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DURBAN REVIEW CONFERENCE  
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## **ORGANIZATION OF WORK**

### **Note by the Secretary-General**

#### Contribution of the United Nations Educational, Scientific and Cultural Organization

The written contribution to the preparatory process for the Durban Review Conference submitted by the United Nations Educational, Scientific and Cultural Organization (UNESCO) is annexed to this note.\*

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\* Reproduced in the annex as received, in the language of submission only.

Annex

***Durban Review Conference  
Geneva, 20-24 April 2009***

***STRENGTHENING THE FIGHT AGAINST RACISM:  
UNESCO'S ACHIEVEMENTS SINCE THE  
2001 WORLD CONFERENCE AGAINST RACISM,  
RACIAL DISCRIMINATION, XENOPHOBIA AND  
RELATED INTOLERANCE***

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## INTRODUCTION

The United Nations Charter states that all persons are entitled to human rights and fundamental freedoms without distinctions as to colour, sex, language or religion.

The fight against racism, discrimination, xenophobia and intolerance is at the heart of UNESCO's mandate since its very creation. **Article 1 of UNESCO's Constitution**, adopted on 16 November 1945, stipulates that the Organization shall “contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion”.

Since its foundation, UNESCO has upheld its commitment to this mandate by mobilizing the scientific community to refute the concept of “race”. In this sense, UNESCO directed its efforts towards drafting international instruments that outlined standard principles, concepts and universal criteria to support the fight against racism and discrimination. These various instruments serve as key standard setting documents to thwart threats to peace and social stability. By far the most important instrument elaborated by UNESCO in this whole domain is the **Declaration on Race and Racial Prejudice** adopted in 1978. It represents a milestone in the development of international normative instruments in this area, and remains a key reference point for UNESCO in its struggle against racism.

To further advance the fight against racism and discrimination, UNESCO also launched various operational programmes and projects. The **Special Programme against Apartheid** was launched on behalf of the victims of institutional racism, recognized as early as 1966 by UNESCO as a “crime against humanity”. The “**Slave Route project**” was also launched in 1993 with the aim of promoting the development of scientific research and public sensitization about the transatlantic slave trade.

New forms of discrimination have arisen, as a result of various scientific developments and the process of globalization. To curb these new threats and the outbreak of violent inter-ethnic conflicts in many parts of the world in recent years, the international community decided to convene in **2001 in Durban, South Africa, the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance**. This historical Conference was organized to give new impetus to the combat against these scourges in modern societies. The Durban Conference provided a forum for examining crucial questions not only regarding the protection of fundamental human rights but also the promotion of understanding, coexistence and cooperation among individuals and peoples. In close collaboration with the United Nations High Commissioner for Human Rights (OHCHR), UNESCO actively participated in the Durban Conference, which undoubtedly was the high point of the Third United Nations Decade to Combat Racism and Racial Discrimination, which ended in 2003.

The **Durban Review Conference** being held in **Geneva from 20 to 24 April 2009** is aimed at reviewing progress in achieving the goals of the Declaration and Programme of Action adopted in Durban, South Africa, in September 2001. Many of the recommendations of the Programme of Action relate to UNESCO's mandate; namely those on education and awareness-raising, information, communication and the media, including new technologies, and data collection and research. In addition, the Organization was expressly called upon to act in specific areas linked to its constitutional mandate.

Over these years, UNESCO pursued and strengthened its work against racism and all forms of discrimination in all its fields of competence. Moreover, it further entrenched its action against racism by adopting an **Integrated Strategy to Combat Racism, Discrimination, Xenophobia and Related Intolerance**, at the 32nd session of its General Conference, in 2003.

The Durban Review Conference is an important opportunity to communicate on the results achieved by the Organization in the fight against racism and all forms of discrimination over the last seven years. As a first contribution, this document aims to present an overview of the concrete action undertaken by the Organization in all its fields of competence since 2001, including information on specific responses to the Durban Programme of Action.

### **THE 2001 DURBAN WORLD CONFERENCE AGAINST RACISM, RACIAL DISCRIMINATION, XENOPHOBIA AND RELATED INTOLERANCE, AND DURBAN PROGRAMME AND PLAN OF ACTION**

In 1997, the United Nations General Assembly decided, in resolution 52/111, to hold the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, which was held in Durban, South Africa from 31 August to 8 September 2001. The Durban Conference was a landmark in the struggle to eradicate all forms of racism "requiring a strong follow-up mechanism to examine whether Governments have delivered on their promises made," according to the United Nations High Commissioner. She promised "to make it a conference of actions not just words". The World Conference provided a unique opportunity to create a new world vision for the fight against racism in the twenty-first century.

The conference, which was the third international meeting of this scope on the issue, following those held in 1978 and 1983 in Geneva, was held to mark the Third Decade to Combat Racism and Racial Discrimination (1993-2003) proclaimed by the United Nations General Assembly on 20 December 1993 (A/RES/48/91).<sup>1</sup>

Adopted by consensus at the World Conference in Durban, South Africa, the Durban Declaration and Plan of Action (DDPA) is a comprehensive, action-oriented document that proposes concrete measures to combat racism, racial discrimination, xenophobia and related intolerance. It is holistic in its vision, addresses a wide range of issues, and contains far-reaching recommendations and practical measures.

The DDPA embodies the firm commitment of the international community to tackle racism, racial discrimination, xenophobia and related intolerance at the national, regional and international level. Recognition that no country can claim to be free of racism, that racism is a global concern, and that tackling it should be a universal effort, is an important achievement. Although the DDPA is not legally binding, it has a strong moral value and serves as a basis for advocacy efforts worldwide.

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<sup>1</sup> The goals and objectives of the Third Decade are similar to those of the preceding decades, namely to "promote human rights and fundamental freedoms for all, without distinction of any kind on grounds of race, colour, descent or national or ethnic origin, to eliminate the persistence of racist policies and to counteract the emergence of alliances based on mutual espousal of racism and racial discrimination; to identify, isolate and dispel the fallacious and mythical beliefs, policies and practices that contribute to racism and racial discrimination; and to put an end to racist regimes".

Its full text can be consulted at [http://www.un.org/durbanreview2009/pdf/DDPA\\_full\\_text.pdf](http://www.un.org/durbanreview2009/pdf/DDPA_full_text.pdf).

### **Recommendations of the Durban Programme of Action directly referring to UNESCO's mandate**

The DDPA is a comprehensive document which addresses suggestions and a call for action to all stakeholders involved in the struggle against racism and discrimination, be they States, International Organizations, Civil Society or any other actor. Within these, there are a number of recommendations which are specifically addressed to UNESCO, as they concern actions which are clearly within the scope of activities and mandate of the Organization. These recommendations are the following:

**119.** *Invites* States and relevant international organizations and non-governmental organizations to build upon the efforts of the Slave Route Project of the United Nations Educational Scientific and Cultural Organization and its theme of "Breaking the silence" by developing texts and testimony, slavery multi-media centres and/or programmes that will collect, record, organize, exhibit and publish the existing data relevant to the history of slavery and the trans-Atlantic, Mediterranean and Indian Ocean slave trades, paying particular attention to the thoughts and actions of the victims of slavery and the slave trade, in their quest for freedom and justice;

**120.** *Salutes* the efforts of the United Nations Educational, Scientific and Cultural Organization made within the framework of the Slave Route Project and requests that the outcome be made available to the international community as soon as possible;

**126.** *Encourages* all States, in cooperation with the United Nations, the United Nations Educational, Scientific and Cultural Organization and other relevant international organizations, to initiate and develop cultural and educational programmes aimed at countering racism, racial discrimination, xenophobia and related intolerance, in order to ensure respect for the dignity and worth of all human beings and enhance mutual understanding among all cultures and civilizations. Further urges States to support and implement public information campaigns and specific training programmes in the field of human rights, where appropriate formulated in local languages, to combat racism, racial discrimination, xenophobia and related intolerance and promote respect for the values of diversity, pluralism, tolerance, mutual respect, cultural sensitivity, integration and inclusiveness. Such programmes and campaigns should be addressed to all sectors of society, in particular children and young people;

**156.** *Urges* the United Nations Educational, Scientific and Cultural Organization to provide support to States in the preparation of teaching materials and tools for promoting teaching, training and educational activities relating to human rights and the struggle against racism, racial discrimination, xenophobia and related intolerance;

**179.** *Endorses* efforts of the international community, in particular steps taken under the auspices of the United Nations Educational, Scientific and Cultural Organization, to promote respect for and preserve cultural diversity within and between communities and nations with a view to creating a harmonious multicultural world, including elaboration of a possible international instrument in this respect in a manner consistent with international human rights instruments;

**192.** *Invites* the United Nations and the United Nations Educational, Scientific and Cultural Organization to continue to organize high-level and other meetings on the

Dialogue among Civilizations and, for this purpose, to mobilize funds and promote partnerships;

**195.** *Invites* the Office of the High Commissioner for Human Rights, in consultation with the United Nations Educational, Scientific and Cultural Organization, and non-governmental organizations active in the field of the promotion and protection of human rights, to undertake regular consultations with them and to encourage research activities aimed at collecting, maintaining and adapting the technical, scientific, educational and information materials produced by all cultures around the world to fight racism;

**202.** *Urges* States, in close cooperation with the United Nations Educational, Scientific and Cultural Organization, to promote the implementation of the Declaration and Programme of Action on a Culture of Peace and the objectives of the International Decade for a Culture of Peace and Non-Violence for the Children of the World, which started in 2001, and invites the United Nations Educational, Scientific and Cultural Organization to contribute to these activities.

## **UNESCO'S INTEGRATED STRATEGY TO COMBAT RACISM AND DISCRIMINATION**

Faced with the escalation of racism and the emergence of new forms of discrimination, as well as with the rising ideologies of intolerance, UNESCO wished to take steps in order to revitalize, complete and/or ratify the normative texts that it produced and that are related to the problem of racism and discrimination.

**In 2003**, at the 32nd session of the General Conference, 190 UNESCO Member States adopted an **Integrated Strategy to Combat Racism, Discrimination, Xenophobia and Intolerance** (32C/13), in order to respond to the challenges emerging in modern societies as well as to ensure the follow-up to the requests addressed directly to the Organization in the Durban documents.

With the purpose of developing this Strategy, UNESCO undertook a series of studies on different aspects and forms of racism, xenophobia and discrimination. A number of consultations in different regions of the world were also organized to discuss the regional specificities and priorities to be taken into account. The following themes and domains were identified as priority:

- development of scientific research and reflection on the phenomena of racism, discrimination and xenophobia;
- revision and/or revitalization of UNESCO's instruments dealing with racism and discrimination;
- Development of new educational approaches, elaboration of teaching materials and establishment of indicators;
- Mobilization of opinion leaders and political decision-makers against racism and discrimination;
- Preservation of diversity in multi-ethnic and multicultural societies;
- Combating racist propaganda in the media, especially in cyberspace.

The adoption of the Strategy has renewed UNESCO's commitment to the cause of Struggle against Discrimination. Its implementation should guarantee the accomplishment of the goals proclaimed by the United Nations and UNESCO 60 years ago: to reach the enjoyment of all human rights and fundamental freedoms without distinctions as to colour, sex, language or religion.

## PART I

### UNESCO'S INTEGRATED STRATEGY TO COMBAT RACISM AND DISCRIMINATION

#### Background

1. In its resolution 56/266 adopted on 27 March 2002, the United Nations General Assembly “endorses the Durban Declaration and Programme of Action adopted on 8 September 2001 by the Conference; and expresses its satisfaction with the outcome of the Conference, which constitutes a solid foundation for further action and initiatives”. The resolution in particular “invites specialized agencies and related organizations of the United Nations system to strengthen and adjust, within their respective mandates, their activities, programmes and medium-term strategies to take into account the follow-up to the Conference”.

2. In response to that invitation and to the specific recommendations addressed to it, UNESCO, at the 164th session of the Executive Board in April 2002, examined document 164 EX/16 on the follow-up to the Durban Conference and adopted 164 EX/Decision 3.4.2 in which the Board “invites the Director-General to develop ... an integrated strategy to combat racism, discrimination, xenophobia and intolerance in UNESCO's fields of competence, to be submitted to the General Conference at its 32nd session ... [and] to report to it at its 166th session on the progress that has been made on the implementation of this decision”. In his report 166 EX/5 Part I on the follow-up to decisions adopted by the Executive Board at its previous sessions, the Director-General informed the Executive Board of the various activities implemented by UNESCO since the Durban Conference and the adoption of 164 EX/Decision 3.4.2.

3. The Durban Conference came at a time when the international community was facing new threats of confrontation, exclusion and discrimination linked to the rise of extreme nationalism and ideologies of intolerance and was reflecting on the most effective ways of managing globalization and technological and scientific progress. The Conference offered UNESCO an opportunity to revitalize and reinforce, in cooperation with the Office of the United Nations High Commissioner for Human Rights, its combat against racism, discrimination and exclusion that is central to its mandate, as set forth in the preamble to its Constitution.<sup>2</sup>

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<sup>2</sup> The constitution of UNESCO, after observing in its preamble that “the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races”, states in Article I that the Organization's purpose is “to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed by the peoples of the world, without distinction of race, sex, language or religion...”.



4. It must be admitted that since the dismantling of the system of apartheid in South Africa, the Organization's efforts to combat racism and discrimination have slowed down to some extent and are no longer highly visible. It was therefore important to give new impetus to UNESCO's action, in the light of the commitment made by the international community in the Durban documents, endorsed by the United Nations General Assembly. This resolve was motivated by the new global response to the events of 11 September 2001 characterized by reinforcement of the combat against international terrorism, which must be carried out with full respect for human rights, and of the international instruments concerned with eliminating discrimination on the grounds of race, colour, descent or ethnic origin. The revitalization of UNESCO's action is also in response to the need for openness, tolerance and mutual understanding of the dialogue among civilizations and of intercultural exchanges in a world which is more interdependent than ever before.

### **UNESCO'S PAST STRATEGIES AND ACTION**

5. Before presenting the major thrusts of UNESCO's new integrated strategy, a brief review of UNESCO's past efforts is in order. From the earliest years of its existence, UNESCO demonstrated its commitment by initially waging the combat on the scientific front. It was able to mobilize the scientific community, calling upon eminent specialists to draft scientific texts refuting racist theories. A series of historic statements were thus produced, helping to demonstrate the absurdity of racial prejudice: *Statement on Race* (1950), *Statement on the Nature of Race and Race Differences* (1951), and *Statement on the Biological Aspects of Race* (1964). The pinnacle of UNESCO's efforts was the *Declaration on Race and Racial Prejudice* adopted by the UNESCO General Conference at its 20th session in 1978.

6. Following the phase of consolidation of scientific evidence and ethical principles refuting racism and other forms of discrimination, UNESCO then turned to the drawing up of international instruments defining universal principles, concepts and criteria in support of the combat against these threats to social peace and stability. Several standard-setting instruments relating to the problem of racism and discrimination in UNESCO's fields of competence were thus adopted by the General Conference (see Annex).

7. Parallel to its scientific and standard-setting efforts, UNESCO launched, at the operational level, programmes and projects enabling it to participate more substantially in combating racism and discrimination in its fields of competence. UNESCO's efforts in this field have become widely known owing in part to the following activities:

- the special programme against apartheid, a policy described since 1966 by UNESCO as a "crime against humanity";
- the Slave Route project which, through its promotion of scientific research and its "Breaking the silence" programme, designed to raise awareness about the transatlantic slave trade and launched by the Associated Schools Project (ASPnet), has helped bring about greater understanding of the tragedy of the slave trade and the ideological foundations of racism.

## MAJOR THRUSTS OF UNESCO'S INTEGRATED STRATEGY

8. UNESCO's integrated strategy takes into account the lines of emphasis defined as a result of UNESCO's reform policy encouraging the Organization to concentrate on areas where it can have a real impact. The strategy is in harmony with the Organization's strategic objectives. It is also part of a UNESCO global human rights strategy which is being developed in conjunction with the United Nations Secretary-General's Reform Programme (resolution 51/950) aimed at placing human rights at the core of the United Nations system and achieving the development objectives set forth in the United Nations Millennium Declaration. It is designed to give concrete form to the principles and values set forth in the UNESCO Universal Declaration on Cultural Diversity adopted by the General Conference in 2001. The strategy is based on the results of studies on the various causes and forms of discrimination and on the recommendations made during the regional consultations on the follow-up to the Durban Conference organized by UNESCO during the 2002-2003 biennium, in pursuance of 164 EX/Decision 3.4.2, and in which the Office of the United Nations High Commissioner for Human Rights and the Special Rapporteur of the Commission on Human Rights on contemporary forms of racism, racial discrimination, xenophobia and related intolerance participated actively<sup>3</sup>. Those results and recommendations were discussed and endorsed at the international expert seminar held by UNESCO in June 2003 in Osaka, Japan, with the support of the Japanese National Commission for UNESCO.

### A. Objectives of the integrated strategy

#### 9. General objectives:

- revitalize UNESCO's efforts in the combat against racism, discrimination, xenophobia and intolerance in its fields of competence;
- reinforce cooperation with other United Nations agencies, in particular with the Office of the United Nations High Commissioner for Human Rights, the International Labour Organization (ILO), UNAIDS and the United Nations Research Institute for Social Development (UNRISD), and with international intergovernmental organizations and regional organizations (European Union, African Union, Organization of American States, Association of South-East Asian Nations, etc.);
- reinforce awareness-raising activities in the field and strengthen solidarity networks by forming new partnerships and remobilizing UNESCO's customary partners including civil society organizations, in particular those concerned with the defence of human rights, universities, research centres, educational establishments and training institutes and competent NGOs throughout the world.

#### Specific objectives:

- deepen knowledge about the development of forms of discrimination inherited from the past, notably those linked to the period of slavery and colonization and those affecting indigenous peoples and cultural and religious minorities;

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<sup>3</sup> The studies and the reports of the regional consultations are available on request from the Secretariat.

- pursue research on new forms of discrimination, in particular those linked to globalization and to scientific and technological progress;
- reinforce the institutional capacities of the different actors involved to promote research, education and communication in the combat against racism and other forms of discrimination;
- broaden reflection on the phenomenon of xenophobia, particularly in the context of multi-ethnic and multicultural societies aspiring to a democratic citizenship where diversity is respected;
- contribute to the formulation and implementation of national policies and plans of action to combat racism and discrimination at the appropriate levels;
- collect, compare and disseminate good practices in the combat against racism, discrimination, including discrimination against individuals with HIV/AIDS, xenophobia and intolerance.

## **B. Main lines of action of the strategy**

10. Unlike in the early decades of its existence when UNESCO was quickly able to define its role in the combat against racism and discrimination and to become an essential partner, the field today is occupied by a multitude of social actors using all kinds of approaches and action strategies. Faced with this profusion of initiatives, UNESCO must find a niche which will enable it to demonstrate its unique contribution while ensuring greater complementarities and synergy with the efforts of the other partners. However, rather than lay out in advance the activities to be implemented for each UNESCO programme, the integrated strategy will define priority themes and actions covering the major fields of competence of the Organization which can later be translated into specific activities within the various programmes in conjunction with the recommendations made directly to UNESCO by the Durban Conference.

11. Because of the special features and cumulative effects of racism, discrimination, xenophobia and intolerance to which women fall victim, the gender dimension is taken into account in all the fields of action covered by the present strategy.

## **PRIORITY DOMAINS AND THEMES SELECTED**

12. Developing scientific research and reflection on the phenomena of racism, discrimination and xenophobia with regard to the following themes:

- *Legacy of racism*: UNESCO is pursuing and strengthening its research efforts on the link between current forms of racism and discrimination and certain traditional prejudices and forms of discrimination. The study of the impact of the slave trade and colonial domination was reinforced as part of the Slave Route project, particularly in conjunction with the events of the International Year to Commemorate the Struggle against Slavery and its Abolition (2004).
- *Link between discrimination and women*: UNESCO is strengthening research on the process of the accumulation/ superposition of forms of

discriminations standing in the way of equality between women and men and of an improved status for women in different societies.

- *Link* between construction of identity and discrimination: UNESCO is contributing to reflection on the construction of identities in multicultural and multi-ethnic societies, to analysis of the discrimination and exclusion to which it may give rise, and to the search for responses that respect the diversity of identity issues and may preserve social cohesion.
- *Link* between scientific progress and emergence of new forms of discrimination: while scientific research once enabled UNESCO to discredit racist theories, the spectacular development of some scientific fields, in particular genetics now raises the spectre of new forms of discrimination. As a scientific cooperation organization, UNESCO is launching appropriate studies and mobilizing the scientific community and the public to raise awareness about the emergence of these new forms of discrimination.
- *Interaction* between HIV/AIDS and discrimination: as part of the study of new forms of discrimination, special attention is paid to the stigmatization and discrimination associated with HIV/AIDS and the new epidemics.
- *Link* between globalization and new types of exclusion: As an organization promoting international solidarity, UNESCO is also seeking to bring about better understanding of the new forms of discrimination and exclusion which may result from globalization.

13. Revision and/or revitalization of UNESCO's standard-setting instruments contributing to the combat against discrimination in its fields of competence, and reinforcement of cooperation with actors in the United Nations system.

In the face of aggravated racism and the emergence of new forms of discrimination and dissemination of ideologies of intolerance, UNESCO is taking steps to review, revitalize, complete and/or ensure the ratification of its standard-setting instruments relating to racism and discrimination.

- Special attention is given to the 1960 Convention against Discrimination in Education with a view to its ratification by all UNESCO Member States and its revitalization.
- UNESCO is strengthening its collaboration with the Office of the United Nations High Commissioner for Human Rights and the Committee on the Elimination of Racial Discrimination (CERD) with a view to more effective application of the International Convention on the Elimination of All Forms of Racial Discrimination in the Organization's fields of competence, in conformity with the memorandum signed on 5 February 2003 by the Director-General of UNESCO and the United Nations High Commissioner for Human Rights, which lists the combat against racism and discrimination as one of the priority areas of cooperation.
- As part of the follow-up to the Durban Conference, UNESCO is also reinforcing its cooperation with the Special Rapporteur of the Commission on Human Rights on contemporary forms of racism, racial discrimination, xenophobia and related intolerance, the intergovernmental working group on the Durban follow-up, the Working Group of Experts on People of

African Descent and the group of independent eminent experts<sup>4</sup> appointed by the Secretary-General of the United Nations to follow up the implementation of the Durban Declaration and Programme of Action.

14. Development of new educational approaches, preparation of teaching materials and definition of statistical indicators on racism, discrimination, xenophobia and intolerance. (More details on UNESCO's activities are provided in Part II of this document.)

UNESCO concentrates on the following activities:

- *carrying out of comparative studies on educational approaches and methodologies* used in civic education for the prevention of racism and discrimination, xenophobia and intolerance;
- *training of trainers* and teachers in the prevention of racial and xenophobic conflicts, in the classroom and in all educational settings, through, in particular, the design of specific tools based on human rights principles;
- *reinforcement of exchanges between schools in different countries and cultures* using various networks including the Associated Schools Network, as part of the "Breaking the silence" theme of the Slave Route project;
- *creation of Internet dialogue and discussion forums on racism in the schools* in view of the increasingly widespread use of the Internet by young people;
- *preparation of guidelines* for the development of new textbooks dealing with racism and other forms of discrimination, taking into account specific regional and national characteristics;
- *definition of criteria and guidance for the revision of textbooks*, particularly history textbooks, with a view to eliminating prejudice, racist attitudes and discrimination;
- *production of a publication to combat racism and encourage tolerance*, for use by university teachers, young researchers, and students, in cooperation with the Office of the High Commissioner for Human Rights;
- *production of a training manual and teaching materials* on the stigmatization and discrimination associated with HIV/AIDS for use with young people, in cooperation with UNAIDS and youth organizations;
- *definition of statistical indicators* to measure the prevalence of racism and discrimination, in cooperation with the UNESCO Institute for Statistics.

15. Mobilizing of opinion leaders and decision-makers against racism and forms of discrimination.

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<sup>4</sup> The five leading figures appointed by the Secretary-General of the United Nations on 16 June 2003 were: Martti Ahtisaari (former President of Finland, winner of the UNESCO Houphouët-Boigny Peace Prize, and Laureate of the Nobel Peace Prize), His Royal Highness Prince El Hassan bin Talal (Jordan), Edna Maria Santos Roland (Brazil), Salim Ahmed Salim (Tanzania, former Secretary-General of OAU) and Hanna Suchocka (former Prime Minister of Poland).

Experience has shown that the combat against racism and discrimination, on fronts other than research, education and communication, calls for major efforts in the field whose effectiveness depends on raising public awareness, in particular through opinion leaders. This approach also depends on the participation of decision-makers and the adoption of legislative, judicial and administrative measures to provide protection against racist and discriminatory acts and attitudes.

- UNESCO undertakes initiatives to encourage decision-makers (governments, parliamentarians, municipal authorities and so forth) to draw up and implement anti-racist and anti-discriminatory measures. (Detailed information on the **International Coalition of Cities against Racism, Discrimination, Xenophobia and Intolerance** is provided in Box 1, pages 10-11.)
- It also launches awareness or mobilization campaigns targeting various publics, including young people, artists, athletes, journalists, scientists, teachers and religious leaders, on the occasion of special events (international days, in particular the International Day for the Elimination of Racial Discrimination on 21 March and the International Day for Tolerance on 16 November, festivals, sports events, celebrations, etc.). UNESCO also takes advantage of the influence of its Goodwill Ambassadors, involving them in such campaigns.

**Box 1 – International Coalition of Cities against Racism, Discrimination, Xenophobia and Intolerance**

It is the legal obligation of governments as a consequence of the treaties to which they have signed up, to ensure that racism and racial discrimination are banned in national legislation and that any act of racism and discrimination is considered a crime and prosecuted accordingly in the courts of law. However, legal action is not enough. We all know that racism and discrimination cannot be combated by governments alone because they permeate all the levels of our societies around the world. The United Nations diagnosis requires the mobilization of actors throughout society: non-governmental organizations, educators, teachers, religious leaders, business leaders, politicians, parliaments and, increasingly, cities.

In a few years time, 50% of humanity will be living in cities. It is in cities that the greatest diversity prevails. Migrants, when they come to a country, settle in cities and not in rural areas. Cities are places where people from different backgrounds, different origins, different religions, different social classes, different ethnic groups and different nationalities live together and work together. It can be a place where fear, hatred and discrimination prevail, or it can be a place of inclusiveness, harmony and mutual respect. Therefore, even though governments have responsibilities and legal obligations, cities can play a major role in building inclusive societies.

Cities around the world are increasingly becoming international actors and developing their own international relations. They also have growing capacities to formulate their own policies in the social sphere, in education, policing, housing, mass transit, etc. Municipal policies can affect the lives of people and the nature of the interaction between people living in the same place. Therefore, action taken by cities, along with action taken by government, non-governmental organizations, teachers, universities, and others, can take us a long way in building inclusive societies.

It was in this context that the initiative to create an International Coalition of Cities against Racism, Discrimination, Xenophobia and Intolerance was first conceived. The

project aims at assisting municipalities in developing and strengthening their policies for greater urban social inclusion. This network is mobilized to encourage partnership-building in the struggle against discrimination and exclusion in cities around the world.

Starting in 2004, and given the specificities of each region, UNESCO first sought to facilitate development of the initiative in different regions of the world, as follows:

**Europe:** The European Coalition of Cities against Racism, created in 2004, has so far brought together about 85 municipalities in Europe. It is very encouraging to see that the European Coalition project is favourably echoed by many committed local authorities. Throughout the years since its establishment, crucial steps have been taken, and additional steps will shortly be taken in order to further enable the European Coalition to become an operational network.

**Asia Pacific:** In Asia and the Pacific, the Coalition of cities against Racism and Discrimination in Asia and Pacific was launched on the occasion of the 2nd World Congress of UCLG in the Republic of Korea, in October 2007. So far, almost 30 cities and regional organizations from 13 countries have come on board.

**North America:** In North America, the Canadian Coalition of Municipalities against Racism and Discrimination was launched in 2005, in close collaboration with the Canadian Commission for UNESCO and the Federation of Canadian Municipalities. Over 20 municipalities have officially joined the network.

**Africa:** The African Coalition of Cities against Racism and Discrimination was launched in Nairobi, Kenya, in September 2006, during the Africities 4 Summit, and more than 55 municipalities have already joined the network. Efforts are being concentrated in the Southern African Sub-Region, where interest in this initiative is strongest.

**Latin America and the Caribbean:** In Latin America and the Caribbean, an official launching of the Latin American and Caribbean coalition of cities against racism, discrimination and xenophobia took place in October 2006, in Montevideo. More than 200 municipalities have joined this network, which already includes its own internal statutes, steering and technical committees, as well as projects aimed at fighting racism and discrimination.

**Arab States:** A Regional Coalition for the Arab States was launched in Casablanca, Morocco, in June 2008. It is rapidly gaining acceptance by many cities in this vast region.

**International:** The first phase of this initiative, establishing regional coalitions in every region of the world, is therefore achieved. UNESCO has started to move forward to the second phase, so as to implement the original objectives of this initiative: the creation of a truly International Coalition.

The International Coalition of Cities against Racism, Discrimination, Xenophobia and Intolerance, which federates the six regional coalitions, was launched on 30 June 2008, on the occasion of the 3rd World Forum on Human Rights, in the French city of Nantes.

The coalitions are regional or even subregional, since each region or subregion has its own specificity and challenges to be addressed within a certain cultural and political context. In addition, the creation of the International Coalition provides a larger dimension: the opportunity to share experiences and information between and

across the regions as well.

The coalition allows cities to exchange experiences and information, to learn from one another, to see what works and what does not, to evaluate together the impact of certain policies, and to commit to undertaking certain actions collectively. If cities are together in a coalition that permits joint action, they will have more incentive to keep on developing, implementing and evaluating policies that will ensure peaceful coexistence between different groups in society.

16. Preserving diversity in multi-ethnic and multicultural societies.

- UNESCO is strengthening its contribution to reflection on the socio-political and cultural conditions likely to facilitate a democratic citizenship respectful of diversity in multi-ethnic and multicultural societies.
- It is also developing in-depth studies on various forms of discrimination which stigmatize and exclude “minorities” from certain aspects of society, in particular the audiovisual field.

17. Combating racist propaganda in the media and in cyberspace. (More information is provided in Part II.)

In response to the potential use of the new information and communication technologies, in particular the Internet, to spread racist, intolerant or discriminatory ideas, UNESCO is reinforcing its awareness-raising efforts with the aim of ensuring greater respect by professionals for ethical rules and more effective application by public authorities of regulations in this field.

- In particular, UNESCO encourages professional organizations to engage in ethical reflection as a means of strengthening the commitment of media professionals, especially those working with the Internet, to combating racism and discrimination in cyberspace.
- It launches campaigns for raising the awareness of political and professional decision-makers and mobilizing them against racist propaganda spread via the new information technologies.

## **IMPLEMENTING THE INTEGRATED STRATEGY**

18. In addition to its “*upstream*” action to encourage reflection on the development of the phenomena of racism and discrimination and the formulation of universal standards, UNESCO is carrying out “*downstream*” activities to contribute to capacity-building for victims, mobilizing opinion leaders and decision-makers, and promoting public awareness in general. As part of these operational efforts, UNESCO is reinforcing its cooperation with its traditional partners such as the National Commissions, UNESCO Clubs, the Associated Schools Network, UNESCO Chairs, the educational and scientific community, NGOs, women’s associations, and so forth, and is establishing new partnerships with other social actors able to help it strengthen its presence and visibility in the field, including:

- youth organizations, with a view to launching exchange initiatives and meetings on the topic;
- city councils, with a view to setting up a network of cities united against racism and exclusion (see Box 1, pages 10-11);



- sports organizations, including the International Olympic Committee (IOC) and the Fédération Internationale de Football Association (FIFA), with a view to the regular staging of sports events dedicated to combating racism and discrimination;
- artists, with a view to organizing cultural events condemning racism;
- the private sector, in particular businesses which have signed the *United Nations Global Compact*<sup>5</sup>, with a view to applying anti-discrimination measures and sponsoring activities and campaigns against racism and discrimination.

19. The strategy's themes, fields of action and regional priorities require the participation of the Organization's programme sectors (social and human sciences, natural sciences, education, culture and communication). The integrated strategy has accordingly been designed as a cross-disciplinary exercise requiring close intersectoral cooperation and coordination. Since the strategy is in place for at least six years, each sector/division/unit defines for each biennium (beginning with 2004-2005) the priority themes, areas of intervention and activities that it plans to implement under its programme. Details of activities for each sector are provided in the following chapters.

## PART II

### **UNESCO'S SPECIFIC ACTION AGAINST RACISM IN ITS FIELDS OF COMPETENCE: EDUCATION, SOCIAL SCIENCES, CULTURE AND COMMUNICATION**

UNESCO was among the first institutions to take the issue of racism into account, doing real pioneering work in the area. In this respect, it is fitting to recall that, as early as 1952, UNESCO entrusted the famed anthropologist Claude Lévi-Strauss with accompanying its thinking on the subject of racism, which led to the publication of the founding text "Race and History", completed in 1971 by "Race and Culture". More recently, in November 2005, UNESCO organized, on the occasion of its sixtieth anniversary, a series of Round Tables on "Ideals Challenged by History". One of the Round Tables was entirely devoted to "The Notion of Race".

#### **"Race and History" – Claude Lévi-Strauss, 1952**

"The one flaw which can afflict a human group and prevent it from achieving fulfilment is to be alone."

UNESCO has thus devoted over half a century of work to reflection on racism, gradually intensified by research linked to cultural diversity. Obviously and naturally, therefore, each of UNESCO's major programmes is in many respects imbued with this spirit of combating the multiple forms assumed by racism, racial discrimination,

<sup>5</sup> The Global Compact, launched in 2000 by the Secretary-General of the United Nations, is designed to bring together businesses and United Nations agencies, the world of work and civil society around nine universal principles relating to human rights, labour standards and the environment. Using the power of collective action, the Global Compact endeavours to promote the civic responsibility of businesses and the participation of the business world in the search for solutions to the problems arising from globalization. Principle No. 6 of the Global Compact concerns the elimination of discrimination in respect of employment and occupation.

xenophobia and all the related kinds of intolerance. The various programmes of the Organization reflect the consideration of this fundamental. What is more, they aim to come up with clear-cut responses and seek to resolve, indeed even forestall, the new forms of these scourges, springing as they do from the profound changes constantly caused by the upheavals of society in the face of globalization, but also under the impact of the far-reaching problems represented by the worldwide crises having to do with inequalities, climate change, and so forth.

In order to illustrate the multifaceted action of UNESCO's programmes, Part II will be showing, successively in each field of competence of the Organization, by means of which actual activities the ethical lines of conduct of UNESCO are applied and, in many instance, how they come in direct response to the recommendations made in the Durban Declaration and Plan of Action.

## I. EDUCATION

### (a) General policy and activities of UNESCO in Education, in the light of action to counter racism, racial discrimination, xenophobia and related intolerance

The right to education is at the very heart of UNESCO's mission and is an integral part of its constitutional mandate. UNESCO's Constitution expresses the belief of its founders “*in full and equal opportunities for education for all [...]*” and their will “*to advance the ideal of equality of educational opportunity [...]*”, as reflected in the six Education for All (EFA) goals agreed at the World Education Forum in Dakar in 2000.

In addition, the Organization considers education as a means to empower children and adults alike to become active participants in the transformation of their societies. This means that learning should also focus on the values, attitudes and behaviours which enable individuals to learn to live together in a world characterized by diversity and pluralism.

In 1960, UNESCO adopted the Convention against Discrimination in Education, which acknowledged the crucial role of education in ensuring equality of opportunity for members of all racial, national or ethnic groups. It was the very first time that a binding instrument in the United Nations system contained a detailed definition of the term DISCRIMINATION, defined as “any distinction, exclusion, limitation or preference based, *inter alia*, on race, which has the purpose or effect of nullifying or impairing equality of treatment in education”. The Convention called on States to adopt immediate measures in favour of equality in education and, what is more, it linked the concept of Education directly to Human Rights.

In this spirit, UNESCO strives to reinforce its educative action continuously with a view to developing new approaches to education in order to fight all forms of discrimination. The fundamental principle of equal educational opportunities for all without discrimination or exclusion is at the core of strategic approaches in line with the above-mentioned Convention, which has been recognized by UNESCO's Executive Board as a key pillar of EFA.

Further to the implementation of the Integrated Strategy to Combat Racism, Discrimination, Xenophobia and Related Intolerance (document 32 C/13), the Education Sector has been active in the following areas: promoting the right to education and fight against discrimination in education; mainstreaming human rights education and intercultural education as a means of combating racism and discrimination and the prevention of violence in schools. The Education Sector's work

also focused on the advancement of policy dialogue on these issues as well as the development and/or revision of curricula, textbooks and other learning materials, the promotion of teacher training, as well as the seeking and collection of good practices. UNESCO seeks to help countries develop textbooks that promote peace, human rights, and dialogue among peoples. Its strategy is to develop guidelines to help countries establish policies and quality standards for the content and design of all materials as well as new technologies used in education. These policies and standards aim to improve classroom materials so they will help teachers cultivate in students the values and skills for living together with others. Textbooks can be powerful tools that help create responsible and caring citizens who are open to other cultures, respectful of human dignity and able to bring about sustainable development.

[http://portal.unesco.org/education/en/ev.phpURL\\_ID=53411&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/education/en/ev.phpURL_ID=53411&URL_DO=DO_TOPIC&URL_SECTION=201.html)

**(b) Activities of the Education Sector of UNESCO directly related to the Programme of Action of the Durban Conference**

- The questions related to racial discrimination were, notably, examined during the International and Comparative Conference on Equal Educational Opportunities: Brown v. Board of Education at 50 and 10 Years of Freedom in South Africa, Johannesburg, April 2004, in which UNESCO participated actively. This special Commemorative Conference resulted in a publication on “Equal Education Opportunities: Comparative perspective in Educational Law” and the publication “Equal Educational Opportunities.” A Chapter of the book is devoted to UNESCO’s activities on “Non-discrimination and equal educational opportunities: UNESCO’s normative action”, and analyses States’ obligations regarding the struggle against discrimination and race, which in international law, is pre-eminent among the grounds on which all discrimination is prohibited in the international instruments. Its dissemination contributes to the action towards the elimination of racial discrimination. (**Durban, Rec. 195**)
- The seventh Consultation of Member States on the measures taken for the implementation of the Convention and the Recommendation against Discrimination in Education, which was conducted recently, covers questions related to racial discrimination. The reports received from Member States provided information on the situation regarding this issue in their countries. The results were brought to the attention of UNESCO’s Executive Board and General Conference in 2007. UNESCO has been taking follow-up action in line with the decision by the Executive Board and resolution by the General Conference. The global analytical report (177 EX/36) focuses on (i) elimination of discrimination in education, (ii) promotion of equality of educational opportunities, and (iii) ensuring universal access to education of good quality, as well as continuing challenges being faced by Member States. The Guidelines developed for the preparation of the reports put special emphasis on the legal and administrative measures adopted to give effect to the provisions of Article 3 of the Convention, including non-discrimination in the admission of pupils to educational institutions, non-differential treatment, assistance granted by public educational authorities to educational institutions, and treatment of foreign nationals resident, as well as on rights of national minorities. Therefore, measures being taken by governments on these issues have been highlighted by many reporting Member States. (**Durban, Rec. 195**)

[http://portal.unesco.org/en/ev.php?URL\\_ID=57303&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201](http://portal.unesco.org/en/ev.php?URL_ID=57303&URL_DO=DO_TOPIC&URL_SECTION=201)

- Human Rights Education - UNESCO has been actively involved in the implementation of the World Programme for Human Rights Education, adopted by the United Nations General Assembly in 2004. UNESCO advocates for the inclusion of human rights principles and values within the education system and encourages Member States to draw up and implement national plans of action for human rights education. Within this framework, the Round Table: “Putting Human Rights into Practice: the Role of Education” took place at UNESCO Headquarters in January 2008. The representatives of Member States, research institutions, teachers associations and NGOs will share their experiences of mainstreaming of human rights education according to its respective context. The outcomes of this round table will contribute to the ongoing drafting process for a declaration on human rights education and training of the United Nations. **(Durban, Rec. 156)**

[http://portal.unesco.org/education/en/ev.php-URL\\_ID=57292&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/education/en/ev.php-URL_ID=57292&URL_DO=DO_TOPIC&URL_SECTION=201.html)

- As UNESCO’s specialist in education structures, content and methods, the International Bureau of Education (IBE) emphasizes Human Rights Education (HRE) as a major dimension of Learning to Live Together (LTLT), which, in compliance with its new strategy, constitutes a priority in all IBE programmes and projects (<http://www.ibe.unesco.org/en/global-news-archive/single-news/news/just-published-ibe-strategy-2008-2013/106.html>). In recent years, IBE, in co-operation with GTZ, developed a database of effective practices of LTLT, as well as conceptual and methodological frameworks and tools to monitor and assess the effectiveness and impact of school and out-of-school programmes (<http://www.ibe.unesco.org/en/learn-to-live-together.html>). At the request of governments and international agencies, IBE also provides technical assistance to countries seeking to reinforce the presence and impact of HRE in their education system (<http://www.ibe.unesco.org/en/curriculum-development/technical-assistance.html>). Several of IBE’s publications, including PROSPECTS, IBE’s journal for comparative and international education, are dedicated to the topic of promoting and improving HRE and LTLT through innovative curricula and teaching and learning strategies. **(Durban, Rec. 156)**

<http://www.ibe.unesco.org/en/services/publications.html>

- A Human Rights-Based Approach to Education for All: a framework for the realization of children's right to education and rights within education. This joint UNESCO and UNICEF framework for the realization of children’s right to education and rights within education brings together the current thinking and practice on human rights-based approaches in the education sector. It presents key issues and challenges in rights-based approaches and provides a framework for policy and programme development from school level to national and international levels. **(Durban, Rec. 126)**

<http://unesdoc.unesco.org/images/0015/001548/154861E.pdf>

- UNESCO Guidelines on Intercultural Education: as part of UNESCO's effort for this specific objective, the Expert Meeting on Intercultural Education (UNESCO Headquarters, 20-22 March 2006) brought together international experts from Australia, Bolivia, Egypt, Finland, Hungary, Korea, Lebanon, Mexico, Nigeria, South Africa and the United Kingdom, including UNESCO Chairs and academics as well as representatives of NGOs, National Commissions and UNESCO staff from various sectors.

The guidelines have been prepared to help policymakers understand the key issues concerning intercultural education. Drawing from the key standard-setting instruments and the results of numerous conferences, they present concepts and principles that may be used to guide future activities and policy-making. (**Durban, Rec. 179**)

Report of the meeting:

<http://unesdoc.unesco.org/images/0014/001475/147539e.pdf>

Guidelines:

<http://unesdoc.unesco.org/images/0014/001478/147878e.pdf>

**Box 2 – Towards quality education for Roma children: transition from early childhood to primary education**

UNESCO, in collaboration with the Council of Europe, is promoting basic education for Roma children, who suffer from discrimination not only in terms of their access to basic education but also their education inside the classroom. Access to and retention and completion in primary schools for Roma children is facilitated by an education embodying human rights principles and value, such as non-discrimination, intercultural education, and tolerance. Considering that early childhood education significantly enhances children's physical well-being, cognitive skills, and social and emotional development in their formative years, UNESCO and the Council of Europe are working towards the inclusion of Roma children in basic education through improving their access to early childhood educational opportunities and their transition to quality primary education. In this context, an expert meeting was held in September 2007. Three main challenges were raised: the crucial role of the parents, the educators and the community; the improvement of the learning processes (contents, tools, training, etc.); and the reinforcement and implementation of educational policies in favour of Roma children. UNESCO and the Council of Europe are in the process of finalizing Guidelines with the goal of making Roma's rights to quality and successful early childhood education a reality, and delivering a seamless transition to primary school.

[http://portal.unesco.org/education/en/ev.php-URL\\_ID=57556&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/education/en/ev.php-URL_ID=57556&URL_DO=DO_TOPIC&URL_SECTION=201.html)

- Learning to Live Together: An Intercultural and Interfaith Program for Ethics Education: UNESCO, UNICEF and the Arigato Foundation have recently published, Learning to Live Together: an Intercultural and Interfaith Program for Ethics Education, a tool-kit for educators to teach children about respecting and understanding diverse faiths, religions, and ethical beliefs. The toolkit aims to help young people and children develop ethical decision-making skills and nurture a sense of belonging, community, and

values. Its aim is to ultimately forge attitudes conducive to building peace through teaching tolerance and mutual understanding. (**Durban, Rec. 156**)

<http://unesdoc.unesco.org/images/0016/001610/161059E.pdf>

- Guidelines for Enhancing Quality Education through Textbooks and learning Resources: this document answers to the recommendations for the expert meeting “Thinking and Building Peace through Innovative Textbook Design (Paris, 14-15 June 2007) and reflects the discussions and working group reports presented by participants in the drafting group at its meeting in Doha, Qatar, 17-19 March 2008. The primary purpose of the Guidelines is to support the development and selection of innovative and effective textbooks and other learning resources in order to improve the quality of education in all regions of the world. (**Durban, Rec. 156**)
- The prevention of violence in schools: as part of UNESCO’s follow-up to the World Report on Violence against Children, in partnership with experts and relevant institutions, such as the International Observatory on Violence in Schools, UNESCO promotes research, data collection, awareness-raising, advocacy as well as strengthening and applying legal and political mechanisms to protect the rights of children. Gender bias is a subject of particular concern. UNESCO leads activities on awareness-raising, capacity-building at the national level and dissemination and exchange of good practices. (**Durban, Rec. 126**)

[http://portal.unesco.org/en/ev.php?URL\\_ID=57561&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201](http://portal.unesco.org/en/ev.php?URL_ID=57561&URL_DO=DO_TOPIC&URL_SECTION=201)

- Euro-Arab dialogue “Learning how to live together”: UNESCO has assisted in the planning and implementation of two interregional textbook revision programmes: The Revision of Textbooks Project and Comparative Studies on School Textbooks. Each focuses on increased mutual understanding through accurate information and views of “the other” in history and social studies textbooks and media of Europe and the Arab States. (**Durban, Rec. 156**)

[http://portal.unesco.org/education/en/ev.phpURL\\_ID=53717&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/education/en/ev.phpURL_ID=53717&URL_DO=DO_TOPIC&URL_SECTION=201.html)

### **Box 3 – Euro-Arab dialogue**

Many ASPnet schools participate in projects on Euro-Arab dialogue organized in close cooperation with European (Germany, Sweden, Slovenia, among others) and Arab states (United Arab Emirates, Oman for instance) National Commissions for UNESCO or NGOs. Projects such as the initiative **Connecting Cultures** that is designed to bring young people from the United Kingdom, Jordan, Oman and other countries together, enhance cultural awareness and promote mutual and **environmental** understanding. The Swedish NGO **Life-Link**, financed by SIDA, promotes Euro-Arab dialogue through the experimentation of learning materials on water and culture of peace. Education for Sustainable Development is on the agenda of these EuroArab dialogue initiatives as seen in the coming ASPnet workshop on: “Learning about Sustainability in a World of Cultural Diversity-Taking Responsibility for the Future, A Workshop for Students from Arab and European UNESCO Associated Schools”, which is organized by the National Commissions of Germany

and Oman for UNESCO to be held in Barka, Oman, 7-13 November 2008.

- The Inter-Regional Observatory on Textbooks (iROOTS): as a means of promoting intercultural dialogue within the framework of the Euro-Arab Dialogue and supporting ongoing research projects on textbooks and learning materials, the Education Sector is building a web-based platform to facilitate the exchange of information, tools, and resources related to social studies textbooks in Europe and the Arab States. The Inter-Regional Observatory on Textbooks (iROOTS) will establish an e-network of individuals and groups through the UNESCO Education Portal. The collaboration of these professionals will be supported through:
  - an up-to-date register of iROOTS community members;
  - a register of ongoing activities and research papers designed to promote intercultural dialogue and mutual understanding through textbooks ;
  - a virtual discussion forum on innovative approaches to critical issues will facilitate further the networking among individuals taking part in the iROOTS community. (**Durban, Rec. 156**)
- Comparative Studies on School Textbooks, part of an initiative by the French and Moroccan National Commissions for UNESCO: in cooperation with the Moroccan Commission, the French Commission carried out a series of comparative studies on school textbooks. Experts from Germany, Egypt, France, Hungary, Kuwait, Morocco, Oman, Poland, Slovenia, Switzerland, Tunisia and Turkey, as well as ALECSO, Council of Europe and UNESCO attended the launch meeting in June 2005. (**Durban, Rec. 156**)

[http://www.diplomatie.gouv.fr/fr/actions-france\\_830/commission-francaise-pour-unesco\\_3962/les-activites-commission\\_11372/activites-intersectorielles\\_11378/dialogue-euro-arabe\\_21818.html](http://www.diplomatie.gouv.fr/fr/actions-france_830/commission-francaise-pour-unesco_3962/les-activites-commission_11372/activites-intersectorielles_11378/dialogue-euro-arabe_21818.html)

- First Collection of Good Practices for Quality Education: this First Collection of UNESCO Associated Schools Good Practices for Quality Education was prepared in response to the UNESCO Associated Schools (ASPnet) Strategy and Plan of Action 2004-2009. It reports on recent projects and initiatives conducted in support of quality education, and it takes a brief look at how ASPnet ensures networking from local to global levels. In this publication, there is a section on Education in support of Intercultural dialogue in favour of unity in diversity and dialogue among cultures and societies. (**Durban, Rec. 179**)

<http://unesdoc.unesco.org/images/0016/001627/162766e.pdf>

- Collection of good practices in human rights education in the school system: this is an interagency initiative of OSCE/ODIHR, the Council of Europe, OHCHR and UNESCO. The publication was launched at the end of 2008. It is a compilation of one hundred examples of good practice in human rights education (HRE), citizenship education (CE), and education for mutual respect and understanding (EMRU) in primary and secondary schools and teacher training institutions within the European region. (**Durban, Rec. 126**)

- 48th Session (25-28th November, 2008) of the International Conference on Education with the theme “Inclusive Education: the Way of the Future”: the Conference brought together approximately 1,500 participants including ministers, educational experts, and representatives of NGOs and United Nations agencies to discuss their visions and ideas and share their experiences in respect to inclusive education. One main theme was identifying an educational system that answers the needs of a diverse group of pupils and foster all children’s potential, taking into special consideration those who are deprived of their right to education because of racial, ethnic, cultural or national differences. As part of the Conference, the exhibition “Practising inclusion” showcased best practices and services for social inclusion and inclusive education for all the participants to learn about how inclusive education can be achieved in different contexts.

In the Conference, UNESCO launched the *2009 Education For All Global Monitoring Report*, “Education for all: strengthening the commitment to equity,” which assess the progress towards achieving goals of Education for All. **(Durban, Rec. 195)**

<http://www.ibe.unesco.org/en/ice/48th-session-2008.html>

- *Education for All, Global Monitoring Report 2009: Overcoming inequality: why governance matters: the Report details the progress of the six EFA goals with a focus on governance and inequality. Among issues it discusses are: tackling equity gaps in teacher deployment in which recruiting teachers from under-represented or minority groups can be difficult to manage, and making available early childhood care and education and universal primary education that still are not accessible for children from poor households, rural areas, slums and other disadvantaged sociocultural groups. It recommends that good governance in education should commit to the reduction of disparities based on wealth, location, ethnicity, gender and other indicators for disadvantage, put equity at the centre of financing strategies in order to reach disadvantaged children/most marginalized, and provide incentives to include those who are vulnerable and disadvantaged in order to support education with equity. (Durban, Rec. 126)*

<http://www.unesco.org/en/education/efareport/>

- UNESCO ASP Transatlantic Slave Trade Project: the ASPnet Transatlantic Slave Trade (TST) Project was launched in 1998 to break the silence surrounding the Transatlantic Slave Trade and to enable young people to fully comprehend the past, understand the present and prepare a better future together in a world free of all types of stereotypes, enslavement, injustice, discrimination and prejudice. The TST project aims to improve the teaching of history by telling the whole story of the Transatlantic Slave Trade. The project emphasizes the significance of the TST, the suffering it caused and its social, cultural and economic impact on the Atlantic world. It is the first international endeavour to mobilize schools in Africa, the Americas/Caribbean and Europe to develop new educational approaches while promoting an intercultural dialogue between young people. **(Durban, Rec. 119)**
- Mondialogo School Contest: launched in 2003, the “Mondialogo School Contest” on intercultural dialogue and promotion of cultural diversity is organized in partnership with Daimler and UNESCO. Secondary School



Students from different continents learn about and appreciate one another as they work in pairs on concrete projects. These exchanges make “Mondialogo” the world’s largest intercultural dialogue among young people. Since its introduction, it has brought together more than 100,000 students from 144 countries. Finalists of the contest attended the “Mondialogo Symposia” held in Barcelona, Spain 2004, in Rome, Italy 2006 and in Beijing, China 2008. The Symposia are consisted of an exhibition of project results, workshops, press roundtables, panel discussions, jury’s deliberation and award ceremonies. (**Durban, Rec. 126**)

<http://www.mondialogo.org/>

- UNESCO Chairs on Intercultural and Inter-religious Dialogue: the existing networks and, more specifically, the UNESCO Chairs and UNITWIN Network on intercultural dialogue that are created in various countries and cultural regions serve as a virtual community of practice on intercultural and inter-religious dialogue. This community will be a forum for exchanges of best practices between academics and practitioners. (**Durban, Rec. 179**)

[http://portal.unesco.org/education/en/ev.php-URL\\_ID=7029&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/education/en/ev.php-URL_ID=7029&URL_DO=DO_TOPIC&URL_SECTION=201.html)

### (c) **Future strategies and perspectives**

The Education Sector of UNESCO will continue its work in the following areas:

- **Fight against discrimination in education**, in particular through the monitoring of the implementation of the Convention and the Recommendation against Discrimination in Education (1960).
- **Mainstreaming human rights education and intercultural education as a means of combating racism and discrimination**, both in formal and non-formal educational settings: further actions will be taken in relation to the major international frameworks and instruments, including the World Programme for Human Rights Education (2005 – ongoing), the Recommendation concerning Education for International Understanding, Cooperation and Peace, and Education relating to Human Rights and Fundamental Freedoms (1974), as well as the United Nations Declaration on Human Rights Education and Training (under preparation).
- **Mobilization of UNESCO partners**, in particular through the UNESCO Associated Schools (ASPnet). Many of the ASPnet schools have been involved in **school-based projects against racism and discrimination**, through international campaigns such as the ASPnet All Equal in Diversity International Campaign, mobilizing schools against racism, discrimination and exclusion, and through international contest promoting intercultural dialogue and exchange, such as the Mondialogo School Contest. Efforts can be made to **collect good practices** at the local, national, regional and international level.

## II. SOCIAL AND HUMAN SCIENCES

### Youth

#### (a) General policy and activities of UNESCO in the Social and Human Sciences, in the light of action to counter racism, racial discrimination, xenophobia and related intolerance

Numbering as they do 1.2 billion, the young can become major actors in all aspects of the international agenda, whether climate change, development or the matter of countering racism and discrimination. Today, being young signifies a multitude of situations and real-life experiences, according to the circumstances of those fundamental years between the ages of 15 and 24. UNESCO considers the energy and motivation of the young to be outstanding assets for launching positive changes, particularly with respect to the action needed to counter all forms of discrimination.

Working in partnership with the young has always been a priority for UNESCO. The Organization's strategy for acting with and for the young was based on the **World Programme of Action for Youth to the Year 2000 and Beyond**, adopted by the General Assembly of the United Nations in 1995. To promote the empowerment of the young and facilitate acknowledgement of their contributions, UNESCO encourages their participation in governance, in programme development, in public policy formulation, in promotion of their cause, and in monitoring the initiatives introduced.

The participation of young people in choices concerning them proves all the more crucial since the social transformations under way may affect them disproportionately. The necessity to improve communication with the young, with due regard to their needs and their own forms of interaction, has probably never been so great.

#### (b) Activities of the Social and Human Sciences Sector directly linked to the Programme of Action of the Durban Conference

- In order to promote the participation of young people in policymaking at different levels, UNESCO organizes every two years, shortly before the General Conference session, the **UNESCO Youth Forum**, bringing together young representatives of the whole world. The **fourth UNESCO Youth Forum**, held in 2005, was thus on the theme of **Young People and the Dialogue among Civilizations, Cultures and Peoples**: ideas for action in education, the sciences, culture and communication. On the basis of the recommendations made by the young delegates at the end of that Forum, UNESCO organized or co-organized in 2006-2007 a series of **Regional Youth Forums**, in the Pacific, in the Euro-Mediterranean region, in Asia, in the Americas and in Africa. The general theme of the forums **was Young People and the Dialogue among Civilizations, Cultures and Peoples**", with two specific sub-themes: "Education for Sustainable Development" and "Intercultural and inter-religious dialogue to ensure peace". Organizing those regional forums came under UNESCO's action for the **Promotion of Dialogue among Civilizations, Cultures and Peoples**, in line with the Global Agenda for Dialogue among Civilizations, adopted by the General Assembly of the United Nations in November 2001. (**Durban, Rec. 192**)

- In accordance with the recommendations on “*training, education and awareness*”, adopted at the first UNESCO Euro-Mediterranean Youth Forum on *intercultural and inter-religious dialogue for peace* (Cyprus, 16-19 November 2006), the UNESCO Information Centre of the University of Wrocław (Poland) organized, with support from UNESCO, a conference “**Open Forum**” on “**Intercultural, Peace and Civic Education**” (Wrocław, 4-8 July 2007). The Conference brought together 80 young trainers, workers, activists and representatives of youth organizations of 28 countries of the Euro-Mediterranean region, Ukraine, Belarus and Azerbaijan. The participants opened the debate on the possibilities of **using intercultural, peace and civic education as a vector for change**; they agreed on the first stages towards creating a platform to exchange experience and establish a network of young workers and trainers active in non-formal education. Furthermore, eight ideas for tangible projects on such issues as citizenship, use of the arts as tools in the work of young people, and promotion of the activities of NGOs emerged from the discussions. (**Durban, Rec. 192**)
- The publication “**All different, all unique**” was produced by UNESCO in cooperation with the Oxfam International Youth Parliament (Oxfam Community Aid Abroad). It is a bilingual English-French document, of magazine format, presenting a comment on each article of UNESCO’s Universal Declaration on Cultural Diversity, and proposing practical initiatives that young people can put into effect. This project is a compilation of the suggestions made by young people from 10 different countries in the course of preparatory workshops organized by UNESCO and the International Youth Parliament (Argentina, Australia, Colombia, Fiji, Guatemala, Indonesia, Italy, Jordan, Kenya and Togo). (**Durban, Rec. 179**)
- The document is available online:  
<http://unesdoc.unesco.org/images/0013/001345/134556e.pdf>
- UNESCO cooperates with the Permanent Centre for Youth Encounters in [the] Eastern Mediterranean (CREJMO), which was set up recently (2007) in Cyprus by the NGO “Brigades Internationales pour la Paix” to offer young people training in matters relating to the peace promotion and intercultural dialogue. The centre seeks to bring together young people from Lebanon, Syria, Israel, Palestine and Cyprus for courses to train them in promoting peace and dialogue in their respective countries. UNESCO has an advisory role in the preparation of the courses concerning its fields of competence, and it has a hand in circulating information on the courses offered by the Centre. (**Durban, Rec. 202**)

## **Philosophy, democracy and dialogue**

### **(a) Activities directly referring to the Durban Programme of Action**

Through its work of promoting philosophical thought and dialogue, UNESCO contributes indirectly to the struggle against all forms of ideological stand, and discrimination.

The “**Civil Societies in Dialogue: Israel/Palestine**” programme is part of UNESCO’s efforts to contribute to reconciliation in the region. Aimed essentially at encouraging open exchange within and between members of civil societies and their

organizations, it seeks in particular to support a permanent forum for dialogue in Israel and the Palestinian territories, and promote academic cooperation between researchers in Israeli and Palestinian universities, particularly in the social and human sciences.

So far, three documents have been produced within this programme, aiming at facilitating and encouraging dialogues between civil societies of both sides (**Durban, Rec. 192**):

Mapping of mainstream Israeli and Palestinian organizations willing to engage in dialogue <http://unesdoc.unesco.org/images/0015/001561/156120e.pdf>

Evaluation of cooperation between Palestinian and Israeli NGOs  
<http://unesdoc.unesco.org/images/0015/001564/156437e.pdf>

Proposed guiding principles for Israeli/Palestinian academic cooperation  
<http://unesdoc.unesco.org/images/0015/001575/157520e.pdf>

The Programme on Philosophy also contributes to the Intersectoral Platform “**Contributing to the Dialogue among Civilizations and Cultures and a Culture of Peace**”, which aims at fostering dialogues with a view to attaining justice, equality and tolerance in people-to-people relationships, and bridging the worldwide gap in knowledge about other civilizations, cultures and societies. (**Durban, Rec. 192**)

## **HIV-related stigma and discrimination**

### **(a) General**

UNESCO makes every effort to combat stigmatization and discrimination related to HIV and AIDS. They hinder access to services for HIV prevention, treatment, care and support. Furthermore, UNESCO is aware that the stigma associated with HIV and AIDS is based on or comes in addition to other forms of discrimination to do with age, sexuality, sex, ethnic origins and income, and reinforces them.

UNESCO's action is made up of two components. First, the aim is to promote scientific research focused on the formulation of policies to give decision-makers the elements they need for more informed decisions. For this purpose, UNESCO has relied on new partnerships and notably those with the municipalities of the various regions (see Coalition of Cities, Box, page 10). Second, UNESCO seeks to increase the action capacity of young people by giving them a better knowledge and understanding of the forms that may be taken by discrimination related to HIV and AIDS, while encouraging their participation and commitment in activities to do with HIV and AIDS and with human rights.

### **(b) Activities directly related to the Durban Programme of Action**

The Youth Initiative on HIV/AIDS and Human Rights was launched in 1999 by UNESCO and UNAIDS. The initiative aims to help **empower young people** to take action in their communities against the spread of HIV and the stigma and discrimination related to it. The Initiative employs a **participatory approach** involving students and youth organizations, and brings together **training and action** focusing on youth, human rights, HIV and AIDS. The human rights approach of the Initiative is implemented through **consultations with youth activists** and in a format which

allows them to take ownership. The objective is for young people to identify how human rights affect their daily lives in the context of HIV. In particular, young people and young leaders discover how HIV and AIDS are related to human rights and why a rights-based approach is essential to reduce the spread and impact of HIV and AIDS. (**Durban, Rec. 154**)

The initiative contributes to **raise awareness and understanding of HIV-related discrimination among young people**, particularly among organized youth groups (youth and student organizations) and promote youth participation and involvement in HIV and human rights action. In practice, the initiative organizes **consultations** and **needs assessments** among youth organizations and experts on HIV and human rights issues; produces youth-friendly information, education, communication and **resource materials**; holds **workshops** for youth leaders on HIV and human rights issues; and supports youth-led initiatives that seek to respect and protect the human rights of people living with HIV, and those vulnerable to HIV transmission. (**Durban, Rec. 154**)

### III. – CULTURE

The various programmes and activities of the Culture Sector of UNESCO take a full part, directly or indirectly, in carrying out the Organization's Integrated Strategy to Combat Racism, Racial Discrimination, Xenophobia and Related Intolerance. They were indeed designed for the purpose of "*promoting cultural diversity, intercultural dialogue and a culture of peace*" and of "*demonstrating the importance of exchange and dialogue among cultures to social cohesion and reconciliation in order to develop a culture of peace*".

Against a changing international landscape, the need to organize and manage cultural pluralism at all levels and in a democratic manner remains a vital and indispensable landmark towards achieving lasting peace. In this spirit, UNESCO intends to become a global clearing house on innovative practices that are conducive to cultural pluralism at local, national and regional levels. In this perspective, two new modalities of action are being pursued during the Programme and Budget for 2008-2009 (34 C/5):

Under the **Intersectoral Platform: "Contributing to the dialogue among civilizations and cultures and a culture of peace"**, a number of activities are undertaken, which are structured around four objectives:

- The pedagogical exploitation of the Regional Histories, comprising a horizontal cross-reading of the Regional Histories through the prism of dialogue, beginning with the History of Africa (revision of textbooks and school manuals, involvement of historians, etc.)
- The development of intercultural competencies in formal/non-formal educational settings with a focus on building skills necessary for living together. This includes a study of the evolving concept of "intercultural competencies" over time, and a mapping of specific existing examples and practices of intercultural skills, as well as a focus on dialogue as a tool in "conflict-sensitive" reporting and on the role of museums as "places of memory".

- The role of the media in fostering dialogue and mutual understanding which will comprise activities such as the “power of peace network” (on pluralistic expression) as well as intangible heritage, cultural industries and non-conflictual management of water resources as areas where media can really make a difference.
- Promoting respect for religious diversity among and within youth networks and platforms – through colloquia, and public spaces such as schools and museums – within which the teaching of religious diversity and mutual tolerance, as well as the fight against stereotypes and ignorance, can be advanced.

## **Dialogue among civilizations – promotion of intercultural dialogue**

### **(a) General**

Following the debate on the notion of a clash of civilizations in the mid-1990s and the celebration of **the year 2001 as the United Nations Year of Dialogue among Civilizations**, also marked by the events of 11 September 2001, the United Nations General Assembly adopted the “**Global Agenda for Dialogue among Civilizations**” (resolution 56/6 of 21 November 2001) and assigned UNESCO the lead role within the United Nations system. **The Global Agenda** provided inspiration and a common framework for future action, stating, *inter alia*, that dialogue among cultures and civilizations is a process aimed at attaining justice, equality and tolerance in people-to-people relationships, whose objective is to bridge the gap in knowledge worldwide about other civilizations, cultures and societies, to lay the foundations for dialogue based on universally shared values, and to undertake concrete activities, inspired and driven by dialogue, especially in the areas of education, cultural diversity and heritage, science and communication.

### **(b) Activities directly related to the Durban Programme of Action**

UNESCO redefined and sharpened its own contribution to dialogue. A series of international conferences was held to raise awareness among decision-makers and civil society stakeholders with a view to promoting the principles of dialogue. However, it was widely felt that activities must move towards concrete approaches and practical programme activities. Several steps were taken to that end: (a) the focusing on activities as defined by the International Ministerial Conference on Dialogue among Civilizations, held in New Delhi, India, in **June 2003**; (b) a move from the global to the regional arena, exemplified by “the Regional Forum on Dialogue among Civilizations”, held in Ohrid, Former Yugoslav Republic of Macedonia, in **August 2003**; and (c) the emphasis on the need for multi-stakeholder involvement, including civil society, at various levels as well as the need to mobilize the entire range of UNESCO mechanisms and networks – field offices, National Commissions, Chairs and fellowships. These experiences were consolidated in 32 C/Resolution 47 of the General Conference on “**New perspectives in UNESCO’s Activities Pertaining to the Dialogue among Civilizations and Cultures**”, adopted by the General Conference in **2003**, which thereafter provided a broad framework for UNESCO’s action. (**Durban, Rec. 192**)

These new perspectives were particularly well captured in the **Rabat Commitment**, adopted in **June 2005**, which aimed to identify concrete and practical steps in various domains of UNESCO, which the organizations participating in the “Conference on Fostering Dialogue among Cultures and Civilizations through Concrete and Sustained Initiatives” (Rabat, June 2005) pledged to pursue, jointly and individually

from 2006 onwards, and which has since then spawned a number of individual and joint actions by the partner organizations, thereby strengthening international cooperation. (**Durban, Rec. 192**)

In 2006, at the request of UNESCO's Member States, the Director-General developed a **Plan of Action for the Promotion of the Dialogue among Peoples and UNESCO's contribution to international action against terrorism**. The Plan of Action focused on five major themes of intersectoral action: (i) Promoting reciprocal knowledge of cultural, ethnic, linguistic and religious diversity; (ii) Building a framework for commonly shared values; (iii) Strengthening quality and values education; (iv) Countering violence and extremism; (v) Fostering dialogue for sustainable development. (**Durban, Rec. 192**)

In 2007, the General Conference adopted the **Medium-Term Strategy (2008-2013)**, which has a new mission statement: "As a specialized agency of the United Nations, UNESCO contributes to the building of peace, the eradication of poverty, sustainable development and intercultural dialogue through education, the sciences, culture, communication and information." This strategy accords global priority to Africa and gender equality, and envisages specific targeted action for youth, the least developed countries (LDCs), and small island developing states (SIDS). It also gives special attention to addressing the needs of disadvantaged and excluded groups, as well as the most vulnerable segments of society, including indigenous populations. (**Durban, Rec. 209**)

### **Intercultural dialogue and Africa**

In the last two biennia (2006-2007 and 2008-2009), UNESCO has organized, through the Africa Department, a series of events aiming, *inter alia*, to highlight the place and the role played by leading African personalities and the African diaspora in conceptualizing the scientific principles and the ethical bases relating to demonstration of the inanity of racial prejudice. This process, which culminated in the adoption in 1978 of the Declaration on Race and Racial Prejudice, owes much to the literary work and political action of Léopold Sedar Senghor, Aimé Césaire and Léon Gontran-Damas, the founding fathers of the negritude movement.

In partnership with OIF, UNESCO, through its Africa Department, published a book entitled "**Mémoire Senghor**", an anthology of texts of 50 authors wishing to pay tribute to the work of that intellectual and politician who originated the concept of "civilization of the universal", which principle underlies the fight against racial discrimination and for **solidarity, humanism and intercultural dialogue** and respect through cultural diversity, and which is one of the foundations of the Declaration of the Rights of Man and the Citizen. In addition to that anthology, a film "**Un chant nègre**" and an exhibition "**Dialogues with Senghor**" were produced. These cultural and artistic works are, on the one hand, important tools for informing and instructing the general public about the relevance of antiracist messages and, on the other, a testimony of Africa's contribution to this combat. (**Durban, Rec. 179**)

The Africa Department, in cooperation with the Culture Sector, the African Community of Culture and the Fondation du Bois, staged in September 2006 the celebrations of the **Fiftieth Anniversary of the First Congress of Black Writers and Artists**. That event, which took place at the Sorbonne and at UNESCO

Headquarters, brought together participants in that Congress, eminent intellectuals of Africa and the Diaspora, politicians and academics, who went back over the themes of the 1956 Congress and examined the present-day racial issue and, in particular, questions relating to Black culture and the Black world. Recommendations were made for the purpose of contributing to the individual and collective fulfilment of Black communities with due regard to their heritages and aspirations. (**Durban, Rec. 179**)

The Organization has also supported such activities as **exhibitions** and **symposia** in tribute to Léon Gontran-Damas (in 2008) and to Josephine Baker (in 2006), both products of the African Diaspora, who devoted their lives to combating racial discrimination and enhancing the arts and cultures of Africa. On the occasion of the death of **Aimé Césaire**, the Africa Department paid tribute to the **founder of the concept of negritude**, which prompted scientific studies and political and social movements seeking dignity, equality and respect for Black people, and self-determination for the colonies in Africa. UNESCO, in cooperation with the African Community of Culture, paid tribute to Aimé Césaire on 22 May 2008. During a day marked by a conference, the showing of films and an evening of tributes to Césaire in which political figures, academics, writers and civil society took part, UNESCO acclaimed the memory of that defender of human rights and tireless combatant for freedom and fundamental rights. A special issue of the periodical “Listening to Africa”, containing testimonies and messages on Césaire was also published on that occasion. (**Durban, Rec. 179**)

A symposium on “**dialogue between indigenous religions, Christianity and Islam for a culture of peace in Africa**” was organized by the Africa Department and held in Cotonou, Benin, on 20 and 21 August 2007. Apart from the presence of religions with sacred writings, the symposium highlighted the role and interactions of African religions in the dialogue of civilizations. (**Durban, Rec. 192**)

### **Diaspora and Afro-descendants**

UNESCO, through its Africa Department, took part in organizing the consultative conference of the African Union and the African Diaspora in Europe, entitled “**Towards the realization of a united and integrated Africa and its Diaspora**”. The meeting addressed matters relating to the discrimination suffered by Africans and Afro-descendants and adopted resolutions which were submitted to the Commission of the African Union.

The Africa Department helped to organize the **First and Second Conference of Intellectuals from Africa and the Diaspora** (CIAD I and II), which aims to contribute both to a platform for development and understanding between the Diaspora and the continent and to a framework for enhancement of Black cultures, long the victims of racial prejudice.



## **A culture of peace**

### **(a) General**

The **concept of a culture of peace** goes hand-in-hand with the dialogue among civilizations, cultures and peoples. They are closely linked and they share common goals. UNESCO's work to promote a dialogue among civilizations, cultures and peoples as well as its contribution to international action against terrorism makes a direct contribution to its work to promote the objectives of the International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010), for which it has been designated as the lead agency within the United Nations system.

In connection with the **International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010)**, UNESCO coordinates and directly implements activities in its areas of competence according to the Decade's Programme of Action: fostering a culture of peace through education; promoting sustainable economic and social development; promoting respect for all human rights; ensuring equality between women and men; fostering democratic participation; advancing understanding, tolerance and solidarity; supporting participatory communication and the free flow of information and knowledge; and promoting international peace and security.

### **(b) Activities directly related to the Durban Programme of Action**

UNESCO maintains a **global public awareness campaign**, promotes and disseminates information on the various activities implemented by the actors involved in pursuing the Decade's goals. This campaign was launched at the beginning of the Decade with the Manifesto 2000 (signed to date by almost 76 million people worldwide), and a website (<http://www3.unesco.org/iycp/>) containing information on a range of culture of peace organizations. This allows for a networking among actors involved in promoting a culture of peace. To date, more than 1,100 organizations at the global, regional and national levels are listed on this website. (**Durban, Rec. 202**)

### **Slave Route Project**

**Nota Bene: All the activities carried out under this project are directly linked to the Durban Programme of Action, Rec. 119 and 120.**

UNESCO's Slave Route project contributes to the development of scientific research, to sensitization and heightened awareness regarding the tragedy of the slave trade and slavery and their consequences throughout various periods of our history. That research also feeds reflection on the phenomena of racism, discrimination, xenophobia and related intolerance. The project thus helps break the silence surrounding this crime against humanity to eradicate its most contemporary forms by promoting a better understanding of racism and its ideological underpinnings in order better to deconstruct it in our societies. The following activities are significant.

Scientific research remains central to the Slave Route Project. Conducted under the guidance of an International Scientific Committee and backed by a scientific network, it permits an expansion of research in as yet little-explored regions. The project encourages research on the various aspects of the slave trade and slavery by facilitating cooperation between researchers and between research networks, particularly in the Indian Ocean, in Asia and in the Arab-Muslim world.

In 2006, the project contributed to the work of TADIA (Society for Research, Culture, Education and Development of the African Diaspora in Asia) and took part in TADIA's first international conference on "The Siddis and the African Diaspora in Asia", held in **Goa (India) from 10 to 14 January 2006** and resulted in a **publication in 2008**, *The African Diaspora in Asia: Exploration of a less known fact*. A second TADIA international conference is due to take place in Mozambique in 2009.

In November 2006, the project supported the establishment of the Cultural Association for the Defence and Mutual Aid of Africans in Turkey and took part in the first meeting of "Afro-Turks", held in **Ayvalik (Turkey) on 18 and 19 November 2006**, to promote recognition of their history and culture. Film projects and a project to collect oral traditions on the presence of Africans in Turkey are being carried forward following that initiative. Support was given under the project for the publication in French and promotion of a book based on first-hand experience written by an Afro-Turk, Mustapha Olpak, entitled *Kenya-Crète-Istanbul: biographie d'une famille d'esclaves* (Kenya-Crete-Istanbul: Biography of a Family of Slaves).

In May 2007, an **international symposium** on cultural interactions generated by the slave trade and slavery in the Arab-Muslim world was held under the project in **Rabat and Marrakesh (Morocco)**. At the symposium, the first of its kind, some 20 researchers from sub-Saharan Africa, North Africa, the Middle East and Asia discussed the specific nature of the slave trade and slavery in those parts of the world. A follow-up committee was set up to organize another meeting in 2009 and to establish a network of researchers and research institutions in the region. The proceedings of those meetings will be published and posted on the site of the Slave Route project.

The production of an **Atlas of interactions and of the African Diaspora** was launched in 2008 in order to draw up maps illustrating the African presence in the world, and particularly in the Americas. This work, drawing on the results of various research endeavours initiated or supported under the Slave Route project, will entail intersectoral cooperation with other UNESCO programmes. The Atlas will be organized around four key fields: the tangible heritage based on the inventory of sites and places of memory; the intangible heritage; languages; and religions. It will be carried out in close cooperation with several partners, in particular the African Diaspora Heritage Trail (ADHT).

Several books on the slave trade, slavery and their consequences have been published under the project. New publications will now be placed online as a matter of priority to facilitate greater public access to them. The project encourages, in particular through the award of its label, the publication by its partners of books, thereby helping to increase and diversify publications throughout the world on the subject (see annex).

**The preparation of educational materials** to consolidate teaching of the slave trade and its consequences is all-important for enabling the young generations to reach a more comprehensive view of a past that was long concealed, to understand the present and better to build a future free of any discrimination.

Continuing the work initiated under the Associated Schools' **TST (Transatlantic Slave Trade)** programme, the project took part in several initiatives to develop educational/teaching materials on the slave trade and slavery for use concomitantly by pupils, teachers and the general public. It thus contributed to the development of content for textbooks for primary and secondary schools, particularly in France, the United Kingdom, the Caribbean and several African countries. It also contributed to

the publication of two books for young people on the subject (*Tell me about ... the Slave Trade* and *L'esclavage raconté à nos enfants* [Telling our children about slavery]).

In cooperation with the UNESCO Office in San José (Costa Rica), a series of four educational works entitled "From Oblivion to Memory" and designed for Central American countries to improve knowledge of the particular features of slavery in that subregion, and of the contribution of people of African descent, was prepared under the project. The four works were recently published and popularization efforts are under way for their official use in some Central American countries.

The project is cooperating with the National Maritime Museum in London to produce and disseminate **education and information kits on the slave trade and slavery**, for use by students and teachers. The purpose of this programme is to facilitate the teaching of the subject through games relevant to something that is still largely overlooked in textbooks.

**Memorial tourism** provides a realization of the impact of the slave trade and slavery for the purpose of facing up to that painful past. The memorial tourism programme is the setting for activities regarding the duty of remembrance of that tragedy. They have a part, in particular, in the implementation of paragraph 118 of the Durban Programme of Action, specifically through four major programmes on the identification, preservation and promotion of places, sites and buildings linked to the slave trade and slavery.

The first programme concerns the **South-West Indian Ocean islands** (Comoros, Madagascar, Mauritius, Rodrigues and Seychelles). It led to the inventorying of the main sites and places of memory in each of those islands, but also to the formulation of strategies to preserve and promote the sites. Electronic and paper versions of those inventories have been produced and could be used for the purposes of education and memorial tourism.

The second programme was launched in the **Caribbean** with a view to taking an inventory of and promoting sites and places connected with the slave trade and other vestiges of it in the Latin Caribbean (Haiti, Dominican Republic and Cuba) and Aruba. An interactive electronic version (in Spanish, English and French) was produced and presented to the public in Havana (Cuba) in March 2008. Designed to be posted online on the Internet, this version could serve as a model for similar initiatives elsewhere in the world.

The third programme consists in centralizing the results of the various inventories drawn up worldwide of the **heritage relating to the slave trade** with a view to including the memorial sites and places in the Atlas of the African Diaspora. These results will subsequently be used to draw up tourist itineraries set around the slave trade and slavery.

The fourth programme has consolidated the **inventory of memorial places** begun in 2001 in Benin, Togo and Ghana by a network of professionals from those countries, under the stewardship of the Director of the School of African Heritage (EPA). It enabled an inventory of the sites of those three countries to be updated by means of a publication.

Furthermore, under the project a **list of sites relating to the slave trade and slavery on UNESCO's World Heritage List** has been compiled in order to alert Member States to the importance of those sites for the memory of humanity and the

need to promote them through cultural tourism policies concerning that heritage. Thus the inauguration of the Paysage culturel du Morne (Mauritius) on 1 February 2009 is an outstanding example of that approach. The purpose of that ceremony, coinciding with the commemoration in the island of the abolition of slavery, was to officialize the placing of that site on UNESCO's World Heritage List, making of that vestige of *marronnage* or resistance to slavery a shared heritage of humanity.

### **Commemoration of the various abolitions of the slave trade**

The memory of the slave trade and slavery gives rise to commemorations and international days the celebration of which permits global sensitization and to which UNESCO contributes substantially. In this respect, the following are noteworthy:

The proclamation by the General Assembly of the United Nations of **2004 as International Year to Commemorate the Struggle against Slavery and its Abolition** (resolution A/RES/57/195). On the initiative of UNESCO (31 C/Resolution 2), that proclamation enabled the Organization and its partners to launch during that year some hundred activities throughout the world, focusing on matters arising from the problem of the slave trade and slavery (Haiti, Ghana, France, Jamaica, Mozambique, Dominican Republic, Cuba, Bahamas, Brazil, Congo, Sweden, Cameroon, etc.). The fact of putting commemorations of the abolition of the slave trade and slavery on an institutional footing in several UNESCO Member States also contributes to this awareness, thanks to activities organized in this connection, in particular on 1 February in Mauritius, on 10 May in France or on 23 August in the United Kingdom.

The celebrations of the **International Day for the Abolition of Slavery**, on 2 December (in memory of the 1949 Convention on the Abolition of Slavery) and of the International Day for the Remembrance of the Slave Trade and its Abolition, observed on 23 August each year (symbolic of the night of 22 to 23 August 1791 on Santo Domingo – now Haiti and the Dominican Republic – in order to mark in people's memories the rebellion of the slaves that greatly influenced the process of abolition of the slave trade). Those days are now occasions for organizing commemorative activities and events throughout the world.

### **The commemoration of the 200th anniversary of the abolition of the transatlantic slave trade by Great Britain (2007)**

The date 25 March 2007 marked the bicentenary of the vote by the British Parliament of the act abolishing the transatlantic slave trade in the British colonies. That commemorative year saw a series of activities supported by the Slave Route project, both in the United Kingdom and in some Commonwealth countries, to promote international awareness of what the slave trade was and of its consequences, but also of the existence of new forms of servitude. The following initiatives are worthy of note:

#### **Drama and exhibition on the theme "Turning the Tables": London and slavery**

The Museum of London Docklands, in close cooperation with the Museum of London, the Iziko Museums (South Africa) and the Barbados Museum and Historical Society, Bridgetown, prepared a travelling exhibition of objects associated with the memory of the abolitionists: Buxton, Wilberforce, Macaulay (second Governor of Freetown) and Lushington. The exhibition was staged in the United Kingdom, South Africa, Barbados and the Bahamas, Jamaica and Ghana. It was completed by representations of a play by the noted playwright John Matshikiza on the abolition of

slavery and the defence of human rights and freedoms. Those events thus helped to publicize the role played in Britain by ordinary men and women, both white and black, and the attempts by Africans reduced to slavery to free themselves from their oppressors.

### **Opening of a National Museum and a Centre for Understanding of the Transatlantic Slave Trade**

On 23 August 2007, International Day for the Remembrance of the Slave Trade and its Abolition, the Liverpool National Museums inaugurated the International Slavery Museum to celebrate the bicentenary of the abolition of the transatlantic slave trade in Great Britain. Originally an extension of the popular Transatlantic Gallery, this museum entirely devoted to slavery will be completed later (scheduled for 2010) with a National Museum Centre for the Understanding of Transatlantic Slavery, which will offer new exhibition galleries and include both a resource and activity centre for the general public and an academic slavery research institute. The Centre will be part and parcel of the other activities offered visitors to the Slavery Museum. This museum shares premises with the Merseyside Maritime Museum, at Liverpool's Albert Dock, incidentally a UNESCO World Heritage site.

### **The Joseph Project, Ghana**

The Government of Ghana wished to celebrate African excellence in 2007 and so inaugurate the "Joseph Project". The project was designed by the Ghanaian Ministry of Tourism, which oversees activities carried out by the National Committee for the Slave Route Project. It aims to consolidate relations between the Diaspora and Africa and to foster healing and reconciliation through reflection on the impact of that tragic past on both Africans and their descendants, while exploring new paths to development. In addition to its celebration of the country's independence, the Joseph Project commemorates the bicentenary of the abolition of the transatlantic slave trade in the United Kingdom of Great Britain and Ireland [as it then was]. Ghana is thus pioneering a series of activities, actions and interactions to re-establish Africa as a continent for all its peoples, both current citizens and descendants within the Diaspora.

### **Lest We Forget – The Triumph over Slavery**

The "Lest We Forget" exhibition went to London as of 19 May 2007 for the commemoration of the bicentenary of the abolition of the slave trade. The exhibition was designed and launched in 2004 by the Schomburg Centre for Research on Black Culture in cooperation with UNESCO for the International Year to Commemorate the Struggle against Slavery and its Abolition. The exhibition testifies to the triumph of the principles of liberty, equality, dignity and individual rights on the one hand and, on the other, to the fraternal meeting of the peoples of Africa, the Americas, the Caribbean and Europe. It seeks to mobilize the international community, academia and civil society in order to promote a culture of peace, in particular by repairing the traumatism of the slave trade and slavery and in such a way as to avert its contemporary forms. The exhibition also highlights the central role of the slave trade in building the modern world. Available in English, French, Portuguese and Spanish, the exhibition travels the world. The countries already visited include the Bahamas, Brazil, South Africa, Ecuador, the United States of America, Jamaica, Senegal, United Republic of Tanzania, France, Cameroon, Ghana, Finland, Mauritius and the Dominican Republic.

**The UNESCO-Toussaint Louverture Prize** is an initiative of the Haitian Delegation to UNESCO. As a major contribution to the Durban Programme of Action, the Prize is intended to reward commitment to recognition of the equality of people and cultures and to the struggle against the discrimination and exclusion suffered by descendants of the enslaved. On awarding the Prize for the first time, on 3 December 2004, the Deputy Director-General of UNESCO hailed the universal scope of the message of the laureates in favour of human dignity, vigilance and responsibility. The recipients, Aimé Césaire, bard of negritude, and Do Nascimento, a veteran of the struggle for the emancipation of the Blacks in Brazil, and the first Afro-Brazilian to be elected to the Brazilian Chamber of Deputies, with a specific mandate to defend the rights of the Afro-Brazilian population, are two key figures in the struggle against all forms of discrimination. The Toussaint Louverture Prize also pays tribute to a pillar of resistance to the slave trade and slavery, father of the liberation of Santo Domingo and founder of Haiti, thus forming a link between the historic struggle against slavery and the slave trade and the contemporary battle against discrimination and all forms of dehumanization of the human being. What he said when deported to the Fort de Joux in France bears this out eloquently: “In overthrowing me, they have but felled the trunk of the tree of liberty for the Blacks; it will grow again from the roots because they are deep and many.”

### **Awareness-raising by audiovisual means**

Films have often conveyed a cliché and an image of the Black relegated to the place of victim. Hence the Slave Route project stands squarely behind initiatives prompting reflection on the role of and how film-making addresses this painful theme of history. The project thus supported two festivals: the Zanzibar Film Festival in July 2006, based on a round table on “Images and Memory of Slavery: How does Cinema tell the Tragedy of the Slave Trade?” and the International Anti-Exclusion Pro-Tolerance Film Festival (FIFET), the December 2008 ninth edition of which was on the theme “Visions of Slavery in Cinema”. Slavery and the slave trade thus serve as grounds for putting the spotlight on their contemporary consequences and raising the level of the debate. The ninth FIFET has for example permitted the circulation of a score of films on slavery.

In order to strengthen its communication strategy using the power of the image to help a more than ever necessary sensitization to this shared heritage, the project made an educational documentary in 2008 entitled "**Slave Routes: A Global Vision**". Intended for the general public, the documentary offers a set of images, sequences and conversations with specialists whose account serves as a common thread for providing a global view of the various slave trades and their sequels in our present-day societies. It also emphasizes the various forms of resistance initiated by the victims of the system and illustrates the varied inputs of the African Diaspora in building the modern world and how they contribute essentially to its rich diversity. A teaching resource kit is under preparation to accompany the documentary, a real educational tool.

### **Promoting intercultural dialogue**

#### **(a) General**

By enhancing the international legal architecture of two new instruments, the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage and the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions, the Organization is defending cultural diversity and taking an indirect part in the particular implementation of the international mechanism against racism, racial

discrimination, xenophobia and related intolerance, in the field of competence of those two instruments.

For those conventions rest upon a number of guiding principles, such as that of the equal dignity of cultures and the respect which is due to them. Reinforcing in their respective domains the principles of the UNESCO Universal Declaration on Cultural Diversity, they invite the States Parties to establish a national legal framework making for recognition of the values of cultural diversity in the interests of an improved encounter between the peoples through reciprocal discovery and knowledge by means of the arts and culture, which are fundamental requirements for mutual understanding, peaceful coexistence and a culture of peace. By thus providing a suitable setting for intercultural dialogue where tolerance, humility and respect for the identity of the other are set up as cardinal values, acceptance of one's own culture but also the unprejudiced appreciation of other, different cultures and traditions permit a receptiveness to the other built upon mutual understanding.

“Regarded as a tool of tolerance, mutual understanding and solidarity, dialogue has won itself a central place in international debate. The globalization process, by providing an unprecedented framework for meeting and interaction among the peoples, has made bridge-building between civilizations and cultures absolutely vital if we are to avoid exacerbating misunderstandings or even cultural isolationism, the consequences of which can be [...] devastating.”

As lead agency for the 2001 United Nations Global Agenda for Dialogue among Civilizations, UNESCO puts to the fore its function as a laboratory of ideas to develop new approaches in order to link up more closely the principles of cultural diversity and intercultural dialogue. Through its specific programmes on intercultural and interfaith dialogue, UNESCO supports dialogue among cultures and civilizations and fosters reflection on the conditions for “mainstreaming principles of cultural diversity and intercultural dialogue in policies for sustainable development”, and likewise regarding the search for transversal values, through intercultural and interfaith dialogue, in the face of the new challenges of cultural diversity in a context of globalization.

By seeking in particular to encourage the development of educational and teaching resources expressly intended to promote, particularly among the young, knowledge of and respect for the diversity of beliefs, highlighting where possible the cultural borrowings that have occurred over the ages between the spiritual traditions of multicultural and multi-faith societies, the activities launched in connection with this platform contribute in fact to a better understanding of the challenges presented by the interaction between cultural diversity and intercultural dialogue on the one hand and, on the other, to strengthening of the bid to counter cultural, ethnic and religious prejudice.

A reminder is also needed of the growing role played by the celebration of the **World Day for Cultural Diversity for Dialogue and Development** proclaimed by the General Assembly of the United Nations and marked on **21 May** each year. Placed under the auspices of UNESCO, this celebration offers an opportunity to amplify reflection on the values of cultural diversity to learn to “live together” better.

**(b) Activities directly related to the Durban Plan of Action**

Various publications have come out, such as the guide for secondary teachers “La sensibilisation au dialogue interculturel” (Sensitization to intercultural dialogue), UNESCO Beirut and Lebanese National Commission for UNESCO, 2008. As part of its work on capacity-building for decision-makers and civil society actors, UNESCO co-organized, in June 2008, with the Heydar Aliyev Foundation and the Islamic Educational, Scientific and Cultural Organization (ISESCO), the **Baku Forum (June 2008) seeking to extend the role of women in intercultural dialogue**. The Organization also supported the **creation of a website “No Ghetto”**, run by young people and aiming to make them more aware of the principles of cultural diversity and intercultural dialogue. The other projects include the compilation of databases of good practices regarding the innovatory means of shaping and engaging in dialogue among cultures and religions; the **extension of the Power of Peace Network** (utilization of the new media tools to connect people of the world and thus to enhance mutual understanding and tolerance by discussing issues of pluralism); the **B@bel Initiative** (promotion of universal access to multilingual information in cyberspace); the **SESAME project** (associating scientists of the Arab region and Israel). (**Durban, Rec. 179**)

Among the markedly geographical approaches, the **Arabia Plan project**, both regional and international in scope, was continued with as its main tangible activity a meeting and a **concert (May 2008)**, organized in close cooperation with the Delegation of Argentina and the Consultative Committee of the Arabia Plan, demonstrating the **links between Arab music and Latin American music**, notably via the Iberian Peninsula. Furthermore, UNESCO is continuing its implementation of the project on “**The Image of the Other in Arabo-Islamic and European textbooks**”. Finally, the sixth Summit of Heads of State of South-East Europe took place in Athens (**June 2008**) on the theme “Intercultural Encounters on Maritime, River and Lake Routes of South-East Europe”, and the conference on the theme “Intercultural Encounters on the Shores of the Mediterranean: The Alchemy of an Uninterrupted Dialogue” (**December 2008**). These “**Routes of dialogue**” offer a fresh opportunity for an intercultural reinterpretation of history to arrive at its shared understanding, the main purpose of those summits being to strengthen the crucial role of culture in cementing mutual trust and understanding in the region. (**Durban, Rec. 179**)

In **January 2008**, UNESCO and the **Alliance of Civilizations (AoC)** signed a **Memorandum of Understanding in Madrid**, strengthening cooperation between the two institutions and providing for four types of activities to be carried jointly: (a) developing educational, cultural and scientific contents that foster dialogue and mutual understanding; (b) intensifying intercultural exchanges among youth; (c) highlighting the role of media in fostering dialogue and mutual understanding; and (d) establishing new multi-stakeholder partnerships in order to reach out to new audiences. Since then, cooperation with AoC has been strengthened through regular exchanges between the two secretariats, whether the Interfaith Dialogue or Media Literacy, which are priority projects for the Alliance. In this regard, UNESCO took part in the NGO Forum on the Alliance of Civilizations, held in connection with the 179th session of the Executive Board, at the regional seminar “**Women and the Alliance of Civilizations: Opportunities and Challenges**” (**Buenos Aires, 28-29 April 2008**) and at the meeting of the **Group of Friends of the Alliance of Civilizations (New York, 10 June 2008)**. Other meetings such as the informal meeting of members of the secretariats of AoC and UNESCO (New York, 24 September 2008), on the occasion of the ministerial meeting of the Group of Friends (GoF) of the Alliance, the third ministerial meeting on “**Interfaith dialogue and cooperation for**



peace” (United Nations, New York, 25 September 2008), the first meeting of focal points of the Group of Friends of the Alliance (Paris, 2-3 October 2008). The progress of the projects identified and which concern in particular such areas as formal and non-formal education, youth, and media education will be assessed during the **next Forum of the Alliance, to be held in Istanbul on 6 and 7 April 2009.** (Durban, Rec. 179)

## **Promotion of dialogue among religions**

### **(a) General**

Beliefs and value systems are an integral part of each culture. Hence UNESCO’s programme on dialogue among religions constitutes an important factor in the dialogue among cultures. It is a means of fostering dialogue among persons of different faiths or convictions, and among the leaders of the various faith-based organizations, to afford them a better knowledge of the values underpinning the cultural traditions of the other.

UNESCO has for several years been regularly bringing together key figures representing monotheist religions, or different spiritual and humanistic traditions, in order to examine complex issues related to interfaith dialogue to arrive at a shared manner of envisaging them. Experience shows international and regional conferences to be useful, even essential, for understanding religion in many geostrategic contexts. But the joint reflection practised in them remains insufficient. The declarations, proposals and documents adopted at meetings organized by UNESCO have shown up the need to promote the educational and teaching aspects of inter-religious dialogue and to devise conceptual and operational frameworks.

In some multicultural contexts it is increasingly necessary to envisage religious diversity in a rational and respectful manner free of prejudice. Many experimental activities of various kinds have been launched for this purpose in culturally diversified communities the world over.

The first need is to talk about religion and inter-religious dialogue in schools so as to make the young aware of the value of respect for others, which is more important than ever for ensuring harmonious coexistence within contemporary pluralist societies. Such an education rests on two ingredients: on the one hand, mutual knowledge resulting from a comparative and multidisciplinary introduction to the fundamental concepts of religions and spiritual traditions; and, on the other, the presentation of historical or present-day examples of their mutual interactions and influences.

### **(b) Activities directly related to the Durban Programme of Action**

UNESCO has consequently set itself the task, in 2008 and 2009, of producing and disseminating guidelines and publications with a view to sensitizing educators and representatives of civil society to the **role and value of interreligious dialogue in schools**; and of compiling and disseminating, nationally and regionally, **databases of good practices** through the UNITWIN/UNESCO Chairs programme **on interreligious dialogue** for intercultural understanding, which is being strengthened. This programme includes in particular: the finalization of teaching aids, textbooks and specific educational programmes, and the design of **“training of trainers”** programmes in close cooperation with the competent UNESCO Chairs and the Oslo Coalition for Peace; the **production of a textbook in Arabic and French on the cultural aspects of Christianity and Islam**, in order to improve knowledge and

mutual respect among the young, followed by the holding of a **workshop in Beirut** on the use of that textbook organized for teaching staff of the network of UNESCO Associated Schools (ASPnet); the organization of an **interreligious national dialogue in Mongolia** in order to reduce religious prejudice and thereby permit harmonious coexistence of the various religions; a **regional meeting in Tehran** between religious leaders to facilitate interfaith dialogue and promote peace in the region; a **regional workshop in Dakar** concerning the exchange of good practices on the **role of traditional forms of spirituality**; national workshops (Djibouti, Ethiopia and Somalia) attended by faith-based non-governmental organizations to highlight the **role of women in dialogue among religions**; a meeting of experts in Brasilia to draw up recommendations concerning measures to be taken by the public authorities to eliminate racial prejudice and avoid the marginalization of traditional beliefs. (**Durban, Rec. 179**)

## **UNESCO and indigenous peoples**

### **(a) General**

In its attachment to defending the culture, languages and traditions of the indigenous peoples, UNESCO makes every effort to preserve the living conditions of these peoples and safeguard their cultural heritage, both physical and intangible, threatened by globalization, migrations and environmental change, but also by the associated forms of social and economic discrimination. The action of UNESCO on behalf of indigenous peoples materializes in its active participation in activities organized within the First International Decade of the World's Indigenous Peoples (1995-2004), in addition to the Second Decade (2005-2014), both with respect to its standard-setting instruments and in its programmes.

Where standard-setting is concerned, UNESCO backs the preservation of all forms of cultural expression by giving special attention to the rights of communities, groups and individuals, in this case indigenous groups. The **2003 Convention for the Safeguarding of the Intangible Cultural Heritage** indeed emphasizes the need to involve the indigenous peoples in applying the best practices for safeguarding the intangible heritage: "Within the framework of its safeguarding activities of the intangible cultural heritage, each State Party shall endeavour to ensure the widest possible participation of communities, groups and, where appropriate, individuals that create, maintain and transmit such heritage, and to involve them actively in its management." (Art. 15.)

The process of drawing up the **2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions** was assisted by the ideas and opinions of indigenous peoples, consulted in particular through the United Nations Permanent Forum on Indigenous Issues and the international non-governmental organizations active in the realm of cultural diversity and indigenous cultures. The preamble to the Convention refers to the importance of the knowledge system of indigenous peoples (8th paragraph) and recognizes the importance of the vitality of cultures, including for persons belonging to minorities and indigenous peoples (15th paragraph). Likewise, the equal dignity of cultures is reiterated, with specific reference to that of minorities and indigenous peoples (Art. 2.3).

UNESCO is particularly concerned by the **International Day of the World's Indigenous People**, celebrated on **9 August** each year, and by the **Declaration on the Rights of Indigenous Peoples**, adopted in 2007 by the United Nations and to the preparation of which UNESCO greatly contributed.

**(b) Activities directly related to the Durban Programme of Action**

As Chair of the Inter-Agency Support Group on Indigenous Issues (IASG) for 2008-2009, UNESCO hosted from **15 to 17 September 2008 the IASG annual meeting**, attended by the members of the United Nations Permanent Forum on Indigenous Issues (UNPFII). Under the theme of “**Development, culture and identity**”, in the light of the United Nations Declaration on the Rights of Indigenous Peoples, the meeting discussed the means to be called upon in order to advance indigenous issues, both within UNESCO and with the other United Nations agencies (**Durban, Rec. 209**)

Several programmes also support the Organization’s efforts on behalf of indigenous peoples to gauge the essential contribution of indigenous knowledge systems and world views to sustainable development. The interdisciplinary programmes on local and indigenous knowledge systems (LINKS project), cultural mapping, the Man and the Biosphere programme, the links to be established between cultural and biological diversity, or again the indigenous fellowships programme, are crucially important and highlight the synergies that exist between the principles of the United Nations Declaration on the Rights of Indigenous Peoples and UNESCO’s programmes. They also serve as a springboard for fostering genuine dialogue between indigenous and non-indigenous stakeholders by permitting a better understanding of indigenous world views and cultures (**Durban, Rec. 209**)

Finally, UNESCO publications contribute to knowledge of the cultures and identities of indigenous populations the world over. Far from justifying any discrimination or exclusion, their ways of life constitute a hymn to peace, an outlook on the world, reflecting a harmonious existence between people and nature for the sustainable development of our societies. (**Durban, Rec. 209**)

UNESCO publications on indigenous peoples:

- *Cultural Diversity and Indigenous Peoples, Oral, Written Expressions and New Technologies*, UNESCO, 2004.
- *UNESCO and Indigenous Peoples: Partnership to Promote Cultural Diversity*, UNESCO, 2006.
- *ICTs for Intercultural Dialogue: Developing Communication Capacities of Indigenous People (ICT4ID)* – Box of four DVDs on the indigenous peoples of Bolivia, Kenya, Peru and the Russian Federation - UNESCO, 2008.
- *Los pueblos indigenas y sus derechos* [Indigenous peoples and their rights], Rodolfo Stavenhagen, UNESCO Mexico Office.
- *Des peuples autochtones en mouvement* [Indigenous peoples on the move] (DVD-ROM), GITPA/UNESCO, 2008.

**(c) Future strategies and perspectives**

Today, humankind is facing new threats that undermine living together and peaceful coexistence in the world. Increased human mobility, a clear sign of globalization, blurs the old boundaries – be they racial, cultural, linguistic, religious, etc. – and portrays an uncertain landscape of shifting lines and contrasting forms. While leading to greater awareness of the richness of cultural diversity, this new context also increases identity-related misunderstandings and tensions, providing fertile ground for discrimination.

Thus, the theory of the "Clash of Civilizations" has been able to take root, spreading the erroneous idea that the world is divided into immutable civilizations – sometimes reduced to just one of their features, often religion, but also language or cultural identity – doomed to oppose one another. This very partial and pessimistic presentation of the history of civilizations is based on ideological assumptions whose scientific grounds have yet to be validated.

It is therefore imperative that such generalizations be discredited by demonstrating that no culture has ever lived in isolation, or developed on its own or in continuous conflict with others. On the contrary, since ancient times, cultures have enriched one another through incessant contact. Together with humans and their products, ideas also travel and are exchanged. The development of communication throughout history, along with great discoveries and globalization in its current forms, have all greatly contributed to shaping the dialogue among civilizations and cultures, even though these contacts have not always been easy.

In this context, UNESCO wishes to **promote an intercultural vision of human history that unites peoples, irrespective of their cultural background**. To this end, UNESCO intends to take stock of the existing research and propose new modalities of the organization of knowledge, while highlighting the contribution of all peoples with different cultures and identity that constitute the diversity and beauty of our universe.

By setting out experiences, good practices and modalities for dialogue, as well as exchanges and mutual influences going beyond these considerations, UNESCO will strive to provide means to adjust these collective representations of the otherness, rooted in discriminative considerations, and encourage better understanding between peoples, cultures and civilizations.

For this purpose, the management of the memory of humankind is at stake, especially the necessity to engage the silence on pages of our history, the ignorance and constant denial of which provide fertile ground for discrimination.

UNESCO's experience developed through the Slave Route project (handling the silence on slave trade and slavery) will be pursued, in order to help deconstruct the roots of racism and better understand the interactions resulting from this tragedy. This will contribute to appreciating the new identities and citizenship constructed from this phenomenon and source of our fruitful diversity.

#### **IV – COMMUNICATION AND INFORMATION**

In the information age and era of globalization, the impact of the media is a fact. While the situation has improved substantially as compared with 20 or even 10 years ago, some visible minorities and their stories are seldom portrayed on television and cinema screens. When they are, it is all too often in a stereotypical manner.

Journalists are more conscious than ever of the dangers of media manipulation by racists and warmongers, in a world where ethnic conflict, racial strife and terrorism linked to extreme nationalism feature strongly on the news agenda. The media (understood as print and electronic media, advertising and the Internet) are part of society. Thus, one often finds there the same discrimination, prejudice and intolerance that one finds in society. Given their impact and reach, media have a major role in protecting human rights and fighting racism.

**(a) Activities directly related to the Durban Programme of Action**

UNESCO and the Office of the High Commissioner for Human Rights (OHCHR) convened in 2001 an **international roundtable on Racism and the Role of the Media**. Based on its recommendations, UNESCO has developed further initiatives in cooperation with non-governmental organizations:

UNESCO has been associated with the launching of the **International Media Working Group against Racism and Xenophobia (IMRAX)** to foster better understanding among journalists and other media professionals about intolerance and racism issues. The IMRAX starting point is recognition that within media it is necessary to raise awareness and promote changes that will improve quality in journalism. One hesitates to say never again about Rwanda, where unspeakable atrocities were carried out under media direction, or about the Bosnia war, where extreme nationalism turned local broadcasters into warmongering propagandists. However, journalists can do better when they work without undue pressure, either from outside or inside the newsroom. **(Durban, Rec. 143)**

UNESCO has encouraged and supported various unions, via the International Federation of Journalism, to **develop independent journalism codes of ethics and guidelines** that may help journalists to focus on their own responsibility. In addition, a number of journalists' organizations and a number of public broadcasting organizations have established specialist working groups and published statements and guidelines for journalists revealing a commitment going beyond the good intentions of ethical declarations. At the same time, **national press councils have adopted codes which identify the issue of intolerance** and have taken up complaints from members of the public about poor media reporting of race relations issues. **(Durban, Rec. 144)**

UNESCO has also supported **diversity inside the newsrooms**. To be effective, journalism must be inclusive, accountable and a reflection of the whole community. Journalists need to develop sources which represent the diversity of thought, feeling, and experience of the people they serve. UNESCO has supported various **training initiatives, including investigative journalism on human rights and diversity**. Pluralistic and independent media are a necessary component of a bias-free press. It has also supported the **production of handbooks** (*Reporting on Diversity*, for example) for journalists on **covering minorities**, has spawned numerous training seminars, and has established networks of training institutions. **(Durban, Rec. 126 & 156)**

**The Power of Peace Network (PPN)** was established in continuation of the Power of Peace Conference in Bali, Indonesia in January **2007**. The aim of the network is to **foster the building of a modern collaborative media and ICT platform** upon which young and old, critic and artist, student and teacher, producer and consumer can engage in telling the stories of their lives and communities on matters relating to conflict and peace. In short, this UNESCO stimulus seeks to find ways to harness the tools of information and communication for mutual understanding.

The Power of Peace Network is a standalone multi-media and ICT platform with a sustainable not-for-profit business structure **to produce and distribute locally generated content** through a network of collaborating television and radio services, satellite distributors, cell-phone companies and internet providers. PPN will sustain itself on limited sponsorship, advertising, merchandizing, fees, block sales of time to partners seeking exposure, as well as grants and donations from foundations, high net-worth individuals and government donor agencies. PPN will work with local writers, directors, producers, bloggers, and talent in the regions of the world,

including those often marginalized in the mainstream media. With NGO and agency partners, **PPN will provide training particularly with young people** to hone their craft in working with PPN. Young people are PPN's target group and focus. In seeking collaborative partners to develop PPN, UNESCO has been in discussion with a number of NGOs, government agencies, private sector companies, media and ICT industries, and more recently with universities. (**Durban, Rec. 126 and 156**)

UNESCO also continues to monitor physical threats, attacks and other attempts to silence or intimidate journalists.

#### **(b) Future strategies and perspectives**

In 2009, UNESCO will dedicate the next **World Press Freedom Day on Media and Dialogue**. **Dialogue** within and between different media is as important as dialogue between media and society at large. How can Media empower dialogue channels? How can dialogue break the channels of intolerance and hate? Is intercultural dialogue possible through culture and education, and what can media professionals contribute? What should be the role of the media in conflict and post-conflict situations? The conference will explore the enormous potential of the media to promote the exchange of ideas providing a platform for exchange, criticism, access to plural information, education and accountability. It is undeniable that the media play a considerable role in contributing to the foundation of the deepest values of mutual respect and understanding, the best ways to overcome ignorance and to promote tolerance and peace.

### **Commemoration of the International Day for the Elimination of Racial Discrimination**

As a way to examine UNESCO's work in the field of fighting racism and discrimination, not only since the 2001 Durban Conference, but also since its very creation back in 1945, the Organization, on the occasion of the 2009 commemoration of *21 March - International Day for the Elimination of Racial Discrimination*, organized the **International Conference: UNESCO against Racism: Lessons from the Past, Current Challenges and Perspectives**.

This conference was attended by over 200 persons and was organized around three thematic sessions, each of which aimed at presenting an aspect of the Organization's work in this domain.

A First thematic session examined "60 years of UNESCO Fight against Racism: achievements and heritage". The perception of the other was a central tenet of UNESCO's struggle against racism over the past sixty years. It was at the heart of the scientific research launched in the fifties to tear down the then existing pseudoscientific theories of racial superiority. It was essential in the drafting of the Declaration on Race and Racial Prejudice adopted in 1978 and of the Declaration of the Principles on Tolerance adopted in 1995. Also, it was a core feature of the Organization's special Programme on Apartheid and defined its contribution to the third World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance (Durban, South Africa, September 2001). Looking at some of the

important milestones of this struggle brought into light the issues at stake and the way they were addressed. Some of the historical figures that, within UNESCO helped to shape this process were present to present their views and experiences.

Following this, a Second thematic session called “Constructing the image of the ‘other’ in and through culture, education, ethics of science and the media” was held. The image of the other, the stranger, is shaped as a result of several parallel processes. One’s perception of the other is often the synthesis of the image projected by the education system, the cultural value system and the media. This session had a two-fold objective: discuss the main issues and challenges involved in trying to eradicate prejudices and negative stereotypes from these processes in modern multi-ethnic and multicultural societies; and explore how culture, education, the media and the ethics of sciences can contribute to building a positive image of the other. In this session, representatives of UNESCO’s main Programme Sectors presented the conference with an analysis of how the fight against racism and discrimination is incorporated into many of the activities and projects included in their mandates.

Finally, a Third thematic session on “Living together in multi-cultural and multi-ethnic societies: perspectives from local authorities” explained how cities, which are the home of about half of the world’s population, can either be places where different identities give rise to tensions and fears that feed ideologies and practices of discrimination against the other or, on the contrary, places where new forms of urban citizenship and ways of living together can be conceived. Through the International Coalition of Cities against Racism, launched in 2004, UNESCO has established a strong partnership with local governments in different regions of the world. The Coalition provides a framework for municipal authorities to develop their own action plans, while sharing experiences with their counterparts in other countries and regions. This session discussed particular problems and challenges that local governments are facing in the struggle against racism and at highlighting innovative practices and initiatives that foster mutual respect and understanding among citizens. Finally, the speakers, including Mayors and representatives of some of the leading cities of the Coalition, addressed the possible impact of the current economic crisis on racism and discrimination at the local level and outline possible solutions.

## ANNEX 1

### **Instruments relating to racism, discrimination, xenophobia or intolerance on the list of UNESCO standard-setting texts (CL/3631)**

- Convention against Discrimination in Education (14 December 1960), which was the first to provide an exhaustive definition of the term “discrimination”, described as “any distinction, exclusion, limitation or preference which, [is] based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth”.
- Recommendation concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms (19 November 1974), which recommends, *inter alia*, that respect for the principles and values of non-discrimination should be inculcated in citizens of all ages.
- Recommendation on Participation by the People at Large in Cultural Life and their Contribution to It (26 November 1976), which reaffirms the right of all individuals, without exclusion or distinction, to have access to and to participate in cultural life.
- Declaration on Race and Racial Prejudice (1978), which reviews, in a single standard-setting instrument, the results of the scientific work and progress in policy-making on the issue. Apartheid was already described as a crime against humanity in this Declaration.
- Declaration on Fundamental Principles concerning the Contribution of the Mass Media to Strengthening Peace and International Understanding, to the Promotion of Human Rights and to Countering Racism, Apartheid and Incitement to War (28 November 1978), which emphasizes the special responsibility of the media in that domain.
- Declaration of Principles on Tolerance (16 November 1995), which, given the new wave of intolerance and extremism, revitalizes the concept of tolerance by presenting it as an active attitude arising from recognition of and respect for the human rights of others.
- Universal Declaration on the Human Genome and Human Rights (11 November 1997), in response to the development of biotechnologies and the risk of new forms of discrimination based on genetic characteristics.
- UNESCO Universal Declaration on Cultural Diversity (2 November 2001), which is now considered one of the basic texts of a new ethic and represents the culmination of UNESCO’s long efforts in defence of cultural pluralism in its fields of competence.



## ANNEX 2

### **Integrated Strategy to Combat Racism, Discrimination, Xenophobia and Related Intolerance**

General Conference resolution adopted at the 20th plenary meeting, on 16 October 2003.

The General Conference,

*Recalling* the Declaration and Programme of Action adopted by the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance (Durban, South Africa, 31 August-8 September 2001),

*Referring* to resolution 56/266 of 27 March 2002 in which the United Nations General Assembly endorsed “the Durban Declaration and Programme of Action” and invited “specialized agencies and related organizations of the United Nations system to strengthen and adjust, within their respective mandates, their activities, programmes and medium-term strategies to take into account the follow-up to the Conference”,

*Also recalling* 164 EX/Decision 3.4.2 of the Executive Board adopted in April 2002 inviting “the Director-General to develop ... an integrated strategy to combat racism, discrimination, xenophobia and related intolerance in UNESCO’s fields of competence”,

*Considering* that fresh impetus must be lent to UNESCO’s efforts to combat racism, discrimination, xenophobia and intolerance, in close cooperation with the Office of the United Nations High Commissioner for Human Rights,

*Having* taken cognizance of document 32 C/13 entitled “Development of an integrated strategy to combat racism, discrimination, xenophobia and related intolerance”,

1. *Approves* the strategy submitted;
2. *Invites* Member States to take an active part in implementing the proposed strategy by initiating concrete projects based on the thematic choices and the regional priorities identified;
3. *Invites* the Director-General still further to strengthen cooperation with the Office of the United Nations High Commissioner for Human Rights by developing and undertaking joint projects to combat racism, discrimination, xenophobia and intolerance, and by disseminating widely the results of that work to the Member States;
4. *Also invites* the Director-General to give most particular attention to the Slave Route project in connection with the implementation of the present strategy and, above all, with the celebration in 2004 of the International Year to Commemorate the Struggle against Slavery and its Abolition;
5. *Further invites* the Director-General to increase cooperation with regional intergovernmental organizations with a view to preparing didactic and promotional materials facilitating implementation of the priorities defined in the integrated strategy at regional and national level, among them the countering of anti-Semitism and Islamophobia;

6. *Appeals* to the non-governmental organizations working with UNESCO to amplify their efforts to promote the values of peace, non-discrimination, tolerance and non-violence among different population groups and, above all, among young people; Lastly invites the Director General, taking into account the discussions on documents 32 C/13 and 32 C/57, to report, if necessary, to the Executive Board at its 170th session about revised implementation measures launched for the 2004-2005 biennium.

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