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Diversity, Dialogue and Sharing...

Online resources
for a more resourceful world



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Online resources
for a more resourceful world

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Table of Contents

Foreword	9
GENERAL INTRODUCTION	11
.....	
How to read this book	13
PART 1. PERSPECTIVES ON DIVERSITY AND THE RAPPROCHEMENT OF CULTURES: EXPLORING EFFORTS MADE ACROSS THE WORLD	15
.....	
Introduction	16
.....	
Background: A project on the rapprochement of cultures and electronic resources shared and shareable across the world	16
Intercultural dialogue across the world and societal stakes: why support diversity and plurality-related policies, programmes and actions today?	18
.....	
The notion of intercultural dialogue	19
Intercultural dialogue in the wake of the Council of Europe and UNESCO: landmarks	20
Toward an enriched concept of intercultural dialogue: conceptual clarifications	23
The notion of intercultural dialogue and the social practices associated with rapprochement and peace: opening up possibilities for dialogue and mutual enrichment	25
Intercultural dialogue, diversity and nations: or how the idea of diversity plays out according to histories of national and regional formation	28
The social practices associated with intercultural dialogue and the internet: multiplying possibilities and shedding light on practices of rapprochement	31
.....	
Methodology	32
An exploration of available electronic resources shared and shareable across the world: the work done by the UNESCO-established committee and the identification of best resources	32
Investigating, selecting and organizing materials	34
The place given to electronic resources, and how they relate to the establishment of a UNESCO site on the best shareable electronic resources in line with the rapprochement of cultures	35
Limitations of the research	35

PART 2. AT THE HEART OF DIVERSITY: REGIONAL AVENUES TO THE RAPPROCHEMENT OF CULTURES 37

.....	
Introduction	38
.....	
Diversity at the heart of all the world's regions, in both the past and present	38
.....	
Regional structures and strategies contributing to the promotion of diversity and rapprochement	39
.....	
Regions and diversity	40
Africa	40
The Arab world	44
The Asia-Pacific region	48
Latin America and the Caribbean	50
Europe and North America	55

PART 3. MULTIPLE INITIATIVES FOR THE RAPPROCHEMENT OF CULTURES: SHARED AND SHAREABLE RESOURCES 61

.....	
Introduction	62
.....	
Openness and flows	62
.....	
Heritage and diversity	66
.....	
Languages and diversity	69
.....	
Religions and diversity	70
.....	
Peace initiatives	72
.....	
Human rights	74
.....	
Racism and discrimination	75
.....	
Intercultural education	77
.....	
An informed public	80
.....	
Schools open to diversity	82
.....	
Universities open to diversity	83
.....	
Avenues for promoting social diversity	89
.....	
Avenues for promoting and upholding Indigenous peoples	90
.....	
Avenues for promoting persons of African descent	92

.....	
Avenues for promoting immigrant groups	93
.....	
Culture, creation and diversity	95
.....	
Plural and inclusive cities	99

GENERAL CONCLUSION	101
-------------------------------	------------

BIBLIOGRAPHY	107
---------------------	------------

ANNEX	111
--------------	------------

Foreword

In a world that is increasingly mobile, diverse and interconnected, intercultural encounters have become an inevitable reality of modern life. They carry the potential for creating new forms of creative expression, innovation and greater cultural understanding, bringing people together in ways never before thought possible. They also bear the risk – where improperly managed – of entrenching societal polarization, leading to manifestations of prejudice, intolerance, discrimination, radicalization and extreme violence.

Through ensuring open and respectful exchanges between individuals and groups of different cultures, points of view and aspirations, intercultural dialogue ensures that cultural diversity is a resource, rather than a risk, for sustainable development and durable peace. Recognizing the potential of the technologies of the information age, stakeholders across the world are increasingly turning to the internet to share knowledge, find inspiration and exchange ideas to further intercultural dialogue; providing new opportunities to enhance their impact and expand their collaboration.

However, despite this shift towards the digitalization of resources on intercultural dialogue, little has been understood about the trends, gaps and opportunities as to how resources have been conceptualized and operationalized across different regions, nor as regards the potential for expanding interregional learning on these topics. It is within this context that UNESCO commissioned this report, building on the results of five regional mappings, to address this deficit. As well as furthering the knowledge base on these topics, the report is the conceptual foundation for the development of an innovative e-Platform¹ on intercultural dialogue, serving as an evolving global hub of resources and information to record, inspire, share and exchange innovative and impactful action on intercultural dialogue.

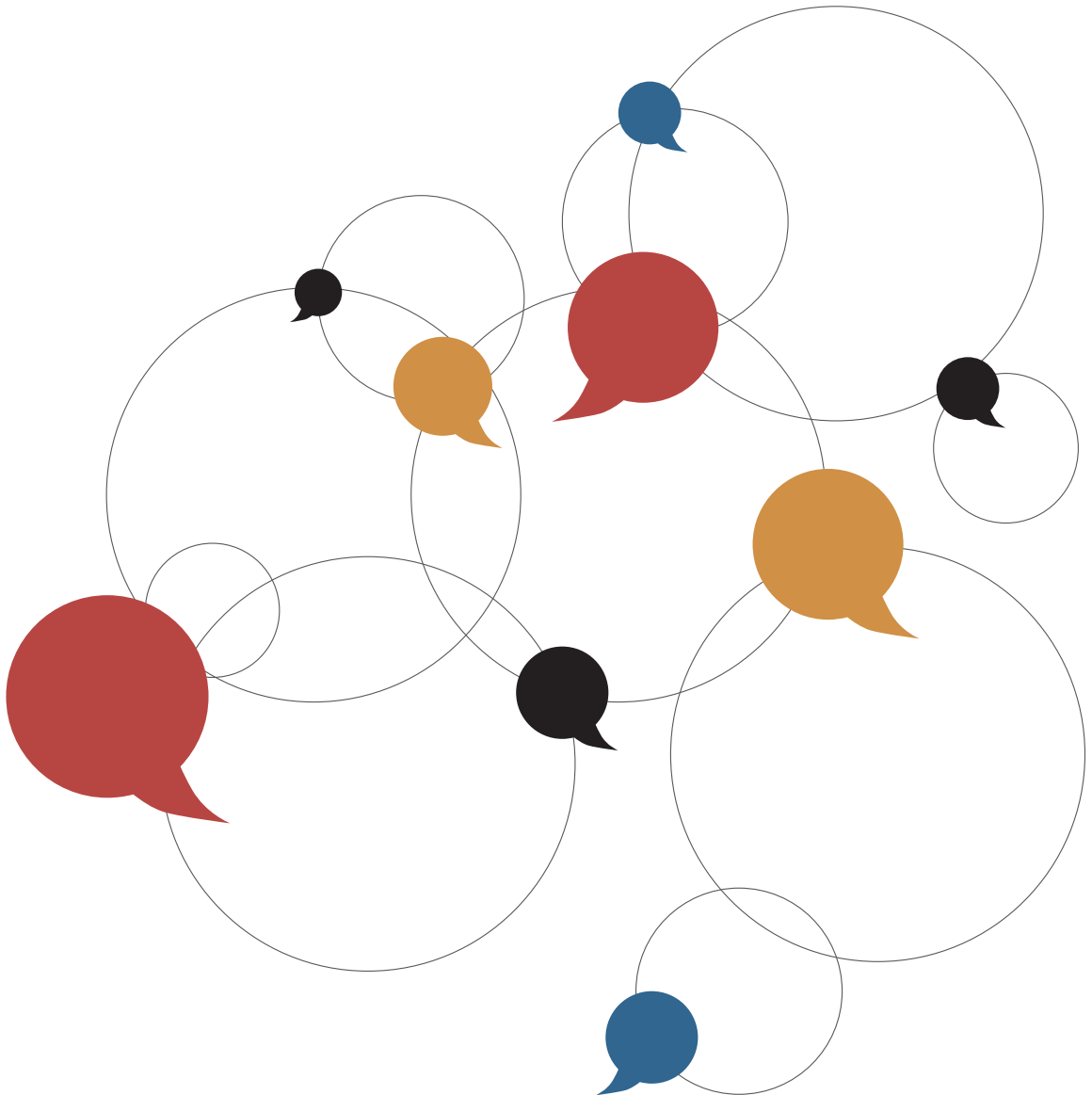
Through the combination of this publication and UNESCO's e-Platform on intercultural dialogue, made possible with the generous support of the Government of Azerbaijan, UNESCO is at the forefront of mobilizing technology to advance learning and exchange on intercultural dialogue. As we reach the halfway point of the International Decade for the Rapprochement of Cultures (2013-22), of which UNESCO is lead agency within the UN system, this report should be a particularly timely reference for guiding our future action, making a strong and innovative contribution towards the aspirations of the Decade and Agenda 2030. I hope that you will find it a relevant, useful and inspiring resource.

Nada Al-Nashif

Assistant Director-General for Social and Human Sciences
UNESCO

1 <http://en.unesco.org/2pxVJWp>

GENERAL INTRODUCTION



Today's societies are searching for models and practices that will permit them to live together in harmony. Despite the difficulty of the task, efforts continue to be made in this direction throughout the world. It is the combination of these efforts and a better knowledge of one another that will make this type of harmonious cohabitation increasingly feasible.

This book takes stock of such efforts by examining the resources shared by a diversity of organizations from all spheres of society working to develop rapprochement, dialogue and social justice within a context of affirmed pluralism. Central to our reflection is intercultural dialogue, as it is shaped by the societies and cultures that implement it and disseminate its various manifestations through myriad-shared resources. Internet-based dissemination is part and parcel of contemporary cultures, and constitutes an extension thereof. Mapping shared resources also means looking at how cultures understand rapprochement and dialogue based on their own identities and actions. Contemporary cultural theories acknowledge the role of the internet in forming and renewing cultures. A few years ago, Ulf Hannerz² ably showed how, now more than ever, we form a sort of interconnected network, a new ecumene, of which the internet is a key part. Studying the efforts made toward rapprochement and dialogue in various regions of the world via a tool such as the internet has everything to do with this ecumene to which we now belong. Although the priorities and concrete means implemented in different regions of the world are always subject to debate – as they involve ways of coming to an understanding together in order to 'make society' – beyond the debate there are experiments being made. It is to these experiments that we wish to draw attention in the following pages.

The research presented in this book is based on a project initiated by UNESCO and by an international committee that examined the best resources created to foster cultural rapprochement and intercultural dialogue. The committee had two goals. The first was to collaboratively research the resources that best represent efforts undertaken by various regions of the world in these two domains. The committee was composed of Lupwishi Mbuyamba, Professor and Executive Director at the Observatory for Cultural Policies in Africa, in charge of Africa; Sélim El Sayegh, Professor at the University of Paris-Saclay and Director of the Centre for the Analysis of Disputes and their Modes of Settlement (CADMOS), in charge of the Arab states; Qiao Wang, Consultant, in charge of Asia and the Pacific; Francine Saillant, Emeritus Professor of Anthropology at Laval University and Director of the Centre de recherches en cultures-arts-sociétés (Center for Research in Cultures-Arts-Societies) (CELAT), in charge of Europe and North America; and Lázaro Israel Rodríguez Oliva, Consultant, Transformatorio cultural para el desarrollo, in charge of Latin America and the Caribbean. This book is a reflection of their work. The second goal of the committee was to compile some of the best electronic resources available today, and to feature them on a dynamic and informative website platform³ that would make them easy to consult and maximize their potential for sharing knowledge on the most inspiring practices.

2 Hannerz, U. 1996. *Transnational Connections*. New York, Psychology Press.

3 <http://en.unesco.org/2pxVJWp>

This book comprises three parts. Part 1 examines the perspectives selected for our inquiry from a conceptual and reflective standpoint. Topics covered will include the notions of diversity and dialogue, an examination of these notions, and finally our methodology. Part 2 introduces the regions (in the sense established by UNESCO), their diversity-related characteristics and issues, and the regional strategies adopted in order to promote not only diversity but also rapprochement and dialogue. Finally, Part 3 details the various actions that embody the regions' strategies and broad orientations, with each action being presented based on its underlying aims. Parts 2 and 3 represent two different ways of approaching the shared and shareable resources in question, of which we hope to present the most promising aspects.

How to read this book

Depending on their needs, readers may read a book such as this in different ways. Part 1 will be of particular interest to those wishing to learn about renewed conceptual approaches to intercultural dialogue. Part 2 gives a broad overview of the major regions studied and therefore helps to compare and contrast initiatives at the regional rather than national level. Finally, Part 3 breaks the regions down by zeroing in on local, countrywide or city-wide initiatives, which are presented along with the goals and intentions of their proponents. For readers wishing to find out more about these initiatives, a list of e-resources on intercultural dialogue can be found in the Annex. In summary, the three parts of this book are intended to complement one another by presenting different facets of the exploration and analysis.

PART 1. PERSPECTIVES ON DIVERSITY AND THE RAPPROCHEMENT OF CULTURES: EXPLORING EFFORTS MADE ACROSS THE WORLD



Introduction

This first part of the book sets out the core ideas behind the effort to compile the various resources scattered across the internet dealing with the topic of rapprochement and dialogue among cultures. We begin with a discussion on the relevance of promoting practices suggested by these resources, followed by a critical look at the notion of intercultural dialogue. Finally, we conclude with a presentation of the selected methodology.

Background: A project on the rapprochement of cultures and electronic resources shared and shareable across the world

The rapprochement of cultures is an issue of concern to all sections of society, most likely because the mere evocation of this issue brings to the fore pre-existing tensions usually associated with dialogue. Indeed, one can hardly speak of any kind of dialogue without first considering some form of rapprochement in order to address underlying tensions. After all, what is the need for rapprochement if not the direct result of that which taints dialogue with negativity, primarily the lack of familiarity with groups of people, be they immediate neighbours, small communities, entire nations or even civilizations? This lack of knowledge about others – about those who, together with us, make up the societies of our world – is not restricted to any one group or handful of individuals. Nor is it specific to any one era, as such ignorance has manifested itself and yielded undesirable effects since time immemorial. The Inquisition and Nazism are extreme historical examples of such ignorance in the West. The Americas were conquered on the basis of disparaging beliefs about Indigenous peoples and the use of an African workforce reduced to the status of movable property. Over the course of the twentieth century, successive genocides occurred on all continents. Closer at hand, we are currently experiencing the rise of populist ideologies rooted in extremism that are hostile to diversity. Ignorance and lack of knowledge are some of the risks to which we expose ourselves when we do not take seriously our responsibility for living together in some degree of harmony and safeguarding the common good. By failing to recognize that assuming responsibility for being knowledgeable and reducing ignorance is a crucial part of our role in society, we risk giving free reign to practices and ways of thinking that spawn various forms of discrimination and injustice, such as racism, sexism and intolerance toward specific cultures, religions, groups of individuals such as people with disabilities, and ultimately anyone who does not seem to conform to the majority. Above all, we risk normalizing and perpetuating such forms of discrimination and injustice. In discussing dialogue between cultures, we are building on the work of numerous generations of men and women who have attempted to expand our horizons by

helping us better understand our immediate and more distant neighbours, and to better understand ourselves as a result. It is also worth recalling that in working on dialogue we may also be said to be heeding the millennia of wisdom passed down to us through the symbologies of diverse cultures around the world. Each time we expand our horizons and make an effort to become familiar with others, we also learn about ourselves. In fact, we can only come to know ourselves through the type of interaction that is at the heart of collective life (i.e. the interaction between the 'Self' and others viewed as the 'non-Self'). Contemporary societies are often preoccupied by concerns about what immigration means today and questions about their own identity. They are also responding to new norms of civility, inclusion, fairness and equality regarding the members of certain social groups such as women, people with disabilities and sexually diverse populations. They sometimes worry about globalization and the possibility of their own disappearance, or at least the disappearance of what they consider themselves to have been, to be or to be becoming (hopefully) in the future. Although this is not the first time such societies have been confronted with Self-non-Self interactions, the intensity of such interactions appears to be greater today than in the past. Indeed, at the dawn of the twentieth century, it was still common for people to be able to live out their entire lives without once coming across a stranger in their home communities, especially in small rural villages and remote regions far from the big cities. Today, at the start of the twenty-first century, this has become extremely rare, if only because of the intensification of human mobility and the explosion of electronic communication of all kinds over the past twenty years. From the comfort of their homes, the vast majority of people on the planet have access via the internet to images and content reflecting experiences and communities that differ from their own. Such interactions, whether direct or indirect, in person or via different media, confront the collective imagination of the Self and Other, resulting in the hardening or softening of the shapes and contours of these two concepts. Even so, this does not necessarily mean that knowledge is gained and ignorance is eliminated. A growing number of everyday interactions with 'others', with 'non-selves', is not enough in itself to combat prejudices of all stripes and to improve life in society. Something more is required. Each day, as a direct result of ignorance, reprehensible actions take place in countries with long histories of immigration. In recent years we have witnessed frequent acts of violence toward refugees and asylum-seekers, Afrodescendants and Muslims, as well as Indigenous peoples, and men and women, all over the world. When, in the nineteenth century, pioneering ethnologists and travellers from the Western world began relating their discoveries on continents still new to them and pondering the very composition of humanity, questioning their own identity and the identity of those they were encountering in Africa, the Americas, Asia and Oceania, they were only just beginning to push back the limits of the knowledge of their day and to introduce the ideas of a common humanity and equality between groups. Today, most of us know that people 'other' than 'us' exist, and we even interact with these others, on or offline. But even if the ideas of equality and common humanity have gained legitimacy and credibility, prejudices have not yet been stamped out, and their eradication remains a still largely unrealized goal. There are myriad means for pushing back the boundaries of our ignorance about those who, at first glance, may not seem to resemble us. This is where research on the rapprochement of

cultures and intercultural dialogue proves most useful. We probably know much more about wars and conflicts between communities and nations than we do about the forms of life which foster rapprochement, dialogue and cohesion. The need for greater knowledge in order to reduce our ignorance, and especially our ignorance of those whom we call 'others', remains immense, as does the need to share current or future acquired knowledge in this regard. We are not trying to say that it would be sufficient to replace conflict with dialogue. This would be simplistic, given that both are fundamental to social life and inherent in its risks and possibilities. Rather, the intent here is to humbly and conscientiously examine what elements may be able to prevent conflicts and misunderstandings – especially when the latter are based on tenacious prejudices toward those we judge to be too different or unequal – in the light of concrete efforts made by different societies to foster rapprochement. Instead of compiling a catalogue of cultural traits, as has been done in the past, we will endeavour to look into the practices societies are implementing today to foster dialogue between cultures and civilizations, and to transcend differences without obliterating them. What we suggest is a sort of mapping of efforts at cultural rapprochement, as opposed to a patchwork of cultures. Instead of focusing on differences between actors, the emphasis will be on attempted or successful efforts to come together and, ideally, enter into dialogue. Looking at what unites rather than what divides may serve as a source of inspiration for overcoming the situations that box us into tensions, conflicts, misunderstandings and ignorance, and could ultimately yield new avenues for considerable new and rewarding dialogue. The in-depth investigation of societies' everyday experiences of efforts to improve interactions between different actors implies a new way of looking at things. Societies must not be regarded exclusively as potential 'others', but rather, each society must be seen as possessing its own otherness and its own potential ways of overcoming prejudices and opening itself up to dialogue. In our view, examining the practices adopted by different regions of the world and different societies in different spheres of the social structure to foster connection and understanding, and describing these practices without imposing an overly oppressive normativity or strict culturalism on dialogue, is one way for us to embrace our social responsibility for pushing back the limits of ignorance and fostering equality, well-being and greater understanding within and between societies. One of the pillars of this endeavour is to accept that while no one society possesses the one perfect and ideal solution for bringing cultures together, each society holds some of the answers we are seeking. There can be no doubt that an attitude of modesty and humility, while it may help to spark curiosity and interest in (those considered to be) others, is also a prerequisite for improving our future.

Intercultural dialogue across the world and societal stakes: why support diversity and plurality-related policies, programmes and actions today?

The need to support policies, programmes and actions related to diversity and plurality in this day and age is more than urgent. At the start of the last decade, a number of crises shook the world. Although it is not our intent to list or analyse them here, it is worth mentioning what many

have called the migrant crisis – for those people seeking to make their way to the Americas and Europe – has resulted from war, intolerance and/or poverty. This crisis has iconic significance in the context of this book. Those communities who in a sense find themselves in the (not always voluntary) position of welcoming these migrants must adapt to the people who knock on their doors, and not only open up their borders but expand their cultural, social, legal, political and moral norms as well as. Migrants, likewise, must adapt. The resulting situation is not always easy, as is well known, and efforts at mutual understanding are not always commensurate with need. The rise of political forms wielding simplistic arguments and rejecting migrants can only be a cause for concern. Another issue that bears mentioning is religion and its radical manifestations, which are found in all religions of the book and are characterized by certainty and forms of fundamentalist belief that make individuals less open to accepting others. These manifestations lead to especially oppressive forms of relationships between proponents of fundamentalism and those people around them who reject such ideologies. One final example would be the use of the internet as a vehicle for hate propaganda. Although the internet is expanding possibilities for knowledge as never before, it can also have the opposite effect, spreading ignorance. The use of the internet by groups who uphold the supremacy of specific groups, 'races' or extreme violence is highly dangerous, especially when certain parties disseminate content claiming to solve the daily problems of the vast majority and setting forth prejudices dressed up as knowledge. Of course, the insecurity that comes with major civilizational changes, including those we are now experiencing, must also be taken seriously, especially if such changes are based on very unequal socio-economic foundations. It is important to recognize that bringing together groups, societies and even civilizations with profoundly unequal access to resources and education is no easy task.

Sharing the resources that are made available by various regions and societies across the world and that are deemed useful to solving such problems – especially the resources encountered on the internet – also affords an opportunity to examine our efforts in this direction, which are often more generalized than is believed, and to help encourage an undertaking which, far from being completed, must continually be renewed and reinvented.

The notion of intercultural dialogue

The idea of rapprochement between cultures has emerged in recent years in conjunction with the terms 'intercultural' and 'interculturalism', and more lately 'intercultural dialogue', especially thanks to the work of the Council of Europe and UNESCO. To better understand how different regions make use of such concepts, whether in whole or in part, it is worth briefly looking into the meaning of these terms, especially that of intercultural dialogue.

Intercultural dialogue in the wake of the Council of Europe and UNESCO: landmarks

A number of national strategies have been adopted to manage cultural diversity. Some models, such as republicanism, emphasize religious neutrality and integration into the national context. Others, such as multiculturalism, instead stress coexistence between ethnocultural groups within the national context, and in so doing promote the harmonious coexistence of a number of groups and cultural communities within a national space. There are still others that bear mentioning, such as plurinationalism, a more recent model that has been established in Bolivia and involves incorporating a number of peoples or groups into power structures and the state. *Interculturalidad*, a widespread trend in Latin America, for its part promotes the mutual influences and interactions of different cultural groups present on the national territory.

In 2008, the Council of Europe published a white paper⁴ in which it raised fundamental questions that can be summarized as follows: What exactly is the vision we are proposing for the society of the future? Do we want a society of distinct, segregated communities, made up of majorities and minorities with different rights and responsibilities? Do we want these majorities and minorities to be bound together by mutual ignorance and stereotypes? Or would we prefer a vibrant and open society without discrimination, characterized by the inclusion of all and respect for human rights? By raising such questions, the Council of Europe more or less directly criticized the models inherited from republicanism, considered highly assimilationist, as well as those stemming from multiculturalism, deemed to be communitarian. On behalf of the governments of its forty-seven member states, the Council put forward a third avenue: intercultural dialogue. In the white paper, intercultural dialogue is presented as fundamental to our common future. For the Council of Europe, this common future would depend on the ability to protect and develop human rights, in accordance with the European Convention on Human Rights, along with democracy and the rule of law, and to promote mutual understanding. The white paper defends interculturalism as a model of cultural diversity management, asserting the human dignity of each individual, as well as the ideas of common humanity and common destiny.

In the Council's view, intercultural dialogue offers a way to prevent ethnic, religious, linguistic and cultural divides, and instead to constructively and democratically address different identities on the basis of 'shared universal values'. For this to happen, it is important to prioritize strategies for democratically governing cultural diversity, developing (intercultural) competences, creating and expanding spaces reserved for (intercultural) dialogue, and internationalizing related models. The document also prominently features the idea of integration, as a two-sided process in which each party must make efforts toward the other. From this perspective, intercultural dialogue is viewed as not being limited to the cultural sphere, but as extending to the economy and social inequalities as well. The opposite of intercultural dialogue would lead to stereotypes, mistrust, tensions, anxiety,

4 Council of Europe. 2008. *White Paper on Intercultural Dialogue*. Strasbourg, Council of Europe.

increased stigmatization, discrimination, intolerance, scapegoating mechanisms, extremism and terrorist violence. By promoting openness and knowledge exchanges, such dialogue would contribute to integration and social cohesion, to alliances between groups, and to decreased conflict and misunderstanding. According to the Council of Europe, intercultural dialogue would in a sense be a way to address cultural pluri-belonging in a multicultural context. It would help strike a new balance by preventing any group from losing its roots. Several conditions would be required for such dialogue, namely respect for dignity, the rule of law and democratic foundations, and the rejection of ethnocultural and religious traditions that infringe on the rights and integrity of individuals. Intercultural dialogue calls for a reflective approach, mutual respect and recognition, an impartial response by public authorities to requests, the promotion of common standards and the rejection of moral relativism.

For dialogue to be fruitful, the Council of Europe suggests that strategies should be based on promoting a political culture of diversity, adopting a legal framework founded on human rights, and nurturing a sense of belonging and citizenship, particularly in marginalized groups. Generally, when the Council discusses intercultural dialogue, and particularly in this important white paper, its references to marginalized groups are based on the concept of ethnocultural groups. However, when addressing the relationship between rights and intercultural dialogue, the white paper explicitly views governance of diversity more broadly as concerning application of the framework of human rights and respect for all individuals in the name of equal dignity and the various international conventions and instruments that protect non-ethnocultural groups. Ideally, the strategies adopted should align with the local and international authorities concerned, be based on civic education, and align with national and international initiatives. It was in the context of such discussions that the intercultural cities initiative, for example, emerged, as we see later on.

None of this will happen merely through the goodwill of different parties, as necessary and desirable as such goodwill may be. It usually takes a combination of many different measures, especially in the areas of education, culture and rights, for such a model to be realized. Education is required as a means to raise awareness, inclusive cultural productions are needed to bring into play pluralist and intercultural values, and rights are necessary in that theoreticians, experts and decision-makers alike base the very possibility of such models on the critical need for a legal order respectful of human rights. It is thus necessary to go beyond strictly communicational frameworks of interculturality, such as those described in numerous intercultural education manuals⁵, that focus too exclusively on knowledge of other cultures and harmonious relationships. At the international level, this relationship between human rights and interculturalism is affirmed in numerous guideline documents and reveals the delicate link between human rights and pluralism.

5 For example, see Council of Europe. 2005. *Training Manual on Interculturalism*. Strasbourg, Council of Europe.

Human rights in themselves contain tenets that draw on pluralism as a political-moral order⁶; as such, they are naturally situated upstream of interculturalism as a model for cultural diversity management. In the texts providing guidelines for governing diversity, which are based on interculturalism, negating rights would equate with negating diversity itself and thus the possibility of interculturalism: hence the constant references to the need for 'respecting human rights'. References to justice, non-discrimination, equality and the participation of all actors, although not explicitly connected to human rights, nevertheless closely follow the human rights logic when applied at the regional, country or city level.

In more conceptual terms, certain authors of theories of recognition readily draw a connection between the social bond, on one hand, and rights, on the other. For Axel Honneth and Nancy Fraser⁷, this matter of rights is inescapable. Indeed, for these two authors, recognizing minority or minoritized groups not only demands an interactional construction founded on positive representations and identities, as theorized by Charles Taylor⁸, but also an institutional effort to enshrine recognition processes in law. This is why there is likely to be a continuity between interculturalism and recognition, which is implicit between intercultural dialogue and recognition. While the importance of harmonious relationships in the formation of identities and communities should be acknowledged, recognition, to be fully achieved, must be rooted in rights and social justice. Far from being neglected, the concept of recognition as a bridge between diversity and justice is plainly set out in the UNESCO report *Investing in Cultural Diversity and Intercultural Dialogue*⁹. Indeed, according to UNESCO, the 'key [to intercultural dialogue] lies in the acknowledgement of the equal dignity of the participants' (p. 57)¹⁰¹¹. Nevertheless, in this document, UNESCO is less explicit than the Council of Europe's white paper regarding the status of the socially diverse within intercultural dialogue, which is the subject to which we now turn.

6 See the special issue of the journal, in particular the introductions to Parts 1 and 2. Boucaud, P. 2016. *Études interculturelles*. Lyon, Catholic University of Lyon.

7 Honneth, A. 2003. *La Lutte pour la reconnaissance*. Paris, Cerf.

Fraser, N. 2005. *Qu'est-ce que la justice sociale ? Reconnaissance et redistribution*. Paris, La Découverte.

8 Taylor, C. 1992. *Multiculturalism: Examining the Politics of Recognition*. Princeton, Princeton University Press.

9 UNESCO. 2009. *Investing in Cultural Diversity and Intercultural Dialogue*. Paris, UNESCO.

10 Ibid. p. 54

11 It is important to note that the above references to the Council of Europe (2008) and UNESCO (2009) are not the only ones worth citing. Rather, they are given as recent and essential references that probably stand as the most obvious examples of institutional benchmarks.

Also worth mentioning is UNESCO's publication of certain documents and declarations that inform current debates: UNESCO. 1999. *Towards a Constructive Pluralism*. Paris, UNESCO; United Nations. 1998. Assembly proclaims 2001 United Nations year of dialogue among civilizations. New York, United Nations. <http://www.un.org/press/en/1998/19981104.g9497.html> (accessed 29 March 2017); UNESCO. 2001. *UNESCO Universal Declaration on Cultural Diversity*. Paris, UNESCO; UNESCO. 2005. *UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions*. Paris, UNESCO.

Toward an enriched concept of intercultural dialogue: conceptual clarifications

*Diversity, plurality and interculturality*¹²

Any reflection on interculturalism is rooted in a bias for diversity. What, then, does the word 'diversity' bring to mind? In a nutshell, we think of cultural minorities or ethnocultural groups. It is important to recall that this issue of diversity, broken down not only in terms of culture, otherness, identity, (cultural) difference, ethnicity, but also ethnocentrism and racism, to name only a few examples, has been a theoretical mainstay of social sciences scholars. Pondering the question of the Other has been a mantra for over 100 years, from Frantz Boas to Claude Lévi-Strauss, François Laplantine to Viveiro de Castro, and Mary Douglas to Clifford Geertz. The discipline of anthropology has contributed significantly to identifying, classifying and interpreting cultural differences, conceiving of them as a scientific problem and as a social question. It has also paved the way for the themes of tolerance and the struggle against racism. One need only call to mind Claude Lévi-Strauss and his *Race et histoire*, originally published by UNESCO in 1952 and subsequently reissued several times for a wider public¹³. At its origins, the discipline viewed difference primarily as residing in a so-called 'Other', an object of folklore to be exhibited in museums¹⁴. It was only much later, with the advent of studies on minorities and minoritized groups, followed by cultural studies¹⁵, postcolonial and subaltern studies¹⁶, and intersectional studies¹⁷, that difference as an ingredient of diversity would come to be thought of in other terms. Only after exoticizing and folklorizing would anthropology and ethnology rejoin the scientific community and give voice to their former objects of study, henceforth thinking of them as subjects¹⁸, or more particularly subjects of rights¹⁹. This phenomenon, along with many others, helped to create an important opening: the Other could no longer be consigned to some remote exotic 'elsewhere' or relegated to the cosy confines of a traditional museum. It was in our home; it was us; it was, in a sense, Self²⁰. This transformation, underway for the past thirty years, has allowed social sciences scholars to think about otherness and diversity from the standpoint of the observer's own society, foundational categories, historicity

12 This section is partly inspired by Chapter 1 of the following book: Saillant, F. 2015. *Pluralité et vivre ensemble*, Québec City, PUL.

13 Lévi-Strauss, C. 2002. *Race et Histoire*. Paris, Albin Michel.

14 L'Estoile, B. 2007. *Le goût des autres*. Paris, Flammarion.

15 Hall, S. 2008. *Identités et cultures*. Paris, Amsterdam.

16 Lazarus, N. 2006. *Penser le postcolonial*. Paris, Amsterdam.

17 Hill Collins, P. and Bilge, S. 2016. *Intersectionality*. Cambridge: Polity Press. The perspectives mentioned here would be deserving of more in-depth discussion, in order to do justice to their respective contributions to the debate on intercultural dialogue.

18 Laplantine, F. 2007. *Le Sujet: essai d'anthropologie politique*. Paris, Téraèdre.

19 Saillant, F. and Truchon, K. 2012. *Droits et cultures en mouvements*. Québec City, PUL.

20 Nouss, A. 2002. *Plaidoyer pour un monde métis*. Paris, Textuel.

and ontologies, and from developmental loci outside a single scientific discipline²¹. Globalization has extended this transformation by demanding a complete rethink of notions such as border and identity.

Diversity (and difference) are henceforth seen as foundational to all societies and not simply a 'new' problem exclusive to contemporary societies coping with migrations or globalization. Today, we can postulate that:

1. Diversity is a source of concern for societies; it is something they generally try to smooth over, preferring order, oneness, the centre, and even the rejection of diversity and closed borders. Societies abhor disorder.
2. Diversity is not something that only comes from elsewhere (thus leading us to think in terms of the identity versus otherness), but rather is central to each and every society.
3. Diversity must be thought of in other than strictly culturalist terms, meaning that rather than being boxed into the notion of cultural difference, it should be associated with other concepts such as gender, 'race', sexuality, class or body.
4. Difference is not merely a problem to be solved, but rather a forum for practices, interpretations, negotiations, frictions, enrichment and creative bridging. This does not mean, however, that conflict, the rejection of Other(s), closed-mindedness and violence should be passed over in silence.

Let us take a few moments to address the idea of pluralism. In sociological terms, pluralism consists of a doctrine or practice that admits the coexistence of different cultural, economic, political, religious and social elements within a single organized community. Pluralism is not limited to a cultural version of diversity.

The postulate of a plural world – which implies that plurality, as a basic condition of pluralism, is not defined by any one exclusive element or domain, such as culture or religion – suggests a polyphonic not necessarily harmonious world comprising multiple perspectives that sometimes agree and at other times prove irreconcilable or conflicting. Agreement is generally not a problem, but conflict and irreconcilability are liable to pose challenges. When viewed from this perspective, the notion of intercultural dialogue, while based on a positive concept of diversity, would benefit significantly from a stronger grounding in plurality.

Social, socio-cultural and intercultural diversity

Plurality is not simply a patchwork-like juxtaposition of differences, but the overlapping relations of power and domination inherited from colonial structures developed through different phases

21 Ghasarian, C. 2002. *De l'ethnographie à l'anthropologie réflexive. Nouveaux terrains, nouvelles pratiques, nouveaux enjeux*. Paris, Armand Colin.

of the capitalist economy, including the current phase of neoliberalism. These power relations raise the issue of ideological differences out of which ideas such as race and sex/gender have developed. In a context in which diversity and intercultural dialogue are equated with the laudable possibility of tolerance between different groups and individuals – that is, with the harmonious coexistence needed in society – it is important not to neglect the structures that produced these differences in the first place and that have maintained them ideologically and scientifically to this day. Admittedly, the world is made up of groups and subjects that may well represent a plurality of cultures, but these cultures – if such a word is still meaningful today²² – and the individuals who identify with them are liable to find themselves caught up in hostile, restrictive and tension-laden environments, in spite of their plurality. Pluralism cannot be dissociated from hierarchy if it is to be analysed, understood in depth and worked on from within. Proof of this can be found in the fact that societies described as pluralistic and democratic have not yet fully eradicated the old hierarchies – one wonders if they ever will – especially hierarchies based on race (in a cultural sense) and gender. The non-integration of veiled women or other women perceived as representing difference (e.g. women of African descent or women belonging to Indigenous peoples), cannot be understood without reference to this fundamental factor of the hierarchy that is central to the interactions and age-old powers that hold sway over individuals or entire groups.

The reality is that the social world is made up of a multiplicity of tangible forms, of categories of experience that can never be exhaustively detailed using ordinary cultural descriptions. These tangible forms are forms of life are neither cultural, religious or aesthetic, nor are they the sole province of any one particular group; they are all that has differed since the beginning of life in the world, born of the infinite variations arising from interactions that are continually being situated, created and re-created. They comprise all groups, and all differences within and between groups. Their associated interactions are not exclusive to an imposed or established diversity, but rather are the product of a world that is fundamentally plural and recognized as such. Naturally, this plurality also calls into play a hierarchy of experiences, which vary according to key dimensions found in all societies, such as gender, 'race' and bodily differences. The perspective on intercultural dialogue adopted here also borrows from the Latin American version of the notion of interculturalism, which is highly sensitive to social diversity and to hierarchies.

The notion of intercultural dialogue and the social practices associated with rapprochement and peace: opening up possibilities for dialogue and mutual enrichment

Intercultural dialogue and its related concepts (e.g. intercultural communication and intercultural education) have helped point to practical foundations for the struggle against racism, as well as various culturally and religiously based forms of discrimination and xenophobia. The notion has

22 For a reflection on the concept of culture today, see Saillant, F., Kilani, M. and Graezer Bideau, F. 2011. *The Lausanne Manifesto for a Non-Hegemonic Anthropology*. Montreal, Liber.

extended beyond scholarly circles in the social sciences and humanities to domains previously less permeable to rapprochement and interculturalism, such as health care, law, administration and marketing. Public institutions such as hospitals, museums and schools have become more sensitive to the issue of cultural diversity and have sought to respond creatively to problems that can arise for people and communities in situations of cultural diversity. One advantage of the notion's expansion into other areas has been to make authorities and populations more aware of the importance of the realities surrounding cultural diversity and of the adoption of policies and lifestyles that are favourable to it. For some, diversity has transformed from a problem experienced by a majority faced with one or more minorities into an opportunity to enrich all parties. Naturally, responses have varied depending on the region, country and institution, as well as the political frameworks in place for diversity. In spite of differences, huge areas of professional practice in most creative milieux have been revised to take diversity into account, particularly in a very large number of cities in Europe and the Americas. Widely inspiring professional models and practices have proven to be outstanding sources of mediation and understanding with countless benefits. A better understanding of the meaning of the very notion of cultural diversity – which as we have noted extends far beyond a single group, bringing into play multiple coexisting groups – has helped foster the development of open hospital settings that are able to care for people from all over the world, schools that are able to successfully address the religious diversity of parents and children, and cities that are inclusive of various groups. Interactions marked by the mutual understanding required for intercultural dialogue, in a sense, call for a broad view that makes it possible to think simultaneously and from an inclusive and harmonious perspective about interactions between individuals, small groups, communities and civilizations. They also require that understanding not be the sole responsibility of any one group, but rather of all interacting groups. This sharing of responsibility is the price for the enrichment of all parties.

The notion of intercultural dialogue also merits clarification by other notions brought into play in recent years regarding the issue of diversity. Even if debates around diversity and, more specifically, intercultural dialogue are largely dominated by questions of culture and religion, it is important to also examine adopted practices that, without necessarily being strongly associated with culture in an ethnicist sense or with religion, provide us with an opportunity to explore the coexistence of diversity as well. The problem of coexistence in diversity warrants greater attention from this perspective. One example that readily comes to mind is people with disabilities. Since the 1980s, disabled persons have been gaining recognition of their rights and benefiting from a number of accommodations that facilitate their inclusion. This recognition comes after having long been stigmatized, excluded from public space and limited in their social participation as a result of their disability. People with disabilities are present in all societies, and are also part of inclusive dialogue on plurality. In fact, bodily, auditory and visual differences have found expression in architecture and in building design, as well as in media adapted for the visually or hearing impaired. Although much remains to be done to ensure the full inclusion of people with disabilities, the fact remains that environmental and technological designs have been developed to welcome and better coexist with the diversity this group of people represents. Although women are not a minority, they have

been and remain in a position characterized by inferiority, discrimination and even violence. Owing to the gender difference they represent, women are part of the diversity and plurality of societies. The various programmes put in place in different parts of the world to stamp out this injustice and create a more equitable society have been slow to yield full results. Expanding the notion of intercultural dialogue and fostering the inclusion of all groups within a social dialogue sensitive to diversity and plurality also means taking this group into account. While far from an exhaustive representation of the wide range of possibilities in the area of plurality, these two examples do hint at the importance of taking such possibilities into account. Both examples point to a simple idea: intercultural dialogue could be enriched by thinking of diversity as social, as well as cultural.

It would be equally important to consider practices that are favourable to diversity in the long term. Emphasizing harmonious interaction is fundamental to the notion of intercultural dialogue. This is easy to understand. Harmonious relationships are not forged in a vacuum, but often have historical underpinnings and can even be established against a conflictual backdrop. Interactions between individuals with diverse backgrounds, for example, necessarily develop out of a broader context, that is, interactions between the communities or groups to which they belong. An Indigenous interacting with a non-Indigenous in Australia will inherit ways of saying and doing things that were constructed over multiple generations. Colonial history, including the suffering of Indigenous peoples or the discriminatory practices of former colonists and their heirs, cannot easily be erased from memory. The interactions between these two groups are linked to a memory, and even a current reality, fraught with its share of conflict. This is why it is impossible to think about the question of intercultural dialogue without taking into account the history of relationships between the groups and individuals concerned. The social practices that foster harmonious relationships in such situations often bring into play notions other than intercultural dialogue, such as the social suffering of historical communities, conflictual memories, the violation of rights or the violence of the colonial relationship. Social practices that lead to a recognition of historically discriminated groups, their experiences and their memory, including diverse groups such as Indigenous groups as well as many other 'minority' groups, are noteworthy and likely to play a key role in relationships between peoples, as well as in mutual understanding and dialogue.

Focusing on between-group interactions should in no way cause us to neglect interactions with physical environments. Taking the example of persons with disabilities and the importance they place on successful integration into their environment via urban, architectural and technological designs, we can readily see that life in society is not composed solely of interactions with others but also, more generally, with the environment. From that perspective, the work done by the designers of cities, urban structures and local landscapes would also warrant consideration. Indeed, it is worth looking at urban planning that incorporates heritage or public art as key elements associated with the identities of diverse groups. Monuments, memorials and artistic installations can all play a role in increasing familiarity with and recognition of various groups and, in doing so, can heighten the visibility of diversity and plurality, as well as foster inclusive living environments.

Intercultural dialogue, diversity and nations: or how the idea of diversity plays out according to histories of national and regional formation

Having discussed the notion of intercultural dialogue and the value of expanding this term to include social and environmental contexts, we are now faced with another question. Is there only one model of diversity? We posit that a single and universal model of diversity is in all likelihood utopian and improbable. In the following section, we examine the pluralistic nature of the very notion of diversity. The intent of this reflection is to ensure that the idea of intercultural dialogue promoted by the Council of Europe and UNESCO will translate into genuine dialogue and be able to accommodate a variety of conceptions of diversity.

An example: the place of national mythologies in the construction of diversity from the standpoint of states and regions

Diversity is not a given. Each region, country and community has its own standards and values that serve as the lens through which it thinks about what it conceives as diversity. The idea of diversity is as complex as that of society. Such a broad notion, embracing a multitude of realities, requires further reflection. It would be easy, for example, to consider diversity from the standpoint of just one region of the world, such as Europe, while viewing the rest of the world as representing diversity according to what Europe has been or is today. Of course, this would be a mistake, just as it would be to take one particular country in a region as the primary point of reference, while considering the other countries as constituting diversity. We know that this is not the case. First, all regions belong to 'a diversity', for example the diversity of different nations – that is, diversity taken in its largest sense – and all countries are composed of a diversity of communities and individuals. This suggests that intercultural dialogue may also be a matter of shared responsibility between different members of a diversity of cultures. It also implies that the experience of diversity and especially of plurality may be anchored in the consideration that all members of society are part of a greater plurality, regardless of their background, gender, physical appearance or religious beliefs. This said, it is important to point out that conceptions of diversity may vary depending on the region or country. A simple example would be the relationship between a region or country's founding myths, on the one hand, and its resulting conceptions of diversity, on the other. Canada and Quebec, and Mexico are good examples in this regard. Let us briefly examine each in turn²³.

Canada and Quebec are subject to the Canadian Multiculturalism Act. This law, originally enshrined in the country's 1982 constitution, was adopted in 1988 and bolstered by the adoption of the Charter of Human Rights and Freedoms the same year. The Multiculturalism Act and the Charter are the major instruments used by the country to manage its diversity and to address the question

23 In this section we refer to the premises of sociologist Gérard Bouchard as set out in the following books: Bouchard, G. 2014. *Raisons et déraisons du mythe*. Montreal, Boréal. Bouchard, G. 2000. *Genèse des nations et cultures du Nouveau Monde*. Montreal, Boreal.

of cohabitation between the majority and minorities or minoritized groups. Canada's founding myth presents the nation as a pluralistic combination of First Nations (Indigenous peoples) and descendants of the European, British and French colonizers. With the Multiculturalism Act, the pluralistic outlook characterizing the national myth expanded to include immigrants. The country's immigrants are mainly located in major cities such as Montreal, Toronto and Vancouver, while First Nations members are largely found in territories far removed from major urban centres. The majority population, whether Anglophone or Francophone, is mainly confronted with cultural differences in its relationships with immigrants. Canada is nevertheless very concerned about the fate of the First Nations, as demonstrated, among other things, by its commissions of inquiry²⁴. Canadian multiculturalism is also thought about from the standpoint of an expanded vision of diversity not limited to ethnocultural minorities, but rather open to minoritized groups, such as people with disabilities, LGBT persons and many others. The simplest metaphor to describe Canadian multiculturalism, with its very active promotion of the harmonious coexistence of differences, is a mosaic.

In contrast, Quebec, a Canadian province whose Francophone status makes it a minority society in Canada and North America, sets itself apart by its efforts to manage diversity in such a way as to preserve its status as a Francophone space. As a province of Canada, it partly shares the country's founding myth and in principle follows constitutional rules, but it also seeks to distance itself from this myth, given that in Quebec multiculturalism has been experienced as a way of putting the province and the French-speaking Quebec minority on equal footing with all other minorities. Faced with a society composed of the same groups as found elsewhere in Canada, but in different proportions, Quebec has ultimately adopted an intercultural rather than a multicultural perspective as its ideological framework for diversity. In doing so, it has sought to shift to a model that strongly links the affirmation of diversity, on the one hand, and increased interaction between minorities and the (Francophone) majority, on the other, with the aim of achieving integration, especially for immigrants. The model of diversity in this case seems more like a braid than a mosaic. Finally, Quebec has its own Charter of Human Rights, which is fundamentally no different than the Canadian Charter. It is worth mentioning in passing that Canada and Quebec long denied or neglected the Afro-American portion of their composition in spite of the historical existence of this group on their territory, a situation that is gradually changing today. In summary, interculturalism is the model that best explains how diversity is approached in Quebec, based on the idea of actively seeking interactions and nurturing mutual influence between groups and, ultimately, integration.

Mexico, for its part, was born of the encounter between Spanish conquistadors and the First Nations locally known as the Indígenas. Like the United States, the country has known slavery, though to a lesser extent. Mexico is not a nation of immigration in the strong sense of the term, as in the case of Canada and the United States. As its model for managing diversity, the country

24 Government of Canada. 1996. *Royal Commission on Aboriginal Peoples*. Ottawa, Government of Canada; Government of Canada. 2012. *Truth and Reconciliation Commission of Canada*. Ottawa, Government of Canada. The government also launched a national inquiry into missing Aboriginal women and girls in 2016.

has recently adopted an intercultural perspective, but one largely dominated by an ethnicist vision of the nation with Indigenist hues, given that a large swath of the population is made up of Indigenous peoples. Immigration is a recent reality for Mexico, and consists of Indigenous groups from other countries of Latin America²⁵. The nation's Afro-Mexican segment is also beginning to gain recognition in this society. The Mexican founding myth casts the pre-Columbian Aztecs as the real founders of the country²⁶; all Mexicans, in principle, can claim this lineage rather than that of the conquistadors. Nevertheless, it was the Euro-Mexican population that ruled the country for generations and repressed this portion of the country's pluralistic composition, along with persons of African descent, by instead asserting racial mixing – that is, the blending and dissolution of differences within the whole of national unity. Racial mixing, thus seen, acted as a medium of repression for the Afro-Mexican and Indigenous portions of the nation. The recent adoption of Mexican interculturalism as the country's diversity management model is likely a political response seeking in part to remedy the problems associated with the ideological use of the notion of racial mixing. At this time, however, it remains difficult to assess the impact of this model, given that its related policies are relatively recent.

Clearly, the Quebec and Mexican forms of interculturalism differ significantly²⁷.

What is important for us to understand above and beyond these two examples is the significant variation found between countries of the same region – in this case North America – and their conceptions of diversity as evoked by the same word, 'intercultural'. To grasp a given conception of diversity, one must consider who is included or excluded from this diversity, which diversity management policies are in play, and which representations of life in a diverse society are mobilized. In the same vein, variations can also be found at the regional level, for example, the region of Europe, between regions and subregions, as well as between the respective countries that comprise them. This is equally true for Africa, Asia, the countries of the Arab world and elsewhere. The notion of intercultural dialogue must therefore be sensitive to these variations. In our view, the examination of cultural rapprochement practices as shared on the internet paves the way for such a development.

Beyond national mythologies: understanding diversity through the way it plays out in the world

National myths are necessarily associated with nations' ideas of diversity, since these myths – founding myths in particular – are in a sense myths of origin. Ultimately, these myths of origin raise the question of which groups form a nation: they reveal whether or not a given group is considered able to be included in the nation. The state frequently plays an important role in

25 The use of the term 'Latin America' here is in keeping with the official terminology of UNESCO.

26 Bouchard, G. 2000. *Genèse des nations et cultures du Nouveau Monde*. Montreal, Boréal.

27 In a recent report, Gérard Bouchard applied his model to the case of Europe. See: Bouchard, G. 2017. *L'Europe à la recherche des Européens. La voie de l'identité et du mythe*. Paris, Institut Jacques Delors. <http://www.institutdelors.eu/media/europeidentitemythes-bouchard-ijd-dec16.pdf?pdf-ok> (accessed on 10 March 2017).

diversity management by imposing a political model that serves as a guideline, as is the case of multiculturalism in Commonwealth countries, or by setting forth its own version of the founding myth.

Founding myths and diversity management policies are not necessarily explicit about the actual plurality of groups found in a given area. In other words, groups that contribute to diversity and plurality, such as women, are not necessarily identified in these myths, and do not necessarily feature as targeted groups within public policies for diversity management. If we want intercultural dialogue to assume its full scope and meaning, it appears important to consider the notion of diversity, as well as its associated representations, as being shaped by history, ideologies, political systems and the way a nation views itself. Thinking in terms of rapprochement and dialogue within a region, nation or country may require (re)considering whom these entities consider themselves to be composed of (i.e. who they include and exclude). This may mean going beyond the specific ethnocultural groups most often included by nations in their founding myth. Furthermore, it is rare for founding myths to mention social groups such as people with disabilities, persons of different genders and so on. In our view, diversity should be considered as it actually manifests in a given area, and understood in the broadest possible terms. Understanding how diversity is conceived at a local level, and grasping what this diversity is truly made of, is central to the approach adopted here with a view to building broad and fruitful intercultural dialogue based on a pluralistic and constructive vision of the world. We believe such an approach has the added merit of making even more explicit the close link between the idea of intercultural dialogue and respect for human rights, thus taking into account the realities associated with the existence of inequalities and inequities, both between and within communities. It raises the question of the very meaning of the concept of culture.

The social practices associated with intercultural dialogue and the internet: multiplying possibilities and shedding light on practices of rapprochement

Diversity is a key issue for numerous decision-makers today, and a cornerstone of thousands of people's experiences of life in society. All over the world, efforts are being made to make people and communities more aware of themselves and of their relationships with others, whether close or far removed. Moreover, experiments aimed at fostering harmonious and satisfying relationships are being carried out across the globe. This fact is all too often forgotten, as in everyday life we are exposed on a continual basis to appalling news. Of course, it could also be noted that conflicts exist and tensions are being exacerbated all over the world. Our task here is not to address all these realities. Rather, we investigate efforts being carried out in different regions and countries that appear to be favourable to diversity. We are fortunate to be able to observe these efforts, if imperfectly, via the instrument of the internet. The internet is considered by many as another force destructive of cultures and civilizations, given its inherent flattening of information formats.

However, like globalization, the internet also has a flipside: that of multiplying manifestations of singularities, including those of communities. The popularity of social networks has certainly demonstrated this in recent years.

Our focus is on efforts made within concrete communities at different scales to bring cultures closer together. In this regard, it is helpful for us to abide by certain precepts suggested above: first, the notions of diversity and intercultural dialogue should be understood in the broadest possible sense; and second, it is important to be attentive to variations in the very notion of diversity, as well as in its local applications. Identifying these efforts as they appear on the internet promises to be useful in determining how societies today conceive of rapprochement between cultures and implement related practices, and to allow us to avoid adopting an overly normative or ethnocentric point of departure, or one that is anchored in a single region of the world.

Methodology

This section presents the project that served as a springboard for the reflections set out in this book, and clarifies the link between the book and a platform featuring the best resources shared and shareable on the internet in connection with the rapprochement of cultures. We also detail the means and steps by which we identified the electronic resources described.

An exploration of available electronic resources shared and shareable across the world: the work done by the UNESCO-established committee and the identification of best resources

The International Decade for the Rapprochement of Cultures (2013–2022)²⁸ is a United Nations strategy aimed at promoting shared knowledge on the cultural, ethnic, linguistic and religious realities of various communities across the world. The Decade is also geared toward producing a framework of the most universally shared values, reinforcing the quality of educational and intercultural competences, and strengthening practical links between intercultural dialogue and sustainable development.

The approach we adopt in this book is based on a broad initiative by UNESCO and on the work of an international committee tasked with exploring high-quality, internationally shareable electronic resources from each region of the world that illustrate how societies are striving to bring cultures closer together. Efforts in this direction exist at different levels, and various educational tools are available in a spectrum of related categories. The internet is home to numerous aggregators of

28 UNESCO. 2014. *Action Plan, International Decade for the Rapprochement of Cultures 2013-2022*. Paris, UNESCO.

intercultural relations content, most often focused on a specific country or region, as we see in the subsequent parts of this book; however, such content may not be known on an international scale, and may not lead to an especially broad or concerted effort. The Decade for the Rapprochement of Cultures initiative overseen by UNESCO for the United Nations System, on the other hand, does have the capacity to undertake such an initiative. Moreover, while we are familiar with countless Europe and North America-based efforts, our knowledge about other regions of the world is questionable. The originality and significance of the present endeavour lies in its effort to take into account perspectives and practices from all over the world, in order to understand how the notions of rapprochement and dialogue are reflected or appropriated locally, and how they might inspire new initiatives and be more extensively promoted and shared. Only by adopting such an expanded view can we understand the notions of rapprochement and dialogue between communities, societies, cultures and civilizations more deeply and insightfully, and better foster practices whose benefits have been recognized by numerous observers all over the globe.

Each member of the committee²⁹ was asked to identify high quality, exemplary resources stemming from efforts made in a given region – in other words, electronic resources that are shared and shareable by the greatest possible number of people, and devoted to the issue of rapprochement and dialogue between cultures. The resources were identified using keywords, the most common being 'dialogue' and 'interculturalism'. The cultural committee members then had to adapt their respective research strategies according to their regional contexts. The common language of research for the committee members was English, followed by the most common languages in their respective regions, such as Spanish in Latin America. The goal was not to draw up a comprehensive or exhaustive inventory, but rather to concentrate on the most representative electronic resources in a context where all the invited experts held strong expertise on rapprochement within their respective regions. The aim was to select the most shareable resources in a restricted number of languages – most often English, but also French, Spanish, Portuguese and Arabic. The different experts then created lists of resources, which they classified by electronic format (e.g. MOOC, ebook, website or other) and by the sphere of society with which each was associated, for example, government, voluntary sector, education or other. Each member had to be attentive not only to resources focusing on dialogue and cultural differences, but also to certain less common categories of differences in connection with dialogue and the rapprochement of cultures, such as gender, disability and other social categories that may be minoritized and subject to discrimination. Committee members were thus required to adopt a highly open-minded attitude to different ways of addressing intercultural dialogue and to various actors' conceptions of otherness. The regional reports resulting from this process have served as the basis for the reflections developed here, which were naturally also nourished by information exchanges that took place within the committee.

29 See p. 3.

Investigating, selecting and organizing materials

The various materials collected by the committee form the basis of this book. Additional research was also conducted at times in order to round out or confirm existing information, and occasionally to obtain new resources. A number of challenges were encountered during this process. First, the different regions have variable access to electronic resources. For example, Latin America is connected and networked, while Africa does not enjoy this advantage. The Arab world has varying degrees of connectedness, with certain countries such as Qatar or Saudi Arabia undergoing rapid development at the cutting edge in contrast to other countries in the same part of the world, such as rural parts of the Maghreb. Similar digital divides can be observed between Japan and Thailand, or Brazil and Haiti³⁰. This explains why certain regions have developed more shared resources on the internet and are more extensively represented and cited in this book; in no way should this greater representation be interpreted as a bias in favour of any particular region. Finally, while all parts of the world may demonstrate a certain concern for harmonious relations on their territory, the very meaning of rapprochement and intercultural dialogue, which brings into play a variety of social distinctions, may vary depending on the region, territory, community, country or language, as may their public. It is also worth mentioning that the idea here was not to identify the sources of each region's time-honoured traditions, religious or otherwise, that call for peace, harmonious relationships or cohabitation. All cultural and religious traditions have their own versions of such sources, but while committee members kept these in mind, the intent was not to retrace them, at least not in depth.

To come back to the electronic resources, not all the ones cited in the committee members' reports were necessarily selected. Given the high number of resources, we determined that listing and systematically citing each one would be tiresome for our readers. Instead, the resources mentioned and discussed here are the best quality and most significant ones, that is, those that would be understandable for a wide readership and that are iconic, illustrative and inspiring for a given region or country – and of course for the purposes of this book. In summary, we have set out the very best research conducted by the committee, and the most compelling examples.

Resource classification has also been reviewed using a model that made it possible to situate and integrate each source by sphere of application or development. The government sector, which initiates laws and programmes, can be found in approximately equal portions in all regions. The education sector, which includes research centres and universities, is also extremely rich and productive, and has been accorded similar consideration. The voluntary sector for its part is more hybrid from one region to another, insofar as associations sometimes develop research or intervention/education programmes, as well as practices also found in other spheres. This sphere and its contributions also vary substantially from one region to another, depending on the state of civil society development. Finally, the cultural sector, which includes cultural centres, national archives, film libraries, museums

30 UNESCO. 2015. *CONNECTing the Dots*. Paris, UNESCO. Also see the final declaration of the conference: UNESCO. 2015. *Outcome Document: 'CONNECTing the Dots: Options for Future Action'*. Paris, UNESCO. http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/CI/CI/pdf/outcome_document.pdf (accessed 27 March 2017).

and artist groups, is similarly represented unequally across the regions. This can be easily explained: a low degree of technological development in this sector may translate into fewer virtual exhibits or online film libraries. Accordingly, a paucity or absence of online resources in a given sphere within a given region should not lead one to hastily conclude that equivalent offline resources have not been developed.

The place given to electronic resources, and how they relate to the establishment of a UNESCO site on the best shareable electronic resources in line with the rapprochement of cultures

In parallel with this book, UNESCO has put together a website showcasing some of the best electronic resources devoted to the rapprochement of cultures. The two are complementary. Whereas the book discusses the main findings of the research and points out the most significant sources, the website is devoted to the most inspiring resources discussed by the book and those whose instructional content and technical characteristics make them the easiest to share across all regions. This book in a sense constitutes the resource-mapping backdrop from which some of the best examples have been selected and aggregated on an evolving website. A list of the websites mentioned and their electronic addresses can be found at the end of the book.

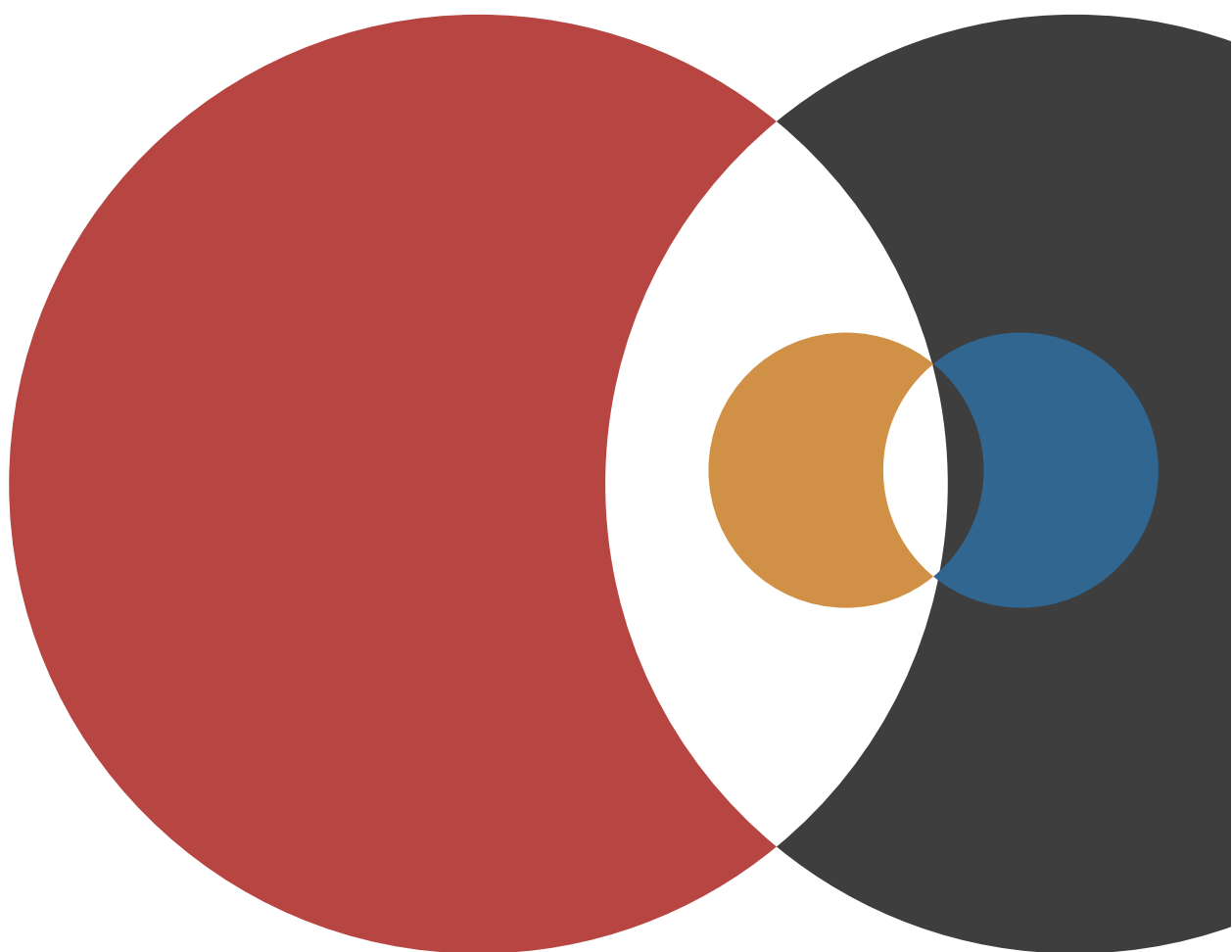
Limitations of the research

The research does have a number of limitations. We have noted the significant differences existing between regions with regard to the production, dissemination and accessibility of internet resources. In no way should a scarcity of electronic resources lead one to conclude an absence of practices or initiatives to bring cultures closer together. In such contexts, these resources may simply be less visible and less intensively shared. Conversely, the presence of content on the internet cannot with any certainty establish the effectiveness of the practices described or their degree of penetration in the field.

Another limitation has to do with the work done by the committee. The lists yielded by our efforts to compile the resources are not exhaustive; for all intents and purposes, such a task would have been impossible. Indeed, resources change every day. However, through the convergence of expertise, extensive research, and this unique and unparalleled initiative, we nevertheless have been able to provide a selection that is representative of what the different regions have on offer for sharing.

Finally, it is important to keep in mind the words of the renowned philosopher Gilles Deleuze: the map is not the territory. The internet is a showcase of practices or, primarily, representations thereof. Regions and countries use the internet to display their intentions and their plans. We cannot see these elements in their entirety, or easily measure their effects. As a result, we suggest a cautious and critical reading of the content described.

**PART 2. AT THE HEART OF DIVERSITY:
REGIONAL AVENUES TO THE
RAPPROCHEMENT OF CULTURES**



Introduction

This second part of the book begins by very briefly introducing the broad regions researched, along with their diversity-related characteristics or issues. The intent is to show how all the regions are characterized by significant diversity, which constitutes an inherent part of their history and makeup. Diversity is not an add-on; it simply is. These regions have given rise to regional organizations or entities that act on a regional level, each of which serves in their own way to reflect this diversity through various initiatives. The way in which regions have stitched together institutional structures offering potential responses is indicative of the central nature of diversity and its importance to the vast majority of countries. We examine the most obvious instances of regional structures that have developed and shared resources, looking at how they link each region together from within, but also how they connect the different regions to one another. We also explore the major regional or sub-regional institutional structures that catalyse large-scale consultation aided by, among other things, the support of supranational or interregional organizations such as UNESCO or the Organisation internationale de la francophonie (International Organization of Francophonie) (OIF). Nevertheless, this type of support is not a constant or a mandatory condition for regional initiatives to be able to develop. We investigate the specific goals adopted through the regions' institutional structures and how the regions position themselves through their actions relating to the rapprochement of cultures. As we see, such actions take a wide range of forms, such as putting culture at the heart of development strategies, promoting traditions and languages, initiating or encouraging peace processes rooted in culture and memory, and much more. The key notional references of the regions are included to the extent possible, along with examples illustrating the diversity of perspectives.

Diversity at the heart of all the world's regions, in both the past and present

The world's regions as we know them today, and as defined by UNESCO, were all formed against a background of diversity. Since time immemorial, movements of people have been key to the settlement of regions, and communities have always been in contact with other communities. Naturally, our aim here is not to summarize the entire history of the world. Suffice it to say that it would be a mistake, in light of this past history, to revert to viewing each region as a homogenous whole. Diversity is hardly new, but rather forms part of the common condition of all these regions, which to varying degrees over the centuries have experienced intermixing, encounters and exchanges, as well as frictions, conflicts and wars. No region, and likely no country, could claim to be perfectly monolithic: cultures, religions, languages, lifestyles and social groups are

always multiple in nature. The communities within all regions, whether national or other, can claim a certain homogeneity on an episodic basis and depending on historical circumstances, yet this homogeneity is never complete, since the dimensions of diversity and plurality are so numerous and so profound that they are likely to cut across all spheres of society. What changes from one region to another, and from one country to another, is the way this question of diversity is understood and addressed, as well as the degree of attention it is given. At times deemed a problem or threat, at others a treasure, diversity is considered and regarded in varying ways. It leaves no one entirely indifferent, for any talk of diversity raises the question of what constitutes the 'we', the community of belonging. Indeed, no society is formed without a representation of this 'we', of what – and especially who – the society is believed to be made up. Regions are also worlds that find common ground and echo each other on themes such as intra and intercontinental migration, diaspora communities and Indigenous peoples. Each region has in a sense penetrated the others at different times in its history and has contributed to the creation of continental or supracontinental diversity.

Regional structures and strategies contributing to the promotion of diversity and rapprochement

For practical, economic and political reasons, the various regions of the world tend to group their institutional entities together in the form of regional structures. These regional structures are international organizations in that they exceed the scope of the nation state, and sometimes take the form of economic blocs or continental geopolitical structures. Their initiators adopt mechanisms designed in principle to facilitate communication between their various constituent countries and nations, on the one hand, and those of the outside world, on the other. These structures each have their own objectives; some are rooted in organizations formed at the start of the twentieth century, as is the case of the Organization of American States (OAS), while others, such as the Union of South American Nations (USAN), were created very recently. These structures mesh well with international governance authorities, including those closely related to the United Nations, which they echo in a sense. Some take up objectives and programmes that are likely to be favourable to and even promote diversity. This may include standing up for human rights, without necessarily directly making reference to the promotion of diversity. Diversity can also be put forward as a sort of civic virtue without it being necessary for a clear stand to be taken on human rights. Finally, efforts may also be made to manage perceived excesses of diversity. According to Garabaghi³¹, regional structures act as ramparts against uniformization and increasingly bear witness to diversity. Some regions go so far as to create concerted programmes, depending on their means. All of these

31 For a discussion of regionalist trends and how they relate to cultural diversity, see: Garabaghi, N. 2010. *Les espaces de la diversité culturelle*. Paris, Karthala.

structures affirm regional specificities in terms of memory, history and traditions. Some put special emphasis on maintaining or even preserving such elements, as do Africa and the Caribbean, while others such as Europe and North America focus on harmonious relationships between different communities on their territory. These realities can be observed on the internet, where such regional structures have high visibility. Moreover, beyond these regional structures are state structures or civil society-based structures, even institutions of knowledge, whose scope sometimes extends over an entire region. The aim here is to identify the diverse regional strategies leveraged to bring cultures closer together.

Regions and diversity

Depending on their context and history, different regions have their own strategies that reveal a unique way of realizing rapprochement and, when possible, dialogue. Each region is presented according to context and the broadest approaches to rapprochement.

Africa

In Africa, all cultures found on the continent form what today is defined as being 'African culture'. The continent's history is marked by the extensive mixing of populations with diverse origins, who helped shape the space known as Africa. From Bamako to Soweto, Liberia to Senegal, Mozambique to Nigeria, and Cape Verde to Réunion, its many territories and peoples have always been confronted with diversity. Arabo-Muslim groups, although strongly concentrated in the North, can be found all over Africa. Groups of European origin can also be found throughout the continent, although in smaller numbers and mostly in South Africa. Some regions of East Africa have also absorbed groups from Asia that brought Hinduism with them, as in the cases of Mauritius and Réunion, which are known for their Creole elements. And at the heart of Africa, especially the sub-Saharan region, lie the great linguistic and cultural groups that make up the largest portion of what is known as 'African culture'. Nevertheless, it would be a mistake to speak of African culture as a pure, smooth whole, free of any external influences. In fact, African culture may be considered to extend to members of the African diaspora and more broadly to people of African descent who, as a result of their significant mobility – desired or not (owing to past and current slave trades and migrations) – have contributed to enriching and developing the culture of the mother continent, as well as of other continents where they have settled. Thus, continental African culture has travelled between diaspora and mother continent, in both directions. It is surely a much more fluid culture than might be suggested by the borders between its countries today, which were established by a colonial order that did not necessarily respect pre-existing boundaries. Cultural, religious, ethnic and linguistic differences can be observed between the groups present in Africa. The African

reality is one of significant conflict, intensified migration, environmental and economic challenges, and disease management, especially for AIDS. Conflicts, when they occur, can be border-related, religious, economic or political. The identities of the many groups involved often serve as the backdrop for such conflicts.

Above and beyond the region's 'African culture' – a notion that brings into play the influence of pan-African movements wishing to recover authentic roots in the wake of the postcolony³² – archaeological, ethnological and sociological evidence has rigorously demonstrated the immense variety of cultures, languages, cosmologies, techniques and knowledges that form the basis of what might be called Africanness. Africanness may thus be viewed as the sum of all cultural characteristics common to the continent's peoples, as found in philosophical concepts, religions, rituals, family structures, political systems, economic organizations and artistic manifestations. Although the major religions of the book can all be found on the continent, where they have a long-established presence, Africa has also been home to a multitude of animist cosmologies and spiritualities over thousands of years that have in a sense partly escaped the influence of the former religions and date back to the very origins of this land, associated with the beginnings of humanity. Even if European languages are spoken on the continent (including French, English and Portuguese), many other languages directly originating from Africa are also present, such as Fula, Songai, Wolof, Mandingue, Yoruba and Swahili, not to mention Arabic and hundreds of other languages.

This diversity can in no way erase the tragic realities of the continent, evidenced today by its unequal economic development, poverty, wars, forced migration and, more recently, terrorism. Africa is, of course, marked by colonial history and a past of slavery (intracontinental and transatlantic). The continent's more recent history has brought its own share of tragedies, such as the Rwandan genocide in 1994. Nevertheless, it would be wrong to boil down the continent to these realities: indeed, no region should be viewed solely in terms of its past or tragic dimension. Achille Mbembe³³ and Edouard Glissant³⁴ have provided ample warning against such reductionism. In spite of the widely recognized difficulties facing its development, Africa has succeeded in generating a series of original dynamics that are promising for today and tomorrow on both the social and economic level. Moreover, it has distinguished itself as a phenomenal creative and imaginative space in spheres as varied as ecology, economics and of course cultural development (crafts, music and dance). Its cultural contributions rank Africa as a world leader in the artistic domain. Clearly, diversity is an important backdrop to this region. Although African culture is often referred to in the singular, it is expressed in the plural, in light of its multiple influences and ramifications, and as a culture composed of a multitude of influences and contributions, both ancient and contemporary. In principle, recognizing the value of African culture goes hand-in-hand with valuing all of its cultures located on the continent and elsewhere. This is part of Africa's gift to the world. Africa is

32 Mbembe, A. 2000. *De la postcolonie*. Paris, Karthala.

33 Ibid.

34 Glissant, E. 2007. *Mémoires des esclavages*, Paris, Flammarion.

also the home of the people who ended apartheid, inspired the *négritude* movement, influenced cubist painting, provided the foundations for jazz, proposed a way to adapt human rights to its own continental realities and, thanks to its women, created original economic structures that have helped pave the way for solidarity-based economies. Politically speaking, the region has an array of diversified systems ranging from monarchy to communism to parliamentarism.

In Africa, diversity and the rapprochement of cultures are promoted by international and regional organizations, civil society organizations and institutions of knowledge, that are often linked to one another and work in tandem with one or more member states of the African Union. It is these organizations that most often spearhead initiatives. The vibrancy of these organizations and the scope of their initiatives vary from one subregion of the continent to another and according to established traditions, such as those of the Mandingo in West Africa, the Bantu in Central Africa and the Ngoni in South Africa. Also worthy of mention are the Swahili forms of East Africa and the contributions stemming from Arabo-Muslim cultures of North Africa. This book focuses more specifically on the sub-Saharan portion of continental Africa and its four broad administrative regions comprising fifty-four countries – although some of these countries form part of the Maghreb and, as such, are considered with the group of Arab countries (see section 2.3.2). It is important to take into account the legacy of the continent's colonial history and linguistic division according to the three major dominant languages with which international and regional organizations are associated. The most significant diversity-related initiatives in Africa are carried out with the collaboration of key cultural and scientific centres in the subregions. Some initiatives also foreground the participation of craftspeople, artists and the cultural industries in their activities. Regardless of their specific location in a given region, country or city, wide-scale initiatives bringing together multiple organizations and institutions are likely to have a significant influence over the entire region, and even beyond.

Initiatives are mainly geared toward promoting the continent's cultural wealth and diversity, continental unification and harmonious, peaceful development with and between subregions. Cultural diversity is thought about first and foremost in terms of the diversity that exists within a continent and from the standpoint of harmonious and valued relationships between its diverse groups, rather than in terms of dialogue with groups outside this territory. Ancient (precolonial) and current (postcolonial) African cultural diversity are thus foundational to initiatives, and are the elements they seek to preserve. Clearly, the joint influences of colonialism and globalization are also taken into account. This raises questions: How should traditions reaching back thousands of years be preserved? Should they be revived in some cases and given visibility? And how can they be leveraged for the future of the region, while at the same time emphasizing dialogue, development, peace and democracy? The answers provided by the various actors involved will help shed light on what the rapprochement of cultures and, ultimately, intercultural dialogue mean in Africa.

The rapprochement of cultures takes on meaning in Africa through the ideas of knowledge, expertise, influences and mutual interests anchored in the region itself. Recognizing African culture

as a whole, acknowledging local languages and traditions, valuing a culture of peace based on traditional African references, and, finally, nurturing interreligious dialogue constitute the most important themes in perspectives on the rapprochement of cultures in Africa. Let us now turn to how these themes are reflected in regional organizations (or organizations with a regional scope).

In 1963, on the heels of the independence movement, the African region joined together in the African Union (AU), an organization whose founding charter championed the rule of law and democracy. The AU clearly conceived continental integration primarily in terms of the economic development of its subregions.

The African Union affirmed diversity, rapprochement and dialogue between cultures with its adoption of Agenda 2063, which sets out the explicit goal of establishing a culture of peace. Furthermore, a significant political act occurred in the form of the *Charter for African Cultural Renaissance*³⁵, a document which, in combination with the Constitutive Act of the African Union of 2000, clearly inspired the continent's common cultural policy adopted in 2006 in Khartoum, Sudan, by the African Union Assembly of the Heads of State. When subregional organizations adhere to such a policy, it in a sense shapes their diversity-related policies.

Several other subregional economic structures assert the importance of culture in development, as well as the need to incorporate it into business dealings. Examples include: the Economic Commission of West African States (ECOWAS), the East African Community (EAC), and the Economic Community of Central African States (ECCAS), all recognized by the African Union. Within these structures, agents are likely to stress the promotion of typical forms of cultural expression on the continent. This may include a myriad of local forms of expression, including those of minorities. The possibility of creating a sort of common market of cultural goods appears to be a way to assert diversity in the context of globalized economic structures whose 'flattening' power is a subject of concern. The attempt to create a common market of African cultural goods, or to develop cultural units of development in order to promote festivals and cultural events, as is done in Mozambique via the Southern African Development Community (SADC), is to be actively encouraged. Such structures are also ways to create spaces for dialogue between countries belonging to the region. Nevertheless, the African region, which is made up of subregions that have inherited languages from European powers, cannot so easily be taken as a whole, since exchanges and collaborations are conditional upon a certain geographical proximity and a common language of communication. Thus, a distinction must be made between Francophone, Anglophone and Lusophone Africa.

Organizations do exist that in their own way are each working towards the recognition of local cultures. Worthy of mention in this regard are the Southern Africa Development Community, the African World Heritage Fund, the Economic Community of West African States (ECOWAS), the

35 African Union. 2015. *Agenda 2063: The Africa We Want*. Addis Ababa, African Union. <http://www.un.org/en/africa/osaa/pdf/au/agenda2063.pdf> (accessed 27 March 2017); UNESCO. 2006. *Charter for African Cultural Renaissance*. Paris, UNESCO. <http://www.unesco.org/fileadmin/MULTIMEDIA/FIELD/Dakar/pdf/CharterAfricanCulturalRenaissance.PDF> (accessed 29 March 2017).

University Senghor in Alexandria, and a number of initiatives undertaken by the Islamic Education Science and Cultural Organization (ISESCO). A further distinction should be made between local regional organizations and other international organizations established on the continent and associated with the major linguistic subregions. For example, Francophone Africa has access to a powerful tool for action: the OIF, which comprises twenty-eight member states. Countries such as Belgium, Canada, France and Switzerland are highly involved in this organization, and actively support countries in the region in a variety of ways, including through cultural initiatives. On a global scale, this organization has considerable influence in areas such as education, cultural rights, democracy and conflict resolution. Another organization similar to the OIF is UNESCO's regional offices. Numerous efforts have been made in this part of Africa to develop support networks for artists and craftspersons, and to promote culture-based economic development.

Lusophone Africa, for its part, regularly holds regional conferences, and especially festivals and carnivals, the best-known of which is the Luanda carnival. These types of events serve as platforms for the promotion of both unique and common traditions, as well as the development of educational, musical, dance-related and visual arts initiatives. Culture thus serves as a link between members of Portuguese-speaking Africa. It is important not to forget, however, that numerous cultural and economic exchanges take place between these countries and others beyond Africa, in particular Brazil, as well as Macau and Timor. Lusophone Africa in turn receives support from the Comunidade dos pais de lingua portuguesa (Community of Portuguese Speaking Countries) (CPLP) for numerous initiatives.

English-speaking Africa presents a markedly different picture. The Commonwealth Foundation (CF) is the initiator of the Group on Culture and Development, whose adopted slogan is 'Putting Culture First'. Here again, the focus lies on promoting a form of culturally based development. This type of initiative can be found in Malawi in the form of museums designed as spaces for spreading basic information on malaria (Museums Save Lives), in Nigeria where women's traditional knowledge is encouraged in salt production, and in Tanzania with its House of Culture and Development in East Africa (CDEA) in Dar es Salaam, which provides girls and young people from the street with a space for film-based study and education. This group of countries is likely where the notion of cultural diversity in the European or American sense has been most intensely promoted. The countries of the Commonwealth have also identified the strategic role local traditions and spirituality play in reconciliation processes following wars and genocides.

The Arab world

The Arab world is not a continent in itself, unlike Africa. What is referred to as the Arab world stretches out over a geographical space encompassing twenty-two countries, and is characterized by the use of dialectal Arabic, a language intended to be a unifying factor, but also of other languages and dialects, including the European languages of the colonizers. Naturally, it would be extremely simplistic to lump together areas as distinct as the Gulf countries, the Middle East

and North Africa, without recognizing their subtle differences. The presence of a language that is intended to be shared and of its variations all too often causes this world to be thought of as homogenous. Although it may be viewed as one large whole with a number of converging traits (whose convergence is very much desired), we must not overlook the intra-regional differences in terms of history, economic and social development, language, culture, religion and ethnic origin. Many such differences can be found in this part of the world. This area, especially the Middle East, is considered the cradle of the religions of the book, and is home to Christianity, Judaism and, to a lesser extent, Buddhism and various animist religions, along with many others. In the Gulf countries, including Qatar and Saudi Arabia, political systems and lifestyles stand in marked contrast to those of Morocco, especially in terms of political systems, women's rights and Islamic ways of life. Here, too, religious practices may vary, even among Muslims, as Islam itself is plural. There are many doctrinal and belief-related differences between the Sunnis, Shiites, Wahhabis, Sufis and others. Although Islam in its many versions is largely dominant in the Arab world, as is the influence of Arabo-Muslim culture, a number of Arabo-Muslim countries are home to minorities such as the Amazigh in the Maghreb, and the Kurds and Armenians in the Middle East, as well as ancient Christian and Jewish communities established in various locations for thousands of years. These minorities form part of the region's considerable diversity. In these countries, the influence of French language and culture has been extremely substantial since the nineteenth century owing to colonial history, while the British have also left a mark on this part of the world. French is spoken in many of these countries (including the Maghreb and Lebanon), which in no way detracts from the unifying dialectal Arabic and different variations of the Arabic language. The Arab world has long extended over several continents as a result of past conquests, to places such as Portugal and Spain, and can be found in a variety of regional spaces today. The size of the Arabo-Muslim diasporas found in American and especially European regions is worthy of note. Although the difficulties experienced by the Arab world have intensified over the past twenty years, Lebanese and Syrians have long been scattered in different parts of the world. More recently, many people from the Maghreb and Middle East have fled economic strife and the horrors of war and extremism. Finally, despite the concentration of the Arab world in an impressive number of countries, it is important not to forget that its religions are also found in many countries of Asia, Africa, Europe and North America. This region, like all the other regions, is affected by diversity, exchanges and flows of people.

In the 2010s, the world witnessed a groundswell known as the Arab Spring. This vast movement was spearheaded by young people pushing for democracy and driven by a desire for change that brought an end to several authoritarian political regimes. During this period, the movement's proponents expressed a desire for liberty, dignity and greater equality, as well as respect for differences, in particular between men and women. The rights demanded included the right to difference and ideological divergence, and to the peaceful coexistence of divergences, without of course repudiating the cultural heritage stretching back thousands of years of the various peoples of the Arab world. The results of the Arab Spring movements did not measure up to expectations, especially those of young people, as new authoritarian regimes were created and tensions in the

area have worsened. This is one of the reasons why migrations and refugee phenomena have intensified, as was illustrated by the Syrian situation in the summer of 2016.

The Arab world is facing a moment in its history that makes it more fragile to the acceptance of diversity. Although its religious tradition is defined by welcoming and pacifism, certain groups have a tendency to appropriate religious dogma and adopt a hard line, thus instrumentalizing diversity and making it out to be an enemy. The importance placed on community and strong internal cohesiveness, as well as on defending the values of Arabo-Muslim culture – even though the latter is itself plural, may be said to act as a rampart against foreign influence, henceforth viewed as a threat. The question of diversity and openness is indisputably a major issue for this region.

Today, the question of diversity brings us face-to-face with the realities of various situations of war and political instability found in certain countries of the region, particularly Iraq and Syria as well as elsewhere. The political situation in the wake of the Arab Spring movements, the prevailing insecurity in certain countries such as Egypt and Libya, and the newness of the democratic process being established in Morocco and Tunisia make diversity-related issues a sensitive topic. The situation is compounded by problems linked to religious conflicts and extremism, and to inequalities between regions of the different countries. Economic inequalities exist on two levels: between the majority of Arab countries and more affluent countries, and between the Gulf countries and the others. These issues are made more acute by the circumstances facing young people, women and minorities, including religious minorities. Under such circumstances, the need for renewed dialogue based on respect for the most fundamental rights is significant. This is why the very idea of intercultural dialogue in the Arab world is dependent on promotion and support for the fundamental groundwork of democracy and human rights. In addition to these major questions, other equally difficult questions are being raised by relations between the Arab countries themselves, and between those countries and other regions of the world, as a result of successive political crises and conflict situations. The need for a stronger basis for rapprochement that would open the door to dialogue compatible with regional values and fostering openness and mutual understanding is a central concern for numerous organizations, and always an integral issue for interreligious dialogue.

In spite of the substantial turmoil this region of the world has seen over the past thirty years, many initiatives have been developed to bring cultures closer together. As in Africa, these initiatives are not so much the work of states acting independently, as of international, regional and even local organizations with which states forge partnerships in accordance with their needs. The same is true of institutions of knowledge.

Approaches to bringing cultures closer together can be grouped into four broad categories: fostering greater understanding in the Arabo-Muslim world regarding other regions of the world, creating spaces for intercultural and interreligious dialogue, supporting peace initiatives (whether preventive or post-conflict) and, finally, developing local competences in line with the rapprochement of cultures. In Arab countries, Islamic regional organizations hold immense

importance in the areas of culture and education, and are very active in promoting intercultural dialogue and peace. Organizations worth citing in this regard include the Islamic Educational, Scientific and Cultural Organization (ISESCO, a counterpart of UNESCO), as well as the Federation of the Universities of the Islamic World (FUIW) and the Arab League Educational, Cultural and Scientific Organization (ALECSO). Less focused on economic matters than regional African organizations, these entities are very active in developing means of intra-regional communication and dissemination. Their purpose is in large part to link regional efforts together.

The FUIW, for example, is developing a virtual university project consisting of a system of interconnected digital libraries established in Dubai. Project partners hope this system will enable them to use cutting-edge technology and e-learning to pursue ISESCO goals. The virtual university comprises multiple components that harness hardware, software and a discussion platform to promote e-learning.

ALECSO has undertaken the development of MOOCs geared toward Arab states. The ALECSO MOOCs project is intended to provide a series of tools for course development and networking through its Arab-language platform. Other projects are also underway, such as ALECSO Mobile Apps and Cloud Computing for Education. This initiative connects up with UNESCO's Open Educational Resources initiative, in that it involves organizing and participating in numerous seminars and study days such as the Open Educational Resources Road Map Meeting, held in Paris in 2016.

Two other regional organizations with less direct ties to universities and the world of education per se also bear mentioning: the Organisation of Islamic Cooperation (OIC) and the Anna Lindh Euro-Mediterranean Foundation for Dialogue between Cultures. In 2016, the OIC launched the website for its Center for Dialogue, Peace and Understanding (CDPU), whose key mandates include fighting terrorism and extremism, especially the hate speech and misinformation found in electronic media, press articles and videos produced in the member states of the Arab world. The Anna Lindh Foundation for its part is an international institution overseen by forty-two ministries of foreign affairs belonging to the Union for the Mediterranean (UFM). Its members come together at its headquarters in Alexandria, Egypt, to work on intra-regional dialogue in collaboration with observers from the League of Arab States and the United States. The Foundation was created in 2005, and is the first Euro-Mediterranean organization of its kind. In its first ten years of operations, the ALF involved numerous citizens in common projects, especially activities targeting and involving women and young people. Its achievements include the establishment of a regional network, the Anna Lindh Mediterranean Forum and the Anna Lindh Report on Intercultural Trends. Since the Arab Spring movements, the ALF has launched Young Arab Voices and Dawrak, both of which work on increasing civic participation. The ALF has also produced a manual on diversity

in schools, entitled *How to Cope with Diversity at School, Teaching and Learning about Religious Diversity*³⁶.

Finally, it should be noted that several Arab countries have adopted charters of human rights since 2004.

The Asia-Pacific region

The vast Asia-Pacific region is divided into several subregions. Comprising a total of forty-nine countries, the region boasts incredible linguistic, cultural and religious diversity, as well as prominent ancestral shamanic cultural practices. It is extraordinary to think that the region is home to Australia's Indigenous groups as well as Tibetans, and a challenge to conceive of what Afghan and Japanese people might possibly have in common. Sharp contrasts exist among the different subregions and between their respective dominant religions, which include Hinduism and Islam. The region is also home to countless minorities, especially in China and India. It includes English-speaking, Christian countries such as Australia and New Zealand, but also Pidgin-speaking, animist countries such as the Pacific Islands. Indigenous populations, most of which are considered minorities, are found throughout the entire area. Ultimately, Central Asia, the former Silk Road winding its way through Iran (Persia), and the atolls of the Pacific Ocean with their Marquesas Islands and diverse Indigenous populations, are linked by little more than their geographical proximity. Unlike the Latin American/Caribbean and Arab world regions, in which one or more languages are widely shared, the Asia-Pacific region is home to a variety of languages including Arabic, Chinese, Creole, English, Hindustani and Japanese, as well as many others, rendering the situation more complex. The region also features many different religious worlds, including those of Sunni Islam, Buddhism, Hinduism, animism and shamanism. Indeed, ancestral shamanic practices have an important place in this part of the world. Each country in this expansive region contains multiple ethnic groups, often with sophisticated traditions reaching back thousands of years.

The East and West have long been in contact and significant cultural exchanges have taken place over the past several centuries. Although previously seen as closed off from the world and hermetic, this region was never truly a closed space, much less homogenous. Its recent political history has been marked by periods of European colonization, the advent of authoritarian and sometimes brutal regimes, the difficult emergence of Indigenous peoples' autonomy and the repression of certain minorities. The twentieth century saw numerous regional conflicts, such as between India and Pakistan, North and South Viet Nam, and in Afghanistan.

36 Many other examples could be cited, for example, the initiatives of the *Tanweer Center for Citizenship* (Egypt), the *Alwan School Programme for Education on Inclusive Citizenship and Coexistence* (Lebanon), and the *Local Governance, Participation and Citizenship at the Local Level* programme in collaboration with the *Lebanese Foundation for Permanent Civil Peace* (Lebanon).

The region contains an assortment of democratic regimes founded on Western-style law or Eastern-style law, former communist regimes with an authoritarian past, current communist regimes cultivating a certain degree of openness or a mixed economy, and finally formerly theocratic regimes that have only recently made the transition to other forms of government.

Like Africa and the countries of the Arab world, this region also experiences religious extremism as well as its attendant violence and terrorism, more prominent in the Muslim countries. Political conflicts have left their marks in places such as Cambodia and Viet Nam. However, the region also boasts extremely vibrant economies, particularly in China, India, Japan and Viet Nam.

Regional organizations in Asia have a smaller scope of action than in Africa. Indeed, the region's vastness precludes initiatives that might extend beyond local or subregional contexts. The Pacific region (including Australia and New Zealand), the Southeast Asian region, the Central Asian region and the North Asian region each have their own distinctive characteristics. The Asia-Pacific region's cultural and religious riches include the continuing presence of Indigenous cultures and their respective cosmovisions, the major Asian religions (Buddhism, Hinduism and Shintoism), and various versions of Islam, to name just a few. Some countries experienced long and painful wars during the twentieth century (Cambodia and Viet Nam), while others underwent unprecedented development (China, India, Japan and Korea), or political shifts leading to profound transformations (China and Iran). The region includes countries struggling with the consequences of radical Islamism (Indonesia and Pakistan), as well as others (Australia and New Zealand) whose profile is much closer to that of the European and North American region than to that of the rest of the Asia-Pacific.

The rapprochement of cultures in this region is approached in different ways. Some initiatives focus on disseminating and promoting local cultures and traditions in other regions of the world, with a view to spreading knowledge of the language and traditions of a given country in order to foster exchanges. China and the Russian Federation, in particular, have many programmes along these lines. From a different angle, recognition of the value of heritage provides a way to acknowledge and promote the value of local traditions while also, in some cases, suggesting ways that these traditions can serve the promotion of peace. There are numerous examples of this involving Indigenous and Southeast Asian cultures. Other initiatives approach the region as a space of dialogue, and especially for actions aimed at restoring peace after war and conflict. Once again, these types of initiatives are particularly prevalent in the countries of Southeast Asia. Finally, regional initiatives also promote actions that include encouraging flows of local and foreign nationals and fostering student exchanges.

Despite the immense size of the Asia-Pacific region, it has nothing comparable to the African Union or the Union of South American Nations (USAN). In all likelihood, the region, as broad and diversified as it is, would be unable to find the means to deploy such a structure. Nevertheless, there is one significant regional organization resembling those mentioned above, namely the Association of Asian Nations (ASEAN), created in 1967. ASEAN includes countries such as Indonesia, Malaysia, the

Philippines, Singapore and Thailand, as well as Cambodia, Laos, Myanmar (Burma) and Viet Nam. It has adopted goals very similar to those found in Latin American and Caribbean organizations, such as accelerating economic growth and ensuring regional peace. The organization's affirmation of a regional identity is clearly displayed in a video on the ASEAN website, while its charter also affirms the primacy of human rights.

The Asia-Pacific Education Research Institutes Network (ERI-Net), in collaboration with the regional office of UNESCO, has made available a crosscutting study³⁷ that sets out the findings of research conducted between 2013 and 2014 on ten of the region's countries. The report offers up a comprehensive overview of transversal competencies as understood and implemented in the region, and as adapted in the policies and curricula of the different countries. It also lists thirty-five internet-based resources in order to encourage educators, academics and activists to share and implement related approaches and programmes.

Links between the various institutions across the region differ from those found in Africa, as the Asia-Pacific region has many powerful states capable of taking on strong initiatives. The work of state organizations such as China's Ministry of Culture or Japan's Agency of Cultural Affairs offers multiple examples of this. In addition to disseminating a great deal of information on their respective home countries, these organizations are responsible for numerous programmes that promote national cultural policies and work in association with several non-governmental organizations. Some NGOs concentrate specifically on encouraging intercultural dialogue (through exchanges and volunteering), while others focus more on issues such as conflict resolution. In the case of the second group, the United Nations is often a key actor in their collaborative projects. In terms of research, many institutions specialize in one or another of the region's cultures and contribute in different ways to promoting local cultures, making these cultures better known, fostering mutual recognition and building rapprochement within the region.

Latin America and the Caribbean

The Latin American region comprises forty countries including those of the Caribbean, as well as territories of former colonial powers, such as the French overseas territories, where Indigenous, relocated African, Creole and European languages are spoken. As with the other regions discussed here, the Latin American region is in no way monolithic. The continent and its islands are home to 100 million people of African descent and 45 million Indigenous persons, out of a total population of 450 million³⁸. However, the entire American continent, from south to north, is a region of migration owing to the very history of the settlement of the New World. This history stretches back 35 million

37 UNESCO Asia-Pacific Education Research Institutes Network (ERI-Net). 2013. *Transversal Competencies in Education Policy and Practices*. Bangkok, UNESCO. <http://unesdoc.unesco.org/images/0023/002319/231907e.pdf> (accessed 12 March 2017).

38 CEPAL. 2016. *Estimaciones y proyecciones de población a largo plazo 1950-2100*. Chile, CEPA. <http://www.cepal.org/es/estimaciones-proyecciones-poblacion-largo-plazo-1950-2100> (accessed 27 March 2017).

years to the arrival of the Indigenous settlers, followed long afterwards by that of the Spanish, Portuguese, French, English and Dutch colonizers, not to mention that of the African peoples transported to the continent as part of the Atlantic slave trade. Today, the region is experiencing new, ever-growing internal migratory waves: for example, Haitians coming to northern Brazil or the Dominican Republic, or Colombians and Mexicans relocating in search of better living conditions. These migratory waves consist of people travelling from one country to another or from one subregion to another; their comings and goings are attributable to the violence of certain political conflicts (as in Colombia) and wars between drug traffickers (as in Mexico), as well as to poverty and the search for a better future (as in Haiti). Whether prompted by economic factors or intra-regional conflicts, these migrations are encouraging the development of new cultural models. There is also a significant Asian presence in certain areas: for example, the Japanese population in Brazil or the Indian community in Jamaica.

The countries and islands of the Caribbean make up the subregional space that best illustrates the concept of diversity through mixing. According to authors such as Glissant³⁹, the Caribbean is an unprecedented space of encounter and creativity, as is the continent⁴⁰. The multitude of influences inevitably contributes to the creation of a diversified and unique cultural whole that brings together sometimes highly disparate languages, traditions and lifestyles. Elsewhere in Latin America and the Caribbean, although the official version of Christianity largely dominates the landscape, religious diversity is a cornerstone of thousands of people's everyday lives, in the form of shamanism and neo-shamanism, Indigenous religions, religions of the book, religions inherited from slavery such as Candomblé, Voodoo and Santería, as well as Buddhism and Shintoism. While the Latin American region and the Caribbean are in themselves geo-cultural spaces of diversity, it would be impossible to speak of this diversity without also considering the issue of conflicts, social inequalities and inequities. Brazil, for example, is among the least egalitarian countries in the world. Most of the region's countries are home to minorities that are often Indigenous or Afrodescendant, albeit not always, as illustrated by the Japanese in Brazil. The issue of diversity on the continent has often been addressed through the image of the Métis, a subject of controversy. In numerous regional and national myths, the use of this image has involved the reduction of the national profile to a single entity by diluting and erasing unique, Indigenous and Afrodescendant characteristics to produce a whitewashed version of the combined cultural references. The continent is fraught with conflicts stemming in part from the colonial legacy, but also from twentieth-century dictatorships and, more recently, from the activities of drug cartels and the rise of stark social inequalities. The profound inequalities on this very rich continent, linked to structural adjustment policies and unbridled neoliberalism, place Indigenous and Afrodescendant people, as well as women and minority groups, in situations of vulnerability. However, Latin America underwent tremendous development in the 1990s and 2000s. Until recently, Brazil was giving the rest of the world lessons in economic justice and participative democracy; and Bolivia for its part created a plurinational

39 Glissant, E. 2007. *Mémoires des esclavages*. Paris, Flammarion.

40 Gruzinski, S. 1999. *La pensée métisse*. Paris, Fayard.

democracy, while its Indigenous peoples produced the *buen vivir* movement by combining ancestral and contemporary egalitarian values in a development model that has inspired many groups around the world. Afro-Latin identity has been affirmed in many places, and constitutions open to pluralism and rights have been adopted. Indigenous peoples are flourishing and organizing on cultural, political and economic levels.

Admittedly, the vast majority of countries in the Latin American and Caribbean region have a long colonial history of Indigenous and Afrodescendant peoples' enslavement. In the twentieth century, right up to the 1990s, this part of the world also saw brutal dictatorships and revolutionary struggles leading to fratricidal wars. Genocides occurred as well, in places like Guatemala. Four major phenomena are central to the experiences of most of the region's inhabitants: the first is the strong presence of Indigenous groups, who in some countries are so numerous as to constitute the majority, while the second is the significant presence of Afrodescendant groups that can at times make up the majority, as is the case in the Caribbean. Policies and programmes regarding these two groups – which are undergoing a wide-scale cultural and political awakening – have emerged as key regional features. The third major phenomenon has to do with the core issues of justice and democracy, not only in the context of dictatorships and wars, but also in terms of the democratic experiments and various forms of democracy that have sprung up in the region. Here again, policies and programmes have been developed to support these experiments. Finally, the fourth phenomenon is the strong regional and continental structuring that is increasingly being promoted on economic, scientific and cultural levels. These phenomena are driving and shaping remarkable regional initiatives.

These initiatives are spearheaded by both regional and national authorities, and most often originate in the public sector and civil society. Activities in the educational realm are especially dynamic and of very high quality. An exceptional institution, CLACSO, has set up a significant number of initiatives linking together several countries in the region to pool their key resources. These initiatives are driven by continental consultation and integration, as well as a crosscutting concern for social justice, equality and rights.

In this region, the rapprochement of cultures is fostered by intensive national consultation on diversity, a concern for the rights and inclusion of Afrodescendant and Indigenous groups, laws and programmes that are geared toward educating the general public, the structuring of many rich educational initiatives and the development of tools for sharing educational content.

Latin America and the Caribbean have both recently adopted regional structures with continental integration and economic cooperation objectives similar to those of their counterparts in Africa. The creation of the Union of South American Nations (USAN) in 2008 is a key example. The idea of the Latin American countries was to take the model of the European Union and work together to come up with a set of political mechanisms to strengthen the region. This regional structure takes on special importance in a space teeming with so many multilateral organizations and their regional chapters. USAN explicitly seeks to act on economic development out of a concern for equity

and inclusion by fighting poverty, inequality and literacy. The organization also seeks to ensure respect for human rights and the identities of its member states by encouraging the expression of knowledge, memory and cultural diversity. This very young organization does not yet include specific entities mandated with promoting cultural diversity or human rights. Of course, there are older organizations at the regional level – such as the Organization of American States (OAS) or the Association of Caribbean States – that structure relationships between different states and nations. However, more recent organizations are increasingly focused on seeking genuine integration driven by local interests not imposed from the outside. Such is the case for Mercosur/Mercosul, the Alianza del Pacífico (Pacific Alliance), the Union of South American Nations, and the Sistema de la integración centroamericana (Central American Integration System) of the Community of Latin American and Caribbean States. This last organization brings together more than thirty-three sovereign countries⁴¹. Regional organizations are also affiliated with institutions such as the Organización de Estados Iberoamericanos/ Organização dos Estados Ibero-americanos (Organization of Iberoamerican States) (OEI), the Organization of American States (OAS), the Inter-American Organization For Higher Education, the Pan American Health Organization/World Health Organization (PAHO/WHO), the United Nations Children’s Fund (UNICEF) and the UNESCO International Institute for Higher Education in Latin America and the Caribbean (IESALC).

A number of actions carried out in Latin America and the Caribbean have united several countries around regional or subregional cultural policies favourable to rapprochement, dialogue and diversity. The region’s experience of dictatorships and particularly authoritarian forms of government has clearly been a driving force for these countries, which have acknowledged the diversity on their territory and the importance of promoting it in order to create and re-create their democratic spaces. The UNESCO Regional Office in Latin America and the Caribbean has published its *Work Plan for Culture in Latin America and the Caribbean*⁴², which emphasizes intercultural education and raising public awareness of the promotion and protection of diversity and cultural expressions. Also worthy of mention is the course ‘Diálogo Intercultural para la Gestión de Conflictos Territoriales’, which is the work of the Pontificia Universidad Javeriana (Pontifical Xavierian University) in collaboration with the UNESCO Regional Office in Latin America and the Caribbean, and in cooperation with countries such as Argentina, Brazil, Chile, Paraguay and Uruguay. This MOOC, developed to introduce the concepts and methods surrounding cultural diversity and its associated experiences, as well as the notions of multiculturalism, interculturality and conflict management, offers interested users a practical, methodological toolbox.

The Latin American policy most clearly geared toward promoting a diversity of cultures is found in Central America and focuses on the issue of migration. This is the *Cultural Policy for Central*

41 In addition to states, certain groups have come together at the regional level such as the Inter-American Commission of Women and the Unión de Mujeres Americanas, and Survival International (for Aboriginal peoples).

42 UNESCO, Havana. 2015. *UNESCO Work Plan for Culture in Latin America and the Caribbean 2016-2021*. Havana, UNESCO Havana. http://www.lacult.unesco.org/lacult_en/docc/20151222_Plan_Trabajo_ENG.pdf (accessed 8 February 2017).

*American Integration (2012–2015)*⁴³. The countries of this subregion have put substantial effort into developing cultural rights policies, as can be seen in *Costa Rica's National Policy for Cultural Rights (2014–2023)*⁴⁴, which provides the state with guidelines for promoting cultural diversity and cultural rights. Indeed, democracy and transparency-related advances across the entire region have translated into a vast wealth of cultural diversity management policies and strategies.

The Caribbean is home to another, older regional organization (1973) known as the Caribbean Community (CARICOM). Although its aims mostly have to do with economic development cooperation – as is the case for its counterpart USAN – social justice, equity and development in harmony with human rights objectives are central concerns for CARICOM, as is the affirmation of a strong regional identity. Moreover, the website's cultural section affirms and asserts the value of religious, cultural and linguistic diversity in the subregion. However, none of the programmes connected to this association either on the islands or on the continent are specifically devoted to promoting diversity, dialogue and rights.

In the area of human rights (and cultural rights), Latin America and the Caribbean have the *American Declaration on the Rights of Indigenous Peoples*⁴⁵, which emerged from negotiations with the Organization of American States (OAS). Recent decades have seen significant strides in the institutionalization of human rights for these populations, with most of the states in the area actively taking steps in this direction. In the same vein, the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean, also known as the Fondo Indígena, is a multilateral organization for international cooperation built on the idea of promoting autonomous development and other Indigenous rights.

In Central America, the Cultural Corridor of the Central American Caribbean (CCCC) is an initiative of the Costa Rican Ministry of Culture, with technical assistance from UNESCO. The Information System for Human Rights of the Instituto de Políticas Públicas en Derechos Humanos (Institute of Public Policies in Human Rights) (IPPDH) del MERCOSUR (brings together 200 state institutions and authorities devoted to promoting and protecting human rights. Along similar lines, the Gender Equality Observatory for Latin America and the Caribbean of the Economic Commission for Latin America and the Caribbean (ECLAC) specializes in the issue of inequalities between men and women.

43 Centro Cultural de España en El Salvador – Agencia Española de Cooperación Internacional para el Desarrollo. 2011. *Política cultural de integración centroamericana 2012-2015*. Centroamérica, Centro Cultural de España en El Salvador – Agencia Española de Cooperación Internacional para el Desarrollo. <https://cdn.cuentasatelitecultura.go.cr/wp-content/uploads/Pol%C3%ADtica-Cultural-de-Integraci3n-Centroamericana-2012-2015-CECC-SICA.pdf> (accessed 27 March 2017).

44 Ministerio de Cultura y Juventud Costa Rica. 2013. *Política Nacional de Derechos Culturales*. San José, Ministerio de Cultura y Juventud Costa Rica. <https://cdn.cuentasatelitecultura.go.cr/wp-content/uploads/Pol%C3%ADtica-Nacional-de-Derechos-Culturales-2013-2024-.pdf> (accessed 21 February 2017).

45 Organisation of American States. 2016. *The American Declaration on the Rights of Indigenous Peoples*. Washington DC, Organisation of American States. <http://indianlaw.org/adrip/home> (accessed 27 March 2017).

Europe and North America

Europe and North America have a history that is at once common and distinct. North America is a space occupied by three legally, politically and culturally differentiated countries, all previously colonized by European powers. The three countries are in principle democratic and founded on the rule of law, with two of them (Canada and the United States) being among the richest countries in the world and presenting themselves as originating from and built on immigration. In fact, Canada goes so far as to base a large part of its national identity and founding myth on this immigration. Canada, Mexico and the United States all have a strong Indigenous presence on their territories, with Indigenous peoples (excluding Métis) accounting for between 5% and 20% of the population, depending on the country. This is a particularity they also share with Latin America and the Caribbean. Together, the three countries form a population of almost 600 million inhabitants who speak English, French and Spanish, as well as many Indigenous languages and the languages of immigrants from all over the world. While Christianity is the dominant religion, the other religions of the book are also present, as are a multitude of other religions including those of Indigenous peoples. As we see below, the three countries' versions of diversity differ from those of each other and of countries elsewhere in the world. They are also home to minorities, such as the Francophone minority in Canada or the Latino minority in the United States. The presence of Afrodescendants, Afro-Canadians, Afro-Mexicans and Afro-Americans, the product of historic slavery in these countries, has been and continues to be a crucial element that requires reflection on conciliatory, remediating policies in these democracies.

The European region did not develop in the same way as the North American region. Whereas North America is made up primarily of three countries dominated by the English, French and Spanish languages that have never strongly considered forming a political union, Europe for its part gathers together a diversity of cultures, languages and traditions. Its history is made up of myriad interconnections, population movements, conflicts and conquests. With their long history of encounters between cultures and civilizations, and in some cases, encounters with the other continents, these countries are above all the product of a constitutive rather than an inherited diversity – a diversity of which, as part of a region, they are in fact an expression. The European countries are currently experiencing significant migration from within and without, especially of youth and people primarily from Africa and the Middle East. They also have national minorities, often originating from migration (e.g. Turks in Germany) or former colonies (e.g. Congolese in Belgium or Algerians in France), and groups that have struggled to integrate into national spaces in the past, or who continue to struggle to do so in the present day. Located at the geographical crossroads of three major regions, Europe is notable for its extraordinary wealth, diversity, history and lifestyles. Long seen as the centre of the world, Europe has also been the birthplace of many international institutions. The project of the European Union was conceived as a means to affirm this space founded on democracy, pluralism and the rule of law. The presence of Indigenous peoples is less substantial in Europe – with the possible exception of the Asian part of the former Soviet group – than in North America and Latin America and the Caribbean. The presence of

persons of African descent is in large part due to migrations from countries colonized in the distant or more recent past, and less closely tied to the history of slavery than in the Americas, in spite of Europe's part in the slave trade. Recent years have seen growing violence associated with religious extremism and terrorism, viewed as a looming threat to this unique bloc of democracies. Yet these phenomena are also present in many other parts of the world, as we have already seen.

Europe was also the theatre of the twentieth century's two world wars, which left such deep scars that they led some leaders to dream of a space that would be united in its diversity. Indeed, the end of the Second World War witnessed the emergence of supranational institutions on the continent with the mission of finding peaceful avenues to conflict resolution. It also saw the transformation of the League of Nations into the United Nations, the establishment of the Declaration of Human Rights proclaiming the primacy of human rights in democratic countries, the creation of the Council of Europe, and finally the birth of the institution that is UNESCO. Although supranational, these institutions are informed by the history of the major conflicts that marked the European space, obliging it to rethink how it viewed itself at a specific moment in time. Unlike North America, which conceived of its own diversity on a more or less autonomous national level, Europe as a region and project perceived itself fundamentally as a space of 'unified diversity'. Diversity is at the core of European history and the European project; it is central to the region's uniqueness and even to its unification. The three nations that compose North America, characterized by the presence of Indigenous people – which are themselves nations – throughout the continent, could hardly be compared to Europe, which has been striving ever since 1946 to find an ideal model of continental union, today known as the European Union. Europe has been unable as yet to achieve true political unity, although it is attempting to create political instruments that may succeed in doing so – in the areas of diversity and human rights, for example. It is important to understand that while issues associated with refugees and people without status are addressed by European law, the issue of immigration, for its part, still falls under the purview of national states. The same is true of many other matters that relate to the rapprochement of cultures and intercultural dialogue.

North America has long availed itself of a regional organization, the Organization of American States, (OAS) founded back in 1890. The OAS, which in principle comprises all the states of both Americas, was set up with a view to achieving solidarity and cooperation. The organization changed its name in 1943, becoming the Pan American Union, but switched back to its original name in 1948 when it took on the form it maintains, more or less, today. This major organization has its own commissions, including the Inter-American Commission for Human Rights. The chief aims of the OAS refer to peace and justice, solidarity, greater collaboration, and the defence of territorial sovereignty, integrity and independence. The organization's charter also addresses the issues of peace, diversity, security, social and economic development, sustainable development and the strengthening of democracy. Diversity is promoted first and foremost via the protection of human rights. In this regard, the website of the Inter American Commission on Human Rights gives a good indication of regional attitudes towards cultural rapprochement.

The European Union (EU) for its part is the linchpin for the regional integration of twenty-eight countries sharing the same model of society (democratic, law-based and open to cultural diversity) as North America. The countries promote the EU and serve as reflections of the organization to varying degrees and via sometimes contrasting models, such as British multiculturalism and French republicanism. The countries of the European Union have established monetary and economic unity. The European Commission's efforts to standardize legislation and harmonize integration policies can be seen through the guidelines it has recently produced. The Council of Europe, with its broad membership of forty-seven countries (thus encompassing almost all the region's countries), has proven useful for consultation – if not political convergence – on topics relating to social and migratory policies and, of course, human rights and cultural diversity. However, while the Council can provide guidance, it lacks the legislative power of the European Commission. The Council of Europe's guidelines, therefore, do not automatically equate with those of the European Commission. In light of its very substantial internal diversity and its deep desire to find ways to move beyond its current economic unity to achieve genuine political unity, Europe will increasingly need to leverage a multitude of tools (including legislative instruments) in order to foster and continually improve its continental integration. Given its internal tensions and the pressure exerted by those who doubt the capacity of such a project to fully succeed, especially in the context of a migratory crisis and problems associated with extremism and protectionism, Europe will have to review its existing tools on an ongoing basis and step up efforts to achieve cohesion that is respectful of diversity. The particularity of Europe is that it is a regional political platform in and of itself, and constitutes a geopolitical, financial and especially governmental space, in addition to being plurinational. It has its own unique relationship to territory and citizenship, and its own particular founding circumstances.

When we examine the way that diversity is addressed in general in North America and Europe, it would appear that the foremost concern that unites this bi-continental region is immigration. Indeed, the region has become an increasingly significant host destination for individuals and groups from other countries who are fleeing war, discrimination or poverty. Owing to their economic wealth and welcoming capacity, as well as their affirmation of human rights, Europe and North America are now more than ever the target destination for people who, unable to live in peace or find decent living conditions, choose or are forced to relocate and start over. This is likely why, in most of the region's countries, the issue of diversity primarily has to do with immigration. The only exception would be Mexico, whose profile is closer to that of Latin America. As for Canada, this country's work with Indigenous people, referred to as First Nations, is comparable to the situation observed in Australia. In Europe, certain memory initiatives are extremely important owing to the deep traces left on the continent by the Second World War. Regional structures vary considerably depending on the continent: whereas Europe has a strong structure in the European Community, North America is much more fragmented, especially when it comes to resources addressing cultural diversity and rapprochement. The countries of this region have for the most part historically adhered to the ideals of freedom and the rule of law, which are fundamental to modern democracies, and view them as a matter of regional identity. Governmental initiatives are very present in this bi-continental

region, and civil society organizations can be found throughout the area. In the United States, there is a greater presence of private and commercial organizations in the area of the rapprochement of cultures than anywhere else in the world.

Across the region at large, governments, civil society and institutions of knowledge are striving to foster, facilitate, encourage and support the effort to bring cultures closer together. Immigration remains the most revealing indicator of practices associated with cultural diversity, even if it must be recognized that this issue implies particular biases. In this book, special attention has nevertheless been devoted to the other populations concerned by diversity when they are taken into account. For example, whenever Indigenous peoples, persons of African descent or other groups are considered in connection with migrants, this is pointed out.

In sharp contrast to North America and other regions of the world (except perhaps, to a lesser degree, Latin America and the Caribbean), in Europe certain regional organizations have experienced considerable advancement, in particular the Council of Europe, which is affiliated with the European Community. There can be no doubt that the European Union's political will and long-term project of policy unification have helped to motivate colossal investments in the promotion of cultural diversity and rights.

The Council of Europe website is full of useful resources and is an indispensable reference. The website is unusual in that it brings together resources incorporating international – or at least European – standards, as well as countless local or national practices. It is also at the origin of important cultural diversity programmes. Although the importance of the Council of Europe's *White Paper on Intercultural Dialogue*⁴⁶ was mentioned in Part 1, it bears repeating here. The white paper is a common thread in many of the initiatives we identify and discuss in this book⁴⁷, and the document is of paramount importance to the whole European context and beyond.

In addition to the white paper, the Council of Europe website also brings together exceptional resources on Council programmes that are highly relevant to the present text, especially the Cultural Routes programme. The particularity of Cultural Routes is that rather than presenting diversity as a form of wealth, a mosaic or a type of mixing or hybridization, the programme looks at it from the standpoint of connections and cohabitation based on continual long-term interaction in the past and present. The Cultural Routes are in a sense a metaphor for Europe, which has concretely forged at least one such route and has helped to build the democracies we are familiar with today. Rather than simply presenting a heterogeneous whole and delving no further than surface-level heterogeneity, the programme has established a number of thematic routes, such as the Andalusian route and the Viking route, as well as many others. A written presentation is provided for each route, as well as an interactive map featuring an overview of linkages with each member country of the European Community. The key difference between a mosaic and a route

46 Council of Europe. 2008. *White Paper on Intercultural Dialogue*. Strasbourg, Council of Europe.

47 In this section, we borrow in part from a recently submitted article: Saillant, F., Levy, J. and Ramirez, A. Forthcoming, *Interculturalité et reconnaissance à Montréal, Anthropologie et Sociétés*.

is the emphasis placed on real and lasting connections instead of mere cohabitation. At best, the pitfalls of cohabitation without connections can be mitigated by the idea of tolerance. But in the absence of connections, tolerance quickly becomes a double-edged sword with its own potential challenges.

Another Council of Europe programme is Intercultural Cities. The cities in this network are classified by degree of intercultural interactiveness, based on indicators such as education or business. In this context, interaction outranks mere juxtaposition. The website contains numerous illustrations of European-style interculturality.

The Intercultural Cities programme developed by the Council of Europe is aimed at assessing city policies from an intercultural standpoint and proposing intercultural strategies for managing diversity. The programme has sought in particular to develop intercultural integration measures and to propose planning tools. Today, some 100 cities across various continents have adopted this approach, reflected in numerous documents relating intercultural experiences in British Australian and American cities, or proposing broader thematic reflections on social entrepreneurship, the role of schools, sports, intercultural innovators or planning for intercultural cities.

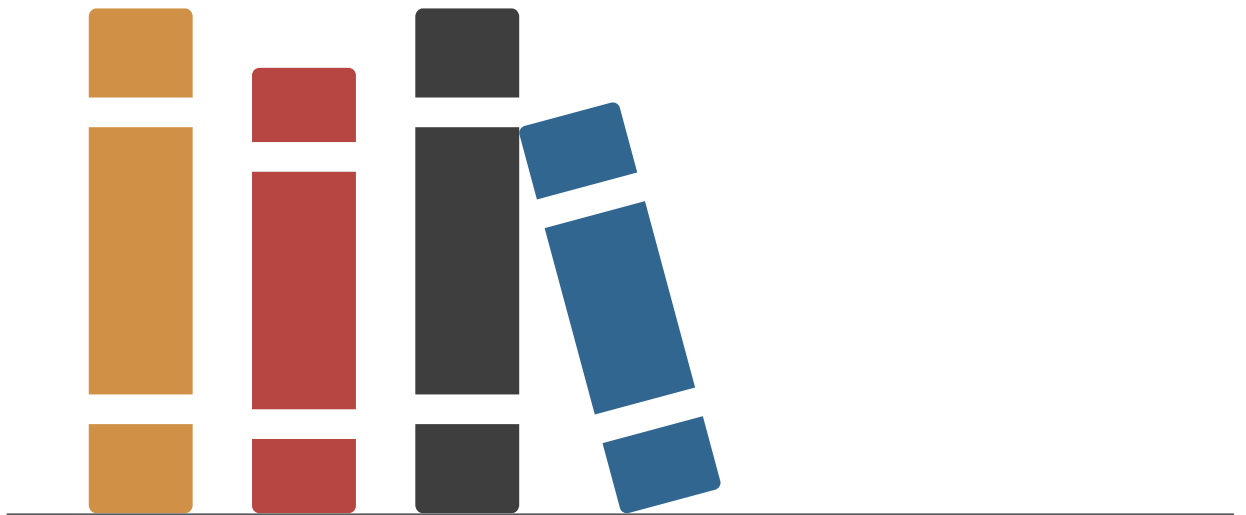
Another dimension addressed by the programme is that of cultural creation: Cultural Cities promotes and advocates the use of new public spaces (from shopping malls to movie theatres) to raise intercultural awareness. Such a vision is in line with the application of public cultural policies designed to foster cultural diversity management and the intercultural dialogue it requires, as suggested by *AGENDA 21 for culture*, the international programmatic platform adopted in Barcelona in 2004.⁴⁸ From this viewpoint, intercultural dialogue requires collaboration between public authorities and civil society, as well as the reduction of power inequalities. The programme suggests many practices to develop such a perspective, namely integrating the intercultural perspective into artistic and cultural projects, encouraging the inclusion of members of diverse cultural communities in cultural projects, promoting the incorporation of diversity in places of heritage and memory, and fostering intercultural education at all levels.

A third programme worth mentioning is the No Hate Speech Movement. The Council's website provides videos and texts on ways to fight hate speech within a given community. Finally, the Intercultural Dialogue programme, named after the *White Paper on Intercultural Dialogue*, is geared toward developing a database of best practices, currently underway.

Finally, it is important not to forget the Council of Europe's promotion of public events such as European Heritage Days, held each year to celebrate and highlight the unique contributions local or national cultures have made to the construction of Europe, the region's history and its memory. In 2013, Heritage Days focused on intercultural dialogue. Moreover, 2008 was the European Year of Intercultural Dialogue.

48 Cultural commission of United Cities and Local Governments. 2017. *Agenda21 Culture*. Barcelona. Cultural commission of United Cities and Local Governments <http://www.agenda21culture.net/>

PART 3. MULTIPLE INITIATIVES FOR THE RAPPROCHEMENT OF CULTURES: SHARED AND SHAREABLE RESOURCES



Introduction

This part of this book presents the varied resources associated with practices described as local, insofar as they are generally implemented over a specific national territory rather than a region or subregion. These resources illustrate in greater detail the diverse ways that regions and more specifically their key actors express and practice cultural rapprochement. For this part of this book, the decision was made to introduce practices according to broad categories of action and to show, as much as possible, a diversity of examples from different regions and countries. It is hoped that the practices presented, although not exhaustive, will be sufficiently numerous to shed light on how the many projects underway in various parts of the world embody the concepts of diversity and rapprochement.

Openness and flows

One of the challenges of bringing cultures closer together is finding ways to open the boundaries of the mind and of knowledge. In order to achieve rapprochement, it is necessary to spark interest, dismantle prejudices, and give different actors the resources they need in order to assemble the fundamental conditions for rapprochement. The realities that have separated peoples and civilizations must also be modified over time. Moreover, regions and countries must find more and more ways to create the conditions for rapprochement by multiplying platforms of interaction and dialogue. In regions that have long faced especially tenacious prejudices and stereotypes, or whose borders have been closed, efforts must be made to transform these blockages into new forms of communication. Putting young people in touch with realities distinct from those of their home communities may help produce open-minded individuals equipped for today's world⁴⁹.

Fostering North-South dialogue.

The North-South Centre is a broad initiative by the Council of Europe that enables countries of Europe, the Southern Mediterranean and Africa to develop common projects addressing human rights and the promotion of democracy on the basis of international solidarity. The site provides educational resources focused on democracy and citizenship that are of particular interest to

49 It should be noted that UNESCO has produced a number of educational guides along these lines, in particular addressing global citizenship: UNESCO. 2015. *Global Citizenship Education: Topics and Learning Objectives*. Paris, UNESCO. <http://unesco.gseis.ucla.edu/wp-content/uploads/sites/4/2015/10/232993e-1.pdf> (accessed 28 March 2017), and Institute for Policy Studies in Education, London Metropolitan University. 2011. *World Citizenship Education and Teacher Training in a Global Context*. London, London Metropolitan University. <http://archive.londonmet.ac.uk/cice/fms/MRSite/Research/cice/pubs/citizenship/citizenship-08.pdf> (accessed 28 March 2017).

youth and women. The Centre's programmes are based on respect for the rule of law and human rights, as well as democracy.

The UNESCO website also presents numerous initiatives, so many in fact that it would be impossible to describe them all here. Some of these initiatives are closely associated with local NGOs and national states, as is the case of the Silk Roads and Slave Route projects. The Silk Roads initiative focuses on cultural and heritage sites and on places of memory along a network of East-West routes that have shaped trade relations between Asia and Europe, and underscores the long history connecting these two regions of the world. The idea behind the Slave Route project is to highlight a very different sort of trade, the African slave trade, which linked Africa, the Americas, Europe and the West Indies. Here, the issue of slavery, which has long been taboo, is transformed through the showcasing of sites, cultural practices and the work of reclaiming history. Slavery should in no way be forgotten or be negated as a part of history. In association with the Decade for the Rapprochement of Cultures and in particular the Decade for People of African Descent, the project showcasing this route opens up a major avenue to ensure better recognition of both the tragedy and the resilience that shaped not only the history of Africa and the diaspora, but also that of other peoples as well. Projects of this kind make a significant contribution to the recognition of such groups and hence to prospects for reconciliation and living together. They inspire initiatives and social innovations that draw on the pooling of experience to improve local and global actions⁵⁰.

Fostering intra- and interregional dialogue via culture-based initiatives.

The historical links within and between regions have often contributed to cultural creation, a fact accentuated by the volume of flows and exchanges in a globalized context. The possibility of forging intraregional connections is likely to help lay broader foundations for cultural rapprochement. Projects in the Asia-Pacific region, for example, are helping to create intra-regional connections on several different levels. One such level is the fostering of rapprochement among regions and, thereby, between cultures. Such rapprochement may be achieved through greater knowledge of the fruits of coming together and the potential benefits of creating a heritage shared by more than one region. One such initiative, launched by UNESCO in 1988 and developed over a nearly ten-year period (1988–1997), is the Silk Roads project, supplemented with Integral Study of the Silk Roads: Roads of Dialogue. The project consisted of a series of scientific expeditions to uncover silk roads, on land and sea, and to further multidisciplinary case studies on cultural and technological exchanges between the East and West that took place along these roads. The project also involved learning more about multiple identities and common heritage. Among other things, it provided an opportunity to highlight the common heritage of Eurasians. Seminars, symposia, videos, exhibits and research were all part of the project, providing opportunities to train young researchers and raise public awareness among young audiences. The project made it possible to connect the idea of intercultural dialogue to concrete examples of exchanges between the East and West that took place over a period of several centuries. It also renewed interest in the Silk Road, while building

50 On this subject, it would be important to mention the books published by UNESCO, including UNESCO. 2014. *Philosophy Manual: A South-South Perspective*. Paris, UNESCO.

awareness of mutual ties and the importance of developing a culture of peace and tolerance. Five expeditions of this type were held in order to document the roads in depth, in association with the media and scientists. One of the themes that attracted significant attention among experts was the caravanserais and the role they played in building cities along these roads. One of the project's consequences was the establishment of the International Institute for Central Asian Studies (IICAS) in Samarkand, Uzbekistan, in 1995.

Promoting cultures within a territory and sharing the contents with an international audience.

Intra-regional conflicts, religious extremism and terrorism, not to mention misinformation, have fostered prejudices toward the Arab world and exacerbated Islamophobia. Breaking down prejudices and stereotypes has therefore become a priority in the region. The promotion of Arabo-Muslim cultures is bolstered by the existence of transnational organizations that link countries together through the language of the broader region. Following the example of UNESCO, in 2004 ISESCO opted for a declaration on cultural diversity, the *Islamic Declaration on Cultural Diversity*⁵¹, which underscores the peaceful values shared by diverse religions. This symbolically unifying process for the region is reminiscent of the Charter for African Cultural Renaissance, albeit in a different context. As important as the Declaration may be, its weight pales somewhat in the face of the region's conflicts and especially the instrumentalization of religion therein, especially since it can sometimes be difficult for religious leaders adhering to such declarations to attract followers. The fate of Israel as a minority country in the region, as well as of Jewish and Christian religions in some Arab countries, remains problematic. Moreover, interpretations of Islam vary and may conflict, as shown by the dissensions between Shiites and Sunnis. As a regional leader, ISESCO has held a growing number of meetings and symposia in order to develop cooperation programmes between Islamic and international organizations with a view to promoting inter-Islamic dialogue. Certain religious organizations have been making efforts along similar lines and striving to act on an even broader scale. Examples of such organizations include the Imam Sadr Foundation and the Al Mabarrat Foundation (Lebanon), which work for social justice, change, equity, and the promotion of dialogue and reconciliation; as well as the Coptic Evangelical Organization for Social Services (Egypt), which promotes fairness, spiritual awakening, a sense of belonging and respect for diversity, as well as social justice.

Making a country's language and culture better known: fostering mutual understanding beyond a country's borders via education and language learning.

Long perceived as an opaque world, nowadays the countries of the former Soviet bloc show a certain degree of openness. The Russian Center for International Scientific and Cultural Cooperation, under the Russian Ministry of Foreign Affairs (MFA), has set up a large collaborative network with other countries to promote study of the Russian language and Russian culture and literature beyond the country's borders by offering study programmes in the Russian Federation. Since 2012, the centre has been seconded by a Russian agency that directs and provides support to Russian scientific and cultural centres outside the country. The Ministry of Culture also negotiates

51 ISESCO. 2004. *The Islamic Declaration on Cultural Diversity*. Rabat, ISESCO.

and implements bilateral cultural cooperation agreements, in order not only to export Russian culture and arts, but also to develop international cultural events in the Russian Federation, as well as to foster cultural exchanges and Russian participation in international artistic competitions such as festivals, forums, exhibits, internships and more. A course entitled 'Understanding Russians: Contexts of Intercultural Communications' gives students a broad view of the principles underlying intergovernmental relations between the Russian Federation and the West, in the past, present and future, with particular emphasis on Russian culture and psychology. The course covers essential communication theory concepts, and provides tools for analysing intercultural situations between Westerners and Russians.

In the same vein, China, which is undergoing rapid economic growth, is experiencing strong demand for China-related educational content. With the support of Britain, France, Germany and Spain (all economic partners), China is working to promote the Chinese language and, more broadly, to start up initiatives aimed at increasing knowledge of the country and culture among the nationals of other countries. The Confucius Institute (Hanban), which supports organizations from other countries in making the Chinese language better known to various audiences (schools, businesses and governments), opened its doors in 2004. The 'Intercultural Communication' course at Shanghai International Studies University (SISU) in China for its part addresses intercultural communication in general, with a particular emphasis on China. The course explores the country's cultural complexity, proposing an intercultural version thereof, while also focusing on Chinese identity and promoting the latter to local and foreign students.

Japan is home to SIETAR, an interdisciplinary service that develops cultural cooperation activities between members of diverse ethnic groups. SIETAR Japan is attempting to synthesize the emerging ideas and visions of Japanese society into an accessible format adapted to intercultural contexts. An original aspect of this initiative is that it is based on the history of relations between Japan and the rest of the world, and shows a certain determination to address the memory of Japan's aggressive actions toward other Asian countries. This sensitive topic is key to the progress of Japan's agenda to make the country – which experienced a tragic history in the Second World War – a leading international partner in the pursuit of peace. With this in mind, the organization holds conferences and other events associated with intercultural communication. It also develops work days on the topic of minority groups and the importance of cultural diversity. The organization has a widely established reputation for working to promote intercultural dialogue.

Supporting flows of young people, student exchanges and openness to dialogue.

The youth population constitutes the future of rapprochement and dialogue between peoples. Building the capacities of this group is thus of prime importance. The emphasis placed on contact with cultures outside one's culture of origin provides this group with unparalleled and lifelong means of self-knowledge and openness. A number of regional initiatives are being conducted to foster student exchanges and flows across the region. The Australia-ASEAN Council (AAC), put in place by the Australian Ministry of Foreign Affairs in 2015, is a large programme with educational, research and innovation-related goals that is developing the art of partnership efforts within the

diversified cultural world of Southeast Asia. The AAC invests heavily in ties between individuals. Australia was also the originator of the Australia-ASEAN BRIDGE School Partnerships Programme in Canberra, which connects teachers, students and academic communities, as well as entire schools in Australia and Southeast Asia. The programme helps teachers to develop their students' cultural and professional knowledge, introduce them to intercultural relations, and enrich their knowledge of Asian languages and English.

Since 2016, this programme coordinated by the Asia Education Foundation has been supporting five schools in Malaysia, Thailand and Viet Nam in order to establish a partnership with fifteen Australian schools. In 2017, the programme will be extended to Brunei, the Philippines and Singapore, while Cambodia, Laos and Myanmar are set to join in 2018. Indonesia, for its part, has its own BRIDGE programme run by the Australia-Indonesia Institute. It is hoped that, over time, the BRIDGE programme will help develop mutual interest and shared knowledge in Australia and Southeast Asia among participating students.

In Europe, What's Up with Culture is an organization developing intercultural communication resources for young people who have moved to other countries. Other civil society organizations, such as Solya and Worldvuze, are working in a similar direction. These organizations are helping to foster the emergence of a new cosmopolitan experience open to the world.

Developing such competence can provide young people with expanded citizenship, along the lines envisioned by the Korean Institute for Curricula and Evaluation. In collaboration with ASEAN, this institute has carried out a comparative study and overview examination of research on global citizenship in the Asia-Pacific region, particularly in the Southeast, with a special emphasis on school curricula. The Asia-Pacific Centre of Education for International Understanding has published an educational guide similarly focused on curricula, but in this case geared toward a Korean readership. In the United States, NAFSA has published the *Intercultural Activity Toolkit: Culture Busters* as an introduction to international education for American students.

Heritage and diversity

The knowledge and especially the recognition of heritage, as a way to grasp particularisms, singularities, and continually renewed forms of creation and cultural expression, can offer ways to bring different societies and their members closer together. The aspect of their culture and memory that societies generally wish to preserve and promote constitutes their heritage, both tangible and intangible, and often acts as a binding factor and strong source of identification. A single society may possess many different forms of heritage that are not restricted to a particular group. The place and role of such heritage in creating ways to experience diversity in harmony constitutes a huge potential springboard for action. Heritage can be leveraged for the

rapprochement of cultures and dialogue, as suggested by a number of examples examined in the following pages.

Preserving and valuing heritage as a way to preserve diversity.

Valuing and preserving heritage is central to the rapprochement of cultures in Africa, as it entails recognizing African culture as a whole, as well as its many components. The Centre for Linguistic and Historical Studies by Oral Tradition (CLHSOT) in Niamey, Niger, is an initiative of the African Union. CLHSOT organizes research, fieldwork, curriculum development and audiovisual productions, all focused on Africa's rich heritage. Its aim is to promote this heritage and the African Renaissance, as well as to support conflict resolution and mutual understanding. Created in West Africa in 1977 and operational since 1979, the International Center for Research and Documentation on Traditions and African Languages (CERDOTOLA) in Yaoundé, Cameroon, specializes in language research. Over time, it has expanded its efforts to include African oral traditions, music and literature. CERDOTOLA has become a broad scientific space for seminars and conferences, in particular by involving traditional leaders as much as possible. Their presence is important for the region in terms of their knowledge of living heritage, but also from the perspective of conflict resolution through the use of cultural references as tools not only for research, but also for prevention and negotiation. The Centre provides training in video production, publishes a webzine and shares electronic resources online. Also in West Africa is the UNESCO Institute for African Culture and International Understanding (IACIU), located in Abeokuta, Nigeria. IACIU, which proposes a re-examination of regional culture, is currently undertaking an experimental cultural mapping initiative for three countries (Kenya, Mozambique and Nigeria). The Institute, and more specifically its Network of Foundations and Research Institutions for the Promotion of Peace in Africa, seeks to identify the languages of dance, dress, the environment and technology, in order to better map and showcase living heritage. Online resources on the Centre's activities are available for download. The Institute considers such research useful for young people who are not closely exposed to this heritage, as well as for intercultural and intergenerational dialogue. The Institute also publishes a journal on the results of its initiatives. Finally, standing somewhat in contrast to other initiatives is South Africa's Centre for Language and Communication Studies of the University of Technology in Chinhoyi, Zimbabwe, which falls under the Institute of Lifelong Learning and Development Studies. The Centre focuses on education and the arts through teaching and research within a technologically advanced environment. Its ambition is to become a strategic site for e-learning development. Seven of the country's subregions are associated with this initiative and are participating in research conducted by the Centre to produce reference books, digital tools and services, including e-learning.

Affirming culture and heritage as a way to foster the rapprochement of cultures and intercultural dialogue.

Recognizing cultures and heritage as tools for promoting diversity is a crucial step in bringing about dialogue. However, for dialogue to occur, it is important to implement goals and methods for stimulating interaction between various individuals or groups belonging to different cultures.

In the Asia-Pacific region, research clearly associated with interculturality often takes the form of studies on local heritage and cultures. For example, the Institute of Cross-Cultural Studies (ICCS) is an academic institution associated with the School of International Studies at Zhejiang University in China. This Institute, founded in 2004, offers interdisciplinary, collaborative and intercultural research. ICCS brings together many researchers and students focused on: (1) intercultural communication in business; (2) cultural heritage and memory; (3) globalization, migration and diaspora cultures; and (4) intercultural education. The Institute organizes research programmes, seminars, study days, conferences and colloquia. Another example is the Centre for Applied Cross-Cultural Research (CACR), which is part of the School of Psychology at Victoria University in Melbourne, Australia. The Centre features a postgraduate programme in intercultural psychology. Since 2004, CACR has been addressing the challenges of globalization, migration and growing cultural diversity. Its research explores issues such as the acceptance of differences, strategies of intercultural communication and intercultural relationships at different levels of society. Multiculturalism and intercultural communication are central themes at CACR. It is also worth noting that a 'Contemporary India' course is offered at the University of Melbourne. The course presents numerous vignettes on the complexity and cultural diversity of India, as well as accounts of the changes ushered in by the country's independence in 1947. Its content covers the themes of social change, the continuing influence of ancient texts on contemporary India, political and economic democracy, and various transitions currently underway (market economy, gender relations, globalization, etc.).

Intercultural Dialogue and Exchange India (ICDE India) is a long-established multicultural organization headquartered in Bangalore, India, and led by a team in Berlin, Germany. Its areas of focus include the barriers between groups and cultures, as well as the principle of equality between cultures, nations and genders. The organization develops initiatives aimed at encouraging intercultural understanding, and supports knowledge transfer in the area of social justice, while also encouraging exchanges and networking. Its actions, which are concentrated in India, but also extend to many other parts of the world, enable young people to take part in year-long programmes for peace promotion and intercultural understanding. Young people from different countries can undertake internships in India in order to experience its cultures, traditions, lifestyles, spirituality and cultural expressions in a welcoming environment.

Another example can be found in the Asia-Pacific Cultural Centre for UNESCO (ACCU) in Japan, a non-governmental organization with a focus on regional activities. ACCU strives to promote intercultural dialogue in its region. Based out of Tokyo, the Centre brings together public and private sector efforts in Japan. ACCU develops many regional programmes in the areas of culture, education and exchanges in a spirit of intercultural dialogue, in close cooperation with UNESCO and its Member States. Its activities are centred around three core programmes: the ACCU Invitation Programme for International Educational Exchange of Teachers and Professionals, the Japan-United States Teacher Exchange Programme for ESD, and the International Exchange Programme between Japan and Other UNESCO Member States for the Promotion of International Cooperation and Mutual Understanding. Japan also offers an online course on contemporary

Japanese psychology: 'Understanding Japanese Philosophy'. Developed by Fudan University in China, the course (given in English) provides insight into the Asian world. These two initiatives are also in line with the idea of promoting culture and language to foreign audiences.

In Indonesia, the Wahid Institute presents itself as a non-government organization focusing on Islamic culture and studies. The spirit of the organization is inspired by a tolerant and moderate vision of Islam endorsed by Abdurrahman Wahid, former President of Indonesia and Director of Nahdlatul Ulama (NU), one of the largest organizations in the Islamic world. The Wahid Institute is a research centre working in the field of education and social development. The Institute is devoted to Indonesian and Islamic studies, and is actively concerned with the poorest segments of society. It works to build democracy and justice, as well as to promote peace in the region and beyond by facilitating dialogue and understanding, not only between Muslim societies and those of other religions and cultures, but also between Muslim societies themselves. In Indonesia, the Wahid Institute trains young thinkers and promoters of intercultural dialogue, organizing events for them in association with religious leaders likely to generate interreligious, intercultural and inter-ethnic dialogue, in an effort to foster economic justice, well-being and good governance⁵².

Languages and diversity

Promoting diversity requires the affirmation and recognition of national languages.

Language is the most profound engine of culture, and is the medium by which values, memory, traditions, lifestyles and modes of thinking are translated and expressed. To deny language would be to deny diversity itself. Each region contains hundreds, and sometimes thousands, of languages. Diversity is already part and parcel of language itself, since language gives rise to the subtle categories of thought and expression of a given social world. Preserving and affirming languages constitutes one of the foremost avenues for affirming diversity, which is closely related to the issue of preserving and protecting minorities. However, enormous challenges are posed by the tension that exists between the preservation of this linguistic diversity, on the one hand, and the use of a common language of communication over broad regional areas, on the other.

Promoting recognition of linguistic diversity and regional languages.

The question of African languages is a core issue. Whereas some parts of the world are connected by a dominant language (e.g. Portuguese and Spanish in Latin America, or dialectal Arabic in Arab countries), Africa presents a much more complex linguistic situation. Language is a key instrument for achieving the continental integration goals of the African Union, playing a role in integrated economic development as well as mutual understanding and cultural recognition within the

52 The Centre offers three programmes: Campaign on Islam, Pluralism and Democracy; Publishing and Library; and Capacity Building for Progressive Muslim Network and Education.

continent. Accordingly, organizations have been created to promote African languages and the diversity they represent. One such organization is the African Academy of Languages (ACALAN) in Bamako, Mali, which was established to promote more widespread use of common African languages such as Swahili, in order to overcome continental linguistic barriers for an ever-growing number of people. Its main purpose is to introduce one or more already widely used African languages into the tertiary sector and communications, including on the internet. Actions in this direction are aimed at facilitating intra-regional and continental cooperation, as well as mutual understanding and dialogue between the cultures at hand.

Certain universities, research centres and scientific associations, including the Linguistic Association of Southern African Universities (LASU) in South Africa, also have mandates along similar lines. In East Africa, the Institute Belong of the University of Dare es Salaam (Tanzania) offers courses and a research programme in languages, literature and culture on and for the Democratic Republic of Congo, Kenya and Tanzania, provided in Kiswahili, the national language of Tanzania. The institute's wide-ranging research explores the use of languages in public institutions as a human right, globalization and the equal treatment of languages of use according to different regions, languages of instruction in public institutions, languages and technologies, tourism and the use of materials for broad dissemination, and the promotion of women's writing, among other topics. The Institute receives support from the African Union (AU) to promote Kiswahili as the regional organization's official language. Accordingly, the Institute must compile scientific production in local languages to the extent possible, promoting integration of the latter as a way to incorporate and develop language policies that are open to multilingualism and dialogue.

Using local languages in media targeting minority groups and made accessible to the largest possible number of people.

In Mexico, the system of Indigenous cultural radios helps to maintain and promote Indigenous languages, while fostering communication between and beyond communities. Similar examples can be found in the United States on the Cultural Survival website (see reference further in the text). Canadian television also includes a network by and for Indigenous peoples, entitled APTN tv.

Religions and diversity

Cultures, languages and religions are all central features of life in society. The current state of the world, with its resurgence – and instrumentalization – of religion, calls for a better understanding of related phenomena and especially the prevention of conflicts that take religion as a pretext. Efforts to advance the rapprochement of cultures rely upon the promotion of a dialogue between religions, initiated by sensible, respected individuals capable of embodying the key dimensions of their faith and shared values.

Promoting interreligious dialogue as an instrument of peace.

Although numerous initiatives have sprung up in the African region to encourage peace and better cohabitation, states also occasionally join forces in subregional initiatives to promote interreligious dialogue, which also helps to promote a culture of peace. Indeed, such dialogue is viewed as a way to build sustainable peace. In this vein, conferences are organized, often in conjunction with pre-existing processes for maintaining and restoring peace. A number of initiatives of this kind have been undertaken since 2010. These include the Center for Social Prospective's Conference on Interreligious Dialogue which was held in Cotonou, Benin in 2015, the conference of the Economic Commission of West African States (ECOWAS), and another conference on the same theme in Niamey, Niger⁵³. Another example that bears mentioning is the work of the Centre d'études des religions (Centre for Religions Studies) of Gaston Berger University in Saint-Louis, Senegal, which specializes in approaches to violence, as well as mediation for religious conflicts. The Centre's efforts are in synergy with those of the African Observatory of Religions and other regional academic institutions including the University of Abomey-Calavi in Benin.

Multiplying inroads to interreligious and intercultural dialogue.

One difficult aspect of intercultural dialogue is addressing the reality of conflicts based on the rejection of certain ethnic, religious or racial identities, especially if the conflicts end up turning into struggles for survival and dignity, and the only perceived way for one group to survive is to eradicate another. The Palestinian question in the Middle East is a tragic example of this. The conflict between the Kurds and Armenians, and between Christians and Sh'ia, are two further examples from the same region. In the Arab world, the UNESCO Chairs play a fundamental role from this perspective through their various efforts to develop courses and programmes fostering interreligious dialogue, generally in association with intercultural dialogue, within institutions of knowledge. It is important to note that there is a significant shortage of resources adapted to regional cultures. Al Azhar, a long-standing institution, has established the Egyptian Family Home in which Orthodox, Protestant, Catholic and Anglican representatives come together to engage in interreligious dialogue and debate problems associated with religious fanaticism in Egypt. The institution is working on reviving the ancient culture of coexistence and dialogue between Islam and Christianity in Egypt, and may be considered a model for countries in the region to follow. Its Education Committee promotes values shared by both religious worlds with a view to creating meaningful spaces for their rapprochement and dialogue.

In Lebanon, the question of religion played a major role in the 1975–1990 war, and various organizations offer support for efforts to encourage interreligious dialogue. Saint Joseph University has developed initiatives to bring Christians and Muslims closer together. In the context of an educational programme in diplomacy and strategic studies, the Center for the Analysis of Disputes

53 Equally worth pointing out is the recent National Conference of Catholic Bishops held in Yamoussoukro, Ivory Coast in January 2017 and bringing together ECOWAS, UEMA and the UNESCO Chair on the Culture of Peace at Université Félix-Houphouët-Boigny. The event was intended as an opportunity to build on the Cotonou conference and to work with the representatives of various religions and churches to draw up a common agreement for peace and peaceful coexistence in the region.

and their Modes of Settlement (CADMOS) at Sagesse University, in association with the University of Paris-Saclay, created a one-year simulation to experiment with a negotiation format based on intercultural values.

Peace initiatives

Interreligious dialogue is located in the middle ground between the promotion of intercultural dialogue in its broadest sense and the promotion of peace. Numerous conflicts have flared up around the world sparked by dissensions over interpretations of religious identities. However, while conflicts may often be influenced by religion, their roots generally lie elsewhere, for example, in politics, economics or territorial issues. The development of a culture of peace touches on all these parameters, helping to bring cultures closer together and open up possibilities for dialogue. Attempts at interreligious dialogue are numerous and are especially intense in situations where tensions are high due to past or current wars.

Developing a culture of peace.

The many years that have passed since countries in Africa achieved independence should in no way lead us to forget the terrible wars and other realities afflicting the continent today. Promoting diversity also means developing a culture of tolerance that favours continental diversity and rejects conflict along inter-ethnic or other lines. The Culture of Peace project and the Network of Foundations and Research Centers for the Promotion of a Culture of Peace are working together to develop tools that will address such issues in order to help bring cultures closer together. The UNESCO Chairs in Florence, Italy, in Abidjan-Cocody, Ivory Coast, and at the University of Burundi – all of which are committed to building a Culture of Peace – have combined their efforts and initiatives by coordinating advocacy training and programmes, developing common methods and innovative tools, and using traditional arts to build such a culture. At the time of writing, these promising initiatives and their progress are described on four websites⁵⁴. For its part, the Institute for Peace and Strategic Studies, established as part of the Institute of African studies at the University of Ibadan, Nigeria, focuses on current conflicts in Nigeria. Its areas of study include conflict prevention and analysis, the planning process and diplomacy. The institute has ties to many institutions across the world, including centres of excellence in Ghana, Kenya and Senegal, as well as in Asia, the Caribbean and Latin America. Its educational resources are shared through the Center of Excellence on New Technologies of Information and Communication in Teaching and Learning at the same university. Also worthy of mention is the Center for Social Justice and Ethics of the Catholic University of Eastern Africa in Nairobi, Kenya. Established in 1986, its mandate is to contribute to education in the areas of peace and conflict resolution. The Center is well known

54 See the following websites: www.unesco.org/africa4peace; www.wacps.org

in the region as a leading resource for inter-ethnic conflict resolution support, and makes a variety of resources available for sharing by others. The Institute of Peace, Leadership and Governance of Africa at the University of Mutare, Zimbabwe, was created in 1999 on the initiative of the United Methodist Church, and offers courses and diplomas on human rights, peace and development. The institute helps further the development of knowledge in the areas of conflict mediation, leadership and governance, and offers distance education. Finally, the Human Sciences Research Council (HSRC) of South Africa was set up in 1968. The HSRC, which operates in accordance with UNESCO's 2005 *Convention on Cultural Diversity*⁵⁵, also focuses on the theme of conflict resolution on the continent.

The case of Guatemala is particularly interesting in that this country has introduced the *National Development Plan K'atun, Our Guatemala 2032*⁵⁶. This document approaches diversity as a form of wealth to be tapped, in order to build intercultural and peace-related competencies with a view to developing a culture of peace.

Opening up dialogue to pave the way for peace.

An approach employed in the countries of the Arab world is to work on the very basis of recognition of religiously and culturally diverse individuals and groups. Indeed, without such recognition, no interreligious or cultural dialogue would be possible. Various institutions are making substantial efforts in this direction, such as the High Judicial Institute of the Sultanate of Oman, the Corporation to Support Civil Democratic Trend, and Yemen's Qualification and Legal Assistance for Human Rights initiative. Also worthy of note in this regard is the Cairo Institute for Human Rights Studies, in Egypt. These organizations primarily provide training. Some Lebanese initiatives involve workshops supported by organizations working together in the field, such as the Permanent Peace Movement and the Forum for Development, Culture and Dialogue. Other similarly oriented organizations include Free Youth of the Association Tunisian-Euro-Mediterranean Youth (ATEMJ) and the Chouala Association for Education and Culture in Morocco.

Understanding conflicts and cultivating peace.

Southeast Asia's conflict-ridden history makes it fertile ground for peace restoration initiatives conducted in the spirit of respect for diversity, with special emphasis on the teaching of history. One example of this is a project submitted by ASEAN as part of its work plan on education. The plan, adopted in Kuala Lumpur, Malaysia, in 2016, proposes a series of themes developed by a multinational committee of experts on the subregion's history and pedagogy. Each instructional unit contains shared resources, lessons and approaches tailored to the countries for which they are intended. In this case, the teaching of history and the development of better understanding of

55 UNESCO. 2005. *The 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions*. Paris, UNESCO. <http://en.unesco.org/creativity/sites/creativity/files/passeport-convention2005-web2.pdf> (accessed 21 March 2017).

56 Government of Guatemala. 2014. *K'atun 2032 National Development Plan*. Guatemala City, Government of Guatemala. www.centralamericadata.com/en/article/home/Guatemala_Katun_2032_National_Development_Plan (accessed 21 March 2017).

conflicts, including genocides, serve as ways to create a society that is tolerant and respectful of diversity.

Still in the Asia-Pacific region, a series of UNAOC-run programmes (an Intercultural Innovation Award, Youth Solidarity Fund, Summer School, Entrepreneurs for Social Change and Fellowship programme) serve to train leaders in intercultural relations and provide awards for top initiatives.

Supporting peace through intercultural dialogue.

Elsewhere in the Asia-Pacific region, initiatives such as the Afghan Institute for Strategic Studies (AISS) have been developed in order to provide support for peace at the national or regional level. Founded in 2012, the AISS seeks to create an intellectual space for addressing strategic themes of value to local and international contexts. The institute's activities are carried out in a spirit of professionalism, independence, internationalism and progressive values – including intercultural dialogue. In the same vein as AISS, the Avicenna International Award for Intercultural Dialogue grants awards to institutions and initiatives promoting dialogue, intercultural exchanges and non-violent cohabitation. The institute is named after a scientist recognized not only in the Arab world but across the globe, and whose work far exceeds cultural and geographic boundaries. The Pak Institute for Peace Studies (PIPS), for its part, is a non-governmental organization actively involved in research and advocacy. An initiative of Pakistani academics, researchers and journalists, PIPS conducts wide-scale research and analysis on political, social and religious conflicts that have an impact on security. Its mission is to support conflict resolution by leveraging a knowledge and research-grounded approach, based on the belief that the best way to resolve conflicts is to study them from multiple angles. The PIPS programme is composed of initiatives by people from the academic community and the media who have in-depth knowledge of regional conflicts and relationships within today's globalized world. The institute's other key preoccupation and focus area is violence and terrorism. Efforts in this regard include promoting culture-focused discourse and discouraging violence in Pakistan, especially when such violence is prompted by socio-cultural, ideological, religious, sectarian, community or ethno-political conflicts.

Human rights

Bringing cultures closer together requires recognition of plurality and diversity. Human rights principles not only affirm the equality of all people, they are also founded on equal recognition of cultures. The affirmation and promotion of cultures thus provide the basis for intercultural dialogue, which would otherwise be difficult or even impossible.

Affirming the rights of all groups, especially those of Indigenous peoples.

In Latin America and the Caribbean, regulatory mechanisms have been laying the groundwork for over twenty years for the primary prerequisite of intercultural dialogue, that is, the recognition

of human rights. These mechanisms were put in place following external demands for states to demonstrate greater transparency in matters of justice. There is a discernible continental movement among states to recognize and reinforce national mechanisms for ensuring equal rights for all. Some countries have even gone so far as to affirm cultural rights, such as Costa Rica with the guidelines set out in its *National Policy for Cultural Rights (2014–2023)*, and El Salvador with its *Public Policy for Culture (2014–2024)*⁵⁷.

More recently, some groups, primarily Indigenous peoples, have experienced significant strides in this direction. Together with the United States, the organization known as the OEA adopted the *American Declaration on the Rights of Indigenous Peoples*⁵⁸ in 2016; in a similar vein, Bolivia adopted a plurinational constitution – the only one of its kind in the world. In fact, recognition of Indigenous rights has recently been incorporated into the constitutions of other countries in the region (Chile, Ecuador and Peru), although none has gone as far as Bolivia. More recently, Brazil adopted a national policy of Indigenous rights promotion (*Indigenous Policy: Protection and Promotion of Indigenous People Rights (2016-2019)*)⁵⁹ under the aegis of the National Indian Foundation.

Racism and discrimination

State and civil society efforts to fight racism and discrimination are a key priority for any actor working toward cultural rapprochement. Indeed, the realities surrounding racism and discrimination can undermine any attempts to bring cultures closer together. Prejudices based on sex, colour, age, religion, ethnic background and the like constitute sources of division and social suffering. Civil society and local organizations have a crucial role to play in this regard, as the struggle to eradicate prejudices must take place at the very heart of societies at the level of personal interactions. Promising avenues include targeted campaigns and active recognition of the collective memories of minorities and minoritized groups.

Fighting racism and discrimination.

Quebec's civil society is especially active in developing ways to combat racism. Two initiatives in particular are worthy of mention: the Action Week Against Racism and Black History Month (BHM). The Action Week Against Racism has been celebrated for many years and was originally launched by representatives of various cultural communities with the explicit purpose of fighting

57 For El Salvador, more detailed information can be found on the website: Secretaría de Cultura de la Presidencia – El Salvador. 2013. *Política Pública de Cultura. El Salvador, Secretaría de Cultura de la Presidencia*. http://www.sicelsalvador.gob.sv:4847/agenda/agenda/documentos/ppc/politica-publica-cultura_2014_2024.pdf (accessed 21 March 2017).

58 Organisation of American States. 2016. *The American Declaration on the Rights of Indigenous Peoples*. Washington DC, Organisation of American States. <http://indianlaw.org/adrip/home> (accessed 27 March 2017).

59 Ibid.

various forms of intolerance. The event website for the Montreal region showcases local initiatives such as an online educational exhibit on racist cartoons. Indeed, cartoons have taken on particular significance since the events surrounding the attack on Charlie Hebdo in Paris. The theme of the exhibit helps to illustrate the potential of cartoons as a medium for raising awareness of diversity. Black History Month, for its part, is a one-month umbrella event seeking to highlight the presence of people of African descent in Quebec. For twenty-four years, Quebec's Black History Month Roundtable has been organizing events to introduce Quebecers to the wealth and diversity of black communities and paying homage to individuals who have distinguished themselves in various fields. The organization website uses an exemplary format to spotlight members of the community of African descent in videos that allow them to make their voices heard.

In Mexico, the Consejo Nacional para Prevenir la Discriminación (CONAPRED), a governmental entity, has produced a video for children and families to fight xenophobic attitudes and discrimination. It has also produced a guidance document for initiatives regarding people of African descent, as well as a book that offers a global portrait of this population in Mexico. Both resources draw a link between intercultural perspectives and the fight against discrimination. Finally, the Mexican government has also created a special programme for Indigenous populations (2014–2018). Brazil's SEPPIR, too, has created a large number of similar initiatives.

Fighting racism and discrimination via targeted campaigns.

One programme of the Council of Europe worthy of mention is the No Hate Speech Movement. The Council's website provides videos and texts on ways to fight hate speech within a given community.

Fighting racism and discrimination by bringing to light the memory of genocides.

In Mexico, the Red de Investigaciones Interdisciplinaria sobre Identidades, Racismo y Xenofobia en America Latina (Interdisciplinary Research Network on Identities, Racism and Xenophobia in Latin America) focuses on genocides that have occurred in Latin America. The network's website aggregates historical, memorial and educational content on the relationship between genocide and racism in the country and abroad, including related videos of in-depth presentations sometimes involving victims. These videos are extremely valuable given both the extensive research that goes into them and the originality of using such an approach to promote diversity and fight for social justice. Mexico is also home to the anti-racism association Colectivo para eliminar el racismo (Collective to eliminate racism) (COPERA), whose website features educational videos aimed at fighting racism. Like the previous association, COPERA promotes a vision of diversity based on social justice, a vision also found elsewhere in Latin America. Political models of diversity management such as interculturalism and multiculturalism sometimes pose a problem in that certain groups more exposed to racism and xenophobia are liable to feel they are being smothered in a form of diversity that erases their unique identity. This situation raises the issue of the contrast that may exist between diversity models favoured by the state, on the one hand, and the practices related in this book, on the other.

Intercultural education

The meaning of diversity varies from one country to another and from one region to another. Diversity education – more specifically diversity education that is sensitive to interculturality – must have a broad scope and be adapted to local contexts. Developing the competences of targeted groups, especially teachers at all levels, can provide individuals with concrete means to nurture a spirit of interculturalism. Similarly, making quality intercultural education widely available would help foster rapprochement.

Developing intercultural competences and increasing the number of educational means.

Substantial efforts have been made in certain countries of the Arab world to provide support for practices geared toward interreligious and intercultural rapprochement. A variety of forms of intercultural training – at different stages of development – are found in the region. The King Abdulaziz Center for National Dialogue (KACND), a major partner of UNESCO in the areas of culture and dialogue, is the most noteworthy initiative in this regard. One of its programmes consists of mapping all available resources in the region and making them accessible to a wider public via the internet, in order to address a serious shortage of resources. The centre, which is located in Saudi Arabia, must attend to human development in a conservative context, striking a balance between stalwart tradition and the modernity the state claims to espouse. The centre has chosen to leverage social ties as a means to influence domains such as the family, school and mosque. It regularly holds conferences, and the elites who attend them may well become agents of change, while still remaining in accord with Saudi society. The centre is taking a fresh look at certain ideas of ancient Islam, in particular the idea of dialogue (*hiwar*) as a way of life. A research unit at the centre produces, organizes and shares content. All the research performed there follows Islamic principles with regard to doctrine and practice. The resulting output, produced at the very birthplace of Islam, is entirely the work of Muslims. This lends credibility to the content produced, which is shared via education and material resources. The teachers trained at the centre become ambassadors for dialogue in the region based on their newly acquired knowledge. The centre uses a digital platform to enable teachers to discuss content relating to religion, family and other matters. Some of the centre's training is intended for specific audiences, such as religious leaders, women, or children and youth. The centre clearly leverages dialogue as its chosen medium for developing Saudi initiatives of cultural rapprochement rooted in its own society and norms. This vibrant centre is also the creator of the Hawer platform. This product of cooperative efforts between UNESCO and the KACND makes available a variety of resources and media to partners, civil society and academic institutions, as well as to students, professionals and researchers working toward intercultural dialogue both in the region and elsewhere. The platform is, in a sense, the centre's flagship digital component. It takes the form of a comprehensive database on existing professional resources that may be helpful to networking, including key individuals, organizations, documentation and media in the intercultural domain. The platform is also designed to provide young people with information

on the culture of peace and dialogue, and on capacity-building in connection with UNESCO and Arab state institutions and programmes. It is intended to connect young people with the best intercultural resources in the region and to facilitate access to excellence programmes. The platform, which was renewed in 2016, features a bi-monthly webzine in Arabic on UNESCO events. The hope is that this type of platform will help to make learning concrete, transcending mere thinking about dialogue, and to permit critical thought and informed participation to penetrate the social environment. For example, certain videos produced by the centre are disseminated on the platform in order to counter the extremism afflicting the country.

Experiments are also being conducted in Lebanon, albeit with more modest means and influence, notably by Sagesse University in partnership with Saint Joseph University and Al-Jinane University, and with the support of UNESCO and the AUF along with CADMOS, a coordinating partner. The course offered by Sagesse University is intended to develop a series of competences in several languages (Arabic, English and French) by means of practical and epistemological tools addressing the foundations of intercultural dialogue and adapted to the Arab world.

Intercultural Europe is an NGO that compiles resources and best practices for promoting and establishing intercultural practices. The organization supplies conceptual definitions as well as descriptions of local initiatives in various countries of the European community. One such initiative is the Panorama project, which collates online resources having to do with European interculturalism as well as projects currently underway. It is a highly interesting tool for anyone wishing to develop European-style interculturalism. The site also includes an Intercultural Dialogue section, of the same name as the white paper. The section highlights the development of a database of best practices which, although as yet incomplete, has already produced promising results.

There are also a number of American platforms with websites strongly focused on intercultural communication, offering tools for doing business in contexts of diversity. The aim is to address cultural diversity from an economic performance perspective. These platforms are maintained by organizations such as Harmony Place, Diversity Best Practices and Stimulation Training. Given the highly instrumental nature of their intercultural vision, these organizations may not be suited to the discussion here. However, one of them, the Center for Intercultural Dialogue, is presented as a clearing house of resources for anyone interested in interculturalism, particularly the field of intercultural communications. Its resources are presented in the form of lists, and the website is somewhat lacking in originality.

In the same vein, the CEFcult project has goals similar to those of many American organizations, but is geared towards a European audience and publishes useful resources on the topic of language and intercultural dialogue, in order to better prepare the business world for interactions with people from diverse European cultures. In addition, the CEFcult project website offers self-learning guides.

Providing training on intercultural education to university professors.

The Mexican portal *Política, educación y diversidad cultural: Investigación y formación en educación intercultural en México y América Latina* (Policy, education and cultural diversity: Research and training in intercultural education in Mexico and Latin America) is intended for academic users and includes a video section with lectures of outstanding quality, mainly on the topic of Indigenous populations. Also of interest are the initiatives of the *Cátedra Intercultural Carlos Montemayor* (Carlos Montemayor Intercultural Chair), which deals with Indigenous peoples, and *Afroindoamerica*, which focuses on people of African descent. Both feature online videos, academic lectures and documents. The two sites are extensive and warrant particular attention as further examples of interculturality and cultural rapprochement in Mexico. Finally, the country is also home to several UNESCO Chairs on matters of interculturalism and human rights. These include the Autonomous University of Mexico's *Catedra de Educación para la Paz* (Chair of Education for Peace), which offers a great deal of online content, including publications and programmes on these topics, although content associated with courses given by the Chair is available only to enrolled students. Another more original initiative is the Autonomous University of the State of Hidalgo's *Catedra Educación Intercultural para la Convivencia, la Cohesión Social y la Reconciliación en un Mundo Globalizado* (Chair of Intercultural Education for Coexistence, Social Cohesion and Reconciliation in a Globalized World) which, like the aforementioned Chair, showcases its activities and publications online. Of particular note is a series of presentations on interculturalism and related concepts and practices. The presentations are thoughtfully put together and help stimulate critical reflection.

In the United States, intercultural education is a subject of interest, and resources are available for building intercultural dialogue skills based on themes such as language or values. Some sites offer free resources, but these are generally limited to videos without a full description of the programmes behind them.

Like North America, Europe boasts a number of civil society organizations that play an interesting role in the educational domain, such as the European Cultural Network, the International Federation of Coalitions for Cultural Diversity, and Crossing Border Education. The last of these organizations is a portal devoted to ensuring better management of intercultural encounters between European students, in order to educate the citizens of the future at an intercultural level. The idea is not to train advocates of interculturalism, but rather to familiarize students of all backgrounds with intercultural values and practices. The portal offers quality resources in the form of videos on intercultural encounters and theme-based toolboxes. Although the target audience is students experiencing diversity, in our view the framework is not restrictive and could be applied to other contexts. This example is a clear illustration of placing emphasis on interaction rather than passive coexistence in contexts of diversity.

Providing training on intercultural education to primary and secondary teachers.

Aula intercultural, a Mexican initiative, is a portal of intercultural education resources intended for primary and secondary school teachers. Interestingly, this website proposes a very open concept of diversity, rather than a strictly ethnic vision centred on traditional Mexican populations. The website

also addresses issues of gender and immigration, and includes numerous online resources such as books, model lessons and instructional guides.

An informed public

Intercultural education is often addressed to professionals and educators, thus leaving the general public in the dark regarding related initiatives. However, there are numerous ways to reach the general public, including disseminating educational content that discusses the diversity present within a national society or even a region, developing campaigns against racism, and promoting media that use creative and accessible means to broadcast content that is sensitive to rapprochement. In addition, unifying, community-based events can generate positive experiences of diversity and also offer promising avenues.

Presenting national society as consisting of diversity.

The United States is the source of many video productions aimed at presenting the general public with the social (and plural) fabric of American society, both past and present; *We are all Immigrants* is one such example. American embassies have produced similar video documents, such as *Our America Our Stories*. *We Are All Immigrants* is a video production in which staff members recount their own personal immigration stories. The public television series *PBS Cultural Diversity* also offers high-quality educational videos on a myriad of subjects lending themselves to a diversified vision of the American nation.

Presenting the general public with the national society's model of diversity in an accessible way.

A number of very colourful and instructive visions of interculturalism and multiculturalism can be found on the internet. Mexico, for example, offers the videos *Interculturalidad* and *Nación Multicultural*. Other examples can be found in the United States, such as *Diversity in America* and *Experiencing Diversity in the United States*.

In addition to these resources, there are the Calle 13 music videos referencing diversity and migration, particularly *Latin America* and *To the North*.

Fostering diversity education through public awareness campaigns on human rights and discrimination.

Nowadays, most countries in Latin America and the Caribbean actively promote human rights and strive to ensure better coexistence with excluded groups. A number of related initiatives take the form of institutional campaigns, some of which are supported by online resources. For example, Argentina's Instituto Nacional contra la Discriminación, la Xenofobia y el Racismo (National Institute against Discrimination, Xenophobia and Racism) (INADI) with its anti-discrimination platform seeks to make the internet a space free of discrimination against minority or minoritized groups. 'In Their

Shoes', a public awareness campaign on displaced people organized by the Office of the United Nations High Commissioner for Refugees (UNHCR) in Colombia, has also proved valuable and has been taken up elsewhere in the world. The 'Zero Discrimination' campaign in Panama and the 'It Is Already Common' campaign in Peru, both based on the experiences of Indigenous peoples, are two noteworthy initiatives, as is the Government of Chile's 'Campaign Against Discrimination'. 'Just Like You' is a campaign focusing more specifically on transsexual groups, which was launched by the Latin America and the Caribbean Network of Transsexual People (REDLACTRANS in Spanish). In the context of the International Decade for People of African Descent, Costa Rica, for its part, launched the campaign 'I Am Afro-Descendant'.

Finally, there are also broader initiatives aimed at promoting cultural diversity, such as the Day of Cultural Diversity held every second Monday of October in Argentina.

In Chile, *Etnomedia* is a YouTube channel created to showcase anti-discrimination content. Cuban artist Eme Alfonso has produced a video clip, *To Mix*, that seeks to promote diversity.

Fostering the publication of content displaying a spirit of openness to diversity via media accessible to the general public.

In the United States, there are a number of internationally renowned diversity-positive magazines that are addressed to the general public and share high-quality videos. One such example is *National Geographic*. Others present diversity as a form of wealth and a catalyst for growth: a recent publication of *Scientific American* entitled 'How Diversity Makes Us Smarter' aptly illustrates this vision.

Organizing unifying events on the topic of diversity.

Another way of fostering the rapprochement of cultures appears to be educating the general public via events that bring people into contact with diverse groups, fostering genuine interaction between them and enabling all parties to get to know one another. In the context of such events, the idea of diversity becomes less abstract, and can even be festive or playful, thus making for a favourable experience while promoting the openness of all parties involved. During the *Semaine québécoise des rencontres interculturelles* (Quebec week of intercultural gatherings), described on the website of the province's Ministère de l'Immigration, de la Diversité et de l'Inclusion (Ministry of Immigration, Diversity and Inclusion), a series of events are held to encourage intercultural rapprochement. The intent here is to combine a range of initiatives aimed at developing greater knowledge of other cultures and, in so doing, of Quebec culture itself. The event's website contains a plethora of videos of all kinds, with a focus not on diversity itself, but on encounters and interactions in the context of diversity. The emphasis is on going beyond the somewhat static notion of multiculturalism and thinking about the interaction that is desired and desirable between all members of society.

Schools open to diversity

As we have noted, educating young people to interact with the members of groups other than their own is one of the keys to future intercultural dialogue. Flows of people and experiences of cultural diversity are an important part of this process, as are early education and efforts to introduce individuals to diversity. Compelling results are obtained by establishing national programmes that are tailored to young audiences, and not necessarily centred on a majority that holds the keys to development and culture.

Adapting national curricula in order to promote diversity awareness and education.

The Quebec government and Ministry of Education have established a universal course for primary and secondary school students. The aim of the course, entitled 'Cours d'éthique et de culture religieuse' (Course on Ethics and Religious Culture), is to familiarize learners with world religions and cultures. The course prepares young students to live with diversity and to better understand the values of young people from cultural communities different from their own. In this context, diversity is understood to encompass the culture of the host society as well as of newcomers' societies of origin. The programme, which was introduced in the 2000s, replacing the religious courses that were previously based on the religion of the majority, represents a major step forward for educational institutions⁶⁰. The programme can be consulted online and constitutes an outstanding example of what a government can do to respect cultural and religious differences, over and beyond eliminating sexist, racist and xenophobic stereotypes from school textbooks.

Fostering inclusive intercultural education and broad diversity within a given country.

The Mexican government has produced a special intercultural education programme for 2014–2018 that clearly sets out the ideal components of intercultural education⁶¹, especially in terms of consideration for values, traditions and language. To a large extent, this educational strategy serves as a concrete means of politically affirming diversity. Also worthy of note are documents produced by the Instituto Nacional de la mujer (National Institute of Women) and by the Secretaría de Salud de Mexico (Ministry of Health of Mexico). Both organizations offer programmes tailored to groups with cultural and social differences, as well as for future professionals who will be called to work with the country's diverse populations, including Indigenous groups and people of African descent.

Fostering inclusive education supportive of human rights.

The *Diário de Amanha* (Journal of Tomorrow), developed through a collaboration between Palas Atena, Senac and the Office of UNESCO in Brazil, is an engaging and entertaining online resource

60 Leroux, G. 2016. *Différence et liberté*. Montreal, Boréal.

61 Government of Mexico. 2014. *Poder Ejecutivo – Secretaría a de Educación Pública*. Mexico City, Government of Mexico. http://www.gob.mx/cms/uploads/attachment/file/11803/pe_eduinter_2014-2018.pdf (accessed 12 March 2017)

in the form of a game about the Universal Declaration of Human Rights. In addition to offering a basis for classroom discussion, the game helps to familiarize students with their rights and how to defend them through the use of expressive practices, while also building awareness of the topics of justice and injustice.

Universities open to diversity

Academia and research centres play a vital role in many initiatives, as our research has indicated, and the development, support and networking of these communities offers innumerable possibilities. Moreover, collaboration between these communities, the state and civil society is sure to yield multiplier effects for the initiatives that societies undertake. Joining forces in order to carry out broad initiatives, build strong networks around work on cultural rapprochement, conduct more in-depth research, develop quality content for non-academic audiences, and open institutions up to include diverse groups – especially ones that previously lacked access to academic milieux – can make for a very promising future indeed.

Working together to develop national policies and programmes that foster the sharing and development of knowledge about diversity.

In Latin America, most ministries of education and institutions of higher education or intercultural bilingual education, including competent bodies responsible for Indigenous matters, are engaging in intercultural dialogue actions and initiatives. Public universities are the most active entities when it comes to multidisciplinary instruction and research on the themes of diversity and interculturality – themes that Jesuit and Salesian universities are particularly active in exploring. Indigenous groups and Afrodescendants are encouraged to participate in related efforts in a variety of ways. For example, civil society associations such as regional and village Indigenous councils may be invited to mobilize their communities around such efforts. The themes of particular interest to Indigenous groups are among some of the most highly developed, including issues of intellectual property and bio-cultural heritage, social research and interculturality, participatory and inclusive methodologies, cultural rights and human rights in general, and gender.

Research initiatives in this part of the world generally involve the regional institutions of Latin America as a whole, Ibero-America and the Andes. The countries most often involved are Bolivia, Brazil, Mexico, Peru and, to a lesser extent, Colombia and Guatemala. Most of the initiatives take the form of research institutes, study groups, or networks and units devoted to intercultural education and research. Inter-university exchanges and the promotion of bilingual education, given in Indigenous languages and continental languages, are central to their efforts. Topics addressed include equality, inclusion, cultural diversity, citizenship and rights.

One of the key actors in Latin American intercultural dialogue is CLACSO, which developed the Virtual Training Platform of the Latin American Council of Social Sciences. CLACSO is an international NGO created in 1967, associated with UNESCO. Although it does not offer courses on intercultural dialogue itself, it plays a leading role in building peace across the region by paying particular attention to existing inequalities and forms of exclusion. CLACSO studies the key aspects involved in developing intercultural competences, and organized more than seventy-five seminars and courses between 1999 and 2016 through its Virtual Training Platform. Understanding the historical evolution of the social inequalities shaping societal structures and conflicts is an important part of its efforts. The courses given by CLACSO focus primarily on relationships between social diversity, mixing and interculturality, while simultaneously exploring the heterogeneity of the social groups involved. They therefore discuss interrelationships between inequality and diversity.

The courses also incorporate other instructional content related to human rights and diversity, such as the relationships between citizenship, social development and justice, economics and cultural rights with a special focus on the fight against racism, ethnic and gender discrimination, and sexual diversity. With regard to gender, such instruction can serve to highlight the importance of integrating sexual education policies and broad intercultural dialogue into schools. Intercultural dialogue tends to be politicized from an intersectional and human rights perspective; the webinars serve as a platform for the ongoing debate over alternative societal models. They also address themes such as migratory processes and human mobility in order to understand issues of regional diversity, including citizenship and borders. Some of the key themes include the relationships between memory and political violence (in the 'dirty wars' of Latin America), the impacts of neoliberal economies, social movements and popular struggles, and the politicization of the environment and diversity. CLACSO human rights courses also address the themes of regional security and anti-violence policies in connection with issues such as trauma, memory and restoration, all of which are essential concepts pertaining to intercultural dialogue. In the courses, the promotion of social participation and citizen mobilization is presented as a key way to strengthen democratic spaces and foster processes that link together diversity policies, inter-cultural relationships and their transformations, and globalization, culture and diversity. Latin America's contribution to the theme of intercultural dialogue has been its emphasis on critical thinking and its clear politicization of issues related to social diversity by linking together the region's colonial past, criticism of authorities, the memory of dictatorships and the genesis of conflicts. Latin America and the Caribbean is also the point of origin of global South epistemologies, such as the North-South debate and postcolonial criticism aimed at developing emancipatory thinking and alternative knowledge.

CLACSO initiatives are generally carried out in tandem with the region's top universities and research institutions, and are conducted most often in Portuguese and Spanish. Independent from the institution's webinars, CLACSO has also established the Specialization and Diploma on Public Policies for Equity in Latin America and the Graduate Programmes Network E-learning platform initiatives.

In addition to its webinars and other initiatives, CLACSO has also formed working groups devoted to building a culture of democracy in the region and connecting governments such as those of Argentina, Bolivia, Ecuador, Mexico, Peru and, more recently, Brazil. It has also helped consolidate social inequality and poverty programmes, with the support of the Norwegian government, in particular the Agency for Development Cooperation or NORAD.

Finally, we would be remiss not to mention the work of the UNESCO chairs in the region, in particular the Chair on Intercultural Dialogue (Colombia), Cultural Diversity and Gender (Brazil), and Communication and Cultural Diversity (Guatemala).

Furthermore, we should also mention the observatory associated with the Cultural Diversity and Interculturality in Higher Education in Latin America Project, under UNESCO's International Institute for Higher Education in Latin America and the Caribbean (IESALC). There are also funds available for intercultural and Indigenous research and education, youth, and gender and gender violence, financed by Mexico's Consejo Nacional de Ciencia y Tecnología (National Council for Science and Technology) (CONACYT), all of which illustrate the dynamic of relationships between regional institutions and the regional authority of UNESCO.

Also in Mexico, the Information System and Indicators about Indigenous Populations programme, established by the National Commission for the Development of Indigenous People (CONADI), provides statistics on Indigenous and elderly populations, inequities, languages and the changes taking place within Indigenous populations. Language Shift and the Inclusion of Indigenous Populations (IRE) 2000 likewise supplies data on various regions, development indicators and gender issues, while Indigenous Languages in Mexico Catalogue: Linguistic Variants of Mexico furnishes valuable information on linguistic diversity. These are only a few examples of exemplary initiatives from Mexico.

Increasing the number of research initiatives dealing with diversity and rapprochement.

In the United States, the UNESCO/UNITWIN Crossings Institute for Conflict-Sensitive Reporting and Intercultural Dialogue, based out of the University of Oregon, primarily focuses on media and communications. In addition to providing a wealth of information on current activities, its website features Crossings Radio, which offers quality audio content on freedom of opinion and critiques of hate speech. Another American initiative is the Chair in Education for Peace at the University of Puerto Rico, whose website contains fairly rich content, in particular materials on best practices in peace education and numerous PDF documents on Chair activities and publications.

There are a number of UNESCO research chairs throughout Europe, although not all have a website containing shared resources. One exception, located in France, is the UNESCO Chair on Memory, Cultures and Interculturality at Lyon Catholic University, whose website includes information on current activities as well as an electronic journal, *Études interculturelles*.

Canada and more specifically Quebec boast research centres that post some of their presentations regarding topics associated with cultural rapprochement online. Examples include the CÉLAT-

Centre de recherches en cultures-arts-sociétés (Center for Research in Cultures-Arts-Societies) and its lecture series on social togetherness; LABRI, whose website presents a recent book by Lomomba Emongo and Bob White on the topic of interculturalism; and IRTG Diversity, CETUM and CRIEC, among many others. Although the Metropolis project, which served as a platform for diversity-related initiatives by several Canadian universities, has ended, its website remains a gold mine of quality, up-to-date information, such as documents on best practices in fighting racism or on multicultural Canadian cities (the *Diverse Cities* series). CIRIEC also produces regular reports on the topic of racism. For its part, the UNESCO Chair on the Philosophical Foundations of Justice and Democratic Society at UQAM has a website with content relating to current debates on the phenomenon of radicalization, as well as philosophical topics.

Developing universities devoted entirely to intercultural education.

The initiative of intercultural universities, which is unique to Mexico, is rooted in a state policy seeking to better integrate Indigenous populations as well as other groups. These universities are in fact a governmental initiative, as the Coordinación General de Educación (General Coordination of Education) website explains.⁶² The eleven intercultural universities constitute a unique network. Their educational model is described on the aforementioned website and is based on promoting the inclusion of the historically marginalized peoples of Mexico, and incorporating the languages, cosmovisions and knowledge of such peoples. This model could conceivably be applied to other contexts. In fact, it bears similarities to the model adopted by certain American universities for persons of African descent, or by university programmes geared toward women's studies, disability studies or gender studies. In an intercultural university, it is the entire institution, rather than a single one of its programmes, that adopts the national interculturalism model. The idea is to equip high-level academic institutions of knowledge with spaces for groups, individuals and knowledge historically sidelined by academia, thus paving the way for greater understanding and the enrichment of humanity. One such university in Chiapas, which can be toured virtually, offers curricula in intercultural communication, alternative tourism, languages and cultures, cultural rights and sustainable development. The network includes a number of other universities, to which could be added the relatively similar Universidad Autónoma Indígena de México (Autonomous Indigenous University of Mexico) (UAIM). The intercultural universities' academic programme is described on the Coordinación General de Educación website.

Sharing and making accessible the thoughts of prominent authors on the topic of diversity.

Major authors, philosophers and intellectuals have written books on cultural diversity and, in some cases, devoted their entire lives to related issues; their writings are becoming increasingly accessible via ebooks and video capsules on the internet. Such resources are an invaluable tool

62 'Conforman uno de los subsistemas de educación superior que brinda atención educativa pertinente a jóvenes, tanto de origen indígena como de otros sectores sociales, interesados en impulsar el desarrollo de sus pueblos y regiones y en aplicar los conocimientos construidos a contextos diverso.' [They comprise one of the subsystems of higher education that provide educational attention relevant to young people, both indigenous and other social sectors, interested in promoting the development of their peoples and regions and applying knowledge built to diverse contexts.]

for anyone seeking to deepen their understanding of diversity or to keep up to date with the latest debates on diversity.

Numerous lectures on interculturality and multiculturalism by credible and internationally renowned thinkers are available on the internet. Some good examples of these are the lectures of Nestor García Canclini and León Olivé. Both authors believe in the importance of addressing the problem of 'other knowledge' in the context of neoliberal globalization, as well as finding a better way to connect social justice and cultural rapprochement.

In Canada, the lectures of Will Kymlicka and Charles Taylor on the topics of multiculturalism and interculturalism are accessible online, providing a window into the contribution these two great intellectuals have made to reflections on diversity. Also worthy of mention are Gérard Bouchard's lectures on Quebec interculturalism.

Of course, these are just a few of the individuals that could be mentioned: our intent is merely to underscore the potential importance of the work of renowned researchers and how valuable it might be for their contributions to be much more broadly shared given the relationship that remains to be established between extensive long-term reflection and specific, ad hoc actions.

Increasing the number of intercultural education initiatives aimed at broad audiences and undertaken by major institutions in alignment with civil society.

Europe is home to many universities and research centres working to bring cultures closer together. Institutions of this type include the UCL Center for Multidisciplinary and Intercultural Inquiry, an interdisciplinary centre of intercultural research; ESCP Europe, a business school inspired by interculturalism; and the European Wergeland Center, which is especially interesting in that it offers a way to expand intercultural education, not to professionals but to future citizens. The center's website also offers quality intercultural education resources intended for all Council of Europe countries: more specifically, examples of 'schools for democracy', inclusive democracy and civic practices, as well as publications. Its most original resource is undoubtedly its online library of digitized documents directly concerned with the rapprochement of cultures, based on a wide range of experiences in Europe. Also in Europe are the European Cultural Network, the International Federation of Coalitions for Cultural Diversity, and Crossing Border Education, all NGOs working in the same direction. Crossing Border Education is a portal, which makes it of special interest here. The organization is concerned with ensuring better management of intercultural encounters between European students, as well as with educating the citizens of tomorrow. Its goal is not to train advocates of interculturalism, but rather to familiarize students of all backgrounds with intercultural values and practices. Its website includes quality videos on the organization's intercultural interactions, accompanied by thematic toolboxes. Although the resources are designed for students experiencing diversity, in our view, the format could readily be applied elsewhere. Crossing Border Education is a clear example of an approach that emphasizes the stimulation of interactions in contexts of diversity, as opposed to the promotion of passive cohabitation.

Developing and sharing quality educational resources.

Different systems of resource sharing are gradually gaining ground, making more knowledge available to more people and fostering access to education.

This vibrancy is leading to the creation of a whole series of shared resources, and it seems only appropriate that we should note the most compelling examples here.

The CLACSO Red de bibliotecas virtuales de ciencias sociales de América Latina y el Caribe (Network of Virtual Social Science Libraries of Latin America and the Caribbean) with its 80,000 searchable titles on Latin America and the Caribbean receives 1 million queries per month. Many documents are downloadable, and the virtual library is connected to the University of Kansas Latin American and Caribbean, Spanish and Portuguese Open Access Repository, and the Scientific Information System Redalyc at the Universidad Autónoma del Estado de México (Autonomous State University of Mexico), which together provide access to 795 online scientific journals, 24,055 documents and almost 200,000 articles.

Similar initiatives include the Economic Commission for Latin America and the Caribbean's Virtual Library on Latin America (ECLAC) and the Open Access Digital Library of the Latin American faculty of the University of the Andes (FLACSO ANDES).

Leveraging new media to make available content offering a broader understanding of diversity.

There are numerous MOOCs on diversity-related issues available online, especially in Europe. One example is the 'European Culture and Politics' course on connections between culture, politics and identity in Europe, a five-week MOOC leading to a diploma. Although it is difficult to assess its content without actually taking the course, the rare, free, in-depth resources it offers are worth mentioning. Another interesting document is *e-Cultural Kaleidoscope*, a video on intercultural understanding that won the European eTwinning Prize in 2014 and that uses the visual metaphor of a kaleidoscope to portray the concept of diversity. In a similar vein is the course 'Cultures and Identities in Europe – Past, Present and Future', a perfect illustration of the European model. Another example of particular importance with regard to the Europe of the future is the *Cultural Diversity and Europe 2020* video, which presents and debates informed opinions from a European Commission conference in 2011 on diversity and the Europe of the future.

In the United States, a TED talk by Michael Gavin, 'Why Cultural Diversity Matters', similarly stresses the vital importance of opting for a philosophical vision of diversity in order to improve humanity's chances of the survival. The TED talk by Thandie Newton, 'Embracing Otherness, Embracing Myself', proposes a pluralistic vision of personal identity based on a worldview open to diversity.

Fostering access to universities for groups representing diversity.

Like Canada, the United States has countless university-based resources on cultural diversity, and it would be impossible to list them all here. Some of these resources are part of equity and diversity programmes, which are a staple of most universities. One such example is the San Francisco Multicultural Resource Center at the University of California, which offers resources for applying

diversity and fair workplace treatment programmes. Canada has similar initiatives for Indigenous peoples, as does Brazil for persons of African descent.

Avenues for promoting social diversity

Gender equality and fairness is an issue of prime importance insofar as diversity is also to be found in the gender structures of all societies. Efforts are being made to enshrine this fact in international and regional charters and declarations. Even so, implementation is slow and remains a daily challenge. Nevertheless, work in the areas of cultural diversity and acceptance of equality has begun, and a number of examples already exist. One can only hope that more initiatives will be developed along these lines.

Combining cultural and social diversity: supporting and promoting harmonious relationships between men and women.

The countries of the Arab world are trying out initiatives combining cultural and social diversity. The conflicts in Arab countries are often viewed against a cultural backdrop sensitive to questions of gender, education, technology, the role of the state and civil society, transparency, human rights and democracy.

Violence against women is not generally viewed as a priority in Arab countries, even if, according to various reports, it is very common in the region. Such violence includes attacks by extremist groups, domestic violence and honour killings. In the countries of this region, women hold very few positions of power and laws against domestic violence are few and far between. It was only in 2016 that the League of Arab States, in conjunction with the UN, held its first ministerial conference in which the disproportionate suffering and insecurity of women in times of war was recognized. The conference also highlighted the need for women to play a more prominent role in peace processes and regional security, and the crucial importance of prioritizing women's needs in the context of humanitarian assistance. Outside this conference, other initiatives are also being undertaken to address the issue of gender-based violence. Most of these initiatives involve training of varying degrees of intensity given by different actors. For example, the ABAAD Center, a centre for gender equality, works with men to put an end to domestic violence towards women. The center offers support, a listening ear and advice, as well as ways to lower stress and identify problem areas and anger. It provides tools to pinpoint triggers for anger, loss of control and aggression. Unfortunately, there does not appear to be a similar centre for women.

Developing projects that foster inclusion and diversity in terms of gender equality.

In Canada, a number of projects have been initiated to foster the inclusion of diverse women. Examples include Women Transforming Cities, FemNorthNet and City for All Women. City for All Women is an exemplary project in this regard. The programme, which is by all accounts an

outstanding and vital initiative, was set up by an alliance of five Canadian cities including Toronto and Vancouver. City for All Women promotes equity, inclusion, and sensitivity to permutations of diversity and change. The programme was inspired by participatory, creative and democratic processes and is geared toward achieving sustainable change and well-being. An extensive description of the programme can be found on the City for All Women website, which connects a multitude of civil society organizations within each city. The programme particularly targets women from diverse communities (not only of immigrant backgrounds) who, in the context of this project, become actors and promoters of equity and inclusion. As stated on the website, 'Municipalities, communities and organizations are stronger when the contributions of ALL people are taken into account. Women and girls face specific inequities, especially if they are racialized, Indigenous, LGBTQ, newcomers, older adults, young, living with a disability, and/or living in poverty'. The website offers exceptional tools for implementing related processes and provides a good overview of the groups included in the programme. City for All brings together the manifold competent resources and diversified means of its various member cities, making it an essential resource. Furthermore, it has published a number of valuable guides for municipalities wishing to adapt this unique approach to their needs. The programme is especially inspiring in that it addresses all forms of cultural and social diversity, not only that of immigrants. Finally, the website offers online guides for all interested persons, and covering themes such as equity and inclusion as well as profiles of specific communities (persons with disabilities, LGBT, First Nations, etc.). Another wide-ranging project is the Local Immigration Partnerships (LIP), an initiative originating with the Canadian federal government, but put in place collaboratively by cities and civil society organizations working together. OLIP, the programme established by the City of Ottawa, is a prime example. This local partnership involves no fewer than fifty civil society organizations working together to help settle and integrate immigrants. OLIP's website showcases a collection of best practices in these areas. Like the previous programme, it is targeted towards not only immigrants, but also diverse groups comprising diversity, both women and men.

Avenues for promoting and upholding Indigenous peoples

Indigenous peoples have suffered and continue to suffer many forms of discrimination, from cultural genocide to outright extermination. All societies cohabiting with Indigenous peoples have responsibilities in the areas of inclusion, respect, knowledge and recognition. This is especially true of North and South American societies, as well as of societies of the Pacific.

Indigenous peoples' growing awareness of their rights and their desire to reconnect with their cultures while still remaining a part of the modern world must be taken into account in any actions designed to support and respect their immense diversity.

Supporting Indigenous cultures and fostering a culture of recognition: promoting cultural activities developed by and for communities.

The Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) is renowned for its collections and publications. The Institute promotes knowledge and a better understanding of Indigenous peoples, particularly via a programme entitled Aboriginal and Torres Strait Islander Cultures, Traditions, Languages and Stories, Past and Present. An Australian Government statutory authority established under the Public Governance, Performance and Accountability Act 2013, AIATSIS is also associated with the country's Department of Education and Training. Its many activities include research, publishing and education, and it serves as an extensive repository of resources on Indigenous populations. The Institute has a special focus on language and cultural expressions, intellectual property, cultural transmission and cultural policies pertaining to Indigenous peoples.

Another related initiative by the Australian government is the country's national cultural policy entitled Creativity Australia, which covers a very wide diversity of aspects of creation in the artistic, linguistic and cultural domains. Topics addressed include heritage, design, music, performance, film, media, visual arts, crafts, writing and publishing. Finally, the country's cultural policy supports cultural events and the cultural development of communities. Through this policy, Australia seeks to recognize the unique cultures and identities of Indigenous peoples and the Torres Strait, while also reflecting the diversity of all its citizens, wherever they may be located, and underlining their right to their cultural identities and expressions. The initiative is also intended to enhance the cultural sector's ability to contribute to quality of life, well-being, the national culture and the economy.

Some online courses that are not necessarily state initiatives also play a role in this regard, such as courses offered by higher education institutions. Worthy of note is the online course 'Indigenous Studies: Australia and New Zealand', which explores the societies, cultures, demographics, languages and history of Indigenous groups, Torres Strait Islanders and Maoris, reconstructing the unique history of these peoples in four modules. The course is offered in Tasmania, and one of its professors is Indigenous. In the United States, Cultural Survival, an NGO advocating for the rights and recognition of Indigenous peoples, offers related content in several languages. Its website includes a community radio station that airs interesting content on topical subjects. These types of initiatives provide a springboard for connecting members of communities and for reaching a broader public. The radio shows, hosted primarily by members of Indigenous communities, address a wide variety of topics pertaining to the interests of these peoples.

Avenues for promoting persons of African descent

Today, the history of Afrodescendant peoples is more relevant than ever. The black diasporas in the Americas and elsewhere, like the diasporas of Indigenous peoples, suffer from discrimination and the dismissal of their experiences. Promoting these diasporas, their cultures, rights and place in contemporary society is fundamental to the rapprochement of cultures.

Fostering the inclusion of people of African descent through strong national policies and programmes related to human rights and discrimination.

A number of countries have developed national policies and programmes pertaining to people of African descent, either to uphold this group or to promote its inclusion. Costa Rica's *National Plan for Persons of African Descent (2015–2018)*⁶³, for example, is aimed at upholding the Constitution of Costa Rica, which recognizes the country as pluri-ethnic and constituting a multicultural nation. The Commission for Afro-Costa Rican Affairs was created for the same purpose. Honduras' National Policy against Racism and Race Discrimination (2014–2022)⁶⁴, produced by the Office for Indigenous and Afro-Honduran Peoples, is another excellent example of a policy based on an intercultural approach. Also worthy of mention is the Integral Development Plan of Indigenous Peoples of Panama⁶⁵, a comprehensive proposal for the inclusion of these groups, developed in connection with the United Nations Development Programme (UNDP) in Latin America and the Caribbean. Similar examples can be found in Ecuador (Pluri-National Plan to Eliminate Racial Discrimination and Ethnic and Cultural Exclusion and National Development Plan for Wellbeing)⁶⁶, Uruguay (National Plan against Racism and Discrimination) and Venezuela (Organic Law against Racial Discrimination)⁶⁷. Likewise, in Brazil, the National System for the Promotion of Racial Equality (SINAPIR)⁶⁸ under the Secretariat for the Promotion of Racial Quality (SEPPIR) was created to oversee the implementation of services, programmes and policies in all sectors of the Brazilian government to uphold persons of African descent and ensure respect for their rights. Finally, the Red Iberoamericana de Organismos y Organizaciones contra la Discriminación (Ibero-American

63 Government of Costa Rica. 2015. *Plan Nacional de Afrodescendencia*. Costa Rica, Government of Costa Rica. <http://presidencia.go.cr/afrodescendencia/> (accessed 10 March 2017).

64 Government of Honduras. 2014. *National Policy against Racism and Race Discrimination*. Honduras, Government of Honduras. http://www.observatoriodescentralizacion.org/download/pol%C3%ADticas_p%C3%BAblicas/POLITICA-PUBLICA-CONTRA-EL-RACISMO-Y-LA-DISCRIMINACION-PARA-EL-.pdf (accessed 2 March 2017).

65 Government of Panama. 2012. *Integral Development Plan of Indigenous Peoples. Panama*. Government of Panama. http://www.pa.undp.org/content/dam/panama/docs/documentos/undp_pa_final_plan_desarrollo_pueblos_indigenas.pdf (accessed 4 March 2017).

66 Government of Ecuador. 2008. *Plan Plurinacional Para Eliminar la Discriminación Racial y la Exclusión Étnica y Cultural 2009-2012*. Ecuador, Government of Ecuador. <http://unesdoc.unesco.org/images/0018/001879/187968s.pdf> (accessed 8 March 2017).

67 Ministerio de Educación y Cultura. Dirección de Derechos Humanos. *Hacia un Plan Nacional Contra el Racismo y la Discriminación*. Montevideo, Uruguay. Ministerio de Educación y Cultura. http://www.mec.gub.uy/innovaportal/file/10904/1/d-informe_afrodescendientes1.pdf (accessed 23 March 2017)

68 See the website: <http://www.seppir.gov.br/articulacao/sinapir>

Network of Organizations against Discrimination) (RIOOD) provides support for exchanges of best practices regarding public policies and the application of laws and programmes favourable to minorities and minoritized groups.

Avenues for promoting immigrant groups

Immigrants are part of social and cultural diversity and must be recognized in order for them to enter into dialogue with their host society. Such recognition develops through a variety of means implemented throughout the immigration process, from welcoming and support to networking, social participation and inclusion. Given the scale and importance of immigration today, recognition of immigrants is an important component of social peace and the social acceptance of diversity and plurality.

Welcoming immigrants and disseminating transparent information on the host society.

Policies for welcoming, supporting and settling immigrants, as well as for raising public awareness of diversity and immigration, are cornerstones of public policy in North America, and in Canada in particular. Clearly demonstrating the desire to include immigrants within the national space and to broaden the national identity to include a diversity of cultures is a key aspect of the most meaningful practices. Governmental work to ensure the integration of immigrant men and women from the time of their arrival is a benchmark of the effort devoted to the rapprochement of cultures within a region. This effort is in turn reflected in political frameworks that affirm diversity, and in the widespread dissemination of information to make immigrants aware of the host society's rules and expectations, as well as of different ways of doing things and making life easier in the new country. These measures set the stage for the possibility of rapprochement between majorities and minorities. Naturally, programmes that go beyond the mere provision of data on the host society and foster networking, intercultural dialogue and reciprocity are among the most effective practices. In Canada, there is a clear wish to transparently convey the rules of immigration and the codes of Canadian society, while at the same time promoting the vision of a country founded on diversity. Accordingly, Canadian programmes are published on federal government as well as on provincial government and municipal websites. Of particular interest with regard to programmes of the central and provincial governments – especially of provinces most concerned by immigration – are those run by Immigration and Citizenship Canada, the Ministère de l'Immigration, de la Diversité et de l'Inclusion du Québec, and the Ontario Ministry of Citizenship and Immigration. The Canadian portal, *Immigration.ca*, provides links to all the related provincial websites as well as the federal site. Whereas the website of the central government provides basic information for anyone wishing to immigrate or in the process of getting settled in Canada, the websites of the provincial governments go much further. In addition to disclosing their immigration programmes, they provide a plethora of information on how things work in the host society, along with opportunities and resources.

Perhaps the most compelling example is that of the Quebec Ministry of Immigration and its abundance of helpful information. In addition to the basic facts, the Ministry provides immigrants with a clear picture of Quebec policies, the programmes for various categories of immigration and means for ensuring their integration into the host society. Compared to what is found elsewhere in North America, the website is exemplary, even going so far as to supply online language courses, lists of associations and links to numerous websites of interest. No comparable examples are to be found anywhere else in North America. The Citizenship and Immigration website of the United States contains extremely cursory information, displaying far fewer efforts to assist immigrants.

Valuing the presence and contribution of immigrants within the host society.

The Heritage Canada website gives a good indication of the way Canada regards diversity. While some events receive similar promotion equally at provincial and federal levels (e.g. Black History Month), Quebec's Ministry of Diversity and Social Inclusion also promotes highly renowned festivals supported by the provincial government (such as the Festival du monde arabe (Arab World Festival), the Festival Vues d'Afrique (African Views Festival) and the Semaine d'action contre le racisme (Week of Action Against Racism)). These festivals, which initially began as small initiatives by cultural minorities from the Arab world or persons of African descent, have become spaces of pride for these communities, fostering social participation and promoting cultural diversity. The advantage of this approach is that it breaks immigrants out of their isolation as minorities confined to a separate group, bringing them together with other social groups that constitute diversity in a broad sense. We would be remiss not to mention the promotion in Europe of public events similar to those found in Canada. These events include the European Heritage Days which, each year, celebrate the unique contributions of local or national cultures to building Europe, and to the region's history and collective memory. In 2013, the Heritage Days were devoted to intercultural dialogue. However, such events do not take into account minoritized groups that are not cultural minorities per se.

Building more bridges between immigrants and civil society.

Quebec is home to many organizations providing assistance and networking support to immigrants. The Table de concertation des organismes au service des personnes réfugiées et immigrées (Table for the consultation of organizations serving refugees and immigrants) (TCRI) is an umbrella group that brings together some 150 organizations working with refugees and immigrants. Its members leverage a variety of practices rooted in social justice and interculturalism in their efforts to make Quebec a richly diverse and inclusive province. Over the past decade, this round table has retained a special focus on the issue of immigrant and racialized women, and has produced a guide specifically addressed to this group. The Canadian Council for Refugees (CCR) is a rights organization that supports the cause of refugees in Canada and across the world, and whose member organizations work to settle, sponsor and protect refugees and immigrants. The council strives to meet its members' needs related to information sharing and advocacy. Its site is extremely dense and includes a collection of archives aimed at raising awareness of the evolution of refugee rights before and since the council was founded. The resources it makes available are

extremely diverse, and are directed at the general public, immigration organizations and refugees. The website section devoted to young people gives voice to refugees (the featured video in particular) in an effort to foster young peoples' participation in a youth-inclusive committee. Also on the website is a highly insightful educational brochure on the myths and realities of refugees, which should be used as a model for the type of information on refugees that should be made available to the general public in Canada and Quebec.

Culture, creation and diversity

The efforts of museums and other entities devoted to memory preservation constitute yet another approach used by societies to bring cultures closer together. Indeed, like educational institutions such as universities, cultural venues are a good place to look for the educational and public awareness-raising strategies being implemented today. A few such examples will permit us to round out our portrait of existing resources. We will focus, more specifically, on some of the major museums, that is, national museums and especially what we will refer to as 'society museums'. Also important in this category are the public archives that provide the general public with a wide range of diversity-related resources, and the work of certain artists exploring cultural diversity. It should be pointed out that some museums reserve space for artists to work, an indication of the sort of role artistic creation may play in efforts at cultural rapprochement. Artists who are themselves culturally and socially diverse also play a fundamental role.

Opening museums to diversity.

Museums and archives are important spaces for the promotion of diversity and rights, in terms of both representation and memory. Their recognition of the value of diversity is reflected in the importance they give to the preservation of memory through archives, and to the representation of diversity in varied ways within museums, especially in the context of national initiatives. Europe is an especially rich space for archives and museums, as is illustrated by the following examples from France, Spain and the United Kingdom.

The theme of immigration is relatively new to the museums of Europe. In France, two relatively recent examples are found at the Musée des civilisations de l'Europe et de la Méditerranée (Museum of European and Mediterranean Civilisations) (MuCEM) and the Musée national de l'histoire de l'immigration (National Museum on the History of Immigration) (MNHI). These museums reflect the efforts by the French Republic to address its own diversity and project its vision of the country within the European context. Unfortunately, the MuCEM website does not yet include any virtual exhibits. The Musée de l'histoire de l'immigration website, for its part, offers a number of interesting resources, such as an online film on the history of immigration in the country, rich documentation on migratory flows and xenophobia, and educational collections of photographs. The museum

provides an outstanding example of how diversity can be recognized and showcased, and how awareness of diversity and rights can be promoted. As its name indicates, however, the museum only addresses diversity from a purely ethnocultural standpoint. Spain offers the example of the Museu Memorial de l'Exilio (Exile Memorial Museum) which, while devoted to the memory of the Spanish War and Francoism, also provides content on more modern issues such as exile, and the status and living conditions of refugees. The resources on its website are relatively limited, although they do include key elements for understanding the historical context of Spain, including its lengthy dictatorship. Finally, the Migration Museum Project in the United Kingdom is reminiscent of American and Canadian initiatives, and showcases a virtual exhibit of photographs presenting the country's cultural diversity, stories of immigrants, content on problems in the city of Calais and European refugees, audio lectures, publications and educational initiatives. The examples from France and the United Kingdom aptly illustrate the European potential for educational museum initiatives related to diversity. There are of course numerous examples involving topics other than immigration, such as the various initiatives related to the memory of the Holocaust in Berlin, Germany, or at the Muzeum Historii Żydów Polskich/ (Museum of the History of Polish Jews) in Warsaw, or the initiative on slavery at the Musée d'Aquitaine (Aquitaine Museum) in Bordeaux, France, all of which are relatively recent. These examples are indicative of swiftly evolving modes of representation of diversity and diversity issues in Europe.

In North America, national museums are making considerable efforts to recognize and promote the important presence of Indigenous cultures; to offer up visions of diversity within the national space integrating various minorities, especially ethnocultural minorities, as exhibit subjects; and to give voice to immigrants via oral archives or storytelling techniques. Virtual exhibits are beginning to gain ground and constitute a promising means of increasing access to diversity. Online showcases of cultural creations aimed at promoting diversity are another way to sensitively, objectively and compellingly foster experiences with diversity, as well as to nurture mutual understanding. Such showcases can provide a broader public with another way to develop a new cultural awareness on an international scale. Museums on African American groups are recent or still under development. Similarly, cultural institutions other than museums (e.g. archives and film libraries) are also being developed, although in Canada, they tend to feature minorities in a more general sense, while in Mexico, they tend to focus on the ubiquitous Indigenous cultures.

Canada boasts many museums, some of which might be described as society museums. These are the most promising venues for initiatives pertaining to the rapprochement of cultures. Many society museums are looking to attract new audiences, such as minorities and minoritized groups. Aware of their mission and of the fact that their traditional visitor segments comprise individuals with high cultural capital, these museums must find new attraction strategies. Called upon to preserve and provide access to a social memory that is inclusive of the groups associated with the local territory, and guided by postcolonial criticism⁶⁹, these museums are increasingly multiplying their efforts to preserve and make public significant collections that include and represent minoritized

69 L'Estoile, B. 2007. *Le goût des autres*. Paris, Flammarion.

groups. The development of virtual museum exhibits has proven to be a great help to fostering inclusion of Canadian cultural diversity in national museum institutions. We have identified a number of examples of virtual museology. In Canada, the prime example is the Canadian Museum of History, which possesses impressive collections on the First Nations and immigrant groups that have shaped Canada.

A number of exhibits are accessible on the museum website, offering quality examples of ways to promote this aspect of the national memory. Although the emphasis is largely on the role of Canadian First Nations, there are more and more online exhibits on other diverse groups. Among these are the exhibits 'Morning Star', 'To Travel in a Boat Together', 'Power and Elegance: Cantonese Opera' and 'Citizens: Portraits of Canadian Women of African Descent', all of which are accessible on the museum website. 'Morning Star', a masterpiece by artist Alex Janvier, adorns the dome of one of the museum's salons. The painting 'illustrates the history of the land we live in and expresses hope of mutual respect'. '*Namaxsala* ('To Travel on a Boat Together') relates a story told to the artist Mary Anne Barkhouse by her grandfather, Fred Cook. In it, her grandfather helps a wolf across a treacherous stretch of water in a boat off Canada's West Coast. In the words of the artist, 'My grandfather's stories always offered an alternative view for considering the world around me. And so, I relate one of them here, to help negotiate cooperation with the "other" and inclusion of the wild'. 'Power and Elegance' looks at Cantonese Opera, a traditional cultural manifestation that has existed for over 400 years in China, and honours the 150-year presence of the Chinese Canadian community in Canada. Finally, 'Citizens: Portraits of Canadian Women of African Descent' is an online exhibit of photographs of Afro-Canadian women who have left their mark on the country's history, and constitutes another way to honour the presence of this diverse community.

Each of these projects, whether sculptural, musical or visual, is an aesthetically unique way of demonstrating the value of these groups, whether they be of Indigenous, Asian or African descent, and of highlighting their presence. Making this content available to such a wide public also helps to promote this value and presence.

A number of American initiatives are equally deserving of mention. Chief among them is the Ellis Island National Museum of Immigration, which looks at the American nation from an immigration standpoint, at the very location where so many European immigrants arrived during and after the nineteenth century. The museum website contains a plethora of oral histories told by immigrants. The perfect complement to this initiative is found in two historical films made accessible by the US National Archives: *The Strangers* and *Ellis Island-History of the Immigration to the United States: 1890-1920*.

Certain national museums in the United States are devoted to historical minorities – the National Museum of the American Indian, and the Smithsonian National Museum of African American History and Culture (which is very recent and lacks highly developed digital content) – as is a museum project entitled 'American Latino Cultural Sites'. Of the three initiatives, the National Museum of the American Indian is the most interesting, as it includes virtual exhibits, videos and podcasts, as well

as artistic performances. The museum website introduces the general public to a key component of the history of diversity in the United States, while also showcasing contemporary Indigenous individuals and groups who, in a sense, act as artists and cultural mediators of their history and culture. This particular museum is of exemplary quality.

Mexico, for its part, possesses extraordinarily rich collections on Indigenous peoples. Its vast Museo Nacional de Antropología (National Museum of Anthropology) is unquestionably one of the world's greatest showcases of Indigenous cultures. Although it has no virtual exhibits, it is in the process of digitizing its archives, and some content is already available on the institution's website, providing a glimpse of its wealth of collections. It is also possible to view some aspects of the exhibit 'Megadiverso en otros ojos', which offers another representation of Mexican diversity from an Indigenous standpoint. Cultural afroamericanas en Mexico (Afro-American Culture in Mexico), a museum on African Mexicans – long a forgotten part of Mexican history – is currently under development, and will serve as a complement to the fifty-year-old museum of anthropology.

Developing online archives that reflect diversity.

The European archives of public television stations such as Ina (France), RTVE (Spain) and the BBC (United Kingdom) are available to the public for consultation. However, unlike in countries such as Canada, and even the United States to a certain extent, these stations do not usually provide search engines or other ways to select content directly related to cultural diversity and its various permutations. The archives of national film libraries such as the Filmoteca española (Spanish Film Archive), the BFI National Archives, and the Cinémathèque française (French Film Archive) frequently include content spotlighting the diverse heritage found in the regions of their respective countries, although they do not necessarily address the forms of diversity represented by immigrants and socially diverse groups, or if they do, such content is not easily retrievable via their search engines.

In Canada, national entities such as the National Archives of Canada, the Virtual Museum of Canada and the National Film Board (NFB) make certain facets of Canadian diversity visible, audible and communicable to the public. These organizations offer high-quality, open-access collections nurturing a diversified view of Canada, as well as cultural mediation and educational activities, public debates and so on.

In the United States, interesting virtual exhibits on American ethnocultural groups are available on the National Archives' website.

In Mexico, the Archivo General de la Nación (General Archive of the Nation) and the national film library are just beginning to compile their contents and put it online. As in Mexico, there are many ethnology, history and anthropology museums elsewhere in the world worthy of mention that bear testimony to the memory and heritage of diversity, although unfortunately online exhibits continue to be all too rare.

Promoting artistic activities favourable to diversity.

It is important that we mention in this book the work of artists who make diversity a cornerstone of their artistic expression. Of the thousands of possible examples, we shall focus on the young artists in various parts of the world who are using the internet to illustrate the intimate connection between diversity, cultural creativity and artistic creation. The Brazilian André de Castro is known for his screen prints and installations through which he appeals to young people around the world to take part in mobilization for democracy, while also addressing youths in rural Brazil wishing to affirm their Afro Brazilian heritage. His exhibits, which are prominently referenced on his website, help youths from different places to connect with one another and to develop a positive self-image. Filmmaker Manon Barbeau is the initiator of the Wapikoni Mobile, which provides training to young Indigenous filmmakers in Quebec and exhibits their work online, both within First Nations communities and across the globe. This initiative, which is currently being replicated in many other parts of the world, has attracted much acclaim and many prizes, helping to improve the lives of these young people and to raise broader public awareness of their realities outside their communities. In Africa, the Music in Africa website offers a small glimpse of the music being created by young African musicians on the local and international scenes, and strives both to make traditions better known and to renew musical genres through mixing and recreation. The Taiwanese Lee Mingwei, for his part, creates participatory installations that allow strangers to experience awareness, trust and intimacy within groups through walking, conversation and interaction. These two forms of participatory art connect with a public that is increasingly curious to experience moments of connection with others. Haitian-Canadian Rhodnie Désir's choreographed walks in the project *Bow't Trail* touch upon the traditions of peoples subjected to slavery, reconstructing their footsteps and music in order to produce an ambitious roaming work of art that raises awareness of Afrodescendant groups' contributions to the modern and ancient arts of Africa as found in the New World. Finally, Serge Moali's film, *Artistes en Tunisie*, looks at Tunisian artists in the wake of the Arab Spring and inspiringly conveys the hopes and potential of the country's citizens to renew rapprochement within this region. As stated at the end of the film, these artists are in a sense lookouts who continue to keep watch. The above are only a few examples from several regions and a handful of disciplines.

Plural and inclusive cities

Programmes, projects, training, media, campaigns and initiatives are always carried out within communities (and ideally within receptive environments) as opposed to a vacuum. More than ever, we need cities that embrace diversity, pluralism and cultural rapprochement. The following are inspirational examples of what is possible. Both the Council of Europe's Intercultural City programme and UNESCO's International Coalition of Cities against Racism, which were mentioned earlier, are worth revisiting here as springboards for cities wishing to go further in this direction.

Cities striving to overcome intolerance and stimulate rapprochement.

Here, it is especially important to mention programmes instituted by certain Canadian cities associated with immigration, in particular programmes in Toronto, Vancouver and Montreal. These cities' websites provide first-hand information and are a good reflection of their initiatives to bring cultures closer together. Most often, highly original approaches are found at the city level, a clear indication of the means adopted by local governments to foster cultural rapprochement.

The City of Vancouver has formed both the Cultural Communities Advisory Council and the Vancouver Immigration Partnership (VIP) – a programme that supports and recognizes the value of cultural minorities. The VIP programme is an extremely interesting initiative. The programme is described as a way to 'improve immigrant access to services, strengthen intercultural and civic engagement, create inclusive workplaces, and work with governments and public institutions to address immigrant needs'. The VIP partnership is intended to 'build partnerships among all sectors working to improve the newcomer experience and develop an immigrant settlement and integration strategy for Vancouver'.

The City of Montreal uses its portal to provide helpful information to immigrants. For ten years, it has also maintained an Intercultural Council providing decision-makers and the public with information on various immigration-related issues. In addition, the city has adopted an intercultural policy for its administration.

The City of New York provides information on noteworthy festivals promoting American multiculturalism and presenting videos illustrating current practices relating to cultural diversity. The New York Multicultural Festival and the Multicultural New York YouTube series are two such examples. Their respective websites present a portrait of New York as an ethnically and culturally mixed city. Like the Canadian websites illustrating Canadian diversity, these websites evoke and positively nurture a plural identity. Indeed, it is important for the public to be made aware of its own diversity in order to continually reinforce the ability to live with cultural differences. This is also true for immigrants from countries that do not necessarily promote this diversity.

Cities elsewhere in the world.

Many other cities could be mentioned and discussed here for their efforts to create rich environments that foster openness to diversity and rapprochement. Such cities include Byblos (Lebanon), Lisbon (Portugal), Berlin (Germany), Pretoria (South Africa), Singapore, Tunis (Tunisia) and Rio de Janeiro (Brazil).

GENERAL CONCLUSION



The large-scale project underlying this book is indicative of the impressive rallying potential of various efforts at cultural rapprochement. The landscape we have sketched is at once broad, rich, promising and exciting. It clearly indicates that even if contemporary societies are fraught with complex problems that all too often seem to lead in the direction of conflict and xenophobia, they are also working toward unification, peace and the creation of a better world. This is an important fact to acknowledge and to become aware of on a deeper level. Beyond the imperfect and inexhaustive map we have drawn up in these pages, we must strive to identify the means by which to counter the destructive trends of the past and present. Such an endeavour opens up multiple avenues.

Part two of this book afforded an opportunity to examine the scope of efforts made in the various regions to foster the rapprochement of cultures as well as intercultural dialogue. Clearly, international governance shapes such efforts, especially the presence of UN agencies; however, it is also interesting to note the independent regional organizations striving primarily to foster connections, cooperation and collaboration, such as the USAN, ASEAN or AU. The question of diversity takes on different meanings depending on the regional context, long-term and recent history, and contemporary issues. The notion of diversity does not take on the same meaning at the regional level as it would in discussions of national culture or an ethnocultural minority; rather, it encompasses continental geographies and transnational networks. Similarly, the elements of what is referred to as diversity evoke differing realities from one place to another or from one organization to another. Regional organizations foster links with and between states, as well as with supranational and various other organizations, as required. It is striking to note the highly sensitive nature of local regional realities, as well as the ways in which individual regions primarily conceive of the notion of diversity. Indeed, when thinking about dialogue and rapprochement in regard to diversity, the first step should be precisely to wonder what comprises this diversity – to ask what must be brought closer together and why? Is dialogue conceivable without rapprochement and an understanding of diversity as it is – and not as it may be imagined? When pondering such questions, historical, anthropological, sociological, demographic, political, linguistic and other data take on great importance.

Clearly, reflections on diversity should be broadened further taking into account regional data on diversity-related conceptions. How have these regions and thinkers of the past and present addressed diversity in their traditions and over the long term? It is important to increasingly bring to light the links between the map we propose, on the one hand, and each region's contributions to global thinking on diversity, on the other. Religious, philosophical and political spaces must be able to come together and engage in dialogue in the near future.

It is worth noting that, at the regional level, thinking about cultural diversity rarely extends to social diversity. Indeed, diversity is thought about largely in terms of culture – in the sense of ethnocultural, religious or linguistic groups – without necessarily dissociating these groups from themes of social justice and rights. Socially diverse groups tend not to be incorporated at the regional level, but rather, as shown in the second part of this book, at the national and local level.

The question of gender is an exception, yet still remains fairly marginal at this level. The same is true of arts and creation as drivers and supports for diversity in all regions except Africa, where this broad domain is viewed as a driver of development for the region as a whole.

Part three revealed the extraordinary diversity of national and local initiatives, despite the discussion being limited to those that were accessible and observable using the research methods adopted in this book. Initiatives are being undertaken in a wide array of sectors by actors such as governments, universities and research centres, cities, diverse institutions, cultural centres, civil society, religious communities, associations, networks and individuals committed to social justice and human rights. The broad trend of initiatives in each of the regions is in all likelihood deeper than what might be inferred at first glance. Naturally, the initiatives have tangible regional hues and their respective scopes depend on the available means and contexts. Moreover, the nature of the initiatives also varies within each sector. Education is a good example of this, given the substantial differences between, for example, Mexican intercultural universities and European or Asian student mobility programmes. The same is true of all sectors in which initiatives are being undertaken and resources shared. Furthermore, the formats of the resources made available vary as well. It is more than simply a question of differences between individual websites; a multiplicity of means are being employed, such as online courses and programmes, MOOCs, TED talks, lectures, webinars, ebooks, radio and television shows, archives, film and other libraries, toolboxes, databases, manuals, research reports, scientific journals and webzines, games, awareness campaigns, online exhibits, laws and programmes, interactive maps, podcasts and videos. The many formats used reflect the impressive creativity of efforts being undertaken across the world. In addition to these means, entire portals are being created to nurture the thoughts and actions of those driving the sweeping technological advances that characterize initiatives today.

As noted earlier, the priorities and approaches of initiatives vary depending on the region; some parts of the world are more concerned with past or current conflicts, others with the presence of long-oppressed peoples on their lands, and still others with the significant challenges of immigration, to name just a few. In terms of the issues of rights (frequently cited) and social justice, it would be worthwhile to examine carefully how rights, justice, rapprochement and dialogue are actually implemented in the field. As mentioned in the introduction to this book, it is important to give all such efforts due consideration. More than ever, the quantitative and qualitative scope of these efforts calls for consultation, improvement of practices, sensitivity to diversity (on the part of all actors) and the compilation of best resources. It is vital to investigate both the diversity of the efforts made and the 'diversity of diversity itself' in order to avoid the pitfalls of empty recommendations and pious hopes.

This book has shown the importance assigned to cultural, religious and linguistic diversity, but also to social diversity, as evidenced by the attention accorded to issues of gender as well as disability, sexual diversity and so on. At the same time, however, such attention continues to be very unequally distributed across the different regions, in spite of the fact that each and every region is home to individuals that fall into these various categories. Likewise, the diversity of cultural producers in the

artistic domain who play a role in transforming cities, environments and mentalities also continues to be highly limited and unequal. It would thus be important to bring greater visibility to these forms of diversity and to the practices that connect them with more conventional forms.

While we have repeatedly stressed the importance of the notion of diversity, we have not devoted enough attention to the question of the common world. When Claude Lévi-Strauss wrote *Race et Histoire*⁷⁰ for UNESCO in the 1950s to scientifically demonstrate the equality of 'races' and cultures, the world was just beginning to discover the existence of a diversity it would have to learn to understand and accept, and starting to realize that all individuals would need to view themselves as 'equal and different', as Alain Touraine put it in the famous title to one of his books⁷¹. Although Lévi-Strauss published his book nearly seventy-five years ago, it remains timely even today. Diversity has since taken on countless forms, and new problems have arisen. Diversity is not located elsewhere, but rather lies within us; it is the 'we' of which we are all composed. It is important to value this diversity, as well as the elements that bind us together and set us apart – without opposing the two. Beyond the elements that differentiate (rather than divide) us from one another, we are all one people, united by our strengths and characteristics. The world is not a formless magma, but rather a constellation of singularities that are created and uncreated under multiple circumstances. The world is always made up of both singularities and multiplicities. This interplay between what sets us apart and what brings us together is central to the programme of the International Decade for the Rapprochement of Cultures, whose potential is far from exhausted. Fundamentally, we must ask ourselves: 'What is diversity? What does rapprochement mean? What does it mean to engage in dialogue?' To enrich our perspectives, we must look to the efforts societies have made and are making in these areas. This may mean following the lead of the Indigenous peoples of Bolivia who, drawing inspiration from *Buen Vivir*, have combined development standards rooted in ancestral traditions and spiritualities with others grounded in current modernity. It may mean allowing ourselves to be inspired by certain African societies that are searching for ways to create a culture of peace which connects them with continental spiritualities. It may mean remembering, as in Cambodia, that the memory and history of genocide can inform and support rapprochement and education. Ultimately, it means realizing rapprochement both 'within and with', so that a shift occurs from understanding to mutual understanding. We are sometimes mistaken in the assumption that we understand the meaning of culture in the word 'intercultural': this book has shown the limitations of a restrictive version of interculturalism that avoids delving below the surface or straying beyond its own boundaries. In fact, culture as a manifestation of diversity which encompasses all manifestations of diversity – not only those to which we are most accustomed, but also those more closely bound to the social, to creation and to life itself – would be a highly interesting topic of in-depth study.

This book has provided the curious reader with a broad vision of diversity by showcasing available resources by and for majorities and minorities, the general public, schools and universities, the

70 Lévi-Strauss, C. 2002. *Race et Histoire*. Paris, Albin Michel.

71 Touraine, A. 1997. *Pouvons-nous vivre ensemble ? Égaux et différents*. Paris, Fayard.

media, cities, cultural communities, state structures, civil society organizations and, more generally, research centres and institutions of various kinds. Further efforts are needed to permit these structures in all regions to continue the never-ending work of promoting openness. We would like to suggest a few points that warrant closer and continued attention:

- Notions of culture, rapprochement and dialogue should be developed based on the traditions and current reflections of the various regions. The intellectual contributions of key individuals would be promising in this regard. Diversity should be pondered horizontally and from the perspective of its many diverse possibilities and expressions.
- Targeted case studies should be elaborated for each region to explore their subtler and most inspiring dynamics, especially in cases where multiple actors, forms of diversity, resource formats and institutions are leveraged to promote rapprochement and dialogue. Such in-depth studies of the best-concerted efforts are an essential complement to a cumulative and additive internet-based portrait, which would otherwise mask such dynamics. It is equally important to shed light on how exemplary cases of shared resources contribute concretely to dialogue. Although we are familiar with the purported intentions, we know little about the actual processes and outcomes. Selecting cases from each region based on a common theme would enable comparisons and more in-depth examination.
- The perspectives presented here often suggest that each initiative is geared toward a specific audience, which is understandable considering the nature of most of the projects concerned. However, this yields an overly static portrait. How might we better capture the interactions between various targets or segments associated with diversity programmes? Moreover, projects are often designed in isolation without sufficient attention to relationships, in particular to the inclusion of all actors, at the time a project is planned. Will Muslim Lebanese who are helped to better understand Christian Lebanese also be able to understand women in both communities? Will they better understand refugees in their country who belong to neither one of these groups? How might it be possible to think in terms not only of diversity (and recognition), but also of mutual understanding and mutual recognition? The answers to these questions can only come from extensive, targeted case studies that go beyond the rhetoric and images found on the internet.
- Future research should focus on providing support for more systematic observation of different forms of diversity (in an expanded sense) and efforts to develop resources that are inclusive of these forms. Similarly, there is a need for studies on human rights with particular focus on social justice, equity and, above all, the interrelationships between diversity and human rights. Diversity takes on different forms and different ends depending on whether it is being promoted, for example, at the level of the state or at the level of an artist centre. Yet, each instance helps to illuminate the essential nature of diversity and diversity promotion. Taking stock of different ways of doing things in sharply contrasting worlds is a highly informative

exercise that underscores the need to collate more extensively our knowledge of different practices.

- Future research should investigate more systematically the cultural institutions and artistic productions that help bring about rapprochement and dialogue. The exploration provided in this book is merely a small glimpse of what could be achieved through a more systematic study of practices.
- Focusing on electronic resources, as was our purpose here, may cause us to lose sight of subtle interactions in the field. The question of interaction must be brought to the fore, which suggests that we should look to more participatory and inclusive forms while avoiding formats that are overly passive for their audiences. The promotion of diversity and rapprochement must not be confined to words and good intentions, but should instead enable target audiences to experience diversity within an imaginative and appealing framework. An international study of museum-based and artistic practices consistent with such an approach would be highly valuable in this regard.
- It is crucial that initiatives be monitored on a regular basis. One highly promising avenue for achieving this goal would appear to be the creation of an observatory of cultural rapprochement. The present initiative and the International Decade for the Rapprochement of Cultures should serve as springboards for such an observatory.
- The exploration of various resources may not necessarily lead to an understanding of what constitutes a quality resource. It is necessary to develop criteria in this regard. How might an excellent resource for cultural rapprochement be defined, and what would be the key characteristics of such a resource? While regional diversity makes this a difficult question to answer, it is important that we refine our criteria to make them shareable and readily usable.
- Young people, as the citizens of the future, are potentially the most important audience addressed in this book. Accordingly, it is vital that we design tools specifically targeted to youth and to those who interact with them, and which are adapted to young people's use of the internet. Closer examination of the resources designed for this audience would be helpful in this regard. Other audiences as well, especially people belonging to minoritized groups, should be the subject of future research.
- Finally, as an institution of learning, UNESCO, together with its partners, must unify efforts to foster interculturalism and rapprochement, in particular by providing greater support for the various UNESCO Chairs dedicated to societal efforts in the areas of dialogue and social justice.

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ANNEX – LIST OF SELECTED E-RESOURCES ON INTERCULTURAL DIALOGUE

ABAAD

<http://www.abaadmena.org/about>

Académie du langage de Bamako (ACALAN)

<http://www.acalan.org>

ACCU Invitation Program for International Educational Exchange of Teachers and Professionals

<https://www.accu.or.jp/jp/en/activity/person/03-02.html>

Afghan Institute for Strategic Studies (AISS)

<http://www.aiss.af/>

African Culture and International Understanding (IACIU)

<http://iaciu-oopl.org/>

African Union (AU)

<https://au.int/en>

African World Heritage Fund

<http://awhf.net/>

Agence Universitaire de la Francophonie

www.auf.org

Agency for Cultural Affairs Government of Japan

<http://www.bunka.go.jp/english/>

Al Mabarrat Foundation

<http://www.mabarrat.org.lb/>

Alex Janvier

<http://www.alexjanvier.com>

Alianza del Pacífico

<https://alianzapacifico.net>

Andes University

Open Access Digital Library of the Latin American Faculty (FLACSO ANDES)

<http://www.flacsoandes.edu.ec/en>

André de Castro

<http://www.andredecastro.com>

Anna Lindh Foundation

<http://www.annalindhfoundation.org>

Anna Lindh Foundation

Mediterranean Forum

<http://www.annalindhfoundation.org/about-med-forum-2016>

Anna Lindh Foundation

How to cope with Diversity at School

http://www.annalindhfoundation.org/rd_en.pdf

Anna Lindh Foundation

Report on Intercultural Trends

www.annalindhreport.org

APTN TV

<http://aptn.ca/>

Arab League Educational, Cultural and Scientific Organization (ALECSO).

<http://www.alecso.org>

Archives Canada

<http://www.virtualmuseum.ca/home/>

Archivo General de la Nacion

<http://www.gob.mx/agn>

Artistes en Tunisie

<https://www.youtube.com/watch?v=DTFnaiyq8ho>

Asia Education Foundation

<http://www.asiaeducation.edu.au/about-aeef>

Asia-Pacific Centre of Education for International Understanding

<http://apceiu.org/en/index.php>

Asia-Pacific Cultural Centre for UNESCO (ACCU)

<http://www.accu.or.jp/jp/index.html>

Association of Caribbean States (ACS)

<http://www.acs-aec.org>

Association of International Educators (NAFSA)

Intercultural Activity Toolkit: Culture Busters

http://www.nafsa.org/Professional_Resources/Browse_by_Interest/Internationalizing_Higher_Education/Network_Resources/Teaching,_Learning,_and_Scholarship/Intercultural_Activity_Toolkit_Culture_Busters/

Association of Southeast Asian Nations

<http://asean.org/>

Aula intercultural

<http://aulaintercultural.org/ca/>

Australia-ASEAN BRIDGE School Partnerships program

<http://www.asiaeducation.edu.au/programmes/school-partnerships>

Australia-ASEAN Council (AAC)

<http://dfat.gov.au/people-to-people/foundations-councils-institutes/australia-asean-council/Pages/australia-asean-council-at-a-glance.aspx>

Australia-Indonesia Institute

Bridge Project

<http://dfat.gov.au/people-to-people/foundations-councils-institutes/australia-indonesia-institute/programs/Pages/bridge-project.aspx>

Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS)

<http://aiatsis.gov.au>

Avicenna International Award for Intercultural Dialogue

<http://www.aiss.af/avicenna-international-award-for-intercultural-cooperation-for-peace/>

BBC

<http://www.bbc.com>

Belong Institute - University of Dar es Salaam

<https://www.udsm.ac.tz>

BFI National Archive

<http://www.bfi.org.uk/archive-collections>

Bowtrail

<http://www.rhodniedesir.com/>

Cairo Institute for Human Rights Studies

<http://www.cihrs.org/?lang=en>

Canada

Immigration and Citizenship

<http://www.cic.gc.ca/francais/>

Canadian Council for Refugees

<http://ccrweb.ca>

Canadian Heritage

<https://www.canada.ca/en/canadian-heritage.html>

Canadian Museum of History

<http://www.museedelhistoire.ca>

Cátedra Intercultural Carlos Montemayor

<https://catedracarlosmontemayor.org/>

Catholic University of Eastern Africa

Center for Social Justice and Ethics

<http://www.cuea.edu/index.php/academics/center-for-social-justice-ethics>

CEFcult

<http://www.cefcult.eu/page6/page6.html>

Center for Intercultural Dialogue

<https://centerforinterculturaldialogue.org/>

Center for the Analysis of Disputes and their Modes of Settlement (CADMOS)

<http://www.u-psud.fr/en/index.html>

Centre for Linguistic and Historical Studies by Oral Tradition (CELHTO)

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

**Centre for Education and Culture
(Chouala)**

<http://www.chouala.org/home.mvcx>

Cinémathèque française

<http://www.cinematheque.fr>

Cineteca Nacional Mexico

<http://www.cinetecanacional.net>

CIRIEC

<http://www.ciriec-france.org/ciriec/cms/10/accueil.dhtml>

City of Toronto

Immigration Portal

<http://www1.toronto.ca/wps/portal/>

[contentonly?vgnextoid=6fa6ba2ae8b1e310VgnVCM10000071d60f8gRCRD](http://www1.toronto.ca/wps/portal/contentonly?vgnextoid=6fa6ba2ae8b1e310VgnVCM10000071d60f8gRCRD)

Colectivo para eliminar el racismo en Mexico (COPERA)

<https://colectivocopera.org/>

Committee on culture of the United Cities and Local Governments (UCLG)

Agenda21 Culture

<http://www.agenda21culture.net/>

Commonwealth Foundation (CF)

<http://commonwealthfoundation.com>

Caribbean Community (CARICOM)

www.caricom.org

Community of Portuguese Language Countries (CPLP)

<https://www.cplp.org/>

Consejo Nacional para Prevenir la Discriminación (CONAPRED)

<http://www.conapred.org.mx/>

Contemporary India

<https://en.coursera.org/learn/india>

Coptic Evangelical Organization for Social Services

<http://en.ceoss-eg.org/>

Confucius Institute (Hanban)

<http://english.hanban.org/>

Corporación Nacional de Desarrollo Indígena (CONADI)

<http://www.conadi.gob.cl/>

Council of Europe

<http://www.coe.int/en/web/portal/home>

Council of Europe

Intercultural Cities

<http://www.coe.int/en/web/interculturalcities>

Council of Europe

Intercultural Dialogue

http://www.coe.int/t/dg4/intercultural/policy_EN.asp?

Creativity Australia

<http://www.creativityaustralia.org.au>

Crossing borders education

<https://crossingborders.education/>

Cultural Corridor of the Central American Caribbean (CCCC)

<http://www.lacult.unesco.org/proyectos/showitem.php?lg=2&id=188>

Cultural Diversity and Interculturality in Higher Education in Latin America Project

http://www.iesalc.unesco.org.ve/index.php?option=com_content&view=article&id=22&Itemid=405&lang=en

Cultural Routes

<http://culture-routes.net/>

Cultural Survival

<https://www.culturalsurvival.org/about>

Culture and Development in East Africa

<http://www.cdea.or.tz/>

Dawrak

<http://www.dawrak.org/en>

Diverses cités

<http://www.diverses-cites.fr/>

East African Community (EAC)

<http://www.eac.int/>

**Economic Commission for Latin America and the Caribbean
Virtual Library on Latin America (ECLAC)**

<http://www.cepal.org/en/eclac-libraries>

Economic Community of Central African States (ECCAS)

<http://www.ceeac-eccas.org/index.php/en/>

Economic Community of West African States (ECOWAS)

<http://www.ecowas.int>

Ellis Island National Museum Of Immigration

<http://libertyellisfoundation.org/immigration-museum>

Entrepreneurs for Social Change

<https://e4sc.org/>

ESCP Europe

<http://www.escpeurope.eu>

Etwinning

e-Cultural Kaleidoscope

<https://www.etwinning.net/en/pub/projects/project.cfm?id=82157>

European Commission

European Web Site on Integration

Migrant Integration Information and good practices

<https://ec.europa.eu/migrant-integration/home>

European Cultural Network

<http://en.unesco.org/partnerships/non-governmental-organizations/european-cultural-network-development-cooperation>

European Union

<https://europa.eu/>

European University Institute

Course: Cultures and Identities in Europe - Past, Present and Future

<https://iversity.org/en/courses/cultures-and-identities-in-europe-past-present-and-future>

European Wergeland Center

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

Federation of the Universities of the Islamic World (FUIW)

<https://www.isesco.org.ma/fuiw.org/fr/>

UNAOC Fellowship Programme

<https://www.unaoc.org/what-we-do/trainings-and-exchanges/fellowship/>

FemNorthNet

<http://fnn.criaw-icref.ca/en>

Festival du monde arabe

<http://festivalarabe.com/>

Festival Vues d'Afrique

<http://www.vuesdafrique.com/>

Filmoteca Española

<http://www.mecd.gob.es/cultura-mecd/areas-cultura/cine/mc/fe/portada.html?jsessionid=C7120DBD7622798EF443CA97039C71C8>

Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (Fondo Indígena)

<http://www.fondoindigena.org>

Forum for Development, Culture & Dialogue

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

Free Youth**Tunisian-Euro-Mediterranean Association for the Youth (ATEMJ)**

<http://www.euromedyouth.net/>

Fudan University en China : Understanding Japanese Philosophy

<http://www.elearnafrica.com/course/index?id=746>

Gender Equality Observatory for Latin America and the Caribbean of the Economic Commission for Latin America and the Caribbean (ECLAC)

<http://www.cepal.org/en/observatories/gender-equality-observatory-latin-america-and-caribbean>

Government of Canada**Ethics and religious culture program**

<http://www.education.gouv.qc.ca/en/ethics-and-religious-culture-program/>

Government of Chile**Campaign against Discrimination**

<http://www.un.org/press/en/1999/19990622.wom1144.html>

Hawer

<http://www.hawer.org/index.php>

Human Sciences Research Council (HRSC)

<http://www.hsrc.ac.za/en>

Imam Sadr Foundation

<http://www.imamsadrfoundation.org.lb/>

Immigration.ca

<http://www.immigration.ca>

INA

<http://www.ina.fr>

Indigenous Studies: Australia and New Zealand

<https://www.mooc-list.com/course/indigenous-studies-australia-and-new-zealand-open2study>

Initiative: City for All Women

<http://www.cawi-ivtf.org>

Institute for Peace and Strategic Studies

<https://www.iiss.org/>

Institute for Policy Studies in Education, London Metropolitan University

World Citizenship Education and Teacher Training in a Global Context

<http://archive.londonmet.ac.uk/cice/fms/MRSite/Research/cice/pubs/citizenship/citizenship-08.pdf>

Institute for Research on Public Policy

L'interculturalisme québécois dans le contexte du multiculturalisme canadien

<http://irpp.org/research-studies/study-no49/>

Institute of Cross-Cultural Studies (ICCS)

<http://new.zjuc.org/>

Institute of Lifelong Learning and Development Studies

<http://www.cut.ac.zw/home/illds/index.php>

Inter-American Commission on Human Rights

<http://www.cidh.oas.org>

Inter-American Organization for Higher Education

<http://www.oui-iohe.org/en/>

Intercultural dialogue and Exchange India (ICDE India)

<http://icdeindia.org/>

Intercultural Europe

<http://www.intercultural-europe.org/site/>

Intercultural Innovation Award

<https://interculturalinnovation.org/the-award/>

International Center for Research and Documentation on Traditions and African Languages (CERDOTOLA)

<https://www.cerdotola.org/en/>

International Coalition of Inclusive and Sustainable Cities

<http://www.unesco.org/new/en/social-and-human-sciences/themes/fight-against-discrimination/coalition-of-cities/> <http://www.eccar.info/fr>

International Decade for People of African Descent (2015-2024)

<http://www.un.org/en/events/africandescentdecade/>

International Decade for the Rapprochement of Cultures (2013-2022)

<http://en.unesco.org/decade-rapprochement-cultures>

International Exchange Program between Japan and Other UNESCO Member States for the Promotion of International Cooperation and Mutual Understanding

<https://www.accu.or.jp/jp/en/activity/person/03-01.html>

International Federation of Coalitions for cultural diversity

<http://www.ficdc.org/?lang=en>

International Institute for Central Asian Studies (IICAS)

<http://www.ichcap.org/eng/index/>

IRTG diversity

<http://www.irtg-diversity.com/>

Islamic Educational, Scientific and Cultural Organization (ISESCO)

<http://www.isesco.org.ma>

Japan-United States Teacher Exchange Program for Education for Sustainable Development (ESD)

<https://accu.or.jp/jp/ESDJapanUS/index-e.html>

Jinan University

<http://www.jinan.edu.lb/>

King Abdullah Abdulaziz Center for National Dialogue (KACND)

<http://www.peace-dialogue.org/en/content/king-abdullah-bin-abdulaziz-international-programme-culture-peace-and-dialogue-implemented>

LABRI

<https://www.labri.fr/>

Latin American Council of Social Sciences (CLACSO)

<https://www.clacso.org.ar/>

Latin American Council of Social Sciences (CLACSO)

Red de bibliotecas virtuales de ciencias sociales de América Latina y el Caribe

<http://biblioteca.clacso.edu.ar/>

Lee Mingwei

<http://www.leemingwei.com/artist.php>

Linguistic Association of Southern African Universities (LASU)

<http://www.african.gu.se/lasu/>

Lyon Catholic University

UNESCO Chair: Memory, Cultures and Interculturality

Intercultural Studies

<http://chaireunesco.ucl.fr/publications/>

MERCORSUR / MERCOSUL

<http://www.mercosur.int>

MERCOSUR's Institute for Public Policies in Human Rights

<http://www.ippdh.mercosur.int/>

Migration Museum

<http://www.migrationmuseum.org>

Ministry of Culture of the People's Republic of China

<http://www.mcprc.gov.cn/>

Montréal International

<http://www.montrealinternational.com/talents-strategiques/vivre-a-montreal/>

Musée d'Aquitaine

<http://www.musee-aquitaine-bordeaux.fr>

Musée des civilisations de l'Europe et de la Méditerranée (MUCEM)

<http://www.mucem.org>

Musée national de l'histoire de l'immigration (MNH)

<http://www.histoire-immigration.fr>

Museo Nacional de Antropología

<http://www.mna.inah.gob.mx>

Museu Memorial de l'Exili

<http://www.museuexili.cat>

Music in Africa

<http://musicinafrica.net/board-members>

Nación Multicultural

<http://www.nacionmulticultural.unam.mx/>

National Autonomous University of Mexico

Catedra de Educación para la Paz

<http://catedraunescodh.unam.mx/catedra/catedra/>

National Council of Sciences and Technologies (CONACYT)

<http://www.conacyt.gob.mx/>

National Film Board of Canada (NFB)

<https://www.nfb.ca/>

National Museum of the American Indian

<http://www.nmai.si.edu>

National System for the Promotion of Racial Equality (SEPPIR)

Brazil

<http://www.seppir.gov.br/portal-antigo/sinapir>

**Network of Foundations and Research Institutions for
the Promotion of a Culture of Peace in Africa**

<http://www.unesco.org/new/en/africa-department/priority-africa/culture-of-peace-in-africa/reseau-institutions/>

New York City's Multicultural Festival

<https://multiculturalfestival.nyc>

No Hate Speech Movement

<https://www.nohatespeechmovement.org/>

North-South Center

http://www.coe.int/t/dg4/nscentre/default_en.asp

Norwegian Agency for International Cooperation for Development (NORAD)

<https://www.norad.no/en/front/>

O Diário de Amanhã

<http://www1.sp.senac.br/hotsites/blogs/diariodeamanha/>

Observatoire africain des religions

<http://www.laspad.org/obs-africains-religieux>

Open Educational Resources (OER)

<http://www.unesco.org/new/en/communication-and-information/access-to-knowledge/open-educational-resources/>

Organisation internationale de la Francophonie (OIF)

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

Organisation of Islamic Cooperation (OIC)

<http://www.oic-oci.org/home/?lan=en>

Organización de Estados Iberoamericanos/ Organização dos Estados Ibero-americanos (OEI)

<http://www.oei.es>

Organization of American States (OAS)

<http://www.oas.org/en/>

Ottawa Local Immigration Partnership

<http://olip-plio.ca>

Pak Institute for Peace Studies (PIPS)

<http://pakpips.com/>

Pan American Health Organization

<http://www.paho.org/hq/>

Permanent Peace Movement

<http://www.ppm-lebanon.org/>

Platform for an Internet Free from Discrimination

<http://www.inadi.gob.ar/>

Polin – Musée de l'Histoire des Juifs polonais

<http://www.polin.pl/en>

Québec

Immigration, Diversity and Inclusion

<https://www.immigration-quebec.gouv.qc.ca/en/accueil.html>

Québec

Semaine d'action contre le racisme

<http://www.quebecinterculturel.gouv.qc.ca/fr/evenements/semaine-actions-racisme/>

Québec Interculturel

Semaine québécoise des rencontres interculturelles

<http://www.quebecinterculturel.gouv.qc.ca/fr/evenements/sqri/index.html>

Red de Investigaciones Interdisciplinaria sobre Identidades, Racismo y Xenofobia en America Latina

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

Red Iberoamericana de Organismos y Organizaciones contra la Discriminación

<http://redriood.org>

Robert Carr Fund

Just Like You

<http://www.robertcarrfund.org/grantees/transgender-people/redlactrans-latin-american-caribbean-network-transgender-people/redlactrans-latin-american-caribbean-network-transgender-people/>

Silk Road Project

Integral Study of the Silk Roads: Roads of Dialogue

<http://www.unesco.org/new/en/culture/themes/dialogue/routes-of-dialogue/silk-road-archives/publications-on-the-silk-roads/integral-study-of-the-silk-roads-roads-of-dialogue/>

RTVE

<http://www.rtve.es>

Russian Center for International Scientific and Cultural Co-operation

<http://prev.rs.gov.ru/enScientific American.>

Scientific American

How Diversity makes us smarter?

<https://www.scientificamerican.com/article/how-diversity-makes-us-smarter/>

Semaine d'action contre le racisme

<http://www.education.gouv.fr/cid66966/les-semaines-d-education-contre-le-racisme.html>

Shanghai International Studies University

<http://en.shisu.edu.cn/>

Silk Road

<http://en.unesco.org/silkroad/unesco-silk-road-online-platform>

Sistema de la Integración Centroamericana

<https://www.sica.int/>

Slave Route

<http://www.unesco.org/new/en/social-and-human-sciences/themes/slave-route/right-box/websites/>

Smithsonian National Museum of African American History and Culture

<https://nmaahc.si.edu>

Society for intercultural education training and research (SIETAR)

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

Soliya

<https://www.soliya.net/programs/connect-program>

Southern African Development Community

<http://www.sadc.org>

Sultanate of Oman

High Judicial Institute

<http://www.hawer.org/organizationdetails.php?ID=49>

Table de concertation des organismes au service des personnes réfugiées et immigrantes (TCRI)

<http://tcri.qc.ca>

Ted Talk

Thandie Newton: Embracing otherness, Embracing Myself

https://www.ted.com/talks/thandie_newton_embracing_otherness_embracing_myself?language=en

Ted Talk

Why cultural diversity matters Michael Gavin

<https://tedxtv.blogspot.de/2014/11/why-cultural-diversity-matters-michael.html>

Telesurtv

Day of Cultural Diversity in Argentina

<http://www.telesurtv.net/english/news/Day-of-Cultural-Diversity-in-Argentina-20141014-0048.html>

U.S. Embassy in the Czech Republic

Our America Our stories. We are all immigrants

<https://cz.usembassy.gov/our-america-our-stories-we-are-all-immigrants/>

UN Refugee Agency (UNHCR)

Campaign for displaced people of the Office

<http://www.unhcr.org/news/latest/2009/9/4aa51d206/unhcr-campaign-offers-new-perspective-rights-colombias-displaced.html>

Understanding Russians: Contexts of Intercultural Communications

<https://zh.coursera.org/learn/intercultural-communication-russians>

UNESCO

Global Citizenship Education: Topics and Learning Objectives

<http://unesco.gseis.ucla.edu/wp-content/uploads/sites/4/2015/10/232993e-1.pdf>

UNESCO

Asia-Pacific Education Research Institutes Network (ERI-Net)

<http://www.unescoapceiu.org/en/>

UNESCO

International Institute for Higher Education in Latin America and the Caribbean (IESALC)

<http://www.iesalc.unesco.org.ve/index.php?lang=en>

UNESCO

Regional Office for Sciences in Latin America and the Caribbean Pontificia Universidad Javeriana

Curso: Diálogo Intercultural para la Gestión de Conflictos Territoriales

<https://www.edx.org/course/dialogo-intercultural-para-la-gestion-de-javerianax-int1-ox>

Union for the Mediterranean (UFM)

<http://ufmsecretariat.org>

Union of South American Nations (USAN)

<http://www.unasursg.org/en>

United Methodist Church

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

United Nations Children's Fund (UNICEF)

<http://www.unicef.org>

United Nations Educational, Scientific and Cultural Organization (UNESCO)

<http://www.unesco.org>

United States of America

Immigration and Citizenship

<https://www.usa.gov/immigration-and-citizenship>

University of Victoria
Centre for Applied Cross-Cultural Research (CACR)

<http://www.victoria.ac.nz/cacr>

Universidad Autónoma del Estado de Hidalgo (UAEH)
Catedra Educación Intercultural para la Convivencia, la Cohesión Social y la Reconciliación en un Mundo Globalizado

<https://www.uaeh.edu.mx/campus/icshu/avisos/10/>

Universidad Autónoma Indígena de México

<http://uais.edu.mx/joomla15/>

Universidad Intercultural de Chiapas

<http://www.unich.edu.mx/>

Université du Québec à Montréal (UQAM)

<http://www.uqam.ca/>

Université du Québec à Montréal (UQAM)

CRIEC

<https://criec.uqam.ca/>

Université Senghor Alexandrie

<http://www.usenghor-francophonie.org>

University Saint-Joseph

<https://www.usj.edu.lb/>

University College London (UCL)

Center for Multidisciplinary and Intercultural Inquiry

<http://www.ucl.ac.uk/multidisciplinary-and-intercultural-inquiry>

University Gaston Berger

Center for Religious Studies

<http://www.ugb.sn/>

University of Abomey-Calavi

<http://www.uac.bj/web/>

University of Burundi

<http://www.ub.edu.bi/>

University of California

Multicultural Resource Center

<https://mrc.ucsf.edu>

University of Ibadan

<http://www.ui.edu.ng/>

University of Mutare

Institute of Peace, Leadership and Governance of the Africa

<http://iplg.africau.edu/>

University of Oregon

UNESCO Crossing Institute for Conflict-Sensitive Reporting and Intercultural Dialogue

<http://unesco.uoregon.edu/about-us/>

University of Oregon – UNESCO Crossings Institute for Conflict-Sensitive Reporting and Intercultural Dialogue

Crossings radio

<http://unesco.uoregon.edu/category/crossings-radio/>

University of the Pacific

Training: What's up with culture?

<http://www2.pacific.edu/sis/culture/>

University of de Puerto Rico

UNESCO Chair: Education for Peace

<http://www.unesco.org/en/university-twinning-and-networking/access-by-region/europe-and-north-america/united-states-of-america/unesco-chair-in-education-for-peace-172/>

University Paris-Saclay

<https://www.universite-paris-saclay.fr/fr>

University of Missouri

Experiencing Diversity in the United States

<http://ccc.missouri.edu/experiencing-cultural-diversity-in-the-u-s/>

University of Florence

UNESCO Chair: Human development and culture of peace

<http://www.unesco.org/en/university-twinning-and-networking/access-by-region/europe-and-north-america/italy/unesco-chair-in-human-development-and-culture-of-peace-730/>

US National Archives

<https://www.archives.gov>

Vancouver City

Diversity and Multiculturalism

<http://vancouver.ca/people-programs/diversity-and-multiculturalism.aspx>

Vancouver Immigration Partnership

<http://vancouver.ca/people-programs/vancouver-city-local-immigration-partnership.aspx>

Virtual Museum Canada

<http://www.virtualmuseum.ca/home/>

Voices of Youth

Project: We are all immigrants

<http://www.voicesofyouth.org/en/posts/we-are-all-immigrants>

Wahid Institute

<http://www.wahidinstitute.org/wi-id/>

Wakiponimobile

<http://www.wapikoni.ca/>

Women Transforming Cities

<http://womentransformingcities.org>

WorldandI

Diversity in America

<http://www.worldandi.com/specialcollection/special-collection-diversity.asp>

WorldVuze

<https://www.worldvuze.com/>

Young Arab Voices

<http://www.youngarabvoices.org>

UNAOC Youth Solidarity Fund

<https://www.unaoc.org/what-we-do/grants-and-competitions/youth-solidarity-fund/>

Youtube

EUobservertv

Cultural Diversity and Europe 2020

<https://www.youtube.com/playlist?feature=plcp&gl=SN&hl=fr&list=PL6CB8571D0658852F>

Youtube

Multicultural New York

<https://www.youtube.com/channel/UCSlhTvkYEWN543-vnn7mxbg>

Zero Discrimination Campaign

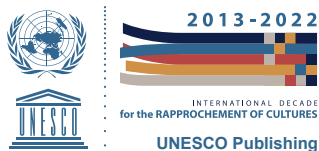
http://www.unaids.org/en/resources/campaigns/20150204_zerodiscrimination

Diversity, Dialogue and Sharing...

Online resources
for a more resourceful world

The different societies and regions of the world are developing original perspectives on diversity, cultural rapprochement and intercultural dialogue. These perspectives arise through the complex interactions between regional structures, governmental bodies, civil society and cultural institutions. The tools available to these actors are easily identifiable on a global scale, particularly those regularly produced by UNESCO. However, other tools exist - intercultural universities, virtual libraries, training programs for urban policies, MOOCS, video conferences, virtual exhibitions, online archives, to name but a few - their visibility limited by their fragmented distribution. It is through these resources that countries and regions succeed in producing responses in support and promotion of diversity adapted to their context specific problems.

This book provides a reinterpretation of the concept of intercultural dialogue rooted in regional perspectives on diversity, giving a broad panorama of the shared theoretical, practical and technical tools and online resources available.



INTERCULTURAL DIALOGUE
UNESCO Social and Human Sciences Sector

