UNESCO

Universal Declaration on Cultural Diversity

a vision

a conceptual
platform

a pool
of ideas
for
implementation

a new

paradigm

DECLARACION UNIVERSAL DE LA UNESCO SOBRE LA DIVERSIDAD CULTURAL

ВСЕОБЩАЯ ДЕКЛАРАЦИЯ ЮНЕСКО О КУЛЬТУРНОМ РАЗНООБРАЗИИ

教科文组织世界文化多样性宣言

إعلان اليونسكو بشأن التنوع الثقافي العالمي

UNESCO

DECLARATION UNIVERSELLE DE L UNESCO
SUR LA DIVERSITE CULTURELLE
UNESCO UNIVERSAL DECLARATION
ON CULTURAL DIVERSITY

Cultural Diversity Series No. 1

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A document for the World Summit
on Sustainable Development,
Johannesburg,
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Cultural Diversity Series No. 1

Cultural Diversity: A Vision

"THE CULTURAL WEALTH OF THE WORLD IS ITS DIVERSITY IN DIALOGUE"

The UNESCO Universal Declaration on Cultural Diversity was adopted unanimously in a most unusual context. It came in the wake of the events of 11 September 2001, and the UNESCO General Conference, which was meeting for its 31st session, was the first ministerial-level meeting to be held after those terrible events. It was an opportunity for States to reaffirm their conviction that intercultural dialogue is the best guarantee of peace and to reject outright the theory of the inevitable clash of cultures and civilizations. Such a wide-ranging instrument is a first for the international community. It raises cultural diversity to the level of "the common heritage of humanity", "as necessary for humankind as biodiversity is for nature" and makes its defence an ethical imperative indissociable from respect for the dignity of the individual.

The Declaration aims both to preserve cultural diversity as a living, and thus renewable treasure, that must not be perceived as being unchanging heritage but as a process guaranteeing the survival of humanity; and to prevent segregation and fundamentalism which, in the name of cultural differences, would sanctify those differences and so counter the message of the Universal Declaration of Human Rights.

The Universal Declaration makes it clear that each individual must acknowledge not only otherness in all its forms but also the plurality of his or her own identity, within societies that are themselves plural. Only in this way can cultural diversity be preserved as an adaptive process and as a capacity for expression, creation and innovation. The debate between those countries which would like to defend cultural goods and services "which, as vectors of identity, values and meaning, must not be treated as mere commodities or consumer goods", and those which would hope to promote cultural rights has thus been surpassed, with the two approaches brought together by the Declaration, which has highlighted the causal link uniting two complementary attitudes. One cannot exist without the other.

The Declaration, accompanied by the main lines of an action plan, can be an outstanding tool for development, capable of humanizing globalization. Of course, rather than give instructions, it provides general guidelines to be turned into ground-breaking policies by Member States in their specific contexts, in partnership with the private sector and civil society.

This Declaration, which sets against inward-looking fundamentalism the prospect of a more open, creative and democratic world, is now one of the founding texts of the new ethics promoted by UNESCO in the early twenty-first century. My hope is that one day it may acquire the same force as the Universal Declaration of Human Rights.

Koïchiro Matsuura
Director-General of UNESCO

UNESCO UNIVERSAL DECLARA

The General Conference

Committed to the full implementation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights and other universally recognized legal instruments, such as the two International Covenants of 1966 relating respectively to civil and political rights and to economic, social and cultural rights,

Recalling that the Preamble to the Constitution of UNESCO affirms "that the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern",

Further recalling Article I of the Constitution, which assigns to UNESCO among other purposes that of recommending "such international agreements as may be necessary to promote the free flow of ideas by word and image",

Referring to the provisions relating to cultural diversity and the exercise of cultural rights in the international instruments enacted by UNESCO[1],

Reaffirming that culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs[2],

Noting that culture is at the heart of contemporary debates about identity, social cohesion, and the development of a knowledge-based economy,

Affirming that respect for the diversity of cultures, tolerance, dialogue and cooperation, in a climate of mutual trust and understanding are among the best guarantees of international peace and security,

Aspiring to greater solidarity on the basis of recognition of cultural diversity, of awareness of the unity of humankind, and of the development of intercultural exchanges,

Considering that the process of globalization, facilitated by the rapid development of new information and communication technologies, though representing a challenge for cultural diversity, creates the conditions for renewed dialogue among cultures and civilizations,

Aware of the specific mandate which has been entrusted to UNESCO, within the United Nations system, to ensure the preservation and promotion of the fruitful diversity of cultures,

Proclaims the following principles and adopts the present Declaration:

1. Among which, in particular, the Florence Agreement of 1950 and its Nairobi Protocol of 1976, the Universal Copyright Convention of 1952, the Declaration of Principles on International Cultural Cooperation of 1966, the Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970), the Convention for the Protection of World Cultural and Natural Heritage of 1972, the UNESCO Declaration on Race and Racial Prejudice of 1978, the Recommendation concerning the Status of the Artist of 1980, and the Recommendation on Safeguarding Traditional and Popular Culture of 1989.

2. This definition is in line with the conclusions of the World Conference on Cultural Policies (MONDIACULT, Mexico City, 1982), of the World Commission on Culture and Development (Our Creative Diversity, 1995), and of the Intergovernmental Conference on Cultural Policies for Development (Stockholm, 1998).

IDENTITY, DIVERSITY AND PLURALISM

Article 1 – *Cultural diversity: the common heritage of humanity*
Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.

Article 2 – *From cultural diversity to cultural pluralism*
In our increasingly diverse societies, it is essential to ensure harmonious interaction among people and groups with plural, varied and dynamic cultural identities as well as their willingness to live together. Policies for the inclusion and participation of all citizens are guarantees of social cohesion, the vitality of civil society and peace. Thus defined, cultural pluralism gives policy expression to the reality of cultural diversity. Indissociable from a democratic framework, cultural pluralism is conducive to cultural exchange and to the flourishing of creative capacities that sustain public life.

Article 3 – *Cultural diversity as a factor in development*
Cultural diversity widens the range of options open to everyone; it is one of the roots of development, understood not simply in terms of economic growth, but also as a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence.

CULTURAL DIVERSITY AND HUMAN RIGHTS

Article 4 – *Human rights as guarantees of cultural diversity*
The defence of cultural diversity is an ethical imperative, inseparable from respect for human dignity. It implies a commitment to human rights and fundamental freedoms, in particular the rights of persons belonging to minorities and those of indigenous peoples. No one may invoke cultural diversity to infringe upon human rights guaranteed by international law, nor to limit their scope.

Article 5 – *Cultural rights as an enabling environment for cultural diversity*
Cultural rights are an integral part of human rights, which are universal, indivisible and interdependent. The flourishing of creative diversity requires the full implementation of cultural rights as defined in Article 27 of the Universal

Declaration of Human Rights and in Articles 13 and 15 of the International Covenant on Economic, Social and Cultural Rights. All persons have therefore the right to express themselves and to create and disseminate their work in the language of their choice, and particularly in their mother tongue; all persons are entitled to quality education and training that fully respect their cultural identity; and all persons have the right to participate in the cultural life of their choice and conduct their own cultural practices, subject to respect for human rights and fundamental freedoms.

Article 6 – *Towards access for all to cultural diversity*
While ensuring the free flow of ideas by word and image, care should be exercised that all cultures can express themselves and make themselves known. Freedom of expression, media pluralism, multilingualism, equal access to art and to scientific and technological knowledge, including in digital form, and the possibility for all cultures to have access to the means of expression and dissemination are the guarantees of cultural diversity.

CULTURAL DIVERSITY
AND CREATIVITY

Article 7 – *Cultural heritage as the wellspring of creativity*
Creation draws on the roots of cultural tradition, but flourishes in contact with other cultures. For this reason, heritage in all its forms must be preserved, enhanced and handed on to future generations as a record of human experience and aspirations, so as to foster creativity in all its diversity and to inspire genuine dialogue among cultures.

Article 8 – *Cultural goods and services: commodities of a unique kind*
In the face of present-day economic and technological change, opening up vast prospects for creation and innovation, particular attention must be paid to the diversity of the supply of creative work, to due recognition of the rights of authors and artists and to the specificity of cultural goods and services which, as vectors of identity, values and meaning, must not be treated as mere commodities or consumer goods.

Article 9 – *Cultural policies as catalysts of creativity*
While ensuring the free circulation of ideas and works, cultural policies must create conditions conducive to the production and dissemination of diversified cultural goods through cultural industries that have the means to assert themselves at the local and global level. It is for each State, with due regard to its international obliga-

tions, to define its cultural policy and to implement it through the means it considers fit, whether by operational support or appropriate regulations.

CULTURAL DIVERSITY
AND INTERNATIONAL SOLIDARITY

Article 10 – *Strengthening capacities for creation and dissemination worldwide*
In the face of current imbalances in flows and exchanges of cultural goods and services at the global level, it is necessary to reinforce international cooperation and solidarity aimed at enabling all countries, especially developing countries and countries in transition, to establish cultural industries that are viable and competitive at national and international level.

Article 11 – *Building partnerships between the public sector, the private sector and civil society*
Market forces alone cannot guarantee the preservation and promotion of cultural diversity, which is the key to sustainable human development. From this perspective, the pre-eminence of public policy, in partnership with the private sector and civil society, must be reaffirmed.

Article 12 – *The role of* UNESCO
UNESCO, by virtue of its mandate and functions, has the responsibility to:
(a) Promote the incorporation of the principles set out in the present Declaration into the development strategies drawn up within the various intergovernmental bodies;
(b) Serve as a reference point and a forum where States, international governmental and non-governmental organizations, civil society and the private sector may join together in elaborating concepts, objectives and policies in favour of cultural diversity;
(c) Pursue its activities in standard-setting, awareness-raising and capacity-building in the areas related to the present Declaration within its fields of competence;
(d) Facilitate the implementation of the Action Plan, the main lines of which are appended to the present Declaration.

The Member States commit themselves to taking appropriate steps to disseminate widely the "UNESCO Universal Declaration on Cultural Diversity" and to encourage its effective application, in particular by cooperating with a view to achieving the following objectives:

1.Deepening the international debate on questions relating to cultural diversity, particularly in respect of its links with development and its impact on policy-making, at both national and international level; taking forward notably consideration of the advisability of an international legal instrument on cultural diversity.

2.Advancing in the definition of principles, standards and practices, on both the national and the international levels, as well as of awareness-raising modalities and patterns of cooperation, that are most conducive to the safeguarding and promotion of cultural diversity.

3.Fostering the exchange of knowledge and best practices in regard to cultural pluralism with a view to facilitating, in diversified societies, the inclusion and participation of persons and groups from varied cultural backgrounds.

4.Making further headway in understanding and clarifying the content of cultural rights as an integral part of human rights.

5.Safeguarding the linguistic heritage of humanity and giving support to expression, creation and dissemination in the greatest possible number of languages.

6.Encouraging linguistic diversity – while respecting the mother tongue – at all levels of education, wherever possible, and fostering the learning of several languages from the earliest age.

7.Promoting through education an awareness of the positive value of cultural diversity and improving to this end both curriculum design and teacher education.

8.Incorporating, where appropriate, traditional pedagogies into the education process with a view to preserving and making full use of culturally appropriate methods of communication and transmission of knowledge.

9.Encouraging "digital literacy" and ensuring greater mastery of the new information and communication technologies, which should be seen both as educational discipline and as pedagogical tools capable of enhancing the effectiveness of educational services.

10.Promoting linguistic diversity in cyberspace and encouraging universal access through the global network to all information in the public domain.

11.Countering the digital divide, in close cooperation in relevant United Nations system organizations, by fostering access by the developing countries to the new technologies, by helping them to master information technologies and by facilitating the digital dissemination of endogenous cultural products and access by those countries to the educational, cultural and scientific digital resources available worldwide.

12.Encouraging the production, safeguarding and dissemination of diversified contents in the media and global information networks and, to that end, promoting the role of public radio and television services in the development of audiovisual productions of good quality, in particular by fostering the establishment of cooperative mechanisms to facilitate their distribution.

13.Formulating policies and strategies for the preservation and enhancement of the cultural and natural heritage, notably the oral and intangible cultural heritage, and combating illicit traffic in cultural goods and services.

14.Respecting and protecting traditional knowledge, in particular that of indigenous peoples; recognizing the contribution of traditional knowledge, particularly with regard to environmental protection and the management of natural resources, and fostering synergies between modern science and local knowledge.

15.Fostering the mobility of creators, artists, researchers, scientists and intellectuals and the development of international research programmes and partnerships, while striving to preserve and enhance the creative capacity of developing countries and countries in transition.

16.Ensuring protection of copyright and related rights in the interest of the development of contemporary creativity and fair remuneration for creative work, while at the same time upholding a public right of access to culture, in accordance with Article 27 of the Universal Declaration of Human Rights.

17.Assisting in the emergence or consolidation of cultural industries in the developing countries and countries in transition and, to this end, cooperating in the development of the necessary infrastructures and skills, fostering the emergence of viable local markets, and facilitating access for the cultural products of those countries to the global market and international distribution networks.

18.Developing cultural policies, including operational support arrangements and/or appropriate regulatory frameworks, designed to promote the principles enshrined in this Declaration, in accordance with the international obligations incumbent upon each State.

19.Involving all sectors of civil society closely in framing of public policies aimed at safeguarding and promoting cultural diversity.

20.Recognizing and encouraging the contribution that the private sector can make to enhancing cultural diversity and facilitating to that end the establishment of forums for dialogue between the public sector and the private sector.

The Member States recommend that the Director-General take the objectives set forth in this Action Plan into account in the implementation of UNESCO's programmes and communicate it to institutions of the United Nations system and to other intergovernmental and non-governmental organizations concerned with a view to enhancing the synergy of actions in favour of cultural diversity.

Cultural Diversity: A Conceptual Platform

SUSTAINABLE DIVERSITY: THE INDIVISIBILITY OF CULTURE AND DEVELOPMENT

I. THE CHALLENGE

The dialogue between culture and development needs fresh energy and purpose. Much progress has been made in the last fifty years, through a variety of resolutions and initiatives at the level of communities, states and multilateral organizations, mainly in the United Nations system. Of these, UNESCO has been especially important in advocating and renewing the global commitment to cultural diversity, tolerance and pluralism as non-negotiable principles. During this period, other parts of the United Nations system, notably UNDP and UNEP, along with the FAO as well as the World Bank, have been working hard to set a new global agenda on human development and its measurement. Bridging these two trends, a large variety of international organizations, again led by the United Nations agencies, has placed human rights issues at the centre of the global agenda and laid the foundations for thinking about economic rights and cultural rights in a common framework. This framework has been especially useful in regard to refugees, children and migrant populations, but is not yet built on a deep conceptual consensus.

Culture in general, and cultural diversity in particular, face three new challenges: (a) Globalization, in its powerful expansion of market principles, has created new forms of inequality which seem to foster cultural conflict rather than cultural pluralism; (b) states, which were able to handle the demands of culture and education, are increasingly unable to handle on their own the cross-border flow of ideas, images and resources which affect cultural development; and (c) the growing divides in literacy (digital and conventional), have made the renewal of cultural debates and resources an increasingly élite monopoly, divorced from the capabilities and interests of more than half the world's population, who are now in danger of cultural as well as financial exclusion.

To address this challenge requires a revitalized dialogue between culture and development, which UNESCO is uniquely positioned to lead. The following ideas are based on the principles enunciated in the UNESCO Universal Declaration on Cultural Diversity adopted by the 31st session of UNESCO's General Conference in Paris on 2 November 2001. Calling for a new understanding of the relationship between diversity, dialogue and development, they constitute a preliminary vocabulary for developing an action framework in which UNESCO will provide world leadership to its Member States and to other multilateral and intergovernmental initiatives in the area of **culture and development.**

II. SUSTAINABLE DIVERSITY:
A UNIFIED FRAMEWORK

Just as cultural systems have tangible and intangible components which cannot be segregated, and just as cultural heritage has a profound intangible dimension, so development itself has a profound intangible dimension, which must be recognized and nurtured so that sustainable development can be truly realized.

Sustainable diversity is a critical requirement for intangible development, and without intangible development there can be no sustainable development. In spite of many efforts to envision development in a holistic manner, and to see people, values and social capital as an integral part of development, there remains a powerful tendency to define and measure development through methods and measures which are primarily material: schools, hospitals, dams, factories, seeds, ploughs, houses, clothing, medicines. Of course, every person and agency that has been involved in the challenges of development recognizes that these material goals cannot be sustained by material means alone. They require knowledge, vision, commitment and training to make them democratically driven, culturally legitimate and socially sustainable. These intangible dimensions of development have not been adequately linked to cultural capacities and cultural diversity. This linkage requires a strong plan for international cooperation.

The challenges of cultural diversity, heritage (both tangible and intangible) and sustainable development thus cannot be addressed in isolation from one another. They are critical linked elements in addressing the great variety of human creative resources that are needed in order to assure democratic and sustainable development in the era of globalization. The key to this linkage is that since we live in a world of "markets without borders", so also our ideas for sustainable development must tap both diversity and dialogue on a global basis. The central idea for organizing such an approach is the idea of **sustainable diversity**.

In this context, the challenges of global governance, cultural diversity and democratic development cannot be addressed in a piecemeal manner. They must be taken up in a single framework. In the past the policies, values and agencies concerned with dignity and diversity have been developed separately from those concerned with poverty, technology and social equity. This state of affairs must change, for the following reasons.

First, there is a widespread recognition that development without participation is doomed to failure. Without enlisting the enthusiasm of the world's poorer and weaker groups in the task of their own empowerment, and without making space for their own ideas about freedom, dignity and power, the work of deve-

lopment becomes another exercise in the imposition of power upon the weak. What is more, the lack of involvement of ordinary people at the grass-roots level, in defining the meaning, shape and design of developments in their own communities is probably a major factor in the limited successes of efforts to reduce both rural and urban poverty worldwide. Although there has been a significant effort to emphasize participation, empowerment and inclusion as both means and ends in development policy, the obstacles to such commitments have been many, including the mind-sets of technocrats, the ideologies of major lenders, the biases of local communities and the fear of local élites about losing power when women, children and weaker groups achieve "voice" in their own futures.

Second, for participation to become an effective means as well as a central goal in development work, there has to be a recognition that culture is not an optional benefit, to be added to the material objectives of development, but that culture is a central requirement in enhancing participation. One way in which to appreciate this "indivisible" relationship between culture and development is to concentrate on what has recently been called "the capacity to aspire" in the broader framework of cultures of aspiration. By focusing on **cultures of aspiration**, UNESCO underlines those dimensions of human energy, creativity and solidarity, (rooted in history, language and tradition to be sure), which help ordinary human beings to be full participants in designing their cultural futures. This new framework recognizes that aspiration links culture to development, since aspiration as a collective resource requires culturally diverse forms of creativity, imagination, tolerance, flexibility and living tradition. Rather than focusing on heritage, monuments, languages, art-forms, and even values exclusively as a historical resource, UNESCO views culture as a broad form of human or social capital which may strengthen the "capacity to aspire".

Third, if we agree that the capacity to aspire is as much a capacity which we should build as other capacities, and may indeed be the pre-condition for them, we must also recognize that this capacity cannot be built without paying attention to the future of cultural diversity both within and across societies. Ideas about dignity, hope, planning and futurity do not appear in generic and universal forms. Different groups and populations articulate them in terms of highly specific idioms of value, meaning and belief. Ideas about the good life, of which aspirations are the central anchor, are rarely abstract. They always appear in specific images of beauty, harmony,

sociality, well-being and justice. In such images, the bones may be universal but the flesh is local, and is thus culturally framed and experienced. As cultural diversity is reduced, and as minorities are terrorized or eliminated, we experience a reduction in this bank of images of the good life. So, as with the threat to biological diversity, we impose a shrinking range of images of the good life on larger populations, whose own images no longer find a mirror in official images of the good life. Thus, the reduction of cultural diversity, whether by accident or by cultural design, is a direct hazard to the building of the capacity to aspire, without which development projects can never succeed. This is the key argument for the indivisibility of culture and development, as interlinked projects for the advancement of democracy and equity on a global basis. Likewise, in a world without borders, cultural diversity cannot be confined to national or local limitations but must profit from cross-border dialogue. Such dialogue not only increases the chances of international and intercultural cooperation, it also multiplies the resources available to any particular community, in its search for cultural futures. Dialogue brings globalization down to earth.

Fourth, if we recognize that development requires participation, that participation requires aspiration, and that aspiration is meaningful only as culturally articulated, then one further implication follows. We must also recognize that the relationship between past and future is not a zero-sum relationship, and that the cultural past and the cultural future are mutually linked resources. The capacity to aspire and the capacity to remember must be nurtured as linked capacities. In this way, the global commitment to cultural heritage can be given a new relevance by using the perspective of cultural aspiration. This has a double value since cultural heritage can include problematic memories, divisive values and anti-democratic practices. By insisting on **a constant dialogue between the capacity to aspire and the capacity to remember**, we can provide a system of checks and balances, so that aspirations do not become unrealistic and memories do not become exclusive or xenophobic.

Fifth, if we recognize that past and future, memory and aspiration, are intimately connected, we can also recognize the intimate links between tangible and **intangible heritage**. There has been significant progress in linking tangible and intangible forms of heritage since the tangible heritage comes to life only by its interpretation through intangible forms of knowledge, art, craft and symbolism. Cultural heritage cannot be **externally** divorced from cultures of aspiration, nor should it be **internally** divided into tangible and intangible dimensions.

Finally, such indivisibility requires the creation of the optimal conditions for **cultural creativity**. Creativity has always been the hallmark of the human spirit, of our capability to imagine new forms of truth, beauty and justice. But today creativity is also the critical basis of diversity, in the face of the forces of cultural homogenization. Creativity recognizes no border and thrives on dialogue, exchange and interaction. And creativity is always janus-faced, drawing on memory and heritage to imagine the new and the possible.

III. DEVELOPING DIVERSITY:
A GRAMMAR FOR POLICY

Cultural Diversity may be defined as a principle for organizing **sustainable** cultural plurality, both within and across societies. Cultural diversity is therefore more than an open-ended menu of differences or variations. It is a mechanism for organizing the most productive dialogue between meaningful pasts and desirable futures. As such, it cannot operate strictly within national boundaries and must profit from the **dialogue between societies**, much as market-based globalization profits from commerce across national borders.

Defined in this manner, cultural diversity is a mechanism that assures that creativity, dignity and tolerance will be partners rather than victims in the design of models for sustainable development. In other words, maximizing cultural diversity is the key to making culture a renewable resource in the effort to make development sustainable.

To assure the workings of cultural diversity as an indispensable partner in **sustainable development**, we need to recognize that cultural diversity implies a creative balance between internal debates and external dialogues. We also need to recognize that cultural diversity is a mechanism for assuring a creative and sustainable relationship between past and future, or between heritage and development.

Sustainability may be defined as a criterion for the long-term survival prospects of any desirable human arrangement. Thus, sustainability is the capacity to reproduce and revitalize key human resources in the context of new kinds of global market integration and new possibilities for intercultural dialogue. So far, the concept of sustainability has been used mainly in environmental and economic discourses about development. UNESCO should insist that sustainability from the

point of view of plurality cannot be divorced from sustainability in regard to economic development. This approach to sustainability recognizes that collective human action requires both planning and motivation, and that collective motivation can only spring from cultures as integrated frameworks of meaning, belief, knowledge and value. In short, sustainability is indivisible in its multiple dimensions (aesthetic, economic, political, etc).

This view of sustainability is based on the following arguments:

Economic development, as many experts have recognized in the course of the last fifty years, has often failed because of its top-down, centralized and technocratic tendencies. Designs for development have tended to ignore a critical element of social capital that is contained in the creativity and commitment of many different groups of stakeholders. This sort of creativity and commitment is a direct expression of cultural diversity, since the mechanism of **cultural diversity** assures a broad and changing pool of images of meaningful pasts and desirable futures.

Also, in the era of market-driven globalization and recognizing the growing shift away from heavy state investments in planning and social investment, grassroots visions of the future need to be identified, enhanced and enabled so that they can provide an alternative pool of development visions to those offered by the unfettered play of the global market.

Finally, the violent upheavals of the last few decades (often in the name of ethnic purity or racial chauvinism) and the events of this past year remind us that for the poor and disenfranchised populations of the world, there is a strong perceived link between their cultural exclusion and their economic marginalization. Thus peace itself can become a casualty of market-driven development.

Seeing sustainability as equally and reciprocally involved in the fields of culture and development requires a more precise view of heritage, both tangible and intangible.

Just as UNESCO recognizes the indivisibility of culture and development, so it seeks to establish a strong consensus about the intimate and reciprocal ties between tangible and **intangible heritage**.

Tangible heritage is that part of the physical inheritance of particular societies, and of mankind as a whole, which is marked by special sites of moral, religious, artistic or historical significance. This dimension of heritage can be contained in monuments of huge scale or in the sacred bodily relic of a religious or national hero. Tangible heritage can appear in special features of the physical landscape of a group (such as a mountain or a river) or in highly crafted objects, structures or physical systems. Such forms of heritage can belong equally to small groups, to entire nations or to humankind as a whole, though the limits of these forms of possession can be hotly debated in a world without tight frontiers. Tangible heritage is a form of congealed cultural value, and insofar as all communities possess ideas about cultural value, **cultural diversity** also enhances tangible heritage.

Intangible heritage is best defined as a map, or a compass, through which human beings interpret, select, reproduce and disseminate their cultural heritage as a whole. So, just as tangible heritage is not the sum total of all the physical possessions of a society, intangible heritage is not merely an encyclopaedia of its values and intangible treasures. Intangible heritage is a tool through which tangible heritage is defined and expressed, and through which the inert landscape of objects and monuments is turned into a living archive of cultural values. Without tangible heritage, intangible heritage becomes too abstract. Without intangible heritage, tangible heritage becomes an illegible series of objects or sites.

Thus intangible heritage must be seen as the larger framework within which tangible heritage takes on its shape and significance. It is the critical tool through which communities and societies define their archive of relationships between **cultural values and cultural valuables**. If cultural heritage can be seen as a major vehicle of human aspirations, tangible heritage is its physical shape but intangible heritage is its motor and steering mechanism. Seen this way, intangible and tangible heritage take on a dynamic and creative relationship, where each shapes the other over time in defining the common cultural wealth of humankind. This is the true basis for developing culture industries that benefit sustainable diversity. Cultural industries can sometimes be harmful, exploiting local populations for global consumption, turning local values into tourist spectacles, commodifying cultural products without regard for the dignity of their producers. But if we nurture those cultural industries which deepen the ties between cultural values and cultural valuables, we can help local communities enter the global market without the sacrifice of either their dignity or their creativity. **Development**, in UNESCO's view, is a means of enhancing the relationship between material and spiritual well-being by stressing their reciprocity rather than just their simple complementarity. Many experts would agree that the record of development over the last fifty years has not been uniformly positive. Some would agree that this is because development has itself been defined far too exclusively by tangibles, such as dams, factories, houses, food and water, although these are undeniably vital goods. What we may call intangible development (which includes such issues as empowerment, participation, transparency, stakeholding and accountability) has only recently entered the discourse of development.

By insisting on creating a new dialogue between intangible and tangible development, UNESCO can leverage its insights on cultural heritage (and the principle of indivisibility) to the global debates on sustainable development.

Just as tangible heritage acquires meaning and legibility only through the tools of intangible heritage, so tangible development acquires shape and form only through the healthy use of the tools of intangible development.

Intangible development may be defined as that set of capacities that allows groups, communities and nations to define their futures in a holistic and integrated manner, stressing such values as participation, transparency and accountability. Intangible development, defined in this manner, is the critical link between cultural diversity and sustainable development. Cultural diversity enriches the pool of visions which mediate the relationships between meaningful pasts and desirable futures. The strength of this mediation provides a bridge to sustainability, since the major obstacle to sustainability has been the divorce between visions of tangible and intangible development.

IV. DIVERSIFYING DEVELOPMENT

Cultural diversity is more than the fact of cultural difference. It is a value which recognizes that differences in human societies are parts of systems and relationships. Cultural diversity is the value through which differences are mutually related and reciprocally supportive. Furthermore, cultural diversity as a value expresses and implies other, even more fundamental, values. These fundamental values are those of creativity, dignity and community. UNESCO places a non-negotiable value upon cultural diversity because of its intimate link to this entire constellation of values. And without these values, no vision of development can be sustainable, since it will not rest on the moral commitment of the actors and subjects of development, who belong to particular cultural communities.

There is a broad recognition today of the mutuality between biodiversity and cultural diversity. But this intuitive understanding has not been spelled out as a systematic framework for relating these two forms of diversity in a broader vision of sustainable development. To build such a framework requires that we engage the following fundamental questions:

1. How can diversity join the fight against poverty?

Since human beings belong to the biological universe but are often in a position to determine its future, they have a special obligation to assure that a proper balance is maintained between environmental health (especially biodiversity) and equitable development. In the era where markets and their logic seem to dominate global relationships, environmental concerns, market concerns and development concerns seem to be in constant tension with each other. In many parts of the world, there is a growing gap between environmental values, which are seen as middle-class or even élite values, and the needs of the world's poor for shelter, food and employment. For example, the efforts in India's West Coast to preserve a carefully regulated environmental zone along the coast is being contested by groups of urban poor who are desperate for spaces in which to construct secure housing.

2. What is the benefit of diverse visions of development?

Cultural diversity is the critical link between the intangible and the tangible dimensions of development. Tangible development can be measured in terms of human health, economic capabilities, commodity flows and physical guarantees of security and productivity. Intangible development consists of the spirit of participation, the enthusiasm of empowerment, the joys of recognition and the pleasures of aspiration. Although these intangible measures of development may seem obvious, overlooking them has often created massive failures in the worldwide effort to develop poorer economies and transfer life-sustaining technologies.

Cultural diversity provides the key link between these two crucial dimensions of development, themselves fundamentally indivisible, by guaranteeing the survival of multiple visions of the good life, and of a large range of concrete ties between material and moral visions of well-being. Many development projects have failed because they have failed to make a persuasive link between these dimensions, or have tried to impose a single vision of human betterment and material well-being. Being a creative archive of visions of the good life, and also a natural source of motivation and commitment, cultural diversity is more than ornamental. It is a renewable resource for linking cultural values and material well-being.

3. How can cosmologies co-exist with markets?

The main arguments for the importance of biodiversity are grounded in the reality that the earth does not have an infinite capacity for being abused and that the global commons depend on the preservation and nurture of biodiversity, at all environmental scales. Though many long-term factors have contributed to the environmen-

tal degradation of the planet and the atmosphere, the historical trend towards more powerful extractive technologies, more effective world-wide market integration, and more profit-oriented forms of market organization has generally sacrificed long-term productivity and equity for short-term gains for specific populations.

There is also a tendency for some cultures and societies to emerge as winners in the long-term history of technological change, and for others to become weak or marginal. The indigenous populations of many parts of the world have been shown to be brilliant trustees of the biodiversity of their own environments. Indigenous populations have also developed complex cosmologies in which the interdependence of man and nature has been a fundamental value, and balance and harmony have been stressed over growth and innovation.

4. How can diversity and creativity be nurtured for the long run?

The era of globalization poses common challenges to biodiversity and to cultural diversity, as well as to the special relationship between them. The growing autonomy of market processes (in combination with high-impact technologies) produces unforeseen risks to biodiversity and environmental safety. At the same time, globalization in its culturally most marketized forms threatens to erode and diminish more localized and historically vulnerable cultural forms, both within and across societies.

In the period since the birth of UNESCO, and especially since the rapid growth of global markets, cross-border economic flows and deep technological interdependence (which we sometimes call globalization), we have also come to see that cultural diversity is fundamentally connected to questions of law, ethics and freedom. The forces of global consumerism make it difficult for many societies to maintain their cultural dignity, as products, slogans and images of glamour, wealth and modernity flood in from outside sources. Global financial markets place heavy pressure on national governments to sacrifice national cultural priorities in favour of global competitive trends. And as tourism becomes a vital source of income for many poorer countries, many living cultures are being forced to redesign themselves as Disneylands for the entertainment of visitors instead of exploring their own forms of cultural creativity. Finally, as migrants, refugees and other strangers come to be viewed as threats to economic stability, there is a growing tendency to demonize cultural minorities and to substitute ethnic purity for cultural diversity, often violently.

This shrinkage of the space for cultural creativity, dignity and innovation has dangerous implications for biodiversity as well. In both cases, a blind and monotheistic attachment to market principles tends to marginalize long-term values. Cultural diversity and biodiversity are both values of and for the long run. And cultural diversity guarantees the maximum range of visions of the good life within which relationships to nature can also be varied, specific, local and self-sustaining.

V. A PLAN FOR INTERNATIONAL COOPERATION

By focusing an important part of its mission for the coming millennium on **sustainable diversity**, UNESCO can provide a new global strategy linking cultural diversity, sustainable development and cultural heritage (both tangible and intangible).

To develop it fully requires a careful action agenda, a series of concrete priorities for policy and planning, a set of practical mechanisms for executing these plans and a benchmarking process for learning from the successes and failures of this effort. Such a detailed plan of action would require a high degree of consensus within UNESCO, its Member States and its United Nations partners, in order to warrant the scale of resources that it would require.

In addressing this question, we need to: **assess** the legal and fiscal capability of national states to undertake such an exercise; **identify** the main civil society organizations which they would regard as partners in such an exercise (museums, academic societies, media organizations, associations of culturally creative professionals,

philanthropic bodies, etc.); **determine** the main ways in which democratic political processes are directly capitalized by sustainable diversity, by strengthening public consciousness of the positive correlation between material well-being and immaterial heritage.

To accomplish these tasks, we need to consider the following strategies:

◼ A NEW INSTITUTIONAL STRATEGY. The establishment of **national task forces** on sustainable diversity to suggest appropriate mechanisms at the national level for these purposes. These task forces should be appropriately funded and mandated so that they can assess legal feasibility, identify partners and strengthen consciousness in regard to sustainable development. The task forces should be designed as creative partnerships between the state and civil society, and not merely as forums for academic debate or administrative protocols. Their task should be to produce, within a concrete time

frame, a detailed national policy on sustainable diversity, compatible with international cooperation in the era of globalization. This task may be defined as an institutional strategy.

■ A NEW COMMUNICATIONS STRATEGY. The creation of new **mechanisms of public debate**, opinion-formation, and consciousness raising which highlight the links between national and international cultural policy about sustainable diversity. One possibility is to create, in the Member States, a **National Forum for Sustainable Diversity**. This mechanism, which must pay special attention to the mass media and existing public spaces for opinion-formation (the national public sphere), will have a special responsibility to identify and strengthen consensus on the mutual synergy between national and global challenges in regard to sustainable diversity. This task may be defined as a communications strategy.

■ A NEW POLITICAL STRATEGY. The formation of explicit links between the organizations of culture (both within and outside the state), the organizations devoted to cultural diversity (mainly to be found in civil society) and the organizations devoted to sustainable development (also to be found both within and outside the state, in NGOs, social movements, voluntary organizations, etc.). One concrete means for starting this institution-building process is through the support of Observatories on Cultural Diversity which will be linked in a Global Network of Observatories on Cultural Diversity through UNESCO. The principal purpose of creating such links and networks would be to create a new **institutional ecology** designed to embed the priorities of sustainable diversity indivisibly in the enrichment of cultural diversity and development. This task may be identified as a political strategy.

VI. TOWARDS A CULTURE OF SUSTAINABILITY

We have an historic opportunity to make a stronger case for the indivisibility of culture and development. Culture is more than a jewel in the crown of development. Because cultural diversity is the engine through which aspiration, heritage and empowerment can be maximized as capacities, culture must also be seen as a motor of development. In this vision, which brings intangible development into the centre of the picture, sustainability is tied to the diversity of cultural visions and aspirations. The global commitment to cultural diversity and the international yearning for sustainable development must join hands, as mutually enabling strategies. If this dual strategy, based on the recognition of the indivisibility of culture and development, can be the basis of a new consensus, then globalization can be shaped in the interest of dignity and equity, and not simply be left in the hands of the borderless market.

Cultural Diversity: A Pool of Ideas for Implementation

SHARING IDEAS

The UNESCO Universal Declaration on Cultural Diversity is accompanied by an Action Plan for implementing the twelve principles adopted by the 188 Member States at the thirty-first session of the General Conference in November 2001. This plan consists of twenty sets of long-term objectives (*Main Lines of Action*) to be achieved in order to maintain, reinforce, enrich – and in many cases even reintroduce – cultural diversity in society at the local, national and international levels.

Because they still amount to relatively sweeping proposals, however, those Lines of Action may read like generous expressions of good will. Their concrete implementation requires practical suggestions from the widest possible range of sources. Proposals pertaining to each Line of Action from sources both inside and outside UNESCO have been pooled to produce a "toolbox" of around a hundred ideas that will hopefully trigger more new ideas. For the box is far from complete, and some of the "tools" may be redundant, too small or too large for the task at hand.

But that does not matter for now. What counts is that the user – from government ministers to librarians and street educators – is presented with a range of possibilities for implementing the Action Plan at his or her own level, and given the opportunity to put forward suggestions relevant to his or her own area of activity.

Some of these possibilities are already in the process of being materialized on the ground, as part of a UNESCO programme for example. And although others may seem like shooting at the moon, so to speak, it is not so very long since the thought of human beings actually making it up there was no more than a pipe dream.

In the meantime, each and every user of this "toolbox" is invited to help enhance it through "e-sharing": by posting suggestions for implementing one or more Lines of Action at www.unesco.org/culture

When coupled with other databases – Cities for Peace (www2.unesco.org:5910/vpp), the International Network on Cultural Policy (www.incp-ripc.org) or the International Network for Cultural Diversity (www.incd.net) – it will not be long before we see the emergence of a global architecture of information sources relating to the objectives of the UNESCO Universal Declaration on Cultural Diversity. The world may be shrinking, but the possibilities are expanding.

1. Deepening the international debate on questions relating to cultural diversity, particularly in respect of its links with development and its impact on policy-making, at both national and international level; taking forward notably consideration of the opportunity of an international legal instrument on cultural diversity.

Defining cultural diversity is certainly no easy task and calls for wide-ranging debate in political, academic and cultural spheres. At the heart of the notion, there is the concept of culture, which has never been easy to define, but which has also proved to be a source of creative thinking.

Western belletrists have long held the restrictive view that culture chiefly refers to the upper echelons of a society's patrimony: literature, painting, architecture and the traditional performing arts (theatre, dance, opera, etc.), which ought to be protected yet shown to a wide variety of audiences. European "ministries of culture" were created in the latter half of the twentieth century with that perspective in mind.

Social scientists have progressively opened out the semantic field of the term in order to conceive of culture as a process of in*corp*oration (*corps* means "body" in French): rules of social behaviour and ways of relating to others and to the world being slowly assimilated by each member of a given community. Gregory Bateson and Margaret Mead, two of the best known anthropologists of the twentieth century, once asked as they were doing research on the island of Bali how a baby could become Balinese through eating, playing, sleeping, walking, and so on. Culture came to be conceived as the fundamental matrix of life in society.

UNESCO maintained a traditional "arts and literature" definition of culture until the early 1980s. The 1982 World Conference on Cultural Policies (MONDIACULT, Mexico City, 1982) marked a major breakthrough, boldly casting culture in an anthropological frame. It led to the emergence of the following definition, which is still widely used today: " […] culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of a society or social group, and […] encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs" (Preamble to the UNESCO Universal Declaration on Cultural Diversity).

Cultural diversity is currently in the process of being defined in equally ambitious terms as "a source of exchange, innovation and creativity […] as necessary for humankind as biodiversity is for nature" (Article 1 of the UNESCO Universal Declaration on Cultural Diversity). Its relationship with development is strongly expressed: "[…] it is one of the roots of development, understood not simply in terms of economic growth, but also as a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence" (Article 3 of the UNESCO Universal Declaration on Cultural Diversity).

Futhermore, there is now the will to build a legal platform for the notion, which has yet to enter the realm of legal studies, and from there to launch a debate on the "potential for an international legal instrument on cultural diversity". This is a very daring proposal, clearly in the spirit of the pioneering efforts of the late 1940s to establish human rights on internationally binding legal grounds.

Debate is crucial. Ideas could emerge from discussions in three major spheres: political, academic and among experts.

Parliaments as public spaces for debate

The national parliament is the leading arena of debate in any democratic country. Why not encourage the parliaments of the Member States to examine issues relating to cultural diversity, especially the potential for an international legal instrument? Cooperation between UNESCO and the Inter-Parliamentary Union (IPU) could help prepare the debates, and legal experts could advise their respective parliaments. National debates could then pave the way to international debates on a cross-cultural basis.

Drafting conventions

International discussions revolving around the potential for an international legal instrument on cultural diversity are bound to be intense. Draft conventions on cultural diversity are already in circulation. The NGO, International Network for Cultural Diversity (INCD), for instance, has released a working document focusing on cultural goods and services. The other IGOs that have adopted Declarations on Cultural Diversity – the Council of Europe, the International Network on Cultural Policy (INCP) and Organisation internationale de la Francophonie – could also come up with ideas for prototype legal instruments.

Academic research at the forefront

Fresh ideas on the subject could be triggered through incentives aimed at doctoral law students. Why not offer research grants to encourage creative thinking on a new legal instrument, especially with respect to the difficult issue of compliance mechanisms? What is at stake, beneath the questions put to them, is the long-term scientific vocation of UNESCO's Universal Declaration on Cultural Diversity. It took the work of more than a generation of scholars before the Declaration of Human Rights found its way onto the syllabi and research agendas of law schools and other faculties around the globe.

IGOs and NGOs working together

As the United Nations agency entrusted with the mandate to ensure the preservation and promotion of the fruit-ful diversity of cultures, UNESCO could assemble a group of experts from different countries and different fields to work exclusively on drawing up a legal instrument taking into account current thinking on this topic.
One especially important issue to be addressed from the outset is how to engage with the development actors. A case must first of all be made to demonstrate the relationship between cultural diversity and development. What evidence is there of negative impacts from a failure to consider cultural diversity?
What added value/benefits does development stand to gain from the inclusion of cultural diversity?

2. Advancing in the definition of principles, standards and practices, at both the national and the international levels, as well as of awareness-raising modalities and patterns of cooperation, that are most conducive to the safeguarding and promotion of cultural diversity.

As suggested in the introduction to Line of Action 1, the very defining of key terms in matters as delicate as cultural diversity and cultural rights is a highly sophisticated process. We all do things with words, and when those words are loosely or ill-defined, they can be deeply harmful.

Cultural diversity is not just a matter of stitching together differences of culture, language, and so on. It is a proactive attitude that has to be promoted in terms of principles, standards and practices. When cultural diversity is only considered passively, as a mere patchwork of colours, it will slowly dwindle, as if those colours were melting into each other. When cultural diversity is conceived in active terms, as a process that needs to be exercised, then it will flourish, as if the chromatic spectrum were opening up like a fan.

Yet definitions and images are not enough. Examples of best practices are needed as well, together with new instruments designed to gather, frame and disseminate them throughout the world. What is called for here is a network of Observatories on Cultural Diversity, working with existing structures in order to capitalize on multiple experiences of cultural diversity in as wide a variety of contexts as possible.

A Global Network of Observatories on Cultural Diversity

A key project here would be the creation of Observatories on Cultural Diversity which will be interlinked in a global network co-ordinated by UNESCO.

A Global Network of Observatories on Cultural Diversity would create a new institutional ecology designed to embed the priorities of sustainable diversity indivisibly in the enrichment of cultural diversity and development.

Working closely with universities, research centres and consortia, NGOs and government agencies, the Observatories would be mandated by UNESCO and other IGOs to analyze the cultural impact of globalization. Best practices in terms of cultural diversity could be documented, early warning systems implemented and live experiments carried out. The Global Network of Observatories on Cultural Diversity would act as the Declaration's circulatory system.

Addressing experts and cultural actors

In order to ensure overall coherence, an international group of experts set up under the aegis of UNESCO could invite cultural actors to participate in these endeavours, so that as many voices as possible are given a platform. This group of experts should act as an International Steering Committee, monitoring the Observatories and addressing such complex issues as cultural diversity and human rights; cultural diversity and new technologies; cultural diversity and global markets, highlighting the causal links that bind cultural diversity, international security and dialogue; cultural rights and cultural goods. In other words, the International Steering Committee should propose what measures need to be taken to prevent global culture loss and to reinforce the importance of positive intercultural relations as a cornerstone of international peace.

Addressing younger generations

How can the Declaration be presented to young children and adolescents in a language that they understand? In other words, should the many languages into which it is translated not include pre-adult languages? All too often, the diplomatic wording of IGOs is even beyond the reach of adults.

Addressing informed audiences

Well-read audiences are the "natural" champions of the Declaration, as long as they are provided with clear definitions. An encyclopaedic and critical dictionary of cultural diversity would be useful both to researchers working in the field and to the many people who are more than willing to promote cultural diversity.

3. Fostering the exchange of knowledge and best practices in regard to cultural pluralism with a view to facilitating, in diversified societies, the inclusion and participation of persons and groups from varied cultural backgrounds.

I t is not always that easy to demonstrate the beneficial effects of cultural diversity by recognizing the importance of borrowings between cultures, the enhancement of exchanges between them and the interactions between differences. A different approach needs to be taken when discussing or writing about cultural and/or ethnic diversity. It is often presented as – or at least implied to be – a necessary evil or a constraint that needs to be accommodated and that governments must do their best to address.

However, whenever diversity is described as a positive phenomenon, a factor of enrichment or development, the language used tends to be woolly, and no concrete examples or illustrations are given. The arguments in favour are undermined by this major omission. Demonstrations and illustrations are needed to prove that cultural diversity is a source of enrichment for society, drawing upon a broad spectrum of world visions, enlightenment, ideologies and creativity that offer all citizens several possible lifestyles, both individual and collective. In other words, diversity offers new capabilities, skills and opportunities.

It is high time to move on from extolling diversity and to set about building pluralism. Pluralism is not only about recognizing symbolically the plurality of a world of objects and concepts. Equally important is the dynamic role to be played by individuals, with their many allegiances, in efforts to build a coherent, interdependent society. "Living together" places citizens on an equal footing while respecting differences: equality is vital if people are to converse, understand each other and work side by side; cultural differences are especially necessary because they constitute the sine qua non for stimulating and revealing one's own uniqueness. Against the backdrop of a multitude of ethnic and cultural conflicts and tensions in many places around the world, we must waste no time in endeavouring to create a positive vision of cultural pluralism so as to defuse the tensions by taking regulatory and stabilizing measures within the context of our de facto multicultural communities.

"World CD Day". Despite the proliferation of commemorative or celebratory days, weeks, months and years, there may still be room for a "CD Day" (Cultural Diversity Day). This could be festive in nature in schools, provide food for thought at universities or simply foster a friendly atmosphere elsewhere. UNESCO's partners could include NGOs, foundations and municipalities. Many sectors of civil society could find that such an occasion provides an opportunity to strengthen their networks, exchange best practices, and draw up common agendas.

UNESCO cultural mediators

Face-to-face exchanges are probably the most efficient way to conduct best practice-sharing. Why not consider creating a pool of "UNESCO cultural mediators" who, alongside the UNESCO Goodwill Ambassadors and Peace Messengers, could facilitate exchanges of best practices in the field of cultural pluralism? These cultural mediators would be social workers and grass-roots organizers – people who live with cultural diversity on a day-to-day basis but rarely have the chance to experience it in another milieu – as opposed to media professionals, academics or political leaders. Their best practice-sharing missions could take several forms, such as visits to multicultural cities in close collaboration with local schools and neighbourhood associations. They would speak of their own experience, collect the experience of others and contribute to its circulation. The cultural mediators could also act as cultural geographers, gradually producing maps of cultural diversity in different regions of the world. In many cases, the Observatories on Cultural Diversity (*cf.* Line of Action 2) would help them prepare their missions.

Towards a "UNESCO Cities for Cultural Diversity Prize"

Local political leaders could be invited to become partners in the promotion of cultural diversity through the creation of a "UNESCO Cities for Cultural Diversity Prize". Just like the "UNESCO Cities for Peace Prize", it could serve to build an ever-growing database of good urban practices, and contribute to the sharing of knowledge and best practices to do with cultural pluralism.

Events and gatherings as modes of exchange

Events specifically designed to foster the exchange of knowledge about cultural diversity should be systematically encouraged, through UNESCO's patronage for example. Be they intellectual gatherings such as the Euro-Arab Conference for the Dialogue of Cultures or international sporting events such as the Olympic Games or football's World Cup, they all contribute to the strengthening of cultural pluralism and acceptance. The combination of intellectual and physical participation can be achieved through such events as the "Cultural Olympiads", which will enrich the 2004 Olympics in Athens, or through festive meetings such as the Universal Forum of Cultures to be held in Barcelona in 2004.

Public places as beacons of good practices

Information-sharing also takes place in specially designated places (markets, museums, etc.) and at events such as festivals or conferences. Many places and events could be framed in such a way as to reflect knowledge and best practices to do with cultural pluralism. Museums, for example, have dramatically changed over the past few years. No longer just storehouses for the past, they are now mirrors of our time and explorers of our future. Many offer cultural diversity-related shows and events such as the "A World Made of Many Worlds" series of exhibitions at the Parc de la Villette in Paris. Even art museums can facilitate the inclusion and participation of individuals and groups from differing cultural backgrounds. The new *Ars Aevi Museum of Contemporary Art* in Sarajevo is one such example. In 1992, during the siege of Sarajevo, a group of intellectuals came together under the banner of "Creation Against Destruction". Nowadays, the Museum, rich in works donated by contemporary artists, is a haven for students, intellectuals and cultural actors from the city's many different communities. Art certainly goes far beyond ethnic borders.

Women as custodians of peace. As an example of best practices to be shared, let us consider the role of women living in conflict areas. It has been observed in many tense parts of the world that male culture calls for violent retaliation, leading to spiralling, never-ending conflict. It has also been observed that in many cases women group together and collectively tell their men to "stop it" (*cf.* the "Movement of Unity for Peace" in Apartado, Colombia). They act as "custodians of peace" in what might be called a "conflict prevention early warning system". This approach to conflict prevention could be encouraged by conferring a special status on the women leading such protests. They embody a "culture of peace" that is to be highlighted and emulated throughout the world.

4. Making further headway in understanding and clarifying the content of cultural rights as an integral part of human rights.

States attending the World Conference on Human Rights (Vienna, Austria, 14-25 June 1993) acknowledged by consensus that all human rights – civil, cultural, economic, political and social– are universal, indivisible, interdependent, interrelated and of equal importance. Despite this explicit affirmation, cultural rights have continued to be considered by a large number of States as mere proclamations, devoid of any legal obligations. Moreover, cultural rights have not been codified in international human rights law in as much detail as other rights. For a number of reasons (political, ideological, economic, etc.), progress in the implementation of cultural rights has been slower than in the case of civil and political rights. The situation, however, is changing.

In recent years, there has been a growing understanding that the full implementation of cultural rights is a prerequisite to peace and security. The safeguarding of cultural diversity is inseparably linked to the preservation of the much-cherished cultural identity of nations or ethnic, linguistic and religious minorities and indigenous peoples; and it is crucial to the unhindered development of human personality. For these reasons, further clarification of the content and scope of cultural rights and the advancement of their justifiability will be decisive steps in endeavours to ensure their effective implementation.

A small group of scholars

Cultural rights cannot be dissociated from human rights. The local context of cultural rights sometimes renders them incompatible with the universal perspective underlying the Declaration of Human Rights. This is the challenge of cultural rights currently addressed by many scholars around the world.

There certainly is a demand within the scientific community for further research on cultural diversity in relation to human rights and cultural rights. UNESCO is very much aware of that need, and plans to encourage research aimed at clarifying the content of human rights, especially economic, social and cultural rights, with a view to contributing to their further codification, producing stronger mechanisms for their protection and ensuring their justifiability.

A small, select group of scholars should be convened as soon as possible under the aegis of UNESCO and of the United Nations Commission of Human Rights to draft a working document that encapsulates definitions of the key terms involved in the intellectual ecology of cultural rights.

Conferences and publications

The leading scholars in this field should then be brought together at a major conference to stabilize acquired knowledge and draw up long-term plans for research in such specific areas as the links between cultural diversity and cultural rights. The event could take place once every four years. Publications should be released, addressing both specialized and lay audiences.

A bold interdisciplinary research framework

As mentioned earlier (Line of Action 1), discussions about a potential international legal instrument will require the cooperation of the various IGOs involved in the defence and illustration of cultural diversity. The question should be asked as to whether cultural rights really need a new instrument when there are already several that are ill-understood and ill-used. A serious look must be taken at the current protection and loopholes, especially the difficulty to accept cultural rights as being equal to social and political rights. Advances in understanding and clarifying the content of cultural rights will require joint efforts on the part of all parties involved, be they international institutions, research institutes or scholars. Civil society organizations working with rights issues have much to contribute to the debate. Special attention will be devoted to an interdisciplinary approach to cultural rights – a matter too serious to be left to legal experts. Such an interdisciplinary approach will studiously avoid a "Western-centric" perspective. North/South research partnerships will be built in order to prevent a hasty *universalization* of Western assumptions.

5. Safeguarding the linguistic heritage of humanity and giving support to expression, creation and dissemination in the greatest possible number of languages.

At the dawn of the twenty-first century, the world is marked by ever-increasing globalization and loss of the local knowledge and skills. While promoting access to information in all fields of human activity, the NICTs (new information and communication technologies) can become a threat to cultural diversity and lead to further marginalization and exclusion of the less advantaged groups. This may happen in cases where information is available only in a few widely spoken languages, and nonexistent or very scarce in hundreds of other languages of the world. Therefore, it is very important to support the creation and dissemination of content in the greatest possible variety of languages, both as a means for the preservation and transmission of local knowledge, and in order to ensure that all the various strata of society have access to the global heritage and information.

Furthermore, it has become imperative to take action to safeguard the most endangered languages (it is estimated that roughly half of the world's 6,000 languages will be extinct or on the verge of extinction by the end of this century). D*ocumentation* and *revitalization* are two interrelated procedures that can only be fully successful through the combined efforts of local communities, linguists and specialized NGOs, local and national authorities and international organizations.

Recording and mapping

For many years, disappearing languages have been the focus of attention of linguists and anthropologists who have recorded the last speakers and developed writing systems and grammars. The efforts of Edward Sapir and his students before the Second World War to "save" many indigenous American languages are probably most paradigmatic in that regard. Such an academic approach, however, is no longer sufficient. Endeavours to map endangered languages, such as UNESCO's *Atlas of the World's Languages in Danger of Disappearing*, remain a must. But more proactive approaches are needed. New relationships, new partners and new methods are crucial because the linguistic heritage of humanity is shrinking at a much faster rate today.

New relationships with indigenous-language speakers

New relationships have to be developed with speakers of indigenous languages. These people can no longer be seen as the last guardians of a mysterious depository – a respectful yet unbalanced relationship. They are active members of a linguistic community living in the contemporary world, just like anybody else. One practical step towards redressing the balance may be to launch a project to dub or to subtitle movies in indigenous languages rather than screening them in international languages. Such an undertaking could be very costly: sponsorship ventures with the private sector should be explored to alleviate those costs (*cf.* Line of Action 20).

New partnerships

New partnerships must be developed both with the private sector and the semi-public sector: NGOs specializing in the defence of indigenous languages, for example (e.g. *Terra Lingua*). When it comes to publishing books in indigenous languages, a great many partnerships are needed. Initiatives like the African Publishers Network or SAP-KAWI Project (African authors and illustrators facilitating access to scientific knowledge for young African readers) must be renewed and developed on a larger scale.

New methods

New methods are needed to keep up with the faster rate of language attrition. Mini digital archive recording and editing studios could be installed at the UNESCO-funded Community Multimedia Centres (CMCs) so that indigenous language speakers can easily record memories, listen to tapes and add comments as they wish. Digital technologies should be exploited in a more systematic way. Innovative multilingual tools could be developed, including educational material and interactive online training tools on orthographies for unwritten languages.

New efforts to boost translation

Developing translation is a crucial strategy for promoting linguistic diversity. Intense efforts have to be deployed to inform potential readers about available translations as well as to seek new approaches to book publishing. NICTs must help in that regard. Regular cooperation with Member States and professional bodies is the sine qua non for the success of such initiatives.

New ways to promote endangered languages

Finally new ways must be found to celebrate the "wisdom of languages". Why not consider using a fast disappearing language as the flagship language of a major international event devoted to the promotion of cultural diversity? Just tell the participants that languages as sophisticated as theirs will soon be deaf and mute.

6. Encouraging linguistic diversity – while respecting the mother tongue – at all levels of education, wherever possible, and fostering the learning of several languages from the youngest age.

Languages are used in the education system as the means of transmitting knowledge. They are also taught as subjects. Multilingual education strategies call for teaching in and the teaching of several languages. For a truly diversity-oriented approach to linguistic pluralism, curricula must – from the earliest years of schooling, in order to capitalize on a child's extraordinary capacity for language learning – cater for the array of mother tongues spoken within national boundaries, and introduce the other languages needed to improve standards of communication at the national and then international levels. Such an approach will reconcile the need to preserve cultural identities with those of communication and participation.

Training children and pupils in a number of different languages is both a psycholinguistic and political challenge. But there is no question that linguistic diversity is a necessary dimension of cultural diversity. The new generations must be offered linguistic tools enabling them to move from one world to another, thus developing a critical and reflexive competence. Several ways of encouraging such mastery may be proposed.

Exchanging, hosting, immersing

There is no better way to learn languages than immersion training. Exchanges of pupils, students, teachers and lecturers must be boosted in collaboration with cooperation agencies and specialized NGOs. When pupils and students are still young, schools in different countries or, at least, in different linguistic regimes could "swap" entire classes. Later in the education process, individual immersions could take place with the financial assistance of a UNESCO-sponsored scholarship scheme. The importance of hosting structures cannot be overstated when high-school students are sent abroad. UNESCO Clubs and Associations could play a fresh role here.

Acquiring worldly competence

In the case of older students, institutional structures will suffice. The European Union's Erasmus/Socrates programmes (one term or year abroad) may not be designed for the purposes of language training, but they can be seen as experiences to be tapped. Most students return to their home countries with an expanded vision of Europe. They have not usually learned that much, in either linguistic or academic terms, but they have sometimes matured spectacularly, having gained autonomy, self-confidence, a critical spirit and a craving for further travels and stays abroad. This is a crucial asset: worldly competence is equally important in the long run as a linguistic competence. All Member States should financially encourage the "one-year abroad" principle during higher education.

New vistas for linguistic research

While educational policies relating to linguistic diversity are being discussed, little is said about research on language acquisition. A major boost should be given to international research in educational linguistics, intercultural communication, foreign language learning, and so on. UNESCO-sponsored protocols of cooperation between research laboratories in the North and South should be strongly encouraged.

7. Promoting through education an awareness of the positive value of cultural diversity and improving to this end both curriculum design and teacher education.

Formal and informal education systems must embrace perceptions and expressions of cultural diversity as soon as possible in order to meet the new challenges facing our increasingly pluralistic societies. It will involve an extensive overhaul of curricula and methods of teaching, training and communication within every education system designed to promote the construction of a national identity based on that of a dominant group. Every area of such systems (teacher training, curricula and text books, teaching methods and aids) needs to be reconsidered from a broader perspective, making way for the crucial inputs of cultural diversity and enabling the latter to be held up as a model in the countries and regions concerned.

Meanwhile, written, audiovisual and electronic forms of communication must serve as a means of raising people's awareness and rallying them to the cause of cultural diversity. Similarly, museums, libraries and cultural centres, as part of their new missions, must strive to promote the actors and expressions of cultural diversity in such a way as to ensure that as many people as possible are exposed – and enjoy access – to the wealth of that diversity.

Education is not restricted to childhood or to schools. When one speaks of adult education or the educational role of the media and museums, reference is made to a process that is as broad and as long as the life course itself. When referring to school education, one should always bear in mind that it is just one aspect of a wider education process. Language learning in school education is crucial, especially when it is seen as an entry point into a culture (*cf*. Line of Action 6). But it is only one of the ways to raise awareness of the positive value of cultural diversity in education. Other strategies must be deployed, especially in the light of the fact that formal education often lasts for more than twenty years.

Revising textbooks

Incorporating cultural diversity into the education process may rely on improving textbooks so that negative stereotypes and distorted views of "others" finally disappear. In that respect, the UNESCO *Guidebook on Textbook Research and Textbook Revision* has played a very useful role. Yet more must be done. Education is not just a matter of textbooks: it is a way of relating to the world transmitted by the child, adolescent and young adult's "signifying others", first and foremost the school teachers and university lecturers with whom daily interactions develop over a twenty-year span.

Reshaping curricula

Curriculum design may be a very important tool for championing cultural diversity. A long-term task is in store for just about every ministry of education in the world: how to use cultural diversity as a platform for the revision of curricula at every level of education? UNESCO's role as a driving force could be very important for gathering successful experiences, building data banks, organizing networks for exchanges and sharing (seminars, workshops and conferences) and producing guidelines and guidebooks.

Needless to say, the very philosophy of these reshaped curricula will be very different from the traditional "by-the-book" approach. Incorporating cultural diversity is not a matter of introducing small parcels of pre-packed knowledge. It is an attitude that may be adopted or not. Teachers and educational leaders will therefore face a challenging new definition of their role in education and society.

Schooling as a daily experiment in international living

Teachers have to maintain permanent in-service training, with awareness-raising on cultural diversity. Teacher exchange programmes should be encouraged. But sensitivity to cultural differences and possibilities can already be acquired through a simple reframing of each teacher's own multilingual, multicultural classroom, where the pupils' interacting with one another is seen as a daily experiment in international living. Cultural diversity can then become akin to second nature.

This should not be restricted to primary and secondary schools. Universities and other institutions of higher education are largely international in terms of their constituencies – although, more often than not, little is done to exploit the benefits of this readily available cultural diversity. This may have something to do with the lecturers' training: despite having often been trained abroad, they incorporate little of their expanded vision into their teaching. Specific cultural training should be designed and implemented for university teachers, whatever their field of specialization.

Intercultural teacher training

Teacher education, then, is crucial. Future teachers should be trained in a culturally diversified perspective: they should not only learn a foreign language but also spend a year abroad. They should be introduced not only to social and cultural anthropology but also to ethnographic practices, besides conducting fieldwork for their final examinations or theses.

Musical education
Efforts to promote cultural diversity through education can also be based on musical and other artistic forms. Much could be learned from the current "Many Musics/Multi-Musiques" projects launched by the International Music Council (www.unesco.org/imc).

Cultural centres banding together in Paris
There are foreign cultural centres in many big cities around the world.
In Paris, they recently decided to join forces and stage a "Week of Foreign Cultures" series of exhibitions, readings, meetings, concerts and lectures, etc. in October 2002. Cultural centres contribute to a "multilateral force of culture" that reinforces the richness and strength of contemporary urban cultural diversity.

8. Incorporating, where appropriate, traditional pedagogies into the education process with a view to preserving and making full use of culturally appropriate methods of communication and transmission of knowledge.

Traditional pedagogies may be too easily discarded by "modern" forms of teaching because of their supposedly heavy emphasis on rote-learning, for instance, to the detriment of a deep understanding of the content to be learned.

It must be said that the fine line between traditional and modern teaching is rather arbitrary. The technologies may change, but the processes involved can remain the same. Traditional teaching, for example, may rely on images and sounds, analogies and metaphors, all sensory modalities and cognitive strategies that are quite "modern".

The incorporation of traditional teaching methods into the education process can therefore offer the "best of both worlds". When an apprentice observes a master in order to reproduce his gestures (playing a musical instrument, performing a dance step or polishing a piece of wood), traditional learning through *in situ* trial and error may be complemented by modern video-based learning in the home.

There may also be cases where video is unsuitable and only traditional "vicarious learning" will be culturally appropriate (e.g. learning how to enter a trance). Such methods of knowledge transmission must be preserved, not only in archives but also in practice. Attention will, in some circumstances, need to be paid to protecting traditional learning methods against a naive overuse of modern pedagogies, which may too easily confer prestige on their promoters.

When people are unique "living treasures"

Traditional forms of teaching are often employed to transmit a society's "oral and intangible cultural heritage": artistic, scientific and religious knowledge, for instance. This is the most fragile kind of knowledge, as it relies on the physical and intellectual capacities of a few individuals. Preserving it can involve either collecting and archiving it – although it may soon be dead knowledge, with nobody left to tell the next generation how to use it – or conserving it in its living form and ensuring transmission to future generations. This is where UNESCO's "Living Human Treasures" project should be developed within the framework of the Action Plan of its Universal Declaration on Cultural Diversity. When artists, craftspeople and other "living libraries" gain official recognition, better care can be taken to ensure the transfer of their know-how, techniques and skills to others.

When people are resources to be shared

Such a system could be extended to people whose knowledge may not be so unusual or rare, but is still extremely useful to transmit to younger generations. These "UNESCO Resource Persons" could be invited to share their knowledge (whatever the domain) with audiences in schools, colleges, universities, workshops, private companies, and so on. It is often remarked that elderly people, especially in the Western world, are cast aside as if they were so much "dead wood". But elderly people are often willing to continue to play an active role in society – going to hospitals to read stories to children, or to schools in the evenings to resume writing drills with early learners, etc. "UNESCO Resource Persons" and other such programmes, associated with NGOs like Help Age International, for example, could rely on these voluntary workers to help maintain the great chain of social well-being.

When the treasures are trained to speak out

There may be cases where knowledge-holders simply do not know exactly what they are doing when they perform, produce or act. It just happens. They cannot quite explain it in words. Their knowledge is so corporeal that switching from gestures to words is difficult if not impossible. Transmission of that "embodied" knowledge to future generations may be problematic. Specialists could intervene, with the support of UNESCO and its Member States, in order to train the bearers of an all too intangible heritage to speak it out. After video-taping the whole process and watching it with their actors as many times as necessary, they could work together to lay down written records, and the "human treasures" could gradually be trained to make their knowledge verbally explicit – cognitive unloading, so to speak. In some cases, guidelines may be drafted for future practitioners. In a sense, this is modern pedagogy creating a traditional pedagogy. Such experimental approaches should be encouraged only when culturally appropriate.

Working with the ‡Khomani San of the southern Kalahari. In cooperation with UNESCO, the South African San Institute (SASI) has worked for five years with the ‡Khomani San of the southern Kalahari to build an inventory of their knowledge, strengthen community coherence, and train young people in both traditional and contemporary skills. San youth explore the relationship between their history, the indigenous knowledge system of their elders, and the demands of the present economy. Through the use of various types of technology and research methods (cultural mapping), community elders and youth are empowering themselves by means of their own cultural resources. The community has managed to locate and reunite twenty elders speaking the N|u language, the last of the !Ui language family, thought to have been extinct more than thirty years ago.

Steps have already been taken to start converting the results of the cultural resources inventory and mapping results into management and training tools. Cultural mapping work is also being used to train San negotiators who are making co-operation and joint management arrangements with the National Park. Their plant knowledge is being collated to create a book and educational exhibition on ethnobotany that can be used in schools. The community has further specified that the wild lands should be a place for community-based education and culture. Mothers would like to take children into this area to identify and harvest plants. Men would like to teach younger men to track and hunt. These skills would be spread throughout the community and could be linked to literacy and numeracy training.

9. Encouraging "digital literacy" and ensuring greater mastery of the new information and communication technologies, which should be seen both as educational discipline and as pedagogical tools capable of enhancing the effectiveness of educational services.

The new information and communication technologies (NICTs) offer the potential to expand the scope of teaching and learning, breaking through traditional constraints of space and time as well as the boundaries of current educational systems. NICTs offer more and more opportunities for learning outside of formal education systems.

But as educational demand increases and supply diversifies, increased disparities can be observed in terms of access, affordability and quality. The accelerating privatization of educational goods and services, partly driven by the potential and impact of NICTs, poses an entirely new challenge. NICTs must be promoted as innovative tools to renew education. Their potential as new delivery mechanisms for the expansion of educational provision and quality must be recognized. ICT-literacy must also be seen as a basic skill for performing in knowledge societies.

NICTs are strong levers for attaining the United Nations' "Millennium Goals for Education" and, more generally, the UNESCO Education For All (EFA) objectives. NICTs should be used with a view to reaching out to the excluded, improving the quality of content, enhancing and upgrading teacher skills, and better managing educational systems and resources.

Partnerships for dual literacy

Digital literacy calls for efforts on two fronts: ensuring adequate infrastructure and services, and training people to use and benefit from them in their everyday lives.

The International Telecommunication Union (ITU) seeks to make the necessary resources available through public-private partnerships where governments recognize NICTs as key instruments to incorporate into their national development strategies, and companies see the technological needs as an opportunity to develop their business. So NICTs can contribute to national development while at the same time enjoying the support of the private sector.

UNESCO sets out to focus these efforts, especially in the field of education – a sector that is always crucial for human capacity building, and which should therefore be central to any information technology strategy. In practical terms, it would mean encouraging governments and companies alike to equip schools with computers and ensure their maintenance. Ideally, every schoolchild should benefit from two kinds of literacy learning: conventional and digital.

An ambitious programme: "one family/one computer"

NICTs can change the way their users look at, understand and adapt to the world by enabling them to think "better" or "more farsightedly". As such, they are proving to be crucial tools both for sustainable development and for promoting cultural diversity. So it is important not only that institutions can benefit from them, but also that individuals have equal access to the information networks. While access to computers is becoming more affordable, however, the difficulties involved in tapping into the major information flows are preventing people from being able to capitalize on the potential created. Connectivity problems therefore figure among the root causes of the digital divide.

UNESCO should offer to mount a household Internet connection programme for developing and transition countries, with the support of Member States, policy-makers, schools and other educational establishments. It could be called the One Family/One Computer programme. The goal would be to equip every household with a computer to be used primarily for cultural and learning activities. A multimedia user initiation kit would be supplied. Needless to say, such a programme could only be implemented when and where basic vital, economic and technical needs are met on a regular daily basis.

An NICT initiation kit

A project has been launched at the initiative of UNESCO and the Rockefeller Foundation to produce a development-oriented, multimedia NICT training kit. It will consist of freely accessible tools (shareware) available on the Internet, a CD-ROM and print-outs. UNESCO is keen to continue encouraging this and any other sort of initiative geared to the development and implementation of IT-literacy programmes – above all for young people – and supports the creation of ICT distance-learning tools and info-structures.

A network of UNESCO Chairs for educational NICT development

A strong network of NICT-related UNESCO Chairs would help to foster acknowledgement of the educational and cultural dimension of NICTs, and encourage dialogue between the various education-sector actors with a view to producing education policies that recognize their value as teaching tools and disciplines. In particular, such a network would need to make public opinion, experts and decision-makers aware of the most appropriate ways to draft, plan, implement and assess educational policies, strategies, programmes and projects.

It would also be of benefit to strengthen ORBICOM, the international network of UNESCO Chairs in Communication created in 1994 at the initiative of UNESCO and the Université de Québec à Montréal. ORBICOM set outs to foster increased exchange and cooperation between academics, professionals and industrialists at both national and international levels. It could well provide vital support for the network of Chairs in NICTs.

10. Promoting linguistic diversity in cyberspace and encouraging universal access through the global network to all information in the public domain.

The Internet and NICTs offer a wide range of possibilities for delivering an enormous variety of information content and services that is vital for development. However, much of the content, as well as the operating systems, software and other infrastructures that drive the Internet, has been developed in "major" languages, thereby making that content inaccessible to persons not literate in those languages. The lack of standards and tools developed for "non-major" languages makes it extremely difficult for such users to create online content and/or share it with other users.

A number of measures have been launched to address this issue, which threatens UNESCO's goals of Information for All and the preservation of cultural and linguistic diversity. These include promoting the necessary policy reforms and actions at the international, regional and national levels to foster the development of multilingual societies and protection of endangered languages, while creating recognition of the wealth of knowledge held in all languages, the importance of language to one's identity and the imperative need to safeguard and value this expression of the human heritage.

Pilot projects and research should be launched to develop the necessary online tools (e.g. multilingual software applications for e-mail and web-browsing, online dictionaries and terminologies, automatic translation, etc.) that will make it possible for all peoples to access online content irrespective of language. Finally, support for capacity building will help provide sustainable structures that will enable all peoples to participate in the knowledge society and, hence, to share and preserve their unique identities.

Defining the public domain

Promoting a supposedly "universal language" (English) is not necessarily the best way to encourage universal access to "all information in the public domain". One needs first to consider what is meant by "public domain". The public domain is embedded in a cultural context, so that when one wants to gain access to its wealth of content, linguistic diversity becomes a necessity rather than a luxury. There is a need for in-depth thinking on the realm of the "public domain" before oversimplifying solutions are offered.

Multilingual webmasters

Too many small creative websites become quickly obsolete because their webmasters cannot cope with the flow of information to be managed. Major (English-speaking) sites thus easily dominate cyberspace. It may be wise to launch professional webmaster training programmes, possibly through the Community Media Centres (CMCs – Line of Action 12). Short, intensive sessions could offer not only technical advice, but also linguistic refresher courses. A few small droplets are better than total drought.

Multilingual virtual universities

Higher education is increasingly present in cyberspace. But because they mainly cater for the largest audiences (i.e. for commercial reasons), private university courses are all too often offered only in English. Member States should strongly encourage their public universities on the Net to think in terms of their public mission: "knowledge for all" must remain their motto. In an effort parallel to UNESCO's virtual library of classic works of world literature, university networks should offer specific courses in "non-major" languages, and develop multilingual portals to access them easily.

Multilingual websites

Accessing information through the global network may be facilitated by multlingual sites. Although such sites are costly to develop and maintain, there is a hope that new online tools such as multilingual software applications for e-mail and web-browsing will soon be freely available. Here again, the CMCs could play an important role in securing the necessary resource persons for mastering technologies and languages.

Initiative B@bel. Under the Initiative B@bel strategy, a number of pilot projects are being launched with the objective of promoting linguistic diversity in cyberspace and thereby promoting equitable access to the global network and public-domain content. To achieve this, a number of technical solutions are being developed to address the needs of the Internet's multilingual user-base.

One current barrier to the exchange and development of information is the lack of software that can facilitate multilingual data exchange. So a situation may arise where databases are unable to share information. UNESCO has developed a database software package – CDS/ISIS – that is currently in use in over 20,000 governmental, academic and civil society organizations in at least 150 countries. This software is currently available in and supports about 17 languages. Under the Initiative B@bel tool development programme, however, the capabilities of this software are being extended, thus making it feasible to support virtually every existing language and providing a truly universal and multilingual tool. The UNESCO Observatory on the Information Society offers information on a number of online tools and multilingual resources. This is continually being augmented and expanded.

Other projects under discussion are the development of multilingual terminologies and dictionaries for facilitating information exchange and the development of local content, support for local script development initiatives and implementation of multilingual, non-binary, web-based automatic translation tools. Also envisaged in the medium term is the development of multilingual Internet browsers and e-mail applications, together with interactive language-education tools.

At the same time, the importance of human capacity development is being addressed and various youth training programmes are being developed under the INFOYOUTH programme. These range from training in the use of applications such as Microsoft Office products to web design/development and using NICTs to develop locally adapted solutions to poverty issues.

11. Countering the digital divide, in close cooperation in relevant United Nations system organizations, by fostering access by the developing countries to the new technologies, by helping them to master information technologies and by facilitating the digital dissemination of endogenous cultural products and access by those countries to the educational, cultural and scientific digital resources available worldwide.

The emergence of an information society arouses great hopes, but has to confront the extreme disparities of access between industrialized and developing countries, as well as within societies. This digital divide is one of the main challenges facing the international community. It accentuates disparities in development, excluding entire groups and countries from the benefits of information and knowledge. This is giving rise to paradoxical situations where those with the greatest need – disadvantaged groups, rural communities, illiterate populations, or even entire countries – do not have access to the tools that would enable them to become fully-fledged members of the information society.

The growth of networks and NICT applications will not in itself provide the foundations for knowledge societies. While replicating and disseminating information can be both fast and relatively cheap, constructing and disseminating knowledge, with its intrinsically complex cognitive elements, is a far more intricate and costly process.

In short, information is not enough. Even information for all is not enough. If the potential of NICTs and scientific and technological progress is to be fully harnessed for development through human empowerment and economic growth world-wide, the information society has to be shaped in such a way that it evolves into knowledge societies that fully respect the huge diversity of cultures and identities, and the universality, indivisibility and interdependence of human rights. Beyond the information society, UNESCO's efforts are designed to pursue that goal.

Connecting public places

To ensure greater accessibility for diversified potential users, machines should be installed in public places such as train stations, post offices and the lobbies of administrative buildings. Partners in these operations, under the aegis of UNESCO, could include the hosting administrations, computer companies and ministries of education.

A new role for CMCs

The UNESCO-supported Community Multimedia Centres (CMCs) offer even more opportunities for bridging the digital divide, since many of them are fully equipped with telecentre facilities (*cf*. Line of Action 12). The new network of Independent Media Centres (IMC), which may soon be associated with UNESCO, would extend accessing possibilities still further.

Working with digital artists

A UNESCO initiative, the "Digi-Arts" Project, seeks to foster the development of digital and electronic arts through exchanges between North/South artists, students and researchers. This is an excellent way to stress that cyberspace is not only aimed at information crunchers and educational consumers; it can also be a haven for creative people and their followers. The sometimes agonizingly long and tortuous road that artists have to take in search of some public recognition in traditional markets may become a thing of the past thanks to the instantly worldwide distribution offered by cyberspace.

More cybercafés

As already suggested earlier (Line of Action 9), the development of cybercafés throughout the world is to be encouraged as a way of making Internet access easier for many young people. Cybercafés have spectacularly mushroomed in many developing countries. Such a process needs both fostering and guidance for cybercafés to remain as easily accessible as they were in their pioneering days. From that point of view, the educational development of cybercafés should provide a forum for dialogue between the public sector and the private sector (*cf*. Line of Action 20).

Promoting an alternative vision

UNESCO is set to play a major role in the forthcoming World Summit on the Information Society (Geneva and Tunis). Thanks to data produced by the recently established "Observatory on the Information Society", the Organization plans to offer an alternative to the vision of NICTs as instant social equalizers and equal opportunity educators that some of their champions are keen to promote. NICTs do have that potential, but their reality is different for many nations. UNESCO intends to lead the way on a road that is both critical and hopeful.

12. Encouraging the production, safeguarding and dissemination of diversified contents in the media and global information networks and, to that end, promoting the role of public radio and television services in the development of audiovisual productions of good quality, in particular by fostering the establishment of cooperative mechanisms to facilitate their distribution.

A t a time when the NICTs are profoundly changing the habits and behaviour of millions of people around the world, it is crucial to grasp the dominant cultural patterns that are emerging on the back of the technologies and networks, and to promote diversified content and uses in order to secure the vital cultural diversity needed to foster development and creativity.

The impacts of the Internet – like those of radio, television and other media before it – go way beyond the basic functions of the tools. They are actually changing perceptions of identity and the social bonds between people and cultures. So those in charge of public and private-sector media and networks absolutely have to size up their responsibilities and, *inter alia*, prioritize the quality of content, while defending the spirit of public services and developing cooperation mechanisms that maximize the benefits for every single stakeholder.

A powerful network of alternative media

In order to empower people who have very limited access to the media, UNESCO gives its support to Community Multimedia Centres (CMCs) throughout the world. CMCs combine community radio stations run by local people and broadcasting in local languages with community telecentre facilities that include computers with Internet and e-mail, phones, fax machines and photocopiers. A CMC is a gateway to active membership of the information society, enabling even the most remote villages to communicate and exchange information with the rest of the world; helping the poor to improve their own lives; and encouraging greater accountability in public affairs. CMCs can play their part in efforts to narrow the digital divide (Lines of Action 8 and 11).

New experimental "Independent Media Centres" (IMCs) are being tested, notably in India. They also aim at grass-roots participation, with the help of students, and should be encouraged, possibly through the patronage of UNESCO. Integrating CMCs and IMCs would serve to build a powerful network of alternative media capable of contributing to the dissemination of a diversified range of information.

A new generation of media professionals

Media centres run on a purely volunteer basis, no matter how determined and competent they may be, tend to collapse sooner or later. At least a few professionals are needed to assure long-term viability. Media professionals must be trained at quality schools of journalism, radio and television. There is an urgent need for such schools in many developing countries, especially in Africa. The ORBICOM (UNESCO Chairs in Communication) network could include among its priority objectives efforts to help revamp a few selected schools of journalism, possibly in partnership with quality media from different continents.

New horizons for journalists

Exchanges of public radio and television journalists, programmes and editorial projects already exist within European linguistic areas. These could be extended throughout the world under the aegis of UNESCO. They would reinforce an open and informed attitude among journalists from different backgrounds. Regular seminars could be held at various schools of journalism to share best practices with the next generations.

Screens Without Frontiers
Screens Without Frontiers (SWF) is a worldwide database providing TV programmes either free of copyright or at special rates to public channels in developing countries. In so doing, SWF is helping to readjust the North-South information exchange so that developing countries can become producers and disseminators of information rather than mere consumers of products and services emanating from the industrialized world.

CreaTV has been launched by UNESCO in partnership with International Public Television (INPUT) to encourage creative endogenous television productions in developing countries and countries in transition to democracy by promoting the expression of cultural diversity through audiovisual media. It also strives to enhance the presence of TV directors and productions from developing countries at the international level, and to provide further training for TV directors from underprivileged regions.

13. Formulating policies and strategies for the preservation and enhancement of the cultural and natural heritage, notably the oral and intangible cultural heritage, and combating illicit traffic in cultural goods and services.

The notion of cultural heritage has expanded greatly in recent years. From initially covering only the most monumental remnants of cultures and civilizations, it has gradually been extended to embrace new categories of heritage from non-artistic fields: the industrial heritage, underwater heritage, and so forth. The twenty-year old notion of "cultural landscape" reflects our awareness that nature and culture cannot be separated in our approach to the heritage if we are to render a true account of the diversity of cultural manifestations, particularly those where a close link is expressed between human beings and their natural environment. The more recent notion of "intangible heritage" refers to acts of creation and representation (the performing arts, rites, festive events, etc.) that serve to transmit the ways of society, traditional skills and know-how, beliefs and practices relating to nature (e.g. pharmacopoeia), languages and oral traditions. The cultural heritage of humanity is complex, fragile and endangered. Concrete measures to protect it are more of a must than ever. Fresh perceptions of what constitutes heritage, especially the intangible heritage, need to be sought, and partnerships need to be initiated with the private sector, especially the tourism industry. UNESCO was at the forefront of the Abu Simbel and Nubia campaigns launched in the early 1960s. It launched an innovative List of Intangible Cultural Heritage in May 2001. And it must maintain its vanguard attitude in the years to come.

Making the intangible tangible

The oral and intangible cultural heritage is vulnerable because it hinges on moments in time and their actors. The concept of "Living Human Treasures" (*cf*. Line of Action Line 8) makes a pioneering contribution to the sustainability of the intangible cultural heritage, since it enables those invaluable actors to pass their know-how on to future generations. Similarly, the list of Masterpieces of the Oral and Intangible Heritage sets out to preserve certain key scenes, events and performances. Yet the very notion of "intangible heritage" is still little known. And it is paradoxically so rich in potential that it could evolve in any of a number of different directions. While UNESCO strives to devise a standard-setting instrument along the lines of the one established for the tangible heritage, it may be worth inviting Member States to develop their own research, mapping and awareness-raising strategies. National intangible heritage task forces could be established to come up with appropriate mechanisms at the national level. They should have the appropriate funding and mandate to allow them to assess legal feasibility, to identify partners and to increase awareness of the intangible heritage. New mechanisms for public debate, opinion-forming and awareness-raising could be created in order to highlight the links between national and international intangible heritage-related cultural policy. One possibility might be to create a National Forum for the Intangible Heritage in each Member State.

Museums as tools for cultural mediation

Museums have been an integral part of UNESCO's cultural programmes since its creation in November 1946. The Organization's mission has been to promote the study, conservation and protection of works of art at the international level.

As mentioned earlier (Lines of Action 3 and 7), the functions of museums have changed over the past two decades. So has the supportive role of UNESCO, which has recently been encouraging museums to act as mediators and agents of reconciliation and social reconstruction in the wake of conflict (*cf*. the Ars Aevi Museum of Contemporary Art in Sarajevo and the Museum of Kabul). While it may be hoped that the need for post-conflict measures becomes as rare as possible, the very idea that museums can be seen as active inter-mediaries is to be further explored within the context of high-tension multicultural cities. They may be framed by all parties involved as neutral territory for resuming dialogue, developing joint projects and reinventing peace.

Reinventing heritage schools

The few existing "heritage schools" in the Western world are deeply rooted in the tradition of monument conservation and restoration, and need to be re-attuned to contemporary times. Meanwhile, many of the West's "landscape schools" are still geared to neat floral arrangements, i.e. the maintenance of parks and gardens. Both of these schools should be incorporated into a wider framework such as that offered by UNESCO's current definition of the cultural heritage. They should also be brought into the mainstream of North/South exchanges, so that the strictly Western concept of "patrimony" collapses under the weight of the facts. New partnerships may trigger the creation of institutions in developing countries and countries in transition. There is a significant need throughout the world for new, well-trained administrators capable of managing heritage projects and, moreover, coping with the ever-growing demands of the far from steadfastly culture-sensitive tourism industry .

Let's share our treasures

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UNITED NATIONS YEAR FOR CULTURAL HERITAGE
ANNÉE DES NATIONS UNIES POUR LE PATRIMOINE CULTUREL
AÑO DE LAS NACIONES UNIDAS DEL PATRIMONIO CULTURAL
سنة الأمم المتحدة للتراث الثقافي
ГОД КУЛЬТУРНОГО НАСЛЕДИЯ ОРГАНИЗАЦИИ ОБЪЕДИНЕННЫХ НАЦИЙ
联合国文化遗产年

Building partnerships with the private sector

When operations are undertaken for the preservation and enhancement of the cultural and natural heritage, UNESCO primarily acts as an agency of intellectual and technical cooperation and a data exchange centre. It establishes partnerships with such sources of funding as national and international development agencies, the World Bank, the United Nations Development Programme (UNDP) and so on. As a rule, UNESCO's administrative culture leads the Organization to work within the United Nations system with IGOs, NGOs, international research institutes and university networks and foundations. Yet it also enters into partnership with private-sector businesses such as the Rhône-Poulenc Group (for the restoration of ancient manuscripts in Chinguetti and Ouadane, Mauritania) and the Radisson Hotel chain (revitalization of sites in Krakow, Poland, and Petra, Jordan). These partnerships demand extra efforts because the professional cultures involved can be very different. But they must be strongly encouraged because they represent a reality test. If the cultural heritage is to be considered as living matter rather than a shrine, economics has to be allowed in. Capitalistic partners may be good advisors when the dual reality of some cultural goods is revealed: a great deal of money is involved.

Fighting on several fronts

There is an ever-increasing demand for rare cultural objects, especially antiquities, as witnessed in their soaring prices. To combat looting, UNESCO encourages Member States to fight on several fronts: implementing the 1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property; developing bilateral and multilateral agreements; ratifying the 1995 UNIDROIT Convention on Stolen or Illegally Exported Cultural Objects; establishing regional cooperation networks; increasing collaboration with organizations such as INTERPOL; and creating specialized private databases to track stolen cultural property. Yet this is not enough to deter traffickers, who are tapping into the possibilities offered by cyberspace, and cultivating the field of illicit cultural services such as money laundering through apparently bona fide institutions and so on. It follows that new conventions will have to be drafted and adopted in an effort to keep up with the ever-growing sophistication of the cultural villains.

Cultural heritage as a universal language

The cultural heritage has become a complex reality, reflecting a cultural diversity whose role in the development of societies must be recognized. Recent current events have shown how the heritage, seen as representing the values of identity – religious, national, community-based – can be held hostage as a supreme symbol of wilfully rejected otherness (monuments destroyed, languages endangered, traditions in neglect). The heritage is a key stake in and medium for intercultural communication, and acts of aggression against it undermine all hope of dialogue. Heritage education would help strengthen the concept of a common heritage of humanity that is the fruit of manifold exchanges between cultures and civilizations. Then, through a "lexicon" of forms, sensations and meanings, the heritage will be able to offer the universal language needed to build a culturally viable future.

14. Respecting and protecting traditional knowledge, in particular that of indigenous peoples; recognizing the contribution of traditional knowledge, particularly with regard to environmental protection and the management of natural resources, and fostering synergies between modern science and local knowledge.

Knowledge in all of its various forms, local and indigenous knowledge included, is now recognized as a key element in sustainable development. Like "culture", it can no longer be conceived as a finite resource possessed by the privileged few (intellectuals, scientists, etc.) and disseminated via formal education. So a major challenge is the judicious management of these powerful endogenous and exogenous resources for sustainable development. To this end, three major goals are to be achieved:

❏ strengthening local community control over processes of ecological, social and cultural change by exploring linkages and synergies between indigenous and scientific knowledge;

❏ revitalizing traditional knowledge transmission within local communities by strengthening ties between elders and youth and by evaluating the opportunities and constraints of existing educational knowledge;

❏ evaluating customary rules and practices governing access to knowledge with a view to developing appropriate standard-setting instruments for safeguarding traditional knowledge.

Revitalizing traditional knowledge transmission

NICTs can be used as a means of enabling indigenous youth, who are often attracted by modern technologies, to recognize the breadth and depth of the traditional knowledge held by people in their own communities.

For example, the UNESCO-LINKS project (Local and Indigenous Knowledge Systems in a Global Society), in partnership with, among others, the Lajamanu community and the Warnayaka Art Centre (Australia), the Centre National de la Recherche Scientifique (France), Pacific communities, Auckland University and Learning Media (New Zealand) is currently developing a series of CD-ROMs and DVDs that fully exploit the capacities of multimedia, which are so well suited to knowledge transmission in oral cultures, to demonstrate to indigenous youth that traditional knowledge offers a pathway to their own sustainable future. The first CD-ROM, published in 2001, is entitled *Dream Trackers: Yapa art and knowledge of the Australian Desert* and concerns Australian Aboriginal peoples, and a second is currently being made on the traditional knowledge of navigation in the Pacific Islands. Dialogue is expected to be bolstered between indigenous elders and youth, resulting in a strengthening of traditional knowledge transmission and a more equitable balance between endogenous and exogenous knowledge and values.

Dispelling stereotypes and false perceptions

Despite the prominence of "indigenous/ traditional knowledge" in the international environment and development arena, progress on this issue has been hampered by misunderstandings and misrepresentations on all sides. Efforts need to be made to stimulate exchange and debate on such key issues as: (i) the empirical basis of traditional knowledge and the cultural basis of science; (ii) differentiating between science, pseudo-science and traditional knowledge; and (iii) conflict and convergence in the transmission of indigenous and scientific knowledge.

The UNESCO-LINKS project plans to launch dialogue with various indigenous communities in partnership with the International Council for Science (science & technology) and the International Chamber of Commerce (business & industry). The meetings will address a number of these areas of friction in order to help dispel stereotypes and false perceptions, and to clear the way for dialogue between local and indigenous communities, scientists, business and industry.

Articulating indigenous and scientific knowledge in biodiversity conservation

Partnerships are needed between indigenous peoples, the scientific community and business and industry in order to establish a sound basis for collaborative action in the field of biodiversity conservation. Current partners are UNESCO-LINKS, Tebtebba Foundation, the International Council for Science and the International Chamber of Commerce. Local partners are in the process of being identified.

Field projects launched at the World Summit on Sustainable Development (WSSD) fully acknowledge indigenous knowledge and world-views, thus contributing to the rethinking of how biodiversity management goals are defined and attained. Key themes include "indigenous knowledge for comprehensive impact assessment of development projects" and "revising resource management strategies to encompass indigenous knowledge and world-views".

Fostering dialogue between communities and National Park authorities on resource use and management

In many countries, supporting the twin goals of biodiversity conservation and the maintenance of cultural diversity by facilitating access to – and the right to use – traditional lands and waters is a difficult equation to solve.

The UNESCO Coasts and Small Islands platform, in conjunction with the Office of the Regional Advisor for Culture in Asia and the Pacific (Bankok), is presently developing a case study involving the Moken communities of the Surin Islands, the Intergovernmental Oceanographic Commission/WESTPAC, Chulalongkorn University and Kasetsart University. The objective is to identify and document traditional knowledge and practices concerning the use of environmental resources. The tools and approaches developed fully acknowledge indigenous know-how, practices and livelihoods, and accommodate them within an integrated indigenous/scientific management strategy. These tools and approaches can be applied locally, as well as in other indigenous communities and national parks.

Developing the World Network of Biosphere Reserves

For many years, national parks were exclusively created for the protection of flora and fauna. Local populations were ignored or evicted from places to be protected against human influence. Times have changed and the interplay between nature and culture has been recognized over the last thirty years through the creation of "biosphere reserves" that take account of the role of culture in the creation of landscapes, the legitimate aspirations of local populations, and the variety of ways of using natural resources. UNESCO's Man and the Biosphere Programme (MAB) now supervises more than 400 reserves in 94 countries.

15. Fostering the mobility of creators, artists, researchers, scientists and intellectuals and the development of international research programmes and partnerships, while striving to preserve and enhance the creative capacity of developing countries and countries in transition.

Training for artists and researchers in their home countries and abroad is the key to securing the mobility sought in the name of civil liberties, social progress and shared knowledge. Support must be secured through, *inter alia*, all manner of partnerships with nations, institutions, foundations and so on.

Efforts to preserve and enhance the creative capacity of developing countries and countries in transition hinge on the teaching of cultural and artistic traditions. Developing the creativity of children at primary school serves to teach children and adolescents how to live together, acquire a sense of civic responsibility, accept differences in others and use their personal creativity to resolve the conflicts that they encounter in their everyday lives (*cf.* Line of Action 7). Art education, underpinned by the artistic and cultural heritage, gains from being incorporated into general primary education. An interdisciplinary approach involving mutual dialogue between the arts and sciences would have a direct impact on the quality of education.

Artists in developing and transition countries must be given the chance to participate in the growing use of electronic tools in contemporary artistic creation. Such is the goal of ongoing work to encourage the use of these technologies and to support existing institutions and networks around the world, while promoting information-sharing, dialogue and communication between experts together with the dissemination of historical, theoretical, artistic, technical and scientific research in the field of the electronic arts.

Fostering mobility

The mobility of creators, artists, researchers, scientists and intellectuals can be fostered through grants, special-status passports and good housing facilities, for example. Although apparently simple, such means are not always easily available, both for financial and diplomatic reasons, especially when it involves South-North, South-South or intra-continental travels. Additional budgetary resources could be found through partnerships with foundations and private sponsors. And diplomatic constraints could be eased through a new UNESCO convention aimed at facilitating the international mobility of creators, artists, researchers, scientists and intellectuals, with the *Final Declaration of the World Congress on the Status of the Artist* (Paris, 20 June 1997) serving as a platform.

Bouncing ideas when abroad

Fostering the mobility of the creators and others is not enough. Once settled abroad, they all too often feel isolated with nowhere to present and discuss their work. The contrast may be stark between the recognition they enjoy at home and the dead silence surrounding them in the host country. They may possibly find audiences through the local Community Multimedia Centre (*cf.* Line of Action 12) or an Observatory on Cultural Diversity (*cf.* Line of Action 2). But creators, artists, researchers, scientists and intellectuals all share one common characteristic: they need feedback and support. Their output – be it books, CDs or clay figures – has to be presented, seen or heard, passed around, discussed and expanded upon.

Friendly understanding when back home

The opposite situation, of course, is also known to occur: a visiting creator – usually from a developing country – gains recognition for his or her work when abroad only to be welcomed with dead silence on their return home, which is hardly an incentive to stay there. In order to preserve and enhance the creative capacity of developing countries, a degree of collective discourse must accompany creators presenting their work to their fellow citizens. Local media must be up to the task of commenting on contemporary art, responding to criticism from intellectuals or explaining the work of scientists returning from a period abroad. A climate of friendly understanding must prevail. Local media are not the sole contributors to such a climate. Creators, artists, researchers, scientists and intellectuals must demonstrate their solidarity through mutual support. This is not a call for the development of a siege mentality. But the creative capacity of a developing country is not so much a matter of money and facilities as of group cohesiveness, collective identity and an ambition to be "the best".

Crucial role of the Western media

The Western media play a major role in the preservation and enhancement of the creative capacity of developing countries. They set standards, categories of appreciation, frames of reference, possibly more so abroad than at home. But they may sometimes be wrong, ignorant or out of touch. For many years, for example, very few Western media professionals acknowledged that there was a contemporary African art, dance and fashion scene. Africa meant masks and tribal dances. Although the present-day situation is more positive, it is still worth suggesting that Western media pay greater attention to such events as the Dakar "Biennale des Arts", the Ouagadougou FESPACO or SIAO, and so on.

A "City of Minds" citation

Cities that have the capacity to host creators, artists, researchers, scientists and intellectuals ought to be singled out and emulated by the creation of a special UNESCO title. "City of Minds", for example. Particularly creative policies need to be rewarded, if only symbolically. Cities in developing countries should be given special consideration: cities such as Bamako, Dakar or Ouagadougou play an intellectual role in their region, comparable to that of Paris, Geneva or Berlin.

16. Ensuring protection of copyright and related rights in the interest of the development of contemporary creativity and fair remuneration for creative work, while at the same time upholding a public right of access to culture, in accordance with Article 27 of the Universal Declaration of Human Rights.

The rapid development of digital technologies and multimedia communication networks raises the acute problem of maintaining a balance within the digital environment between appropriate legal protection of copyright and other neighbouring rights and public access to literary, scientific and artistic works and cultural services. It would be advisable to quickly establish a set of general guidelines, together with standard measures for national legislation and suggested contract clauses designed to harmonize the conditions for fair and lawful access to protected cultural works and services in cyberspace.

Meanwhile, there has never been a greater need for the collective administration of rights: through collecting societies specifically created by authors and other copyright and neighbouring right-holders to authorize, on their behalf, the use of protected works and services; to manage the collecting and distributing of benefits obtained from their commercial exploitation; and to attend to the practical needs of users wishing to access those works and services.

Finally, efforts need to be made to eliminate piracy, as it is a major obstacle to the development of any cultural industry and, hence, an enemy of cultural diversity. This calls for transnational action with governments, artists, IGOs (e.g. WIPO), NGOs, CSOs and individual citizens.

Restoring the legal dignity of artistic creators

Universal Declaration of Human Rights (Article 27, paragraph 2) states that everyone "has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he [or she] is the author".

For many years UNESCO has relentlessly campaigned to restore legal dignity to the authors whose works are plundered at international level. The fight has been led in cooperation with the World Intellectual Property Organization (WIPO), representative bodies acting on behalf of authors and other copyright-holders, collecting societies, especially those operating under the International Confederation of Societies of Authors and Composers (CISAC), and the organizations in charge of education, research and general interest libraries and documentation centres.

NICTs have given the plunderers – who can sometimes enjoy the support of public opinion – the means to modernize their strategies. So the campaign now needs to be waged on two fronts: the legal, with the establish-ment of new global conventions that fully address the abusive use of NICTs; and through the media, explaining to the audiences concerned that piracy will ultimately lead to the ruin of lawful industries and the creators themselves.

On the musical front

It is in the field of music that creative work is most vulnerable to piracy. Among the projects supported by UNESCO is that of a B*ureau africain de lutte contre la piraterie* (BALPA), whose aim is to coordinate the actions and means that need to be implemented at regional level by governments, CSOs and professional organizations (information-sharing, awareness-raising, preventive action, training, regulations, sanctions, etc.). This anti-piracy project, initiated by the Fédération Internationale des Musiciens (FIM), calls for intergovernmental action to tackle the regional dimension of the piracy networks. Partners include governments, intergovernmental organizations, NGOs, African artists, collecting societies, individual citizens and CSOs. The expected outcome is that local cultural industries will replace that parallel economy for the good of artistic creativity and the lawful and diversified exchange of cultural goods.

Freely participating in the cultural life of the community

Article 27 of the Universal Declaration of Human Rights also declares that everyone "has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits". There is a potential tension between ensuring protection of copyright and upholding a public right of access to culture. When the picture of a new public building cannot be published without the formal agreement of the architect and the payment of royalties, as is the case in many Western countries today, the tension between those rights becomes surreal.

One way out of the dilemma may be to foster the development of limited contracts with individual creators allowing for temporary free access to their work under the aegis of a public or private authority (a city arts council, a company's unions or a church). Creators know that it is in their interests to be open-minded if they still wish to gain or maintain public recognition. They also know that stringency encourages illegal reproduction. Authorities acting in the name of various audiences are keen to remind them of such realities. UNESCO could become an intermediary acting in the interests of both parties.

17. Assisting in the emergence or consolidation of cultural industries in the developing countries and countries in transition and, to this end, cooperating in the development of the necessary infrastructures and skills, fostering the emergence of viable local markets, and facilitating access for the cultural products of those countries to the global market and international distribution networks.

Governments must be encouraged to have the political will to recognize the importance of the creative industries (book publishing, film-making, music recording, multimedia and crafts), not just as a powerful means of transmitting collective and individual cultural identities – and, hence, a key part of national cultural policies – but also as a driving force for sustainable overall development, cultural as well as economic. Organizations such as UNESCO will need to contribute their expertise.

Traditional forms of cooperation must go hand-in-hand with new partner-ships between the public sector, private sector and civil society, where each partner supplies its competence and reaps the rewards: the country benefiting from national development; the private sector from a place in a status-enhancing process of global governance enhancement; and civil society, mainly professional organizations, from increased responsibilities.

Joint efforts such as these, together with a ruthless war on piracy, should gradually pave the way towards the fulfilment of two objectives: first to promote the emergence of local – or, depending on the industries, regional – markets sustained by local or regional goods; and second, to secure access to global markets. Ultimately, the main aim is to render globalization fairer, more human and beneficial to all.

Incubating small businesses

UNESCO, in close partnership with the Global Alliance for Cultural Diversity, seeks to contribute to the emergence of small and medium-sized companies in such fields as music, fashion or design. The Organization's mission will be to supply technical assistance to support Member States in their strategic thinking on the policies and measures needed to develop and strengthen the fabric of the music industry. It will carry out its action in coordination with other competent United Nations agencies (ILO, UNCTAD, UNDP, etc.), regional organizations (IDB, CARICOM, OAS, etc.) and concerned NGOs.

Opening up markets

Too many languages can be an obstacle to the development of local cultural industries. Books published in local languages, for example, may be denied a chance to reach wider audiences and therefore to become economically viable. The same goes for films. The solution, however, is not to produce books and films exclusively in international languages, first and foremost English. Local audiences have the right "freely to participate in the cultural life of the community" (Article 27 of the Universal Declaration of Human Rights), and to be monolingual. The answer may be to develop international funds to finance the translation of books and the dubbing or subtitling of local films in international languages.

Formalizing skills

The specific economics of cultural industries ought to be taught more systematically in business schools. UNESCO Chairs could be set up for that purpose. North/South flows of students and professors should also be systematized, especially in light of how slowly development economics is being introduced into Western curricula. Such cooperative ventures should ultimately lead to the creation of new business schools in the developing countries and countries in transition.

Tapping the potential of diasporas

The many diasporas that have developed throughout the world in recent years are a source of new, possibly local language-based, market opportunities. Informal channels for the circulation of goods are being systematized in order to produce new distribution networks. The new entrepreneurs, in travelling back and forth, are helping to maintain relations between the homeland and "diasporic islands". They are also contributing to the emergence of a new multicultural bourgeoisie. Their sons and daughters may formalize their parents' economic expertise by attending a business school.

The Global Alliance for Cultural Diversity
❏ Creating new opportunities for cultural diversity, creativity and pluralism of ideas
❏ Contributing to sustainable development by strengthening local cultural industries
❏ Increasing competitive participation in domestic and international markets
❏ Encouraging respect for international copyright regulations and the prevention of piracy
❏ Increasing availability of diverse, affordable cultural products worldwide
❏ Establishing new modalities for international cooperation based on solidarity and the win-win principle.
The Global Alliance for Cultural Diversity will seek to meet the challenge by building on two strategic pillars: developing local cultural industries and the prevention of piracy. Its activities will be based on partnerships between public, private and civil society stakeholders as well as a special UNESCO fund.

18. Developing cultural policies, including operational support arrangements and/or appropriate regulatory frameworks, designed to promote the principles enshrined in this Declaration, in accordance with the international obligations incumbent upon each State.

The Intergovernmental Conference on Culture Policies for Development held in Stockholm in 1998 underscored the importance of bringing cultural policy to the heart of development policy-making, thus giving culture full developmental significance. It is essential for countries to be able to benefit from and enhance the cultural diversity within their borders in order to promote a sustainable path to development.

In a world marked by the increasing interaction of cultures yet haunted by the spectre of uniformization, it is crucial to have policies for safeguarding and encouraging pluralism within societies, while at the same time enabling their members to share a sense of belonging to the same nation. The World Commission for Culture and Development, within the framework of the Cultural Policies for Development programme, has therefore set out to promote cultural policies geared to mobilizing and sharing information and new knowledge in this domain, facilitating the development of broader policy frameworks, and strengthening specific local capacities through the provision of capacity-building services.

In other words, development models must not be projected exclusively through an economic prism that casts technological progress in a leading role. Neither must they embrace only economic, environmental and social parameters, largely ignoring those pertaining to cultural issues. It is fundamentally important that development policies protect and encourage strategies based on cultural pluralism and diversity. A failure to connect development to the cultural environment and heritage of a community or region can result in development failure. Development processes which are not founded upon local knowledge and "ways of being" counteract sustainability by relying on external models and methods which may be inappropriate to the local cultural landscape.

Towards a reflexive tourism

No great evidence is needed to back up the statement that tourism can be both the best friend and the worst enemy of cultural diversity. Given the economic weight of the tourism industry – currently regarded as the biggest in the world, ahead of the automotive and chemicals industries – a good deal of attention needs to be devoted to this multi-dimensional phenomenon. Many countries have tried to keep it in the control of the public sector, mostly to no avail. It does not mean to say that private-sector tourism should be given a totally free hand. The impact of tourism on development, the cultural heritage and the environment is such that regulations are a must. But regulations will do little to instil a new attitude in the industry. Its representatives need to be trained to think in terms of international solidarity, shared development and intercultural dialogue. Tourists themselves can be made aware of their impact through the media. And their guides can play a major role as intermediaries.

UNESCO, while maintaining high-level information and training initiatives with partners such as the World Tourism Organization, could also play a major role in disseminating advice aimed at host communities (who may consider tourists as invaders or money distributors) through, inter alia, the Community Multimedia Centres (*cf.* Line of Action 12). Actions focusing on dialogue between tourists and hosts could also be carried out in schools, possibly through UNESCO's extensive ASP (Associated Schools Project) network, not least because many young people may want to become tourist guides.

Yet another approach to cultivating reflexive tourism among young people would involve helping them prepare a major trip abroad, not so much through direct financial aid as through UNESCO, in partnership with the tourism industry, offering reduced-rate passes for travelling on planes, trains and boats. Regional plans of that nature already exist (e.g. the European Inter-Rail Pass). They should be generalized or at least targeted more forcefully at young people in developing countries.

Working with policy-makers

UNESCO plans to organize, in partnership with parliaments, ministries of culture, national statistics bureaux and municipalities, five seminars (one per region) to provide policy-makers with:
❏ advice for developing policies that create platforms for cultural exchange based on the wealth that is difference;
❏ assistance in gathering the data that will show them where the needs lie and what the populations are asking for;
❏ guidance for the implementation through solid projects that give a voice to groups usually excluded from political life.

The seminars will set out to bring cultural diversity into the national public sphere so that every member of the community can develop a sense of belonging and recognition that will, in turn, stimulate their participation in local governance structures and, hence, further democracy.

Banking on the next generation

In a more general vein, greater efforts must be made to invite youth, i.e. the next generation of policy-makers, to partake in dialogue on development challenges. Young people have a voice and need be encouraged to share their views on peace, health, drugs, racism, migration and environmental sustainability. UNESCO could invite young people from around the world to submit sound innovative projects on cultural diversity and development, and award the best of them a grant to cover some or all of their implementation costs.

19. Involving all sectors of civil society in framing of public policies aimed at safeguarding and promoting cultural diversity.

Recent history has shown how various sectors of civil society could turn out to be strong partners in political, social and cultural affairs at both the national and international levels. There is no reason why cultural diversity should be safeguarded and promoted solely by political actors and institutions. Cultural diversity is, after all, the citizens' business. While public policies may be decreed by the political sphere, their content and objectives should be framed according to the activities and interests of the chief beneficiary: civil society as a whole. Public policy-making aimed at promoting cultural diversity may not be so straightforward, as it reflects that beneficiary's complexity. So much the better for the health of democracy.

Seven suggestions for the development of intercultural sensitivity and competence

1. Emphasizing the importance of cultural interactions in public (markets, public transport, stadiums) and semi-public places (libraries, museums and places of worship), together with special occasions such as religious festivals, sports events (or commemorations), as the fields for mutually enriching interaction or peaceful cohabitation of people from different cultures.

2. Respecting personal dignity, the assertion of individual identity, plurality of information.

3 Reconciling the contradictory requirements of "remembering and forgetting", so that individuals with different cultural identities can have a larger, more dynamic multicultural area in which to interact and negotiate.

4. Assisting and monitoring, in a spirit of vigilance and anticipation – a compromise between unhelpful remembering and the need to forgive and, sometimes, to forget – the process of building new cultural communities modelled on the idea of individual rights rather than only group cultural traditions.

5 Encouraging new art forms to emerge, "heritage in the making" (street culture, neighbourhood cultures, etc.) in which artists and writers have a major role to play in shaping public relationships – especially among the young and women – through creativity, imagination, enthusiasm and a desire to innovate.

6. Keeping abreast of the unprecedented evolution of contemporary cities, seen as privileged observatories of cultural interaction, as well as monitoring the mechanisms of social exclusion and the emergence of new urban forms of social life.

7. Encouraging the emergence of a new breed of "multicultural citizens", aware of their civic culture at local, national and world levels, and being sensitive to the global problems of the environment, information and civilization, intensified by the rapid process of globalization.

Young people shaping their society

Youth organizations constitute a particularly determined and organized sector of civil society. As part of the preparations for the Johannesburg Summit, for instance, members of UNEP, Youth Working for the Environment, the Canadian Youth Summit Team and Spanish Youth Council, to name but a few, have created a special working group to review Chapter 25, and have participated in the drafting of the Dialogue Paper for the second session of the Summit Preparatory Committee, the Commission on Sustainable Development. This is just one of the examples that should encourage further collaboration between UNESCO and international youth organizations to develop activities for promoting cultural diversity. The Organization will remind Member States of the extent to which policy-making in this area depends on wide-ranging dialogue with those organizations.

Religious diversity and cultural diversity

Religious diversity is a key dimension of cultural diversity. While there is no equating religion with culture, any more than language with culture, cultural tolerance is often based on religious and/or linguistic tolerance. Peaceful civil life often hinges on outward signs: the free public display of differing religious symbols – from church bells to orange robes (Buddhist) to dreadlocks (Rastafarian) – is a highly positive indication that cultural diversity is accepted if not encouraged in the city in question, and that citizenship is stronger in the public place than cultural belonging. UNESCO strives to promote dialogue between religions through events such as annual open-church or temple day, multi-confessional celebrations, exchanges of views at meetings and conferences.

Mapping the streams of civil society

Civil society is in permanent flux. Citizens' groups become organized, build a platform, develop an agenda and then, sooner or later, fizzle out. Or at least many of them do. Some grow institutionally into a lobby, an NGO or a union. But the actual dynamics of contemporary civil societies are increasingly based on the appearance and disappearance of voluntary associations. One of the key functions of the state today is to accompany them in their evolution and to make sure that their activities remain out in the open. A major research project carried under the aegis of UNESCO could map out civil societies in different regions of the world, and compare their stakeholders' characteristics, objectives and strategies. What is the "life cycle" of a particular group? Are there any recurrent dynamics? Do transcultural patterns appear? Answers to these sorts of questions would help formulate public policies that are more attuned to civil society in such important areas as sustainable development, poverty eradication or cultural rights.

"Positive quotas" in favour of cultural diversity

The form of support that each State gives to national cultural industries will vary according to particular contexts: allocation of subsidies, public investments, application of the national treatment rule and introduction of quotas. This latter form of State action is particularly delicate: quotas can be a way of resisting excessive liberalization and its threats to cultural diversity (particularly in countries with fragile economies), but at the same time they run counter to the principle of the free movement of cultural goods. "Positive quotas" (intended not to restrict access to certain cultural goods, but to foster the most vulnerable forms of cultural expression) may represent a compromise between these two contradictory requirements.

20. Recognizing and encouraging the contribution that the private sector can make to enhancing cultural diversity and facilitating to that end the establishment of forums for dialogue between the public sector and the private sector.

A radical change in mentalities is under way both in the public sector, which has now been forced to admit that its own means of action are insufficient to meet their development targets, and the private sector, which is becoming aware of its capacity to contribute to the developing countries' emergence on the world stage in the role of future partners in local and global markets.

Dialogue can be established within the framework of an already increasing number of forums, as well as in project formulation. The presence of other civil society actors and support from the international organizations – as much in the thinking and debate as in the actions undertaken – are crucial factors for enabling people to make sense of the new prospects for cooperation.

The new twenty-first century world order demands that decision-making be opened up to dialogue with new actors. Civil society's innovative energy has already produced a good number of important initiatives and proposals in many areas. And the business world offers economic resources and know-how that can greatly contribute to development strategy deployment and the promotion of cultural diversity. These are the reasons behind the United Nations Secretary-General's decision to launch the "Global Compact" programme, which outlines a basic code of ethics for private sector partnership. UNESCO intends to establish cultural patronage agreements with businesses aimed, *inter alia*, at supporting the initiatives of countries in the South.

Cultural diversity starts from within

In this increasingly intercultural world, diversity is a part of everyday life for individuals and the institutions shaping their living environment. This is an especially important point for the companies seeking to extend their field of action beyond their own national boundaries to lands where they are interacting with culturally different societies. The same goes for companies remaining on local markets because they have to remain open to their own home country's growing diversity. So there is no such thing as sustainable economic development without local cultural characteristics being taken into account.

To effectively cope with the changes, and to contribute to the safeguarding of diversity, the businesses themselves should become truly intercultural, respecting and promoting the differences that exist within their own ranks. UNESCO therefore invites public and private-sector human resource departments to adopt a proactive practice of opening up to cultural diversity. The UNESCO label could, within the framework of the "Global Compact" code of ethics, single out the companies that have gone to the greatest lengths over the previous five years not only to enhance the cultural spectrum of their staff, but also to raise the latter' awareness of all the benefits that stand to be gained.

Inter-company exchange programme

Globalization has fostered contacts between companies from differing cultural backgrounds. Intercultural exchange is a key part of their activities, openness to dialogue and understanding an important asset. So they have to establish a dynamic of respecting and promoting cultural differences within their respective sectors of activity. An inter-company exchange programme could serve to achieve that goal and, hence, enhance participating companies' cultural openness.

Such a programme could enable individuals working in the same fields but in different countries to spend periods of 3 to 6 months in each other's working and living environments. The educational effects on company policies would be felt in everyday life, enabling intercultural differences to pave the way towards sustainable development.

Two-way partnership

UNESCO, in the course of implementing a large number of projects and programmes in the field of culture, has established many partnerships with the private sector that have enabled the Organization's activities to benefit from the its resources and know-how. But it is not a one-sided relationship. On the contrary, in a true spirit of partnership, the public sector and multilateral organizations also find themselves making significant contributions to the private sector. In particular, the international organizations with a great deal of experience in managing differences can make their experience and know-how available to private-sector companies and, hence, play a critical role in enabling them to develop an in-house intercultural environment.

Towards a New Paradigm

THE THREE Ds:
DIVERSITY, DIALOGUE, DEVELOPMENT

The purpose of this booklet is to welcome dialogue and action-oriented ideas from all sectors of society in order to:

■ clarify current understanding of cultural diversity, based not only on top-down processes (politicians, academics, policy-makers and policy influencers) that are supposed to have a "trickle down" effect into wider society, but also on awareness-raising among the non-learned public;

■ explore the existing and countless other links between cultural diversity, dialogue and development, understood not simply in terms of economic growth, but also as a means of achieving a more satisfactory intellectual, emotional, moral and spiritual existence (Art. 3 of the UNESCO Universal Declaration on Cultural Diversity). To achieve this aim, a methodology for development policy-makers is needed to take into account cultural resources and their impact within the development process;

■ deliver better policies targeted at the most appropriate level with creative partnerships. To be effective, this policy needs not only to build the relationship between cultural diversity and development, but also to prove the added value that the inclusion of cultural diversity offers to development, i.e. to bring cultural policy and development policy closer together and to strengthen capacities, opportunities and frameworks for collaboration.

Cultural diversity is obviously, by definition, an enduring and central feature of the United Nations system in general and, more particularly of UNESCO, which is entrusted with the mandate to ensure the preservation and "promotion of the fruitful diversity of cultures". Nevertheless, the way in which cultural diversity has been conceived at a theoretical level and then implemented at practical levels has varied substantially over the Organization's history.

That mandate has become all the more crucial in this early twenty-first century era of globalization. The World Summit on Sustainable Development in Johannesburg will provide UNESCO with an opportunity to draw on the wealth of experience accumulated and enhanced in the course of a long process marked by the World Conference on Cultural Policies (MONDIACULT, Mexico City, 1982), the World Decade for Cultural Development (1988-1997), the report of the World Commission on Culture and Development (Our Creative Diversity, 1996), the Stockholm Intergovernmental Conference on Cultural Policies for Development (1998) and the UNESCO Universal Declaration on Cultural Diversity (2001).

Development models produced since the 1970s have clearly failed, despite constant revision, to live up to the expectations they raised. The new challenges arising from globalization are making it increasingly important to redefine the relationship between culture and development or, to be more precise, between diversity, dialogue and development: the "Three Ds".

Cultural diversity does not constitute an inert reserve of curios in need of preservation alone. It is a site that induces continuously flowing and unifying dialogue open to each and every expression of identity. Acknowledgement of that daily dialogue as a founding principle is what needs to be asserted and preserved. Diversity and dialogue are mutually interrelated. The causal link that binds them cannot be severed without undermining sustainability. Nurturing their interrelationship makes a common language of cultural diversity that the whole of humanity can speak and understand. Diversity defined in this way illuminates the elements of otherness that exist in the self, since cultures embodied in human beings encounter an invaluable part of their own humanity in others. Cultural diversity, far from being divisive, unites individuals, societies and peoples, enabling them to share in a fund made up of the heritage of bygone ages, the experience of the present and the promise of the future. This shared fund, with all parties being both contributors and beneficiaries, is what underpins the sustainability of development for all.
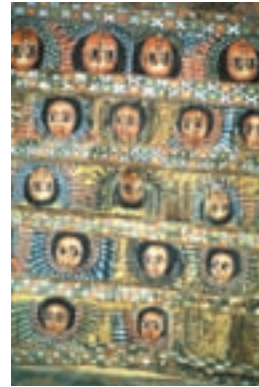
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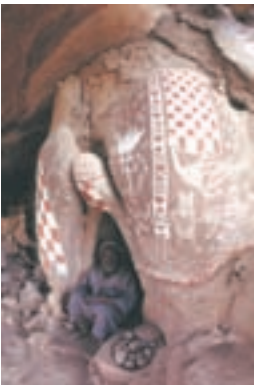p. 22 Child on a tree, Dogon Country, Mali (Africa). © Alfred Wolf.

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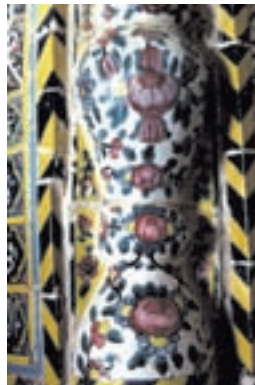
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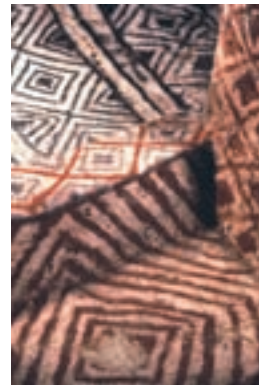
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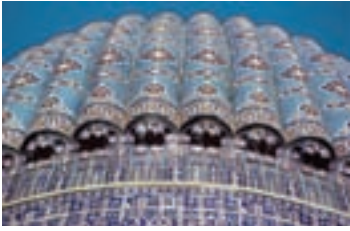
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This booklet sets out to provide a basis for a better understanding of the complex relationship between cultural diversity and sustainable development.

The first part aims to build a common ethical vision. It includes a Preface by Mr Koïchiro Matsuura, Director-General of UNESCO, the full text of the UNESCO Universal Declaration on Cultural Diversity and the main lines of the action plan for its implementation.

The second part seeks to define a conceptual platform by clarifying the most challenging issues in the Declaration. The text by Prof. Arjun Appadurai (Yale University) provides an in-depth examination of the key ideas, showing their intimate links and reciprocity.

The third part, "A pool of ideas for implementation", is action-oriented. On the basis of contributions provided by colleagues from UNESCO as well as a number of NGOs and other partners, Prof. Yves Winkin (Ecole Normale Supérieure) has compiled a collection of ideas to illustrate some of the implementation possibilities.

All three parts of the document converge towards a new paradigm: cultural diversity is humanity's guarantee of a mutually enriching and sustainable future.

Please share your ideas and concerns with us at www.unesco.org/culture