



UNESCO
against
Racism

World Conference against Racism,
Racial Discrimination,
Xenophobia and Related Intolerance

Durban, South Africa



**31 August-
7 September 2001**



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Introduction

Because racism, racial discrimination, xenophobia and related intolerance are so often the causes of war in the minds of men, UNESCO has always placed the struggle against racism at the heart of its action. Over the years, we have set standards, encouraged dialogue and mutual understanding, and conducted research in the social and human sciences; above all, we have endeavoured to inculcate the values of human rights, non-discrimination, peace, democracy, tolerance and international understanding through education.

Even though racism continues to manifest itself in many contemporary conflicts and injustices, our efforts have not been in vain. In many countries, important steps have been taken to combat racism, exclusion and intolerance, and to buttress democracy and pluralism. In our work, we have been constantly supported by the tireless efforts of vast coalitions of human rights defenders, non-governmental organizations and grass-roots associations at local, national and international levels. The victory in the long fight against apartheid in South Africa – to which UNESCO greatly contributed – is there to remind us that, with joint commitment, we can overcome.

This commitment must be reaffirmed in Durban. Hundreds of mil-

lions of human beings continue to suffer today from racism, discrimination, xenophobia and exclusion, and some, especially women and children, are victims of double discrimination. Such dehumanising practices, fed by ignorance and prejudice, have triggered internal strife in many countries and brought immense human suffering.

The World Conference against Racism should inject new energy into our common action. It should consolidate the world-wide partnership to eradicate racial prejudices and all forms and manifestations of racism. UNESCO is determined to play an active role in the achievement of these goals, in close cooperation with the Office of the United Nations High Commissioner for Human Rights. This resolve, already embodied in UNESCO's Draft Medium Term Strategy for 2002-2007 and in its Draft Programme and Budget for 2002-2003, will be transformed into action following the decisions made in Durban.

UNESCO recognizes that racism is a complex, adaptive and resilient phenomenon. I wish the participants in the World Conference great success in their work and trust in them to formulate innovative and forward-looking strategies for combating racism, racial discrimination, xenophobia and related intolerance in all their forms.



Koichiro Matsuura
Director-General of UNESCO

I. *UNESCO's Stand against Discrimination*

An historical overview

1. UNESCO's resolve in the fight against discrimination began at its creation in 1945. The Preamble to UNESCO's Constitution affirms that World War II became possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races.

to further universal respect for justice, for the rule of law and for human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion.
2. Accordingly, Article I of its Constitution empowers the Organization
3. This responsibility has inspired standard-setting activities in all of UNESCO's fields of competence—education, culture, the sciences, communication and information. Today, many of these activities have become familiar throughout the world. The following pages present a selective overview of some of UNESCO's historical achievements, its current programmes and planned actions in the struggle against discrimination.

- ◆ The present introduction (Section I) recalls the milestones in UNESCO's unceasing fight against all forms of racism, including pioneer scientific declarations and educational programmes, strong policy statements and novel initiatives.
- ◆ Section II, entitled 'UNESCO's Current Actions in the Fight against Racism and Discrimination: Landmarks', reviews four major examples from recent or ongoing programmes.
- ◆ Section III, 'Challenges ahead: New Forms of Discrimination in the Age of Globalisation and the Gene Revolution', is especially important, for it describes the changing landscape of racism and racial discrimination, and the new dangers in contemporary societies.
- ◆ Section IV 'Proposed Main Lines of Action for the Follow-up of the World Conference against Racism' outlines some of the actions which UNESCO has envisaged in response to the new threats.
- ◆ These presentations are followed by two annexes, the first detailing a wealth of activities organised in connection with the International Year of Mobilisation against Racism and with the World Conference against Racism, and the second listing useful bibliographical references.

Scientific research

4. To combat age-old racist conceptions, UNESCO began by enlisting the help of science. One of its first major actions was a programme to disseminate scientific facts disclosing the falsity of racist theories. In 1950 a group of eminent experts, convened by UNESCO, prepared a *Statement on Race*, followed in 1951 by a *Statement on the Nature of Race and Race Differences*. Both statements declared that the biological differentiation of races does not exist, and unequivocally rejected theories of racial superiority. Indeed, they emphasised that race is not so much a biological phenomenon as a 'social

myth'. In 1964, a *Statement on the Biological Aspects of Race* was adopted. In 1967, UNESCO convened a multidisciplinary experts' meeting with a broad representation of specialists from the social and biological sciences. The document which they prepared, the fourth *Statement on Race and Racial Prejudice*, described the genesis of racist theories and racial prejudice, and demonstrated anew that they are without foundation.

5. This commitment was carried over into many General Conference resolutions. For instance, in 1954, discrimination was characterised as 'one of the greatest dangers to peace and to human dignity'. In 1960, UNESCO affirmed that 'every display of racial intolerance or alleged national superiority (...) constitutes a threat to international peace, security and understanding'.

Education

6. In 1960, UNESCO adopted the *Convention against Discrimination in Education*, which acknowledged the crucial role of education in ensuring equality of opportunity for members of all racial, national or ethnic groups. It was the very first time that a binding instrument in the United Nations system contained a detailed definition of the term 'discrimination'. The *Convention* qualified it as

any distinction, exclusion, limitation or preference (...) based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth.

7. The *Convention* called on States to adopt immediate measures in favour of equality in education and, what is more, it linked the concept of education directly to human rights:

Education shall be directed to the full development of the human person-

ality and to the strengthening of respect for human rights and fundamental freedoms; it shall promote understanding, tolerance and friendship among all nations, racial or religious groups.

The right to be different

8. *The Declaration on Race and Racial Prejudice*, adopted in 1978, summarised in a single normative instrument the results of many years of work. The *Declaration* was the outcome of a meeting of representatives of Member States and it remains a standard-setting instrument, entrenching the obligations foreseen in the UNESCO Constitution. It states:

All human beings belong to a single species and are descended from a common stock. They are born equal in dignity and rights and all form an integral part of humanity.

9. The *Declaration* also stipulates that diversity and difference are essential to humanity:

All individuals and groups have the right to be different, to consider themselves as different and to be regarded as such. However, the diversity of life styles and the right to be different may not, in any circumstances, serve as a pretext for racial prejudice; they may not justify either in law or in fact any discriminatory practice whatsoever, nor provide a ground for the policy of apartheid, which is the extreme form of racism.

10. According to the *Declaration*, the differences between the achievements of various peoples should under no circumstances serve as a pretext for any rank-ordered classification of nations or peoples. Such differences can be attributed only to geographical, historical, political, economic, social and cultural factors. The *Declaration* concluded that racial prejudice, historically linked to inequalities of power and reinforced by economic and social dif-

ferences, is totally without justification. Apartheid was therefore qualified as one of the most serious violations of the principle of equality in dignity and rights, 'a crime against humanity, [which] gravely disturbs international peace and security'.

Tolerance and human rights

11. In response to the rise in acts of intolerance, aggressive nationalism, racism and anti-Semitism, the International Year for Tolerance (1995) was proclaimed at UNESCO's initiative, and UNESCO was designated by the United Nations General Assembly as the lead agency for this event. Its purpose was to promote the respect, acceptance and appreciation of the rich diversity of the world's cultures. To counter the spread of violence, exclusion, marginalisation and discrimination directed against national, ethnic, religious and linguistic groups, UNESCO's General Conference solemnly adopted the *Declaration of the Principles on Tolerance*. The *Declaration* proclaims that tolerance is, above all, an active attitude prompted by the recognition of the universal human rights and fundamental freedoms of others. The *Declaration* emphasises the responsibilities of Member States

to develop and encourage respect for human rights and fundamental freedoms for all, without distinction as to race, gender, language, national origin, religion or disability, and to combat intolerance.

12. To make economic and social opportunities available to each person without discrimination, the *Declaration* called on States to implement provisions of human rights treaties and, where necessary, to adopt legislation 'to ensure equality of treatment and of opportunity for all groups and individuals in society'. The capacity of education to favour tolerance is also highlighted:

Education policies and programmes should contribute to development of

understanding, solidarity and tolerance among individuals as well as among ethnic, social, cultural, religious and linguistic groups and nations.

Ethics and cultural diversity

- 13.** In 1997, UNESCO adopted the *Universal Declaration of the Human Genome and Human Rights*. Responding to developments in science and technology, this vital *Declaration* helped to kindle international awareness of the need to debate ethical issues in those fields. The *Declaration* recalls the provisions of UNESCO's Constitution and international instruments aimed at the prevention and eradication of discrimination. It underlines that scientific and biological research 'should fully respect human dignity, freedom and human rights and be oriented at the prohibition of all forms of discrimination based on genetic characteristics'. Article 6 of the *Universal Declaration* also stipulates that:

No one shall be subjected to discrimination based on genetic characteristics that is intended to infringe or has the effect of infringing human rights, fundamental freedoms and human dignity.

- 14.** UNESCO's efforts regarding cultural diversity continue into the present. On the basis of reports and meetings from the 1990s, a draft *Declaration on Cultural Diversity* is currently being elaborated. It will be submitted for approval at the 31st session of UNESCO's General Conference in October-November 2001.

II. *UNESCO's Actions in the Fight against Racism and Discrimination*

Landmarks

15. UNESCO's historical commitment to the cause of fighting discrimination has continued vigorously into the present. Current programmes in each of UNESCO's domains of competence are devoted to eliminating racism and intolerance in societies throughout the world. Because these activities are so varied, it is not feasible to present an exhaustive list of them here. Four particular examples will suggest both the energy and the variety of UNESCO's undertakings. These examples may seem to concern specific parts of the world, and clearly they describe particular problems encountered in racism and intolerance. But it should be remembered that no case of racism is really isolated from the rest of the globe.
16. The first example relates to one of UNESCO's most crucial and also creative projects, concerned with educating people in today's world about the abominations of four hundred years of **slavery and the slave trade**. The second example moves beyond the history of slavery and into the twentieth century, with some of the most vital actions in UNESCO's history, in the fight against **apartheid**. That singular triumph was also part of a broad and ongoing effort to extend the scope of civic rights for much of the world's population. The next example enlarges on the crucial matter of developing

awareness in society, by presenting several of the projects underway in **education** to counter discrimination. Lastly, some very recent programmes are discussed that would make the world's **diversity** into what it fully deserves to be, a matter of celebration.

1. Casting light on the archaeology of racism: The Slave Route Project

17. In world history, the African slave trade stands out in all too many ways. It lasted for some four hundred years. Its victims were singled out by their race: the men, women and children sold into slavery were all black Africans. It had an intellectual rationale, an ideology of anti-black racism, which favoured the cultural belittling of Africans and blacks, and even gave it a legal basis. The victims numbered in the tens of millions, and the systems of production and development in Africa were profoundly affected.
18. Yet this tragedy is strangely absent from our history books and therefore from the memory of mankind. However, it is UNESCO's hope that this singular tragedy can be turned into a universal question that can be studied and discussed in every corner of the world. As Elie Wiesel, winner of the Nobel Peace Prize, has remarked, 'the executioner always kills twice, the second time by silence'. UNESCO's aim is to put an end to the historical silence regarding the transatlantic slave trade, which the French historian Michel Deveau has called 'the most long-lived and extensive tragedy in human history'.
19. In 1994, the proposition was put forward by African and Caribbean countries, and unanimously approved at UNESCO's General Conference, for the launching of a project in intercultural dialogue, to be called 'The Slave Route' project. The two main aims of the project are to study the ultimate

causes and modalities of the slave trade and of slavery, and to measure its consequences, by looking at the cultural, historical, and spiritual interactions which it generated in the Americas, the Caribbean, the Indian Ocean and Mediterranean regions.

20. Along with the powerful and legitimate emotions which the slave trade and slavery have aroused, UNESCO aims to give a rigorous scientific character to a variety of programmes dealing with the following themes: historical truth, peace, development, human rights, memory and intercultural dialogue.
21. It is not too much to say that the slave trade built the intellectual edifice of racism and cultural contempt for black people; how else could a set of laws—the example is from the *Code Noir* (1685), or Black Code, of France—define people as ‘moveable goods’? And though the slave trade and slavery were legally ended in the nineteenth century, their ideological justification—racism—carries on today. The fight against racism thus obliges us to go back to the ideological and moral foundations of the slave trade.
22. The Slave Route project was undertaken to cast light on the archaeology of racism, its ideological foundations, scientific alibis and arguments for a philosophical legitimacy. In September 2001, UNESCO will publish a volume on these questions, based on an international scientific colloquium. Racism will be depicted as both a system of thought and a political, social and cultural heritage, with historical contexts and motives that need to be unravelled, analysed and discussed as objectively as possible. A moral denunciation of racism will be most effective if it is based on scientific knowledge of the procedures, mechanisms and justifications employed. It is in this sense that the fight for human rights is fundamentally a fight for memory. Every time a tragedy on the scale of the transatlantic slave trade is occluded, the door is left open for modern forms of it to recur.

23. Again, the deepest link, and one might even say the ideological bond, between racism and the slave trade, is not only historical: it is part of our contemporary world. The transatlantic slave trade carried racial discrimination along with it the way a storm cloud brings on rain. This explains the prominence of questions of race and colour in the societies which emerged from the slave trade, in the Americas and the Caribbean.
24. UNESCO's actions will also focus on education. It was indeed by education that the slave trade was erased from human memory, and new research and teaching are needed to establish the universality of this event and to familiarise the world with a major historical dimension of racism and the massive violation of human rights.
25. The Slave Route project aims to illuminate the connections between the historical tragedy and the interactions which it generated in the Americas, the Caribbean and the Indian Ocean regions. When the historical and material facts of slavery and its violence are revealed, along with its ideological rationales and their consequences today, there will be a new possibility for mutual understanding. The societies which emerged from the slave trade and those which were involved in it historically will finally see how they share the material, social and moral legacy of slavery. In this way they will be able to forge intellectual, scientific, ethical and political tools for the creation of a truly pluralistic future.
26. The Slave Trade project is comprised of four major programmes:
- ◆ The heart of the project is **scientific research** on the transatlantic, Mediterranean and Indian Ocean slave trades and slavery. This research programme, coordinated by an international scientific committee, explores networks of key questions and themes. The research undertaken will also supply the materials for the other sections of the project.

- ◆ The silence concerning the slave trade has been particularly strong when it came to teaching its history. A programme on **education and teaching**, coordinated by an international task force, is developing teaching materials based on the research carried out.
- ◆ The slave trade which operated from the sixteenth through the nineteenth centuries was the biggest movement of deportation in history. A programme on **the promotion of living cultures, and artistic and spiritual forms of expression** has been launched to encourage cultural and artistic activities based on the legacy of the slave trade in the Americas and the Caribbean. This is in fact the common, intangible heritage of the African, native American and European populations which the slave trade forced to live together.
- ◆ Given the ignorance with which it is treated, the slave trade comprises one of the most radical forms of historical negationism. A programme on **the memory of slavery and diaspora: tourism of memory and museums** will strive to keep the memory of the slave trade alive through two undertakings: cultural tourism on the slave route and the creation of museums devoted to the subject of slavery. The essential aim of this programme is to identify, restore and promote sites, buildings and other places linked to the slave trade and slavery, and to establish a tourism of memory which will also favour economic and social development.

2. UNESCO's Contribution to the Fight against Racism and Apartheid

27. One of UNESCO's strengths has been its ability to operate through a great variety of programmes in all of its fields of competence. In the fight against racism and racial discrimination, UNESCO's activities have never been circumscribed. Along with significant normative instruments, the Organization

has been committed to bold research undertakings and distinguished publications, unequivocal support for liberation movements and courageous policy statements such as those which called for the 'liquidation' of racist and colonialist policies.

28. UNESCO's activities against racism have evolved over the years. They began with declarations concerning race, which were the result of groups of experts meeting in their individual capacities in the 1950s and 1960s. In the same period, UNESCO's unequivocal condemnation of discrimination led the government of the Union of South Africa to resign from the Organization on 31 December 1956. An important extension of this moral commitment backed by scientific research was a resolution taken at the 14th session of the General Conference in 1966, which qualified apartheid as well as all other forms of racial discrimination as 'crimes against humanity'. Four years later the General Conference at its 16th session called for positive action to support African liberation movements. In conjunction with the Organisation of African Unity, UNESCO helped to provide assistance to refugees; support for groups such as the African National Congress, the South West Africa People's Organisation and the Pan-African Congress struggling to break free from the chains of apartheid; and a wide range of educational programmes, for key personnel in these groups as well as others, to create the foundations for peaceful, democratic and economically developed societies after apartheid. Since the abolition of apartheid UNESCO's commitment has taken on new forms, such as the establishment of UNESCO Chairs for Democracy and Human Rights in Windhoek, Namibia, and Fort Hare, South Africa.
29. These concrete steps have always been accompanied by statements of general principle. One of the most significant documents in UNESCO's fight against racism was the *Declaration on Race and Racial Prejudice* solemnly

adopted by the General Conference at its 20th session in 1978. For the first time, an explicit statement was made at the international level to affirm the right of all persons and groups to be different, which is to say, to be themselves.

30. Affirming the right to be different was no small matter in 1978, nor is it one today. The *Declaration on Race and Racial Prejudice* announced UNESCO's intention to protect diversity and pluralism, even as it affirmed with utter clarity that there was only one human race. The fight against apartheid thus took its place in a larger struggle for a culture of human rights. To promote that culture, UNESCO has developed many instruments of strategic value:
- ◆ the *Convention against Discrimination in Education* (adopted at the 11th session of the General Conference in 1960);
 - ◆ the *Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms* (adopted at the 18th session of the General Conference in 1974), which along with the preceding Recommendation sought to associate the teaching of human rights with an education against racism and racial discrimination.
 - ◆ the *Recommendation on Participation of the People at Large in Cultural Life and their Contribution to It* (adopted at the 19th session of the General Conference in 1976), which affirmed that culture too should be considered as a human right.
 - ◆ the organization of numerous regional intergovernmental conferences on cultural policies, in Venice (1970), Helsinki (1972), Yogyakarta (1973) and Accra (1975).
31. Through its normative actions, its research programme and concrete forms of commitment in all of its fields of competence, UNESCO has never wavered in its fight against apartheid and racism. In addition, many of these

efforts are now carried out in coordination with a number of institutional and non-institutional partners, including non-governmental organizations (NGOs).

32. UNESCO's fight against racism and discrimination thus continues to evolve and expand. In this sense, UNESCO's Constitution provided a starting-point, to which the resolutions and recommendations of its decision-making body, the General Conference, have continually given fresh legitimacy and a new relevance.

3. Learning to Live Together: Education against Discrimination

33. UNESCO's approach to education is inspired by the principles proclaimed in the *Universal Declaration of Human Rights* (1948). Its conceptions are also in keeping with current international instruments in education that would give children and citizens the opportunity to learn how to live in harmony. The World Education Forum held in Dakar in April 2000 and its Framework of Action have reaffirmed the basic right of every person to have access to good-quality education without distinction of race, sex, ethnic or religious origin.
34. As stated in Article 26 of the *Universal Declaration of Human Rights*,

education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups.
35. Education should be a means to empower children and adults alike to become active participants in the transformation of their societies. Learning

should focus not only on conventional academic subjects but also on the values, attitudes and behaviours which enable individuals to learn to live together in a world characterised by diversity and pluralism.

A Holistic Approach

36. To develop these values, UNESCO has taken a holistic approach in educational matters, with activities at every level of planning and practice:
- ◆ Development of educational policies and national plans, both at the formal and non formal levels
 - ◆ Design and implementation of national and sub-regional pilot projects in education
 - ◆ Production and dissemination of teaching materials, with translation into national and local languages
 - ◆ Revision of textbooks and manuals, especially in history
 - ◆ Promotion of regional networks and research centres for peace, intercultural education and international understanding
 - ◆ Collection and dissemination of best practices
37. All of these activities are based on the idea that respect for human rights, the practice of democracy, the promotion of peace and intercultural understanding must be integrated into mainstream education, while keeping in mind local needs and cultural specificities. Particular attention is given to teacher-training and the development of learning materials in which the values of civic education, non violence and conflict resolution are accentuated (for example, the Practice of Citizenship Kit and the ASPnet Peace Pack). In keeping with these orientations, mention can be made of UNESCO programmes for education for peace, human rights and democracy in Africa and Central America and in South-East Europe. UNESCO has also established over 50 Chairs on Human Rights, Democracy, Peace and Tolerance,

and regional institutes for international understanding and multicultural education.

Education against racism and discrimination

38. Teaching children and adults how to be citizens always involves teaching respect for others. Nevertheless, some UNESCO projects have focused more specially on racial discrimination. The following examples may be cited:

◆ *Education for Human Rights, Peace and Democracy in Southern Africa (Mozambique, Namibia and Zimbabwe)*

The project, launched in September 1997, seeks to raise awareness of human rights and enhance democratic processes and practices so as to contribute to the development of democratic, non-sexist and non-racial societies in the three countries. Main activities include development of instructional materials for integrating human rights and democracy into the school curriculum; elaboration of a methodology/strategy for mainstreaming new materials and teaching practices into existing curricula; and training of key personnel both at national and sub-regional levels.

◆ *Promotion of Guidance and Counselling*

Since 1994, UNESCO has collaborated with governments and other partners to support a programme for Guidance and Counselling and Youth Development in Africa. Its ultimate goal is to encourage racial harmony by preparing teachers, non formal educators and social workers to assist young people in dealing with social barriers to their education. The programme includes activities in guidance, counselling, behaviour modification, gender sensitivity, adolescent reproductive health, HIV/AIDS counselling, racial harmony and enterprise education. A regional Centre for the programme,

currently underway in 27 African countries, has been established in Malawi with a sub-regional centre in Mali.

◆ *Associated Schools Project (ASP)*

On the occasion of the International Year of Mobilisation against Racism, Racial Discrimination, Xenophobia and Related Intolerance, participating schools have carried out many activities to raise awareness among students, parents and the larger community concerning the need to eradicate prejudice and stereotypes. The ASP network has also launched an international project entitled 'Breaking the Silence' to develop innovative educational approaches to teaching about the transatlantic slave trade and its legacy, and to promote intercultural learning across the Atlantic. This project is currently being run in 100 Associated Schools in 21 countries on every continent of the globe.

4. Cultural Diversity and Pluralism

39. The fight against racial discrimination has a pre-condition: the recognition of cultural diversity and pluralism. For this reason, UNESCO's *World Culture Report (2000)* examined 'the ways in which a successful transition can be made within societies from the fact of cultural diversity to the fabric of cultural pluralism. By respecting the equal dignity of all cultures and by acknowledging their interdependence, paths to pluralism—which themselves are plural—preserve cultural identities within a framework of tolerance and diversity'. In the same report, UNESCO also emphasised that cultural exchanges are a means of eradicating narrow conceptions of cultural identity which reject diversity and therefore serve to generate racial discrimination.
40. UNESCO has adopted a new strategy for helping its Member States, the

international community and civil society in general to achieve better understanding of cultural diversity. Respect for diversity must guide and inspire the elaboration of new mechanisms favouring cultural pluralism, so that equity and development can become a reality for everyone, at the local, national and regional levels.

41. This strategy forms part of UNESCO's programme of actions aimed at countering intercultural tensions, which most often arise from racial and ethnic discrimination. Efforts are currently underway to develop pluralism and encourage societies founded on a conception of 'living together'.
- ◆ Recommendations for government and civil society were proposed as part of a colloquium called *Towards a Constructive Pluralism* held in January 1999. This colloquium examined the positive effects of cultural diversity and the risks associated with pluralism as an agent of division and discrimination.
 - ◆ As part of the *International Decade of the World's Indigenous Peoples* (1995-2004), UNESCO has undertaken actions to help indigenous peoples, who are often victims of discrimination and marginalisation, to preserve their cultural identities and have them more generally recognised.
 - ◆ A workshop (18-20 October 1999) on the cultural ambitions of the *International Decade of the World's Indigenous Peoples* and an international colloquium in May 2001 used a variety of complementary approaches to examine the critical question of how to recognise values, cosmogonies and world-views, when our knowledge of them has been affected by colonisation as well as racial and cultural discrimination.
42. Certain UNESCO publications have become precious sources of information on the means available for preventing discrimination. A work entitled *Cultural Rights and Wrongs* (UNESCO, 1998) explores different aspects of

the protection of cultural minorities. A joint reedition of Claude Lévi-Strauss's seminal works *Race and History* (UNESCO, 1952) and *Race and Culture* (originally published in the *International Social Science Journal*, XXIII, 4, 1971) is planned, among other efforts to promote the cultural rights of indigenous populations. Other recent UNESCO publications devoted to the theme of fighting discrimination and racism include *Image de l'Autre* (1997), *Dire la tolérance* (1998) and *Towards a Constructive Pluralism* (2000).

43. To further reflections on the meaning of cultural diversity in relation to the challenges of globalisation, and on the role that UNESCO can play in this context, a *Declaration on Cultural Diversity* will be submitted for approval at the 31st session of UNESCO's General Conference, to be held in October-November 2001. This draft document is based on a great many sources of informed discussion, including a report entitled *Our Creative Diversity*, filed by the World Commission on Culture and Development (UNESCO, 1996), the Plan of Action adopted by the Intergovernmental Conference on Cultural Policies for Development, held in Stockholm in 1998, the debates of the two round-tables of Ministers of Culture convened by UNESCO in 1999 and 2000, and inputs from regional and intergovernmental organizations.
44. The draft *Declaration* acknowledges the complex landscape of cultural difference. It argues that cultural diversity should be safeguarded because it is inseparable from the respect for human dignity, human rights and fundamental freedoms, particularly the rights of groups which are disadvantaged or victims of discrimination. But it also underlines the fact that cultural diversity must not be allowed to serve as a pretext for infringing on fundamental human rights.
45. Two key values in this draft *Declaration* neatly summarise much of

UNESCO's long fight against racism and racial discrimination. In connection with cultural diversity, emphasis is given to the themes of:

- ◆ **Inclusiveness.** When all cultural identities are respected, together they can form a composite, dynamic whole, and provide stimulus for citizens to participate in the life of democratic societies.
- ◆ **Empowerment.** Once a climate has been generated in which each person's creative capacities are given room for expression, cultural diversity can become a true motor for development.

46. It is UNESCO's goal that cultural diversity can one day become the source of the world's well-being.

III. *Challenges ahead: New Forms of Discrimination in the Age of Globalisation and the Gene Revolution*

Reflections

47. Over the last two centuries, pseudo-biological theories of 'racial' inequality have often been enlisted in an attempt to bolster ideologies of racism, racial discrimination, xenophobia and intolerance. In recent decades, however, the inanity of these theories has been demonstrated. Science, and modern genetics in particular, has constantly affirmed the unity of the human species, and denied that the notion of 'race' has any foundation. In the words of Article 1 of the *Universal Declaration on the Human Genome and Human Rights*, 'the human genome underlies the fundamental unity of all members of the human family, as well as the recognition of their inherent dignity and diversity'. This *Declaration* was adopted unanimously and by acclamation at the 29th session of UNESCO's General Conference on 11 November 1997, and then by the United Nations General Assembly on 9 December 1998, as part of the celebration marking the fiftieth anniversary of the *Universal Declaration of Human Rights*.
48. Yet racism and racial discrimination have hardly vanished. Indeed, they have not only survived the scientific deconstruction of the concept of 'race' but even seem to be gaining ground in most parts of the world. In the age of globalisation, this situation may seem paradoxical.

New forms of social racism

49. Powerful transformations are currently underway in the world's technology, economy, politics, society and culture. These transformations, associated with the third industrial revolution in history—the revolution of new technologies—and often summed up by the word 'globalisation', seem to favour the spread of new forms of racism and discrimination. The latter now seek to establish their legitimacy by means of arguments that affirm the inequality of cultures. Social inequality and uncertainty have increased in the age of globalisation, as have explosive communitarian reactions and the flaring up of passions regarding ethnic, national, 'racial' and religious identities. In every region of the world, these passions increasingly give way to violence, all too often in fanatic guises that end in massacres among neighbouring populations, 'ethnic cleansing' and genocide.
50. Thus, even as we celebrate the dismantling of institutional apartheid in South Africa, in most regions of the world we are forced to recognise that various forms of **social and urban apartheid** are on the rise. Very often these forms are based on a structural discrimination which is 'racial' in character; they can be either explicit or implicit, but they no longer need to rely on conscious reference to racist thematics. In this universe of walled-up housing developments and impenetrable neighbourhoods, the very concept of public space—which is inseparable from the concept of democracy—is on the wane, and sometimes even disappearing. A growing sense of separatism in urban space is reinforced by the emergence of diverse forms of **educational apartheid**. While a select minority gains access to the 'paradise of knowledge', which is most often reached by payment, the 'damned' are assigned to the hell of new education ghettos and the masses in between try to make do with a variety of fairly ineffective limbos. These forms of social, urban and educational apartheid have spread rapidly, and though they make no explicit reference to racism or racial discrimination, they comprise a system

of **invisible racism** and veiled discrimination which is as formidable as the more outward varieties. In some cases, this system can even function without a thought or representation ever crossing the mind of those involved, which might consciously have to do with racism or discrimination.

51. For these reasons, the questions of racism, racial discrimination, xenophobia and intolerance need to be thought out anew. If it were only a matter of being 'enlightened', the progress achieved in mass education and the 'deconstruction' of pseudo-racial ideologies would long ago have led to the eradication of these scourges. Unfortunately this has not happened. Indeed, racism and racial discrimination have often been carried to their farthest extremes in countries with the highest levels of education. To understand the persistence of racist prejudice, we must therefore undertake new kinds of exploration into these dark reaches, this time making better use of the tools supplied by disciplines such as psychology and psychoanalysis.

Towards a genetic racism?

52. Contemporary scientific progress, and particularly the gene revolution, has raised great hopes but also frightening questions. Can life be reduced to a simple commodity? In the temptation to perfect our species, are we not seeing the return of eugenics, more specifically a commercial form of eugenics that threatens to create a 'two-track humanity'? Have the risks been properly understood concerning humanity's dream of taking control of itself—or should we say, of being controlled by those who master the new procedures? Does the progress in modern genetics not threaten to lead one day to that 'brave new world' prophesied by Aldous Huxley, with a new species of genetically engineered 'supermen' dominating the masses of 'subhumans' who will either be excluded from the new 'genetic paradise' or themselves be genetically manipulated for the purposes of social control or more complete exploitation?

53. More than ever, ethics needs to keep step with scientific progress and technological applications, so that they do not lead to new forms of discrimination. First of all, it must be determined whether there is a risk in identifying characteristic gene sequences in populations living in a given geographic area: could this lead to the use of data for purposes of racial or ethnic discrimination? When a gene is shown to be responsible for a pathology or a 'defect', is there not a danger that the group carrying the gene will be stigmatised, or at the very least that individuals will be classified on the basis of whether or not they belong to this group? Bioethics will have to establish safeguards so that fundamental human rights are not subordinated to the fact that a person does or does not belong to a group with a particular gene.
54. Second, is there not a risk that the new techniques of human reproduction will lead to the selection of embryos—and thereby to discrimination? Selection may be employed to favour certain phenotypes, so that fewer people will be born with a genetic profile which is deemed undesirable; or on the contrary, to favour the birth of individuals with desirable characteristics, for example, the physical qualities needed to perform a certain kind of work. Here too an ethical framework must be defined internationally, which will guide States in the use of these techniques.
55. Third, research on the human genetic heritage could increase the temptation to deny the existence of human liberty. Many geneticists today are working on human genome sequences which may have a role in predisposing individuals to certain kinds of behaviour (depression, rage, the use of memory, etc.). If individual and group behaviour is reduced to biology, we are in danger of being dispossessed of the concept of human liberty. Bioethics must confront these questions in order to ensure that the dignity, rights and fundamental liberties of the human being are respected.

The new apartheid and ways to resist them

56. In conclusion, there is a risk that new forms of racism and discrimination will emerge in the twenty-first century, based on the idea of inequality among cultures, favoured by globalisation and the uncertainties it has engendered, as well as by the growth of material inequality and the dissociation of social and educational systems. These tacit forms of racism and racial discrimination are essentially structural. But in the impoverished ghettos of the Northern and Southern hemispheres, they have already led to conditions of **social and urban apartheid** which, if no action is taken, could call into question the concept of public space and even democracy. Furthermore, this new social and cultural racism has almost no need for an ideology and an articulated discourse. It can of course be reinforced by inequalities in revenue and by conflicts related to a person's sense of belonging to a social category. But it may also converge with another threat: the possible emergence of a new kind of eugenics, based primarily on consumerism and commerce, and leading to new forms of discrimination fostered by the progress made in modern genetics and the new, almost demiurgic powers of technology and science.
57. All of these threats call for a full-scale, prospective reflection and for preventive measures to be taken at the international and national levels, especially in the following three domains.

Education against new forms of racism and discrimination

58. The role of education in the fight against new forms of racism and discrimination should not be isolated from the overall social, political, cultural and economic context in which its action takes place. Its role has often been overestimated, and it is unfair to expect schools and other educational insti-

tutions to cure the ills which society itself has been unable to face. Nevertheless, education could be a precious tool in the struggle against new forms of racism, discrimination and exclusion (**educational apartheid**) which have emerged in recent years as a consequence of increased poverty, political instability, economic distress and the emergence of pluralistic societies. Efforts should be made to provide access to education for all and to transform the whole educational process (programmes, textbooks, pedagogical methods and teaching practices, school environment) in order to meet these new challenges. In this context, new education and information technologies as well as the potential role of educational networks in raising awareness about these issues should be fully promoted.

A bioethical framework

59. Safeguards must be established to prevent misapplications of the new genetics, which are now entirely possible, and to protect humanity from the spread of new techniques informed by **genetic racism and discrimination**. There is a danger that humanity's old demons will come back if groups are allowed to be stigmatised as genetically 'less capable'. The risk of eugenics and the manipulation of the human species is greater than ever. A bioethical framework must be established at the national and international level in order to deal with this gravest of dangers for human rights, and an international forum for monitoring and debate should be set up to protect the human species from the possible misuses of technological and scientific applications, and their economic and commercial exploitation.

Urban policies and human rights

60. Manifestations of **urban apartheid** have become increasingly extreme, thereby challenging the fight against poverty and threatening democracy. It is

time to reconsider urban policies so that, along with the security of citizens, public space can also be renewed politically, culturally and ecologically. If we wish to change our lives in the twenty-first century and carry on an effective fight against racism, racial discrimination, xenophobia and intolerance, it will be necessary to change our cities as well.

Mobilisation

61. The developments anticipated here are extremely grave, but in no way inevitable. Governments need to display their civic sense by adopting policies which can prevent the most serious kinds of dangers, and by implementing the measures needed to protect human rights, social justice and the possibility of sustainable human development. Leading figures in civil society must also mobilise their efforts to ensure that the rights of every human being are fully recognised, and that their societies do not become essentially uncivil.

IV. *Proposed Main Lines of Action for the Follow-up of WCAR*

62. UNESCO's policies on the eve of the World Conference against Racism (WCAR) may be summarised in a series of citations from recent publications. They paint an accurate picture of the environment in which the Conference is to be held, and clearly indicate UNESCO's readiness to participate in implementing the recommendations of the WCAR.

UNESCO will put its expertise and knowledge also at the service of eliminating all forms of discrimination, in particular in the framework of the follow-up to the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, scheduled to be held in Durban, South Africa, in 2001. (*Draft Medium Term Strategy for 2002-2007, doc. 31 C/4, paragraph 88*)

[The resolution to be proposed for the forthcoming General Conference] authorises the Director-General to implement the following plan of action in order to ensure the Organization's active involvement in the implementation of recommendations approved by the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance (Durban, South Africa, 2001), in the framework of

enhanced cooperation with the Office of the United Nations High Commissioner for Human Rights. (*Draft Programme and Budget for the biennium 2002-2003, doc. 31 C/5, paragraph 03200*)

To implement the aims of the WCAR, UNESCO's primary task will be to promote quality education for all, stimulating innovation and the sharing of knowledge and best practices. (*doc. 31 C/4, paragraph 48*)

UNESCO will continue to advocate an education that promotes behaviour and values that are conducive to the development of peaceful, democratic and pluralistic societies. Nurturing understanding between peoples, fostering mutual respect and the recognition of universal values such as human rights, democracy, tolerance and non-violence, solidarity and intercultural understanding are essential *in the effort to combat all forms of discrimination and exclusion and to contribute to the preservation of cultural and linguistic diversity.* (*doc. 31 C/4, paragraph 67*)

In close cooperation with the Office of the United Nations High Commissioner for Human Rights, UNESCO will pursue the fulfilment of the goals of the United Nations Decade for Human Rights Education (1995-2004) (*idem*).

- 63.** It is in the spirit of these statements that the following activities are suggested as meaningful follow-ups to WCAR.

Education and information activities

- 64.** To prevent and eradicate racial discrimination and xenophobia, UNESCO proposes the following actions in the fields of education, information and awareness-building:

a) The texts of international standard-setting instruments will be

given the widest possible dissemination, in as many languages (national and local) as possible, as will national standards and procedures aimed at combating discrimination. Educational institutions will be prompted to take an active part in this endeavour.

b) Anti-discrimination components in human rights education will be strengthened, particularly through the dissemination of innovative and practical educational experience and the publication of materials clarifying the content of international standards and procedures so as to facilitate their implementation. National authorities, local associations and educators will be provided with appropriate training materials to enable them to teach about issues related to racism, xenophobia, discrimination and related intolerance, and to cope with conflicts which may arise from the cultural, ethnic and racial diversity of the learners. This will include the production of educational tools for teachers and the development of pilot projects to promote the concept of 'learning to live together', especially in conflict-prone areas (through the ASPnet and other local networks).

c) Educational and information activities, aimed at the promotion of mutual respect and understanding and at the prevention and eradication of discriminatory attitudes to those who are different, will be encouraged.

d) Textbooks will be revised to eliminate negative stereotypes towards racial, national or ethnic, religious and linguistic groups, indigenous people, migrant workers, HIV/AIDS affected people and other groups, which are often the target of discrimination.

e) Assistance will be provided in training professionals with special responsibilities in the field of human rights and the struggle against discrimination, in particular, police and immigration services personnel, social workers and media professionals.

f) Programmes of education at all levels will be revised to include a complete and objective presentation of the causes, modalities and conse-

quences of the slave trade and slavery. This will be complemented by activities to raise awareness concerning the destructive impact of the slave trade and its role in inciting racist stereotypes, as well as contemporary forms of slavery and trafficking in human beings, especially children and women (via 'double' discrimination).

g) The universal ratification and acceptance of international standard-setting instruments against discrimination will be encouraged through advocacy measures and the wide dissemination of information, with particular reference to:

- ◆ *International Convention on the Elimination of All Forms of Racial Discrimination* (1965)
- ◆ *UNESCO Convention against Discrimination in Education* (1960)
- ◆ *ILO Convention concerning Discrimination in Respect of Employment and Occupation* (No. 111, 1958)
- ◆ *ILO Revised Convention concerning Indigenous and Tribal People in Independent Countries* (No. 169, 1989)
- ◆ *International Convention on the Protection of the Rights of all Migrant Workers and Members of their Families* (1990).

Research

65. New research will be undertaken to elucidate further the pseudo-scientific character of racist theories and the manifestations and causes of racism, racial discrimination, xenophobia and related intolerance. The results will help in the elaboration of practical recommendations for combating discrimination and will be widely disseminated to increase the awareness of decision-makers and the general public. Particular emphasis will be placed on the economic and cultural dimensions of discrimination, including the links between discrimination and poverty.

66. States, commercial enterprises and both public and private institutions will be urged to reorganise archives containing data on slavery and the slave trade and to open them to researchers.
67. The causes, modalities and consequences of the slave trade and slavery, and their intimate link with racism, should be the subject of in-depth research, the results of which should be widely disseminated.

Communication

68. UNESCO will promote the application of human rights and fundamental freedoms in cyberspace, and the expression of pluralism and cultural diversity in the media and world information networks. Elaboration of policies and strategies for the production and dissemination of audio-visual programmes that take account of the needs of target audiences—women and youth in particular—and reflect the concerns of specific groups, such as ethnic or linguistic minorities and disadvantaged rural or urban communities, will be undertaken in partnership with specialised international NGOs.
69. The widening digital divide combined with the development gap has given rise to new forms of exclusion and marginalisation. Challenges have arisen in a great number of domains, including the new context of globalisation, access to information resources, freedom of expression, the participation of citizens as actors in civil society, the preservation of cultural diversity, and the availability of public-service broadcasting alongside private ownership of communication and information industries. All of these challenges must be addressed in a way that will encourage participation by all sectors of society, without marginalising any of them.
70. The free flow of ideas, and universal access to information, will be promoted to strengthen the capacity for communication at every level of society. This

capacity will empower citizens, regardless of religious, ethnic, racial or other considerations, so that they can participate fully in the democratic process. Particular attention will be given to improving access to information for women, minorities and indigenous peoples.

Activities at the regional and national levels and mobilisation of UNESCO partners

71. At the regional, sub-regional and national levels, UNESCO and its field offices will undertake a series of country-oriented projects to implement the recommendations of WCAR while paying due attention to particularities and concrete problems. UNESCO partners, such as UNESCO Chairs in Human Rights, Democracy, Peace and Tolerance, human rights research and training institutions and NGOs active in the field of human rights, will be encouraged to participate actively in these efforts. International events and special occasions will be used for this purpose. For instance, the International Day for the Remembrance of the Slave Trade and its Abolition (23 August) will serve as an occasion to raise awareness in the general public on the role played by slaves in the abolition of slavery. Sites related to the slave trade and slavery will be identified, restored and promoted, within the general framework of the joint UNESCO/World Organisation of Tourism project.

Enhancing the effectiveness of UNESCO mechanisms

72. Possibilities to strengthen UNESCO mechanisms in the fight against discrimination will be explored, in particular:
 - ◆ ways to reinforce the communications procedure established for the examination of human rights violations within UNESCO's fields of competence;

- ◆ reflection on the creation of a mechanism to monitor the implementation of the UNESCO *Convention against Discrimination in Education* (1960) so as to consider individual complaints on alleged violations of the Convention.

Strengthening cooperation with other intergovernmental organizations

73. To combine efforts in the struggle against discrimination, cooperation will be strengthened with the United Nations, its specialised agencies and treaty monitoring bodies, inter alia:
- ◆ the Office of the United Nations High Commissioner for Human Rights (OHCHR)
 - ◆ the International Labour Organization (ILO)
 - ◆ the World Health Organization (WHO)
 - ◆ the United Nations Children's Fund (UNICEF)
 - ◆ the Committee on the Elimination of Racial Discrimination
 - ◆ the Committee on the Elimination of Discrimination against Women
- as well as with other intergovernmental organizations, including:
- ◆ the Council of Europe
 - ◆ the African Union and African sub-regional organizations
 - ◆ the Organization of American States
 - ◆ the Organization for Security and Cooperation in Europe
 - ◆ the International Organization for Migration.

Annexes

ANNEX I

Selected activities implemented in the context of the International Year and the World Conference against Racism

1. The struggle against discrimination by means of education, research and information

UNESCO has always acted with the awareness that education in general, and human rights education in particular, as well as scientific research and information are powerful means for preventing and eliminating racism and racial discrimination. The following activities have been implemented in these fields.

- ◆ In cooperation with the Office of the United Nations High Commissioner for Human Rights (OHCHR), a publication entitled *United to Combat Discrimination* was prepared and published, comprising articles by eminent human rights specialists on various aspects of racial discrimination, as well as the texts of major standard-setting instruments against discrimination. This publication includes prefaces by the High Commissioner and the Director-General of UNESCO.
- ◆ With a view to preserving the identity and promoting the cultural rights of indigenous people, the reedition of two texts *Race et histoire* and *Race et culture* by C. Lévi-Strauss in a single publication, with an introduc-

tion by the author, is planned as a joint UNESCO/Albin Michel publication.

- ◆ The publication *Cultural Rights and Wrongs*, the joint work of UNESCO and the Institute of Art and Law, deals with various aspects of the protection of cultural minorities. Eminent specialists have contributed articles on issues such as the protection of cultural rights, the preservation of bio-diversity, the enforcement of indigenous cultural rights and the promotion of the mutual understanding between peoples on cultural rights. This volume will be available in the official languages: Arabic, English, French, Russian and Spanish.
- ◆ In the year 2001, the World Press Freedom Day (3 May) was organised by UNESCO in Windhoek, Namibia, and dedicated to the struggle against racism. The press kit produced for the celebration includes materials on 'Media and Racism'.
- ◆ To follow-up on the World Conference, a publication in the series 'Peace and Conflict Issues' entitled *For a Mobilization against Racism, Racial Discrimination, Xenophobia and Related Intolerance in the Perspective of the Reinforcement of Human Security* will be published in 2002.
- ◆ The programme 'Management of Social Transformations' (MOST) runs an Ethno-Net Africa Project concerned with analysing and monitoring the current situation of ethnic conflict on the African continent. A database on ethnic conflict in Africa has been established which comprises information submitted by national teams. The database is available on the project's website hosted by the MOST Clearing House: <http://www.unesco.org/most/p95data.htm>. Several publications are foreseen, including two MOST Discussion Papers on 'Democratization and ethnic rivalries in Cameroon' and a MOST Policy Paper on 'Ethnic conflict in Africa'. The project will

also study the possibility of establishing a UNESCO Chair on Ethnicity and Ethnic Conviviality at an African university.

- ◆ A UNESCO International Textbook Research Network has been established in collaboration with the George Eckert Institute (Germany), aimed at the revision of history textbooks with a view to removing prejudices or stereotypes against certain groups. A Newsletter and an international directory of specialists on textbook and curricula revision are being prepared. Specialists from all over the world are actively involved in UNESCO's work in this field through the Network. The publication is available in French and English as well as in a CD-Rom format.
- ◆ Since 1994, UNESCO has been collaborating with Governments and other partners, mainly the Danish Agency for Development Assistance (DANIDA), Finland and more recently Italy, to support a programme for Guidance, Counselling and Youth Development in Africa. This programme, led by African Ministers of Education, is aimed at preparing teachers, non-formal educators and social workers to assist young people, and young girls in particular, to deal with social barriers to their education. It covers such areas as guidance, counseling, behaviour modification, gender sensitivity, adolescent reproductive health, HIV/AIDS counseling, racial harmony and enterprise education. The programme is now active in 27 African countries. It runs an annual training workshop for trainers in Malawi and Côte d'Ivoire and supports local training and policy initiatives. To date it has trained over 8,000 field personnel. A regional Centre for the programme has been established in Malawi with a sub-regional centre in Mali.
- ◆ A calendar-poster (2001-2002), dedicated to the International Year and the World Conference, was prepared and widely distributed to UNESCO partners, and sent to WCAR.

- ◆ The fifth edition of the *World Directory of Human Rights Research and Training Institutions* (2001) is dedicated to the International Year and the World Conference. It includes a preface clarifying the institutes' principal aims, and information on about 600 institutions around the world, the majority of which are active in the struggle against discrimination. Data on the institutions is also available on the UNESCO website: http://www.unesco.org/human_rights/index.htm.
- ◆ The role of education in the struggle against racism, racial discrimination, xenophobia and related intolerance was included in the agendas of the meetings of UNESCO's Regional Networks for the Promotion of Tolerance and Non-Violence (Africa, Asia-Pacific, Latin America and the Caribbean, Mediterranean and Black Sea). Meetings were held in Latin America and the Caribbean (Santo Domingo, 11-13 December 2000) and Africa (Dakar, 19-22 March 2001). The two meetings planned for 2002 (Latin America and the Caribbean, and the Mediterranean and Black Sea) will focus on follow-up to the International Year of Mobilisation against Racism and the World Conference.
- ◆ *A Guide to Human Rights: Institutions, Standards, Procedures*, published in 2001, is dedicated to the World Conference and designed for wide dissemination. It contains brief information on institutions and mechanisms in the field of human rights.
- ◆ *Human Rights: Major International Instruments, Status as at 31 May 2001* is dedicated to the International Year and the World Conference and includes a relevant preface. Its wide dissemination should contribute to one of the most important objectives of the International Year and the World Conference, namely the universal ratification of international standard-setting instruments.
- ◆ A teaching manual on human rights and democracy was produced

within the framework of the national project *Education for Human Rights and Democracy in Southern Africa*, implemented by UNESCO and financed by extrabudgetary funds (DANIDA). One section of the manual, entitled *Equal Rights for All*, elucidates the sources of discrimination in South Africa and concludes with concrete proposals for solutions in education. The English version of this 150-page manual is currently available on a limited basis.

- ◆ The publication *Exemples de meilleures pratiques de résolution des conflits* (provisional title) contains a selection of texts presenting the best mediation and conflict resolution practices in education in different countries (Colombia, Canada, France, India, Senegal, etc.). Its purpose is to provide teachers at the primary and secondary levels, as well as those in non-formal education, with a concrete tool to help eradicate violence due to the phenomena of racism and intolerance amongst young people. The publication of approximately 50 pages will be available in English and in French.
- ◆ To ensure an adequate and prompt follow-up to WCAR, questions concerning the struggle against racism, racial discrimination, xenophobia and related intolerance, including discrimination against indigenous people, will be included in the agenda of the Regional Conference on Human Rights Education for Latin America and the Caribbean (Mexico City, 28 November-1 December 2001).
- ◆ The International Day for Tolerance (16 November 2001) will be dedicated to the struggle against racism and intolerance, and will serve to draw public attention to the results of the World Conference.

2. Prevention and eradication of discrimination through the promotion of mutual understanding and intercultural dialogue, in particular through the Slave Route project

Activities aimed at the prevention and eradication of discrimination through the promotion of mutual understanding and intercultural dialogue

UNESCO strongly believes that the struggle against racism, xenophobia and related intolerance cannot be limited simply to legal and administrative measures. The emergence of discriminatory practices and prejudices based on race can be prevented effectively only through an in-depth change of mentality. The preservation of tangible and intangible heritage is tantamount to the recognition of the cultural identity of peoples and is a means to surmount negative stereotypes by demonstrating the inherent value of their respective cultures. The promotion of intercultural dialogue between heterogeneous communities is aimed at a better knowledge of the Other, and can lead to recognition of other people's specificity, contributing thereby to mutual respect and understanding.

- ◆ A report entitled *Les figures de l'étranger* depicting the different images of the stranger in human societies from a historical and a philosophical perspective was produced in cooperation with the UNESCO Chair of Philosophy in Tunisia.
- ◆ In the Balkans, UNESCO has launched a project of *intercultural mediation* with the aim of fostering inter-cultural communication and diminishing intolerance and misunderstanding amongst communities. In cooperation with local mass media, this project should promote better understanding between communities and help to eliminate negative stereotypes and prejudices.
- ◆ UNESCO proposes a global strategy for the prevention of intercultural conflicts through the implementation of a *cultural early warning sys-*

tem in regions suffering from inter-community tensions or at risk of being affected by them (for instance, the Great Lakes region in Africa, the Fiji islands in the Pacific Ocean or Mauritius in the Indian Ocean). Observatories shall be created in various regions to collect data, taking into account not only political factors, but also cultural indicators (such as inter-community misunderstandings and the various stereotypes concerning other cultures). The intercultural mediation project in the Balkans is the first action taken in this broader project.

Activities aimed at the prevention and eradication of discrimination within the Slave Route project

The project is structured around four different but closely interrelated programmes, namely:

- ◆ A *Scientific Research Programme*, which focuses on the origin, history and consequences of racism and also deals with uncovering the causes of the slave trade.
- ◆ A *Programme on Education and Teaching* about the slave trade which uses research carried out under the *Slave Route Project* to fuel the preparation of teaching materials.
- ◆ A *Programme on the Promotion of Living Cultures, and Artistic and Spiritual Forms of Expression*, which seeks to promote the expressions and practices which came about as a result of the slave experience.
- ◆ A *Programme on the Tangible and Intangible Heritage of African Peoples and those of the Diaspora*. This programme focuses on the identification and rehabilitation of sites and places of memory.

Within the framework of the UNESCO Associated Schools Project Network, the Flagship Project *Breaking the Silence - Teaching about the Causes and Consequences of the Transatlantic Slave Trade* (TST) was launched in 1998, with the support of the Norwegian Agency for Development

Cooperation. This project aims to: i) improve teaching about the legacy of the transatlantic slave trade in secondary schools in the Atlantic world; and ii) promote an intercultural dialogue amongst teachers and young people in Africa, the Americas/Caribbean and Europe. Some one hundred Associated Schools in 21 countries (7 in each continent) are participating in the TST. A number of activities have already been completed such as seven regional training workshops for TST national coordinators, teachers and students; a World Heritage Youth Forum in Gorée Island, Senegal (August 1999), bringing together participants from the three continents; an International Symposium on Teaching about the TST and its psychological effects (Tulane University, August 2000).

A poster commemorating the International Day of Remembrance of the Slave Trade and its Abolition (23 August) has been produced each year and diffused throughout the ASP Network (including some 6,700 schools in 166 countries). A TST Newsletter was produced in order to diffuse information on current and future events.

3. Mobilisation of UNESCO partners

An essential element in UNESCO's contribution to the International Year, and an important tool in its efforts to increase the public awareness of the aims and objectives of the International Year and the World Conference, has been the mobilisation of the Organization's partners—namely, National Commissions for UNESCO, UNESCO Clubs, Centres and Associations, UNESCO Chairs on Human Rights, Democracy, Peace and Tolerance, human rights institutes, etc. Often in close cooperation with UNESCO, its partners have implemented a number of activities in this field.

- ◆ Items concerning the struggle against racial discrimination were put on the agenda of UNESCO meetings to ensure the active involvement of

UNESCO partners, in particular :

1. The Second Meeting of Representatives of UNESCO Chairs in Human Rights, Democracy, Peace and Tolerance (Stadtschlaining, Austria, 10-13 May 2000);
2. The Eleventh Annual Meeting of Directors of Human Rights Institutes (Paris, 22-24 January 2001). A representative of the Executive Co-ordinator of the World Conference from the OHCHR participated in this meeting and presented detailed information concerning its preparation.

The Chairs and human rights institutes were invited to cooperate with the mass media to disseminate as widely as possible the message of the International Year and the World Conference, and subsequently the results of the Conference, and to ensure relevant follow-up.

- ◆ On the occasion of the International Year, the UNESCO Associated Schools Project network produced a special calendar that is being distributed through the Network worldwide. At an ASPnet International Workshop held in Qatar in January 2001, it was proposed to launch an ASPnet international campaign 'Schools Mobilising Schools against Racism' in order to ensure appropriate action and follow-up to this important year. Plans are currently underway.
- ◆ An international colloquium devoted to the fight against racism, racial discrimination, xenophobia and related intolerance was held in Bucharest (Romania), with the contribution and active involvement of the Romanian Institute for Human Rights. The colloquium started with an opening plenary session on 24 October 2000, continued with three workshops in December 2000, January and February 2001 and concluded with a plenary session in March 2001. The colloquium had two aims: to increase public awareness about racism, xenophobia and related intolerance; and to highlight the role of legislative measures,

education and the media in eliminating discrimination. The 'Declaration of Bucharest', adopted at the closing session, expressed profound concern about the rise in racist violence as well as a solemn resolution to eradicate racism in all its forms and manifestations. A round table ('Post Bucharest View') was organised, on 29-30 March 2001, with the participation of international experts, to examine specific means for implementing the principles of the Declaration.

- ◆ The Confederation of UNESCO Clubs and Associations of India (CUCAI), in close cooperation with the United Nations Information Centre, New Delhi, organised the following events:
 1. A Seminar on Racism, Racial Discrimination, Xenophobia and Related Intolerance, was held on 31 January 2001, in New Delhi. The following issues were discussed during the seminar: racial discrimination as a grave violation of human rights; experiences in eradicating apartheid and building a democratic society in South Africa; eliminating discrimination in employment; the situation of South Asian migrant workers and their families; and cases of racism and intolerance in Europe and measures to prevent them.
 2. On 21 March 2001, to observe the International Day for the Elimination of Racial Discrimination, a March against Racism was organized in New Delhi, with the participation of young people.
- ◆ In cooperation with the United Nations Information Center in Moscow, the UNESCO Chair on Human Rights and Democracy at the Moscow State Institute of International Relations (Russian Federation) prepared a glossary on racial discrimination.

Selected Publications on the Struggle against Racism and Racial Discrimination

- ▶ Anti-apartheid Movement. *Racism and Apartheid in Southern Africa: South Africa and Namibia*. Paris, UNESCO. (1974)
- ▶ *Apartheid: Its Effects on Education, Science, Culture and Information*. 205 pp. First edition 1962, revised edition in 1972. In English, French, Italian and Russian. (1972)
- ▶ *Apartheid, the Beginning of the End. The UNESCO Courier*. Published in 36 languages and in Braille. (February, 1992)
- ▶ Austin, Reginald. *Racism and Apartheid in Southern Africa: Rhodesia, A Book of Data*. 122 pp. In English and French. (1975)
- ▶ Berger, Morroe. *Racial Equality and the Law: the Role of Law in the Reduction of Discrimination in the United States*. Paris, UNESCO. (1954)
- ▶ Bibby, Harold Cyril. *Race, Prejudice and Education*. London, Heinemann. 90 pp. In Dutch, English, French, German, Hebrew and Hindi. (1959)
- ▶ Boulaga, F. E. *Race et identité en Afrique. Bulletin de CODESRIA*. pp. 63-66. (2000)

- Brown, Godfrey N. *Apartheid: A Teacher's Guide*. 104 pp. In English and French. (1981)
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