDN, and extending its network of contacts. The Organization will launch a series of Cahiers sur la violence that will address particular issues: terrorism, domestic violence, sacrificial violence and non-violence. It is vital also to target children in senior and junior high schools who will find food for thought and educational support in the Cahiers.

73. The sector will continue the intercultural philosophical dialogue project with a focus on two other regions, namely Africa and Latin America, drawing on the experience already acquired with preceding dialogues. Similarly, the activities related to Philosophy Day will continue to be pursued

74. The design of ethical, normative and educational frameworks for the promotion of human security will be pursued for the Africa region (in cooperation with the African Union) and for the Eastern European subregion. This approach will be rounded off by a study of the regional priorities identified during the series of regional meetings held and through an interregional comparative analysis of the frameworks of the five regions of the world. These various tools will be a basis for drawing up a draft report on human security, which will be discussed and finalized at an interregional conference on the promotion of human security to be held in Paris in 2007. The report will include an action plan, which will provide both UNESCO and its Member States and partners with strategic guidelines for the years ahead.

Culture (Major Programme IV)

75. Action will be continued on two levels, on the one hand, to promote dialogue among cultures and civilizations nationally and regionally and, on the other, to promote interregional dialogue through pilot activities designed to foster better mutual knowledge, with particular emphasis being placed on points of convergence among cultures and civilizations.

76. Cultural diversity is a notion around which productive dialogues are being organized between societies and cultures, among different groups within a society, as well as between different religions and spiritual traditions. A greater recognition of the role and positive impact of intercultural dialogue in safeguarding cultural diversity will be promoted through projects like the Euro-Arab Dialogue, the Mediterranean Project or the Arabia Plan. Efforts will also be made to

develop a culture of conservation and preservation through dialogue. This may help to prevent the cultural heritage from becoming a symbolic target of aggression and intentional destruction. A specific action in the culture programme will be to continue promoting universal values with a view to strengthening social cohesion in specific regional and social contexts (e.g. in Central Asia, South-East Europe, Caucasus, Indian Ocean, Mediterranean and through the Arabia Plan) and to foster mutual knowledge between civilizations, cultures and religions by highlighting their interactions and mutual influences through the Roads/Routes of Dialogue projects, promoting concrete projects such as cooperative approaches between universities from various regions to study the historical causes and forms of the transatlantic slave trade as well as the Gorée Project.

77. Cultural diversity can also be preserved as an adaptive process and as a capacity for expression, creation and innovation – as well as understanding and reconciliation. Concretely, this will take the form of cultural cooperation (through cultural tourism, joint cultural projects among neighbouring or distant countries sharing distinct cultures or belonging to different civilizations) and the fostering of diverse talents and cultural creativity (promoting and strengthening “oral” heritage, arts and folklore festivals; joint cultural artistic work and partnerships; multicultural exhibitions in museums and regional cultural fora).

Communication and information (Major Programme V)

78. Activities will be launched to promote and strengthen freedom of expression as it is vital for securing other fundamental human rights. Freedom of expression allows the voicing of cultural identities as well as cultural diversity and guarantees the right of everyone to share their opinions, experiences and ideas. Furthermore, freedom of expression also serves as a driving force of intercultural dialogue among and between individuals and communities as well as a mechanism for the exchange of experiences and knowledge between professionals, civil society and academics. A free press is a prerequisite for active participation by local populations in debate and decision-making on cultural, political and socio-economic issues. Support to independent, pluralistic and professional media can be a concrete way to promote dialogue and transparency. In that regard, it is important to recognize television, radio, print, and Internet media as a platform for dialogue on commonly shared values.

Other activities

79. The Félix Houphouët-Boigny Peace Prize will continue its activities under document 33 C/5 funded from funds-in-trust and extrabudgetary funds. In its work and its choices, it will keep on emphasizing issues that can favour dialogue among civilizations, religions and cultures. As for its International Commission for Peace Research, it will carry on its reflection on themes related to dialogue among civilizations.