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PRESERVATION AND FURTHER DEVELOPMENT OF CULTURAL VALUES

Note by the Secretary-General

The Secretary-General has the honour to transmit to the Members of the General Assembly the report which has been communicated to him by the Director-General of the United Nations Educational, Scientific, and Cultural Organization in accordance with paragraph 6 of General Assembly resolution 3148 (XXVIII), dated 14 December 1973.

* A/31/150.

ANNEX

Report of the Director-General of the United Nations Educational,
Scientific and Cultural Organization

CONTENTS

	<u>Paragraphs</u>	<u>Pages</u>
I. Considerations on the evolution of ideas	1 - 22	2
II. Progress achieved and UNESCO's activities in that regard	23 - 64	8
III. Conclusion	65 - 74	17

I. CONSIDERATIONS ON THE EVOLUTION OF IDEAS

1. In the first place, General Assembly resolution 3148 (XXVIII) of 14 December 1973 is to be welcomed. It confirms the international community's growing concern for the problems of the preservation and further development of cultural values at a time when the world is undergoing a rapid evolution. Far from confining itself to principles, that resolution draws attention in practical terms both to the objectives to be attained and to the changes and progress needed for the harmonious fulfilment of man's potentialities through the preservation of the diversity of cultural expression and international co-operation.
2. In its resolution 3148 (XXVIII), the General Assembly, recalling its resolution 3026 A (XXVII) of 18 December 1972, takes note with appreciation of the report of the Director-General of UNESCO, dated 24 October 1973, on the subject of the preservation and further development of cultural values. Far from yielding to the pessimistic view that cultural values were threatened with destruction by the increasing uniformity in lifestyles engendered by technological civilization, the report noted the signs and symbols attesting to the increased vitality of cultural life in the modern world, especially as regards awareness of values and their creative expression, and to the strengthening of cultural pluralism through the affirmation of national identity.
3. The report first stressed the importance of the preservation of cultural values which, more than the discovery and searching out of the future, represent man's legacy based on memory and tradition. The profound upheavals which are affecting that heritage are becoming increasingly well known: they are due principally to the effects of technology and have considerable repercussions on the existence of man, who is frequently faced with solitude, torn between a past with which he no longer identifies himself and a future which seems unattainable. But the factor most detrimental to cultural values is undoubtedly the decline in the importance attached to the spiritual aspects of life in societies where development models predominate in which excessive priority is attached to the economic components, such as growth, production and consumption, often to the detriment of man's deepest aspirations. That distortion lies at the root of the misuse of science and technology. Thus, in developing societies, cultural values and ways of life are disrupted by an alien technology that is often applied indiscriminately and, far from becoming part of the social fabric, serves as a vehicle for foreign socio-cultural models and gives rise not only to problems of organization and resources, but above all to problems of acculturation.
4. Consequently, as the report pointed out, the present enhanced awareness seems to be a reflex action to preserve the cultural dimension of life. Whether it takes the form, especially among youth, of a repudiation of established systems or uneasy research into new forms of society, this rethinking is now seen as a promising sign. It is also a fact that, particularly for peoples which have recently regained their independence, the affirmation of cultural identity, regarded as an act of liberation and an instrumental factor in ensuring harmonious development, lies at the basis of the search for a world order based on a new system of values.

Cultural autonomy

5. By emphasizing the value and dignity of each culture, and its uniqueness, resolution 3148 (XXVIII) seems to indicate that, in an era characterized by the growing technological uniformity of this planet and the inevitable universalism of any scientific approach, one of the major problems arising today concerns the chances of survival and further development of the specific within the global. What, then, is the culture peculiar to a society? One might suggest that it is the whole set of responses of a people to its situation. As a fundamental element of the vitality of any community, an all-embracing factor, culture is linked not to certain aspects of life but to all aspects of life. It synthesizes all the creative activities of a people, its means of production and acquisition of material goods, the social relationships existing within it, its forms of organization, its victories and its defeats, its joys, its sufferings and its beliefs, its forms of existence, expression and action, its power of communication and its cultural creations.

6. All the facets of social life are synthesized in culture and form a set of coherent and regulative factors. A society's culture derives from a multiplicity of influences operating in an extended time-scale - the heritage of traditions and acquired standards, the values crystallized through man's endeavours, or the knowledge accumulated by preceding generations - brought up to date by present generations.

The right to one's own culture

7. As article 27 of the Universal Declaration of Human Rights proclaims, "everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits". Similarly, countries have the fundamental right to seek recognition of the value and dignity of their cultures. Cultural values almost disappeared when imperialism sought not only to make peoples kneel before it or to reduce them to bondage, but also to isolate them from their cultures. Today, it is sometimes feared that technological civilization may lead to the increasing dilution of the individuality of peoples and cultures. It is none the less surprising to note the growing awareness that is increasingly evident, as societies express their will to preserve and affirm their distinctive character. Everywhere the right to one's own culture is claimed as a human right in the context of efforts to combat colonialism and racial, ethnic, linguistic or cultural discrimination. Even more encouraging, States are seeking to enrich their cultural heritage by formulating policies and adopting measures in keeping with their situation and their national requirements. Today, there is legislation for that purpose in many countries.

8. The fear is also emerging that the preservation of distinctive cultural values might lead to a withdrawal of cultures into themselves and that this return to the fountainhead might result in excessive emphasis on folklore and thus lead to a division of the world. Some feel that claiming the right to one's own culture stems from a defensive attitude. In fact, it is a response to any attempt at cultural

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universalism: the right to one's own culture represents the claim to be different and the rejection of a cultural identification in so far as it could operate only through standardization or the domination of the technologies and cultural standards of certain countries over others. The desire to be oneself is neither a withdrawal nor an act of isolation. It is by remaining faithful to themselves that cultures can evolve harmoniously and enjoy a fruitful relationship with other cultures characterized by dialogue and exchange; in that way, common values, rather than patterns, are evolved governing a new form of co-operation that is more egalitarian, more interdependent and more respectful of differences, a guarantee of true cultural diversity.

9. During the current search for a new world order, the further development and preservation of cultural values are a major topic for consideration in the field of development. Such an approach presupposes a new vision that extends beyond mere economic growth: development is a many-faceted and global process where the economic component, although indeed crucial, is insufficient, since material well-being cannot represent the sum of human aspirations. To that end, development cannot but take heed of culture, which constitutes the universal bench-mark for the actions of a society. For that reason, while former international aid strategies rested largely upon the transfer of technology and foreign models, new ideas are characterized by the twofold requirement of endogenous development and integrated development.

10. For those who fear a division of the world, the rapid growth of the mass media, as one of the most important means of diffusion of scientific and technical progress, should suffice to show that cultures are not destined to succumb to some specific misfortune. However, a philosophy which views the planet as a "global village" implies, first of all, that each society has a creative responsibility for the preservation, enrichment and development of its own patterns of culture and ways of life. The dialectical tension between the very large and the very small is a characteristic phenomenon of our era. As the world becomes aware of its oneness and interdependence, and as people become concerned about what is happening at the other end of the planet, they also feel a greater need to strike roots in what is familiar, close and immediate.

Preservation and further development of cultural values

11. How can societies become more authentically themselves? How can they integrate cultural patterns and values into social life? Recognition of the right to culture obliges public authorities to create the social and economic conditions which permit the effective exercise of this right, by affording individuals and groups access to, and free participation in, cultural life, thus ensuring cultural democracy. This is, however, incompatible with the maintenance of an élitist system through criteria of selection and control or, as it sometimes appears through the determination and orientation of the content of cultural programmes in accordance with the interests and values of ruling minorities. The proposed cultural democracy presupposes the fullest possible access of all peoples to places, buildings, facilities and institutions which serve as media of cultural transmission

and form a system of ideas promoting national culture. But above all it presupposes the effective participation of the various social partners at all levels in the determination and implementation of cultural policies.

12. The participation of the greatest possible number in cultural life involves a decentralization of decision-making, of the media, of methods and of cultural activities at the regional, city, town and local community levels. This approach results in a genuine involvement of the population in the elaboration and implementation of measures ensuring the preservation and further development of existing cultural values and the creation of new values. Thus, making the population aware of the importance of historical sites and involving it in their preservation and development results in the participation of the population in a re-evaluation of its legacy, the tradition of which is a record of the experiences accumulated by a community throughout its history. Tradition thus emerges from its lethargy and becomes a living experience, part of the present and the past.

13. In that connexion, it should be stressed that programmes for the restoration and development of sites of historical importance, which are often threatened by environmental deterioration and the effects of urbanization, are increasing throughout the world because such sites are living symbols of the values to which man is attached and which he wishes to preserve.

14. Cultural leaders are becoming increasingly aware of the need to promote, through education and information, an awareness among the population of its responsibility for its cultural heritage to enable every individual to absorb both cultural values, material and spiritual, and to use them as a means of advancement and development of his personality. Education and information play a decisive role in preserving or restoring meaning to man's relationship with his environment and with the community to which he belongs. Education thus becomes a means of development, by becoming an integral part of the society in which it operates, not only in historical perspective but also in terms of the present reality. As for information, cultural values and the media through which they are expressed, the products of the mind and the imagination - including both the traditional arts and those created by modern technology - are today reproduced, translated, recorded, broadcast and made accessible to everyone at minimum cost and with minimum effort. The mass communication media, through their powerful impact on all social strata, exercise a decisive influence on the aspirations, needs and behaviour patterns of societies. It would therefore be wise to incorporate them into every cultural policy because it is an illusion to think that the mass communication media give rise to only technical problems. Mastering the media would mean that human society has mastered itself and is creatively involved with them.

15. The crucial problem is to enhance and develop living values through free creative activity. Every man is creative and wishes to be recognized as such. All groups and individuals must be made aware of their skills and their creative potential, and to that end it is important to turn to the creative person, the artist, who must constantly be consulted since his role in the transformation of the world is so valuable.

16. Another major problem is to make the public aware of the social and aesthetic significance of the natural environment. The link which exists between everyday life and cultural life prompts an evaluation of the quality and development of the environment created by man. It is helpful to see the role of art in society in a new light. It is the architects, city planners and artists who help to mould the framework of life. In this connexion, efforts are made to develop programmes of aesthetic education to prepare the public to participate in the improvement of the environment, thereby opening the way to continuing contact with culture. Societies will then come to have a better perception of their environment and will therefore promote the restoration of harmony between man and his physical environment and the reconciliation of nature and culture.

17. The soul of a people finds passionate expression in its culture through its values and traditions, language and creative expressions. Culture is no longer the remote, sterile placid realm that some people would like it to remain. Now that it has been extended to affect the ways of life of individuals and societies, its influence has become a powerful factor for social change and contributes to the improvement of living conditions and the quality of life. Identification, preservation and development of the cultural values of each community, country or district thus becomes part of the organization of modern societies. By its response to the most genuine aspirations, cultural development becomes not merely a component of, or qualitative corrective to, global development, but an essential goal of progress.

Contacts and exchanges between cultures

18. Contacts and exchanges between different cultures, on the basis of the equality and the sovereignty of States, can make a genuine contribution to the enrichment of cultural values, on a national, regional and world-wide scale. Peoples have maintained cultural relations since the beginning of time. The interpenetration of cultures is a complex phenomenon which has for too long been subject to the vagaries of various sorts of imperialism and commercial dealings. Living cultures are linked to each other through knowledge and it is possible today to appreciate the cultural diversity in the world. This leads to cultural relativism and the rejection of any claim to be absolute. The interaction of cultures takes place through the universal mastery of terminologies, either in the written form or through the most modern information media. These channels through which the interaction of cultures takes place are indispensable, since a culture which is closed in on itself and excludes outside influences eventually becomes ossified. It is the clash of differences between cultures which gives meaning to the complementary phenomenon of the deepening of each culture.

19. Contacts and exchanges between peoples contribute to the cultural wealth of the world, which can only be a polyphonic wealth. Thus, studies of cultures or the preparation of history text-books, like the world-wide trends in research, base mutual understanding among peoples on a very extensive knowledge of their respective cultures. At UNESCO's initiative, the problem of nationalistic distortion in history books was studied and now an attempt is being made to find a

new balance between the teaching of one's own culture and that of other cultures. With a view to achieving better international understanding, education will reflect more systematically the evolution of history towards other disciplines, such as ethnology or sociology, and will concern itself increasingly with the problems which have arisen rather than with events.

20. Cultural exchanges, which are usually carried out within the framework of bilateral or multilateral agreements and promote the enrichment of national cultures and mutual knowledge, include such varied activities as theatre, music, dance and film festivals, art, handicrafts and book exhibitions, lectures and radio and television broadcasts. The exchange of persons such as research workers, craftsmen, teachers, artists, technicians, and students is increasing, as are co-operation between cultural and artistic institutions and cultural tourism. Joint and mutually enriching activities are also included in such co-operation, in the form of seminars, training courses, workshops, meetings, and literary and artistic discussions, and they establish privileged relationships between experts, research workers and creative people involved in specific projects in which they are united in a bond of interdependence.

For a new international order

21. It is obvious that the world situation now calls for a change in the nature of co-operative relationships. While it is true that the value of cultures lies in their dynamism and their ability to adapt to the realities of the times, cultural relations, in particular between developing countries and industrialized countries, should not be reduced to one-way co-operation:

"If a new international order is really to be established, there must first of all be agreement on a system of values and a willingness to embark on a joint examination of their implications: values of justice, equality, freedom and fellowship. These would be based on a new awareness in two respects, namely: recognition of the unity of mankind, with all its diverse peoples, races and cultures; and the assertion of a desire to live together, actually experienced not simply as a necessity for survival or coexistence but as the deliberate choice of fashioning a common destiny together, with joint responsibility for the future of the human race.

"In the world of many cultures and ideologies in which we live, are the nations ready to agree on a 'system of values' which could be the foundation of a new order?" a/

22. It was from that point of view that the Panel of Counsellors on Major World Problems and UNESCO's Contribution to Solving Them, convened by the Director-General of UNESCO in 1975, stated that "the activities of UNESCO in the cultural sphere should be one of the central bases for the attempt at synthesis ... whose purpose would be to achieve a truly global interpretation of development". b/

a/ Moving towards change: some thoughts on the new international economic order, UNESCO, 1976, pp. 25-26.

b/ Ibid., p. 125.

II. PROGRESS ACHIEVED AND UNESCO'S ACTIVITIES IN THAT REGARD

23. The purpose of the foregoing considerations is to take stock of the evolution of ideas with regard to the preservation and further development of cultural values in the various fields concerning which the General Assembly resolution expressed the concern of the international community.

24. The analysis shows that, in the most varied circumstances, the desire of individuals and groups to remain themselves is affirmed, as is the desire to escape a standardization which would put an end to their cultural characteristics, their lifestyle, the particular manner in which they conceive the well-being of each individual and their relationship to others. This fundamental diversity, which is in no way incompatible with the aspiration for wide-ranging human solidarity, has crystallized around the concept of cultural identity, which is one of the central ideas around which much of UNESCO's programme is organized.

25. The desire to be oneself, the idea of cultural identity, does not, however, mean withdrawal and isolation. On the contrary, the preservation of distinctive cultural values allows a culture to open itself voluntarily to others and leads to the enrichment of all humanity. Thus, through mutual knowledge and respect for different cultures, a true cultural symbiosis can be achieved on a world-wide scale, with no domination by one specific form of culture with all its limited values and no sort of cultural cosmopolitanism resulting from a sharing of what in each culture is inessential and lends itself to standardization. Even on a world scale, the concept of cultural identity coincides with a demand for quality.

26. But the interdependence of different human societies is accompanied by an interdependence of the problems faced by men today, so that only a global approach to world problems can properly take account of their true nature. It is this overall view of the world situation, together with UNESCO's own forward planning in the areas within its competence, which has inspired the evolution of UNESCO's programme, the goals of which must correspond to the requirements of today's world and contribute, in the framework of the study undertaken within the United Nations system, to a new definition of development which could lead to a more just and equitable international order.

Development and cultural values

27. World problems now require that the international community view development as a multidimensional process in which economic, political, social and cultural factors are taken into account and in which societies are not seen in isolation but are regarded as elements of a complex network of relationships and forces. This global view of development is of concern to all societies, the most advanced as well as the most economically disadvantaged. It reveals the contradictions, the tensions, the confrontations and, especially, the great disparities which characterize the present situation where material inequalities are accompanied by equally serious inequalities with respect to the ownership and use of cultural property and media.

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28. This analysis has led UNESCO to attach central importance to the elucidation of the problems of development, in the light of two complementary and fundamental goals: on the one hand, a global and multidisciplinary approach, and, on the other hand, the respect for a plurality in paths to development based on cultural diversity and such as to guarantee a development which will be in keeping with the specific values and meanings of each society. The ultimate goal of development is surely to return man to himself, in other words reconciled to a space which broadens his life rather than restricts it, to a time which is in harmony with his needs and aspirations, to a town which integrates rather than rejects him, to a community which has developed a feeling of solidarity, and to employment which gives him dignity and freedom. Growth has no meaning unless it contributes to the full development of individuals and communities, unless it offers an abundance of humanity and creativity.

29. This demonstrates the importance of considering the cultural elements of each society, whatever the options available, in formulating development plans. For any economic and social development brings with it cultural conflicts in the form of tensions and imbalances. Only by taking account of the human factors is it possible to avoid mistakes which are often dramatic and to promote greater awareness of the need to effect the cultural adjustments which the desired changes entail. Consequently, cultural development represents a conscious and legitimate effort at rationalization and planning on the part of a society in the interpretation of its past, the organization of its current life and the building of its future.

30. Since its role is precisely to promote universal awareness of the human aspects of development, UNESCO has set up a far-reaching interdisciplinary research programme in the social and human sciences, which clearly demonstrates that respect for the endogenous nature and diversity of types of development is one of the demands of the modern world. While remaining faithful to its proclaimed ideal of the interdependence of development and the international dissemination of knowledge and information, UNESCO is constantly concerned with the preservation and further development of distinctive cultural values. Its task is to identify the specific components of development and to promote the original expression of popular efforts in this field. This role is all the more justified in that the instruments of such expression and participation fall precisely within UNESCO's area of competence: science and technology, information and communications, education and culture.

Education and cultural values

31. Culture and education, the foremost components of socialization, tend to ensure the harmonious integration of individuals and groups in society. From the standpoint of global development, these factors appear basically complementary. Economic and social development is, in effect, conditioned largely by the concept of the world which prevails in a given society - that concept itself being influenced by the values instilled by educational systems and the susceptibilities which they help to create.

32. UNESCO has concentrated on identifying the integrating functions of education and the extent to which they respond to the cultural values of communities and to development needs. In too many cases, educational systems are still ill suited to the situation, the aspirations and the real needs of individuals and groups, thereby causing disruptions and imbalances which threaten the structure of economic and social life. Out of a concern to contribute to the preservation and further development of cultural values through education, UNESCO has embarked on a series of activities designed to meet the wishes of States to root education in local realities and to reorient educational systems so that they incorporate the most important values of national cultures and civilizations.

33. Accordingly, UNESCO has launched a series of activities to foster the study of aural traditions and to promote the mother tongues and the cultural heritages which they express. The multidisciplinary programme, ALSED (anthropology, linguistic sciences, and sociology in the service of education), is also concerned with promoting languages in connexion with national cultures and civilizations. In the area of literacy programmes, national languages are one of the cultural factors being taken increasingly into account, in so far as they are a determining factor in defining and consolidating the cultural identity of communities. In this field, recognition of the principle whereby the major responsibility devolves upon Governments, as the political and technical decision-makers, promotes the incorporation of the particular elements of local and national cultures in the programming of objectives and of means of promoting literacy:

"The widespread illiteracy of today will persist unless the respective Governments adopt far-reaching measures, in other words preventive action, by making primary education truly universal, and action which will promote the transformation of living conditions and raise the level of participation of national majorities which currently exist on the fringes of society, mainly in rural areas. This is the essential basis - necessarily political in nature - in any process of democratization of education, and the literacy campaign does not escape its influence. Education is, however, a national undertaking bound up with a culture and specific outlook which endow it with value and authenticity." c/

34. Special attention is also being given to the influence which cultural and educational policies exert on one another in the context of continuing education. Research conducted over the past few years, such as the work of a recent international meeting of experts organized by UNESCO on the content of education in this context, demonstrates that the concept of continuing education is organically linked to the concept of over-all education and that "the complete man", capable of participating actively in the political, economic, social, cultural and artistic life of the community represents an ideal which is usually not lived up to in educational practice. UNESCO is continuing to consider approaches and

c/ Statement by the Director-General of UNESCO in "Croissance des Jeunes Nations", pp. 154-155, December 1974-January 1975.

strategies designed to open education to social reality and to reduce the gap between the culture of the élite and that of the masses. One course of action is to extend educational experience beyond formal structures and to introduce into education educators whose sole occupation is not education, the aim being to make the populations concerned aware of their roots in their cultural traditions. It would seem essential in this regard to give special attention to adult education, by increasing awareness and thus making the individual one with his physical and cultural universe and leading him to a better understanding of the diversity of customs and cultures at both the national and international levels.

35. UNESCO is promoting the role of aesthetic education as a better means of stimulating appreciation of the values and cultural heritage transmitted, and as an instrument of analysis and critical reflection applied to contemporary cultural conditions. Research has shown aesthetic education to be one of the main instruments in the process of cultural identification wherever indigenous cultures have been reduced, over a long period, to the status of "silent cultures". Within the context of general education, artistic education ensures emotional development and the humanization which results from the use of sensitivity in creating and expressing the aspirations of the individual, and also inspires active resistance to the pervasive mechanization of the main aspects of life. UNESCO is helping to define a new type of artistic education which will enable students and young artists to learn new ways of expressing themselves and, to explore different disciplines and many fields of experience. Resolutely transcending the limited concept of "fine arts", the philosophy underlying this new departure emphasizes interdisciplinarity and is concerned not only with the creative arts as a whole, but also with certain aspects of anthropology, sociology and psychology.

Science, technology and cultural values

36. It is now acknowledged that science and technology can no longer develop independently of cultural values, since the influence which such values exert on a given society is probably not only the most important factor to be considered, but also the most difficult to identify.

37. Accordingly, UNESCO is conducting important work on the impact of science and technology on ethical and aesthetic values, life-styles and the social and cultural environment of societies with the object of helping to promote the endogenous scientific and technological development of each nation. Since no society can live in complete self-sufficiency, a delicate balance should be established in each country's development programme between national research.- scientific education and invention in its collective and organized form - and the international transfer of technology, that is to say the assimilation of production and organizational methods foreign to local conditions. It is clear that this dual approach requires a national political, social and cultural framework.

38. It is only by means of voluntary change that national cultures can progressively assimilate new technologies and find meaning and justification for them through continuous and creative adaptation. This is because the implantation

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of technology is in all cases a cultural phenomenon: directly or indirectly, it affects the structure of life, the behaviour and the cultural values of societies to the point where, if it is not kept under control or directed towards goals defined in accordance with the needs and aspirations of those societies, technology gives rise to rejection and imbalances which actually frustrate the realization of the goals supposedly served by the application of that technology.

39. It therefore fell primarily to UNESCO to promote this new awareness, particularly within the framework of its programme for the study of the interaction of science, technology and society and the consequences for man of scientific and technological evolution in the context of the long-term development of science and technology in relation to social progress and the evolution of life-styles. This programme uses new conceptual approaches with respect to interdisciplinary research and the social sciences, since the philosophy and methodology of modern science are examined in relationship to different cultures and different societies. It is doubtless through the formulation of global development strategies - economic, social and cultural - that the problem of the acculturation of technology can be tackled; if this is not done, technology would simply dominate men instead of serving them by promoting the further development of the cultural values which lie behind their creative drive.

Information and cultural values

40. This concern to strengthen the capacity of States to identify and deal with their own problems corresponds to a need which is particularly apparent in the field of information, where modern techniques have caused upheavals in both industrial and developing societies. Direct broadcasting by satellite and the world-wide expansion of radio and television add a new dimension to the possibilities for exchange and communication which determine the development of societies, since these methods necessarily affect political and social attitudes and, consequently, culture in the broad sense of the life-styles of populations.

41. In the particular case of developing countries, the expansion of means of communication requires infrastructures and means of production the cost of which can only be borne with great difficulty by their economies. Furthermore, these countries are frequently obliged to import information, recordings and films which, having been prepared in another social and cultural context, propagate values, models and forms of behaviour which are alien. The exchange of knowledge and information should not, however, be seen as an overflow from the industrialized countries but should rather promote interaction among national cultural and creative forces, particularly through the stimulation of the developing societies' own potential. Numerous studies have been devoted to the analysis of the role of the information media in the preservation and further development of cultural values and their use in promoting artistic creativity on the one hand and social communication on the other. Through intergovernmental conferences on cultural policies organized by UNESCO, it has become increasingly apparent that, in order to find the real answer to this quest of the modern world, we must recognize that, because communication policies and cultural policies affect each other, they are

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fundamentally linked, in the general context of the integrated development of individuals and societies.

42. Furthermore, with the co-operation of a number of specialized agencies, UNESCO is developing a vast programme for spreading culture (the translation of works of art, the organization of mobile exhibitions, the collection of the most varied musical traditions) and is constantly engaged in the promotion of books and reading. Emphasis is placed on both the specificity of cultures and intercultural relationships which, since they are complementary, ensure a balance in all those activities in which UNESCO engages to promote the mutual appreciation and enrichment of cultures and the values they express, as well as cultural co-operation in the service of peace.

Cultural activity and artistic creativity

43. The concepts of cultural identity and cultural pluralism became meaningful when the principle of specificity, which was seen as a source of values, ideas, decisions and action, manifested itself in international relations. The determination to ensure the preservation and further development of cultural values derives from the affirmation of cultural identity and the recognition of cultural pluralism, which is no doubt one of the characteristic features of contemporary history.

44. This evolution of ideas had its effect on the evolution of UNESCO's programme, particularly with respect to cultural development, the concept of which has become thoroughly established since the Intergovernmental Conference on the Institutional, Administrative and Financial Aspects of Cultural Policies, convened by UNESCO in Venice in 1970. The Intergovernmental Conferences on Cultural Policies in Europe (1972), Asia (1973) and Africa (1975) confirmed the pre-eminence of culture in the modern world and consequently recognized the responsibilities of States in that respect. Similar meetings are planned for Latin America and the Caribbean and for the Arab States, after which another world conference will, as it were, close the first cultural development decade and assess what has been achieved with a view to outlining future activities with respect to both national cultural policies and international co-operation.

45. UNESCO's programme gives concrete expression to this concept of cultural development, which is now regarded as an essential dimension of over-all development, since it is clearly cultural choices which govern the direction of growth and its use in the service of individuals and societies to satisfy their legitimate needs and aspirations. Development policies and cultural policies therefore affect each other and become one.

46. Consequently, the over-all objectives concern the need to promote cultural identity, respect for cultural pluralism and the preservation of further development of cultural values as factors in the endogenous development of nations and the basis of international cultural co-operation; to extend the free access of the popular masses to culture and their active participation in the cultural life of society; and to stimulate creativity and promote the development of individuals and the harmonious development of communities.

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47. As for factors affecting the definition of cultural policies, the formulation of plans and strategies for cultural development and the choice between alternative courses of cultural activity, the programme takes into consideration the interaction between culture, on the one hand, and education, the environment, etc., on the other. Activities also cover research, documentation and information, the training of personnel, and the financing of cultural development. In that connexion, UNESCO recently established an International Fund for the Promotion of Culture with a view to promoting recognition of the role of cultural activity and artistic or intellectual creativity in the over-all process of development and strengthening the practical means and machinery necessary to achieve that end.

48. However, the source of all genuine cultural life is creativity, to such a degree that it has been possible to state that, of all human activities, it is creativity that best expresses a civilization. And what the greatness of a society in the eyes of the world and of history owes to the quality of its creative artists can no longer be ignored. For these creative artists - whom UNESCO has endeavoured to associate closely with its work - speak languages and have visions which make them both the guardians of cultural values and the sources of inspiration for new values, messengers of a future which they presage and prepare. In a society threatened with uniformity, there is a danger that the artist's originality may become lost in a destructive internationalism, rather than attain universality once the artist has discovered his own identity.

49. UNESCO has strengthened its programme to stimulate artistic and intellectual creativity, a complex process which depends both on the latent creativity of the socio-cultural environment and on the concerted action of artists, the population, institutions, public authorities and international exchanges. Its activities extend to various areas of the expressive arts as well as to interdisciplinary research related to creativity, using such means as audio-visual devices, the objective being to preserve and promote artistic values and to encourage, by the most diverse means, creative research and close contact between the artist and society.

50. In this connexion, after undertaking numerous projects on the place of art and the role of artists in contemporary society, UNESCO is now preparing a draft international legal instrument on the status of artists and is intensifying its activities to train artists and promote the aesthetic education of the public.

51. Lastly, among the many studies and publications devoted to cultural activities and artistic creation, reference should be made, in addition to the magazine Cultures, to the series of monographs on the cultural policies of States, which contribute both to an understanding of different national cultures and to UNESCO's efforts to promote international cultural co-operation.

Cultural studies

52. UNESCO's work on cultural studies has grown into a far-reaching programme of international cultural co-operation, the principal objective of which is to promote the universal understanding of cultures in all their diversity, through studies,

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research projects and activities undertaken in different cultural regions. The emphasis has been placed on the presentation of cultures from within, making it possible for cultural values to be interpreted and brought up to date by those participating in their development.

53. Various intergovernmental conferences on cultural policies have underscored the importance of joint studies which various States might undertake in order to promote close co-operation between them in the context of geographical or historical entities. Such studies enable each country to gather information on national cultures and regional cultural values, to share experience and to compare concepts, techniques and methods of research and analysis. In Europe, for example, the topics selected by the States concerned relate, inter alia, to: cultural needs and aspirations; the cultural motivation and behaviour of young people; the preservation of regional cultures; culture in the work environment; cultural development in countries comprising different national or ethnic groups; the cultural content of education; the protection and revival of historical monuments, sites and towns, and the relationship between artistic creativity and technology.

54. Reference should also be made to UNESCO's work in connexion with the forthcoming convening of regional and international seminars to promote further reflection on such matters as the preservation and development of cultural values, cultural pluralism and the cultural aspirations of youth.

55. In the field of human rights and peace, it is appropriate to recall the important work devoted to racism and colonialism, as well as to cultural minorities, the problems of migrant workers and relationships between ethnic groups. The International Women's Year provided an opportunity to arouse an awareness of the role of women in the strengthening of cultural identity and of the myths, values and behaviour patterns which, viewed from the standpoint of their origin, their relevance and their dynamism, determine the specific status of women in different societies and constitute the basis for any action to improve that status.

56. UNESCO promotes interdisciplinary research by strengthening co-operation among its departments responsible, inter alia, for human rights and peace, philosophy and the social sciences, cultural development and the cultural heritage, and communication and information, and through fruitful co-operation with many governmental and non-governmental organizations and specialized agencies.

Protection of the cultural heritage

57. UNESCO fulfils one of its universally recognized missions through its international campaigns to safeguard major endangered sites and monuments such as Abu Simbel, Philae, Borobudur, Machu-Picchu, Mohenjo Daro, Carthage and Venice. These great names now speak to man's spirit and extol the idea that a certain number of shrines are truly part of the common heritage of mankind and that the international community has a moral duty to preserve and develop them for the benefit of all. As well as being reflected in restoration techniques and diplomatic instruments, this recognition of a world heritage represents tremendous progress for the spirit and the consciousness of all mankind.

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58. Pursuing its efforts, UNESCO has striven to encourage nations to identify their cultural property. In recent years it has been associated with several projects for the safeguarding and renovation of historic towns or sites. As recommended in the resolution, UNESCO has endeavoured to study the legal implications flowing from existence of legislation for the protection of the national artistic heritage. Although laws and regulations codify the protection of the cultural heritage in virtually all countries of the world, legal protection is far from complete everywhere, and difficulties generally arise in ensuring such protection. These difficulties may be attributed primarily to the often limited scope of provisions relating to their field of application, to the lack of preventive measures, or to the ineffectiveness of existing sanctions systems. Moreover, methods of protection sometimes reflect concepts which are now out of date. In addition, legislative and regulatory practices vary considerably according to the form of government and national traditions. Even within a given country, particularly those which have a federal structure, there are sometimes discrepancies between the degree of protection accorded the cultural heritage and the administrative means available to ensure such protection.

59. An analysis of national legislation in various countries shows that adequate protection of all the property forming part of the cultural heritage - as such property and protection are defined in the most recent international instruments - is assured in only approximately one fifth of the member States. It can be deduced from this that the national legislative and regulatory apparatus should be modernized in many countries. Many Governments are aware of the gaps which exist and are planning a revision of the laws and regulations designed to strengthen the protection of the cultural heritage.

60. A series of documents on the legal provisions adopted by certain States and studies on the administrative and legal aspects of the preservation of the cultural heritage is in course of publication. The programme for the publication of technical reviews will be developed. An international documentation centre will also be established to collect and disseminate information relating to the preservation and development of the cultural heritage and the development of museums. In this connexion, the studies on techniques for the restoration and conservation of works of art will be strengthened, as will the training programmes that are under way in many regional and subregional centres throughout the world.

61. With regard to problems relating to the exchange and voluntary return of cultural works, awareness of the importance of such property has prompted most States and UNESCO to recommend or adopt conservation regulations designed to prevent or limit the transfer of cultural property. Measures prohibiting and restricting such transfers in order to protect cultural works have, at UNESCO's prompting, been supplemented by further measures designed to encourage and promote international exchanges between States or legal institutions, in view of the fact that all cultural property forms part of the world's cultural heritage and that each State has a responsibility in this regard not only towards its own nationals, but also towards the international community as a whole.

62. UNESCO has also endeavoured to assist in the return of works of art to countries which lost them as a result of colonization or foreign occupation. The

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experts who met at Venice in 1976 to discuss this question recognized that the constitutional and legislative situation in many countries is now the greatest obstacle to action in this field. It is therefore necessary to generate wide recognition of the importance to the countries of origin of the restoration or return of cultural property, in order to create a general climate of opinion favourable to such measures.

63. UNESCO's normative action, which is undertaken from the standpoint of the Organization's universality, is of particular relevance to cultural co-operation. International legal instruments are concerned with the definition of common standards to which the provisions of national systems conform. In the cultural field, among the most recent of these instruments, reference might be made to: the Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970), the recommendation concerning the protection at the national level of the world cultural and natural heritage (1972) and the Convention concerning the protection of the world cultural and natural heritage (1972). UNESCO is currently working on the preparation of new draft instruments dealing, inter alia, with the exchange of cultural properties; the safeguarding and contemporary role of historic or traditional areas; action to ensure that the people at large have free democratic access to culture and participate actively in the cultural life of society; the status and social position of the artist; and the preservation and coverage of risks to movable cultural property.

64. UNESCO's programme envisages intensified efforts to promote the conservation, protection and development of the cultural heritage, which constitutes one of the key elements affirming the cultural identity of nations.

III. CONCLUSION

65. There can be no doubt that the evolution of ideas and the progress achieved in recent years with respect to the preservation and further development of cultural values mark a significant stage in history. However, an analysis of the problems raised by the General Assembly resolution eloquently reveals how much more remains to be done to increase universal awareness of the fundamental role of culture in the modern world in the context of the harmonious development of individuals and societies, the promotion of human rights and the right of peoples to self-determination, and international co-operation and peace.

"66. It is not enough to stress the importance of the cultural dimension of development. We must go further and assert that recognition of cultural identity, linked with the mobilization of society, is an essential factor in independence and national development. Every State should thus attach particular importance to a profound study of its national culture, focusing attention on its individual values. In this way, it will be enabled to protect its authenticity from the risks of uprooting or leveling as well as from the new forms of colonialism, and to participate, with equal right and dignity, in the work of international cultural

co-operation. This individualization of cultures according to their own specific nature forms the basis for dialogue in mutual respect and appreciation of other cultures.

67. It is for this reason that UNESCO is endeavouring to help member States to define and develop national cultural policies, in the same way that, since its foundation, it has considered as one of its essential tasks the promotion of cultural exchanges and mutual appreciation between civilizations.

68. UNESCO does not confine itself to working for the preservation of the cultural heritage, but seeks to contribute to the furtherance of cultural development properly so called and to the enlistment of cultural activities in the service of the transformation of societies. It will then be for the societies themselves to choose the economic order best suited to their aspirations, and the least constraining stages and techniques by which to attain to it.

69. Science and technology in their many forms are the bearers of new cultural values which have to be adapted to the historic content of traditional civilizations. These civilizations, however, can only continue to exist if they, in turn, arouse themselves to respond to the new needs of society.

70. In this difficult dual encounter - that of a people with its historic culture now re-expressed and that of an age-old tradition with the modern aspects of science and technology - the contribution of the social sciences and humanities is indispensable, since their functions include exploration and integration.

71. The task of exploration consists in identifying and studying the essential facts and problems of social and cultural development, with a view to providing Governments with the means of taking them into account in the preparation of their plans.

72. The task of integration consists in making sure that there is convergence between social and cultural thinking and the objective analysis of interrelationships and real possibilities. This second category of task includes study of the general context of international co-operation for development (the role of transnational companies, the rights and duties of States), study of the effects of this co-operation on the personality of each country, and elaboration of a general reflection on the major problems of growth and development viewed from the systematic standpoint of interaction between nations and between regions.

73. The still somewhat unsatisfactory results of international action for development give grounds for thinking that, despite an initial growth of awareness, international institutions have not taken the human element sufficiently into account or, at least, have underestimated the complexity of the social and cultural factors involved, unwisely excluding from the field of operations everything that might hinder a short-term efficacy. What has suffered thereby is long-term efficacy - the real efficacy - and, for this reason, many of the programmes drawn up in the light of emergencies or particular situations will have to be looked at afresh in proper perspective." d/

d/ Paras. 66 to 73 appear in Moving towards change: some thoughts on the new international economic order, UNESCO, 1976, pp. 96 and 97.

74. It is to this essential task, whose magnitude reflects the interdependent future of mankind and the world's concern, that UNESCO will make a major contribution, and it calls upon the international community as a whole to do the same.
