

expert
meeting
international
decade
for the rapprochement of
cultures
2013-2022

24-25 March 2015, UNESCO

meeting
summary



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**In the forest when
the branches quarrel,
the roots embrace**

African proverb

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Foreword

H.E. Nurlan Danenov

Ambassador, Permanent Delegate of the Republic of Kazakhstan to UNESCO



As the lead United Nations agency for the International Decade for the Rapprochement of Cultures, UNESCO's role as an international standard setter and convenor of diverse cultural and ideological perspectives is more important than ever. In the context of the current international agenda, the Decade has taken on increasing significance. Our world is experiencing rapid change and cultural, political, economic and social upheaval. At such a time, intercultural and interreligious dialogue has never been so vital.

The subject of intercultural and interreligious dialogue is a particular focus for the Government of the Republic of Kazakhstan and, more personally, the President of the Republic, Nursultan Nazarbayev. Lying at the crossroads of civilizations, Kazakhstan has always been a place of harmonious cohabitation of different ethnic groups and cultures. For this reason, Kazakhstan has remained committed to the International Year for the Rapprochement of Cultures in 2010, and the International Decade for the Rapprochement of Cultures (2013-2022), through supporting programming and specific initiatives, and providing the necessary financial resources to ensure its goals.

In this regard, I wish to highlight several key initiatives. The official inauguration of the Decade was held in Astana in August 2013, with the participation of the UNESCO Director-General, Irina Bokova, and the High Representative of the Secretary-General of the United Nations for the Alliance of Civilizations. The Congress of Leaders of World and Traditional Religions has been held every three years in Astana since 2003, and is now an established and permanent forum for dialogue. In June 2015, the Kazakh capital hosted the V Congress dedicated to dialogue and the responsibility of religious and political leaders in favour of peace, development and security, and offered a unique platform for spiritual leaders and current and former political leaders to freely exchange opinions on major current issues.

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The 3rd World Forum on Intercultural Dialogue held in Baku, Republic of Azerbaijan in May 2015, took place under the theme of 'Culture and Sustainable Development in the Post-2015 Development Agenda'. It reinforced the crucial role of intercultural dialogue and cultural diversity in the international agenda and, more broadly, its inherent value for human security as a prime responsibility of our time.

Specific Kazakh projects have also been initiated to support the Decade. «Great Migrations of Humanity in Early History», a series of international scientific conferences carried out under the auspices of UNESCO, is aimed at fully exploring human expansion on the planet. Since 2008 four conferences took place in Paris, New York, Seoul and Granada (Spain). These studies will contribute to deepening inter-ethnic dialogue and the rapprochement of cultures for the benefit of peace and sustainable development.

These platforms and initiatives fully embrace the spirit of international dialogue and underpin Kazakhstan's steadfast commitment to this global collaboration to forge new routes towards transformative change for the benefit of our world today and in the future.

Preface

Nada Al-Nashif

**Assistant Director-General for Social and Human Sciences,
UNESCO**



In our progressively globalized world, people are being brought together in ways that were unimaginable when the United Nations was created. Through migration, media, trade, tourism, urbanization, studying abroad, climate change and new technologies, people are interacting with an ever-increasing intensity and speed.

Today we are at a critical juncture. Despite the clear progress and achievements of our societies, peace is failing in many parts of the world. Prejudice, intolerance and extreme violence are daily phenomena reflected on a massive scale. Societies continue to be marked by racism, xenophobia, discrimination, extremism and radicalization. Moreover, the very mechanisms that are enabling our societies to become more interconnected are being harnessed as vehicles for divisiveness and incitement to hatred and violence.

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At a time of economic instability, when there are fewer jobs to go around, the 'Other', can become a target for ostracism. We have witnessed how this sentiment can grow and escalate to massive proportions where individuals and peoples are persecuted on the grounds, whether founded or not, that they identify with the culture of the 'Other'. The socio-political terrain is riven by aggravated conflicts across, between and within borders. No country is immune to these challenges or their impacts, which is precisely why these efforts necessitate a global response.

The International Decade for the Rapprochement of Cultures (2013-2022) was born of the need to strengthen the linkages between cultural diversity and universal values, and enhance dialogue between cultures based on dignity, tolerance and respect. These human principles are not unique to any one culture, belief or ideology. They underpin all humanity, forming the basis of human coexistence, and for this reason provide the cornerstone of our efforts towards a 'rapprochement of cultures'.

The Decade was adopted by the UNESCO General Conference at its 36th session (36 C/Resolution 40) and endorsed by United Nations General Assembly at its 67th session (A/RES/67/104), designating UNESCO as the lead agency in the United Nations system. It calls upon Member States to utilize the Decade as an opportunity to enhance their activities through interreligious and intercultural dialogue, and to promote tolerance and mutual understanding. As lead agency for the Decade, UNESCO's role is twofold: at global level, to catalyse, coordinate and lend support to the international

community; and at national level, to establish targeted and intersectoral programming across the Organization's mandate. To achieve this broad mandate, UNESCO has set up a coordination framework that needs to be supported by appropriate advisory and consultative mechanisms.

In 2013-2014 a wide range of actors contributed to drafting an Action Plan for the Decade, which was adopted by the 194th session of the Executive Board of UNESCO (Document 194 EX/10) and endorsed by the UN General Assembly (Resolution 69/140). Achieving rapprochement is a gradual and long-term process, and this is why the Action Plan provides a broad framework that prioritizes sustainable results.

With this backdrop, the Expert Meeting of the International Decade for the Rapprochement of Cultures, held on 24-25 March 2015 at UNESCO Headquarters, was very significant. By including experts from a wide range of disciplines, the meeting aimed to bridge intellectual reflection with operational realities, and to inspire fresh perspectives in the conceptual understanding, methodological development and procedural mechanisms of the rapprochement of cultures. It served to pave the way forward by clarifying and shaping the Action Plan, as the Decade's guiding framework.

This year, as the international community articulates the contours of the sustainable development goals of the post-2015 agenda, achieving peace through intercultural dialogue has never been so pertinent. This is reflected in the proposed goals, anchored in the human rights standards, which explicitly refer to freedoms of expression, association and peaceful assembly in proposed goal 16 to 'promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.' As peaceful coexistence is necessarily dependent on the existence of intercultural dialogue, the Decade provides an opportunity and a framework for driving our efforts forward to ensure that we make this goal a reality.

History has served as a potent reminder that we should never lose sight of how fragile peace and security can be. It has also demonstrated that we have succeeded when we have upheld the core human values that unite us as humanity. Today, the Decade serves as a crucial opportunity to keep these principles alive and at the forefront of our work. Building and sustaining peaceful societies should not be an abstract concept, but our greatest responsibility.

Background

The International Decade for the Rapprochement of Cultures (2013-2022) builds on the strong momentum and achievements of the International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010) and the International Year for the Rapprochement of Cultures (2010).

Within the United Nations system, the International Decade for the Rapprochement of Cultures is one of the broadest multilateral initiatives in terms of its scope, and one of the most ambitious due to its time-bound objective to foster reconciliation between peoples. As a UN Decade, it serves as a unifying framework for UN entities that encompasses a wide range of intersecting dimensions, providing a platform by which different development approaches can be shared, promoted and mobilized, and existing UN resolutions can be reinforced. On this basis, the UN Secretary-General submits annual reports to the UN General Assembly on a culture of peace and interreligious and intercultural dialogue through the United Nations Department of Economic and Social Affairs (DESA).

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The overall goal of the Action Plan of the Decade is to support Member States and other stakeholders in realizing the potential of rapprochement as a gradual process, informed and inspired by a multitude of initiatives, programmes, projects and policies. Broad consultations have recommended that clear-cut strategies with defined priorities and timeframes must support the Decade's objectives. In this context, the medium-term perspective of the Decade is an essential asset to allow for more tangible and measurable impact.

The Expert Meeting on the International Decade for the Rapprochement of Cultures was the first meeting of the Decade and focused on developing a systematic approach to the 'rapprochement of cultures'. The meeting convened 34 experts¹ including representatives of UNESCO Member States, UNESCO Chairs, UN agencies, intergovernmental organizations, academia and civil society. Experts contributed perspectives from a wide range of fields of disciplines, including history, anthropology, human rights, international law, economy, education, conflict resolution, mediation, psychology, philosophy, arts, media and communication. Discussions centred on elaborating the four priority areas identified by the Action Plan:

- (i) Promoting mutual understanding and reciprocal knowledge of cultural, ethnic, linguistic and religious diversity;
- (ii) Building a pluralist framework for commonly shared values;

¹ See Annex

- (iii) Disseminating the principles and tools of intercultural dialogue through quality education and the media; and
- (iv) Fostering dialogue for sustainable development and its ethical, social and cultural dimensions.

The following synthesis outlines the main lines of discussion, and concludes with a series of recommendations that emerged from the debates.²

1. Setting the scene - Why a rapprochement of cultures?

Key message: The rapprochement of cultures must be considered within its context and its potential to bridge cultural diversity and universality

The 'rapprochement of cultures' is inevitable for two reasons: (i) physically, because of the Earth's spherical shape and closed surface which, combined with the expansion of human mass, leads to compression; and (ii) conceptually, because the compression of humanity brings cultures together into the same space, literally and figuratively, which stimulates human creativity to imagine new forms of collective organization.

Critical questions arise when approaching a discussion on the rapprochement of cultures. A necessary first step is to deconstruct and contextualize the diplomatic denomination underlying the 'rapprochement of cultures'. The conceptual foundations of dedicating a UN Decade to rapprochement are necessarily marked by the political objectives of its authors, UN Member States, which can cloud intellectual clarity. Participants warned of the 'toxicity' of political concepts that may imply monolithic or hegemonic cultures that do not reflect the historical evolution of shared legacies. Rapprochement should be understood as a dynamic and evolving process that challenges rigid and static metaphors. Culture, as the central concept of the Decade, must therefore be a priority subject for reflection - both in a critical sense to nurture its deeper meaning, and contextualized vis-à-vis its potential to promote the objective of the Decade, i.e. rapprochement.

Cultural diversity and universal values are often posited at opposing poles of law and practice. The Decade responds to the pressing need to identify and demonstrate new articulations between cultural diversity and universal values. The rapprochement of cultures can be a means of reducing tensions between *universalism*, asserted by the Universal Declaration of Human Rights (1948) and *pluralism* qualified by the UNESCO Universal Declaration on Cultural Diversity (2001), hereinafter 'the 2001 Declaration'. Conversely human rights frameworks represent a consensus generated by the values of diverse

² Presentations of the Expert Meeting on the International Decade for the Rapprochement of Cultures can be viewed at: <http://unesdoc.unesco.org/images/0023/002345/234546m.pdf>

cultures in response to issues and questions, such as inequality, discrimination and conflict. Hence, international instruments for fundamental human rights must be interpreted as a progressive and joint construction of all cultures. In this regard, the human rights framework can provide a valuable conduit towards a rapprochement of cultures by providing a 'common language of humanity'.

Approaching the rapprochement of cultures cannot be made in isolation of context. Therefore, the Decade must be understood within its contemporary landscape, marked by several acute 'crises' – economic, environmental and social - that necessarily influence the implementation of the Decade. These intersecting forces have a bearing on the transformations of our societies and take place within a wider system of power that shapes the possibilities, limits and consequences of change. The progressive liberalization of markets has spurred new hybrid cultural actors through the corporate control of institutions of knowledge construction, reproduction and dissemination, which can, in turn, fuel hierarchical relations. The increased multicultural dynamics of societies, including migration and liberal economic globalization, challenge national identities, which are reflected in the rise of racism, xenophobia and intolerance. The rapprochement of cultures, therefore, must be recognized within the context of an increasingly multicultural world, which is simultaneously its core asset and challenge.

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We must take the path of the rapprochement of cultures because it can withstand both relativism and imperialism, and reconcile the universalism of human rights and cultural pluralism.

Mireille Delmas-Marty

Intercultural education centered on the value of pluralism should be the heart of the Decade.

Doudou Diène

For a full engagement of communities in the rapprochement of cultures we need to develop nuanced narratives and targeted approaches for transformation.

Alpaslan Özerdem

The rapprochement of cultures is relevant today both in: 1) the quest for peace and international security, as also shown by the international threats posed by terrorism and violent extremism; 2) the promotion and respect for human rights, which includes cultural rights and whose effectiveness supposes that cultural relativism does not limit the scope of international human rights law, and; 3) sustainable development in its three components. These three dimensions are the pillars of the UN. Today it is up to the UN to connect more to the cultural dimension.

Marc-André Dorel

We must encourage a principle of hospitality between cultures.

Thierry Fabre

2. Promoting diversity as the essence of peaceful coexistence

Key message: Intercultural dialogue based on the respect for cultural diversity is a crucial guarantee for sustainable development and peace

The respect for cultural diversity is an essential element underpinning the rapprochement of cultures. Culture is a carrier of identities, a bridge builder of good relations, and as a source of inspiration and social cohesion. All cultures are internally heterogeneous and constantly evolving, and individuals and communities are the bearers of multiple cultural identities. All these dimensions enrich cultural diversity. Recognizing and respecting diversity helps to deepen understanding of our own cultures and those of the 'Other', to forge meaningful bonds across divides and to collectively identify solutions for societal well-being and sustainability. As such, cultural diversity is vital to sustainable development and peace in several ways - as a **right**, an **ethic**, a **value**, a **means** and an **outcome**.

Diversity as a right

Respecting the right to be different is crucial for social cohesion. All people should be able to coexist in harmony and thrive no matter who they are or where they call home. If it is true that 'all human beings are born free and equal in dignity and rights', as proclaimed in Article 1 of the Universal Declaration on Human Rights (1948), all humans possess the same rights, regardless of where they live, their ethnicity, gender, religion or beliefs. Since its adoption more than half a century ago, this moral compass is ever more relevant today.

The development of fundamental human rights through international instruments has resulted in a robust legal framework in international law, aimed at securing a common vision and cooperation for the promotion of peace and universal respect for the human rights of all people, without discrimination. The multiplicity of our contemporary societies has been reflected in legislation at national and international levels. However, barriers still exist in their universal adoption, implementation and efficacy, which have been further compounded by emerging challenges and the speed at which our societies are changing.

Human mobility has significantly increased and diversified in recent decades and this trend is likely to intensify in the coming years. Migrants move with their cultures, generally bringing their customs with them to their location of residence. They also move with their rights. The challenges they often face concern safeguarding their rights as migrants and integrating and co-existing peacefully in the host communities, without losing their identity and their original culture. The existing confusion between migrants and their rights presents a major obstacle for some migrants and for some persons with a migration historical background to integrate,

practice their culture and live peacefully. For example, despite the existence of the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, this instrument remains widely ignored: xenophobia, racism, islamophobia, and confusion between migrants and their rights are widespread. Achieving a better balance between these rights and duties could result in peaceful coexistence and cultural diversity. Migration-related social cohesion, however, must go beyond anti-discrimination measures. Efforts also need to be made to improve native-born citizens' perceptions of immigrants and their value to the development of societies. Citizen's rights, and their responsibilities as members of a society, therefore play an active role in promoting cohesive, multicultural societies and shifting rigid mindsets. This presupposes that to be capable to have access, make contributions to and benefit from our societies on a basis of equality are universal rights of all humankind.

An ongoing source of contention in varied fora is the often thorny relationship between universal human rights and cultural diversity - the main thrust of the argument being that cultural diversity is incompatible to human rights principles. The rapprochement of cultures, based on intercultural dialogue, considers universality and cultural diversity as mutually reinforcing. From a legal perspective, there have been steps to forge a more cohesive and mutual alliance between these perspectives, and several legal mechanisms have been progressively established in international and national levels for the promotion of cultural diversity guided by the human rights framework, and vice versa.

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The respect for the universality of human rights can - and must be - contextualized. The International Covenant on Economic, Social and Cultural Rights (1966), for example, explicitly calls for these rights to be 'progressively realized' in accordance with the 'maximum available resources', taking into account duties of international cooperation. This recognizes that States Parties have different starting points and different levels of development, whilst emphasizing the importance of all countries to move towards a set of universal standards. Other legal mechanisms, such as the national 'margin of appreciation' or the principle of 'common but differentiated responsibilities', can also contribute to rapprochement. Moreover, human rights principles and standards can also be useful in the national tailoring process, by ensuring that stakeholder dialogues are conducted through a clear, transparent, inclusive and participatory process in order to strengthen local ownership of these commitments.

Equally, we must also have a clear and critical awareness of when cultural 'difference' is seized as a justification for inequality, discrimination or inflicting harm. This is addressed in the 2001 Declaration, which states 'No one may invoke cultural diversity to infringe upon human rights guaranteed by international law, nor to limit their scope' (Art. 4). In other words, cultural differences cannot be the justification or excuse for violations of human rights.

Diversity as an ethic

As the moral compass of how we view the right thing to do, ethics guide the choices we make, and are expressed through the nature of human relationships and structures of society, our interaction with the environment, and through creative expression, perceptions and various cultural forms. They influence our perceptions of the world, and what we consent and tolerate. The ethical dimension of cultural diversity is an important component in dialogue and reconciliation as it is often deep-rooted and has a strong bearing on establishing the foundations for the fruitful interplay of values and long-term knowledge development.

Thousands of years of reflection has provided guidance to help shape a global ethic for the 21st century, to strengthen the humanity of individuals and communities, and to lay fertile territory for dialogue and reconciliation. This is reflected in Article 4 of the 2001 Declaration that states 'the defence of cultural diversity is an ethical imperative, inseparable from respect for human dignity'. In this way, ethical considerations must work in tandem with human rights principles as a key focus in promoting cultural diversity.

Humanistic principles are rooted in ethics and our responsibility to fellow human beings and to the environment. They encompass our aspiration and will to move towards peace, democracy, justice, human rights, tolerance and knowledge. Social cohesion depends on the existence of this solidarity - what people will freely do for another, and to what extent they help others who are in need, or different.

This is particularly pertinent in the challenges faced in approaching the process of intercultural dialogue. Dialogue between diverse backgrounds necessitates different points of view, and concurrently the respect for different points of view. At the outset it cannot be based on complete mutual understanding, nor on total consensus across differences. The very nature of rapprochement, as a form of cooperation, also necessitates flexibility and compromise in negotiating fundamental principles. There may be minimal will to come together in dialogue in the first place. Similarly, in terms of ethical, religious or political convictions, the idea of complete understanding also carries the risk of a corresponding urge to eliminate basic differences altogether. Moreover, the concept of the rapprochement of cultures is one of a diplomatic nature and, as such, the result of negotiation.

Culture is dynamic, drawing on the legacy of tradition but flourishing in contact with other cultures. Heritage provides us with a unique window to humanity's evolution and the prospect to deepen our knowledge. Through heritage we gain insight to ourselves, other cultures, as well as past human experience and aspirations. Protecting culture and enabling it to thrive and be passed on to future generations must be an ethical priority, as a duty and an obligation to humanity.

Recognizing and respecting that we all have different cultural affiliations and identities can pave the way to building and sustaining peaceful societies. Deepening the knowledge of ourselves and of others fosters tolerance and understanding amongst peoples. It can also be a way of reducing hostilities and a sense of hierarchy between cultures. UNESCO's areas of expertise in education, culture, the human and natural sciences and communication offer key channels for the construction and refinement of intercultural perceptions.

Diversity as a value

Cultural diversity is not only a fact and a right to be protected, but it is also an economic, social and political added value.

The combination of the cultural uniformity of globalization and of the structuring power of market liberalism is inherently transforming culture into consumer objects, and hence humanity into a consumer rather than a cultural actor. The cultural value of migrants in their host communities is often overlooked in favour of their economic value. There must be a paradigm shift that recognizes the phenomenon of mobile cultures as a cultural asset that contributes to the impalpable dynamics of ideas for the enrichment of communities.

Culture mirrors what we value as individuals and communities through time. What we value plays a central role in inclusion and exclusion, and in defining who we are and who we are not, as well as who the 'Other' is. It determines whose story is being told, how it is being told, and who is heard. It also dictates who, what, and how we are to remember and commemorate. These values can fuel the construction and development of structures and dynamics of power that, in turn, determine the degree of access to economic, political, social and cultural resources. The rise of the extreme right and the 'out of the woods' racism, anti-semitism, islamophobia and xenophobia are profound signals of national identity resistance towards cultures to ensure their social invisibility and historical and cultural silence. The destruction of cultural heritage is a clear indicator of the destruction of the 'Other', generated by a pursuit to eliminate the identities and existence of peoples and communities, their history and memory.

When diversity ceases to be valued as part of dialogue - and thereby generated as a positive force - understanding and tolerance of others also ceases to exist. In such a way, the relationship between the suppression of diversity, identity politics, and the nation-state must be warned against. In many places, restricting multiple cultural identities has become a threat to stability and lasting peace. The history of relations between peoples reveals a fundamental and recurring factor of conflicts: the centrality of national identity in its construction, ideological education in the cultural hierarchy, perception of otherness and, ultimately, the denial of cultural diversity.

Economic and military conflicts often wear the mask of culture, and it is no coincidence that extremists seeking to appropriate power so frequently move to control, limit, or destroy expressions of diversity. The knowledge, understanding, recognition and protection of multiple identities in our societies can be a means to resist and to overcome political forces, in particular identity politics, which aims to counter pluralism within self and society. Promoting diversity also helps protect vulnerable communities from the pressure of homogenized or monolithic cultures, to the enrichment of society.

Diversity as a means

Diversity in itself is a dynamic force, a source of enrichment and exchange, and an engine for new ideas and innovation. It can open up new possibilities and conduits for societal development, and necessitates a multi-disciplinary approach to seeking solutions to the world's most intractable challenges.

In turn, dialogue is a vital tool for understanding and handling diversity. The current processes of societal transformation call for fresh approaches and new forms of recognizing and managing cultural diversity. Cultural differences, however, are often perceived as an obstacle and a threat to economic and social stability. The fundamental question then is how to simultaneously benefit from the opportunities and manage contradictions peacefully and humanly. Enhancing cultural capabilities is an essential component of capacity-building for sustainable development. Emphasizing cultural diversity also means giving members of the community an active role in directing their own destinies.

The multiplicity of today's challenges requires an integrated multi-level and multi-stakeholder approach, which fully considers cultural diversity and communities' different approaches to development. Inclusion should be the cornerstone of all capacity-strengthening and institution-building efforts. Entailed in this is the distinction between 'inequality' and being 'different'. Moreover, is not enough to empower the excluded to participate, but empowering the majority to reduce their threshold of fear is equally important.

Enhancing the capacities of citizens thus also requires creating adequate 'spaces' for dialogue. The important role of civil society in fostering peace must be emphasized, in that positive peace is bottom-up peace, built from below, where positive diversities are not eliminated but valued. In the case of refugees and internally-displaced persons, for example, they already possess the skills and experiences crucial to their own survival, and the knowledge of the difficulties they face. Therefore, they are the best placed to propose solutions. The role of development actors, therefore, is to enable people the adequate spaces and platforms where different groups all have an equal opportunity to speak and be heard.

Involving a wide participation of actors through intercultural dialogue can be a means to sharpen the contextual understanding of situations, and to identify what solutions are needed and the

resources required to address them. Localization also helps to ensure that diversity is embraced. To ensure the full understanding and ownership of processes of intercultural dialogue at all levels of governance and with all stakeholders, the local context cannot be ignored. It is evident that civil society organizations and local government bodies should have the guarantee of more transparent and effective channels of participation. It must, however, be stressed that the implementation of solidarity is also dependent on existing institutions. Cooperation between religious traditions also relies on the political space that exists and, conversely, such cooperation can effectively structure political spaces.

Similarly, a shared challenge is to ensure that there is no fertile ground to promote hate and intolerance. Cultural knowledge defines the way we live and interact at local and global levels. Cultural ignorance—including the lack of knowledge of about one's own culture—can be a catalyst for social exclusion, extremism and conflict. In many parts of the world, hate speech capitalizes on poor socio-economic and political conditions to gain credence among the youth or marginalized. Voices of tolerance must be stronger and they must be better supported to maximize impact and reach.

There is also a need to pay attention to the in-between spaces, to preserve the cultures that already exist in us and through us, but also what happens between us and between cultures. These interstitial spaces provide the terrain to explore and elaborate individual and community identities, and provide sites for collaboration, exchange and negotiation. We must build these interfaces between people as well.

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Diversity as an outcome

In moving towards a rapprochement of cultures, what does this concretely mean in practice? How do these ideals translate to tangible transformations and lived realities for people?

Inclusive policy-making and providing spaces for all voices to be heard is fundamental to the creation of a sustainable, socially-cohesive society. It encompasses the needs and views of all stakeholders, from those who will be implementing the policies to the final beneficiaries. A cohesive society is one where citizens feel they can trust their neighbors and state institutions, where they can seize opportunities for improving their own lives and that of their children. A cohesive society works towards the well-being of all its members, fights exclusion and marginalization, and creates a sense of belonging. The result of such a process benefits from having greater legitimacy and support, factors which ultimately determine its effectiveness. This can only be realized if the main stakeholders of a society are involved and actively work together to drive collective action.

The strategic importance of embracing and building upon the richness of our diversity for the benefit of humanity as a whole cannot be overemphasized. Interactional dynamics and the

mutual enrichment of cultures have canvassed mankind's history and who we are today. The cultural diversity of individuals and groups is expressed and transmitted through a variety of cultural expressions and diverse modes of creation, production, dissemination and enjoyment.

Diversity is perceived as an essential dimension of intercultural dialogue for strengthening sustainable development and promoting social cohesion. It is through dialogue that diversity can be fully expressed, shared, enriched and managed in favour of the prosperity of our societies. Peace and plural citizenship are at the same time both a pre-condition for and the outcome of intercultural dialogue.

The promotion of diversity appears to be the cornerstone of a peaceful international society, coexisting in diversity and commonly united for peace.

Samia Djacta

Multiculturalism is necessary for humanity.

Khadija Elmadmad

Peace and plural citizenship are at the same time both a pre-condition for and the outcome of intercultural dialogue.

Antonio Papisca

Instilling ethnic and state patriotism is always based on the outrages and contempt towards other ethnicities, countries and religions.

Olzhas Suleimenov

Promoting diversity and peaceful coexistence is crucial to our work. It is crucial in a displacement context in order to ensure safety and security, but also in terms of finding solutions and ending the displaced cycle.

Scott Pohl

3. Intercultural dialogue, social justice and resource sharing

Key message: Human dignity is a reference base

Promoting dignity defines a minimum basis and requirement, but it also opens horizons for humankind's ability to create, transform, innovate, and make responsible choices. In such a way, respect for dignity provides a crucial guide in ensuring social justice and equal resource-sharing.

Cultures are obviously intersected by forces that transform many areas of society. The impact of climate change will inevitably affect the cultural, political economic dimensions of societies and the relations between them. Ensuring human dignity can serve as a key guiding principle in working across different areas of development. For example, in labour there are clearly ways of working that do not respect human dignity, such as forced labour, child labour in particular. In labour, solidarity is often recognized as a value, but concurrently it is important to recognize that implementation is reliant on institutions.

As the basic unit of society, the family – in all its multiple forms – plays a strategic role in promoting a culture that values the intrinsic worth of all its members. Families are thereby instrumental to the social development and well-being of children, providing the foundations where a peaceful society begins to take root. Encouraging values such as respect, empathy, honesty, kindness, helpfulness, courage, etc. can help bridge cultural gaps between values and the value-based system.

In the wake of tragedies, establishing targeted spaces for dialogue have proven to be key platforms for social justice and efforts to restore people's dignity. The trials of Nuremberg, the Truth and Reconciliation Commission in South Africa, or the Gacaca courts in Rwanda, are just some platforms that have been instrumental in fostering social cohesion through intercultural dialogue. They have also served to reconcile people and history through providing sociocultural accounts from the people who have been directly impacted by these tragedies.

After having read books, and after having them published, it has become urgent to read society to actually rewrite the world.

Charly Gabriel Mbock

Among the apparent paradoxes of the contemporary world is the simultaneity of the processes of globalization and pluralization.

Amanda Machin

The two key words are dignity and solidarity.

Pierre Martinot-Lagarde

There cannot be progress unless we can bridge the culture gap between the values and the value-based system.

Elli von Planta

When we carry on the dialogue of cultures between different people, different countries, different civilizations, we not only learn to respect others, but we also become able to look critically at ourselves.

Vladimir Kulikov

4. Memorial processes, reconstruction and reconciliation

Key message: Shared narratives can support reconciliation efforts and sustainable peace processes

Human history is marked by confrontations and tragedies which determine the collective memory of peoples, and often pose challenges for rapprochement. Soothing painful memories and redirecting hatred and resentments inherited in tragic events is vital as a process of reconciliation in the rapprochement of cultures. The concealment or neglect of these events is seen as a major obstacle to reconciliation, cooperation and peaceful coexistence.

It is important to revisit situations in human history that resulted in tragedies - wars, genocides, conflicts, colonizations – as their consequences continue to feed present-day mistrust, intolerance, racism, discrimination, stereotypes, abuses and power relations. Oppression and domination systems use memory as an ideological weapon. As the knowledge of the past is often seen as the legitimization and acceptance of the present, tools of memory have powerful traction. Dialogue between history and memory can be a way to move towards a more holistic and pluralistic vision of the tragedies of history, their consequences and how to transcend them. UNESCO has sought to promote shared memory through the writing and teaching of history. The UNESCO General and Regional Histories (Africa, Central Asia, Latin America, the Caribbean, Islamic Culture, etc.) aim to provide the point of view of the populations concerned, and to foster greater awareness of cultural interactions over time.

Heritage represents an interpretation and, particularly in conflict situations, erroneous or selective interpretation of the past can often be seized to further divisive agendas. A shift in mindset and social responsibility is also needed. When these cultural memories are lost, they do not just constitute a loss for one community or one country, but for the whole humanity.

The work done by UNESCO through initiatives such as the Education for Holocaust Remembrance and the Slave Route Project: Resistance, Liberty, Heritage has promoted efforts for reconciliation around painful memories and their consequences.

Through exploring past tragedies, these projects aim to lever culture as a bridge-builder and to shape more effective and inclusive reconciliation processes.

Genocidal encounters can engender more than physical losses. In Cambodia, for instance, memory is also the site of resistance for many survivors. Daily violence continues to be experienced in the present, and remains as much in the foreground today as it was 40 years ago. In reconciliation, justice and healing as mutually reinforcing concepts may in fact be conflicting, as reconciliation does not always yield justice, and justice does not always yield healing. It may, therefore, be possible to speak of 'post-war' but not 'post-conflict'.

Peace, conflict and post-conflict are vulnerable and are never linear processes. A holistic approach to rebuilding and reconciliation is necessary, given the multi-faceted nature of fragmentation. This cannot be achieved effectively without unhinging the idea of nations and cultural communities from the nation-state, and to envision the roles of diasporas and the various and numerous diasporic nodes, and not just in conflict resolution but in peace-building.

Memorial processes can also be a tool to highlight positive examples of people in history who have paved new pathways in fostering social cohesion, often against all odds. For example, as a pioneer in the struggle for gender equality, Victoria Ocampo fought against society's power structures that held women within restrictive roles in Argentina, and in doing so opened new pathways to personal and creative fulfillment for women in her own country as well as in Latin America. These examples can serve as beacons of hope for young people, and the tangible prospect to be active change agents and positive contributors to their societies.

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We should be careful not to oppose [history and memory] because, on the contrary, it is from the dialogue between history and memory that may arise a holistic and pluralistic vision of the tragedies of history, their consequences and how to transcend them.

Ali Moussa Iye

Genocidal encounters engender more than physical losses. It is an evacuation of meaning, such that speech is injured, and that what we are left with is a struggle with language - language that has been appropriated, compromised. It creates a tear in the social fabric that has to be repaired if we are to be made whole.

Khatharya Um

The most important ideal upheld by Victoria Ocampo throughout her life was the need to promote a dialogue between cultures as a key factor for the development of societies.

'Interaction between cultures is fruitful provided the characteristics of each cultural group are respected', she wrote in 1976, 'and I believe this is one of UNESCO's creeds, as it is mine.'

Frédéric Vacheron

The work of graphic artists is to simplify in order to allow for the recognition and attribution of a visual identity despite the existing complexity. We practice 'creolization' on a daily basis.

Vera Baur

5. Citizenship education in a plural and interconnected world

Key message: Human values drive a dynamic process to develop responsible citizens

In our rapidly changing world, developing responsible citizens equipped with the necessary knowledge, competences and skills is a shared social endeavor. It is a fundamental factor that determines the sustainability of our societies. In this regard, the concept of global citizenship needs further definition, in order to ensure concordance with fundamental human values, while concurrently considering the diversity of contexts and conceptions of human well-being.

Global citizenship implies a normative project but also a common aspiration. While global citizenship education should be linked to learning contents, methods and environments, it must also include a concern for inclusive and participative policy formulation in plural societies. In such a way, the International Decade for the Rapprochement of Cultures offers a pertinent context where the value of pluralism can be the focus of citizenship education.

The notion of responsible citizenship includes an awareness and knowledge of rights and duties. It is closely related to civic values such as democracy and human rights, equality, participation, partnership, social cohesion and social justice, as well as the knowledge and exercise of rights and responsibilities. This goes beyond the legal status and judicial relationship between citizen and state. A citizen is a person who coexists in a society. The concept is steadily broadening and changing, as lifestyles and patterns in our relations with others become more diversified. Far from being limited to the national context, the notion of harmonious coexistence among citizens relates to the concept of a community embracing all contexts – local, regional, national and international – in which individuals live.

It is crucial for integral human development that positive civic attitudes and values are developed and active participation is promoted, be it within schools or in society at large. Participants highlighted the importance of intercultural competences to

effectively and appropriately interact in complex environments marked by growing diversity of peoples, cultures and lifestyles. It implies that the scope of intercultural competences goes beyond formal education and school learning.

Strengthening multi-level and multi-actor governance in cross-cutting intercultural activities is imperative to boosting the role of education through promoting learning tools through partnerships. This can be facilitated by reinforcing links with institutions, civil society and academia, by reinvigorating the UNESCO Chairs network. Increased cultural literacy and intercultural competences, particularly among youth, help foster awareness of the existence of different cultures, religions and political systems. A broad framework encompassing both informal and formal learning environments are also important in reinforcing educational objectives. The 'Human Civitas' approach presents a common destiny aiming at building a peaceful world order, common values that underpin us as humanity for reciprocal understanding and mutual learning processes. Formal educational settings such as the United Nations mandated University for Peace (UPEACE), aims to promote tolerance and peaceful coexistence and stimulate international cooperation, and offers on-site and on-line programmes, using interactive and participatory learning.

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The fundamental purpose of education should be to sustain and enhance the dignity, capacity and welfare of the human person in relation to others and to nature, implying a central concern for sustainable human and social development and recognizing the diversity of worldviews.

Sobhi Tawil

Culture is a driving force for genuine intercultural dialogue.

Léonce Bekemans

The University for Peace's (UPEACE) mission is: 'to provide humanity with an international institution of higher education for peace and with the aim of promoting among all human beings the spirit of understanding, tolerance and peaceful coexistence, to stimulate cooperation among peoples and to help lessen obstacles and threats to world peace and progress, in keeping with the noble aspirations proclaimed in the Charter of the United Nations.'

Laurel Gaylor

Transforming the conditions that generate violence and conflict need to provide an acute response to stop destruction, which is curative vis à vis the recognition of violence, and preventive through socio-economical-political systems.

Angela Mickley

When we address the notion of rapprochement of cultures, we must look at how power dynamics function. The notion of justice is definitely part of it, so is engaging in intercultural dialogue to reduce violence and promote global citizenship.

Patrice Brodeur

Conclusions and Recommendations

This UNESCO expert group has the responsibility to give the best chance to this Decade for the rapprochement of cultures. In this regard it must give priority to the language of truth, realism and lucidity. We can no longer look to the academic and intellectual debate as a refuge or an alibi that allows us to overlook the profound ethical and moral decline experienced by our societies, our countries, our peoples.

André Azoulay

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1. Prioritize respect for **human rights** as a guiding framework in the strategy and implementation of the Decade. As underlying principles common to all humanity, they are instrumental as both an entry point to dialogue and in developing mutual understanding and learning processes through respecting the fundamental dignity of every person. Equitable access to decision-making, skills development and opportunities must also be reinforced through establishing effective, accountable and inclusive institutions, and ensuring the full implementation of relevant legal frameworks at international, regional, national and local levels. Moreover, cultural diversity cannot be seized as justification or an excuse for the violation of human rights as guaranteed by international law.
2. Recognize **culture** as a priority subject for reflection and a key element of dialogue, in its capacity as a bridge-builder and in shaping more effective and inclusive reconciliation processes. The promotion of cultural pluralism needs to be reinforced through developing knowledge and understanding of one's own culture and those of others. **The knowledge, understanding, recognition and protection of multiple identities** in our societies can be a means to resist and to overcome political forces, in particular identity politics that seek to counter pluralism within self and society. Social responsibility with respect to safeguarding and promoting culture also needs to be extended beyond the realm of the nation state in favour of its universal value for humanity.
3. Develop **research** initiatives that enrich the understanding of cultural diversity, shared narratives and the ties between cultural diversity and universal human rights. This includes broadening the theoretical analysis to consider spaces and interfaces between cultures, power structures between and within societies, and intersecting factors that can contribute

to and compound discrimination, systemic injustice and social inequality.

4. Strengthen links between the Decade and the social, economic and environmental dimensions of **sustainable development**, particularly in regards to the crucial role of dialogue in building and maintaining peaceful and inclusive societies.
5. Boost **intercultural competences** through the development of educational and media tools, online and on-site forums, networks, and capacity-building initiatives. This includes harnessing formal and non-formal educational settings to enhance the knowledge and appreciation of and mutual respect for different cultures and encouraging values. Citizens need to be equipped with the cultural literacy to meaningfully assess and respond to the global context in which they live and its associated challenges.
6. Encourage a wide **cooperation** of Member States, UN agencies, academia and civil society as active stakeholders in the Decade. This includes reinvigorating the full spectrum of UNESCO's networks including UNESCO Chairs to deepen the knowledge basis and support specific projects. Ensuring the participation of civil society is paramount in recognition of their pivotal role in transforming social norms, attitudes and behavior, as well as in nurturing peace from the ground up through promoting positive principles and ideals. Inclusive policy-making and providing spaces for all voices to be heard is fundamental to the creation of a sustainable, socially-cohesive society.
7. Promote the respect for the inherent human dignity of **migrants, refugees and asylum-seekers**, and enhance societal understanding of their value and contribution the impalpable dynamics of ideas and in enabling the rapprochement of cultures. Achieving a better balance between migrant rights and duties could result in peaceful coexistence and cultural diversity.
8. Strengthen existing and nurture new forms of global **solidarity**, including through the media, which foster mutual understanding and tolerance, and counter hate speech, racism, xenophobia, radicalization, violent extremism and genocide. Voices of tolerance must be stronger and they must be better supported to maximize impact and reach
9. Generate **awareness-raising** initiatives that broaden the visibility and dissemination of the core principles of the Decade and of good practices and results.
10. Give due consideration to developing evaluation and **monitoring** mechanisms to analyse critical success factors, assess impact, evaluate progress to date and guide future action.

Agenda

Tuesday 24 March 2015

9.30 am – 10 am Participants' registration, morning coffee

OPENING

(Room VIII)

10 am – 10.15 am **Ms Nada Al-Nashif**, Assistant Director-General for Social and Human Sciences, UNESCO

"The International Decade for the Rapprochement of Cultures, a global citizenship responsibility"

10.15 am – 10.25 am **H.E. Mr Nurlan Danenov**, Ambassador, Permanent Delegate of Kazakhstan to UNESCO

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SESSION 1 Why a Rapprochement of Cultures? Setting the scene

10.25 am – 10.35 am Table Round

10.35 am – 10.45 am Moderator: **Mr Marc-André Dorel**, Senior Economic Affairs Officer, Office for ECOSOC Support and Coordination, Department of Economic and Social Affairs, United Nations, New York

10.45 – 11.35 am Speakers:

Ms Mireille Delmas-Marty, Member of the "Institut de France", Chair for Comparative Law Studies and Internationalization of Law, Collège de France

Mr Doudou Diène, Vice-President, Scientific Board, International Research Institute on Civilization Policy (IIRPC Edgar Morin), President of the Board, International Coalition of Sites of Conscience, former Director, Division of

Summary – Expert Meeting

Intercultural and Interreligious Dialogue,
UNESCO

11.35 am – 11.55 am

Discussion opened by:

Mr Thierry Fabre, Head of Department,
Cultural Development and International
Relations, MuCEM, Musée des Civilisations
de l'Europe et de la Méditerranée, Marseille

Mr Alpaslan Özerdem, Co-Director,
Centre for Trust, Peace and Social
Relations, Coventry University

11.55 am – 1 pm

Open floor discussion

1 pm

Lunch hosted at UNESCO Restaurant

SESSION 2 Promoting diversity for peaceful coexistence

2.30 pm – 3 pm

Moderator: **Ms Samia Djacta**, Liaison
Officer, Permanent Delegation of ISESCO to
UNESCO

Speakers:

Ms Khadija Elmadmad, Professor of Law
and Director of UNESCO Centre on Law
and Migration, Rabat, Morocco

Mr Antonio Papisca, UNESCO Chair in
Human Rights, Democracy and Peace,
Padua University Centre for Human Rights

3 pm – 3.20 pm

Discussion opened by:

Mr Olzhas Suleimenov, President of the
"Foundation Culture", former Permanent
Delegate of Kazakhstan to UNESCO

Mr Scott Pohl, Senior Adviser, Office of
the United Nations High Commissioner for
Refugees (UNHCR), Geneva

3.20 pm – 3.50 pm

Open floor discussion

3.50 pm – 4 pm

Refreshments

SESSION 3 Intercultural dialogue, social justice and resource sharing

4 pm – 4.40 pm

Moderator: **Mr Vladimir Kulikov**, Executive Director, World Public Forum “Dialogue of Civilizations”

Speakers:

Mr Charly Gabriel Mbock, Anthropologist, Universities of Central Africa (UCAC&UPAC) President, Interdisciplinary Research Centre on Socio-Cultural Strategies

Ms Amanda Machin, Researcher at Karl Mannheim Chair for Cultural Studies; European Centre for Sustainability Research, Zeppelin University, Germany

4.40 pm – 5 pm

Discussion opened by:

Mr Pierre Martinot-Lagarde, Special Adviser, Socio-Religious Affairs, ILO

Ms Elli von Planta, Expert, international finance, participation mechanisms and policies, Switzerland

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5 pm – 5.30 pm

Open floor discussion

Wednesday 25 March 2015

- 9.30 am – 10 am Morning coffee
- 10 am – 10.15 am Presentation of previous-day report

SESSION 4 Memorial processes, reconstruction and reconciliation

- 10.15 am – 10.55 am Moderator: **Mr Ali Moussa Iye**, Chief, Section for History and Memory for dialogue, UNESCO Culture sector
- Speakers:
- Ms Khatharya Um**, Associate Professor of Comparative Ethnic Studies and Chair of Peace and Conflict Studies, University of California, Berkeley
- Doudou Diène**, Vice-President, Scientific Board, International Research Institute on Civilization Policy (IIRPC Edgar Morin), President of the Board, International Coalition of Sites of Conscience
- 10.55 am – 11.20 am Discussion opened by:
- Ms Vera Baur-Kockot**, Director of the postgraduate program Visible/Invisible, University of arts and Design Geneva.
“The visual representation of cultural diversity”
- Mr Frédéric Vacheron**, UNESCO Villa Ocampo Programme Director
“For Sharing Diversity and Bridging Cultures”
- 11.20 am – 12.30 pm Open floor discussion
- 12.30 am – 2.30 pm Free Lunch

SESSION 5 Citizenship education in a plural and interconnected world

- 2.30 pm - 3.10 pm** Moderator: **Ms Laurel Gaylor**, Programme Coordinator, University for Peace (UPEACE, Costa Rica)
- Speakers:
- Mr Leonce Bekemans**, Jean-Monnet Chair ad pers. "Globalization, Europeanisation, Human Development, University of Padua
- Ms Angela Mickley**, Conflict Resolution, Ecology and Peace Education, Potsdam University of Applied Sciences
- 3.10 pm - 3.30 pm** Discussion opened by:
- Mr Patrice Brodeur**, Director of Research, KAICIID
- Mr Sobhi Tawil**, Senior Programme Specialist, Education Research and Foresight, UNESCO Education Sector
- 3.30 pm - 4.30 pm** Open floor discussion
- 4.30 pm - 5 pm** Refreshments

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OFFICIAL CLOSURE

- 5 pm - 5.15 pm** Salient outcomes of the Expert Meeting by Ms Nada Al-Nashif, Assistant Director-General for Social and Human Sciences, UNESCO
- 5.15 pm - 5.30 pm** **Mr André Azoulay**, Special Adviser to H.M. King Mohammed VI of Morocco.

Expert profiles



— Nada Al-Nashif

Nada Al-Nashif was appointed UNESCO's Assistant Director-General for Social and Human Sciences on 16 February 2015. She held the post of Regional Director of the ILO Regional Office for Arab States and ILO Assistant Director-General since 2007. During her tenure, she prioritized the roll-out of Decent Work Country Programmes with emphasis on enhanced employment policies; support to entrepreneurship culture; social dialogue mechanisms with vibrant workers' and employers' engagement; and enhanced social protection for all. During her UNDP years, she served in positions of increasing responsibility in Libya, at UNDP Headquarters in New York, and in Lebanon, and integrating UN Reform initiatives and expanded partnerships approaches. She came to the ILO from the United Nations Development Programme (UNDP) where she started in 1991. She holds a Masters in Public Policy (MPP) from Harvard's Kennedy School of Government and a BA in Philosophy, Politics & Economics (PPE) from Balliol College, Oxford University. She has served on several boards, including most recently as a Member of the Advisory Board at the Institute for Strategic Dialogue, Weidenfeld Scholarships and Leadership Programme (UK), a Member of the Board of trustees of the NGO "Welfare Association" and, the Board of Trustees of Birzeit University.

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— André Azoulay

Born in Essaouira-Mogador (Morocco), André Azoulay was Counsellor to His Majesty the King of Morocco after a long career with the Paribas Bank in Paris (1968-1990). As Counsellor to His Majesty the late King Hassan II from (1991 to 1999), and since then of His Majesty Mohammed VI, Azoulay has largely contributed to the implementation of economic reforms, which have been applied throughout the Kingdom since their inception in the early 90s. Azoulay is also known for his historical input in the follow-up of the peace process in the Middle East. For over 40 years Azoulay has taken an active part in supporting the activities of different movements and associations whose vocation is the two states solution (Palestine-Israel) and to help the process of better understanding and mutual respect between Islam and the Western World. President of the Executive Committee of the Foundation of the Three Cultures and the Three Religions based in Seville (Spain) he is one of the founders of the Aladin Group (Paris) created to promote mutual

knowledge and intercultural relations among Islam and the Others. In August 2005 Azoulay was also nominated member of the 'High Level Group' for the Alliance of Civilizations, set up by the United Nations. In this context, he was elected in 2008 and in 2011 as President of the Euro-Mediterranean Anna Lindh Foundation, as well as Board member of the Institut de Prospective et d'Études du Monde Méditerranéen (Paris). Member of the Board of Al Akhawayne University (Ifrane), the Mediterranean University (Fès) and the High Council of the Alliance Israelite Universelle (Paris), Azoulay is also member of the boards of the Institute Pierre Mendès-France (Paris) and YALA (Young Arab Leaders for Peace). Azoulay is the founder President of the Association Essaouira-Mogador which has established since 1992 an original approach to durable development based on cultural diversity and spiritual legacy. André Azoulay has received many awards and titles of honour throughout the world.

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— Vera Baur-Kockot

Vera Baur-Kockot, Sociologist and Anthropologist, Expert on cultural and visual studies, President of the Association and Institute Civic City, Director of the postgraduate program Visible/Invisible. The design of international organizations, University of Arts and Design Geneva.



— Léonce Bekemans

Léonce Bekemans, Economist and European studies specialist. He currently holds the Jean Monnet Chair ad personam 'Globalisation, Europeanisation, Human Development' at the University of Padua (Italy), where he is also the academic coordinator of the Jean Monnet Centre of Excellence 'Intercultural Dialogue, Human Rights and Multilevel Governance'; in cooperation with the Human Rights Centre of the University. His most recent publications are 'Intercultural Dialogue and Multilevel Governance in Europe. Human Rights based approach' (2012), 'A Value-driven European future' (2012) and 'Globalisation vs Europeanisation. A Human-centric Interaction' (2013).



— Patrice Brodeur

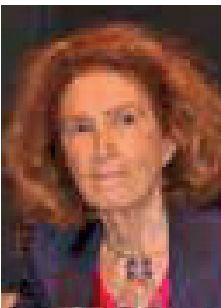
Patrice Brodeur is Director of Research at KAICIID (King Abdulaziz International Center for interreligious and intercultural Dialogue), Vienna, Austria. He has over thirty years of experience in the area of interreligious and intercultural dialogue, primarily as an academic researcher and educator. The highlights of Brodeur's career include the development of an interdisciplinary research team on Islam, pluralism and globalization at the University of Montreal (Canada), focusing on past and present intra- and interreligious, as well as inter-civilizational and inter-worldview forms of dialogue. An esteemed author and multilingualist, Dr. Brodeur has received numerous prestigious awards, including fellowships, scholarships, research grants and prizes during his distinguished career. He won the 1st Prize for the Social entrepreneurship venture plan competition at the University of Notre Dame, Mendoza College of Business (2005) and received an 'Interfaith Visionary Award' from the Temple of Understanding (2010).



— Nurlan Danenov

Nurlan Danenov, Ambassador, Extraordinary and Plenipotentiary of Kazakhstan to France and Permanent Delegate of the Republic of Kazakhstan to UNESCO since 2013. From 1995 to 1997, he was First Vice-Minister for Foreign Affairs of Kazakhstan. He received the Order of Honour (Kazakhstan) to the commandment 'Parasat' (Kazakhstan), the Grand Cross of the Order of 'Isabel the Catholic (Spain) and the Grand Cross of the Order of St. Gregory the Great (Holy See).

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— Mireille Delmas-Marty

Mireille Delmas-Marty is a member of the Institute of France, Academy of Moral and Political Sciences, and a honorary professor at the Collège de France (Chair of Comparative Legal Studies and Internalisation of Law). She has published extensively on criminal law, human rights and the globalisation of law. Major publications include: *Les Grands Systèmes de Politique Criminelle* (PUF, 1992); *Towards a truly common law: Europe as a laboratory for legal pluralism*, (Cambridge University Press, 2002); *Global Law: a Triple Challenge*, (Transnational publishers, 2003); *Le Flou du Droit* (PUF, 2004, 2nd ed.); *Vers un Droit Commun de l'Humanité* (Textuel, 2005, 2nd ed.); *Les Forces Imaginantes du Droit: I. Le Relatif et l'Universel, II. Le Pluralisme Ordonné, III. La Refondation des Pouvoirs, IV. Vers une Communauté de Valeurs ?* (Seuil, 2004-2011, vol.II *Ordering Pluralism* Hart 2010); *La Chine et la Démocratie* (with Pierre-Étienne Will, Fayard, 2007, *China Democracy and Law*, Brill, 2012); *Libertés et Sécurité dans un Monde Dangereux* (Seuil, 2010); *Résister, Responsabiliser, Anticiper* (Seuil, 2013), and *Le Travail à l'Heure de la Mondialisation* (Bayard, 2013).



— Doudou Diène

Doudou Diène is Vice-President, Scientific Board, International Research Institute on Civilization Policy (IIRPC Edgar Morin), President of the Board, International Coalition of Sites of Conscience. He holds a diploma from the Institut d'Études Politiques in Paris and a doctorate in public law from the University of Pantheon-Paris. He served as Senegal's Deputy Permanent Delegate to UNESCO between 1972 and 1977. He eventually became Director of the Division of Intercultural and Interreligious Dialogue at UNESCO. In this capacity, he initiated and was responsible for the major projects Silk Road, Slave Route, Route of Faiths, Al-Andalus. From 2002-2008, he served as Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance at the United Nations Commission on Human Rights. From 2011-2014, he was Independent Expert on the situation of Human Rights in Ivory Coast. He is the author of a number of articles and texts on intercultural dialogue, heritage, racism, multiculturalism and identity.



— Samia Djacta

Samia Djacta is Liaison-officer at the Permanent Delegation of Islamic Educational, Scientific and Cultural Organization (ISESCO) to UNESCO. She holds a DEA from Ecole des Hautes Etudes en Sciences Sociales (EHESS), Paris, with a specialization in Gender issues in the Arab region. She is currently responsible for ISESCO Regional Office, in Europe and to UNESCO. Her current work focuses on managing the development of cooperation with intergovernmental organizations in Europe to ensure a coherent approach to the implementation of programs. Before joining ISESCO, she was a consultant in the Gender Equality Unit, UNESCO in Paris and then in the UNESCO Office in Cairo, Egypt. She contributed to the development of regional strategies, including for the mobilization of extrabudgetary resources and partnerships in the Arab region. She contributed to the establishment of the Arab Network for Women in Science (ANWEST). She also established Al Nahda Award for Women Scientists in Saudi Arabia, in collaboration with Al Nahda Philanthropic Society. She has represented UNESCO at two summits of the Arab woman, Cairo 2000 and Cairo in 2001 and is often involved in workshops dedicated to the status of girls and women as well as meetings on the contribution of women in politics.



— Marc-André Dorel

Marc-André Dorel is Senior Economic Affairs Officer at the Office for ECOSOC Support and Coordination, Department of Economic and Social Affairs, United Nations, New York.



— Khadija Elmadmad

Khadija Elmadmad is Professor in Public Law, International Law, Human Rights, Refugee and Migration Law as well as International Humanitarian Law. She also teaches English for special purposes and communication. At present, she is Advocate with the Rabat bar association and Director of the UNESCO Centre 'The Law and Migration', based in Rabat and research associate of the French CNRS in Poitiers. She has been a Member of the Moroccan Scientific Committee. She was also the President of the Casablanca Centre on Migration and Humanitarian Laws (CERMEDH) and the Legal Coordinator for Morocco of the Euro-Mediterranean Consortium for Applied Research on International Migration. She is member of some national and international associations and NGOs and a founding member of some of them. She has also been an expert with the Academy of the Kingdom of Morocco in Rabat. She has been consultant for United Nations High Commissioner for Refugees (UNHCR), UNESCO, the International Committee of the Red Cross (ICRC), International Labour Organisation (ILO) and for many other organizations.

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— Thierry Fabre

Thierry Fabre is an essayist, associate professor at the Aix-en-Provence's Institut d'études Politiques and exhibition curator of, notably, 'The Black and the Blue, a Mediterranean dream' (2013-2014) and 'Memory... Fragments of a contemporary Tunisia' (2015-2016). Currently, he is Head of the Department of cultural development and international relations at MuCEM (Museum of the European and Mediterranean civilizations) based in Marseille (France). Creator of the Rencontres d'Averroès and of the literary magazine Noon Thought (Actes Sud), he is the author of many books and articles, including 'Crossings' (Actes Sud, 2000) and 'Praise of noon thought' (Actes Sud, 2007). He supervised the writing of several collective books, such as 'Representations of the Mediterranean' (box of ten books, Maisonneuve et Larose, 2000), 'Peace and War between cultures. Between Europe and the Mediterranean' (Actes Sud/MMSH: 2005) and 'Challenges and fears. Between Europe and the Mediterranean'.



— Charly Gabriel Mbock

Charly Gabriel Mbock, is Professor in Anthropology (Universities of Central Africa: UCAC & UPAC) since 2001. From February 2004 to November 2011 he was a member for Africa of the UNESCO MOST Scientific Committee. He is the President of the Interdisciplinary Research Agency in socio-cultural development strategies and former member of the National Assembly of Cameroon.



— Laurel Gaylor

Laurel Gaylor is Programme Coordinator at University for Peace (UPEACE), Costa Rica. She has been working for the Project Management Office at the UN-mandated University for Peace for five years, specializing in capacity building and cultural exchange programmes, mainly in Asia, Africa and

Latin America. In this capacity she is responsible for the academic, administrative and financial coordination of the programmes she manages, as well as maintaining partner and donor relationships. Prior to her work at UPEACE, she worked as a consultant for the International Organization for Migration. Laurel has a Master of Arts Degree in International Peace Studies from the University for Peace, Costa Rica and an Honours Bachelor of Arts Degree in International Development with specialization in Latin American Studies from the University of Guelph, Canada.



— Vladimir Kulikov

Vladimir Kulikov holds a PhD in History, Scientific Secretary and Deputy Director of the Institute of Oriental Studies of the Russian Academy of Sciences (1982-1995); Executive Secretary of the World Public Forum 'Dialogue of Civilizations' (since 2003); Associate Professor at the Department of State Politics of the Faculty of Political Science, Lomonosov Moscow State University (since 2011).



— Amanda Machin

Amanda Machin is a post-doctoral researcher and a professor at Zeppelin University. She holds a Karl Mannheim Chair for Cultural Studies. She is currently working on questions of democracy and climate change. More specifically, she is interested in how political disagreement over this issue is understood. How does the issue climate change challenge conventional notions of citizenship, political participation and identification and how might disagreement over climate change revitalize democracy? How does democratic theory apply to climate change?



— Pierre Martinot-Lagarde

Pierre Martinot-Lagarde, Special adviser, Socioreligious Affairs at the International Labor Organization (ILO). He was director of research and social action centre (CERAS), which publishes the 'Journal Project' from 2003 to 2008. In the Partnerships and Development Cooperation, he is responsible for relationships with civil society organization and political non state actors, including NGOs, Faith Based Organizations, Parliamentarians and other entities.



— Angela Mickley

Angela Mickley is Professor for Peace Education, Conflict Resolution and Ecology at Potsdam University of Applied Sciences, Department of Social Work. Her research focuses on the dynamics of international and regional conflicts and their resolution. She also teaches conflict resolution, crisis prevention and peace education at universities in diverse countries. She explores across time and space how humans have resolved conflicts peacefully. When and by what means has civil disobedience succeeded? How does successful non-violent resistance work? She investigated the non-violent 19th Century Irish resistance movement led by Daniel O'Connell and drew on some of its methods when mediating between Protestants and Catholics in the Northern Ireland conflict. She is a successful free-lance conflict resolution practitioner and intercultural mediator. She intercedes in both regional and international conflict scenarios and collaborated with OSCE (Organization for Security and Co-operation in Europe) und GTZ (now GIZ, German Society for International Cooperation).

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— Ali Moussa Iye

Ali Moussa Iye is currently Chief of the History and Memory for Dialogue section, at UNESCO's Culture Sector. He is responsible for major projects: 'The Slave Route', the General and Regional Histories, a series of collected works published by UNESCO and the Silk Road. It coordinates especially the project on Pedagogical Use of the General History of Africa. He holds a PhD in political science from the Institut d'Études Politiques in Grenoble (France). He has held several positions within UNESCO, particularly as the coordinator of the UNESCO Culture of Peace Programme in the Horn of Africa based in Addis Ababa, the Programme on Democracy and finally the Programme against racism and discrimination at Headquarters.



— Alpaslan Özerdem

Professor Alpaslan Özerdem is Co-Director of the Centre for Trust, Peace and Social Relations, Coventry University, United Kingdom. With nearly twenty year field research experience (in Afghanistan, Bosnia-Herzegovina, El Salvador, Kosovo, Lebanon, Liberia, Nigeria, Philippines, Sierra Leone, Solomon Islands, Sri Lanka, Tajikistan and Turkey), he is specialist in the politics of humanitarian interventions, conflict prevention, disaster response, security sector reform, reintegration of former combatants and post-conflict state building. He teaches the methods of conflict and political analysis in a wide range of operational environments in the context of war-to-peace transition as well as analysis of the challenges faced in peacemaking, peacekeeping and peace building processes, and approaches for designing effective post-conflict reconstruction responses through tailor-made policies and strategies.



— Antonio Papisca

Antonio Papisca is Emeritus Professor of International Relations and Human Rights at the University of Padua. He has a PhD in International Law. Chairholder of the UNESCO Chair in Human Rights, Democracy and Peace and of Jean Monnet Chair, he is Member of the European University Council for the Jean Monnet Programme in Brussels. Director of the Review 'Pace diritti umani/Peace human rights' (Marsilio, Publisher, Venice), he is also Director of the Italian Yearbook of Human Rights (Peter Lang International Academic Publishers). He coordinates the European Research Project on 'Intercultural dialogue for the development of a new (plural, democratic) citizenship', co-financed by the European Commission (2006-2007). He is a founding Director of the Human Rights Centre of the University of Padua and of the European Master Degree in Human Rights and Democratization (EMA) based in Venice (41 partners universities).



— Scott Pohl

Scott Pohl is the Senior Community-based Protection Advisor at United Nations High Commissioner for Refugees (UNHCR). He strives to strengthen UNHCR's capacity to ensure that its protection and humanitarian assistance programmes effectively respond to the needs, and build on the resources of the communities that UNHCR serves. Pohl has been with UNHCR in various protection capacities since 2002, including emergency and protracted settings in Bosnia and Herzegovina, Sri Lanka and Bangladesh. He has continuously worked to advance an inclusive and participatory approach within UNHCR, taking careful measures to ensure regular consultation with refugees and internally displaced persons from all age, gender and diversity groups. During the conflict in the North of Sri Lanka, he coordinated UNHCR's protection response, collaborating with displaced communities, humanitarian actions and local authorities to strengthen the delivery of protection and assistance



— Olzhas Suleimenov

Olzhas Suleimenov is former Ambassador, Permanent Delegate of Kazakhstan to UNESCO and President of the 'Culture Foundation' founded in 2004. Poet, politician, and anti-nuclear activist, his most influential work AZ-i-IA was published in 1975. Mr. Suleimenov became internationally known in 1989, when he led the establishment of the international environmental movement Nevada-Semipalatinsk that campaigned to close nuclear sites in Nevada and in the Semipalatinsk Province of Kazakhstan.



— Sobhi Tawil

Sobhi Tawil joined UNESCO in 2002 after a career with diverse institutions and organizations including the International Committee of the Red Cross (ICRC), the Graduate Institute for International and Development Studies (Geneva), the Northern Education Policy Research Review and Advisory Group (NORRAG), as well as the International Institute for Higher Education (Rabat). He has experience in education policy analysis, research in basic education and development, planning, curriculum reform, as well as in conflict and social cohesion. Within UNESCO, Sobhi Tawil initially worked as head of the Capacity Building Programme for Curriculum Development at the International Bureau of Education (IBE) in Geneva, as Education Programme Specialist at the Rabat Cluster Office (2005-2010), and as Chief of the Education Policy Analysis and Strategies Section (2010). Since December 2010, Sobhi Tawil is Senior Programme Specialist for Education Research and Foresight.



— Khatharya Um

Khatharya Um, Associate Professor of Comparative Ethnic Studies, and Chair of Peace and Conflict Studies, University of California, Berkeley. Her teaching and research interests focus on refugees and other forced displaced communities and their incorporation experiences. Her specialization is Southeast Asian studies and Southeast Asian diaspora studies, genocide studies and post conflict trauma, reconciliation, memory works, and national healing. Her teaching and research is also community based and policy oriented, with a special focus on equity and inclusion of linguistic and cultural minorities.



— Frédéric Vacheron

Frédéric Vacheron is Programme Specialist at the UNESCO Office in Montevideo at the Culture Sector. He started his career in United Nations in 1993, working in the Department for Peacekeeping Operations (DPKO) in various countries (Cambodia, Mozambique, El Salvador and Western Sahara) in the field of citizenship training. Since 2014, in addition to his responsibilities as Culture Specialist for the Southern Cone, he was appointed Programme Director for Villa Ocampo, Buenos Aires.

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— Elli Von Planta

Elli Von Planta is graduated in law from the University of Basel in 1992. Since then she has been working at UBS, the biggest Swiss bank, first in the area of communication & training, and then in Employer/Employee relations. While working, Elli finished her education as a Counsellor of Individual Psychology at the Alfred Adler Institute in Zürich and also holds a MBA-certificate from the University of Zurich. Between 2007 and 2010, Elli von Planta was the spokesperson (President of the ERC – Employee Representation Committee/Work Council) of the 30,000 employees of UBS Switzerland. It was then that the bank was shaken up by the financial crisis and had to be rescued by the Swiss government. Simultaneously, new ways of participation of the workforce were introduced and tried out so that also the employees' voice was heard and listened too. She is now consultant on policies and mechanisms for fostering participation for a diverse array of stakeholders - in business, organisations and families.

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