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**TOWARDS A  
WORLD REPORT ON  
CULTURE AND DEVELOPMENT  
CONSTRUCTING CULTURAL  
STATISTICS AND INDICATORS**

**united nations educational, scientific and cultural organization**

**united nations research institute for social development**

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**TOWARDS A  
WORLD REPORT ON  
CULTURE AND DEVELOPMENT  
CONSTRUCTING CULTURAL  
STATISTICS AND INDICATORS**

**Report of the Workshop on Cultural Indicators of Development  
Royaumont Foundation, France, 4-7 January 1996**



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## Foreword on Culture and Development

Culture is both the context for development as well as the missing factor in policies for development. Although such interactions have long been recognized as essential, there has been no worldwide analysis in this field on which new policies could be based. The independent World Commission on Culture and Development (WCCD) was therefore established jointly by UNESCO and the United Nations in December 1992 to prepare a policy-oriented report on the interactions of culture and development.

The Commission, composed of distinguished specialists from all regions of the world and presided by Javier Pérez de Cuéllar, held a series of consultations with scholars, policy makers, artists and NGO activists on specific regional perspectives and concerns. The ideas and data gathered during this process have provided new and powerful insights into the relationship between culture and development worldwide. **Our Creative Diversity**, the report of the Commission presented to the General Conference of UNESCO and the General Assembly of the United Nations in 1995, recommended that an “annual Report on Culture and Development be published as an independent statement addressed to policy makers and other interested parties”.

As highlighted in **Our Creative Diversity**, economic, governance and social activities are deeply embedded in the value systems and practices of societies. Their impact on the form and content of development is pervasive and profound. There is an urgent need to analyse and monitor the evolution of interactions such as: economic growth, culture and globalization; ethics, democracy and development objectives; ethnic conflicts, indigenous peoples and the rights of minorities; environment and inter-generational ethics; values, customs and gender; culture and the growth of cities; and culture and the information highway.

The preparation of a World Culture Report will open up a new field in analytical and quantitative thinking on the relationship between culture and development while providing scientific and creative inputs that will inform policy makers. This requires that tasks of an exploratory nature, both conceptually and in terms of creating quantitative indicators on culture and development, be combined with the wide-ranging collection of existing data and statistics on this theme.

For this reason, the close collaboration of multi-disciplinary agencies, such as UNESCO and UNRISD, is crucial. The joint UNRISD-UNESCO series of Occasional Papers on Culture and Development is a first step in facilitating and catalyzing an international debate on culture and development based on high-quality research. The present paper inaugurates the series by presenting a summary of discussions at the Royaumont Workshop. Readers will find a wealth of information on the issues brought out by members of the advisory group, including what might be measured by cultural indicators, how cultural indicators might be constructed and data

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constraints overcome, the desirability of aggregating statistical data, and a preliminary list of indicators. Thus the present paper also provides valuable background for future papers in the series.

A World Culture Report that takes an attractive and innovative approach to the quantification of crucial cultural phenomena can have profound implications for global development and international peace, security and well-being. Quantitative indicators in this area deserve greater attention at all levels of development action, for they can contribute to the dissemination throughout the world of a message of respect for creative diversity, equity and peace.

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January 1997

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## Contents

<b>I. Introduction</b> .....	1
A. Changing views of culture in development.....	2
B. The need for quantitative cultural data and indicators.....	3
<b>II. Constructing Cultural Indicators of Development</b> .....	5
A. What is to be measured by cultural indicators of development?.....	5
B. An innovative presentation of data.....	6
C. Overcoming the problems of data availability and quality.....	7
D. Criteria for selection of indicators.....	8
<b>III. Aggregating Statistical Data Related to Culture and Development</b> .....	10
A. Desirability and feasibility.....	10
B. An innovative approach: Life expectancy as an integrating concept in cultural analysis.....	13
<b>IV. Possible Themes of a World Report on Culture and Development</b> .....	13
A. Globalization (or Globalization, media, communications and culture).....	14
B. Violence and a culture of peace (or Ethnic violence and cultural pluralism).....	14
C. Culture and economic progress.....	15
D. Creativity (or Cultural vitality).....	15
<b>V. A Few Parting Words</b> .....	15
<b>Appendices</b> .....	16
Appendix I	
Text of the Commission's recommendation on an annual World Report on Culture and Development.....	16
Appendix II	
List of participants.....	18
Appendix III	
Preliminary list of indicators.....	19
A. Introduction.....	19
B. Indicators in the area of global ethics.....	19
C. Indicators in the area of cultural vitality.....	22
D. Indicators in the area of cultural diversity, cultural globalization and management of pluralism.....	25
E. Illuminating neglected connections: Health, culture and development.....	27
Appendix IV	
Available sources of data and indicators.....	28
A. Work on statistics and indicators.....	28
B. Available data.....	28
C. Atlases and maps.....	28

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## I. Introduction

The World Commission on Culture and Development, created in 1992 under the joint auspices of UNESCO and the United Nations and presided by Javier Pérez de Cuéllar, presented its report, entitled **Our Creative Diversity**, to the General Conference of UNESCO and to the United Nations General Assembly in November 1995.<sup>1</sup>

Behind this report lies the motivation that “the major problem facing individuals and communities in a rapidly changing world is that of promoting and adjusting to equitable change without denying the valuable elements in their traditions”. **Our Creative Diversity** is therefore about “providing present and future generations of humanity with the tools to meet this challenge, to broaden their knowledge, to discover the world in its diversity, and to allow all individuals to lead a life that is decent, dignified and wise, without losing their identity and sense of community, and without betraying their heritage”.<sup>2</sup>

In this vein, the Commission outlined an “International Agenda”, the aims of which are threefold: first, to provide a vehicle through which issues of culture and development are discussed and analysed at the international level; second, to initiate a process in which principles and procedures that are a commonplace within nations are extended to the international and global arena; and, third, to create a forum where an international consensus on central issues related to culture and development can be achieved. The Commission thus recommended that UNESCO sponsor an independent team to produce and publish an annual World Report on Culture and Development, along the lines of the **Human Development Report** (published annually by the United Nations Development Programme), in order to:

- a) survey recent trends in culture and development, drawing on a research programme involving several international institutions;
- b) monitor events affecting the state of cultures worldwide;
- c) construct and publish quantitative cultural indicators;
- d) highlight good cultural practices and policies at local, national and international levels, as well as expose bad practices and unacceptable behaviour; and
- e) present an analysis of specific themes of general importance, with policy suggestions.

The full text of the Commission's recommendation appears in Appendix I.

A World Report on Culture and Development would serve as a cultural and ethical counterpart to UNDP's **Human Development Report**, containing comparative data relating to culture and development. The report would aim to be creative and innovative in its approach and methods,

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<sup>1</sup> World Commission on Culture and Development, **Our Creative Diversity**, UNESCO, Paris, 1995.

<sup>2</sup> World Commission on Culture and Development, op. cit., p. 18.

and be based on hard data and the most rigorous research techniques. The set of quantitative indicators would be published annually to illuminate the relationships between culture and development and monitor events affecting the state of cultures worldwide.

This recommendation was generally welcomed by UNESCO Member States at a first informal roundtable held to discuss **Our Creative Diversity** during the 28th General Conference in November 1995, with several delegations expressing enthusiasm about the project. However, some scepticism was expressed about the feasibility of bringing out an annual report similar to the **Human Development Report** because of the difficulty of collecting data on culture and development; a preliminary review of the possibility of bringing out such a report was therefore called for.

As a first step in following up the Commission's recommendation, and in order to make a preliminary appraisal of the possibilities of bringing out a World Report on Culture and Development, a planning workshop on Cultural Indicators of Development was held from 4 to 7 January 1996 at the Royaumont Foundation (France) to plan the research and methodology (see List of Participants in Annex II). The purpose of the workshop was to commence assessing the state of cultural statistics worldwide, based on UNESCO's long experience in this area, and begin devising quantitative indicators that would allow monitoring of events affecting culture and development.

### **A. Changing views of culture in development**

**Our Creative Diversity** reflects a dramatic evolution in understanding of the role of culture in development. An earlier orthodoxy in development economics maintained that traditional cultures, more often than not, were a hindrance to modernization, development and economic growth. If a country wished to progress, it had to shed the ballast of traditional customs and institutions. It followed that the sooner the influence of the inherited culture could be neutralized, the better. This view has recently been replaced by a contrasting view: that traditional cultures, in all their richness, variety and creativity, should be treated with respect; and that they can make an important contribution to development. They should also be regarded as potential sources of wisdom that modernizers have all too often been disposed to overlook, since they contain values of solidarity and creativity that are actually vital for the development process.

Certain practices, however, can hamper development if they undermine human rights or marginalize or exclude women or targeted groups of people from the development process. Moreover, traditional cultures are not static but are continually evolving, and their features have to be judged according to a universal standard of ethics. In the last decade of the twentieth century it is particularly timely to raise the level of international discourse on issues of cultural conflict. Ethnic clashes in some countries call for clearer thinking about strategies to promote peaceful co-existence between resurgent local cultures. There is also an urgent need to ensure that



cultural diversity is not swamped by the revolution in global communications brought about by the information highway.

Workshop participants agreed with the view expressed in **Our Creative Diversity** that development embraces not only access to goods and services, but also *the opportunity to choose a full, satisfying, valuable and valued way of living together, the flourishing of human existence in all its forms and as a whole*. Even the goods and services stressed by the narrower, conventional view are valued because of what they contribute to our freedom to live the way we value most. Culture, therefore, however important it may be as an instrument of development, cannot ultimately be reduced to a subsidiary position as a mere promoter of economic growth. The role of culture is not merely to serve ends – though in a narrower sense of the concept this is one of its uses – culture is the social basis of the ends themselves. Development and the economy are part of a people's culture.

Unlike the physical environment, where we dare not improve on the best that nature provides, culture is the fountain of our progress and creativity. Once we shift our view from the purely instrumental role of culture to awarding it a constructive, constitutive and creative role, we have to see development in terms that encompass cultural growth.

## **B. The need for quantitative cultural data and indicators**

While other issues – such as economics, politics, environment, population, women, poverty and social development – have received much international attention, it has taken 20 years for the linkage of culture to development to be grasped as a major policy concern and for culture to be recognized as the last frontier of development. During this time, there has been only very slow progress in creating hard data on this linkage.

**Our Creative Diversity** provides the conceptual frame of reference necessary for further research. The present challenge is to operationalize this framework, provoking new thinking on methodology and concepts, as well as providing convincing hard data for policy makers in areas such as cultural rights, global ethics, gender roles and so on.

UNESCO has systematically collected statistics on culture worldwide for many years. Yet the comparability and reliability of data have not allowed comprehensive analysis. This task should now receive renewed attention in Member States. A World Report on Culture and Development could develop novel analyses that would be useful for policy-oriented debates. It would follow in the footsteps of earlier pioneers, such as UNESCO's World Education and Science Reports and Reports on Communication and Information. For many years now, the World Bank, in its annual **World Development Report**, has published internationally comparable World Development Indicators while, since 1990, the United Nations Development Programme, in its annual **Human Development Report**, has published internationally comparable Human Development Indicators.

There was agreement that the Commission's recommendation provided UNESCO with a unique opportunity to bring its own voice and experience to bear on international discussions concerning development. A World Report on Culture and Development would be a unique opportunity to devise statistical indicators that shed light on linkages that have long been ignored, to the detriment of people's cultural life everywhere.

UNESCO, as an international institution, has a particular responsibility to take a closer look at development from the viewpoint of its many fields of specialization, notably culture. One of the salient features of many current cultural processes in the world is the dual dynamics of fission, as long repressed cultures find new life, and fusion, as numerous cultures are increasingly linked in a common ground by teleshace and cyberspace.

The collection of statistical data in its fields of competence is part of UNESCO's mandate. UNESCO played a pioneering role in the field of cultural statistics, conducting the first surveys in that area. The importance of data collection was re-emphasized at UNESCO's most recent General Conference. This historic role has provided the institution with a good deal of the necessary data and considerable experience upon which to base a World Report on Culture and Development.

UNESCO could build on its experience to greatest advantage by using a World Report on Culture and Development as a vehicle for creating the instruments, both conceptual and statistical, to illuminate the relationships between culture and development. While the immediate need is to examine critically the links of culture to development, on the basis of hard data, and to assess the possibilities of creating cultural indicators based on statistical data, the long-term aim is to open new lines of enquiry at the international level, through co-operation with other UN agencies. The presence of participants from UNDP and UNRISD at the Royaumont workshop testified to this concern.

An abundance of information can be drawn from the experience of other institutions as well. Several projects have recently been launched to broaden the framework of statistical study in the context of the European Community (e.g. studies on participation on the initiative of France, and recent European meetings on cultural statistics). The Australian and Canadian governments have begun collecting and publishing statistics on cultural heritage and identity. Such experiences, however, remain geographically and thematically limited.

## II. Constructing Cultural Indicators of Development

### A. What is to be measured by cultural indicators of development?

**A** World Report on Culture and Development could take up the definitions of “culture” and “development” adopted in **Our Creative Diversity**:

- *Development* refers to “human development”. That is, the ultimate purpose of development is to enlarge human capabilities, expand the set of choices open to each individual and enable each person to live the life of his or her choice. But **Our Creative Diversity** also proposed a new perspective, i.e., defining development as a dimension of culture, and not the reverse – in recognition of the fact that all forms of development are ultimately determined by cultural values.
- *Culture*, defined broadly, goes well beyond the usual meaning of a “developed understanding” of literature, art, music and so forth to encompass everything that makes up a “way of life”. This anthropological sense of culture refers to the way people live together, interact, compete and co-operate. That is, it refers to humankind and thus comprises both the individual and the collective dimensions of our lives.

In addition to the “human development” standard, based on advancing individual achievements in human well-being, a more culturally defined approach to human development would emphasize what might be called, for want of a better term, “cultural well-being”. What would be desirable would be social and cultural relations between people that are more participatory, more equitable, more creative, more pluralistic, more communicative, more cohesive and more co-operative. “Culture” has a collective or communal dimension that could complement more individualistic perspectives in development data.

Such indicators of well-being would illustrate and elaborate on the main messages of **Our Creative Diversity**, such as commitment to pluralism, respect of internationally recognizable principles of conduct, promotion of cultural diversity as a source of creativity, participation and empowerment of oppressed minorities or groups, and so forth. A World Report on Culture and Development would aim to describe and evaluate the mutual links existing between culture and development that have heretofore been neglected to the detriment of people’s cultures everywhere.

Yet cultural diversity cannot be advocated merely for the sake of diversity. Some cultural practices are not conducive to human development. Wife-beating, genital mutilation, female infanticide and debt bondage are practices that may be culturally sanctioned in certain societies, but do not promote human capabilities. We should be concerned not only that a people’s culture has enabled them to live together within their communities and with other communities, but also that it has enabled them to *live together well*. By creating evaluative indicators for good or bad practices,

cultural “well-being” or “vitality” could be monitored.<sup>3</sup> For example, countries could be ranked according to their policies and expenditure on preservation of cultural heritage sites, linguistic policies, and so on.

Such an approach is indeed novel. It is also sorely needed to understand many current world events such as ethnic conflicts, violence related to cultural confrontation or gender, cultural changes related to technological innovation and the globalization of information systems. Specific indicators, including patterns of language used as first and second languages, changes in taste and life-style as a result of economic globalization, and illicit international traffic in art objects would be very useful for policy-making.

Indicators of culture and development would aid policy evaluation for states and key decision makers around the world, while constituting a reference for participants in civil society, artists, community activists and disempowered and disenfranchised groups.

## **B. An innovative presentation of data**

Any attempt to build numerical indicators entails a choice of the *unit of observation*:

- a) The nation state is generally the unit of observation in international statistics. This well-established practice should be followed in a World Report on Culture and Development. However, almost all states are multi-cultural, multi-ethnic and multi-lingual, containing a multiplicity of religions and “ways of life”. It thus follows that cultural indicators that are simple national averages may be seriously misleading. National data may thus require disaggregation: the need to disaggregate separate cultural indicators into meaningful sub-categories by incorporating elements of distribution in each of the indicators chosen – e.g. life expectancy of a minority group as a percentage of average life expectancy – should be considered in preparing a World Report on Culture and Development.
- b) The opposite problem also arises. Many cultural phenomena cross international borders. Ethnic, linguistic and other groups are frequently transnational and cannot be located within the borders of a specific nation state. How best to represent this aspect of our global cultural reality remains unclear. The advisory group suggested that the World Report on Culture and Development make extensive use of maps, geo-referencing cultural data to broaden our understanding of how cultures evolve and interact in a global society.

In some cases, indicators are readily available or can be easily derived from existing data. In others, simple indicators are not enough: qualitative assessment and discussion of the observed phenomena are also necessary. By virtue of its subject, a World Report on Culture and Development would need to be creative and innovative enough in its methods and format to bridge the gap between the visible and the invisible, the tangible and the intangible, the material

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<sup>3</sup> A conceptual analysis of these terms is being prepared.

and the spiritual. It would need to illustrate intercultural trends that transcend national borders, and represent events affecting cultural diversity that are inscribed within smaller units.

The advisory group thus agreed that cultural indicators of development should be based on a broad array of data, evaluative and descriptive and both directly and indirectly quantifiable, which would be represented in a variety of forms: figures, maps, photographs and case studies, for example. Regional or world maps would be particularly useful for representation of transnational and global trends. Maps could also be used to illuminate trends in international cultural patterns, migrations and cultural diasporas, as well as linguistic diversity. Tables could be used to list countries signatories to international instruments concerned with the preservation of cultural heritage and the rights of cultural minorities and women. Case studies could illustrate different forms of family and community interaction and the impact of culture on communal solidarity and security (as in the case of street children). Photographs could be used to represent visually culturally meaningful phenomena, such as different types of habitats and patterns of residence (including for the homeless).

### **C. Overcoming the problems of data availability and quality**

UNESCO's experience of cultural censuses and surveys has generated awareness of the difficulty involved in collecting reliable cultural statistics.<sup>4</sup> Whether for statistics on book production, museums, libraries, mass media, performing arts, archival institutions or cultural financing, significant problems and biases exist: geographical imbalance (preponderance of European statistics; the unique use of statistics in decision-making in France); lack of standardization; unreliability of some institutional statistics; "reporting fatigue" evidenced in low response rates (as for media, libraries or performing arts); problems of comparability of statistics; paucity of statistics at the local level; definitional overlaps (as between libraries and audio-visual, performing arts and music); evolving definitions (e.g. electronic "books"). Most troubling, perhaps, are the problems resulting from variations in cultural practices: e.g. reading habits are notoriously difficult to define, especially because of the poor correlation between what the public buys and what it reads, as well as between circulation and readership (the latter can be much wider than the former would suggest, because of habits of public reading and translation, as, for instance, in Kenya).

The advisory group was particularly aware of the difficulties of collecting reliable and comparable data, as well as of interpreting data. However, it was noted that a World Report on Culture and Development could rely on a wealth of existing data and indicators. UNESCO's Sector for Culture, in particular, is a mine of untapped hard data on culture. The Index Translationum project, for example, which has records of translations over the last five decades, could provide accurate data on trends in language dissemination around the world.

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<sup>4</sup> A detailed picture can be found in Karl Hochgesand, *UNESCO's Work on Cultural Statistics*, a paper presented at the Workshop on Cultural Indicators of Development (Royaumont, 4-7 January 1996).

The inaccuracy or current unavailability of statistical data should not deter efforts to use quantification to investigate phenomena that might otherwise escape observation; in any use of statistics, there is a trade-off between accuracy and meaningfulness. Efforts at quantifying crucial cultural phenomena with profound implications for global development, peace, security and well-being should not be dismissed on the grounds that data are not available. The process of collecting and analysing data should thus begin as soon as possible, supported by a strong political will and by adequate financial commitment from foundations and Member States. Over time, early Reports on Culture and Development will be strengthened by newer, better, more precise and more innovative data as the usefulness of such data becomes clearer.

#### **D. Criteria for selection of indicators**

Indicators should meet a number of criteria:

- a) They should not be dependent on market performance, as are GDP data.
- b) They should avoid measures that assume that all countries will inevitably develop along the same lines as the developed countries. They should therefore be sensitive to cultural diversity.
- c) They should avoid measures that are excessively ethnocentric, e.g. the concept of cultural heritage should encompass criteria used to define it in different cultures.
- d) They should probably not be based on absolute minima, e.g. nutrition.
- e) They should be sensitive to distribution by groups, gender, ethnicity and so on (unlike average per capita GDP).
- f) They should lend themselves to international comparison.
- g) They should be simple and readily understandable. In some cases, giving ranges and/or degrees of confidence may be required to provide a measure of their reliability.<sup>5</sup>

Mahbub ul Haq noted, “[f]rom . . . experience with the . . . HDI [Human Development Index] components, I would only urge the choice of very few, simple indicators with extensive country coverage; the usual temptation to load the index with multiple and complex choices must be resisted”. He gave examples of the most easily available indicators in the Human Development Report data base, while acknowledging that they may not be the most revealing or the most relevant: number of books (per 1,000 population); number of museum visits (per 1,000 population); daily newspaper circulation (per 1,000 population); number of educational television programmes; budget expenditure on cultural development.

These stringent criteria impose obvious limits on the types of data and indicators that may be used in an international report. Two basic approaches were thus suggested by the advisory group. The first consisted in selecting readily available cultural data derived from contemporary sources

<sup>5</sup> Two sources of confidence can be identified: reliability of the source and intrinsic plausibility; 1-5 would mean an utterly implausible indicator from a very reliable source, while 5-1 would mean a highly plausible indicator from an utterly unreliable source.

(such as figures on languages in danger of disappearing, culture of refugee populations, etc.) which have development implications. The second consisted in giving a cultural twist to existing conventional indicators (such as literacy and life-expectancy) by disaggregating them along cultural criteria (ethnicity, religion, age group, etc.) or by aggregating them across countries (as the units of observation could be transnational).<sup>6</sup>

The advisory group identified three areas for which relevant indicators should be constructed, based on the principal messages of **Our Common Future**:

- a) Global ethics (evaluative indicators), to evaluate the extent to which certain basic universal rights and freedoms (human rights, political rights, minority rights, essential needs) are respected in different countries.
- b) Cultural vitality (evaluative indicators), to evaluate the vitality of cultures using conventional cultural development indicators (literacy, cultural diversity of media content, popular arts and crafts, preservation of cultural heritage, access to and participation in cultural performances and activities, including festivals and so on).
- c) Cultural diversity, cultural globalization and management of pluralism (descriptive indicators of access, participation and equity related to cultural diversity). Among these three types of indicators, the first two categories provide descriptive information (e.g. diversity of a national society, penetration of global culture), while the third category is more directly concerned with policies and laws. There is a need to document the conditions that allow diversity to exist, in particular:
  - protection of minority rights (e.g. the right to speak native languages and to be taught in them);
  - political and institutional representation; one key mechanism for managing conflict is designing systems of representation that allow for the political presence of minorities and offer alternatives to the rule of a single dominant culture.

These three areas, with additional proposals made in the course of the workshop, are presented in Appendix III.

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<sup>6</sup> The advisory group made innovative suggestions to that effect (see Appendix III) and proposed that compiling new data, which is time-consuming and costly, should begin as soon as possible.

### III. Aggregating Statistical Data Related to Culture and Development

#### A. Desirability and feasibility

The advisory group expressed various opinions on the possibility and desirability of aggregating separate cultural indicators of development into a single composite indicator similar to the Human Development Index. On the one hand, aggregation is only valid if there exists a strong correlation between the elements of an indicator. But in that case any one of the indicators would be sufficient and aggregation unnecessary. If, on the other hand, correlation between different indicators were low, one would wish to know why, and hence would separate them. In the case of cultural indicators chosen arbitrarily, such a correlation is likely to be low, in part because cultural phenomena tend to be sporadic (as in the case of violence, or retreat from democracy) and asynchronous. In order to justify averaging, components would need to be chosen with care and a clear rationale set out justifying aggregation and placing separate indicators on a positive-negative scale. In the case of the Human Development Index, the rationale for bringing together indicators on literacy, life expectancy and income was clearly stated: living longer is better than living a short life, literacy is better than illiteracy and material comfort is better than material deprivation. Similar reasoning could be applied to certain cultural variables: preservation of cultural heritage, collective participation in the arts and festivals, knowledge of a *lingua franca* as a second language, (minimal) global ethics, and so on. By contrast, however, other cultural variables may not lend themselves to positive-negative rating: the consumption of certain goods, for example, may be considered positively or negatively. The credibility of a single composite index of "culture" and of the cultural biases inherent in ranking countries on the basis of cultural practices could also pose problems.

Possible solutions to the problems raised by aggregation include:

- a) *Creating a single composite index* based on a limited number of variables sensitive to positive-negative rating and averaging, and on a central unifying, normative concept. The concept of "cultural well-being" was thought by some to have the qualities required, with a ranking determined by whether a given indicator contributed more, or less, to cultural well-being in a given country. The argument would be similar to a traditional economic "needs" approach.<sup>7</sup>
- b) *Creating several partial indicators* on issues sensitive to positive-negative rating and averaging according to a rationale similar to the above. Categories proposed were "cultural vitality", "cultural pluralism" and "cultural creativity".
- c) *Not creating any composite indicators*, presenting instead a set of separate, reliable indicators. Four arguments were advanced in favour of this option: first, poor availability of data; second,

<sup>7</sup> One participant expressed a preference for rating "cultural ill-being", because of the greater availability of quantifiable data on negative practices and of the greater visibility of negative indexing.



inapplicability of a global concept or concepts (while one could measure separate dimensions of culture, one cultural standard could not be applied to all cultures without risking the imputation of “cultural imperialism”); third, difficulty of ranking; fourth, such an approach makes it possible to investigate the relationship between different indicators, e.g. freedom and crime, democracy and tolerance of minorities, or diversity and number of patents registered (as an index of technological innovation).

The advisory group agreed that one or more composite indicators would be desirable to ensure that the statistical data in a World Report on Culture and Development could be used for policy-making purposes. Aggregation has the merit of unifying different dimensions of development. It was noted that there exists a precedent for such a composite index: the 1979 Physical Quality of Life Index or PQLI, which was inspired by the need to have a yardstick of measurement of well-being (although it in fact measured *quantities* – life expectancy and education). A single and simple indicator would also be of value for monitoring the state of cultures worldwide, and would provide a dramatic summary of the situation. The disadvantages of attributing weights to separate components of a composite index could be offset if the individual elements were critically evaluated in the World Report on Culture and Development and the method of aggregation clarified therein. Mahbub ul Haq has noted, in relation to the Human Development Index:

Several critics have suggested that it is better to produce a series of separate indicators to document different aspects of social progress rather than a composite index – which raises serious issues about the weights chosen or the methods used for compiling the index. This is academic puritanism taken too far, for the same criticism can apply to all composite indices – particularly GDP. Moreover, practical considerations dictate the evolution of a composite index: busy policy makers cannot absorb a host of separate social indicators pointing in all directions. For any useful policy index, some compromises must be made. But such compromises must not sacrifice the professional integrity of the broad picture that the composite index intends to convey.<sup>8</sup>

Inclusion of a “cultural component” in the **Human Development Report**, in addition to education, health and decent standard of living, is being considered.

The two principal arguments for a composite index are, first, that it brings out the shortcomings of alternative single indexes, such as GDP, and second, that it highlights certain features for policy makers, journalists and the public in a form that can be easily grasped.

While it is highly desirable, a composite index raises important issues of feasibility. First, the normative concept to be measured must be determined. “Cultural development” seems impractical; “cultural well-being” or a similar measure of cultural welfare seems more promising. Cultural well-being is the welfare people derive from consuming, participating in or creating cultural objects and activities. Cultural well-being is subjective in the sense that, even if such

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<sup>8</sup> Mahbub ul Haq, **Reflections on Human Development**, Oxford University Press, Oxford, 1995, pp. 58-59.

feelings are normatively regulated by “cultures,” particular individuals derive gratification from different objects and activities. The cultural well-being of an individual depends, therefore, on the value this individual attaches to different objects and activities, and on their volume. The objects and activities that give rise to cultural well-being would be those that are valued in themselves, not as instruments for achievement of something else. It is possible, therefore, to make a list of items from which, one supposes, individuals derive cultural gratification. Such items would include consumption of certain cultural products, participation in some cultural activities, and the creation of such objects and activities. It would also be possible to see which of any such items go together (in the statistical sense) once they are aggregated at the country level. The result, when interpreted, would provide “dimensions” of cultural well-being.

As Adam Przeworski noted at the workshop, however, the difficulties with such concepts of welfare are well-known. Aggregation of individual well-beings into a unique collective index is possible only under strong assumptions. If individuals have “meddling” preferences (they care what other people do), liberty cannot be satisfied together with the Pareto principle. More generally, aggregating individual well-beings is possible only under strong assumptions of cardinality and interpersonal comparisons. However, these assumptions are made when taking per capita income as an index of “economic development” or averaging individual Human Development Indexes.

Prasanta Pattanaik contributed to the workshop a preliminary study on the technical statistical difficulties raised by such an aggregation.<sup>9</sup> Thus, while it is possible to choose separate plausible cultural and social variables (such as schooling, number of films watched, number of operas watched), and while we can rank each of these variables to represent inter-individual or inter-group inequality of distribution, does cultural well-being necessarily decrease when inequalities with respect to some or all of the variables (education, films and operas) increase? If the inequality results from discrimination, the answer would be yes. If, on the other hand, it is due to choice, the interpretation of this inter-individual or inter-group inequality may not be so obvious (unless one attaches a value to access to education as a marker of well-being).

Workshop participants agreed that a feasibility study should be carried out to explore further the aggregation of statistical data, taking into account possible objections. The study should: identify a central concept or concepts that might lend themselves to a global or partial ordering of countries; identify the available data; and explore the issue of ranking (using rank numbers as the basic unit of measurement).

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<sup>9</sup> Prasanta Pattanaik, **Cultural Indicators of Well-Being: Some Conceptual Issues**. Paper presented at the Workshop on Cultural Indicators of Development (Royaumont, 4-7 January 1996).

## **B. An innovative approach:**

### **Life expectancy as an integrating concept in cultural analysis**

Paul Streeten suggested an innovative approach to cultural indicators of development, which would trace life expectancy sequences for the average person in certain categories. Total life expectancy would be divided into segments: time spent at school, at work, in cultural activities, in leisure, in retirement. Another sequence could trace how long a new-born child might remain unemployed (given unemployment rates of the year), and how long in such undesirable states as incapacitation, prison, or unpensioned retirement (based on current experience). It would be possible to trace culture in how long a person is single, married, widowed, divorced; how long healthy, in hospital, on a psychiatrist's couch; how long free, in prison, on parole. For instance, an increase in the number of university students would increase the time that a child born today could expect to spend at a university and thus reduce his or her expectation of unemployment. It would be possible to sum these periods into a single welfare (or "illfare") index. These could be disaggregated for males and females, rich and poor, rural and urban residents, minorities. Age-specific rates for the states concerned could also be calculated, as could hours per week, month or year spent sleeping, travelling to work, at leisure. One could also include the number of children, marriages, accidents, arrests or burglaries.

One might also trace the time spent on various cultural activities, such as going to the theatre, opera, concerts, reading books, going to museums, attending social events (but probably not watching television). An aggregate indicator based on the notion of an acceptable state over a lifetime could thus be constructed.

There would be limits to such an approach. Many important indicators simply could not be transformed into time sequences expressed as a proportion of life expectancy. These might include income distribution, security, bureaucratic power, police protection or brutality, corruption, participation and pollution.

## **IV. Possible Themes of a World Report on Culture and Development**

**T**he World Commission on Culture and Development recommended that, besides a survey of recent trends, each report could explore in depth one particular theme. It recommended for consideration the following themes: violence related to culture and ethnicity; new forms of cultural expression; cultural heritage; economic growth and cultural diversity; culture and globalization; the cultural impact of new technologies; art and cultural life; culture as a sector of the economy; progress in the recognition of cultural and gender rights; cultural content in the media; the use of cultural impact assessments for development decision-making; and the state of the world's languages and language policy across the world.

The advisory group felt that the themes should be relevant to UNESCO's ongoing activities and to the themes of international meetings to be conducted as a follow-up to **Our Creative Diversity** – the Artists' Conference (1997), the Cultural Policy Conference (1998), and the Culture and Development Summit (1999). Most participants agreed that a World Report on Culture and Development should deal with major policy-relevant topics, although it was suggested that the calendar should not dictate the theme if this would prevent the report from dealing with another topical issue. Workshop participants discussed a number of possible themes. They are presented here synthetically under global headings.

### **A. Globalization (or Globalization, media, communications and culture)**

Lourdes Arizpe emphasized the importance of this theme, both in terms of analysis of impacts of globalization, media and communications on cultural patterns, and the processes and dynamics of global cultural knowledge and cultural differentiation. Specific topics addressed in this connection could include:

- The future of cultural diversity;
- The cultural effervescence of cities (the growth of urban areas being one of the most important historical changes of this century, according to some historians);
- The cultural impact of new technologies (e.g. the Internet);
- The effect of international conventions and agreements on the preservation of cultural heritage;
- Is there a trend towards homogenization or diversity of cultures?
- Reaction, response and resistance to globalizing forces;
- What can be done through media and communications to promote universal ethics?

### **B. Violence and a culture of peace (or Ethnic violence and cultural pluralism)**

- Sources of ethnic conflict;
- Policies to promote pluralism and ethnic reconciliation;
- Cultural incitement to violence (e.g. state violence, domestic violence, violence and political movements).

Keith Griffin singled out for special treatment the themes of "ethics" and "a culture of peace", pointing out that these topics are of particular importance today. Genocide, ethnic cleansing, civil conflict and repression of minorities are a reproach to our political cultures, nationally and internationally. Far too many people experience violence as an undesired aspect of their "way of life". Indeed, for many, violence – or the threat of violence – has become routine, banal. A World Report on Culture and Development would be an opportunity to devise creative indicators under the heading of "peace and violence" that highlight this important issue. It would be important to

distinguish conflict and struggle (which are an inescapable part of the human condition, and elements of the creative process which can be sources of progress) from violence: indicators should aim to show how the level of violence varies among cultures as well as the different forms taken by violence.

On the other hand, it was suggested that a special section might deal with violence in each report, in order to allow for year-by-year monitoring of phenomena of violence and responses to violence.

### **C. Culture and economic progress**

Dharam Ghai proposed this topic, which would deal with the impact of culture on economic growth (e.g. a review of the evidence on alleged links between economic growth and Protestantism, Calvinism, Asian values, Confucianism) and with how cultural practices and ideas are embedded in economic organization, structure and growth (e.g. savings rates, products; relations between employees and enterprises, etc.).

### **D. Creativity (or Cultural vitality)**

This field, including creativity in politics, economics, the arts and all spheres of social activities, would require new analysis and data to allow specification of particular issues that could be acted upon through policy, awareness raising and mobilization.

## **V. A Few Parting Words**

**T**he relationship of indicators to reality is admittedly one of simplification. Indicators are surrogates for direct measurements which approximate, represent or indicate the extent of the quality or property in question. They are bound to be simplified, lacking the complexity of the reality they try to capture. On the other hand, while they may simplify reality – and mould our perceptions of it – they are symbols for understanding the complexity and diversity of phenomena.

For this reason, a World Report on Culture and Development must go beyond the publication of descriptive materials. The World Commission on Culture and Development explicitly recommended that such a report be produced by an independent team which would “highlight good cultural practices and policies at local, national and international levels, as well as expose bad practices and unacceptable behaviour” (see Appendix I). If these conditions are fulfilled, a World Report on Culture and Development should and will offer its public something attractive and innovative. Quantitative indicators are but a means to allow the dissemination throughout the world of a message of respect for creative diversity, equity and peace.

## Appendices

### Appendix I

#### Text of the Commission's recommendation on an annual World Report on Culture and Development

The World Commission on Culture and Development recommends that UNESCO sponsor an independent team to produce and publish an annual Report on World Culture and Development, beginning in 1997. The report would be an independent statement addressed to policy makers and other interested parties, and financed by voluntary contributions from the international community, including foundations and governments. It would:

- a) survey recent trends in culture and development, drawing on the research programme outlined below;
- b) monitor events affecting the state of cultures worldwide;
- c) construct and publish quantitative cultural indicators;
- d) highlight good cultural practices and policies at local, national and international levels, as well as expose bad practices and unacceptable behaviour; and
- e) present an analysis of specific themes of general importance with policy suggestions.

Besides a survey of recent trends, each Report could explore in depth one particular theme. The themes might include: global ethics; cultural and ethnic violence; new forms of cultural expression; art and cultural life; culture, the economy and government; progress in the recognition of cultural and gender rights; access to media technologies; cultural concerns of indigenous peoples; the use of cultural impact assessments for development decision-making; the fate of minorities, and the state of the world's languages and language policy across the world.

The independence of the report would be essential. While the manager of the small unit responsible for its production would be appointed by the Director-General of UNESCO, the report should not be a statement of UNESCO policy, nor should it require (or seek) the approval of the agency's Executive Board or national political authorities. In other words, it would be a report *to* UNESCO, to the United Nations system and the international community, rather than a report *of* UNESCO. The integrity of the report is a precondition for its success; its reputation should be based on its objectivity, vision and willingness to examine difficult, sensitive and controversial issues related to culture and development. The report should be seen as a contribution to discussion and debate, as a way to influence international public opinion, and as a testing ground for new policy ideas.

In support of such a report the Commission also suggests that UNESCO, in co-operation with the United Nations Development Programme (UNDP), the World Bank and other agencies of the United Nations system, such as the United Nations Research Institute for Social Development (UNRISD), the United Nations Conference on Trade and Development (UNCTAD), the Food

and Agriculture Organization of the United Nations (FAO), the International Labour Organization (ILO), the United Nations Centre for Human Rights, and the World Institute for Development Economics Research (WIDER), launch an international research and action programme on the links between culture and development, focusing on:

- a) interactions between cultures, cultural values and development processes that make up the contemporary dynamics of cultural change;
- b) cultural indicators, including a systematic collection of information on violations of cultural rights; and
- c) the nature and causes of ethnic conflicts.

To encourage the more systematic assessment of the cultural impact in the planning process, the Commission further recommends that UNESCO, acting as a focal point for an inter-agency task force, support the study and improvement of analytical procedures which measure potential effects of development projects on culture and society. This would be a concerted effort, beginning with a literature review and survey of the current practices of international agencies, as well as of innovative approaches used by other governmental or non-governmental bodies, including regional institutions. The lessons learned from this experience would be included in the annual report.

The Commission recommends that UNESCO, in collaboration with other appropriate institutions, establish a research programme on the interface between women's rights, cultural specificities and socio-cultural change. This research programme would aim at:

- a) assessing the dynamics of identity, culture and women's rights with a particular focus on their impact on women's rights as human rights; productive and reproductive sexual and life-style choices; and the civic, cultural and political participation of women at all levels;
- b) identifying the mechanisms and strategies evolved by women that generate adaptation and innovation in cultural patterns. Of particular interest would be the potential for replication of processes women have used to become meaningful role-models and to influence their own cultures both at the popular and at the institutional levels, e.g. gender-aware tools for development planning.

The results of this gender-related research should be reflected in the annual Report on World Culture and Development.

## Appendix II

### List of participants

In order to assess the feasibility of producing a World Report on Culture and Development, an advisory group was set up and met at the Royaumont Foundation from 4 to 7 January 1996. The group formulated recommendations concerning cultural statistics and development indicators and considered the form that such a report could take.

The meeting was chaired by Ms. Lourdes Arizpe (Member of the World Commission on Culture and Development – WCCD and Assistant Director-General for Culture, UNESCO).

The participants were:

- Ms. Irma Adelman (University of California, Berkeley, USA)
- Mr. Yoro K. Fall (Member of the WCCD, Culture Sector, UNESCO)
- Mr. Dharam Ghai, (Director, UNRISD)
- Mr. Leo Goldstone (World Statistics Ltd., USA)
- Mr. Keith Griffin (Member of the WCCD, University of California, Riverside, USA)
- Mr. Karl Hochgesand (Chief of Section, Data Collection and Analysis, UNESCO)
- Ms. Elizabeth Jelin (Member of the WCCD, Consejo Nacional de Investigaciones Científicas y Técnicas, Argentina)
- Mr. Terry McKinley (Human Development Report Office, UNDP)
- Mr. Prasanta Pattanaik (University of California, Riverside, USA)
- Mr. Adam Przeworski (New York University, USA)
- Mr. Paul Streeten (Consultant for the Human Development Report, UNDP)

Mr. Mahbub ul Haq (President, Human Development Centre, Pakistan) was unable to attend but made a fax communication to the meeting.

Ms. Arizpe was assisted by Mr. Jean-Yves Le Saux and Ms. Guiomar Alonso Cano, Secretariat of the World Commission on Culture and Development and rapporteurs to the meeting, and Ms. Marielle Richon, UNESCO Secretariat.



## **Appendix III**

### **Preliminary list of indicators**

#### **A. Introduction**

Several general comments on possible indicators of the role of culture in development were raised during the workshop. First, the advisory group generally agreed that, whenever appropriate and possible, *indicators should be disaggregated* by age, sex, location, ethnicity, race, and so forth. In addition, some gender issues might be covered. Second, *dates of reference* chosen for indicators should be the latest available, which will vary between indicators. Third, a World Report on Culture and Development should provide *reference data on a range of issues* such as: per capita GDP in US dollars and PPP (purchasing power parity) dollars, urban-rural distribution, life expectancy, child malnutrition, educational enrolment and attainment, area and climate. Past and projected figures should also be included, where appropriate and available. Fourth, it was agreed that quantitative indicators should be supplemented by *qualitative treatment and assessment*, whether in boxes or in the text itself. Treatment of biodiversity and orography (“geo-referencing”) could also be considered.

#### **B. Indicators in the area of global ethics**

##### **1. Indicators of human rights**

Four basic categories of indicators were identified:

###### *(i) Human rights deprivation scale*

This indicator would consist of a sliding scale rating human and cultural rights deprivation on a scale from 1 to 4 (i.e., no deprivation, little deprivation, deprivation, severe deprivation). This scale would not be quantitative, but rely on data showing illegal arrests, killings, violence against freedom of expression, killing of street children by police, etc., provided by groups such as Human Rights Watch, Freedom House and Amnesty International.

###### *(ii) Ratification of international instruments on human rights*

This indicator would monitor ratification of key international instruments, such as the Human Rights Convention, the Convention on Social and Economic Rights, the Convention on the Elimination of all Forms of Discrimination against Women, the Vienna Declaration at the Conference on Human Rights (1993), the Convention on the Rights of the Child and the upcoming instrument on the Protection of the Rights of Indigenous Peoples.

Rating would be obtained using four basic categories: “Yes”, “Qualified Yes”, “No”, and “Signed but not ratified”.

*(iii) Status of refugees and prisoners*

Relying mostly on UNHCR data, indicators would identify:

- Countries giving asylum to refugees;
- Countries refusing entry to refugees;
- Countries refusing the return of their national refugees;
- Country stocks of refugees and their flow over the preceding 12 months (both sending and receiving countries);
- Share of the prison population as a percentage of the total population (with appropriate disaggregation to show disparities by age and, for some countries, race).

Discussion of the fate of refugees leaving their countries or returning there might be included as well.

*(iv) Personal security*

Cases of extreme violence involving rape, murder, torture, kidnapping or domestic violence should be exposed, at least for a number of countries, using one or more indicators.

Some consideration could be given to the accounting of "organized" death, such as war-related casualties or victims of international terrorism.

In addition, several indicators could be designed to show the relative importance of public expenditures on prisons, armed forces, police and para-military forces relative to those on cultural activities. Expenditure on the judiciary could be used to assess legal capacities. When possible, expenditure data should include private corporate expenditure and household expenditure on culture and leisure activities, and make use of existing income and expenditure surveys.

**2. Indicators of political rights**

Indicators might include:

- Political system: single-party versus multi-party;
- Elections: their regularity and frequency;
- Suffrage: universality, restrictions on particular categories (such as women or illiterates); size of electoral register covered (percentage of population eligible);
- Ballot: secret or open;
- Percentage of population voting;
- Is one party receiving over 90 per cent of votes? (The report should however caution the reader by showing the existence of "token" political pluralism);
- Peaceful alternation;
- Freedom of choice (gross violations of the rights of homosexuals, the handicapped or the imprisoned population would deserve attention);
- Independence of the judiciary;

- Respect for due process of law;
- Dependence of the government on military force.

In this connection, it would also be useful to monitor the operations of bureaucrats by collecting figures on the fraction of the labour force in public administration, average weekly working hours of bureaucrats, salary levels as a multiple of those in other sectors, and the number of official cars and drivers available to every thousand politicians and officials. Other areas considered in connection with political rights might include:

- Politicians who went to jail or were indicted for corrupt practices (genuine) during the previous year (figures by country);
- Electoral finances;
- Foreign financing of elections;
- “Fetters of election” (rigging of elections through registration, counting of ballots, electoral commissions, etc.).

### ***3. Indicators of cultural rights***

The report should include a discussion and indication of whether individual rights, subject to social and moral sanctions, are superior to group/minority rights.

#### *(i) Languages*

- Ban on the use of certain languages (by country);
- Freedom to be educated in one’s own language (if it accounts for a certain percentage of the population);
- Availability of public documents or services in minority languages spoken by a certain percentage of the general population.

Cases where the educational system uses more languages than are officially recognized could also be discussed.

#### *(ii) Freedom of expression and assembly*

- A freedom of expression deprivation scale, ranking countries from 1 to 4 based on data provided by Freedom House, Human Rights Watch, Amnesty International, NGOs of journalists and writers, and so on. Attention should be paid in the text to the issue of censorship and self-censorship;
- Freedom of worship indicators. Two could be used:
  - Is there an established state religion? (“Yes” or “No” answers);
  - Are there restrictions on worship? (“Yes” or “No” answers);
- Interfaith conflicts should be discussed in the report, raising issues such as the availability of interfaith meeting areas.

#### **4. Indicators of minority rights<sup>10</sup>**

Basic indicators of literacy, life expectancy and school enrolment of minorities should be used. Other indicators, based on documentation and surveys and calling for “Yes” or “No” answers, might include:

- Is there legal discrimination on the basis of indigenous status?
- Has a convention on indigenous peoples’ rights been signed?
- Is there a legal instrument providing land rights to indigenous peoples?

#### **5. Indicators of essential needs**

- Percentage of children under a certain age suffering from severe malnutrition;
- Percentage of a population living below the poverty line;
- National life-expectancy figures, disaggregated by subgroups.

### **C. Indicators in the area of cultural vitality**

#### **1. Indicators of literacy, numeracy, media development, radio/TV, books, newspapers**

This category includes many aspects related to communication between people, either in terms of their own capabilities (literacy) or the means available for communication (e.g. newspapers).

##### *(i) Literacy*

- Literacy by language: literacy rates should be disaggregated by examining literacy in the language of relevant ethnic or culturally-defined groups;
- Literacy by age: adult literacy statistics (age 15 and above) could be supplemented with school enrolment of children aged 6 to 11 (this may provide information on the eventual increase or decrease in adult literacy). Alternatively, literacy rates for the 15-19 age group, broken down by race and social group, the average number of years of schooling of the population for all age groups, and for the 15-24 age group, might be provided;
- Functional literacy (based on the study commissioned by OECD on the subject).

##### *(ii) Newspaper content*

Indicators which provide statistics on the content of newspapers, including language and percentage of news on culture, etc. could be a valuable complement to literacy figures, since the availability of printed material relevant to different cultures helps to maintain functional literacy.

##### *(iii) Radio/TV*

- Cultural content of radio programmes and the language used in radio broadcasts;
- Musical content of radio programmes (availability of music from diverse cultural traditions); consumption patterns of such broadcasts;

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<sup>10</sup> The report should be sensitive to definitional differences between such terms as “minorities”, “indigenous populations” or “ethnic groups”.

- Television: are stations national, regional, or local? Do they reflect the interests of different cultural groups?

*(iv) Computer literacy/numeracy*

- Participation in and use of modern means of communication and information technologies (including computer literacy);
- Indicators of time-use (leisure versus work) for a limited number of communities might be included;<sup>11</sup>
- An indicator of operacy, i.e. the capacity for problem-solving, might be built.

In some cases, numeracy is included within general literacy. It was felt that gathering information separately on numeracy would probably not be productive, although many people may indeed be very numerate (e.g. merchants), though not literate.

**2. Indicators of popular arts and crafts**

- Ratio of full-time/part-time specialists or professionals engaged in arts and crafts;
- Proportion of arts and crafts-related activities for commercial/non-commercial purposes;
- Number of artists able to live on the basis of their artwork or the income generated from such activities;
- Percentage of a population participating in the production of arts and crafts;
- Nature of the activity – i.e., does the art or craft activity reflect creative expression or not? (Popular art may become much less “creative” and more standardized as a result of commercialization.)

A possibly innovative approach suggested by Paul Streeten was to utilize information on time-use. A 24-hour day is customarily broken down into such major categories as rest (e.g. sleep), work, recreation/leisure and education. Respondents to survey questions could place certain cultural activities either in the work category – especially if they are for commercial activity – or in the recreation/leisure or education categories – particularly if they are regarded as ends in themselves. The time dedicated to arts and crafts for recreation or education may thus provide an interesting indicator of popular cultural activities.

**3. Indicators of the preservation of cultural heritage**

- Ratification of conventions on cultural heritage: Convention for the Protection of Cultural Property in the Event of Armed Conflict; Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property; Convention concerning the Protection of the World Cultural and Natural Heritage; and application of these conventions;
- Percentage of government budgets allocated to site preservation;
- Private spending for site preservation;

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<sup>11</sup> This could be based on self-reporting, although this methodology may be unreliable and expensive.

- Ratio of revenues generated by “cultural tourism” as opposed to other forms of tourism;
- Resources devoted to heritage preservation in relation to how well-preserved the sites are;
- Ratification of conventions on cultural heritage (similar to the indicators of human rights), and application of these conventions.

Discussion under this heading might also include a survey among governments to have them list their six most important cultural sites; an indication by different countries, on a scale of 1 to 3, of how well cultural heritage sites are preserved; and the illegal traffic of moveable property (including buying and selling countries).

#### ***4. Indicators of access to and participation in cultural activities***

The definition of “cultural activities” varies according to cultures: it may include attendance at theatre or opera performances and festivals or participation in communal rituals.

The methodology of the 1995 **Human Development Report**, which entails discounting national averages in accordance with the degree of disparity between groups, could be employed. This methodology was applied to gender but could also be applied to other groups.

#### ***5. Indicators of cultural industries: cultural goods and the fostering of artistic creation***

- Number of people employed in cultural activities;
- Income generated in the cultural “sector”;
- Export and import of cultural goods;
- Piracy of copyrighted or patented cultural goods;
- Illegal sale/purchase of cultural goods (data could be generated by countries);
- Taxation of cultural goods;
- Trade tariffs on cultural goods;
- List of cultural goods which can/cannot be exported;
- Public sector expenditure compared to GDP (public investment and earned income in the culture sector);
- Economic impact of cultural industries (percentage of the workforce in cultural industries; percentage of GDP generated by cultural industries; balance of trade for cultural industries);
- Indicators or illustrations of cultural prizes and competitions.

The percentage of personal budget spent on leisure and recreation could also be included. However, the definition of “leisure” varies from culture to culture, and it may present an important gender bias.

## **D. Indicators in the area of cultural diversity, cultural globalization and management of pluralism**

### **1. Indicators of cultural diversity**

Cultural diversity could be illustrated through pictures (showing, for example, a variety of urban living styles: a street in Nairobi, a street in New York City); maps could also be included. More generally, relations between geo-biological conditions, culture and development could be discussed.

Indicators of cultural diversity could be calculated for a certain cut-off point of the population (e.g. 90 per cent), the rest being described in a box.

#### *(i) Languages*

- Number of languages commonly spoken compared with number of official languages;
- Proportion of the population covered by each of the main languages, with separate illustrations in the case of languages concerning very small minorities (Sami, Inuit);
- Main languages spoken in a country and percentage of population speaking them;
- Percentage of population speaking more than one national language (official or non-official);
- Number of official languages and percentage of population speaking them.

#### *(ii) Religion*

- Number of main religions by country and percentage of population

#### *(iii) Immigration*

- Percentage of population born abroad and being of another stock (by country);
- Number of expatriates by country;
- Number of recent migrants by country for the past year (as an indication of flow vs. stock).

#### *(iv) Ethnicity*

- Main minority, indigenous and ethnic groups by country, as a percentage of the population;
- Descriptive map of existing minorities (down to a fairly low cut-off point).

#### *(v) Patterns of family formation*

This heading would examine cultural patterns of family formation. One demographic (long-term and cross-cultural) hypothesis holds that from a past where a variety and diversity of family compositions (extended, compound, polygynous and polyandrous) prevailed, conditions are now leading to standardization of patterns of family formation. Demographic data combined with cultural data could give a composite map of these trends worldwide. Other indicators could include:

- Age at first union (celibacy);
- Types of unions, etc.;
- Fertility rates;

- Household types, sizes and composition.

## **2. Indicators of cultural globalization**

### *(i) Global media*

- Percentage of hours of foreign TV programming; advertising of foreign products;
- Percentage of songs from different cultural traditions played on radio stations.

### *(ii) Global patterns of language usage*

- Trends in patterns of language usage (based, for example, on UNESCO's Index Translationum);
- Percentage of world population speaking major languages as a second language;
- Percentage of population speaking certain languages as a third language.

### *(iii) Global cultural products*

- Imports versus exports of cultural goods;
- Changes in taste as a result of consumption of new products, i.e., soft drinks and fast food.

### *(iv) Cultural content of communication*

- Numerical indicators of cultural content on the Internet;
- Number of international calls made to different cultural areas;

Other key communication indicators related to cultures should also be identified.

### *(v) Global movements*

- International travel/passenger-miles (international mileage of passengers by nationality);
- Global numbers of tourists into country/out of country.

Indicators of tourism and cultural tourism should also figure in the report.

### *(vi) Participation in global civil society*

- Number of NGOs;
- Number of volunteer workers.

## **3. Indicators of access, participation and equity related to cultural diversity**

### *(i) Access to education and information*

- Access to primary education in native languages;
- Percentage of population for whom media are printed/broadcast in the native language.

### *(ii) Ability to communicate with institutions*

- Percentage of population non-literate in the official language(s).



*(iii) Institutional and cultural barriers*

- Official discrimination against people on a cultural basis; inhibiting access to elections, government posts, teaching, etc.

*(iv) Political representation of minorities*

- Political protection of minorities' representation by institutional means (typically, quotas guaranteeing a certain number of seats to a minority).

*(v) Institutional mediation of conflict*

How diversity is being handled/managed might receive attention under this heading. Is there some form of institutional mediation favouring peaceful conflict management and conflict resolution?

**E. Illuminating neglected connections: Health, culture and development**

Keith Griffin emphasized that a World Report on Culture and Development would be an opportunity to bring imagination and creativity to bear on many unheeded links between culture and development. He took the subject of health as an example, and made four preliminary points:

- a) First, the health status of a person is one aspect of his/her "standard of living".
- b) Second, the health status of a person is, in part, a cultural variable.
- c) Third, the treatment of ill health and the definition of sickness are a direct reflection of cultural assessments of health and illness.
- d) Lastly, good health undoubtedly enhances a person's capacities and contributes to human development.

Thus health, culture and development are clearly and closely interconnected. In principle it should be possible to quantify each of the linkages and to compile illuminating indicators. Examples linking cultural variables to health status include the following:

- Indicators of alcohol consumption per capita across countries;
- Tobacco consumption per capita;
- Per capita consumption of the major addictive drugs;
- Diet and obesity;
- Death rate due to violence, disaggregated by age group, ethnic group and sex;
- Incidence of depression and mental illness (disaggregated).

Health status, in other words, is not exclusively a medical issue. A people's culture, its way of life, may be just as important. What is true of health may be equally true of, say, standards of nutrition, literacy and education, levels of employment (particularly of women), and much else.

## **Appendix IV**

### **Available sources of data and indicators**

The following is a preliminary list of sources of data and indicators that could be of use in the formulation of cultural indicators of development.

#### **A. Work on statistics and indicators**

Methodological work on development indicators and cultural dimensions of development was carried out by the Princeton University Project on Modernization and Development in the early 1970s. The ESCAP/UN Population Division undertook multivariate analysis of selected Asian countries, where socio-cultural characteristics were cross-classified by nuptiality patterns, in the late 1970s.

A more general study of social development indicators may be found in:

McGranahan, D., E. Pizarro and C. Richard (1986)

**Measurement and Analysis of Socio-Economic Development: An Enquiry into International Indicators of Development and Quantitative Interrelations of Social and Economic Components of Development**, UNRISD, Geneva.

#### **B. Available data**

Existing sources of information on socio-cultural conditions include the international survey programmes previously managed by the United Nations National Household Survey Capability Program (NHSCP), and the World Bank's Social Dimensions of Adjustment (SDA).<sup>12</sup>

The 1990-1993 World Values Survey provides an unrivalled body of data on the values and beliefs of mass publics of over 40 countries (representing 70 per cent of the world's population). Countries surveyed include Argentina, Brazil, Canada, China, Czechoslovakia, Estonia, France, India, Nigeria, Norway, Republic of Korea, Russia, Spain, Turkey and the United States.

#### **C. Atlases and maps**

Al-Faruqi, Ismail Ragi A. (ed.) (1974)

**Historical Atlas of the Religions of the World**, Macmillan, London.

Al-Faruqi, Ismail R. and Lois Lamy al Faruqi (1986)

**The Cultural Atlas of Islam**, Macmillan, New York.

Allen, James Paul and Eugene James Turner (1988)

**We the People: An Atlas of America's Ethnic Diversity**, Macmillan, New York.

<sup>12</sup> Although NHSCP and SDA have ceased their activities, data collection continues in many of the countries where the programmes were carried out.

- Atlas de l'humanité (1983)  
**Les peuples du monde: Origine, cultures et traditions**, Solar, Paris.
- Atlas des civilisations africaines**  
Nathan, Paris.
- Department of Administrative Services (1986)  
**Aboriginal Land and Population**, Australian Surveying and Land Information, Belconnen.
- Baladier, Charles (ed.) (1988)  
**Le grand atlas des religions**, Encyclopedia Universalis France, Paris.
- Barraclough, Geoffrey (ed.) (1984)  
**The Times Atlas of World History**, Times Books, London.
- Bartholomew, J.G. (1910)  
**A Literacy and Historical Atlas of Europe**, J.M. Dent, London.
- Beach, Harlan P. (ed.) (1925)  
**World Missionary Atlas**, Institute of Social and Religious Research, New York.
- Bibliographic Guide to Maps and Atlases** (1993)  
G.K. Hall, Boston.
- Blunden, Caroline and Mark Elvin (1983)  
**Cultural Atlas of China**, Phaidon Press, Oxford.
- Breton, M. R. (1970)  
**Les provinces et les ethnies de l'Inde**, Paris.
- Breton, Roland J.-L. (1976)  
**Atlas géographique des langues et des ethnies de l'Inde et du subcontinent (Bangladesh, Pakistan, Sri Lanka, Nepal, Bhutan)**, Les Presses de l'Université Laval, Quebec.
- Camm, J.C.R. and John McQuilton (eds.) (1987)  
**Australians: A Historical Atlas**, Fairfax, Syme and Weldon, New South Wales.
- Campbell, Joseph (1989)  
**Historical Atlas of World Mythology**, Harper and Row, New York.
- Cavalli-Sforza, L. Luca, Paolo Menozzi and Alberto Piazza (1994)  
**The History and Geography of Human Genes**, Princeton University Press, Princeton.
- Chadwick, Henry and G.R. Evans (eds.) (1987)  
**Atlas of the Christian Church**, Macmillan, London.
- Chaliand, Gérard and Jean-Pierre Rageau (1991)  
**Atlas des diasporas**, Jacob, Paris.

- Clarke, Lawrence (ed.) (1982)  
**The Atlas of Mankind**, Mitchell Beazley, London.
- d'Ornano, Michel (1977)  
**Atlas culturel**, La documentation française, Paris.
- Decroly, Jean-Michel (1991)  
**Atlas de la population européenne**, Editions de l'Université de Bruxelles, Brussels.
- Dockrill, Michael (1991)  
**Atlas of Twentieth Century World History**, Harper Collins, New York.
- Duby, Georges (1978 and 1987)  
**Atlas historique**, Larousse, Paris.
- Gibson, Anne and Timothy Fast (1986)  
**The Woman's Atlas of the United States**, Facts on File Publications, New York.
- Halvorson, Peter L. and W.M. Newman (1978)  
**Atlas of religious change in America, 1952-1971**, Glenmary Research Center, Atlanta.
- The Imperial Gazetteer Atlas of India** (1990)  
 Low Price Publications, New Delhi.
- International Association of Agricultural Economists (ed.) (1969-1976)  
**World Atlas of Agriculture**, Istituto Geografico De Agostini, Novara.
- Loukotka, Cestmir (1967)  
**Ethno-Linguistic Distribution of South-American Indians**, Association of American Geographers, Washington, D.C.
- Moonis, Raza and Ahmad Aijazuddin (1990)  
**An Atlas of Tribal India**, New Delhi.
- Moseley, Christopher and R.E. Asher (1994)  
**Atlas of the World's Languages**, Routledge, London.
- Murray, Jocelyn (1981)  
**Cultural Atlas of Africa**, Phaidon Press, Oxford.
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**Les langues dans le monde ancien et moderne**, Editions du Centre National de la Recherche Scientifique, Paris.
- The Population Census Office of the State Council of the People's Republic of China and the Institute of Geography of the Chinese Academy of Sciences (eds.) (1987)  
**The Population Atlas of China**, Oxford University Press, Hong Kong.

- Price, David H. (1989)  
**Atlas of World Cultures. A Geographical Guide to Ethnographic Literature**, Sage Publications, London.
- Prucha, Francis Paul (1990)  
**Atlas of American Indian Affairs**, University of Nebraska Press, Lincoln.
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**An Introduction to Political Geography**, Routledge, London.
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**Early Indian Tribes, Culture Areas and Linguistic Stocks**, United States Geological Survey, Arlington.
- Tindale, Norman P. (1974)  
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- World Bank (1979)  
**World Atlas of the Child**, The World Bank, Washington, D.C.
- Wurm, S.A. (ed.) (1988)  
**Language Atlas of China**, Longman, Hong Kong.
- Wurm, S.A. and Shiro Hattori (1981)  
**Language Atlas of the Pacific Area**, Australian Academy of the Humanities, Canberra.

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